

The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. L No. 7.
Whole Number 2556.

FIFTH-DAY, FEB. 15, 1894

Terms:
\$2 00 in Advance.

THE SABBATH RECORDER.

REV. L. E. LIVERMORE, - - - EDITOR.
REV. L. C. RANDOLPH, Chicago, Ill. CONTRIBUTING EDITOR.
CORRESPONDING EDITORS.
O. U. WHITFORD, D. D., Westerly, R. I., Missions.
W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
PROF. EDWIN SHAW, Milton, Wis., Young People's Work.
MRS. REBECCA T. ROGERS, Waterville, Maine, Woman's Work.
REV. H. D. CLARKE, Dodge Centre, Minn., Sabbath-school.

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

WHAT shall I do to be forever known?
Thy duty ever.
This did full many who yet slept unknown—
Oh! never, never!
Thinkest thou, perchance, that they remain unknown
Whom thou knowest not?
By angel wings in heaven their praise is blown,
Divine their lot.
What shall I do to gain eternal life?
Discharge aright
The simple dues with which each day is rife?
Yea, with thy might.
Ere perfect scheme of action thou devise
Life will be fled,
While he who ever acts as conscience cries
Shall live though dead.
—Schiller.

LETTERS from the Pawcatuck Church, R. I., report a good degree of interest in the labors of the evangelists there. One states: "Church members are being revived, backsliders and wanderers are returning to their Lord and the church, sinners are seeking Christ and some have found him precious. We are looking for a great work of grace in Westerly." Thus the good work is moving on in several places, and may God greatly bless the efforts to save perishing men.

POSITIVE goodness is better than negative. A resolution to do right is better than a promise not to do wrong. We were created to do, not simply to refrain from doing. He whose attention and time are taken up with doing good will have little need for resolutions to refrain from doing wrong. The greatest temptations for wrong doing come to those who are not busy with right doing. A well cultivated field of corn or wheat is not likely to be filled with rank weeds.

QUITE an interesting controversy has been provoked among the Baptists, concerning the real religious status of the famous Roger Williams of the Rhode Island Colony. Prof. John C. C. Clarke, in a series of articles published in *The Standard*, of Chicago, regards Mr. Williams as a Congregationalist, and not a Baptist at all, and claims that much that has been accredited to him as a defender of the cherished Baptist doctrine of Religious Liberty does not belong to Roger Williams. Prof. Clarke backs up his position with a fair array of historic evidence. On the other hand, his critics put forth no little historic testimony in support of the commonly received opinion that the said Roger Williams was a loyal and greatly honored Baptist.

NEXT week Doctor Theodore L. Cuyler will say something worth while to the readers of the RECORDER, on the subject of "Warming Up." Several churches are already enjoying a measure of this glorious warmth of the divine spirit, and all others may if they will. Read what Dr. Cuyler, one of the most successful pastors of modern times, has to say, and then go and do as recommended.

REFERENCE has been made several times since the departure of our lamented Brother George H. Babcock, to his inventive genius. Few people realize the extent of his work in invention. Through the courtesy of Lemuel W. Serrell, Esq., 140 Nassau St., New York, solicitor of American and Foreign patents, we present this week a list, extending over a period of thirty-eight years, and averaging nearly two each year during that time.

THE Memorial Services of the late George H. Babcock, which were held in Plainfield, N. J., Jan. 13th, a part of which were published in the RECORDER of Feb. 1st, contained only brief abstracts of several of the papers. Doctor Lewis has secured the papers in full, and though they will contain too much matter for any one number of the RECORDER, they will be printed in successive issues, hoping, as Doctor Lewis says, "It will do young men great good to read them and to see how a man can be an earnest Bible student and Seventh-day Baptist, and yet be a successful business man."

CERTAINTY is usually better than uncertainty. Something is better than nothing—even when that something is not the best that could be. The famous Wilson Bill, representing the free trade sentiments of the present national administration, passed the House by a strong vote of 204 to 140. There seems to be some doubt about its passing in the Senate as the Democratic majority is much smaller proportionately there than in the House. But even if it becomes the law of the land and free trade the established policy of the government, during the remainder of the term of the present administration, the country will be better off in a business point of view than at present. It is difficult to see how it can become much worse. Even editors of religious and non-partizan journals cannot altogether refrain from contrasting the condition of our country now with its standing at home and abroad one year ago, and for a long period preceding. What is the cause of this universally admitted unfavorable change? Our entire country to-day is in just the condition which far seeing statesmen predicted as the result of a radical change in the tariff policy. Even the probability of such a change has wrought untold disasters to commerce. Possibly if the question shall be speedily settled, and the policy have a fair trial, we may suddenly awaken from our Rip Van Winkle slumbers to behold an era of unexpected peace and prosperity, the ushering in of a political millennium. We will wait and see.

[From L. C. Randolph.]

LIKE the *Independent*, we fail to understand why it is that a man who goes about the country lecturing against Roman Catholicism should be in danger of being mobbed, while Colonel Ingersoll can make the rounds lecturing against Christianity of all sorts, and be treated with comparative indifference. There are, however, certain considerations which might be mentioned as throwing light upon the question.

First. An attack upon an organization (the Catholic Church), comes closer home than does an attack upon a system (Christianity), or a group of organizations (Christendom).

Second. The charges made against Roman Catholicism are of a graver and more terrible character than are those made against Christianity in general. Whether these charges are true or false, they must stir up intense feeling on the part of the adherents of the organization attacked.

But, deeper than this, lies the difference between Catholics and the rest of the Christian world. Protestants, despite the bigotry and inconsistency which may be found among their numbers, do stand for free speech and religious liberty. It is to the shame of Catholics, when they mob their critics, and would forcibly stop their mouths if they could. May the number of those who counsel tolerance and moderation increase.

Suppression of free speech by violent means always reacts against the cause in whose interest it is employed. Many men have talked foolishly or falsely regarding the things which we hold most near and dear. This is bad. But to gag them would be worse. Gamaliel's advice rings down to the present day: "Refrain from these men and let them alone: for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it."

WE are troubled by the blood-thirsty spirit which certain good people display toward the participants in the recent Florida prize fight. One religious paper notes the occurrence and, disdaining any knowledge of the names of either winner or loser, gives evidence of sympathy with the "regret on the part of some that either of them escaped alive." One white-haired man whom we respected very highly, says that someone should have been on the spot when the fight occurred and put a bullet through the victor as he delivered the knock-out blow. It appears to us, brethren, that these and like expressions are indicative of a spirit not dissimilar to that which possessed the champion when, smarting under the insolent treatment which his opponent had given him, he put all the hatred of his heart into the stroke of his right arm in the last round. Prize fighting is a crime and a disgrace. Of course it is. But let us be a little more rational and temperate in our expressions regarding it, if we wish our opinions to retain the respect of the bright, healthy boys who happen to be listening.

THERE are so many people in the world who are the victims of slights and neglect. They go to church—perhaps they are members—and scarcely anybody shakes hands with them as if they were really glad to see them. To be sure it is whispered that it is their own fault; for they make toward the door the moment they hear the benediction "Amen," and they have such a forbidding look upon their faces that few people dare get in their way. But never mind they are "neglected."

Now for their benefit let me tell about a man out West who never, to my knowledge, got slighted. Perhaps we can catch his secret. When church is over, he puts out his hand to everyone he meets. How are you going to slight a man like that? I went with him to a strange church, where it appeared that we were left out in the cold for once. But, after service, he walked up to the desk and shook hands with the minister, thanked him for the sermon, and said he was watching his work with great interest. The preacher warmly invited him to come again. This man is just that "lucky" wherever he goes, always gets a welcome.

Some of these times we shall see a church whose every member is on the lookout for an opportunity to offer a welcome to someone else. Some of these times we shall see all the professors of Christianity translating from theory into practice the words of the Lord Jesus, "It is more blessed to give than to receive." But that will be the millennium.

THE LITTLES ARE THE LARGER.

BY REV. THEO. L. GARDINER.

"I find it harder to gain victories over the little things than over the larger ones." These were the words of a strong and faithful Christian man, as he testified in one of our large prayer-meetings. The theme for the evening was "Gaining Victories," and many bore witness to their desires to overcome the enemy of all good, and to grow in grace day by day. The Christian soldier, clad in the gospel armor, was portrayed in some of the testimonies, and much was said about watchful, faithful Christian living.

The brother, whose words are quoted above, went on to say that he could face a strong, large man who might oppose him, or even a savage beast, without flinching; but found it difficult oftentimes, to meet successfully some petty trial, and that he was more likely to be overcome by some trifle than by a great trouble. How many there are who realize by bitter experience the truth of his words! Pondering over these things my thoughts go beyond the one question of victory over temptations to the many fields of human action where success depends upon the littles, where reputation is made by trifles, and where failure comes by neglect of details.

The fatal falls, caused by some trifling "stone of stumbling," are many compared with the few that come by great and overwhelming causes; the multitude who lose a good name by little sins stand over against the small number who lose good standing by great crimes; and the failures that come by neglect of details are many in comparison with those that come by indifference to great matters. Surely there is much force in the paradox, "The littles are the larger." On every hand we may see that these are most dangerous foes; most potent in the work of ruin, and the greatest hindrances to success in business or to growth in grace.

I once read of a minister who found a button off from his shirt while hastily preparing for

church, whereupon he lost patience and said such unkind things to his poor overworked wife that she fled from the room in a flood of tears, and wept for hours over her trouble. At evening, after her husband had spent an hour beside the dying bed of one who was rejoicing in the love of God, and unto whom dying grace had been given, the pastor seemed overwhelmed with a sense of the wonderful grace of God. He was in an ecstasy of soul, and kept exclaiming, "Oh, the wonderful grace of God! Nothing is too hard for him; his grace is sufficient for all things. Wonderful, wonderful grace!" Finally, the faithful wife, with heart still aching over the experience of the morning, remarked, "Yes, husband, the grace of God is indeed wonderful, but there is one thing for which it does not seem to be sufficient." Her husband asked what it could be; and she replied, "The grace of God does not seem to be sufficient to enable a man to govern his temper when he finds a button gone from his shirt."

Many a man can face overwhelming trouble in the spirit of the Master; can meet great opposition and remain sweet tempered; indeed, can rest serenely when the messenger of death draws nigh, and yet has not learned that God's grace is also designed to apply to the little vexations of life. Hence the many failures to grow in grace on the part of those who profess to love God. We overlook the importance of seeking grace in small matters.

This law of littles cannot be ignored by those who would succeed in the Master's work. Oftentimes we see those who are really anxious to do great things for God, and yet fail continually because they are looking for some great thing to do, to the utter neglect of the little duties that lie near by, and of the little opportunities that come to them. We look for large audiences to preach to; for opportunities to draw the gospel net where we may make "great hauls," and neglect entirely the opportunities to "drop in the line" here and there in the little pools and eddies where the single fish are caught.

Our blessed Master did not "despise the day of small things" in his work. Indeed his success came by faithfulness in that which was least. He gathered his disciples around him, *one by one*. He preached more sermons to single individuals than to great audiences, and his labors of love consisted more in private ministrations than in public ministrations. While he did not neglect the great occasions he still seemed to feel that his success depended upon faithful labor in humble homes and in the private walks of life.

Again, how true is our paradox at the head of this article, in the matter of character-building, and in gaining a name among men! All of our greatest scholars have become so by attention to the little things in their lines of study. Indeed, all great men are men of details. Ask the musician, whose skill you admire, how he attained such proficiency, and he will take you back to the days when his teacher kept him hour after hour at the irksome toil of "fingering." The hum-drum work was tedious enough, but without it he could never have made a great musician. So it is with every line of life-work. The aggregate of the littles is more important than all of the great things. Indeed, we shall one day stand before the "great white throne," where character alone is our passport to divine favor, and look back upon a life of *little things* that have combined to make us what we are. Truly the littles are the larger.

The same is true in regard to those things

that give us a name and standing among men. Persons often reveal to others their fitness or unfitness to fill certain positions by the most unthought of trifles. When men were wanted in Gideon's day to stand before the hostile army that threatened ruin to Israel, they were chosen by the manner in which they drank at the brook in the presence of the foe. In that simple act the vast majority revealed the unsoldier-like qualities that made them unfit for the Master's work. The three hundred were chosen, and judged to be soldierly, from the simple fact that they manifested soldierly qualities in what seemed to be a mere trifle.

Many a man has gained good standing by things that seem as trifling as that. So many a boy has been given a hard name by little acts. Let the business man, who wants a clerk, see that boy making sport of religion and disturbing worshipers in meeting, or showing disrespect to parents, or indulging in obscene and vile talk, and he knows too well the grain of the man to give him a position of trust. I once saw a bright young man at the ticket-office window in a railroad station where the agent in his haste to supply the crowds of people had made a mistake in change, giving the young man too much; who, as he turned away, said to his companion, "I'm all right; I've got more money than I had when I came, and a ticket besides." I never think of that young man without thinking of that transaction. He went away with stolen money in his pocket, and I could never feel safe to trust him with business matters where he had a chance to deceive; and how impossible would it be for him to secure a position anywhere that that transaction is known. It was a little thing, but it told fearfully against his honesty of purpose; and this characteristic, cultivated for years, would surely make a thief on a larger scale, if corresponding opportunities were offered.

You can ruin a mirror by a stroke with a hammer, but you need not strike it thus to ruin it; only give it a scratch to-day on the back with the point of a needle, and another to-morrow, and so on day by day let scratch follow scratch, and before many months go by you have ruined your mirror just as effectually as though you had given it a sledge-hammer stroke. Even so do the scratchings of little sins take the quicksilver from the conscience, and ruin character. Truly, the littles are the larger.

SALEM, W. Va., Feb. 4, 1894.

THE RELIGION OF JESUS IN ITS FRESH BEGINNINGS IN ARABIA.

BY REV. S. S. POWELL.

The religion of monotheistic belief as held by the followers of Jesus has passed through several periods of revival, each of which has contributed its full share to secure a fresh hold of that religion upon the world. Necessarily there is but one religion. That religion has come down from primeval times, and in its essential features has ever continued the same. When Abraham upheld monotheism at a time when apparently all the nations of the earth had lapsed into polytheism, the one true religion received a new impulse in its beneficent and saving effects upon the world. So, too, the period of the exodus of the nation, founded by Abraham, from Egyptian bondage was a period of revival; the period of the theocratic reign of David and of the events leading up to it was such a period; as also was the period of the reformation under Ezra; and, when Jesus appeared, the inauguration of Christianity was but one other period of similar revival, for no new

truth was conveyed by the writers of the New Testament, only a shedding of fresh light upon what ought to have been discerned with greatest clearness by the men of their generation, and in the life and ministry and death of Jesus the fulfillment of all the promises that had been made concerning a Saviour and salvation from sin.

The attention of the Christian world to-day is more particularly placed upon the circumstances of the reformation under Jesus. No true follower of Jesus can know too much about the life, ministry and teachings of that divine Saviour; but there is such a thing as a want of the right perspective. Every one of these periods of revival is of great importance, and is worthy of the profoundest study on the part of the Christian. Within the limitations of this article I shall merely point out some of the features that render the period of Moses of the utmost importance in their bearing upon present needs and the solution of present-day problems.

The religion of monotheism and of salvation in a sense was founded anew by

That shepherd, who first taught the chosen seed
In the beginning how the heavens and earth rose out of
chaos.

The fragrant attractiveness of our religion, much of it, is wafted to us by the winds of Arabia. In the vast solitudes of the desert Moses, who contributed so large a part of inspired Scripture, meditated upon the profoundest truths that can engage the contemplation of men. He who, as a shepherd, cared for the flocks of Jethro, his father-in-law, afterwards led about God's chosen people and cared for them in that same wilderness. The lessons of their march and the results of the care of Moses for them, intellectually and spiritually, as embodied in his important share of holy Scripture, possess the highest value for us as well. The legislation of the Pentateuch is the only code of laws that the Bible contains, and because it is the only inspired code that we possess, it challenges the admiration of men. In its merciful provisions for human wants, in its distinction between things that are holy and unholy, in the painstaking care that it requires in behalf of the poor and of such as are in danger of being oppressed, in its strict justice, in love, and in the loftiest morality it evinces itself the only perfect code of laws ever framed. Much of the perplexity arising out of the agitation of many present-day social problems would be dissipated if men would be willing to settle all these questions by the principles long ago enunciated by Moses. The modern science of sociology will build truly if its foundations are sought in the socialistic laws of the Pentateuch.

