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THE SABBATH RECORDER.

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THE world renowned evangelists, Moody and Sankey, commenced revival services, February 7th, in Washington, D. C. The great Auditorium in Convention Hall was crowded to its utmost capacity, and many were turned away for want of room. Let all right minded people devoutly pray for the largest success to attend these efforts for the divine presence and power in the capitol city of our nation.

STATEMENTS have been sent out to all who are owing for the RECORDER for 1893. These bills also include subscriptions for the current year, 1894, so that if paid as indicated the account will be settled up to Jan. 1, 1895. According to instructions from the Board, the RECORDER will be discontinued after March 4, 1894, in the case of all subscribers whose accounts for 1893 are not paid, or satisfactorily arranged at that date. We trust that all our friends will readily see that this action is a business necessity, for the maintenance of our Publishing House, which cannot exist except by the patronage and co-operation of its friends.

WHAT possible good comes from being habitually sour, sullen, morose, fault-finding, disagreeable? Some people seem to be happiest when they are extremely unhappy. They appear to really relish something very distasteful. To them nothing appears right outside of themselves. A beautiful day is only a harbinger of evil days to come. A lovely Christian character is only hypocrisy in their estimation. An act of benevolence is only done for show and from some sinister motive. Such a distorted and diseased state of mind is one of the saddest sights mortals are called to behold. Give me a smiling face; a cheerful recognition of what is good; a happy, charitable, helpful spirit which carries sunshine into the home, the church, the circle of friends, into business and everywhere. Such men and women will not live in vain. Their lives will be a perpetual inspiration to all around them.

WE hope all who read the RECORDER have read the interesting letter from Miss Susie Burdick in the issue dated Feb. 8, page 87. The closing lines of Miss Burdick's letter present a very touching case of need, one in which many people can render help that will be well placed and

greatly valued. Please look that paper up and note the case. Sing Chung, a worthy and faithful Christian, would be greatly relieved of a heavy burden of debt by the raising of \$120, to enable him to bury his noble Christian father, and other relatives still waiting interment. Some friends have volunteered to contribute to this end, and it is suggested that many would be glad to help. We therefore invite all who wish, to send in contributions for this special object to the RECORDER Office, and we will see that it is properly accredited and applied as above suggested.

IMPORTANT questions are frequently best presented and discussed by what is known as a symposium or a general and independent expression of opinion. The New York *Independent* is undoubtedly in advance of all other journals in securing such a consensus of views on the various questions of public interest from time to time. The latest, and perhaps most significant of all, was the remarkable array of opinions touching the Hawaiian question as published in that paper, dated February 8th. Without regard to party politics, the way in which it was attempted to reinstate a profligate queen and a monarchical government by arbitrary and unconstitutional methods, received most universal and severe condemnation. Among these representative men are members of Congress, college presidents, lawyers and clergymen of eminence, editors of wide reputation and influence, and of different political affinities. It may be safe to conclude, therefore, that they reflect the opinion of the masses of the more intelligent of the American people, and that when the opportunity occurs their sentiments will find universal expression through the only channel by which American citizens can be effectually heard.

THERE can be no doubt that Seventh-day Baptists in America have had much greater possibilities before them than they have attained to or even clearly apprehended; and probably the same can be said of every other body of Christians, great or small. It is seldom that any individual or church or people reach their own ideals in Christian growth.

But there is great probability that any one who attempts to find arguments, and point out reasons for tardy growth, based mainly on Conference statistics, and now and then a resolution passed or tabled, will be led into serious error, and will, perhaps, be in danger of entertaining and teaching pessimistic views that will be more harmful than helpful. Bare figures are often misleading both in point of fact as to actual membership and as regards religious life and efficiency. A church, for example, one year sends up a report of a total membership of three hundred and fifty. The next year that same church reports a total membership of two hundred and seventy-five. The man who is looking for evidence of growth or decay will catch sight of these figures and at once conclude

that here is a dying church. It has lost seventy-five members in a single year, and at that rate of decrease (almost 22 per cent) the church will, in four or five years, become extinct. But the real fact is, the first report included a long list of non-resident members, most of whom, years before, had either died or abandoned their faith, but had been carried along until, after careful investigation and judicious pruning, the smaller number of members is shown. These dead branches had been accumulating, it may be, for more than forty years. The church at last report, pruned and making a smaller figure in statistics, may be, and very likely is, much stronger, healthier and more efficient than at any previous period in its history. What is true in the one case may also be in a score of other similar instances.

Again, those who have attended our Conferences most faithfully for the past forty or fifty years cannot have failed to observe that the resolutions frequently passed are, like many acts of Congress, rushed through on short time, and may not be a fair index of the real thought or carefully formulated principles of the denomination, or even a majority of those in attendance at any Conference. To suppose, therefore, that our people are losing ground, growing timid, or abandoning principle, from the mere fact of the passing of a resolution at one time and tabling a similar one at another, without taking into account the circumstances and conditions attending each case, is a very unsafe supposition.

It is a well known fact, and much to be regretted, that the gathering of reliable and complete statistics from our churches has always been difficult and unsatisfactory. Many who have carefully studied the question of our actual membership to date, place it as high as from 9,000 to 10,000, and, therefore, upon the general estimate of at least three persons who are nominally Seventh-day Baptists in belief and practice, to every communicant, the total number of Seventh-day Baptists would be from 27,000 to 30,000. At the present time there are multitudes of people who are convinced that the Seventh-day is the Sabbath of the Bible and are ready to embrace it practically if they can be encouraged to organize a church and so not be deprived of church privileges. There never has been in all our history such favorable openings in this direction as now—and we have never before, in our history, been responding as heartily to such calls as at present. We are doing more and better home and foreign mission work than at any previous time.

Seventh-day Baptists have never before had as prominent recognition and as favorable standing in the estimation of other Christian bodies as at present. Our position and arguments are acknowledged as valid by large numbers of fair-minded, intelligent Christian people. While we have no reason to relax our efforts because of some evidences of victory, we should also be equally careful, not to underrate our abilities and belittle ourselves in our own

eyes, or in the eyes of others, by too somber and helpless estimates. Nothing tends more to discouragement and to weaken our forces than to convey the impression that we, as a people, are losing ground. It tends to drive our young people from us and to discourage the weak and all who are not really well informed. Physicians dread to have their patients receive calls from unwisely sympathetic and gloomy friends. Their very presence is depressing, and patients thus visited are almost invariably placed at a disadvantage; while the presence of one cheerful, hopeful, encouraging person is often better than the best of medicine. Many a victory has been wrested from the enemy and given to defeated and discouraged soldiers by the presence of a single officer whose courage and hope inspired his men. Milton, in his sonnet to Cromwell, declares that

"Peace hath her victories
No less renowned than war."

[From L. C. Randolph.]

It would be difficult for us to write anything this week except with regard to the revival now in progress at Westerly.

For three weeks we have been working here amid the worst weather known in Rhode Island for a long time. The gain has been steady, but slow—often discouraging. To-night the sunshine broke upon us and the meeting was one of great tenderness and power. The large audience room was full. Many voices were heard which have been silent for years. Many are seeking the Lord.

Some of the most skeptical are now strong in the faith that the Lord has a great blessing in store for Westerly. Pray for us, brethren, that the hearts of the people may open, and that God may come in mighty power.

Brother Saunders and I were left alone here after the departure of George Shaw and F. E. Peterson, until W. D. Burdick came on from Jackson Centre. With his help, and that of two excellent singers here, Brothers Tanner and Browning, a new quartet has been organized, which is doing splendid service.

May God's blessing rest upon the work in progress at other places, and may the revival fire spread in all our churches.

GEORGE H. BABCOCK.

Biographical Sketch Continued.

BY HIS PASTOR.

The following papers, which were read at the "Memorial service in honor of Geo. H. Babcock," on the evening of Jan. 13, 1894, present such views of his character and work as make them worthy to be a prominent factor in this sketch. The first from Prof. Thurston, was read by Mr. Babcock's pastor, as follows:

SCHOOL OF MECHANICAL ENGINEERING, AND OF THE MECHANICAL ARTS.
DIRECTOR'S ROOMS SIBLEY COLLEGE, CORNELL UNIVERSITY.
R. H. Thurston, Director.

ITHACA, N. Y., Jan. 8, 1894.

Rev. A. H. Lewis, Plainfield, N. J.:

My Dear Sir:—I regret exceedingly that long-standing engagements will prevent my attendance at the memorial services to be held on the coming Sabbath, in remembrance of my life-long friend, Geo. H. Babcock. I would like, however, to send a word of greeting to other mourning friends, a word of sympathy, of hope and congratulation.

I have known our friend who has just "passed over" for a full generation, our acquaintance beginning when I was a boy at college, and he engaged in Providence, R. I., on some of his earliest and most famous inventions. Our friendship, then formed, has never been interrupted by time, by separation or by the most insignificant disagreement. After months of absence, our meeting was always marked by the same cordial, hearty,

confident welcome on his part which is so well-known to every one of his more intimate friends; and I am sure his welcome was always appreciated by me and fully reciprocated in sentiment, if less well-expressed. Time only strengthens such early and long-standing friendships, and I well remember a remark of his partner, Mr. Wilcox, another mutual and life-long friend, as we stood together in their office, a year or two ago: "As the years go by, the old friends grow nearer and dearer and rarer. It is to the old friends that we turn more and more now." And we all agreed on that point. The old friends do indeed grow rarer and yet nearer and dearer; even though they stand, in such increasing numbers, on "the other shore." When such heart-ties are drawn across the border, it becomes easy to look forward to the change for ourselves. The ties are getting more numerous and stronger, in that direction all the time.

Mr. Babcock was a peculiarly helpful and satisfying friend. His affectionate disposition; his sensitiveness to every slightest manifestation of appreciation, or change of manner or speech; his intelligent self-adaptation to the mood of his friend; his reliability; his steadfastness; these and many other of the loveliest of qualities, distinguished him above most men. He had all the feeling and intuition of a woman, with all the strength and aggressiveness in his active life, that command success. Honest and earnest; conscientious and trusty; full of religious fervor and practically applying his principles to the best that offered in opportunity for good; he was good and did good and made his mark among men in every path into which his life led him. He was a great inventor and, at every step in the development of the great industries with which he was connected, his genius revealed itself in a thousand ways; perfecting large schemes and improving the most in significant details. He was a learned man, professionally; and few members of the profession have ever presented to the learned and professional societies with which he was connected papers of equal value, completeness, or thoroughness. He was patient in investigation; accurate and exacting in method and in detail; conscientious in seeking the results of the researches of the recognized authorities; and, when once his work was completed, it left nothing to be said further. It was done once and for all.

Mr. Babcock was interested in all great works, whether of public or of private importance. He was active in church and in business, in the cause of education, and in every philanthropy. As one of the non-resident lecturers in the Sibley College courses in Mechanical Engineering at Cornell University, he came to the university, when possible, annually, to "talk to the boys," as he said, on subjects of professional interest and importance. His lectures were always very carefully planned, well executed as compositions, and admirable as summaries of the division of engineering which he desired to illustrate. His manner was impressive, his language well chosen, and that sympathetic quality which enables the speaker to seize upon and to hold his audience was present in remarkable degree. He always entertained, instructed and pleased. He was always welcomed by students of every class and by their professors as well. He always refused compensation for either time or services; desiring that it should be taken as his contribution to a good cause.

The character and genius of Mr. Babcock were fully recognized and appreciated by the profession of which he was so prominent and successful a member, and he was an ex-president of the American Society of Mechanical Engineers, the highest position which can be held by a member of the profession, the highest in the gift of his professional colleagues. His inaugural address was one of the best papers ever read before that society by presidents or members. The year 1886-7, that of his administration, was one of the most fruitful in the history of that great society. He has been a member of its Council ever since; and his sound judgment, and great interest in the welfare of the association have been of the greatest service.

Perhaps the greatest work performed, however, by Mr. Babcock, aided by his able partners and assistants, has been the promotion of the business in which they have been so long engaged; the introduction of the so-called "safety steam-boiler," a form of boiler which reduces the risks of explosion, so serious and so awful in the case of the older and still common type, to an insignificant quantity. This has been for them a business success; but it has been for the world an enterprise of almost as great significance as the invention of a new remedy for a fatal disease; such as would make a physician famous for all time. The dangers of use of steam have been, by him and his colleagues, more than by all the rest of the world together, rendered infinitesimal. For a generation, they have been devoting time, thought,

genius of invention, skill in design and construction, to this great problem. They have succeeded, and the whole world has reaped the benefit. It is exceptionally fortunate that it may also be said that the world has made to them more than its usual approximation to fair compensation. But a hundred times more would be none too much for such service.

One could write a volume on the life and work and public services of such a man; but that were, at the moment, of little satisfaction. The great matter is that we have lost our friend from our daily life, and that only his memory and the help given us by his splendid example remain to us. But they are much, and daily becoming more to us all. May each of us, when the great day of transfer to another sphere comes to us, be able to say as conscientiously and unqualifiedly as could he, "We have done our best, O Lord! take us to thy own home."

Regretting most sincerely that I could not be with you, to say so much, and perhaps much more, to you and other dear friends of our friend, I remain

Yours very truly,

R. H. THURSTON.

Next came the following from President W. C. Whitford, D. D., of Milton College. It was read by Rev. O. U. Whitford, a member of the Board of Trustees, and also General Secretary of the Seventh-day Baptist Missionary Society, for which he also spoke:

MILTON, Wis., Jan. 8, 1894.

Rev. A. H. Lewis, D. D., Plainfield, N. J.:

My Dear Brother:—I am very thankful for your invitation of the 4th inst. to attend and participate in the Memorial Service for Geo. H. Babcock, by the Plainfield Church, in the evening after the Sabbath, Jan. 13th. I greatly desire to be present, and add my words of the highest esteem for him as a true friend, an enterprising man, and an earnest Christian. But my duties in the College here will not permit me now to be absent from it. In common with all who knew him intimately, I mourn and lament his death; but under the guidance of the sentiment which controlled his life, I will not repine, nor be angry with the hand that afflicts us. To his family, his relatives and neighbors, and his brethren and sisters in church relation, I extend my deepest sympathy in their bereavement and at their seemingly irreparable loss.

The faculty and the students of the College adopt resolutions expressive of their pain and sorrow in learning of Mr. Babcock's decease, of their great appreciation of his character and useful labors, and of profound gratitude for his large gifts, at different times, to the institution, thus showing his confidence in its management and in the culture it imparts, and also increasing vastly its ability to improve its instruction, and exert a wider influence on the community in general.

Whoever has studied the life of our departed friend and brother, has noticed that he possessed certain invaluable traits of mind and heart in a prominent degree. He had the power of rare penetration and staunch independence of thought. These he exhibited before he was eighteen years of age, when he was a student in DeRuyter Institute, in his subsequent exertions in acquiring a practical training for his most efficient work in his mature years, in his earlier as well as later inventions, in his struggles to establish himself in a permanent business, and in his conduct of the immense enterprise by which he gained, principally, his wealth.

He had the talent to comprehend definitely, and to work successfully, in various and diverse employments. He was a superior mathematician, an excellent draftsman, not only in copying, but also in designing, a good printer, a practical photographer, a skillful manipulator of tools in shaping different metals, a constructor of delicate or ponderous machinery, an inventor of many material devices, and a vigorous manager of business concerns and companies of workmen. He was an unerring critic in pointing out the merits of the best paintings, in choosing architectural plans, in arranging colors for the most pleasing effect, and in ascertaining the most effective qualities of standard prose works in English. He enjoyed traveling in this country and abroad, and wrote very interestingly of the people and places he visited. He had an intense interest in Scriptural teaching, and was a master himself in presenting some lines of that teaching. Not gifted in the most ready speech, he could, before a group of persons or in large audience, present such pointed and suggestive arguments as would materially support an advocate of his views and confound an opponent. He completely mastered all the principles and the minutiae involved in the construction of steam-boilers; frequently instructed professors in our colleges, who specially investigated the properties

of heat as affecting water; and wrote and published a standard work on steam, regarded the best in any language.

He constantly craved sympathy and appreciation, and at the same time he was marvelously sympathetic in his impulses and efforts. He had a heart like that of a woman, deserving to love absorbingly, and to sacrifice, if needs be, for the comfort of those he loved. With his immediate acquaintances, this trait of his was captivating, inspiring, and winning. Ah! what crushing effect his departure makes upon those whose deepest affections were drawn toward him and entwined around him! The world does to them seem more empty.

His keen discernment and his generous disposition led him to advance educational movements, as productive of inestimable good to young people and to society at large. His efforts and benefactions in this direction, he felt, would be influential in generations to come. He enjoyed even more than the receiver this wise bestowment of his means.

His religion was simple-hearted and trustful, as the reliance of a child on a parent. He was most tenacious of his views upon all subjects of this nature, because he was clear-headed and conscientious to the core. In the denomination of which he was a most conspicuous member, and a most efficient supporter, his death will be widely deplored, and his aid, in its boards and assemblies, and in its plans and enterprises, most sadly missed. His mantle, with its beautiful and ample folds, lies upon the chair he left vacant; and will some worthy and devoted successor lift it from the seat where it has fallen, shake out the creases in its rich fabric, gather it around his form, and wear it as gracefully? God grant that this may be done.

But I must close, as I fear I have written too fully for your use. I could not say less, as the one whose memory we cherish has been my faithful and beloved friend from my youth; and for four months not long since, I was almost his sole companion day and night, on a visit to Europe. How interesting and sacred are the hours we have spent together!

Yours in the bonds of love for the absent one,

W. C. WHITFORD.

Summary of remarks of O. U. Whitford, as Secretary of the Missionary Society:

Mr. Babcock was a member of the Board of Managers of our Missionary Society for a number of years. He occasionally attended the Board meetings. We were always glad to have him in attendance. He had a warm missionary spirit. He was always interested in every effort of the Board to extend Christ's kingdom at home and abroad. He took a deep interest in our frontier work on the home field. In counsel he was far-seeing, direct, and practical. Having a warm Christian heart and most excellent judgment, he was a valuable member. He was also a generous contributor for missions. Many a needy field has received from him timely material help. Many a missionary and missionary pastor, struggling hard to live on small salaries, will bless his memory because of kind, thoughtful, substantial aid. The Board will miss his genial, manly presence, his good counsels, generous help, and will deeply feel their loss. The missionaries will miss his kind words and helping hand. We mourn with you all, with the Plainfield Church, this city and community, the dear afflicted family, the departure of this noble Christian man. May there rise up from the young people some one upon whom his mantle may fall, to take his place in advancing every good cause, honor God, and bless mankind.

WARMING UP.

BY REV. THEODORE L. OUYLER, D. D.

There are several symptoms of a cold church. One of the most unmistakable symptoms is a frigid, prayer-meeting. The church thermometer hangs in that room and when it gets down to zero it makes a Greenland atmosphere. But few attend the service; for a chilly place is never attractive to outsiders. The prayers offered are apt to be languid, formal, without pith or point, and the exhortations are of a ste-

reotyped style that have grown wearisome by long reiteration. The chill of that refrigerator is felt all through the church even to the Sabbath-services; the sermons are turned to icicles and left lying on the floor. It is no wonder if the pastor's heart grows heavy and his spirit faints. Such prayer-meetings are both a cause and an effect of a spiritual declension in any church.

Now a church is simply a collection of *individuals*. A declension in spiritual life is an *individual's* sin, and the only place for repentance and recovery is in the heart of the individual backslider. A church-member will often say, "My church is cold," when he would hit the nail on the head by confessing honestly, "My own heart is cold, and my own spiritual life is becoming barren. It is I that needs a revival." What is the cause of that brother's low spiritual temperature? Precisely the same reason that the weather is cold on this January morning. Yonder sun is as hot a furnace to-day as it is in the middle of July. But our globe lies at a different angle towards the sun from what it does in midsummer. The change is not in the sun, but in *our position* towards the sun.

God never changes. The Holy Spirit is promised to-day to those who seek aright as abundantly as he was promised to the apostolic church. The reason why a Christian is cold or why a church gets frozen up is that they have swung away from Jesus Christ, and have put themselves into the same position towards him that our globe has towards yonder solar furnace. When a church-member becomes worldly and indifferent to his spiritual duties he throws himself out of the life-giving warmth and out of the sunlight of Christ's countenance. His winter is of his own making; his sins have sent him down below zero. While in that condition he has no "joy in the Holy Spirit," no power in his prayers and no influence in drawing sinners to Christ. In fact he needs to be re-converted himself before he can do anything to convert others.

The first duty of a cold Christian or a cold church is to confess backsliding sincerely and penitently, and to get back to Christ. Let him re-open his closet-door and go down before his Saviour with Peter's penitential spirit. Let him lay hold of neglected duties. The Master is saying to him, "I have somewhat against thee, because thou hast left thy first love; repent therefore and do thy first works." As soon as any cold church member puts himself into a sincerely humble and penitent attitude towards Christ and says, "Now Lord, what wilt thou have me to do?" the blessing will descend upon him. A fresh inflow of Christ's promised spirit will re-ignite his love, awaken sympathy for perishing souls, inspire his zeal, and bring him up to that steady enthusiasm which is the normal condition of every healthy working Christian. He has been all along *quenching* the Holy Spirit; and now he is ready to co-operate with the Holy Spirit.

It is a well attested fact that revivals commonly begin in a few hearts—sometimes in a single heart. Dr. Spencer, in his admirable "Pastor's Sketches," tells us that an excellent old lady in his church once stopped him and said to him, "A revival is coming!" On being questioned as to the reason for her prediction, she replied that every day she overheard the fervent prayers of a lame old deacon who lived just behind her garden. "If he can't leave his house and work" said she, "*he can pray*, and his prayers will be answered." Dr. Spencer records that a revival did come, and more than a

hundred persons in his congregation were "born of the Spirit." The first revival I ever had in my first charge began with the faithful conversation of a young girl with a young man. The godly mother of the youth came to me with her heart full, and I proposed a special prayer-service that very evening in her house. She and I went out, and invited our people, and it was the most wonderful meeting I had ever attended. The Holy Spirit descended upon us, not in drops, but in a deluge. A few hearts on fire with the love of Christ will kindle a whole church.

Sometimes a pastor's heart gets into such a holy flame that he changes—by God's blessing—the atmosphere of his church. When Dr. Thomas H. Skinner was pastor of the Arch Street Church, Philadelphia, he got his elders together and they sought a baptism of fire from heaven. It came; and it spread through the whole congregation. Charles G. Finney used to get into a glow himself and then "the fire burned." I am now reading the lately published "Diary and Letters" of my beloved friend, the late Dr. Andrew A. Bonar, of Glasgow—the biographer of Mc'Cheyne. The book shows that he kept up an anthracite heat in his ministry by perpetual prayer. He had an immense *power of the knees*. On a certain day he writes in his diary, "*desire* appeared to me all day to be prayer *smoking as incense* in my heart." It was the same way with Mc'Cheyne. The walls of his study were witnesses of his prayers; and he lived before his flock just as he prayed before his God.

Much depends on the kind of fire that is used, if a church is to be warmed up. A lucifer-match of mere human effort may start a bonfire of pine shavings; but as in the case of Elijah at Mount Horeb, "the Lord is not in the fire." Don't send first for any man; send for the Holy Spirit. Reliance on the best man or measure is fatal. Religious machinery ends in empty clatter unless the "living Spirit is in the wheels." Jesus Christ promises to his faithful followers the baptism of the Holy Ghost and of fire. The humblest private Christian may have that as truly as the most eloquent pastor or evangelist. God answers honest prayer and hard work. Whenever the Spirit kindles a spark, co-operate with him, and fan it into a flame. Genuine revivals often have small beginnings. Have you a seed of heavenly fire in your soul? Then *go out and warm others!*

BROOKLYN, N. Y.

SOME GAINS FROM THE HIGHER CRITICISM.

BY THE REV. WILLIAM C. DALAND.

This brief article is essentially what was prepared for a meeting of ministers, suggested by the one by the Rev. Dr. John Hall, to which reference was made some time ago. Much that was presented I have said before in the columns of the RECORDER, and this is not for the purpose of controversy; I wish simply in a few words to show some gains which I have never mentioned and which seem to me to have resulted from the Higher Criticism as applied to the Bible. These gains might be classified in various ways, but I shall consider them as: First, Gains in regard to the Bible itself; second, Gains in the manner of Biblical Study; and third, Gains in the application of the Bible to its end, the salvation of men.