So, too, in the rich symbolism of sacrifices, priestly vesture, priestly functions and in the tabernacle structure, there are lessons of perennial beauty and helpfulness, and, if at all ignored by the world or lost sight of, men do so at their own peril and at the expense of a symmetrical and complete apprehension of truth. Truth, however, to be derived from the symbolism of the Pentateuch, needs at the present day the greatest wisdom for its apprehension. No fantastic vagaries must enter that holy place and palm themselves off in all their shallow emptiness upon unthinking minds. In the descent of the sacred fire from heaven there was enkindled upon God's holy altar a fire that has never gone out in human hearts. Let no man presume to enkindle and swing in the holy censors of religion an unhallowed and strange fire.

In the descent of the holy fire from on high, and in the speaking of the audible voice from heaven there are evinced to us the divine characteristics of our holy religion. God gave to us on Sinai a fiery law, his living words enkindling and burning in love within the breasts of men. The ten words spoken by the living voice contain within themselves every truth of religion,—to say nothing of morality which cannot be severed from theology,—and find their complete expression in him who as

"The Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought."

AS OTHERS SEE US.

BY A. MC LEARN, D. D.

As there has been considerable written one way and another in favor of the late World's Congress of Religions, through the RECORDER, and as there has been but little said on the other side, it may interest the readers of our denominational organ to know what these heathen priests think of the Christian religion, and what impressions they received of the status of the professed followers of Christ, at the said Congress. We are by no means surprised; for it is just what any sober-minded person might anticipate from such a gathering. Indeed, the impression could not well be otherwise. For the glowing encomiums pronounced upon the addresses of these heathen representatives, by their auditors, so far as approbation was concerned, were well calculated to produce just such impressions. If the authors and abettors of the Congress deplore the fact that such has been the case they have only themselves to blame. They did not go into it unwarned by men of influence, learning and piety on both continents.

The following clipping from a Chicago paper, sent me by a friend in Wisconsin, tells its own story. Here it is: "Echo of Religious Parliament. The report of some of the Japanese Buddhist delegates, who attended the World's Parliament of Religions, is positively refreshing. In effect they state that we Americans, realizing the weakness and folly of Christianity, are hunting for a better religion. They conclude, therefore, that there is no better place in the world to propagate Buddhism than America. It is really too bad that such an impression should have been gained by these priests. In the light of such statements the aggressive stand taken by some of our ministers in declaring that this Congress was useless, was founded on a grain of common sense at least. It will be just so much harder for our missionaries to convert these heathen after such statements as those recorded above, become widespread, as they undoubtedly will, in that far-away country. On the other hand, to see ourselves as others see us, is often advantageous, and here is what they say of us: 'Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins and live very dissolute lives, although it is a very common belief and serves as a social adornment. Its lack of power proves its weakness. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity and were ready to accept the teachings of our superior religion.'"

While of course this statement is tempered with Buddhism, it is too true that, as a Christian nation, our actions do not fully sustain our

protestations. Let us hope that at the next anniversary of Columbus' discovery of America the forces for good now at work will be the means of giving different impressions to visitors from foreign lands.

Now, it will not do to scoff at the opinions of these Buddhist priests. These are the impressions they received, and such impressions will they give to their people. And whether erroneous or otherwise, it cannot fail to make it much more difficult for missionaries to propagate the Christian religion among these people. If our brethren who have seen such promise in this anomalous gathering, and who have characterized those of opposite views with "narrowness," "superstition," and "ignorance," etc., failed to see this, they have gained their knowledge of logic from text-books different from those studied by some of their brethren.

CHRISTMAS.

BY MAJOR T. W. RICHARDSON, ENGLAND.

The essay on the subject of Christmas, by J. T. Hamilton, which appeared in the SABBATH RECORDER, of Dec. 21st, pleased me very much. It is some years since I wrote anything for the RECORDER, though I think I have sent a print of my latest leaflet, "Why Sabbatarians don't keep Sunday," thousands of which have been distributed here.

My father, Thomas Richardson, a B. A. of Cambridge, was educated to be a clergyman in the Established Church of England, but when the time came for his ordination his conscience would not allow him to take the position, for he could not sprinkle an unconscious babe and then declare "this child is regenerate." Nor could he say that Christ "descended into hell." He, however, remained a member of that church. When I was a child we lived in the country and on Sundays walked a mile and a half to church; sometimes we would go to a more distant church, about five miles off, but we always walked there and back. He at that time believed Sunday-observance to be fulfilling the fourth commandment, though a few years before his death he became a Sabbath-keeper. As a true churchman he attended church on Christmas day, but mark the distinction. He would say Christmas day is a man-made festival, uncertain in its date, and not even suggested in the Bible, so we must show the world that while we go to church we have no respect for the day. So bring out the carriage and harness the horse, for to-day we drive to church. He was baptized (immersed) when visiting the United States, at the time he embraced the Sabbath, as was also my mother.

The pagan origin of the Christmas tree is new to me, and I had never before heard of Deut. 16: 21, being quoted as against evergreen decoration, but for many years I have considered it wrong to make any acknowledgement of Christmas as a religious institution. We may find it difficult to avoid using the words Sunday and Christmas, but we can cease to recognize them in our practice. In France and other European countries Christmas is disregarded except as a mass day, but the merry-making season is not forgotten—New Year's Day (and eve) is the great event. Such is also the case in Scotland. Let us as Sabbatarians hold our parties and festivities and our secular "good will toward men," on New Year's Eve, but take great care not to attach any religious import to it. Ignore Christmas day altogether if possible; and I would strongly urge that no religious service (unless it fall upon the Sabbath,

and then only as such) be held on the 25th of December, as a protest against papal idolatry, for of all lies a religious lie is the most vile.

When I became a Sabbath-keeper I went to our clergyman and asked him if I, believing in and keeping Saturday-Sabbath could remain a member of the Church of England. Yes, if I attended church on Sunday I might, but it was a great pity I had got hold of such views for they could only "create a division in the church." He then set a Colonial Bishop who was present to argue the question with me. That of course was a failure, the Bishop knowing practically nothing about the subject. And so the Church of Christ is to be supported on pillars of falsehood for fear of creating a division in the church.

At a First-day Baptist Church Debating Society a paper was recently read on "Food" (condemning the eating of the unclean animals). I, as a vegetarian, was specially invited to attend and take part in the discussion. The opener made a reference to Christmas as a holy day. This, amongst other things, I felt it my duty to attack, and was afterwards gratified to see others take it up and condemn it as unscriptural and Romish.

Santa Claus is another illustration of how falsehood is insidiously worked into the fabric of every day life; and one lie demands another to support it *ad infinitum*. A child in its natural curiosity and desire for knowledge asks its parents a question they cannot answer or one that it would be improper to explain. What is the usual reply? Anything in the form of a small lie; and if remonstrated with, they say, "Oh, but we couldn't tell a child the real truth." That is no excuse for teaching your child falsehood, say at once, "I don't know" (if such be the case), or "You are not yet old enough to understand, but you will learn when the proper time comes."

May we continually endeavor to ferret out and oppose all lying institutions, be they Christmas, Easter, Santa Claus, "Tell him I'm not at home" (when you are), or whatever they are. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

CLARENCE ROAD, Wood Green.

"THE PULPIT OF TO-DAY."

To the Editor of the SABBATH RECORDER:

If loose-tongued and noisy critics did not sometimes produce temporary evil and unjust prejudice by their wholesale denunciation of sermons and preachers it would not become me to ask for the reprinting of the following, from the *Interior*, of Chicago (Feb. 1st).

As lecturer on "Homiletics," for many years, it has been my pleasure as well as my habit to study sermons and sermonizing, both historically and actually; and I have no hesitation in saying that the following from the *Interior* finds full support in the facts—past and present. I commend this to the eyes of my former pupils, many of whom are among your readers, and ask them again, as I often have done to continue to prove that the narrow and false criticisms which prejudice and ignorance, so loftily put forth, are as uncalled for as they are unjust. I know that the preaching which your readers listen to, Sabbath by Sabbath, will bear the best tests suggested by the *Interior*. The carpers who find fault with it are too narrow to appreciate, or too wicked to endure it without attempting to cover their wincing by criticism.

A. H. LEWIS.

There lies upon our desk as we write a tiny book in

manuscript, whose contents, difficult now of decipherment, were written about 150 years ago. It is a collection of the sermon notes of the Rev. Timothy Edwards, father of Jonathan Edwards; and the sermons were preached by him at East Windsor, Connecticut, during the great revival of 1740-45. In company with it is a manuscript sermon of the Rev. Noah Wells, D. D., of Stamford, in the same colony, preached about the same time. These are representatives of the past. Upon the same table lie a number of volumes of the *Homiletic Monthly*, devoted to the sermonic literature of the day, containing some hundreds of sermons and sermon outlines, all, or nearly all, preached by men still living. So we have here two points by which to measure the homiletic trend of the times.

Nothing is more common, and few things are more easy, than to make sweeping charges against a great body of men supposed to be held in honor. It is almost as easy to present wholesale denial of such charges for which no proof is offered. The verdict of the reader is apt to be rather in accordance with his own limited range of observation, than guided by any rational deduction for which facts sufficient have not been presented. The infidel accuses the minister of to-day of hypocrisy; the radical, of insincerity; the critic, of ignorance. And when we remember that that ministry in our own country numbers all told 111,036 men, of whom about 98,000 represent the Protestant evangelical force, the least of these charges, if true, would present a grave condition. To satisfy ourselves, and to inform our readers, we have been making a careful and critical study of these modern homilies, and before dismissing the task for other duties we wish to express our increased respect for the gifts, spirit and teaching of the pulpit of to-day. In the volumes which have formed the field of our investigation all denominations are presented, and favors are reserved for none. Every Protestant denomination of good standing is represented. Every section of the country is included, from Canada to Mexico. More than this, preachers of Germany, France and Great Britain are contributors. It would be difficult to find a more complete exhibit of the kind and character of work done in the pulpit of to-day; and we have no hesitation in saying that it refutes abundantly all assertion as to the lack of honesty, or intellectual force, or confessional fidelity, in the present ministry of the Word.

Carefully noting the subjects treated we find that 49 per cent of these modern sermons are devoted to the Christian life. They are addressed to the churches rather than to the unconverted, and deal with the requirements and rewards of discipleship. They are characterized by a thoroughness and earnestness which is not surpassed by that of any age. They cover the whole field of Christian character and present duty at once in its engaging and in its commanding forms.

But in addition to these sermons upon character we have found 13 per cent dealing with sociological questions, from the divine principles of the family to the essential characteristics of a Christian state. The relations of parents and children, of servants and employers of the rich and the poor, are all fully and courageously presented. It would be difficult to mention a trait or a duty pertaining to Christian life which is not here to be found. But contrary to what one would expect from the assertions made by captious enemies and censorious friends, we find that 28 per cent of these sermons are distinct presentations of a crucified Christ as the one Saviour of lost men. The old doctrine, which is the heart of the gospel, is there; and there in unequivocal terms. These sermons are as a whole evangelical, scriptural and conservative. While we noted 8 per cent as apologetic, the line of defense was in each case practical; and while the volumes embraced essays some in accord with, and others opposed to what is called Higher Criticism, we did not discover a single sermon devoted either to attack or defense of this teaching. Every sermon assumed the Bible to be God's word and the only infalible rule of faith and practice.

Only 2 per cent could be spoken of as exegetical in treatment, and not one properly expository. The text was more usually taken as introductory to the theme, than as a statement to be analyzed and expounded.

The general impression left upon the reader is that these sermons were written by a body of men thoroughly in earnest, sincere, well informed, and masters of forcible English. A phrase here and there may border upon the sensational, but the tone is as a rule manly and direct. The illustrations are not drawn from Greece or Rome, but from the whole range of modern science, and from expositions of the world's living industry and art. There is a noticeable absence of dogmatic statements regarding eschatology, but the certainty of future rewards and punishments is everywhere the background of the truth presented. The changes in method and

treatment have been very marked in the past 150 years, but we believe that the pulpit of to-day presents the old gospel with a force, directness and success never excelled.

SABBATH.

ANNIE L. HOLBERTON.

The holy Sabbath-day draws near,
God's sacred time of hallowed rest;
We hail its presence and revere
Him who that precious gift hath blessed.

A conscious peace the bosom fills,
From worldly cares a sweet reprieve;
With love supreme the spirit thrills
As softly steals the Sabbath eve.

Thrice welcome to the morning light
That marks the hours of Sabbath time,
Of worship and the solemn rite,
Through which we seek the light sublime.

What though a world has put to shame
God's holy ordinance divine,
To desecrate that sacred name
Upon a pagan monarch's shrine!

Still His eternal truth shall stand,
When rolling centuries are past,
The Sabbath of the fourth command
Will claim its rightful place at last.

AN APPLICATION.

Editor of the SABBATH RECORDER:

The article in your issue of Dec. 7th, by the Rev. W. C. Daland, on "How far should a minister conform to the world?" was of much interest to me, as I thought I could see in most ways, how applicable it was to us as members of the church. I think it might be well for us to read or re-read it and see how much we can apply to ourselves.

I do not agree with some things spoken of. We must not only not do those things which are "clearly wrong," but shun those things which have a resemblance of anything not entirely right. Again, I think the sentiment of the community and the circumstances of the case do not necessarily alter the right or wrong of a thing, nor should it and the unpopularity of a cause keep a man from coming out and standing for the right. We must wield our influence by bringing our powers and faculties into use in the right direction, in matters of all kinds. And in what way, aside from Christianizing the world, can we exercise our influence and God-given powers to a better purpose than for sobering this drinking nation, *viz.*, suppressing the liquor traffic.

It has been demonstrated by having low license, high license, no license and prohibition, that the entire prohibition of the manufacture and sale of alcoholic liquors as a beverage, is the only correct solution of the problem. I think influence on this line is in the right direction. Let it be talked more in the community, preached more fearlessly from the pulpit, and voiced more, and more prayers answered at the ballot box. I think this is one of the "extreme cases," for are not the one hundred thousand souls which perish from the effects of strong drink in these United States in one year as many as those who die from other causes, who are not saved? It is said a drunkard cannot enter the kingdom of heaven. How many are there who would be drunkards if the vile stuff was not in their way? Before you can Christianize a man you must make him sober.

The people look to the ministers to take the lead in all righteous reforms and although the number is comparatively small who dare come out and stand firm on this question, it is a fact to be thankful for that they are gradually coming out for the right. May I add a verse from Rom. 14 to that quoted in the article 1 Cor. 10. "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God," "It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth, or is offended, or is made weak." A. P. S.

MISSIONS.

"COME OVER AND HELP US."

The opening fields which now invite the missionary of the cross, appeal with eloquent and pathetic voice to the benevolence of God's people. If there is anything that is calculated to awaken a ready response in the bosom of Christian people it is the Macedonian cry, "Come over and help us." Help is needed in no secondary matter. The eternal interests of the souls of men are at stake, and disregard or delay may be attended with fatal consequences. This is not mere sentiment. It is real; real enough to bring the Son of God from the bosom of the Father, to make rescue from this threatening danger possible. And if God so estimated the worth of the soul, and so appreciated the danger to which it was exposed as to make the awful sacrifice, how can God's children be in sympathy with him and at the same time remain indifferent to the plaintive calls of the perishing for help?

This community, but a few days ago, was filled with direst alarm from one end to the other by the cries of distress of persons drowning. Every one who could flew with all the speed possible to their rescue. But notwithstanding the alacrity with which the people answered the appeals for help, one dear young man was beyond the power of human aid, and a whole community were clothed in mourning and the parents prostrated with grief; and though all were filled with gratitude to God for the rescue of his companion from a like fate, yet the thought of her struggling in the cold water for an hour and a quarter, calling for assistance before her cries were understood, fills all hearts with pain indescribable. If, then, such a circumstance awakens in human hearts such feelings of sympathy, and calls forth such prompt and feverish action, what may be reasonably expected of those who have been saved from eternal death, when the calls of distress come with such appeals for the help that is in their power to give?