In the first place, one of the gains resulting from Higher Criticism is that the Bible is made to seem to the student a more real book. To regard it not simply as a supernatural book, but as human literature, and to criticise

it as such, brings it nearer to us. When we examine the literary structure of a book and draw conclusions therefrom as to the meaning and significance of the book, its place in history, its authorship, and the like, the book becomes more real to us. When the Bible is regarded as strictly a supernatural work and above this kind of criticism, it is so far removed from us as to seem utterly unreal. When I, as a boy, read the "Song of Solomon," and was told that it was written by Solomon at divine dictation, and that it was an allegory descriptive of the relation between Christ and the Church, it was an unreal book to me; or rather, in so far as it was real, it was in fact a stumbling-block to my youthful faith. When I devoutly regarded it as I was taught to do, it became then without meaning to me, a useless part of holy Scripture, as indeed it is to most people. But when I applied thereto the principles of the Higher Criticism, it became a real and helpful part of the literature of wisdom, and its distinct spiritual value to my soul more than compensated for the loss of the unreal, mystical view.

Then, by the Higher Criticism, the Bible has been made a more reasonable book. This is a great help. An illustration is to be found in the view of inspiration which is necessitated by the use of the Higher Criticism. This has driven men from one theory of inspiration to another, till they have at last come to take a sensible and reasonable view. Theologians have said that inspiration is that influence from God exerted upon the writers of Scripture whereby they were kept from all error of whatever sort. To be sure this is not according to the natural meaning of the word, and yet the word has arrived at that meaning. But this cannot be proven by reason or Scripture, nor does it seem to be taught by the Holy Spirit. The word "inspiration" as applied to the Bible is not found in the Bible. Nor is a definition given of the influence described by the words, "Men spake from God, being moved by the Holy Ghost" (2 Peter 1: 21, R. V.), or "Every Scripture inspired of God is also profitable," etc. 2 Tim. 3: 16, R. V. There is no consistent theory of inspiration in the church to-day. The true theory is yet to be formulated. It cannot well be fixed till all the facts are in. But we are not so badly off without a perfect theory. A sensible view of the matter with reverent and practical use of the Bible is far better than a logically consistent theory with nothing else in the orthodox shell thereof. We are getting back into the condition of the early church, when there was the utmost freedom in the use and handling of the Scriptures, and when no one thought of holding a Christian to account for the idea he entertained of inspiration. This is largely the work of the Higher Criticism.

Again, a great gain is to be found in the fact that the Higher Criticism with all the influences which have accompanied the newer biblical study, has made the Bible a more widely read and a more interesting book. There is no book so fascinating, none which so attracts students as the Bible. This is more true to-day than ever before, and I venture to say that this increase, more than to any other one cause, is due to the prevalence of the Higher Criticism.

In the second place, a gain resulting from the Higher Criticism, is found in the manner of biblical study. This is more earnest than it used to be. Men come to the study of the Bible in a more hearty and hopeful way. It is no longer a magical book, an aid to supersti-

tion, and handled in a way to make it inimical to true religion. It may be that before the age of the newer criticism men were more earnest in their search of the Bible for certain things, and more realistically earnest in their presentation of the teachings they fancied they had from the book, but they are now more earnest in their study of the Bible itself.

Again, the Higher Criticism has made biblical study more devout. Devotion and superstition are not synonymous. There may seem to have been some more striking examples of devotion formerly, but there is more devout study to-day. It is more reverential to place God in our thought in that deeper spiritual relation to those books which contain his Word than it is to regard him as the mechanical author of what must then be at once supra-mundane and ridiculous if used and studied by rational beings in the only way that such beings can study them. It is a case where it is better that God be removed to a distance; for "familiarity breeds contempt," or if not contempt, at least such a treatment as renders many undevout. Those who most truly appreciate the Higher Criticism, if they are devoutly inclined (that is, in theological language, if they are controlled by the spirit of God), are the most reverential and humble students; just as the devout geologist and astronomer are made more humble and reverential by their study than the superstitious savage who regards the comet as a sign of coming evil, and who sees in the volcano an outburst of the wrath of the earth-god.

Then, too, the manner of biblical study has been by the Higher Criticism made more liberal and charitable. There are some notable exceptions to this, but the intolerant are not all higher critics. The residuum of uncharitable students in the church is a survival of medieval barbarism, and is all too large, owing to the stubbornness of the unsanctified human heart. But the *odium theologicum* is not what it once was, and the strife between hostile camps is less severe. Our judgments are not so dogmatic. We are searchers after truth, and associated together in the devout and critical study of the Bible we have learned to help each other in a loving spirit. Not so sure of our conclusions as when we knew less, we have been led by the kindly virtue of charity and have learned the sweetness of brotherly kindness.

In the third place, there is a gain resulting from the Higher Criticism in the practical application of the Bible to the salvation of men. This is not in the application of specific texts. Or, if there be a gain in some cases, it is balanced by losses in others. The student of the Higher Criticism learns how better to preach from some poetical passage in Genesis, or some portions of Job and Ecclesiastes, but he, on the other hand, loses some pet texts which delight the heart of the ardent haranguer. So it is about an even thing. But the view of doctrine as progressive throughout Scripture, the exaltation of biblical theology over a philosophic system of doctrine, and the biblical teaching of redemption as brought out through the Higher Criticism is of great value in reaching the minds of devoutly inclined thinking men, and these are men who need to be reached. The theology prevalent before the age of the newer criticism would repel such, and while some are perhaps not startled out of sleep as they would be by extreme statements which can be made effectively only by one to whom the Higher Criticism is an abomination, many

more are warmed into spiritual life by its genial influence.

Further, many difficulties in the understanding of Scripture are removed by the Higher Criticism, which stand in the way of many thoughtful men, and keep them from the religion of Christ. The removal of these is then a real help to one who would carry to them the words of eternal life. Abundant illustrations of this can be found in the Old Testament, and in the teachings of our Saviour, the true significance of which is blind to one who does not study them in the light of the current Jewish theology of his day.

Besides this, the popularization of biblical study which has accompanied the Higher Criticism is a great agent in the evangelization of the world. While this may not be regarded as directly resulting from the Higher Criticism itself, it may surely be questioned whether the present era, which is pre-eminently an era of biblical study, would have partaken of this character if it had not been for the wonderful impetus given to the study of the Scripture by the newer criticism.

The foregoing are some of the gains resulting from Higher Criticism. Of the losses I was not to speak. Doubtless there are some of the latter. But whether there are or not, criticism, both textual and literary, is not only a blessing but a necessity. Let us all confess that criticism is needful, that a criticism of the Bible, by reason, we all must and do make; and let us strive that under the Spirit of God we may as nearly as possible judge the truth. "For we can do nothing against the truth, but for the truth."

IN MEMORIAM.

Miss Anna S. Davis, Senior, daughter of Mahlon and Susanna Davis, died at Shiloh, N. J., Jan., 1894, in the 72d year of her age. In early life she went to Philadelphia, Pa., to follow her trade as tailoress, where she remained most of the time for 40 years, and by industry and economy accumulated a good property. She was baptized July 30, 1831, and joined the Shiloh Seventh-day Baptist Church, of which she remained a faithful member. This was the year of the great revival where about 100 were added to the Shiloh Church.

Sister Davis was very tenacious of her Christian convictions of duty. She faithfully observed the Sabbath although separated a good part of the time from the church of her faith, and conscientiously adhered to her puritanic principles of righteousness in the transaction of her business and in her daily life, giving generously as she was prompted to objects of benevolence.

In the final disposition of her property she made provision not only for the members of her family, but also for the Missionary and Tract Societies and the Marlboro and Shiloh Churches. Her niece, Miss Lucy Davis, has been with her most of the time for the past 32 years and faithfully and tenderly cared for her during her declining years, the last six of which she has been an invalid.

After years of suffering Sister Davis peacefully fell asleep. Funeral services were conducted by her pastor at her late residence, and her remains were laid to rest in the Shiloh cemetery.

ADAM was put out of Eden for committing one sin, and yet there are liars and thieves who expect to be made welcome in heaven because their wives belong to the church.

MISSIONS.

SOME QUALIFICATIONS OF THE HOME MISSIONARY.

The peculiar surroundings of the home missionary demand certain qualifications somewhat peculiar to his life, and while those which I may suggest should perhaps be possessed by every pastor, yet they seem especially needful for the home missionary, at least if he labors upon the field with which I am most familiar.

The first qualification I would suggest is, he should not only be a devoted, earnest preacher, but also a man of strong faith and bright hopes. I know of no other calling in life where more devotion, more faith and brighter hopes are required than in the life of the home missionary. His field is often large, far too large, and he is not permitted to remain in any one place as long as is necessary to obtain the best results. Frequently he can sow but a few handfuls of seed in a place ere he is called by earnest appeals to other needy fields. Thus, the work is often, here a little and there a little, while but little attention can be given to the field after the seed is sown. Here his faith must be exercised, as he leaves the field pastorless, praying the Lord of the harvest to give an abundant increase. The harvest may be delayed it may not come during his life, but in faith, still trustful and hopeful and with devotion to his work, he must continue to sow the good seed, learning the great lesson to "labor and wait."

He must love his work. While this is true of the pastor it is especially true of the home missionary. He is denied the pleasure and comfort of family and home, to a great extent, and is not permitted to enrich his mind by frequent use of his library and to thus better prepare himself for his work. He must frequently pass through trials and unpleasant scenes peculiar to his life, but, in them all and through them all, he must have an ardent love for his work or he will accomplish very little.

He must be burdened with the longing for souls. If this burning anxiety be absent his work will drag and the good results will not be forthcoming. This anxious longing for souls will bear him up under many trials and carry him through many dark hours which came in a peculiar manner to the home missionary and are known to none others. In short he should be often in prayer, always with God.

He should be a thorough scholar a man of culture. This is true of the pastor and doubly true of the Seventh-day Baptist home missionary. He must meet and converse with ripe scholars of other denominations, as he is out on his field, and must sometimes meet their assaults upon his religious beliefs. While he should be proficient in a general way he should especially be a scholar in Greek and Hebrew. He must meet such scholars and should be their equal, or he is at once placed at a great disadvantage. Culture, true culture, carries with it power and the home missionary needs that power.

He should be in good health and possess power of enduring hardships. Here will be one great test. He should be able and willing to partake of whatever food is placed before him, and to sleep in whatever bed is prepared for him; and to do so without giving the impression that there is anything difficult about it. If he selects the most comfortable home on a given field as his permanent lodging place and returns to it each evening, he has lessened his influence for good. The people want the missionary to tarry over night with them, to bow

at their family altar in prayer and, for a season, to be counted as a part of their family and in these pleasant relations he is often permitted to accomplish good which otherwise would be impossible. A good Christian woman once said to the writer: "I really dread to see Elder — come to our home. He is a kind, earnest, Christian man, but is so peculiar about his eating that I do not know what to cook nor how to cook it." Another good woman felt uncomfortable when another missionary came because he was so particular about his sleeping habits.

The home missionary, whom people dread to see coming can do the people little good.

The missionary must preach in a plain, simple manner, be able to preach without manuscript when needful and upon a moment's notice.

Other suggestions might be made, but there are some of the leading ones that have come to the writer's mind in the actual experiences of home missionary life. *

FROM S. I. LEE.

I have no excuse to offer, but have a reason to render for not making my report for the last quarter sooner. It is this: I came home from a tour in Sebastian, Crawford, Pope and Hot Springs counties, coming into Texarkana three hours before the expiration of my half-fare permit. Next morning I came home. I found quite an accumulation of letters needing immediate attention. I classified these and gave the first place to my son, who had written concerning business of immediate importance to him. Second, reading the article in the RECORDER concerning brethren at Evansville, Ark., who wished to be visited and organized as a Seventh-day Baptist church, but which did not give name of informant, I drew my bow at a venture and wrote a long letter to J. S. Aleshire. I next began to reckon up and tabulate the items for my report; before that was complete *la grippe* stepped in again and gripped both head and hand, commanding a halt, and this is my first effort to write.

The past quarter has been one of unusual disappointments to me. I made my plan to start immediately after our Association for Southern Texas, a trip which would have taken from four weeks to possibly eight weeks. Last spring I borrowed \$40 for six months, but the lender thought he might not want it for a year. However, just before the Association he called for it and I paid it, and did not have money enough to make the Texas trip.