Dear brethren, have not those for whom Jesus died, and who are now calling aloud for the bread of life, and who must perish unless we, or some one else, send immediate relief, claims upon our benevolence? Shall we respond, or shall we leave this work to others? Can we afford to delay or disregard the voice of the dying? O! a thousand times No! Methinks I hear the universal response of every one of God's dear people: "Here am I, send me!" Or, here is the wherewith to send others.

A. McLEARN.

FROM E. H. SOCWELL.

I herewith enclose my statistical report for the quarter just closed, which speaks for itself. The first part of the quarter was spent at Garwin, where I had labored for five and a fourth years. Up to the time of my leaving that field the work moved on very much as it had done in former times.

Early in October we were permitted to visit the baptismal waters where two of our young people put on Christ in this beautiful ordinance, making fifteen who were baptized into the fellowship of the Carlton Church during our labors there, while eighteen were received by letter. During my pleasant years of labor at Garwin I became very much attached to both our own people and our First-day friends, and for

many reasons I disliked to sever my connection with them, yet for other sufficient reasons I considered it best. Since my removal, the Carlton Church has had the faithful and efficient labors of Rev. H. H. Hinman, of Chicago, for a period of one month, and his labors were beneficial to them. On a recent visit to Garwin I heard Bro. Hinman highly spoken of by all, and I regret that he was not permitted to remain longer.

On October 31st, by permission of the Board, I removed to Welton and began pastoral oversight of this church, in connection with missionary labors in the State. Since my arrival two members have been received into our church by letter, and one by verbal statement, a convert to the Sabbath, and three candidates are awaiting baptism, which will be administered in due time. There are but very few in this society who are not professed Christians, but some are found who have become inactive and are not filling their places in religious work as becomes servants of Christ. Our chief solicitude, at present, is for these indifferent ones, and our prayer is that God may reclaim them. With these few exceptions I find this to be an active, earnest society.

There are a large number of young people in this society, nearly all of whom are active Christian workers, and constitute a strong Y. P. S. C. E. which is doing efficient work. Depending upon the help of the faithful workers here, I feel very much encouraged over the future of this society.

During the quarter I have visited the church at Grand Junction twice, and called on isolated Sabbath-keepers at Perry and Gowrie. The friends at Grand Junction are earnest in maintaining their regular appointments, though they are somewhat scattered, which makes it inconvenient for some to attend in bad weather. While at Grand Junction, this month, we received one more member by letter, which makes the entire membership to number twenty-five, I think, eleven having united during the past year, three by baptism.

The financial depression which rests upon the country renders it difficult to collect funds for our work, therefore I am unable to report very great success in this line of work. During the quarter I have collected for missionary purposes as follows: Welton Church, Thanksgiving collection, \$5; Grand Junction Church, \$1 10; total \$6 10. I am striving and praying that I may become a more efficient worker in the Master's vineyard, and be permitted to help many souls on toward God.

For the quarter I report 22 sermons; 15 prayer-meetings; 77 visits; 417 pages of tracts distributed; 6 additions to churches on the field.

WELTON, IOWA, Jan. 3, 1894.

FROM C. J. SINDALL.

In the SABBATH RECORDER of Dec. 28, 1893, I notice some writing by O. U. W. about the mission among the Scandinavians. I am glad that we are not forgotten, but at the same time I am very sorry that our mission was stopped. I believe, and I have great reason for my belief, that when the Missionary Board stopped the support of the Scandinavian mission they made a great mistake. In the time when our fields were white for harvest then we were cut off. Bro. O. U. W. writes, "What open doors there are before us to enter!" That is true. The door was open before, but

not so good now. Why was it not kept open when it was open? I think that if we Scandinavians had been as good writers in reports as some of the Americans are, may be it would have made some difference. I have made more sacrifices of time and money than any others that I know of, and I am sorry to see so little done. We have several brethren that could go as missionaries, but we have not the means for support. Brother O. U. W. says what is true, "There are lots of nice young people among them, progressive, intelligent, strong young men and women." But if we don't have any missionary work what will become of them? It is time to pray that God will fill our hearts with the missionary spirit, that we may be willing to make sacrifices to spread the truth of God. Since I came to Dakota I have visited our Seventh-day Baptist Church in Union county, and the church in Moody county. Here in Turner county we have some meetings, and when we meet together I feel the precious love of God filling our hearts. My own soul is greatly blessed among them.

In conclusion I will say that in the year 1887, when I was trying to start a city mission in Minneapolis, and make that our headquarters, I had great hope for the work, and there were opening doors both among the Americans and the Scandinavians, but I was cut off from support. What sorrow I had to stop the work and go to business. Since that time our mission has gone down. May God pardon our weakness, and wake us from our slumber, and fill our hearts with love to work for the cause of God. Pray for us.

CENTREVILLE, South Dakota.

FROM GEO. W. LEWIS.

Our spiritual condition on the Louisiana and Mississippi Field during the last quarter has been very much the same as the quarter previous. During the quarter just closed I have made three trips to Beauregard, and find the little church there doing good and faithful work. Though usually without preaching save when I make my visits, yet the appointments of the church are well sustained and a good interest manifest. The sessions outside of the Sabbath-school are usually given to prayer, spiritual song, and Christian conversation, alternating with a sermon read by one of the members. Truly the light of the Scriptures is made to shine through the conduct of our people at this place. In fact, some, not of our faith, are becoming interested in our views, and often attend the meetings. May the Lord bring them speedily to the knowledge of his entire truth, giving them courage of conviction to obey the dictates of an enlightened conscience. This deficiency, caused in various ways, is a serious drawback to our work on many a field. We need not so much more truth and more argument, as we need more conscience on what we already know. How to create it is most surely a topic for study.

The brethren and sisters of the Hewitt Springs Church have recently been called to mourn the loss by death of Mrs. Truman Davis, granddaughter of the late Elder Zuriel Campbell. Sister Davis has been an invalid for several years. The family came South some two years ago, hoping that the change might be for the better; but the hand of disease had so thoroughly fastened upon her that relief came only when the messenger of death carried her spirit to the God who gave it. Though a great sufferer she died in the faith of

a better and brighter world than this, a world where pain and sorrow never come.

At Hammond the interest has been of a steady, quiet, but we trust, progressive nature. All the appointments of the church are well observed by most of the members, and yet our enthusiasm in spiritual things might be increased to the benefit of all. The Sabbath-school was recently reorganized, and is now under the supervision of Mrs. Emma Lanphear, with A. H. Davis as Assistant Superintendent. The young people are certainly doing a good work in their Endeavor organization, thus gaining spiritual culture in the "days of their youth."

Our village school of five departments is moving off nicely, and proving itself a great blessing in many ways. Like many places in the North, money is hard to get. It is because of this money stringency that we cannot accept the offer of the Evangelistic Committee concerning evangelistic work. Thanks for the offer. Wish we were able to comply, for just at present there is need of special work in the city of New Iberia, of this State. This, as you well remember, is the home of Bro. Benthall, of whom we wrote recently. He made a short visit to this place some two weeks ago, thus extending his acquaintance with us, as also ours with him. He reports that his companion has recently embraced the Bible Sabbath, and that papers and tracts circulated by himself, or through his influence, are doing good work in that vicinity. Many seem much interested, and he thinks would gladly give a hearing to sermons on God's law and his holy Sabbath day. If we had been successful in our attempt to secure an evangelist this would have been a valuable addition to his trip. If none other can visit them we shall try in the near future to get over and assist them. They are about 175 miles from Hammond, in a city of 6,000 inhabitants, surely a point claiming our immediate attention, and Bro. Benthall is very enthusiastic over the idea of a Seventh-day Baptist Church being established in that city.

We have had more than the usual amount of sickness of late, *la grippe* being the principal cause. Several of our flock have been among the afflicted, the missionary pastor sharing with the rest. Remember us in your prayers.

Yours as ever for the success of truth.

HAMMOND, La., Jan. 12, 1894.

A LOAN TO THE LORD.

A poor man with an empty purse came one day to Michael Feneberg, the godly pastor of Seeg, in Bavaria, and begged three crowns, that he might finish his journey. It was all the money Feneberg had, but as he besought him so earnestly in the name of Jesus he gave it. Immediately after, he found himself in great outward need, and seeing no way of relief he prayed, saying, "Lord, I lent thee three crowns; thou hast not yet returned them, and thou knowest how I need them. Lord, I pray thee, give them back." The same day a messenger brought a money-letter, which Gossner, his assistant, reached over to Feneberg, saying, "Here father, is what you expended." The letter contained two hundred thalers, or about one hundred and fifty dollars, which the poor traveler had begged from a rich man for the vicar; and the childlike old man, in joyful amazement, cried out, "Ah, dear Lord, one dare ask nothing of thee, for straightway thou makest one feel so much ashamed!"—*Sel.*

NOTHING causes the devil any more uneasiness than to come face to face with a man who will do right even when he knows he will have to smart for it.

WOMAN'S WORK.

GOD'S EVENING.

BY ERNEST WARBURTON SHURTLEFF.

As reapers, weary of the day,
Turn homeward at the tide of night,
Their faces quiet in the gray
Of restful evening's softening light,
Their wistful eyes turned wide and calm
Toward some dear spot where kindred wait,
Some simple homestead on the farm
With blossoms nodding at its gate;
So oftentimes my spirit turns
Toward God, my peace, my eventide,
While every thought within me yearns
For rest and quiet at His side.

I've heard the songs that minstrels sing
Of fadeless morns that wreathe God's brow,
The beauteous light of endless spring
Before whose beams archangels bow;
But let me lift my simple strain
To tell the weary in life's way,
How in God's nature there remain
Hushed evenings holy as the day—
Dear, restful shades that know no care,
Secluded calms for refuge given,
To which the weary may repair
Like reapers turning home at even.

Yea, unto me, in God there shines
Not only sun, but evening star;
Light softened where the soul inclines
To rest where evening shadows are.
It may be endless morning springs
Beyond yon heavenly gates imperaled,
But ah! the shadow of God's wings
Is needed by this weary world.
We love His day, His living light,
But that dear eve we cannot spare
Till we have no more need that night
Should close our eyes to heal our care.
—*Congregationalist.*

LET US GIVE THANKS.

For all that God in mercy sends:
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk—
For everything give thanks!

For beauty in this world of ours:
For verdant grass and lovely flowers,
For song of birds, for hum of bees,
For the refreshing summer breeze,
For hill and plain, for streams and wood,
For the great ocean's mighty flood—
In everything give thanks!

For the sweet sleep which comes with night,
For the returning morning's light,
For the bright sun that shines on high,
For the stars glittering in the sky;
For these and everything we see,
O Lord! our hearts we lift to thee—
For everything give thanks!
—*Ellen Isabelle Tupper, in Kind Words.*

THERE is an unseen presence that knows every one of us. It knows the rich man and what his wealth has made of him. He, the Christ, the present Christ, knows whether the rich man's riches have made him selfish, and base and mean, covetous, and poor, and little souled, or whether he has been glad to rise to the greatness of his privilege, and to be the very utterance of the benevolence of God upon the earth.—*Phillips Brooks.*

WHEN Elisha directed the widow to borrow vessels of her neighbors and to fill them with the oil, the oil flowed until all were filled, and stopped. When you go in to ask grace of God, first go out and borrow of your neighbors. Borrow your neighbor's sin and your neighbor's sorrow, and his need and his poverty. Borrow a large vessel for darkest Africa, and another for India, and another for China, and another for the Islands of the Sea. He who asks for little will receive little. He who asks for much will receive great grace.—*A. J. Gordon.*

At the bloody battle of Marengo the French line fell back in a complete route, and the officers rushed up to their commander crying, "The battle is lost." "Yes," exclaimed the general, "one battle is lost, but there is time to win another." Inspired by his faith and courage, the officers hurried back, turned the head of the retreating column, and when in a few hours the last gun was fired, the French camped on the

field of battle. Marengo had been won. So if we are thinking of battles lost during the past year, in school, or business, or worse still in character—lost temper, lost patience, lost spirituality or prayerfulness—let us remember that there is yet time to win another battle. Raise the standard once more, take fresh courage, put on the whole armor, and God will surely give us the victory. "So teach us to number our days that we may apply our hearts unto wisdom."
—*Rev. H. W. Pope.*

A NOTED FOREIGN MISSIONARY.

At the time when the Roman Empire extended over the greater part of Europe Northern Africa, and Western Asia, on the little navigable river Cydnus, near the Mediterranean Sea, a Roman citizen, of Jewish parents, was born, whose name is destined to become a household word in all parts of the earth. Of his childhood and youth we know but little, but we may be sure that he was an upright, pure, manly boy, for "men are only boys grown tall." Endowed with an intellect much above the average, with a commendable appreciation of his own capabilities, Saul was most likely a leader in the games and sports of the boys of Tarsus.

Renowned for its learning and culture, Tarsus afforded ample facilities for the liberal education which Saul received, but he studied Jewish law at Jerusalem under the celebrated scholar, Gamaliel.

At the stoning of the martyr, Stephen, those who stoned him laid their garments at the feet of Saul, then a young man. The assistance he thus rendered to the murderers of Stephen, would naturally increase his hatred for the followers of Jesus, for one becomes interested in a cause to which he gives assistance, and people generally hate those whom they injure more than those who have injured them. "Saul laid waste the churches, entering into every house, and haling men and women committed them to prison." "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest and desired of him letters to Damascus to the synagogues, that if he found any of this way he might bring them bound to Jerusalem." Saul, in his persecutions of the disciples of Jesus, was acting on his own convictions of right, for he afterwards said, "Brethren, I have lived in all good conscience before God until this day." "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." He advanced in the Jews' religion beyond many of his own age among his countrymen, being more exceedingly zealous of the traditions of his fathers. When the proud Pharisee approached the end of his long journey of more than a hundred miles, as he drew near to Damascus suddenly there shone round about him a light from heaven. The account of his wonderful conversion, given in the ninth chapter of Acts from the third to the nineteenth verses inclusive, is like all Scripture narration given in a plain, straightforward style. After his conversion he went away into Arabia, and then returned to Damascus. Perhaps he journeyed into the desert to hold uninterrupted communion with God and make preparation for the great missionary work which he was to perform the remainder of his life. After his return to Damascus he preached Christ to the people in his logical style for three years, until the Jews attempted to kill him. Then the disciples took him by night and let him down by the wall in a basket, and he returned for a short time to Jerusalem. The disciples at Jerusalem were afraid of him but Barnabas took

him and brought him to the apostles, and told them of his conversion at Damascus. At Jerusalem he preached boldly in the name of the Lord and disputed against the Grecian Jews until they attempted to kill him. Then the brethren brought him down to Ceserea and sent him to his native home, Tarsus.

When the disciples were scattered abroad after the death of Stephen, some of them preached Christ at Antioch to the Greeks as well as to the Jews, and a great number of them turned to the Lord. After the church at Jerusalem heard of these conversions they sent Barnabas to Antioch; and when he came and saw the grace of God he was glad, for he was a good man and full of the Holy Ghost and of faith. Then Barnabas went to Tarsus to look for Saul, and when he had found him he brought him to Antioch. Antioch, on the river Orontes, twenty miles from the sea by way of its harbor Seleucia, was easy of access to Tarsus, across the extreme north-east corner of the Mediterranean Sea. It is also easy of access by a great road that led from Tarsus to Antioch, so that Barnabas had his choice of two convenient ways of reaching Tarsus. Barnabas and Saul labored together and taught many people in Antioch, and there the disciples were first called Christians. Afterwards there was a great famine over all the earth, and the disciples sent Barnabas and Saul to the elders at Jerusalem with relief for the brethren in Judea. When Barnabas and Saul had taken the contribution to Jerusalem they returned to Antioch, taking with them Barnabas' nephew, John, whose surname was Mark.

Barnabas and Saul, consecrated to mission work, sent forth by the Holy Ghost, went down to Seleucia and sailed for the island of Cyprus. They landed at Salamis and proclaimed the Word of God in the synagogues of the Jews, and they had also Mark as their attendant. Having crossed the island to Paphos, Saul, called also Paul, and his company sailed northwest to Perga, in Pamphylia. At Perga Mark left them and went back to Jerusalem, but they returned to Antioch, and on the Sabbath-day went into the synagogue and sat down. "And after the reading of the law and the prophets the rulers of the synagogue sent unto them saying, Brethren if ye have any word of exhortation for the people say on." Then Paul arose and having beckoned with his hand and secured their attention, he gave a brief outline of the history of the Israelites from the time they left Egypt to the reign of King David. Then stating that Christ had come in a direct line from David, he gave an account of his life, his death and his resurrection, and said that through Christ they could obtain remission of sins. Upon the next Sabbath almost the whole city came together to hear the Word of God. But when the Jews saw the multitude they were jealous and contradicted Paul, and blasphemed. Then as Paul and Barnabas continued to speak boldly they stirred up a persecution against them and drove them out of their borders. From there Paul and Barnabas came to Iconium, and entering into the synagogue of the Jews so spoke that great multitudes both of Jews and Greeks believed. Such a mighty force against the strong holds of sin were these two positive, energetic lives, consecrated to the service of God. Although the disobedient Jews stirred up the Gentiles against them they continued there a long time until a plan being laid to stone them, they fled to Lystra and Derbe and the region round about, where they continued to preach the gospel. At Lystra,

Paul having healed a cripple that had never walked, the multitudes called him and Barnabas gods, and attempted to worship them. But Paul and Barnabas rent their clothes and told them they were men of like passions with themselves and exhorted them to turn to the living God; and then they could scarcely restrain the people from offering sacrifices to them. But there came Jews from Antioch and Iconium, and having persuaded the multitude they stoned Paul until they thought he was dead, and then dragged him out of the city. But as the disciples stood around him he arose and went into the city, and the next day he went with Barnabas to Derbe. The multitude that stoned Paul was undoubtedly the same fickle crowd that was determined to worship him. Such has human nature been all the way down through the ages and such it is now. Although Paul and Barnabas had been driven out of Antioch, they returned and continued to make it their headquarters while they preached the blessed news of salvation in other places, both near and remote. After being again sent to Jerusalem by the disciples, and having returned, accompanied by Judas and Silas, Paul said to Barnabas, "Let us return now and visit the brethren in every city wherein we proclaimed the Word of the Lord, and see how they fare." And Barnabas determined to take Mark with them, but Paul thought it was not best to take him, because he had left them at Pamphylia and had not worked with them. And the contention was so sharp between them that they separated, and Barnabas took Mark and sailed to Cyprus, and Paul took Silas and went through Syria and Cilicia. Which was the more to blame in this contention, Paul or Barnabas, or whether they were equally to blame, no one can tell. They were both human and both liable to be in the wrong.

Mark was undoubtedly the author of the second book in the New Testament, and he seemed afterwards to be in favor with Paul. In 2 Tim. 4:11 he says, "Take Mark and bring him with thee: for he is profitable to me for the ministry." Col. 4:10, "Marcus, sister's son to Barnabas, saluteth you." In Philemon 24, he speaks of him as being a fellow-laborer. When Paul speaks of Asia, he means only Asia Minor, that peninsula, or the Western part of that peninsula, lying between the Black Sea, the Sea of Marmora and the Mediterranean Sea. Paul, with Silas and Timothy, passed through Asia Minor, through Galatia, Phrygia and Mysia and came to Troas on the western coast. At Troas he received a call in a vision in the night to come over to Europe and help in the work of the Lord. So he and his companions, Silas and Timothy, crossed over the Grecian Archipelago to Philippi, in Macedonia, and from there passing through Amphipolis and Apollonia, they came to Thessalonica.

The modern name of Thessalonica is Salonica, and it is now the most important city in Turkey in Europe except Constantinople. At Thessalonica, Paul, as his custom was, preached Christ and won a great multitude of converts to Christianity. Then the Jews, filled with envy, set all the city on an uproar and accused Paul of saying there was another king besides Caesar, one Jesus. But the brethren immediately sent away Paul and Silas by night to Berea, and when the Jews at Thessalonica heard that Paul was preaching at Berea they went there also and stirred up the people. Then the disciples sent Paul to Athens, but Timothy and Silas remained in Berea. While Paul waited for Timothy and Silas in this historic old city,

containing so many wonderful temples to the gods, his spirit was stirred in him when he saw the city wholly given to idolatry. So he disputed in the synagogue with the Jews and with those he met daily in the market.

Then some of the Stoics and Epicureans brought him to the Areopagus and asked him to explain the new doctrine of which he spoke. There on Mars' Hill Paul preached that famous discourse, recorded in the seventeenth chapter of Acts. After that, he left Athens and came to Corinth where he met Aquila and his wife, Priscilla, with whom he staid and worked, because their occupation was the same as his own, tent makers. Corinth, in central Greece, Paul's farthest point in his foreign missionary work, before he was sent a prisoner to Rome, is distant from Jerusalem more than a thousand miles, the way Paul went, through Antioch, Asia Minor and Macedonia; a greater journey than it would be now from New York to Chicago.

When he went away from Corinth he took Aquila and Priscilla and came to Ephesus on the west coast of Asia Minor, where, after a short stay there, he left them and proceeded on and landed at Cesarea, and went up to Jerusalem and saluted the church and then went to Antioch. After he had spent some time there, he went through Asia Minor strengthening all the disciples and then returned to Ephesus. At Ephesus he remained two years, arguing from the Scriptures, preaching the gospel and performing miracles, and then went again through Macedonia and Greece. The last thirteen chapters of the book of Acts are devoted almost entirely to the history of Paul after his separation from Barnabas. Several of his letters were written while he was a prisoner at Rome and like all letters of those times, were sent by messengers or by people going to the places where the letters were directed.

If any readers of the RECORDER, whose lives are controlled by love to God and humanity, do not believe in foreign missions, let them make a careful study of the life and writings of the Apostle Paul, and especially let them ponder these words of the Master, to his disciples, at their last meeting before his ascension, "Go ye into all the world and preach the gospel to every creature."

MARY GRACE STILLMAN.

VIEWING OUR PRESENT IN THE LIGHT OF THE PAST.

BY REV. E. H. SOWELL.

Ordinarily it is best for an individual or a people to look steadily and trustfully forward toward the untried future, but there may come times when it is profitable to view the past, and it is possible that to such a time we, as a denomination, have come, at least, there can be no harm in inquiring whether this be our condition.

In looking back over our denominational history to the time of the organization of our General Conference, 1803, and viewing the trials and labors of our beloved fathers, I am very much interested and feel very grateful for the labors and noble examples of such devoted and sincere men. But when I compare the denominational statistics of those early days of our Conference life with those of more recent date I am surprised. In this article I shall endeavor to avoid taking a pessimistic view of our spiritual and numerical condition, yet it shall be my aim to call attention to certain facts which cause me surprise and also a degree of alarm.

The prevalent opinion among our people to-day seems to be, that we are increasing quite rapidly as a denomination, both in spirituality and in numbers; in fact this opinion is begotten by hearing the hopeful reports made at our annual gatherings, and the result is, many of us have settled down in a complacent state, quite satisfied with our present condition and future prospects.

I really wish that the indications in this direction were more favorable and that statistics were at hand which would show that our future might be more prosperous than our present condition indicates; but if the question be treated at all it must be considered from the stand-point of facts, whether they be favorable or otherwise. If we carefully examine statistical reports of our Conference made in the past and compare them with those of the present the results will not be as encouraging as we would desire; moreover, in our examination care must be taken lest we fall into errors, through discrepancies which appear in some instances, *e. g.*, in the Conference Minutes for 1887 the net increase of membership reported by the Corresponding Secretary is 38, while in the table of statistics the net increase is placed at 52; but the difference between the total membership of that year and the previous year gives a net increase of 218.

The computations made in this article are based upon the total membership reported year by year, and while this basis may not give perfect results it is, perhaps, as accurate as can be obtained. At our first Conference, which convened at Petersburg, N. Y., 1803, our total membership was 1,130. Twenty years later it had increased to 2,862, a gain of 1,932 members. Twenty years from then, 1843, our total membership had reached 6,077, an increase of 3,215 members. In 1863 there were reported 8,562 members, a gain of 2,485, and in 1883 the membership numbered exactly the same, while the number reported last fall, 1893, is 8,429, a loss of 133 members.

Thus it appears that our rate of increase during the first twenty years of our Conference life was 171 per cent; for the next period of twenty years 112 per cent; for the next period 41 per cent; for the next period neither gain nor loss, and for the next ten years, ending 1893, we have sustained a loss of nearly 2 per cent. Our rate of increase grew less in an increasing ratio during the first sixty years of our Conference existence; during the next twenty years we simply held our own and during the last ten years we have lost in numbers. We have diminished in seventy years from 171 per cent gain to almost 2 per cent loss. In 1887 our number was reported as 9,015, and in 1893 we had diminished to 8,429, a loss of 586 members in six years, from the greatest number we have ever had reported.

As we have grown stronger in numbers and otherwise our rate of increase has diminished. Our contributions for religious work far exceed those of our people in those early years, but our growth has not kept pace with our increased contributions. Our workers have acquired better education than was possible for our fathers to obtain and the number of our workers have been increased, but our numbers as a people have not increased in the same ratio.

We have advanced facilities for travel, for communication and for the diffusion of truth; our homes are filled with luxuries which our fathers never knew; our houses of worship are more numerous, more comfortable and more costly, but our worshipers are fewer in propor-

tion. The wealth of our people has increased many fold during these years; we have multiplied helps to aid us in presenting truth to the world; we have organized methods of work which were not in existence a few years ago; yet, with all our superior advantages, our statistics indicate a lack of efficiency upon our part, which should demand the careful consideration of each member of our denomination. It will not aid us if we ignore the statistics presented in this article. The facts and figures are before us, gleaned from our Conference Minutes and from "History of Seventh-day Baptist General Conference," by Rev. James Bailey. The facts we have cited mean something and the earlier we ascertain their meaning, if possible, the higher ground we shall be enabled to occupy. If it be true, and it seems to be, that we as a people are not living up to opportunities in the Lord's service, the question arises at once, *why?* In answering the question we may decide that there are many causes, and at the same time find it difficult to point out with certainty even one prime cause. However, there will be no harm in suggesting some of the possible reasons and allow our suggestions to be tried in the crucible of careful thought.

In our study of the religious efficiency of our fathers and the methods adopted by them it will be well for us to inquire whether we have departed from the precedents they have left on record, and if so, whether it has been an advantage to the great work committed to our hands. A study of the proceedings of our early Conferences will reveal the fact that, in matters of denominationalism and reform, our ancestors took emphatic ground. Beginning with 1836 and continuing till its abolition, our Conference repeatedly committed itself, by resolutions of no uncertain character, as opposed to slavery. Slavery has passed away, so also have many of our devoted men who toiled earnestly for the Master during the days of slavery, but by resolutions and by their untiring opposition to this sin they have left a record behind them of which we may justly be proud.

At the Conference in 1833 the question of temperance reform came to the front and our people committed themselves as follows:

Resolved, unanimously, that this Conference recommend to all members of churches of this denomination to abstain entirely from the use of ardent spirits, except as a medicine in case of sickness.

At Conference, in 1852, the following expressed the sentiments of our people:

Resolved, That as a Christian body, we are deeply interested in favor of the success of the present efforts being made in several States of this Republic, to suppress the traffic in spirituous liquors, by prohibitory legislation.

Six years later Conference passed the following:

Resolved, That our license system for the sale of intoxicating drinks as a beverage, is immoral in its tendencies and destructive to the best interests of community, and therefore should be discouraged by a wise and just prohibitory law.

The above resolutions are examples of the many which our Conference passed, during those years, favoring temperance reform. It will be observed that the first of the above resolutions was passed during the period of twenty years when our increase was at the rate of 112 per cent and the last two were passed in the period when our rate of increase was 41 per cent.

As years have passed by and the sin of intemperance has increased most alarmingly, there seems to be a tendency upon the part of our Conference to favor less emphatic resolu-

tions regarding this sin, care being taken lest we commit our Conference upon this question in terms commensurate with the sin.

The Minutes of Conference seem to show that this condition of affairs has been conspicuous during the past decade, during which we have sustained a loss in membership of nearly 2 per cent. Our opposition to the liquor traffic certainly has not kept pace with the astounding increase of drunkenness during the past fifty years. Whether our modified attitude upon this reform has modified our efficiency as "laborers together with God," the reader must judge.

In 1818 the question of "special prayer," came before our Conference, and the following resolution was adopted:

Resolved, That it be recommended to the several churches, branches and societies of our denomination to set apart the second day of the first week in each month, at four o'clock P. M., for special united prayer for the prosperity and promulgation of the gospel.

In 1827 Conference expressed itself as follows:

Resolved, That the last fifth day in December next be recommended as a day of fasting and prayer for a revival of religion among us, and for the spread of the gospel throughout the world.

In 1835, our people in Conference assembled:

Resolved, That we recommend to all the churches of our connection, that the first Sixth-day in November, be especially set apart as a day of fasting, humility and prayer to God for the outpouring of the Spirit; that we may have wisdom from him to discharge the important duties devolving on us in the diffusion of truth, cleansing the church from error and sin, and the conversion of sinners to God.

Many similar resolutions were passed during those days, thus leaving upon record the firm belief which our people had in fasting and prayer, and the importance they attached to this form of worship. These resolutions were passed during the period when our rate of increase was 112 per cent. Since then, fasting has been dropped by our people, together with all other special expressions of "humility," and we have no especial days set apart for united prayer for the "outpouring of the Spirit," "cleansing of the church from error and sin," etc. Whether the dropping off is to our advantage as workers in the Lord's vineyard, judge ye.

The following question was discussed and decided in the affirmative, at Conference in 1827. "Would it not be advisable for the Conference to request those brethren in the different churches, who are members of the Masonic fraternity, to withdraw from that connection?"

In 1849, the opposition of Conference against all secret societies found expression as follows:

Resolved, That we are decidedly opposed to secret societies and we recommend to the churches of our order to use their disciplinary power in case of any of their members who may have united with such societies, after having admonished them with all long suffering and forbearance.

These, and other equally emphatic resolutions, were passed by our Conference during those periods when we were increasing steadily in numbers. It is a fact, conceded by all, that during later years our Conference has grown more reticent regarding this question, and it will be remembered that at Conference a year ago, the only resolution touching this question was "laid on the table," without discussion. Examination will show that for several years very few resolutions, touching this question, have passed in our Conferences. It is to be observed that this attitude of our people toward this once important question is attended by a falling off in our rate of increase, until during the last decade we have lost nearly 2 per cent.

It is a matter for each of us to decide whether our changed attitude on this question and our falling off in increase are in any way connected.

In the "Expose of Sentiments," adopted by Conference in 1833, "as an exhibition of the views generally held by the denomination." Article 15 is as follows: "We believe that the Scriptures of the Old and New Testament are given by inspiration, and that they contain the whole of God's revealed will, and that they are the only infallible guide to our faith and duty."

From time to time since then, our people have reaffirmed their belief in the above principles; however, during the past few years, while the inspiration and infallibility of the Scriptures have been receiving the fiercest criticisms ever heaped upon them, our Conference has seemed less disposed to express itself upon these great questions. At a session of the North-Western Association, but a few years ago, the only resolution touching these questions was "laid upon the table," without discussion, and a similar resolution was treated the same way at Conference a year ago, and upon each of these occasions many people expressed themselves as being pleased with the action. Whether our recent conservatism upon these questions and our recent loss in membership are in any way connected is a question for us to solve.

In 1836, the Committee on Publication reported to Conference, recommending the compilation of a book of questions comprising the prominent historical facts, duties and doctrines of the New Testament, for use in our Sabbath-schools. This report resulted in the publication of "The Question Book," which was used for many years in our Sabbath-schools, and with good results. By this method were brought out, not only the general teaching of the Bible, but also, those special truths to which we adhere and which separate us from all other religious bodies, and they were in this way impressed vividly upon the minds of the young. For many years past, we have used the International Sabbath-school lessons, selected by First-day people, and the result is that we do not have opportunity to study those special truths which cause us to stand alone in the religious world. But this is not all; the use of the International Sabbath-school lessons has invited our people to use Quarterlies prepared by First-day people, and published by them, thus breeding disloyalty to our own Publishing House, and our own financial interests, which is deleterious to our spiritual interests and results in contempt for the great truths for which we stand.