I received a letter from Bro. N. Wardner, inquiring about Bro. Aleshire, of Evansville, who had written North for literature, helps, etc., and, if I rightly remember, there was an implication that Bro. Aleshire felt that he was neglected by Arkansas Seventh-day Baptists. As I was about leaving for Hot Springs county to visit our brethren there, I concluded I would go from there to Evansville and learn about him, as I had not heard from him in more than a year. I received no answer to my last letter, but Bro. Shaw soon after received an article from him for publication in the *Outpost*, and that was the last I heard of Bro. Aleshire until I received Bro. Wardner's letter. I went as far as Van Buren and found, upon inquiry, that I was about as near to Evansville as I could get by railroad. It is thirty-six miles, and the best rate I got for conveyance was six dollars, and I had no assurance of free return to the railroad station. I did not have but a trifle more than enough to reach my other points and get home. Had I known what was in the RECORDER I would have tried to borrow enough to make

the trip from a friend in Fort Smith, although I would have gained nothing save time. I visited other points as far as time would permit, returning to Butterfield to spend the Sabbath with Brother and Sister Stinson, where, according to former appointment, I preached to a few, mostly Sabbath-keepers.

But I must abbreviate as I have written this throughout the day, when sitting up for a rest from the bed, and on coming to my task I find that I must stop though there is much that I wish to say yet, and will only add that I accept of the reduction of salary on the three month's appointment for 1894. I do this because there is much work to be done and I want to do a part of it as long as I am able to do so. I do not consider that I was getting any more than a just compensation for services rendered. I am willing to bear my part of the burden caused by the stringency of the times. All around me feel the pressure but we have some advantages here for hard times. We can wear our old clothes and not bring reproach upon the cause we represent, as it would in some places. I have just read what I have written a few minutes at a time throughout the day. I must close and rest.

FOUKE, Miller Co., Ark.

FROM L. F. SKAGGS.

The time is here for me to make my quarterly report. I want to thank God and our Saviour for the preservation of my life through another year. I have preached once a month, except this month, at Corinth Church, Barry county. I attended the South-Western Association. There was a small attendance on account of hard times. Notwithstanding, there was a spiritual feast to those that were present. The church there is deeply interested in the cause of missions. The writer remained eight or ten days, and assisted in a series of meetings, the results of which have been published in the RECORDER. The Corinth Church has had no revival in the last quarter, but had one in August, and there were reported six or seven conversions, but no additions to the church. There are a number of persons here who are convinced that Sunday is not the Sabbath, but seem not to have enough moral courage to forsake it and keep the Sabbath of the Lord our God. The interest at this place is good. I will visit them again the first of January.

The Providence Church I have visited but twice this quarter. The writer held a series of meetings at this place in October. The church and professors generally were revived. Seven were converted, two united with the church by baptism. It is expected that others will unite with the church in the near future.

I preached to the Delaware Church as a rule once a month. Held a series of meetings with them in November, continuing for a week or more. The congregations were small. If you remember, the membership of this church all-moved away one year ago except my family and one married daughter. We are still trying to keep the commandments of God and the faith of Jesus. So the influence of the church is greatly weakened, as they live twelve miles from the church, and but few of them have ever attended the church since they moved away.

The writer held a series of meetings at Pope's Chapel, commencing Christmas week. Preached six times, and the congregations were small. What good was accomplished the future only can tell. This place is five miles north of the Delaware Church. Two miles west of here, at Lorenzo's Chapel, the writer commenced a

series of meetings, preached six times. The Christian people were greatly revived. The meeting was continued by Brethren Cronk and Frazier, a Methodist and a Baptist minister. I cannot fill half the places where I am requested to preach. Pray for this needy field.
Boaz, Mo., Dec. 31, 1893.

MISSIONARY SOCIETY.

Receipts in January, 1894.

Dodge Centre Church	\$ 11 45	
Bequest Orrin Vincent	995 00	
Nor. h Loop Sabbath-school	\$ 3 35	
Church	1 10	4 45
New Auburn		7 25
Walworth		3 08
First National Bank, Newport, interest on permanent fund		5 00
Westerly Savings Bank, interest on permanent fund		18 66
Mrs. Nathan Rogers, Oxford, N. Y.		5 00
Plainfield Church		35 62
Mrs. Eliza Swinney, received through Rev. G. M. Cottrell		55
Independence Church	8 00	
Sabbath-school, primary class	2 00	
Mrs. Jeremiah Clarke, M. M.	2 50	
Miss Alice Clarke, M. M.	2 50	15 00
National Nian ic Bank, interest on permanent fund		9 00
Little Genesee Sabbath-school, S. M. S.	5 00	
primary class, S. M. S.	5 00	10 00
New Market Church		15 00
Mrs. Herbert A. Barney, Balmont, H. M.		5 00
Albion Sabbath-school	5 41	
Lorenzo Coon	1 00	6 41
Second Alfred Church		5 39
Receipts per O. U. Whitford:		
West Edmeston Church	5 00	
Mrs. Louisa C. Saunders, Brookfield	1 00	
Mrs. J. T. Rogers, Brookfield	3 00	
A. J. Horton, Adams	5 00	
A. J. Green	5 00	
Mrs. Lucina Tallet, Otselic	50	
Mrs. Mary Higgins	50	
Cash	25	20 25
Receipts per E. H. Socwell:		
Welton Church	5 00	
Grand Junction Church	1 10	6 10
Receipts per E. B. Saundres:		
Nile, collections	22 56	
Richburg, collections	20 20	
Little Genesee, collections	44 07	
Cash	15 00	101 83
Receipts per J. M. Todd:		
Mrs. C. A. Britton	1 00	
Se i-annual Meeting at Berlin	1 62	
Berlin Church, collections	3 14	5 76
Receipts per L. F. Skaggs, on field		9 30
S. I. Lee, on field		50 00
Geo. W. Lewis, collection, Hammond		7 72
Receipts per J. L. Huffman, from Zebulon Bee		25 00
Receipts per E. J. Van Horn:		
Mrs. William Chaney	5 00	
Mrs. Scott Tarpley	1 00	
Dea. James Spain	25	
Collection at Bethel	2 06	
Palaski	3 55	
Mrs. William Stringer	2 50	14 26
Receipts per U. M. Babcock, at Watson Church		3 62
D. K. Davis, at Pleasant Grove Church		9 60
Receipts per L. C. Randolph, on field		15 30
Cash for Abby Kinsley, bed in hospital, M. M. Otselic Church		5 00
Rev. H. D. Clarke, Dodge Centre	5 00	2 00
Mabel A. Clarke	3 00	8 00
Mrs. Emeline Crandall, Westerly, R. I.		25 00
Mrs. C. A. Britton, Marquette, Wis., H. M.	2 00	
Mrs. C. A. Britton, Marquette, Wis., O. M.	2 00	4 00
Walworth Sabbath-school, S. M. S.	4 78	
G. F.	5 07	9 85
Friendship Church		4 11
Nile Sabbath-school, S. M. S.		10 00
Cumberland Church		2 35
First Brookfield Church		5 95
Receipts through Rev. G. M. Cottrell:		
George H. Greenman, Mystic	3 50	
Mrs. Lucy A. Carr, Ashaway	50	4 00
Chicago Church, G. F.	4 50	
Rev. T. J. Van Horn, C. M.	3 90	8 40
Mrs. Rebecca Tomlinson, Shiloh, M. M.		10 00
Rev. A. G. Crofoot, New Auburn, Minn.		20 00
E. B. Rogers, net proceeds, rent of Jane Davis's land, year 1893		5 00
Mrs. Adelia M. Sherman, Mystic		38 81
Adams Church		5 00
Received through RECORDER office:		15 77
A. H. Andrews, Antrim, O., H. M.	2 50	
Mrs. L. Burdick, Leslie	2 00	4 50
Special contribution at Board Meeting, Jan. 18th, for Miss Rose Palmberg:		
A. L. Chester	25 00	
A. S. Babcock	10 00	
C. H. Stanton	10 00	
Wm. L. Clarke	10 00	
Jonathan Maxson	10 00	
Rev. G. J. Crandall	5 00	
G. M. Cottrell	5 00	
G. D. Sherman	10 00	
O. U. Whitford	5 00	
Wm. C. Daland	5 00	
A. McLearn	5 00	
Dea. Benj. P. Langworthy	5 00	
Ira B. Crandall	10 00	
E. F. Stillman	5 00	
P. M. Barber	5 00	
S. P. Stillman	5 00	
J. H. Potter	5 00	
Geo. H. Utter	15 00	150 00
Balance, Dec. 31, 1893	\$1,756 16	
	345 42	
Payments in January	\$2,101 61	
	1,738 48	
Balance, Jan. 31, 1894	\$363 13	
E. & O. E.		

A. L. CHESTER, Treas.

WESTERLY, R. I., Jan. 31, 1893.

LITTLE Mary wrote a composition on "The Cow." It was brief: "The cow is a very useful animal." Her mother requested her to read it to the minister, which she did, amending it thus to suit the occasion: "The cow is the most useful animal, except religion."—*Working Woman's Journal.*

WOMAN'S WORK.

IN a private letter from Dr. Swinney she writes, "Evening, Jan. 21st, I have now been here over a week—a whole week of rest and quietness, a new thing to me—and very truly I feel greatly refreshed. I leave day after tomorrow, the 23d, at noon, reaching Shanghai, Jan. 30th."

THE following letter was received by Miss S. M. Stillman, of Alfred Centre, in acknowledgement of barrels sent to the suffering miners and lumbermen of Sault Ste Marie, Mich. It will interest our readers and may stimulate others to render assistance:

SAULT STE MARIE, Mich., Feb. 6, 1894.

My Dear Miss Stillman:—The eight barrels so full of comfort and helpful supplies and the precious dollar, have brought joy indeed and strengthened our faith, when we needed help more than ever before in our lives. The barrels were a surprise to us, and such a surprise. We wish we could thank every friend separately for everything. O, the comfort these things will carry with them.

The last mine is closed at Hurley. O, the work to be done there. But God is saving souls there and here. Our Rescue Home will soon be so crowded we will not know what to do, and the expense of all this work takes faith, wisdom and physical strength. O, may God help. Pray for our work in all of its branches as never before. It is full of possibilities for great results. But the times are so hard and the financial needs in every way so great. Thank God for the generous hearts that filled the barrels. May God bless every poor creature that receives.

In his name,

EMMA C. NASON.

FROM DR. ELLA F. SWINNEY.

YOKOHAMA, Japan, Jan. 19, 1894.

Dear Mrs. Rogers:—You will be pleased to learn that I am comfortably settled in this pleasant "missionary home" after all the tossings on the sea. The building is located upon high ground—The Bluff—overlooking a portion of the city and the bay; the boarders are nearly all missionaries, stopping temporarily here.

After calmly thinking over the past six months, with the rush and hurry of my life while in the home land, and of the burdens and cares that await me in Shanghai, I decided to take a week of quiet rest here in Japan, before entering upon my work in China. I know that you and others will be glad that I have taken this opportunity. The weather is cold and bracing in Japan, quite like our winters in Shanghai, and in continuing the journey next Tuesday and in reaching my destination, there will still be time for the Chinese New Year and the opening of the work immediately after.

It is quiet and restful here, the only disturbing element being the earthquakes which are occurring frequently. The daily papers are full of the subject, and it is the constant theme of conversation.

In a place about one hundred miles from this, a few days ago, there were one hundred and sixty shocks felt in twenty-four hours, and in another place nearer us there were thirty-nine in the same length of time, with the earth opening in several places, causing the terrified inhabitants to flee for their lives. The first day of my arrival the lady of the house advised me and the others not to lock our room doors at night, because the earthquakes twist and injure the timbers of the doors and windows of the houses so much, that even though we were able to lock our doors, yet in the course of the night an earthquake might so strain them that we would be unable to unlock and escape, if there should be danger and need of a hasty exit.

We have had three since I have been in this

city, that came with a low rumbling noise and a sudden trembling of everything.

One readily understands how unstable the sea can be, but when the solid earth moves and trembles, it seems mysterious.

A distant volcano, with its red glare of light shooting up into the sky, is visible from my window at night when the air is clear.

Miss Case, of the Presbyterian Mission, invited me to visit one of her day-schools, having 240 pupils and 8 native teachers. Their Christmas box came very late this year and she was now going to dispense the gifts. There was singing, the repeating of the 103d Psalm, an amusing dialogue representing the terror of the Korean Conquest and the Japanese victory, followed by the giving of the presents that had come from the home land. In another mission the extent and influence of the Bible woman's work attracted my attention.

I thank you, and through you, all the dear friends who wrote me so many letters—over fifty—to enjoy upon the ocean. They gave me great pleasure and there are expressions in them that I shall never forget.

Believe me very sincerely your sister in Christ.

A WOMAN'S IMPRESSIONS OF THE CONFERENCE.

At our late Conference convictions of the importance of the work of our several denominational Boards were greatly deepened and strengthened. Intervals of ten or twelve years in attendance upon its sessions afford a better opportunity for observing the progress of the several branches of our work in special lines, for a given time, than a frequent attendant not actively engaged in any line would be likely to possess; and now after the lapse of several months we are constantly comparing the Conference of 1870, 1881, and of 1893 in tone, in spirit, in papers, in reports, in plans for the future, and in immediate results, and it seems to us that there could not be clearer or stronger evidence of advancement in everything that goes to make up our denominational life.

For instance, in 1870 very few young people were in attendance from abroad; we think less than half a score, and no young person nor any woman had a part in the sessions. In 1881 more young people were present and took part in the Conference meetings and praise services, and one sister had a place on the programme on Missionary day; the first woman to break the ice of custom and start the gulf stream of a newer and a warmer life. There was then no woman preacher in our ranks, no medical missionary, no missionary teacher. There was no Outlook nor Sabbath-school paper, though Brother and Sister Bliss presented their liberal offer for the Sabbath-school paper at that session, and Dr. Lewis gave some of us a broad hint of what would soon be developed in the way of a new publication. There were then no Young People's Christian Endeavor Societies in our churches. There were no "Student Evangelists." Consequently the interests that all these things have created, and which combined in so many ways to characterize the Conference of 1893 were little less than marvelous, and altogether inspiring and encouraging. Mention of a few things only can be made here.

On Missionary day there was an excellent programme, and very cheering reports, both on the work and the condition of the treasury, and the cheerfulness and hopefulness manifested by the Board were clearly reflected on the audience. In the remarks following the report, one expressed in a sentence both sor-

row and regret that to-morrow the Tract Board would make a different report. We believe that this note of sympathy, struck in the moment of congratulation, was the beginning of the movement which was so earnestly planned during the following days, of lifting the loads carried by the Tract and Educational Boards.

The session devoted to the Young People's Society of Christian Endeavor, or young people, was to some a revelation, and we are impressed that if ability and stability are equally balanced in the members of that thriving organization in our churches there can be no *going back* for us. Just here lies the secret of a fuller and stronger life for our people denominationally. Should present indications come to be actual living facts in the future of our Young People's Society of Christian Endeavor, the interest being manifested all over the country in the Sabbath question must receive much greater impetus because of the steadfast adherence of those raised in the truth to the principles we hold as essential, in addition to those principles which all Christians subscribe to and teach. Hence, as we said, there can be for us no going back, neither any limit to the advancement of Sabbath truth.

Another feature of the Conference, and in which more than anywhere else was manifested the real spirit of the assemblage, was the sunrise prayer-meeting. It was here we were most impressed with the difference between the past and the present of our annual gatherings, and the Psalms of David have had a new meaning ever since. He prays so often a little prayer and then he sings so much. I never could understand it; it's clearer now. People must sing when they are happy, and happiness is assured, if we "seek first in the morning the kingdom of God and his righteousness."

One other feature in which this last Conference differed from most of our Conferences, and in fact, the one that called out the writing of this paper, was the presence of Dr. Swinney. Were it possible to reproduce the language, or picture the figure, or rehearse the pitiful stories which so impressed us with her presence, our object might the more easily be accomplished. But is it not the duty of those who did hear her interesting talks, to impart so much as is possible to those who did not hear her, thus making the interest as general as possible?

Probably *all* who saw the "Happy Doctor" (a name the Chinese have given her) saw or felt that she is one of the "called ones," that her "call" is from one who makes no mistakes, and that in the full sense of the word she is *doing* the Lord's work. She is literally healing the sick, making the lame to walk, the blind (partially) to see, the deaf to hear; feeding the hungry, clothing the naked and preaching the gospel to the heathen. Among all the people that heard her talk at the Conference was there one heart that was not deeply stirred by the rehearsal of a specimen day of her life at the mission? Matron and physician in the hospital, teacher, house-keeper, making professional calls in the city and country, always presenting the Word, seamstress, reporter, correspondent to scores, to friend and stranger alike, with many other duties claiming her time and attention.

Did one who sat before her think it would be possible to step into the place made vacant by her absence and fill it? Do our women comprehend the great service Dr. Swinney is rendering that people in behalf of our denomination, in the name of the Master? Has it oc-

curred to any considerable number of our people that the Dr.'s. coming among us has been a direct message to us from the Father above? That she has shown to us in language plain and simple what work the Master has for us to do, and how to do it, as well. Have we listened to the sad tale of domestic life, especially the female side of it—the desolation, the misery—the woe of it all; without comprehending how great is that darkness that has in it *none* of the brightness of the light that cometh down from the Father of lights? It seems, surely, that the spirit of the Lord has been manifested in her mightily for the home coming; that she had been his messenger to our people to be up and doing, in a way that shall directly increase the effectiveness of her labors now, and aid in speedily sending to her assistance the help she so greatly needs.

Those who have read all her letters from the foreign field know all that can well be written of what her life there has been; but this has lacked the tender tone, the clear eye, and the steadfast look, the controlled voice, the quiet manner, the all pervading calm of personal presence that the spoken word carried with it, stirring our hearts to their very depths, not only in behalf of those unfortunate women whose homes and lives she so clearly portrayed, but for her who, while she could do so much for them in some directions, must yet witness so much more that was beyond her power to hinder or prevent. With what interest we listened to the description of the process of foot-binding, so much more cruel on the part of the parents than we had ever imagined, and of course, correspondingly more painful for the child, and the reason they have for this cruel practice was all new and pathetic in the extreme. The cruel bondage into which the young wife descends, if her first born happens to be a girl, seems in the rehearsal too much like a lifelong tragedy, too terrible and too pitiful to endure in silence.

If we are right in our estimate of the value of her work as our medical missionary, and of the work of her associates on the field, if our deeper convictions are not mere sentiment, then what is our position, our duty, our responsibility in the matter? Do we not know that when one is chosen to represent an organization or association in any matter it is the duty of such association or organization to make the labor of their representative as agreeable, as effective, as honorable, as each would desire it to be were they occupying the same position? Are we doing this for Dr. Swinney? From our own point of vision we fully believe that the vital question for us to discuss in our meetings, in our homes, and even in our secret chamber, is the question of finance as related to our responsibility in the matter of foreign missions. Let us search in our pockets, in our mite boxes, in our hearts, whence all pure actions spring, for a way to show to Dr. Swinney and her co-workers, and the Lord, our faith and confidence in them and the work they are doing for us in carrying out the divine command of "go ye into all the world and preach the gospel to every creature." M. E. R.

WASHINGTON LETTER.

From our Regular Correspondent.
WASHINGTON, D. C., Feb. 16, 1894.

Moody and Sankey are holding crowded meetings here this month. They have a nightly audience of fifteen thousand, and thousands are locked out. Moody's talks are very simple, earnest presentations of the elements of relig-

ion, and Sankey's solos are the same, one being as far from the verbose, tedious platitudes and long drawn out repetitions of machine sermonizing as the other from the highly artificial mannerisms and screechings of some of our ultra fashionable choirs.

The Wilson Bill is now in the hands of the Senate Sub-committee of Finance. The committee works in secret but its doings leak out. It is believed that sugar, coal and iron and perhaps lumber will be taken off the free list. Your correspondent has heretofore prophesied that a tariff would be put on sugar and that the income tax would be thrown overboard. The latter may not come true but everything points to duty on sugar. It is old time Democratic doctrine to impose a duty for revenue upon things we could not produce, while the whig party, on the contrary, were for a protective duty only on things we could produce. And as there was no hope of domestic sugar production approaching consumption the Democratic party favored a duty and the Whigs did not, at least in theory. Not only is a sugar duty in accord with ancient Democratic doctrine but now it is necessary to secure the vote of the Louisiana Senators for the new bill. They will not consent to the ruin of the sugar industry. There are other Senators whose States are deeply interested in coal, iron ore, lumber, silver and other articles, and it is predicted that upon some of these now on the free list a revenue duty will be imposed, while the protection duty which the Wilson Bill puts upon other articles will be reduced. The Republicans will do whatever they can to defeat the bill as a whole without filibustering, debating they call it in the Senate, without debating to kill time. It is thought, however, that they will not combine with dissatisfied Democrats simply to amend, but only to finally defeat the bill in case it is not amended by the Democrats themselves sufficiently to secure practically full party support. As the bill will go back to the House and then into the hands of a conference committee uncertainty hangs over individual items, though no one doubts that tariff rates will be decidedly reduced.

The whiskey men take the increased tax proposed by the Wilson Bill with extension of the bonding period, very cheerfully. The secret is that as the tax is not payable until the end of that period, ten dollars or more will be saved them on every forty gallons cask by allowance for shrinkage.

The wreck of the "Kearsarge," on Roncador Reef, revives the story of her fight with the "Alabama," which was essentially a victory of Americans over the English. The "Alabama" was English built, and carried English guns and gunners, and was sunk because her speed, guns and gunnery were inferior. Only twenty-eight out of her three hundred and seventy shots hit the "Kearsarge." The most dangerous hit lodged a shell in the stern post of the "Kearsarge," which did not, however, explode. That stern post, with the shell in it, is preserved at the Washington Navy Yard. The "Kearsarge's" boilers were partially protected by chains, her coal bunkers being empty. The "Alabama's" bunkers were full and chains were not used. When the "Alabama" sunk, an English yacht picked up her officers and crew and carried them to England.

CAPITAL.

GRANULATED cork and bitumen, pressed into blocks, is the latest favorite for paving London streets. Its elasticity is its special recommendation.

REDEEMING THE TIME.

BY REV. A. H. LEWIS.

A personal letter lately received from one of our pastors, to whom I had written concerning the circulation of Sabbath literature, contains such valuable suggestions, and evinces such an excellent comprehension of personal duty, that I venture to ask the presentation of a part of the letter to your readers. I hope it may be the means of awakening and deepening similar desires and determinations in the hearts of others, both pastors and laymen. Among other things my correspondent said:

"I am now on the dividing summit of life, and I have a fixed determination to make better use of the last half of the time allotted me than I have done of the first. You have said two things in the past few months that have helped me greatly. At the Conference you expressed the hope that the doors of our churches might become like the New Jerusalem, 'closed neither day nor night.' It aroused a belief in me, which I had permitted to slumber, that we owe a debt to the communities about our churches. The next day after reading it I filled an appointment at a school-house near home, and announced that there would be preaching at our church that night. I commenced a series of sermons on the 'Ten Commandments.' I have been engaged in revival work all winter, so that the series is not completed, but I shall continue it as soon as I get home. I always have a crowded house, and I believe it is of God.

"Your other declaration (last RECORDER) at the 'Babcock Memorial,'—'God buries the workers, but the work goes on;' flew like an arrow to the mark. One great fountain of help for our people is broken up, and the cause must now depend upon the little springs to fill the streams and keep the timber (rafts) moving. I hope that the circumstances will arouse such a spirit of consecration in us that our leaders may not feel that they 'tread the wine-press alone.'"

The two points referred to by this correspondent are vital, and most pertinent at the present time. Our public services on the Sabbath, in the present state of society, cannot reach the masses outside of our own people. We ought to go to them and draw them in every possible way. Our mission is as great to the immediate neighborhoods that surround us as it is to China, or any other distant field. Seventh-day Baptists must do more to meet the larger demands of truth and duty to those with whom they come in constant contact.

God's work must go on. We fall, one by one, but the ranks must be filled. The banner must not touch the dust. The staff may be blood-stained by wounded hands, but the folds must not trail the earth.

We like that spirit of crowding into the work, more and more. It matters little whether one be going up to the "dividing summit" of life, in the flush of youth, or standing on it in the strength of manhood, or going down the other side with steps that will sometimes falter, but with the ripeness of accumulating years. One thing behooves us all,—work, work, work, "till the last beam fadeth," not into darkness but into the more glorious light of the everlasting day of rest and victory.