The question is before us, whether this radical change has been advantageous to Sabbath Reform work, and to the proper instruction of our children. The query may arise, is it proper, is it duty, to have these persons whom we believe to be teaching and practicing religious errors, dictate to us what portions of the Bible we shall study and what doctrines we shall present to the minds of our young people.

It is noticeable, however, that during the periods of our greatest rate of gain in membership we were using Sabbath-school lessons which were selected by our own people, and in our decline of gain as well as in this present period of our loss in membership we have been, and still are, using the International lessons and many of our people using Sunday-school Quarterlies, instead of our own.

Conference in 1833 recorded its belief in the Trinity as follows: "We believe there is a *union* existing between the Father, Son and Holy Spirit; and that they are equally divine and

equally entitled to our adoration." This position has been reaffirmed by our people upon various occasions in the years now gone by, but in more recent years men who affirm the contrary belief have been regarded as quite sound Seventh-day Baptists, while some of these men have been placed in representative positions among us, some have been recommended for ordination to the ministry and still others have been ordained. Query. What effect does this condition of affairs have upon our efficiency in winning men to Christ, the Son? I am aware that it is said that the discussion of these great questions resulted in "quarrels" in our Conference and that sometimes "hot words" were used in the discussions. It is also said that the elimination of these questions from Conference breeds good feeling and happy words, but in the light of the facts herein presented, the writer has wondered if it would not be beneficial for us to have a few strong Conferences again. Better "quarrel" than live so peaceably, if that is the antidote for inefficiency. Better use a few "hot words" if that will "provoke unto love and to good works."

I do not undervalue the noble and efficient labors of our quartets, Y. P. S. C. E., and others, who are in the present time achieving noble victories for Christ; I thank God for such workers and for the blessed results, but with all our gain through these, and other agencies, the leakage is greater still, so that in the annual summing up we find we have 133 less membership than we had ten years ago. But we close with the same question lingering in our mind that was there when we began; what is the cause of our loss? If the answer is not contained in the suggestions made in this article, where shall we find the answer? It seems to the writer that it is high time for us to bestir ourselves and find a proper solution to the problem, before depletion is carried to a further point. Place the suggestions herein made in the crucible of careful thought, extract all the dross, but if, perchance, there should be found any gold, let us cherish it. "Thus saith the Lord. Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls."

OBITUARY.

The Rev. Christopher Chester Stillman was born in Westerly, R. I., Feb. 8, 1806, and died in Westerly, Feb. 2, 1894, lacking six days of being 88 years old. His parents were Dea. William and Martha (Potter) Stillman, and he was the eighth of ten children born to them. Only one of this large family survives, a brother, Mr. Amos Stillman, who now lives in Rochester, N. Y. Elder Stillman was married, Dec. 7, 1829, to Mary Ann, daughter of Maxson and Sally Johnson. It may be of interest to some to know that it was in the family of this Maxson Johnson that William C. Kenyon, long time principal of Alfred Academy and the first president of Alfred University, was raised. Mr. Stillman, in his death, leaves the companion of his youth, middle life, and old age, who was 84 years old last August (Aug. 30, 1893); two sons, C. Latham and David Franklin, one son, Maxson Jr., having gone to the heavenly home before him; a brother, whom we have mentioned, three grandchildren, three great-grand children, and a large circle of other relatives.

His education was limited to the district schools of his day. At an early age he learned the trade of a machinist; which he followed all his life, until the infirmities of advancing years compelled him to cease. He was a skillful machinist, and was an inventor of some articles of machinery. In early life he gave his heart to

Christ, and was baptized into the fellowship of the First Hopkinton Seventh-day Baptist Church, in which he retained his membership until April 7, 1849, when he joined the Pawcatuck Seventh-day Baptist Church by letter.

During a great revival of religion which visited Rhode Island some thirty-eight years ago Mr. Stillman was actively engaged, and began to supply the First Westerly Seventh-day Baptist Church, Post Road, R. I. (now Dunn's Corners), and it was during this interest that the church called him to the ministry to which he was ordained, and acceptably supplied this church with the preaching of the Word for nearly thirty years, when old age and its infirmities overtook him, and he had to give up his charge, which he loved so much. He preached his first sermon in the Seventh-day Baptist church in Waterford, Conn. Mr. Stillman was a veteran temperance worker, and advocated the cause when it was very unpopular. Some fifty years ago he delivered the pioneer temperance address in New London, Conn., while a resident there, in connection with Josiah R. Steward, one Sunday morning at 9 o'clock. No church or hall could be secured then in the town for that purpose, and it was given on the corner of State and Main streets, then called Buttonwood corner, under the blue canopy of heaven. In after years he was prominently connected with the Good Templars and Temple of Honor. Mr. Stillman was also a pioneer in the anti-slavery cause. He early espoused it and advocated it, and voted for Anti-slavery candidates for office when he knew there was not even a shadow of a chance for their election, such was the bitter opposition; but stand up he would for the right, and vote for it. He lived long enough to see a great improvement in the temperance cause, but not to see the curse of intemperance removed; but he did see human slavery wiped out in our fair land.

Mr. Stillman was a man of convictions and of sterling virtues. He was industrious and economical. He had the genius of hard work and economy. Competency and comforts of life are to be obtained more by these traits of character than by what is called good luck, or shrewd methods of business.

He was a man loyal to principle. He wished to know what was right, and that he would do, not because others did it but because it was right. Principle was always first to him in consideration of any duty or act. Loyalty to truth and right ennobles the soul, and gives purity, integrity, and grandeur to character. God's promises to the righteous man are many, and he is true to fulfill them.

Mr. Stillman was a faithful man. He faithfully supplied the Seventh-day Baptist Church, Post Road, R. I., his only charge. He would walk down there Sabbath mornings, and sometimes not finding a fire would build one and put the meeting-house in order for service.

In extra meetings he would walk down to the church, hold an evening meeting, and after it walk home. Many a year he served that church which he so dearly loved, with little compensation and sometimes with none. He was faithful in attending the prayer meeting; but for several years past old age, decrepitude and lameness deprived him of the sweet privilege and enjoyment. Bro. Stillman has gone to the reward of the faithful servant of God. His love for Jesus was great, his faith strong, his life exemplary. Though dead he yet speaketh; his life has made an impress upon those left behind him, whose good influence will be felt in the generations to come. His wife, his children, grandchildren and a large circle of relatives cannot wish him back, for he is gone where there is no old age with its infirmities, no more life struggle, no more sorrow, pain or death, but eternal youth, peace, life and joy. "Let me die the death of the righteous and let my last end be like his," for "blessed are the dead which die in the Lord from henceforth. Yea saith the Spirit, that they may rest from their labor, and their works do follow them."

LET the church become fully wide awake and no sinner can sleep.

YOUNG PEOPLE'S WORK.

A METHODIST minister was once calling at the home of one of his parishioners. The father of the house was a "traveling man" with a good business and a generous salary. As the pastor was about to leave the house, he spoke to the oldest boy, a lad of some four or five years, placing his hand caressingly on the child's head, "Well Frank," he said, "when you grow up to become a man are you going to be a Christian?" "No" said Frank, "I am going to be a 'drummer' like papa."

THESE are times when the Christian worker who would be successful in dealing with all classes of people, but especially with the bright, keen, educated, scholarly young men and young women, must not only be familiar with the Bible and what it contains, but must also know something about the Bible, where it came from, how it came to have its present form, etc. Such knowledge is almost, if not quite, essential to one who would command the attention, the respect, and the confidence of a certain class of people, people of culture and refinement, of good morals, but indifferent to the claims of the gospel.

ASTOR LIBRARY.

Someone has said that public libraries are a guarantee of a nation's greatness. Certainly they have been marks of the highest periods of civilization ever since the days of Babylon's great clay-tablet libraries.

New York as a city, and America as a nation, may be justly proud of their Astor Library. As a reference library it surpasses anything in America, and is excelled by few in the world. The reference library may be likened to the college as an educator while the circulating library is like the excellent but primary high school. In numbers of volumes Astor Library is inferior to a few others in America, but we must reckon its worth not by the quantity but the quality of its works. It has few duplicates and no books that are not of real value as books of research.

Soon after our great war with England, John Jacob Astor came from Waldorf, Germany, to the new country, seeking the fortune that he had failed to find in the old world. By care and industry he became the wealthiest merchant in the United States. In his grateful affection for the city that had been so kind to him, he gave to New York the sum of \$400,000. This was for the founding of a public library to be built in Lafayette Place.

The institution was incorporated in 1849, and the first building erected in 1854. During the erection of this hall, the President, Mr. J. G. Cogswell, traveled extensively in Europe, collecting valuable books and collections of books for the foundation of what is now a library of 350,000 volumes.

In 1859 the second hall was built adjoining the first one. This was the gift of Wm. B. Astor. The third and latest hall was added in 1881 by John Jacob Astor, grandson of the founder of the institution. Besides this, Mr. Astor had built a new central entrance, and an elegant vestibule for the central hall. This vestibule is handsomely frescoed, and contains twenty-four classic busts.

Something about the books contained in the library will be written at a latter date.

MARY A. LEWIS.

PLAINFIELD, N. J.

LIFE: A DREAM.

One evening after the day's labors were over and twilight was deepening, I fell asleep and dreamed a dream. A spirit seemed to come to me and say, "I will show to you a new country and a strange river." I arose and followed him through a strange land until we came to a river; then the spirit left me. The river was wide, and I was standing on the north bank. At a distance to the west was a dark bank of vapor, which stretched from one side of the stream to the other, and a little way eastward was a similar veil hanging over the stream from shore to shore. The current of the stream was from west to east. A little way from the south shore was a chain of islands. The first one was a little distance from the west bank of vapor and the chain extended to the veil of mist toward the east.

Upon looking more closely it was seen that the surface of the stream was covered with boats, hundreds and thousands of them; and in each there seemed to be a man with a pair of oars. These were coming, coming all the time, from the west out of the cloud of mist. They came from all parts of the cloud, but the greater number from the south part.

Being much interested I determined to observe one from them closely and see where it went, so, fixing my eyes on one of these boats as it came out of the mist I watched it. At first the person in the boat did not seem to use the oars at all. The water being smooth there was no need of them. But soon he nears the first of the islands, here the river widens and the current sets strongly toward the north shore. He is about to let his boat go that way when he is warned by a man on the island, whom I had not seen before, to take the south channel.

He follows the advice and goes to the south of the island. Soon the water becomes rougher and whirls and rushes along between and among the islands. There is a strong current from the narrow channel to the wide one, and it is only by great exertion that he is able to keep from being carried away. Once or twice he gives up for a moment and allows the boat to drift; but as he nears a passage between the islands he is hailed by a man who stands there and advised not to pass through, but to go on. So he turns back and begins battling with waves again; and as he goes on the way becomes easier, not that the way itself is less rough and dangerous, but he has learned how better to use the oars and overcome the waves. He passes on and on until finally he is nearing the veil of mist.

As I watch him a pilot comes and takes charge of the boat; and as they together pass through the veil I catch a glimpse of the country beyond. It is most beautiful and pleasing to the eye, and I know it is impossible for me, a mortal, to comprehend the beauty of it.

I look again to the west and watch another boat as it emerges from the cloud. The course of this one is like the first until he comes to the island. Here, like the first, he is advised to take the narrow way; but not liking the appearance of the way, and seeing some of his friends on the other side, he hesitates, and the current carries him into the wide, smooth part of the stream. He seems somewhat alarmed at first, but apparently concludes that he can cross to the other side when he nears the end, if he then wishes to. So he gets in company with some other boats, and they tie their boats together and sail on in seeming happiness. After journeying thus for some time they, too,

near the misty veil, and the one I am watching looks about him in alarm and tries to pass between the island to the other side. But it is in vain, the current is too strong and he is held back by the others to whom he attached himself during the journey. And, though he uses all his strength, it is useless, and he too passes through the misty veil, but without a pilot; and as he goes through I catch a glimpse of that land also. It is not like the other, but just the opposite, dark and dreary, and ever and anon the darkness is rent with flashes of lightning, and the roar of thunder; and the rumble of the earthquake is heard mingled with the shouts of terror and fear of those who are there.

Filled with amazement I ask myself, what is this any way, and what does it mean? And as if in answer I hear a noise, and turning behold the spirit which had led me to this place. I ask him what it means and he answers: "That river is the river of life, the cloud at the west is eternity, the veil at the east is death with eternity beyond it. Those boats and the persons in them are men. Those men on the islands are the preachers, teachers, and other Christian people. The south channel is the way of life, narrow and seemingly difficult here, but ending in a happy, pleasant land. The north channel is the way of the world; very many more go that way because it is easy and seems pleasant, and they have plenty of company, thinking they can cross to the other side just in time to go into the happy land. But there are very few that ever cross after they have gone half way. The end of this way is darkness and death, terrors and fears."

"So you see before you the two ways. All come from eternity with nearly the same chance. Some take one way and some the other. They sail over the stream of life, and come to eternity, some on the right hand, some on the left. These watchmen stand there before them to warn them; that is all that the Christians can do, they themselves, must do the rest."

With these words he left me, and I awoke and thought how vivid and true had been my dream.

GEORGE X. L. E.

MILTON, Wis.

OUR MIRROR.

PRESIDENT'S LETTER.

I have just received a letter from California, written by a member of our denomination who is doing missionary work among the Indians. She makes a strong plea for them, says they gladly receive the gospel from those whom they have learned to trust. We knew that unconverted people were good judges of Christians and held up a high standard for them to follow, but did not realize that the Indian could distinguish a true Christian; yet I remember that only the other day in an after-meeting I heard a man say that his wife and children were so glad when he was converted, he was so much better to them, and even his horses and cows rejoiced; they too even knew the difference. Yet a class of people claim that it makes no difference in men. In this letter she says the openings are good if any one wants to preach Christ to needy people. We can all preach Christ in some way, some where, but perhaps not in the way and place, and for the compensation we prefer. Now the way God opens for us is better than our way and what we still lack is full surrender to God. This is why he cannot use us.

The work here at Westerly is progressing as well as could be expected in a place where in-

terests of all kinds are so divided, and people are so absorbed in holding their place in the race of life, as it is here. Many are surrendering to God. We expect baptism on Sabbath-day. It is still stormy weather much of the time. Some thirty people drove down from Ashaway to the meeting last night. Pray for us.

E. B. SAUNDERS

—The Junior Society of North Loup, Neb., has elected the following officers to serve for the next six months: Superintendent, Mrs. Melva Worth; Assistant Superintendent, Mrs. Eva Hill; Secretary, Oakley Hurley; Treasurer, Otto Hill; Organist, Tacy Rood; Chorister, Sarah Hamer. Instead of a Lookout Committee the members have been divided into groups of seven, with a member to look after each group. At Christmas time the members each contributed a page, and made a beautiful scrap-book for a little crippled girl. They also sent a few little things to the children of the Chicago Mission School. The most of them are very faithful and earnest, trying each day to follow more closely in the footsteps of their Saviour. M.

OUR YOUNG FOLKS.

ON THE ROAD TO DREAMTOWN.

BY EBEN E. REXFORD.

Come here, my sleepy darling, and climb upon my knee,
And lo! all in a moment, a trusty steed 'twill be
To bear you to that country where troubles are forgot,
And we'll set off for Dreamtown,
Trot,
Trot,
Trot!

O listen! Bells of Dreamland are ringing soft and low!
What a pleasant, pleasant country it is through which we go;
And little, nodding travelers are seen in every spot,
All riding off to Dreamtown,
Trot,
Trot,
Trot!

The lights begin to twinkle above us in the sky,
The star-lamps that the angels are hanging out on high,
To guide the drowsy travelers where danger lurketh not,
As they ride off to Dreamtown,
Trot,
Trot,
Trot!