PLAINFIELD, N. J., Feb. 9, 1894.

A BEAUTIFUL answer was once given by a little girl in an orphan's home. The question was asked why Jesus is called an "unspeakable gift." There was silence for awhile, and then, with trembling voice, this dear child said: "Because he is so precious that no one can tell all his preciousness.—Selected.

SERMON.

BY REV. A. W. COON.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17.

The term world is used in several senses. It is used in a physical sense, as the earth; in a political sense, relating to governments; and in our text it has a figurative sense, relating to the fallen race of sinners. Man, made in the image of God, was made ruler of all things animate and inanimate below. He was placed in the garden of Eden ("fit abode for gods"). Satan, having stirred up a rebellion, he and his crew were cast out of heaven. It may be that he had heard something whispered in heaven about a new made world where God had placed in paradise the sinless pair, objects of God's love and chief delight. To Adam's happy abode, with his heart full of revenge and hatred, Satan makes his way. He pitches his camp near the garden, may be, and now here he lays his plan—day by day he watched the innocent couple. It may be that he had noticed that Eve had more control over her husband than Adam over his wife, and it may be that he thought Eve would have less power to resist temptation than Adam; at any rate he throws off his sooty garment and presents himself to Eve in the attitude of a friend. He knew that the wages of sin was death in his case, so he thought he would try it on Adam and Eve. He appeals to the woman's appetite, he was successful. I have thought that perhaps his success with Adam and Eve was the reason that the devil appealed to the Saviour's appetite when tempting him in the wilderness. They sinned against their Lord and Benefactor, and were driven out of the garden, which implies that they were separated from God and heavenly fellowship. The state that man fell into is called death. It was not physical death, it was legal death. Paul says, "When the commandment came sin revived and I died. The commandment slew me."

A man sentenced to prison for life is dead so far as the law is concerned, and his heirs can take his property as if he were in the grave. He can own nothing, even his wife is as free from him as if he were dead; though he is alive physically he is legally dead, dead in trespasses and sin. He is fast shut in the prison house, and Satan, the strong man, keeps his palace, but Christ is the stronger one.

The prophet represents the world's condition as being in a "deep pit, in which there is no water, out of which he was brought by the blood of the everlasting covenant." Thus the world was under the sentence of death; yes, *dead*, and Satan had the power of death over the world. "Him that had the power of death, that is, the devil." Thus man, alienated from God, and his heart fixed on evil continually, and completely under the dominion of the devil, would not return to God if he could, and he could not if he would. All that is left him is the love of his rejected Lord and Master. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him . . . might have eternal life." John 3:16.

From what has been said it is plain to be seen that Jesus had two things to accomplish in saving the world.

1. He must exhibit God's love in his life-work in such a way as to move the world's sympathy and draw out its affections and twine them around God, from whom they had fallen off, and
2. He must destroy the devil and pluck the sinner from his potent grasp.

We have, in the life-work of Christ, the brightest display of God's love to the sinner that could be presented to the soul. There is nothing, perhaps, that is so well calculated to draw out the affections and twine them around an object as to know that that object has made great sacrifice and suffered greatly in our behalf, and especially if sin has caused that suffering. I have read of a certain king who made a law against adultery; the penalty was the loss of two eyes. The king's son was the first to transgress. He was brought before the king and the executioner proceeded to take out his eyes; as he was about to take out the second eye the king says, Hold! the penalty was two eyes, take out one of mine. The effect that this would have on the transgressor is obvious. The loss of one eye would constantly remind him of his desert, and when he looked upon the face of his father he would feel that the law was holy, just, and good, or his father would not have had one eye taken out; that his father esteemed the law as such. It would also impress him that his father loved him, and regarded the law. It would lead him to hate his sin and love his father, and teach him the evils of sin, and lead him to repentance and reformation of life. So with the sacrifice and suffering of Christ. For God so loved the world that he gave the Son of his love that whosoever believeth in him might have eternal life.

When the people saw the sufferings of Jesus on the cross they said, "Surely this was the Son of God!" When the apostle charged the death of Christ to their sins they cried out, "What shall we do to be saved?" "He was bruised for our transgressions, and by his stripes we are healed."

The second great work to be accomplished to make salvation possible, was the destruction of the devil, and abolish death. Heb. 2:14. "That through death he might destroy him that had the power of death, that is, the devil." Notice, that the first part of the verse is a finished fact, accomplished when the Lord came. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel." To abolish death must be to destroy him that has the power of death, which is the devil. To destroy does not imply annihilation. It means to subjugate, to deprive of power, to render useless. So far as Satan was concerned he may have been chained at least a thousand years. The world was taken from the power of the devil. "Who hath snatched us from the power of Satan and brought us into the kingdom of the Son of his love." Col. 1:13. It seems that the destruction of the devil was caused by personal combats of Jesus, as in the wilderness and in the garden.

We read (Matt. 12:29) "Or else how shall one enter into a strong man's house and spoil his goods except he first bind the strong man, and then he will spoil his goods." The devil is the strong man keeping his palace. Jesus was the stronger person who bound Satan. Satan's goods were those over whom he had dominion—the world. They were spoiled by being translated from the power of darkness into the kingdom of the Son of his love. "Having spoiled principalities and powers, he made a show of them, openly triumphing over them, in himself alone." Col. 2:15. "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea, for the rebellious also that the Lord God might dwell among them." Psa. 6:18.

Diabolus had taken the town of Man-soul,

and every image of the great King Shaddai had been torn down, so there was not a thought of God in all the town. (Bunyan.) One of the gifts for the rebellious, no doubt, was freedom from the bondage of Satan. "For whom the Son makes free is free indeed." Were it not for the destruction or subduing of his power no man could be saved. Of course those combats between Christ and Satan were spiritual; we could not see, nevertheless they were none the less true and real. We learn something of the devil's power over men, as in the case of the man among the tombs. Also we see something of the power of Jesus to subjugate Satan. This power, in a degree, was given to the apostles, but only in the name of Jesus.

There was a victory over Satan on the cross. There, through death, Jesus destroyed the devil, that had the power of death. Heb. 2:14. What an event! How amazing! By the passion of the Lord he redeemed the world and destroyed the devil. "Ye are redeemed by the blood of Christ." Thus, having revealed the love of God to the world, and bringing eternal life to light through his gospel, and having subdued Satan's power, he bestows the like saving power to his people. Having breathed into the souls of his apostles he sent them out to preach the gospel everywhere, saying, "Lo, I am with you all the days." Speaking of his death on the cross, Jesus says, "Now is the judgment of this world; now is the prince of this world cast out." The devil is called the prince of the air, and the prince of this world. O that we all might know how great things the Lord hath done for us! Amen!

ECHOES FROM THE SOUTH.

Many of our people are becoming interested in our sunny land. We receive many letters of inquiry. To each of so many we cannot say all we would be glad to, and I am from home so much, answers are at times delayed. To in part bridge over these and other difficulties I wish to answer some of the questions in which these and other friends are interested, through the columns of the RECORDER.

1. Our climate is delightful. We have had but one flurry of snow this winter which melted as it fell. We have had ice a few times, but never reaching one-half inch in thickness. We have had vegetables fresh from the garden all winter. Thermometer seldom registers 95 degrees above in the shade in summer.

2. Water is very good.

3. Soil is good, but Southern farming is on very primitive methods and with no money in the business as they carry it on. The modern, improved methods will, I believe, make farming profitable here.

4. Cattle and hogs here are of very inferior quality. They all "run on the range" *i. e.*, run at large in the woods. Some times cows are not milked for a week, and usually when they do come home their calves are turned with them to help milk and induce them to come home more frequently. Thus southern cows treated in this way are unprofitable. Milk in the city sells for twenty-five cents per gallon, or ten cents per single quart, delivered. If some of you Northerners want to engage in a profitable business, buy a good farm near Attalla and keep good cows, properly cared for, and run a milk wagon.

5. Land, within three miles of town, can be had for from \$5 to \$15 per acre, according to locality and improvements. At a greater distance for less.

6. Timber is abundant. Common rough

pine lumber at the mill can be had for \$6 per thousand feet. We have pine, oak, walnut, chestnut, poplar, ash, gum, and other varieties of lumber. I had my years supply of cord wood, which was body oak, seasoned, delivered for \$1 50 per cord. There is a good deal of hickory and beech timber.

7. Hay is worth \$20 per ton. We are told that clover cannot be raised here, but some have successfully raised it and we are convinced there might be money made in raising hay. I have just returned from a trip to Florida and South Georgia, and wherever I have been hay is selling for \$20 or more per ton, and I am told it is about the standard price year after year. Much of it is shipped here from Ohio and Kentucky, but it all might be raised here for \$5 or less per ton.

8. Both sand and lime stone are found in the mountains in great abundance and of best quality.

9. Our little city has about 2,200 population. It is 900 feet above sea level, therefore the air is pure. The city limit runs up onto the side of Lookout mountain, which is about 800 feet, at this place, above the valley. Chandler mountain is about eight miles south-west from here. At this end it is about 1,100 feet above the valley. Sand mountain is on our west about 800 feet above the valley, and across the Cozy river, 12 to 15 miles to the east, is a range of mountains of various heights; there mountains, except the last mentioned, have flat tops and very nice farms are upon them. Thus it is we can, within a few miles, have a great variety of temperature, according to altitude, which is of great value to invalids.

10. This valley at this end is about twelve or fifteen miles wide and reaches down to the Gulf, widening as we go southward.

11. Strawberries and small fruit can be successfully raised here. Strawberries usually sell for 10 to 15 cents per quart.

We need: Some dairy farmers; a milk wagon in town; some truck farmers; strawberry growers; a canning factory in town; a cotton spinning factory—which the city would aid in establishing; a wagon and repair shop; a factory for making wooden ware; a tannery; harness and repair shop; sash, door and blind factory; a foundry, and machine shop; barrel hoop factory. A little money will establish a profitable business. The Seventh-day Baptists have never had such an opening before. This is a fine railroad point. We have five roads.

There are rich iron and coal mines all about; four or five iron mines within a half mile of town—but they are nearly all suspended now on account of hard times, which are felt more here than in the North. This makes it a more favorable time to invest here at present.

But there are some other things we wish to refer to. Do not sell out to come here, or any other place, if you have a good locality and society, and are comfortable and healthy. This is a much healthier place than I ever lived in before, and I have lived in New York, Wisconsin and Minnesota. But if you are "bound to move," come and look us over and I think you will be pleased and settle here. Do not come here to live until you first come to examine for yourselves. Do not take my opinion, or any other persons. If you are anticipating moving do not go to some *Eldorado* (?) and live alone and be lost to the denomination, to your own highest interests and convictions of right, and to usefulness, and finally be lost from God and heaven, but settle where you can

have the society and aid of Seventh-day Baptists and also be able to aid others in holding up the banner of God's truth.

Another point is this, do not come here unless you come to identify yourself with the highest interests of our cause and to aid in defending truth. So many times people leave their old church homes and wear their letters out without using them in joining the Lord's people in their new home, and sometimes they almost leave their religion behind. Brothers and sisters *do not do it*. If you want to come here to help the cause of the Lord and develop your Christian character as will please God, and at the same time find a pleasant home and profitable business opportunities, you will find a very hearty welcome. May the Lord bless you in coming. Our little church here, with about 25 members, is brave, faithful and hopeful, under all surrounding difficulties, and we will be gratified to have faithful ones find homes among us.

Feel free to make further inquiry as you may desire. Fraternaly,

GEO. W. HILLS

ATTALLA, Ala., Feb. 8, 1894.

LESSONS FROM THE BIRDS.

I will learn of the birds of the air,
And my soul shall be hungry no more;
For even as they find sufficient, indeed,
In wild, scattered berries and wind-wafted seed,
So I on the fragments that day by day
Fall into my path will not turn away;
Those who, fasting, wait till a feast is spread,
May go hungry, indeed, but my heart shall be fed.

I will learn of the birds of the air,
And anger, and malice, and pain
Shall not darken my life, for though many there be,
To distrust, both for bird and for man, verily,
Yet undaunted by trouble, the bird spite of wrong,
Lives her calm, simple life with its work and its song.
And though vexed by the world shall my labor cease,
Nor my heart still its song, nor my life lose its peace.