Snug in a wild rose cradle the warm wind rocks the bee;
The little birds are sleeping in every bush and tree.
I wonder what they dream of? They dream and answer not,
As we ride by to Dreamtown,
Trot,
Trot,
Trot!

Our journey's almost over. The sleepy town's in sight
Wherein my drowsy darling must tarry over night.
How still it is, how peaceful, in this delightful spot,
As we ride into Dreamland,
Trot,
Trot,
Trot!

—Independent.

ELSIE'S SOUVENIR.

BY MRS. A. E. MASKELL.

It was the homeward trip of the last excursion of the season; and every available seat was occupied, when an old gentleman, with long white locks around his shoulders, entered the car, and looked helplessly about him for a seat. But every one knows just how tired an excursionist is, and just how restful the soft velvet cushions seem after a day of such enthusiastic exercise.

It was so in this case, and none of the passengers seemed to give a thought to the poor old man as they laughed and chatted and arranged their flowers and ferns in fanciful designs, until one young lady, near the end of the car, said carelessly, "Look at that old gentleman; he has no seat."

"Why, no!" said her young companion. "It is too bad."

"Then why didn't he hurry up?" said the other.

"Why, don't you see, he is old and feeble? He could not walk as fast as the rest of us."

"I wonder what he is going to do with his bundle of sticks?"

"Use them for firewood, perhaps. See how his hands shake. I have a notion to give him my seat."

"And let him sit here beside me?"

"To be sure. But I will stay near."

"I think you are real mean."

"Yes, awfully, if I let that poor old man stand up all the way to Camden."

Then, rising quickly, she said, "Here is a seat, sir."

"But that is your seat," quavered a tremulous voice.

"That doesn't matter. You need it worse than I."

"Well, God bless you dear child, for I don't think I could keep up much longer. I never was so tired in my life. It was just a little too much for me getting these souvenirs." And as he sank down in the seat he bestowed a loving glance on the bundle of sticks.

"What are they, sir?" asked Elsie.

"Varieties of the different woods that grow at Wildwood. The others have flowers, but they are too perishable for me. I would rather have something to keep."

Elsie and her companion thought the old gentleman rather eccentric; but as the lunch basket was sought, the very nicest piece of cake was handed over, and the stranger seemed to enjoy every crumb.

"There, I feel better now," he said. "You are very thoughtful, and if you will give me your name and address I will send you some of my souvenirs."

Madge laughed scornfully, but Elsie wrote her name on a card and handed it over to the old gentleman.

"Just three days later, the postman rang the bell at Elsie's mother's door, and put in her hand a strange looking package.

"What could it be?" Elsie tore away the wrappings hastily, and then shouted with delight.

"Why, what is the matter?" inquired her mother.

"Souvenirs from the dear old gentleman on the cars that I was telling you about," laughed Elsie, very happy indeed.

"What are they?"

"Such beauties, made out of the bundle of sticks he carried. I do believe. Little urns and cups and goblets, and every kind of wood named on the bottom of the articles. See, this one is marked 'holly'; this, 'oak'; this, 'cherry'; and well, I declare, if here is not one marked 'huckleberry'! Who would ever have thought he could have made such a cute little goblet out of such a black looking stick? Look, mamma; why, there are a dozen pieces."

"They are very beautiful, my child; but were no words sent with them?"

"Only these: 'To the dear young lady who befriended an old fellow on the cars.'"

"Kindness always pays," said her mother.

"Yes, to be sure; but I never thought of receiving a reward for such a very little thing."

"Then the surprise is all the sweeter. Jesus has some very sweet ways of rewarding his children; and if he sometimes rewards them so well in this world what may not his rewards be in heaven?"

Elsie is married now, but she still cherishes her Wildwood souvenirs among her choicest treasures.—S. S. Times.

A GOOD SUGGESTION.

One gallon of whiskey costs about three dollars, and contains on the average, sixty-five ten-cent drinks. Now, if you must drink whiskey, buy a gallon, and make your wife the bar-keeper; then, when you are thirsty, give her ten cents for a drink.

When the whiskey is gone, she will have left, after paying for it, three dollars and a half, and every gallon will yield the same profit.

This money she should put away in the savings bank, so that when you have become an inebriate, unable to support yourself, and shunned and despised by every respectable person, your wife may have money to keep you until your time comes to fill a drunkard's grave—Ink Drops.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894

FIRST QUARTER.

Jan. 6.	The First Adam.....	Gen. 1: 26-31; 2: 1-3.
Jan. 13.	Adam's Sin and God's Grace.....	Gen. 3: 1-15.
Jan. 20.	Cain and Abel.....	Gen. 4: 3-13.
Jan. 27.	God's Covenant with Noah.....	Gen. 9: 8-17.
Feb. 3.	Beginning of the Hebrew Nation.....	Gen. 12: 1-9.
Feb. 10.	God's Covenant with Abram.....	Gen. 17: 1-9.
Feb. 17.	God's Judgment on Sodom.....	Gen. 18: 22-33.
Feb. 24.	Trial of Abraham's Faith.....	Gen. 22: 1-13.
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 VIII.—TRIAL OF ABRAHAM'S FAITH.

For Sabbath day, Feb. 24, 1894.

LESSON TEXT—Gen. 22: 1-13.

GOLDEN TEXT.—By faith, Abraham, when he was tried offered up Isaac. Heb. 11: 17.

GENERAL STATEMENT.—Abraham moves into the South country. 20: 1. Thinking to save his life he deceives the king of the Philistines, as he tried to deceive the king of Egypt once before. He has fixed his residence at "the well of the oath," and enters into covenant relation with Abimelech. Here at Beersheba Isaac is born and Ishmael and his mother are sent away. There have been temporary breaks in the patriarch's faith, but only in so-called small matters. Now for the fourth time he is tried by the Lord, his readiness to wholly follow God is tested, and for the fourth time he is found true. No trial could hardly be more overwhelming or greater than this. Indeed, he passes through the assayer's fire and becomes more pure than ever before. So pathetic is the story that comments almost tend to weaken the force of this graphic account.

EXPLANATORY NOTES.

THE DIVINE COMMAND. 1. "After these things." Things previously narrated. "God did tempt." Rather God did prove, or try. James says that God does not tempt any man but he tries them, tests their qualities, but not beyond their endurance. "Said unto him." In some unmistakable way so that Abraham knew there was no mistaken duty. "Behold, here I am." Quick readiness to hear and obey God. 2. "Take . . . thine only son." The only son of promise, and Ishmael being away he was the only remaining child. "Whom thou lovest." Long had he waited for him, gentle and obedient, a favorite, one declared to be his heir to the promises, how great his love! "Land of Moriah." One of the hills of Jerusalem, then known as Salem, two days' journey from Beersheba. "Offer him . . . burnt offering." As the event turned it was only a sacrifice of the father's will, a test of trust in God. Whatever may appear to the world as preposterous in God will eventually turn out to be wisdom and only just in him. It should be remembered that in his native country the offering of human sacrifices prevailed, and it may be he had not been strictly forbidden in his new faith to do that, though common sense would say it was unnatural and criminal. But believing the divine promise, he may have trusted to God to raise Isaac from the dead. The pang and heart-breaking were, however, dreadful under any circumstances.

THE SORROWFUL JOURNEY. 3. "Rose up early." A common thing in Eastern journeyings. Prompt execution of God's will. "Saddled." Girded. Not to ride but to carry the articles needed on the journey and at its end. "Two young men." To lead the ass and serve their master when needed. "Clave the wood." Well seasoned and ready for short work instead of using the green shrubs of the mountain. 4. "Lifted up his eyes." Looked and "saw the place afar off." Probably ten miles distant, as he must have traveled thirty-five miles the first two days. Forty-five miles in all. 5. "Abide ye here." That he and Isaac might be alone in communion with God and to prevent interference with the sacrifice. "Worship and come again." Expecting to slay his son, he expected God would raise him from the dead and they would return again. See Heb. 11: 19. 6. "Laid it upon Isaac." Isaac bore the wood that was to burn him, even as Jesus bore the cross upon which he hung. "Fire in his hand." In the vessel containing coals of fire. 7. "Isaac spake." How innocent! "My father." How affectionate! But words just now like a piercing dagger in Abraham's heart. "Where is the lamb?" Showing Isaac's familiarity with the sacrificial

system. 8. "God will provide." No evasion, but putting his son upon the same holy trust and faith. "Both went together." With mind and heart. 9. "Came to the place." On the mountain. "Built an altar." Of loose stones and earth. "Bound Isaac." No resistance. He is full of faith and an obedient son. Typical of Christ. Isaac yields. Jesus gives up his life.

OBEDIENCE COMPLETE. 10. "Took the knife to slay." In heart he has fully obeyed, the deed is virtually done. "By faith Abraham . . . offered up Isaac." Heb. 11: 17. 11. "Angel of the Lord." Jehovah himself. Mal. 3: 1. "Abraham, Abraham." Urgency of interruption. Human sacrifice is forbidden, not countenanced by this transaction.

THE SUBSTITUTE AND ISAAC'S SALVATION. 12. "Lay not thine hand." The test is complete. God is satisfied. Man is also morally unfit for atoning sacrifice. Nor was it necessary. Jesus only was without spot or blemish. "Now I know." Jehovah knew before, but humanity must know, and he speaks after the manner of men. "Fearest God." Reverential obedience. Faith acting. 13. "Ram caught . . . by his horns." Providential agency. A substitution. Pointing to the Lamb of God, the only acceptable substitute. Abraham offered up the ram in the stead of his son, then called the name of the place "Jehovah-jireh," the Lord will provide.

PRACTICAL TEACHING.

LEADING THOUGHT.—Complete consecration to God. The Lamb of God our Substitute.

ADDED THOUGHTS.—Each life has its trials, and blessed is he who uses them aright. Everything must be tested before it is safe to put to use. The most vigorous piety is that which is most active amid greatest difficulties. These difficulties prove our fitness to receive greater blessings and perform greater duties. But great tests come to us in the multitude of little trials. Nor can we always know the reason for them. We are never left as the trial of faith finds us; we are better and stronger or are revealed as wanting. Trouble tests one man, prosperity another. Many cannot stand prosperity as well as adversity. God teaches men the truths of the spiritual world as fast only as they can learn. Entire trust and consecration to God is the only safe way. We are to confide in the love and wisdom of the Almighty. Lay your children upon the altar if you love God. Do not insist upon their being rich farmers or mechanics if the Lord would have them poor missionaries. Do not insist upon their going to Africa if they can do better work for Christ in a brick yard. Believe God in the darkest hours. "The Lord will provide."

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Feb. 18th.)

GIVING OUR BEST TO GOD. Mark 12: 28-33, 41-44.

God appears to be pleased with offerings made to him and his cause. We cannot add to his knowledge by our literary gifts, nor to his wealth by the product of our industry. But it is our duty to devote a liberal share of our property or earnings to God's cause, which is the same as devoting to him, because of its influence upon us, and because God uses human agencies to build up his kingdom. The highest evidence of love to the cause of religion is not the amount given, but the amount compared with our means, and the unselfishness shown by giving our very best. It may be the humblest offering, and yet, if our best, it is most pleasing to God. The Lord demands our best, not that he needs it himself, but that we may become liberal, unselfish, cheerful givers, for such a soul receives greatest return in spiritual blessings. He who gives cheerfully his best receives the best from God. The widow in the temple not only gave her best, but she gave all her daily earning. Self-denial is also pleasing to God, and self-sacrifice is often needful for the upbuilding of the kingdom of Christ, and our own spiritual development. Our best of thought, affection, work of any kind, gifts, etc., is only that we may evidence our faith, love, loyalty, and be in return greatly blessed of God.

REFERENCES.—One thing lacking. Mark 10: 19-21. Our idols. 2 Kings 23: 3-8. Giving for a reward. Luke 6: 34, 35. Robbing God. Acts 5: 3, 4, Mal. 3: 8-10. A willing mind. 2 Cor. 8: 2, 3, 11, 12; 9: 7. The whole heart. Psa. 119: 2, 7, 10.

—THE Corresponding Editor is writing to the non-resident members of the church of which he is pastor, asking them with their families to become associated with the Sabbath-school work by becoming members of the "Home Study Class." Some are responding and gladly take up the work.

—TO THOSE membership cards are sent, also cards for keeping a record of weekly study. One feels that he is not alone, though "a lone Sabbath-keeper," when a

member of such a class. Distance from the home church and school seems lessened. Such classes should be established in connection with every progressive school.

—"METHODISM in the Lessons of the First Quarter," is the title of a lengthy article in the *Sunday School Journal for Teachers*, a monthly for Methodist schools. It labors to prove infant-baptism scriptural because Abraham and his posterity circumcised infants. It says: "When we are asked for authority for baptizing infants, we point to the law requiring them to be brought into God's covenant by its visible sign and seal. It has never been repealed, and is therefore to-day in force." Some good people will look in vain for a clincher in that statement, and, if found, will perhaps conclude that baptism will only be for males.

—BUT what we were about to say is this: If our Methodist brethren see so much of Methodism in this quarter's lessons, how much more shall Seventh-day Baptists see the Bible Sabbath in the very first lesson, and obedience to God a test of faith in many other lessons. The writer of the article referred to "demands the authority by which an ordinance of God is nullified and baptism denied to the babe." We demand the authority by which God's plain law is nullified, and Sunday substituted for the Sabbath, and Christ's example made of no authority, and the word baptism of no meaning by the substitution of sprinkling.

HOME NEWS.

New York.

ANDOVER.—On the evening of the 8th inst., the friends of Rev. J. Clarke gave him a donation visit in Andover. The whole affair was fine and most enjoyable. A fair attendance, with a sumptuous repast, and a delightful social, in which all ages participated. Perhaps the occasion was made more impressive from the circumstance, that it was the last of the series during our pastorate of five and a half years, which closes the last of February. My relations with this church have been very pleasant, and as a body it has been loyal and true to its pastor, and co-operation with him in his work. During this pastorate forty have been added to the church, nine have gone to their reward, and four have been dismissed by letter, leaving a membership of about eighty, of whom some seventy or more are residents. We leave this field with great reluctance, although, moved by a sense of duty, we enter the door the gracious Father has providentially opened before us. Our many dear friends upon this field we shall ever cherish in memory most fondly. May God bless them, and may this dear church grow numerically and in all the graces of the Spirit.

J. CLARKE.

BERLIN.—Our union meetings closed after sixty successive nights of effort. There were a few day-meetings held for consecration and prayer also. There has been intense interest and a deep work. About one hundred, including wanderers, have made profession. There will be more or less added to each of the churches. Twelve presented themselves to our church last Sabbath, ten for baptism, one for restoration, and one coming to the Sabbath. There will doubtless be more coming in soon. We hope to baptize all willing candidates next Sabbath. It is our earnest desire and prayer to God that the work may not end here. Pray for us.

G. H. F. R.

New Jersey.

PLAINFIELD.—Being now fairly settled in our new house of worship it is pleasant to note an increased interest in the various lines of our religious work. There has been an unusually large attendance upon the preaching services, and also upon the prayer and conference meetings and the Sabbath-school. There is not yet that spiritual interest manifested that would be in keeping with our privileges, but there is

evidently a desire on the part of many for a deeper consecration in the work God calls us to do, and we are hoping for better times. An "evening with the Bible" forms one new feature of labor which Dr. Lewis is conducting one evening in each week in the church parlor, and this bids fair to become both interesting and profitable to the large number who attend. It is hoped also that the pastor's "at home," in his new study, on Tuesday afternoon and evening of each week, will prove a source of help and encouragement to many.

The Ladies' Society for Christian Work gave the first sociable in their new rooms on the evening of February 1st, and it was a pronounced success. The literary and musical portion of the entertainment was exceptionally good, and showed much taste and painstaking on the part of the young people having it in charge. During the evening a collection was taken as the nucleus of a piano fund, and the offering for this purpose amounted to about seventy-five dollars.

But, mingled with all our privileges and duties, there remains a degree of sadness that has been hard to bear, for besides the death of Bro. Babcock, which we so deeply deplore, we had been called to mourn the departure of five other members of our church within the last half year. And yet, we know that we must look up and not down, and remember as our pastor said at the recent memorial service, that it is God who takes the workers, and that his work must go on.