I will learn of the birds of the air,
And with reverence I'll study their ways;
What teachers or preachers of earth are more pure?
By their instinct (God's laws) do they work and endure,
They receive of His good and they praise Him aloud
In the ground-bird's low chirp or the lark's voice in cloud,
God-taught, God-obeying, they bide in His care,
I will learn, I will learn of the birds of the air.

M. C.

FROM A LONE SABBATH-KEEPER.

The following extract from a letter, not designed for publication, will be read with interest and doubtless is an echo of many hearts similarly situated:

"Inclosed find \$2 which please apply on my indebtedness to the SABBATH RECORDER. As the year drew near its close, and as sometimes from the stress of hard times one is led to think of retrenchment, I would look at the RECORDER and wonder if it could be spared. I cannot find it in my heart to part with so cherished a friend from my earliest recollections, with the exception of a few years in which I was in a transition state. I did so firmly believe that Sunday observers had good ground for their belief that for nine years I became a Sunday observer, trying faithfully all that time to find Bible proof of a change of the day of the Sabbath, or some other sufficient reason to justify me in my course. During this time I neglected reading the RECORDER, reading, studying and conversing much upon the other side of the question. Aside from this time the SABBATH RECORDER has been a fondly cherished weekly visitor in my home. I believe my father, of blessed memory, took the paper from its first issue to the time of his death, and mother's hand, it seemed to me, touched it with something of reverence. Certain it is that during its audible perusal by our elders, the children were required to be under the wholesome restraint of silence and attention. And since it has come to my own home it has become more and more of a friend and counselor, until its coming is looked forward to with pleasure and expectation.

JANUARY 7, 1894.

YOUNG PEOPLE'S WORK.

PLEASE read very carefully the second article on Loyalty, by E. A. K., wife of one of our young pastors.

NOTICE in particular the second and fourth points, or questions of the article.

YOUR attention is also called to the "Mirror" item from Shiloh. Go thou and do likewise.

You will also be interested in the article from one of our loyal corresponding secretaries in the "Sunny South."

LOYALTY TO OUR PUBLICATIONS.

I want to ask you four questions, but you need not answer them unless you wish to. I mean by this that loyalty to our publications demands at least four things and these four things are embodied in the following questions:

1. Do you subscribe for our papers?
2. Is your subscription promptly and pleasantly paid?
3. Do you read the papers thoroughly?
4. Do you put them to the best use after they are read?

No one can say that our papers are not interesting, that we are not benefited by reading them, or that they do not make us more loyal to our cause. Neither can we say that the papers are not worth the subscription price.

These are not often the excuses offered for not subscribing; but the reasons usually given are many and varied, yet it seems to me that they all spring from one source, and that is a lack of loyalty.

There are many who would as soon go without half their meals as to go without the SABBATH RECORDER, and to them I have nothing to say just at present. But I know of many who say they wish they could afford to subscribe for the RECORDER. There are a few, I know, who really cannot take it, but there are many who can, had they the loyalty in their hearts that ought to be there. Why, the SABBATH RECORDER will cost you not quite four cents a week, and how many, many pennies you spend for candy, peanuts, bananas, gum, ice cream, etc., or for some little fancy articles to adorn your person with, when these same pennies might supply you with reading matter for a year, and benefit others besides yourself.

In regard to the second question, if you are a loyal subscriber, the end of the year will find your money ready to be sent in payment for the next year's paper; and your agent will not be obliged to ask you for it, and continue to do so until you are in anything but the right mood to pay it *pleasantly*.

Loyalty requires promptness, and is chilled and chilled again by continual delay in doing what should be done at once.

So much has been said about reading the papers we take, that I will pass over the third question with but one suggestion, and that is that you talk about what you read. You do not know how many times such a method will interest others and give them a desire to see and read the papers for themselves. Not only talk in your own homes, but if you see some one who does not take the papers, talk with them about what you saw in the last RECORDER, or a recent *Outlook*, or any other of our papers and notice the blank look that comes over their faces, the look that often turns to a longing look, and you may awaken an interest which

will result in new subscribers and in causing other homes beside your own to be made glad and more loyal by the weekly visits of our papers.

The fourth question I wish to emphasize especially, for where many are loyal in the other three they fail in this. Let me tell you a story. Not long ago I heard a lady say that she had just received a present from one of her friends, and although she felt very thankful for the gift, yet the happiness on receiving it was marred by one thing. She said, "It was wrapped up in a part of one of the recent SABBATH RECORDERS, and somehow it took the pleasure out of the gift for me, for it gave me the same feeling that it would had my friend torn a leaf out of her Bible to put around the gift.

Did you ever feel that way? Did you ever cause any one else to feel that way? If you have, never destroy another RECORDER. Think of the many around you who would be benefited by having it to read. Never mind if they are able to subscribe for it themselves, let them have yours to read for six months or a year, and see if they do not become so interested in it that they will take it for themselves. If you do not know where to give them away let your pastor have them to distribute. He can find a place where they will do good I am sure. Be loyal to our papers, so loyal that your heart will not let you destroy any of them, but will cause you to long to share your blessings with others. Be loyal and thereby help some one else to become loyal.

E. A. K.

SHOWERS AND SUNSHINE.

Do we often stop and think how much good comes from the beam of sunshine, or how much from the shower? The plants were drooping in the garden, dying for want of rain. At this critical moment the shower came and all were refreshed; they lift their drooping heads and a new growth begins immediately; no time is wasted; the beam of sunshine that now rests upon them will give new strength and life.

Is it not the same in the Christian life? Were it not for the showers how could we appreciate the sunshine? In our life the trials are just as needful as the joys, and each trial patiently endured is a victory. Our Saviour was "tempted in all things like as we are, yet without sin." The life of Jesus was full of trials, yet we can plainly see it was equally full of sunshine. Often we read of his changing the trials into blessings, as with the disciples in time of the storm. Before that they knew not that the wind and sea would obey him. Mary and Martha little realized the blessing they would receive from the death of their brother Lazarus, yet through his death they learned a new truth, Christ's power to raise the dead. So from the time of Christ to the present, the showers most assuredly go with the sunshine.

But let us stop and ask ourselves one question. Could we not have more sunshine in our homes to-day if we made a greater effort? It may be only a kind word or look, but which, if neglected, would be a stumbling block to some one. Let us count those days wasted which do not record some little deed of kindness, be it ever so small. Our lives are watched, and daily we are influencing some one. Can those around us see the life of our blessed Saviour reflected in our lives?

We would think one very unkind to refuse to assist a weary traveler when lost; but do we stop and think how many weary ones are looking to us for aid, hoping that we may direct them aright, or at least, cast a beam of sunshine across their lonely path?

HAMMOND, LA.

OUR MIRROR.

—THE young people of the Boulder Seventh-day Baptist Church met at the residence of the Rev. S. R. Wheeler, Dec. 30th, and organized a Y. P. S. C. E., with twenty-three members. As we have no house of worship we meet from house to house. The meetings are very interesting and we hope they will do good.

SEC.

—THE Corresponding Secretary of the Farina Y. P. S. C. E. reports that a social was given in the new home of B. F. Titsworth, Sunday evening, Jan. 14th. The parlors were filled to overflowing with bright looking endeavorers, and a programme, mainly of music, was given. "Send kindly light," was beautifully rendered by Mrs. Davis, Mrs. Howard, Dr. West and Rev. Burdick. A geographical social is to be given on the 22d of February. Committee meetings are held each month, the week before the business meeting. The Farina male quartette are doing some good singing.

—THE Walworth Y. P. S. C. E., held the Christian Endeavor day exercises on the evening of Feb. 3d, and had a collection for the Mizpah Mission, which amounted to \$2 16. A committee is at work securing pledges for mission work. This Y. P. S. C. E. went over to Fontana, Wis., one week ago last Sunday night, and helped them organize an Endeavor Society, at their invitation.

SEC.

—ON the 20th of January the children of Albion were called together for the purpose of organizing a Junior Society of Christian Endeavor. Twenty children signed the pledge; and we have been not only surprised but encouraged by the zeal which they have manifested both in the weekly prayer-meetings and in their committee work. We hope that this may be one of the means of training the little ones for the Master's service.

M. B. SAUNDERS.

—THE Y. P. S. C. E. of Shiloh, N. J., at their regular session, Feb. 5th, presented the anniversary programme prepared for the occasion, and published by the United Society of Christian Endeavor for 1894. The President, Miss Mary Davis, reported nineteen additions to the active membership for the year. Total membership ninety-six. The interesting and instructive programme was impressively rendered. The pastor, in his address, suggested three practical undertakings for our Society. First, Public improvements, including not only material but literary, social and moral. Second, Missionary work, by pecuniary and personal aid. Third, Sabbath-school work, especially emphasizing the home-class work. The Treasurer reported about \$30 00 in the treasury, besides the collection taken at the close of the session for missionary purposes. In the business meeting which followed it was voted to add \$10 to the special collection for our Missionary Society; also \$10 for the Tract Society. This being the time for the election of officers the chairman of the Nominating Committee, Tillie Fogg, reported in behalf of the committee: Lester Hummel for President; Ida Davis, Vice-President; Lizzie Paulin, Secretary; Mrs. I. L. Cottrell, Corresponding Secretary; Archie Lupton, Treasurer, with the Chairmen for eleven committees, with their quota of members, which includes every member of the Society. The report was adopted. Some of our members are to be added to the church next Sabbath by baptism.

COR. SEC.

FEB. 8, 1894.

AN OBJECT LESSON.

The young people of a certain church in the West had a chance not long since to give an object lesson, and did it well. One of their number who had been long absent from home, soon after her return made an entertainment for her friends; delightful music was to be expected, and some other enjoyments of a special character. The invitations were sent out for Friday evening; to the lady's disappointment, one, and another and another, of those whom she specially wanted politely declined the invitation; they were sorry not to be with her; under other circumstances nothing would give them greater pleasure, but for that evening they had a previous engagement. On being pressed as to what it was, they explained that it was the regular young people's prayer-meeting. Their friend was so astonished at this reply that she took some trouble to learn whether the young ladies had known of one another's intentions in declining her invitation, and found that each had acted without knowing what the other meant to do. Don't you think that she must have decided that in the minds of some people the prayer-meeting was an important place, and the engagement to attend it was not to be lightly broken?—Pansy.

OUR YOUNG FOLKS.

"ONLY TO BE LET IN."

BY JENNIE M. BINGHAM.

Down the hall sounds the patter of footsteps,
The children are at mother's door,
And sweet, eager voices are calling,
"Mamma! where's mamma?" o'er and o'er.

"Yes, darling," she calls from her cloister,
"And what can you want with your din?"
The smallest one lisp out, "O, nothing—
Only to be let in."

How sweet to my heart came the lesson,
Not enough just to know mother's there,
They must have all the joy of her presence,
In the light of her smiles have a share.

Outside is the unrest and longing,
Outside is the darkness of sin,
Not knowing what prayer I should offer,
I'll say, "Only just let me in."

—Selected.

THE SONG OF SALVATION.

Harry and Susie sat frowning over their Bible lesson. The Golden Text was: "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

"Golden texts are so hard to learn; I don't see the use," said Harry.

"And I'm just a little girl in the primer, too," said Susie, in a grieved tone.

"Come here, dears," said grandma. "Let me tell you how that text was turned to gold for me long ago."

"What do you mean by turned to gold, grandma?" asked Susie.

"Became very precious like gold. Long, long ago—"

"When you were a little girl?" asked Harry.

"Yes. I used to sit on my mother's footstool and learn a text every Sabbath afternoon. One day I had this very text, and I learned the words so well that they kept saying themselves over in my mind the next day at school, though I did not think much about their meaning.

"My way home lay through the woods. Perhaps you would call it lonely, but I always found plenty to look at and think about. Indeed, I was so busy that day that I did not see that the sky was growing dark.

"Suddenly there was a roaring sound that made me think of all the lion stories I had ever read. But in a minute I knew that a great wind storm was roaring in the trees, and that I must fly to a safe place.

"Near me was a great rock where I had often played house. I ran under this, and the next minute a great tree blew down across the door of my rock house and shut me in."

"Oh, you poor grandma! Did you get out?" asked Susie, stroking grandma's cheek.

"Yes, dear, but not until I had been shut up a good many hours. But it was in those hours that my text turned to gold. While I sat, pale and trembling, listening to the storm, a voice in my heart said: 'Trust ye in the Lord forever.'