Quite interesting revival services have recently been held in the First Presbyterian church, of which the Rev. C. E. Herring is pastor. The meetings were conducted by Evangelist F. W. Wright, the son of a Choctaw Indian Chief, and until lately a missionary in the Indian Territory. Mr. Wright is a graduate of Union College. His able discourses have been listened to by crowded audiences night after night, and many have found the better life. An unusual religious interest is apparent also in several other churches in the city. Quite a number have been added by baptism to the First Baptist, the Park Avenue Baptist and the Mount Olive (colored) Baptist churches.

The Y. P. S. C. E. Local Union held its fourth annual meeting at the First Baptist church on Jan. 25th. This was the largest meeting the Union has ever held. Three new societies have been added during the year, there being now fifteen, with a total membership of seven hundred and eighty-nine.

At the regular monthly meeting of the Board of Directors of the Young Men's Christian Association recently held, the reports showed the Association to be in a healthy condition. Ten sessions of classes for Bible study and for training in Christian work had been held with an average attendance of thirteen, and the average weekly attendance at the nine educational classes had been sixty-one. The young men's weekly devotional meetings had been attended by an average of sixty and with good interest. Among other features of their labors is the effort to find work for unemployed young men, and in inducing young men to attend services in the various churches of the city. These facts, and many others not here mentioned, make it evident that the Association is doing noble work, and inasmuch as the time for holding these services is planned so as not to interfere with attendance upon any church services, it should receive the hearty support of all Christian men and women. The Board voted to invite the 26th Annual State Convention to meet in this city in February of next year.

J. D. S.

FEBRUARY 8, 1894.

FROM THAT SOUTHERNER.

I am getting to be quite a Southerner, especially in the winter. Not so much because of the very pleasant and healthful climate, or the grand natural resources and possibilities of this sunny land, but more especially on account of the moral and religious needs of the people of the South, and the grand opportunities for representing and presenting the claims of the Lord's law and his gospel.

As a denomination we have suffered untold losses by so long neglecting this field, but I hope the best that can be done will be done from this time forward.

I am writing this article at the home of a recent convert to the Sabbath at Quitman, South Georgia. His attention was first called to the Sabbath question by reading the *Outlook*, and now he is a faithful observer and advocate of the cause of God's truth, and I find a large number scattered all through this region who are more or less fully prepared to acknowledge the binding force of the Sabbath claim. There are two other Baptist pastors near here who are almost ready to "come over on the Lord's side" of this question. I think they will soon. Wherever I go I find evidences of the *Outlook* work and influence, which ought to be followed up by the presence of a minister who could fully explain these Scriptural truths. But how this is to be done is the perplexing question. Most church doors are closed against us on account of peculiar and erroneous notions held by many church people of the South. It costs too much to hire opera houses and lecture halls to hold meetings in. So we find ourselves shut out entirely, and the seed that has been sown so faithfully by the *Outlook* is left to perish with a few exceptions. We ought to reap ten where we now reap one as the result of the *Outlook* work, and we could do it by following it up with personal effort. There is a class of men in the South, though not very numerous comparatively, who rove about the country calling themselves "preachers," who are ignorant and without recognition, and many of them without Christian character and piety.

It may readily be seen how such a class of men would cause prejudice against all strange ministers among intelligent and educated people and to protect themselves from them almost every pulpit is closed against all strangers, and we and the cause we represent, suffer in consequence. There are but very few points in the South where we have a footing, therefore our field of work is very limited. While the great majority of the people wherever we go want to hear us, and would do so could we have a place to speak, the controlling powers rule to the contrary, and they cause blight to the fruitage from *Outlook* sowing.

We are compelled to see this blighting process go on and are powerless to hinder it. It is a waste of energy and effort and money in most instances for the *Outlook* seed-sowing to go on while we neglect to follow it up. Some means and methods ought to be devised by which this difficulty could be surmounted. I do not think we as a people ought to give up to it until we have at least prayerfully and carefully attempted to counteract it. There is too much at stake. The cause of God and his truth is too valuable in the minds and hearts of loyal Seventh-day Baptists to give up to it without a struggle. I am entirely shut out of a certain city where *Outlook* seed-sowing is almost ready to be gathered into a church. I think a series of gospel meetings to prepare hearts to follow God's will, then a careful, judicious presentation of the

claims of God's immutable law would do the work; but at present it is impossible. However, we will not be discouraged but will work on, pray on, hope on. The way, I believe, will be opened; how, I do not know.

I wish I had the ability to put this Southern question before the Northern friends in such a way that they could fully see it as it really is in all of its rich and grand possibilities and also in its almost helpless need. I am confident they would come to the rescue in every possible way.

After careful study and much consultation with able Southern Christian workers, I think I have discovered the key to this perplexing problem; but it will take money to get the key. If I had the money in my own pocket I would not have written this article; but I want some one, or ones, to get interested in the Lord's cause in the South enough to furnish the key to unlock this difficulty.

That key is, A Gospel Tent. I am well aware that there is much prejudice against tent work in the North, but my dear brothers and sisters let us lay aside prejudice for Christ's sake and the salvation of souls, and remember that the South is a peculiar field, and it will not do to try to rigidly apply and enforce Northern measures and methods to Southern work.

With a tent we would be independent and could go to a point of interest and get a hearing and garner much of the results of the *Outlook* seed that has been sown. If I could have a tent with a good singer, whom I can select, and the outfit supported for one year, I confidently believe I can convince the most skeptical on this point. Can we have it? It is a Macedonian appeal for help from the suffering South. Not to help Elder Hills, but the cause we all so much love.

With a prayer that Christians in the North may be interested sufficiently to pay money into the Lord's treasury for this work, I remain, fraternally your brother in the Lord,

GEO. W. HILLS.

QUITMAN, Ga., Feb. 5, 1894.

THE CALIFORNIA COLONY.

To the Editor of the SABBATH RECORDER:

I notice that there is some talk of forming a Seventh-day Baptist colony to settle in Southern California. I read with a good deal of interest the communication from Bro. S. F. Randolph, of Farina, Ill., in the RECORDER of Jan. 25th, in regard to it, and especially in reference to the Bear Valley region in San Diego county. He refers to some articles of mine written when I was on "the California Field." I have also received several letters of late from those who are considering the question of joining such a colony, if it should materialize. I did not visit the Bear Valley region, for the reason that Bro. Randolph was about to leave for Illinois when I could go there. I traversed more particularly the great valley lying between the San Bernardino range of mountains on the east and north, and the San Jacinto on the south, to the Pacific Ocean. This is comparatively an old settled section of Southern California, and is considered to be the finest in the State for raising the orange, lemon, olive, apricot, peach, prune, strawberry, raspberry, blackberry, etc. In this valley are beautiful and thriving villages and towns, and the second city in the State in size and importance, Los Angeles. It has excellent railroad facilities, the Santa Fe and Southern California, and the Southern Pacific railroads run through it.

Unimproved lands in this valley can be obtained even in quite large tracts, ranging from \$100 and upwards per acre, according to locality, railroad facilities, and irrigation advantages. There are as fine systems of irrigation, and at as cheap rates per acre, as can be found in the State. I was very favorably impressed with Azusa and Covina, close by; indeed, they are

almost one, as a good place for a colony of our people to settle. Land could be obtained when I was there for such a purpose. It is 20 miles from Los Angeles, and two railroads close by running into that city. I have no time to write extensively about this section, but if any one wishes to learn all about it he can write to Mr. or Mrs. Geo. T. Brown, Azusa, Los Angeles Co., California (write the State in full, so that Cal. will not be taken for Col.), and you will get full information.

Bear Valley region is a new section, and hence land is cheaper. Wherever one settles in Southern California he should consider locality, favorable thermal and rain belts, the land and sea breeze, railroad facilities, places for market and trade, and the kind of people surrounding them. I think if a colony should be formed to settle in California, a suitable man should be chosen, one in whom all will have confidence, and send him to see, study, investigate, and learn about the country, and return and report. No one should go to Southern California to engage in fruit-raising without some capital, plenty of energy and persistence. It takes five years to get an orange or lemon grove into bearing. Of course, small fruits, peaches, apricots, and prunes, bear sooner. Employment cannot be obtained there as readily as in manufacturing towns. Work can be obtained to some extent on the fruit ranches, as they are called, and carpenters usually are in good demand.

I hope if any of our people are seriously thinking of settling in California that they will colonize and not scatter. Those of our people who are there now are badly scattered, and it is a great detriment to them in religious privileges, in spiritual life and growth, and especially to our cause. In union there is strength, defense, and growth. We probably have lost more people from us by isolation and scattering (if there is no such word coin a better one) than we have gained from outside of ourselves by all of our best efforts in evangelism and Sabbath Reform. I hope our people, in making homes for themselves in the great West, will learn wisdom from the past, and so settle together that they can have church privileges of their own faith, and not put themselves and their children under such influences and surroundings as will lead to Sabbath apostasy and denominational loss.

O. U. W.

A LIST OF PATENTS ISSUED

IN THE NAME OF THE LATE GEORGE H. BABCOCK.		
Number.	Name.	Date.
11,853	A. M. & G. H. Babcock, Printing in Colors,	Oct. 31, 1854
16,283	" Printing Press	Dec. 23, 1856
25,874	" Bronzing Machine,	Oct. 25, 1859
288	" Mitering Rules,	Feb. 5, 1861
33,359	Smith C. W. G. H. Babcock & Co., Projectiles,	Apr. 28, 1863
40,945	Reynolds G. H. & G. H. Babcock & Co., Pumps,	Dec. 15, 1863
56,878	G. H. Babcock & Co., Anchor topper,	Aug. 7, 1866
58,199	" Darning Last,	Sep. 25, 1866
54,090	G. H. Babcock & S. Wilcox, Jr., Cu-off valve,	Apr. 24, 1866
65,042	" Steam Generator,	May 28, 1867
95,757	" & Others, Gearing,	Oct. 12, 1869
4,512	Re-issue, " & Wilcox, Steam Generator,	Aug. 15, 1871
183,741	" Steam Engine,	Dec. 10, 1872
183,742	" & Wilcox S., "	Dec. 10, 1872
183,743	" Bronzing (extension)	Oct. 25, 1873
184,505	" Sectional Boiler,	Jan. 7, 1873
185,877	" "	Feb. 18, 1873
186,891	" Steam Generator,	Mar. 11, 1873
189,448	" Steam engine,	June 3, 1873
175,548	" & S. Wilcox, Steam Generator,	Apr. 4, 1876
192,214	" "	June 19, 1877
224,626	" Fire door	Feb. 17, 1880
24,352	" & Pratt, Boiler,	June 29, 1880
240,357	" Engine,	Apr. 19, 1881
240,358	" Boiler,	Apr. 19, 1881
249,446	" Engine,	Nov. 15, 1881
281,122	" Boiler,	July 18, 1882
282,555	" Boiler,	Aug. 15, 1882
285,284	" Boiler,	Oct. 3, 1882
284,168	" Luminous Sign,	Sep. 4, 1883
297,741	" "	Apr. 29, 1884
314,415	" Feed water Heater,	Mar. 24, 1885
314,416	" Steam Boiler,	" "
314,414	" & Pine, Water Heater,	" "
334,152	" Air Engine,	Jan. 12, 1886
334,153	" "	" "
334,154	" "	" "
334,155	" "	" "
368,564	" & Higgins, Sectional generator,	Aug. 23, 1887
368,565	" "	" "
429,592	" Projecting Missiles,	June 10, 1890
430,056	" "	" "
430,362	" Roofing Tiles,	June 17, 1890
430,368	" "	" "
430,364	" "	" "
430,365	" "	" "
430,366	" "	" "
430,367	" Hip Tile,	" "
430,368	" Valley Tile,	" "
430,369	" Gable Tile,	" "
430,370	" Ridge Tile,	" "
430,371	" Corner Tile,	" "
19,888	" Roofing Tile (design),	June 10, 1890
19,889	" "	" "
19,890	" "	" "
20,282	" "	Oct. 21, 1890
20,401	" "	Dec. 16, 1890
20,408	" "	" "
20,695	" "	Mar. 24, 1891
488,049	" Brick Press,	Dec. 13, 1892
21,367	" Roofing Tile (design),	Mar. 8, 1892
21,872	" "	Aug. 9, 1892

TO A WITHERED ROSE.

Thy span of life was all too short—
A week or two at best—
From budding-time, through blossoming,
To withering and rest.

Yet compensation hast thou—aye!—
For all thy little woes;
For was it not thy happy lot
To live and die a rose?

—Harper's Weekly.

THE CIGARETTE VICE.

The use of cigarettes is not merely the use of tobacco, it is a vice by itself. In reformatories where the cure of the opium, alcohol, and cigarette habits is a business, cigarette patients are not restricted from smoking cigars or pipes, which are regarded as comparatively harmless. The cigarette works a special evil of its own which tobacco in other forms does not effect. This evil result may be due to drugs, or to the paper wrappers, or to the fact that the smoke of cigarettes is almost always inhaled into the lungs, while cigar smoke is not. As to that, let the experts decide; about the fact of the effect there is no doubt, and no dearth of evidence. No other form of tobacco eats into the will as cigarettes do. The adult man can carry off a good deal of poison of one kind or another without disaster, and his duties being fixed and his will formed, he is usually able to make his minor vices subservient to his more important obligations. And so it happens that it is a matter of constant observation in clubs, and wherever there are intelligent men who allow themselves all the creature indulgences that they dare, that these experienced persons are constantly "swearing off" cigarettes for longer or shorter periods, and smoking cigars instead. The cigarette fetter begins to gail, and they fling it off. But young boys do not do that. They have not discretion enough, for one thing, and, for another, cigars cost too much for them, and cannot be smoked surreptitiously in a spare moment. It is the infernal cheapness of the cigarette and its adaptability for concealment that tempt this school-boy's callow intelligence.

—Harper's Weekly.

"YOU BLACKED MY BOOTS."

If you want to win men to God you must show them you are interested in them. They may not heed what you say, but your interest in them will tell.

I was going from cell to cell among the prisoners, when one man called me back and asked if I remembered him. I did not.

"Well," said he, "I remember you, you got me out of the 'dives' in Mulberry Bend in New York City, about twelve years ago, took me to the Florence Mission, and gave me a note to the 'Home for Intemperate Men.' Do you remember?"

I could not, having done a similar act for quite a number.

"You will remember me, I think, when I tell you the circumstances. I was nearly naked; you got some clothes for me. I was shivering with delirium tremens and could not dress myself, so you dressed me; now you remember, don't you?"

I was still unable to recollect him.

"Well, there is one thing more, and that was what broke me up. After you had dressed me, you said: 'You want to look nice, so I'll black your boots,' and you did. Now I could not tell to save my neck what you said about Christ, I did not want to do better, I did not go to the 'Home,' all I wanted was what I could get out of you, but your blacking my boots, I have never been able to get away from that. I did not want your religion, but to think that you cared enough about my soul to black my boots, that has followed me all these years, and when I have been drunk and stupid that thing would haunt me. I have thought of it hundreds of times, and now I think God has brought me here to meet you again, and I want you to pray for me."

Right there behind "gates of brass and bars of iron," it was an easy thing for me to lead him to Christ.

Show your interest in souls, come into close contact with them. You can't reach them for

God with a forty-foot pole. Touch them. Christ did! He reached the masses because he had not far to reach. He "touched" the leper. "Jesus took her by the hand and lifted her up." Like Christ, keep in contact, but never in fellowship with sinners.—H. B. Gibbud, in *New York Observer*.

THE CALIFORNIA COLONY.

All who are interested in trying to carry out the repeated suggestion for Seventh-day Baptists to colonize in California are hereby requested to co-operate in that enterprise. Individual members of the Missionary Board have privately stated who they thought would be a suitable man for the California Field. That person says, "I am deeply interested in the colony movement, and feel that something should be done. I believe that we, as a denomination, have suffered financially, numerically, and spiritually, by our lack of systematic action." He further intimates that with a sufficient number to join the colony, and some financial aid, he is willing to undertake the enterprise. So now,

1. As was proposed in *RECORDER* of January 25th, let all, east or west, who wish to join the colony, notify the undersigned of their intention.

2. Will each family or individual in California, who is interested in getting a missionary to work up God's cause on that field, please write at once to Rev. J. T. Davis, 48 Divinity Dormitory, University of Chicago, Chicago, Ill., informing him how much they will give, through the Missionary Board, for that object, annually, for from one to three years. The same invitation is extended to those who are intending to go there, and others who may be interested in the movement.

S. F. RANDOLPH.

FARINA, Ill.

The Best Offer Yet of Seeds

is that made on the last page of this issue of our paper, by the great Seed House of Peter Henderson & Co., of New York, who will send sixteen varieties of sweet peas (including the famous Emily Henderson), together with their illustrated catalogue, at about half the regular prices. This offer is well worth reading and accepting.

No REAL child of God wants to go to heaven alone.

SPECIAL NOTICES.

THE Quarterly Meeting of the Southern Wisconsin Churches will convene with the church of Milton Junction, Feb. 23d to 25th.

The following is the order of services as arranged by the committee:

Sixth-day evening at 7 o'clock, preaching by Rev. S. H. Babcock.

Sabbath morning at 10.30 o'clock, preaching by Rev. E. M. Dunn, to be followed by a session of the Sabbath-school under the direction of the Superintendent of the Milton Junction Sabbath-school.

Sabbath afternoon at 3 o'clock, preaching by Rev. W. C. Whitford.

Evening after the Sabbath at 7 o'clock, praise service conducted by Charles Sayre; 7.30, prayer and conference meeting led by Rev. S. H. Babcock.

First-day morning at 10.30, preaching by Rev. E. A. Witter.

First-day afternoon at 2.30, Y. P. S. C. E. Hour, under the direction of the Y. P. S. C. E. Union of the Southern Wisconsin Churches.

First-day evening at 7 o'clock, preaching by Rev. N. Wardner.

THE Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin will convene with the church of Milton Junction, on Sixth-day, Feb. 23d, at 10 A. M.

The following is the programme:

1. How can a better discipline be secured and maintained in our churches? E. A. Witter.
2. Which kind of sermons, the topical, the textual, or the expository, is the most successful in interesting, instructing, and evangelizing the people? F. O. Burdick.
3. In what sense were the writers of the Scriptures inspired? Does their inspiration insure the accuracy of what they wrote? S. H. Babcock.
4. What relation has prayer to spiritual life and character? Phoebe Coon.
5. Exegesis of 2 Cor. 3:7-11. E. M. Dunn.
6. Is it advisable for us as a people to commemorate

the organization of the first Seventh-day Baptist Church in America? If so, how? O. U. Whitford.

7. Is it our duty to forgive an offending brother without his asking forgiveness, and a declaration of repentance? Hamilton Hull.

8. Exegesis of 1 Cor. 14:34, 35, and 1 Tim. 2:11, 12. W. B. West.

THE Seventh-day Baptist Christian Endeavor Union of Southern Wisconsin will meet in connection with the Quarterly Meeting of the Southern Wisconsin Churches, at Milton Junction, on First day, February 25th, at 2.30 o'clock P. M. A special programme will be presented, and the hour promises to be one of interest.

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.

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

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

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

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

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

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre N. Y.

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

Royal Baking Powder ABSOLUTELY PURE

CONTENTS.

EDITORIALS—Paragraphs... 97 From L. C. Randolph... 97 The Lillies are the Larger; The Religion of Jesus in its Fresh Beginnings in Arabia... 98 As Others see us; Christmas... 99 "The people of To-day;" Sabbath—Poetry; An Application... 100 MISSIONS—"Come Over and Help us;" From E. H. Sowell; From C. J. Sindall; From Geo W. Lewis; A Loan to the Lord... 101 WOMAN'S WORK—God's Evening—Poetry; Let us Give Thanks Poetry; Paragraphs... 102 A Noted Foreign Missionary... 102 Viewing Our Present in the Light of the Past... 103 Obituary... 105 YOUNG PEOPLE'S WORK—Paragraphs; Astor Library; Life: A Dream; Our Mirror—President's Letter; Paragraph... 106 OUR YOUNG FOLKS—On the Road to Dreamtown—Poetry; Else's Souvenir; A Good suggestion... 107 SABBATH-SCHOOL—Lessor; Christian Endeavor Topics; Paragraphs... 107 HOME NEWS—Andover, N. Y.; Plainfield, N. J. From that Southerner; The California Colony; A List of Patents Issued... 109 To a Withered Rose—Poetry; The Cigarette Vice; "You Blacked my Boots;" The California Colony... 110 SPECIAL NOTICES... 110 BUSINESS DIRECTORY... 111 CATALOGUE OF PUBLICATIONS... 111 MARRIAGES AND DEATHS... 112

MARRIED.

BURDICK—HODGES.—In DeRuyter, N. Y. Jan. 31, 1894, by Rev. L. R. Swinney, Mr. S. Diloyd Burdick and Miss Angie S. Hodges. MAXSON—TAYLOR.—At the parsonage at DeRuyter, N. Y., Jan. 31, 1894, by Rev. L. R. Swinney, Mr. Charles E. Maxson and Miss Nellie L. Taylor. GRIFFITH—WHALEY.—In DeRuyter, N. Y., Feb. 4, 1894, by Rev. L. R. Swinney, Mr. H. Blanch Griffith and Mrs. J. Ella Whaley. KENYON—LEWIS.—In Hopkinton City, R. I., Feb. 3, 1894, by Rev. C. F. Randolph, Mr. Joel B. Kenyon and Mrs. Roxey P. Lewis, both of Hope Valley.

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.

COON.—In Alfred Centre, N. Y., Jan. 22, 1894, Aaron Coon, aged 88 years. The deceased was born at Petersburgh, Rensselaer Co., N. Y., Nov. 7, 1805. In 1835 he was married to Miss Julia Babcock, and continued a resident of Petersburgh until 1857. He was a member and a strong supporter of the Petersburgh Seventh-day Baptist Church; and when in 1857 he removed with his family to Alfred Centre, he did not wish to have his membership removed from the Petersburgh Church. After a residence in Alfred Centre of twenty-two years, and a married life of forty-four years, his wife died in 1879. Since that time Mr. Coon made his home with his daughter, Mrs. Dr. Mark Sheppard, until her death, last August, since then with his grandson, Dr. W. W. Coon. He leaves a son and a grandson, besides a large circle of relatives and friends. His funeral and interment took place Wednesday Jan. 24th, at 2 P. M.

BURDICK—In Alfred, N. Y., Jan. 31, 1894, Mrs. Nancy Lauphear Burdick, in the 94th year of her age. Mrs. Burdick was born in Westerly, R. I., Dec. 5, 1800. In 1821 she was married to Thomas T. Burdick. In the year 1829 they removed to Alfred, N. Y., where they spent the remainder of their days. In 1840 they were both baptized by Elder Stillman Coon, and united with the First Seventh-day Baptist Church of Alfred. Mr. Burdick died in 1869. Since that time Mrs. Burdick divided her time between her home in Alfred Centre and the homes of her five children, all living in the town of Alfred, the youngest now over 60 years of age. She remained a faithful and beloved member of the church until death took her in the ripeness of her years to the church triumphant. Interment, Feb. 2d, in the Alfred Rural Cemetery.

PECKHAM.—Near North Petersburgh, N. Y., Jan. 5, 1894, of heart disease, Sarah Janet Greene, wife of John C. Peckham, aged 51 years. She made a public profession of religion when quite young, and united with the Seventh-day Baptist Church of Berlin, N. Y., of which she remained a consistent member till death. Sister Peckham was a good woman, a kind wife and an affectionate mother. Her Christian example has

been a power for the cause so dear to her. Especially has its influence been felt in her own home. Her husband and children "call her blessed." Death came suddenly, "as a thief in the night," but she was waiting for "his coming." "Be ye also ready." G. H. F. R. CLARKE—In the town of Petersburg, N. Y., Dec. 29, 1893, Albert Clarke, aged 84 years. Brother Clarke was a member of the Seventh-day Baptist Church of Petersburg, N. Y. When that body ceased to exist he united with the church of like faith and practice at Berlin, of which he was a member at death. He was a faithful Christian, a true Seventh-day Baptist and the last male member of the old Petersburg Church left in that town. It was a sad day to us when called to his funeral. We wept for the lone Sabbath-keeper, the ruin of his old church home, and because there were so few left to sympathize in the last hour. Sad and lonely we bore him to his quiet resting place back on the old farm where a departed companion was laid years ago. G. H. F. R.

BREED—In Cambridge, Washington Co., N. Y., Jan. 20, 1894, Rebecca Hunt, relict of Aurelius Breed, aged 89 years, 7 months and 18 days. Her life was largely spent in DeRuyter, among the Society of Friends, and her body was buried in their cemetery in Quaker Basin. L. E. S. MINER.—At his home in DeRuyter, N. Y., Harris Coats Mine, aged 76 years, 5 months and 28 days. A prominent lawyer, a public spirited citizen, and a friend of the poor and needy. L. E. S.

STILLMAN.—At his home in Westerly, R. I., Feb. 2, 1894, the Rev. Christopher C. Stillman, in the 88th year of his age. A notice of his life appears elsewhere. Funeral services were held at his late home, Feb. 5th, conducted by the pastor of the Pawcatuck Seventh-day Baptist Church, assisted by the Rev. O. U. Whitford. Interment in the First Hopkinton Cemetery. W. O. V.

For Sleeplessness

Use Horsford's Acid Phosphate.

If you are a poor sleeper, not only do not forget to put on your night cap, but on retiring also take a night-cap of Horsford's Acid Phosphate, to make assurance doubly sure.

FREE 16-page Illustrated Book giving dates and prices paid for, Send two stamps. National Coin Co., Clerk 15, 832 Exchange Building, Boston, Mass.

For Sale.

To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Ann cottage, large, roomy, finely finished and in perfect repair. It is offered at a great sacrifice. Every room in the house is comfortably furnished, and carpets, bed-room set, and heavy furniture is offered for a mere trifle of its cost. For terms apply to E. S. Bailey, 3034 Michigan Ave., Chicago, Ill.

Shop Property for Sale,

Consisting of a shop containing wood working machinery with water power; a blacksmith and paint shop, lumber sheds, etc. Located in Seventh-day community. Good opening for mechanic. Will be sold at a sacrifice. For information apply to LYNN C. MAXSON, West Edmeston, N. Y.

\$12 to \$35 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & CO., 11th and Main Sts., Richmond, Va.

Advertisement for plating services, \$25 to \$50 per week. Includes an image of a person working at a machine.

SWEET SIXTEEN SWEET PEAS

Comprising all of the Really Distinct

Varieties

of these charming garden flowers, selected by careful comparison from our trials of nearly one hundred varieties—



including

"Emily Henderson" THE QUEEN OF WHITE SWEET PEAS.

A gloriously beautiful acquisition of American origin. Absolutely pure white, as clear as alabaster and as lustrous as satin. The flowers, of remarkable substance, are borne on long stiff stems, are extra large, with broad round standards that stand up boldly without reflex or curl. The plants are robust, compact and branching, producing such a prodigious abundance of flowers that the plants appear as if covered with snow. From one plant, specially cultivated, we have cut in one season the seemingly incredible number of 1,035 sprays of bloom! In earliness it outrivals all competitors by nearly two weeks, and continues a veritable "cut-and-come-again" to the end of Autumn.

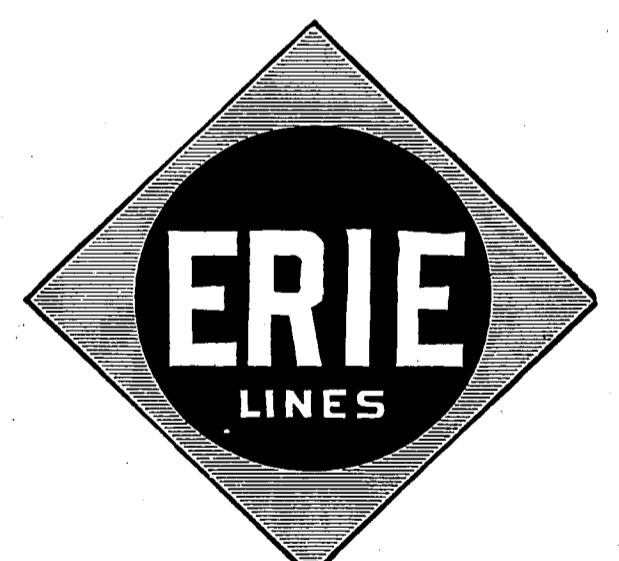
On receipt of \$1.00 we will mail, free, ALL SIXTEEN VARIETIES

of Sweet Peas named in right hand column (including the Emily Henderson), and in addition, will send without extra charge, with every order from this advertisement, providing you will name this paper and date of issue, Our Grand 1894 Catalogue of "EVERYTHING FOR THE GARDEN," (value 20c.) larger and more beautiful than ever, 160 pages, six colored plates and nearly 500 engravings, replete with all that is desirable, old and new, in Seeds, Plants, Bulbs, Tools, &c. Total value \$1.85

Butterfly. White, suffused with lavender; edged with blue, Pkt. 10 Orange Prince. Orange and pink..... 10 Boreatton. Maroon, rich and velvety..... 10 Queen of the Isles. Striped, rose, crimson, wine red and white..... 10 Primrose. Primrose yellow..... 10 Mrs. Gladstone. Exquisite soft blush pink..... 10 Captain of the Blues. Bright purplish and ultramarine blue..... 10 Cardinal. Grand crimson scarlet..... 10 Dorothy Tennant. Heliotrope; beautiful..... 10 Countess of Radnor. Delicate lavender..... 10 Indigo King. Maroon purple and indigo..... 10 Senator. Striped brown, purple, cream and white..... 10 Princess Victoria. Pink and cherry rose 10 Blanche Ferry. Crimson pink and blush white..... 10 Her Majesty. Deep rosy crimson..... 10 Emily Henderson. (see cut)..... 15 Catalogue for 1894..... 20 \$1.85

Any of the above free by mail on receipt of price or entire collection for \$1.00 (total value \$1.85). Buyers of one or more packets will be sent 1894 catalogue free if they will name paper and date of issue.

PETER HENDERSON & CO 35 CORTLANDT ST. 37 NEW YORK



SOLID TRAINS BETWEEN NEW YORK AND CHICAGO. PULLMAN CARS TO NEW YORK, BOSTON, CLEVELAND, CHICAGO AND CINCINNATI. WEST. No. 5, daily, Solid Vestibule train Olean, Salamanca, Jamestown, Cleveland, Cincinnati, Chicago. Meals in dining car. Stops at Wellsville at 1.35 A. M. No. 3, daily, stopping at all principal stations to Salamanca. Pullman cars to Cleveland, Cincinnati and Chicago, connecting for Bradford. Stops at Andover at 8.47 A. M. 12.59 P. M. No. 29, daily accommodation for Dunkirk, connecting at Carrolton for Bradford. 8.09 P. M. No. 1, daily stopping at all stations to Salamanca, connecting for Bradford. EAST. 10.42 A. M. No. 6, daily, accommodation for Hornellsville. No. 8, daily, solid Vestibule train, for Hornellsville, Corning, Elmira, Binghamton, New York and Boston, connections

for Philadelphia and Washington, also connecting for points on Buffalo and Rochester Divisions. Stops at Wellsville 11.06 A. M.

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

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

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

No. 10, daily, New York special stopping at Hornellsville, Corning, Elmira, Binghamton, arrive at New York 7.50 A. M. Pullman Vestibule sleepers. Stops at Wellsville 9.26 P. M.

Further information may be obtained from Erie agents or from H. T. JAEGGER. D. I. ROBERTS, Gen. Ag't P. D., Gen. Pass'r Agt. 177 Main St. New York City. Buffalo, N. Y.

For Sale.

In the village of Alfred Centre, N. Y., within one-half mile of the University grounds, a productive, well-watered

FARM.

This farm lies upon the main road, and is suitable for cutting up into

VILLAGE LOTS,

which can be sold readily at moderate prices.

Will sell from 100 to 150 acres.

Address,

B. F. LANGWORTHY, Alfred Centre, N. Y.