"And when I thought about the heavy tree, and wondered who was strong enough to move it away, the same voice said: 'For in the Lord Jehovah is everlasting strength.'

"You may be sure that I knelt down and prayed to the Lord Jehovah to help his poor little frightened child.

"It was quite dark and the storm was over when I heard my father calling me, and soon strong men had cut away the tree and I was free."

"But it was God that took care of you, wasn't it, grandma?" asked Harry.—Sunbeam.

A CHILD'S INFLUENCE.

At a certain livery stable in New York the men were so loud and profane in their conversation that they were frequently complained of to the "boss," who threatened to discharge them, one and all, if they did not reform.

They listened to him respectfully, but went on swearing right and left, quarreling and wrangling among themselves all the time they were grooming customers' horses, or harnessing teams, within earshot of the public.

But of a sudden all this stopped. The man

who had been the loudest and most profane swearer went about his work as still as a mouse. All the men spoke pleasantly to each other, and not a loud or violent word disturbed the serene air. It was as if a miracle had happened.

"You men have turned over a new leaf," said the proprietor of the stable. "What has caused the change? You used to swear by the—"

"H-u-s-h, boss," said the man nearest to him, "we don't want her to know."

He looked up and saw a little face at the window—the face of a delicate child whom he now remembered having seen playing lately about the stable.

"It's Jim's child. Her mother is dead, and we've taken her to help fetch up for Jim. She's a right nice little thing, for she thinks her pap is just hunky, and we don't 'low her to get wind of any wrong doin', and if any man uses a swear word before her we'll break his—gosh, I nearly done it. Well, we're all just a-bustin' with meanness, but it's got to stay there, 'cause, you see, Nelly's a real little lady."

"I see," said the liveryman, good-humoredly, "that Nelly is going to be a missionary round here, and keep all you fellows straight."

And the little face at the window smiled down on them, and Nelly was happy because they were "pap's" friends.—Selected.

A GOOD CORRESPONDENCE PLAN.

Here is a good suggestion for the girls. It relates to an ingenious scheme devised by a class of young ladies at school together a few years ago. One of them, an English girl, thus explains it:

"There were nine of us in the class, and we were all promising to write to each other continually, but in our hearts we knew that such a correspondence could never be kept up. Finally one of the girls suggested a circulating letter, and the idea pleased us all.

"At the expiration of one month from the time we parted, the first girl wrote a letter telling what she had been doing and everything about herself which would be likely to interest the others. This letter was sent to the second girl, who, after reading it, wrote her own letter, and sent the two to the third.

"The third, fourth, fifth, and all the others in turn added their letters, until the ninth on the list sent them all to the first. Then the circuit was complete, and we had the circulating letters fairly under way.

"Now, of course, the envelope always contains nine letters, and each girl, when it comes to her, takes out her own letter, writes a new one, telling what she has been doing in the mean time, and starts it on its travels again.

"You can have no idea how interesting it is to receive the letters, and how anxiously we all await their arrival when our turn comes. We have kept it up for nearly four years, and each time the letters come round the pleasure of reading what all the girls have to say seems to increase."—Harper's Young People.

HOLD ON, BOYS!

Hold on to your good character, for it is, and ever will be, your best wealth.

Hold on to your hand when you are about to strike, steal, or do an improper act.

Hold on to the truth, for it will serve well, and do you good throughout eternity.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or use an improper word.

Hold on to your temper when you are angry, excited, or imposed upon, or others angry about you.

Hold on to your heart when evil persons seek your company, and invite you to join their games, mirth, and revelry.

Hold on to your good name at all times, for it is much more valuable to you than gold, high place, or fashionable attire.

PRAYER pulls the rope below, and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others but give an occasional pluck at the rope; but he who wins heaven is the man who grasps the rope boldly and pulls continuously with all his might. —C. H. Spurgeon.

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: 1-8-13.
- Jan. 27. God's Covenant with Noah..... Gen. 9: 8-17.
- Feb. 3. Beginning of the Hebrew Nation..... Gen. 12: 1-9.
- Feb. 10. God's Covenant with Abram..... Gen. 17: 1-9.
- Feb. 17. God's Judgment on Sodom..... Gen. 18: 22-33.
- Feb. 24. Trial of Abraham's Faith..... Gen. 22: 1-13.
- March 3. Selling the Birthright..... Gen. 25: 27-34.
- March 10. Jacob at Bethel..... Gen. 28: 10-22.
- March 17. Wine a Mocker..... Prov. 20: 1-7.
- March 24. Review.....

LESSON IX.—SELLING THE BIRTHRIGHT.

For Sabbath-day, March 3, 1894.

LESSON TEXT—Gen. 25: 27-34.

GOLDEN TEXT.—The life is more than meat, and the body is more than raiment. Luk. 12: 23.

GENERAL STATEMENT.—After Abraham's trial, God solemnly affirmed "by himself," there being no greater, that great blessings should be his. Soon Sarah his wife died, and in the promised land he had to buy a burial-place for her. He then secured for Isaac a wife, who was Rebekah, the daughter of Nahor, Abraham's brother. This was twenty years after Isaac had been offered in sacrifice by his father. Isaac was a quiet, meditative man, and but little is recorded of his life. Abraham died in a good old age and was buried in Machpelah by the side of Sarah. Isaac, a rich and powerful chieftain among the Canaanites, won popularity by his peaceful and just course. Esau and Jacob were twins, each of whom became heads of great tribes. Jacob is the progenitor of the Jews, from whom came Christ, founder of Christianity; and Esau, the progenitor of the Arab people, from whom came Mohammed. Christianity and Mohammedanism, having some things in common as great religions, are yet antagonistic. Jacob prevailed over Esau; Christianity will prevail over Mohammedanism.

EXPLANATORY NOTES.

THE CUNNING HUNTER. 27. "The boys grew." Both in stature and diverse dispositions. "Cunning hunter." Skilled in hunting. Home, flocks, and domestic life were irksome to him. He loved excitement, was sensual. "Man of the field." Fond of the chase. "A plain man." Complete, regular in habits. The opposite of Esau. "In tents." Loving home. Tent life as a shepherd or herdsman. 28. "Isaac loved Esau." It is often said that people love opposites. Jacob was more quiet and reflective, much like his father, and Esau apparently bright, sprightly, energetic. Isaac loved the boy most like his mother, and Rebekah loved the child most like his father. "He did eat of his venison." Not loved merely for this, or the gratification of a low taste. It may have been what the venison stood for that he was loved. 29. "Sod pottage." He was cooking a savory mess of pottage made of lentils. A favorite article of food in the East. In hunting, Esau may have been very unsuccessful that day and was quite exhausted with excitement and sick from lack of food. The fumes of Jacob's pottage increased his hunger, and accustomed to gratify fleshly lust regardless of other things, he cried out (30), "Feed me with that . . . for I am faint." It would have been brotherly to have gratified Esau, but crafty Jacob sees an opportunity to score an advantage. "Edom." Red, or a confirmation of his name appropriate in more than one way.

JACOB, THE CUNNING SUPPLANTER. 31. "Sell me this day." Sell me with guarantees of legal sale and sure title. "Thy birthright." (1) Heir to a double portion of his father's estate and inheritance of Canaan. (2) To the covenant blessings and functions of the domestic priesthood. (3) Official authority of the father, and (4) Progenitorship of the promised seed. Now Jacob knew that God had overruled the natural law or established custom and had promised this to him, but unwilling to wait God's time and trust to his method, he proposes to purchase all this while his brother is faint, with a mess of pottage, and such was Esau's recklessness and contempt for the divine gifts that he sells it for that. 32. "At the point to die." Extravagant speech, or else a "spleeny" disposition. Is he frightened at the first pain or faintness? It may be he was something of an Epicurean who in levity says, "Let us eat and drink, for to-morrow we die." "What profit . . . to me?"

What use to a dying man? He prefers the present gratification to the future inheritance, and many Esaus are still living. 33. "Swear to me." Esau may repent of this and so I will have the contract ratified by a solemn oath, is the thought of a selfish heart at that moment. As good a man as Jacob afterward became, he seems just now despicably mean. "And he swear." As readily as he had given up the birthright. Thus he is called a "profane person" (Heb. 12:16), because of this unholy oath, unholy because of his selfish motives and despisal of birthright. "Sold his birthright." As Adam and Eve did for a brief carnal satisfaction. Esau has got his pottage and lost his inheritance. Jacob has the birthright and stained his character for it.

THE DESPISED BIRTHRIGHT. 34. "He did eat and drink." Lived solely in and for the gratification of a carnal mind and appetite. "Rose up and went his way." Was refreshed, strengthened in body, and quickly went to his sports. "Despised his birthright." As many do now who give the wealth of God's grace for a day's pleasure. See Prov. 14:12.

PRACTICAL TEACHING.

LEADING THOUGHT.—A small matter is often the surest indication of character. Man has freedom of will.

ADDED THOUGHTS.—Parents ought not to show partiality, it is hurtful to sons and daughters. We should not live for ourselves. Decisions depend upon characters. Esau had no spiritual insight. Jacob, though now selfish, *did* hunger for the things of God. He "coveted the best gifts." Jacob took a wrong course to get the blessings God had promised. Moderation in lawful things is a duty. Too great eagerness in following sports injures health and morals. We may pity Esau, but he was not the man to be the father of a great moral nation. Physical blessings do not nourish the soul. Esau needed something more than lentils. Many citizens despise their birthright in choosing rulers of corrupt natures and in laughing at the corrupt motives which affect their choices. No one should take advantage of the weakness of others. Jacob's course was unbrotherly and skeptical. "Not a single act, but the current of character which carries all acts on its wave is the ground of God's judgment."

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Feb. 25th.)

OUR BIRTHRIGHTS. How they are lost. Rom. 8:12-17, 31-39.

From sonship to heirship, and from heirship to joint-heirship, with Jesus Christ. What steps upward for him who is adopted into God's family! In human families there is only one first-born, and where human laws and customs prevail in the interests of that one he anticipates much more than all others of the family. But children of the heavenly family are all joint-heirs with Jesus. God is no respecter of persons. He is pleased to recognize all who believe and trust him as first-born and having a glorious birthright. How divinely great is this inheritance! Heirs of all things. Rev. 21:7, 2 Cor. 3:21. Of salvation. Heb. 1:14. Of eternal life. Titus 3:7. Of promise. Heb. 6:17. Of righteousness. Heb. 11:7. Of the grace of life. 1 Peter 3:7. Of the kingdom. James 2:5.

But all this can be lost. Do you realize it? Lost forever! By neglect of duty, of opportunity, of privilege. By the love of self, ease, carnal gratification. Yes, for one mess of pottage. Think of bartering away all the joys of a Christian life here below, all its hopes, all the joys of heaven hereafter, just for one sinful pleasure, one determination to have one's own will carried out! The birthright is lost by "living after the flesh," not listening to the voice of wisdom, kindly advice from parents and friends. The end of all indulgence of the flesh is death and ruin. How, then, can we so despise the birthright of heirs of God?

PASSAGES FOR ENDEAVOR MEETING. How one man lost his inheritance. Gen. 25:30-33. The birthright of a people of God. Deut. 6:10-12. Great gifts for pious hearts. 2 Kings 2:9, 10, 15. A birthright of vanity. Eccl. 2:11, 19. Whose child? God's or Satan's? John 8:36, 38, 39, 44. Is this your birthright? Rev. 22:1-5.

—SAID a journalist who is not especially noted for his living up to the precepts of the divine Word, "Of all books the most indispensable, the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned."

—BUT this man was considering the Bible, not then as a religious book, but as "a manual of utility, of professional preparation, and professional use for a journalist."

—IF the worldly man, or man of intellect, thus looks upon the Bible as the greatest and best of all books,

what infinite treasures, what life everlasting, shall he see and find who studies it to know God's will that he may do it. There can be found the right answer to all religious questions. "If any man will do his will he shall know of the doctrine, whether it be of God."

—Do you want to know what to do to be saved? Look into the Bible. Do you want to know what doctrines are correct and what errors abound, and should be rejected? Study the Bible. Are you really willing to know which day is the true Sabbath, and how you should observe it? Seek your answer from the Bible. It sets up the right principle for you, pleads for the right policy, and will settle all disputes. Study prayerfully, reverently, God's holy Word.

HOME NEWS.

New York and Pennsylvania.

SMALL CHURCHES.—I suppose the more all our Editors, Secretaries, Boards, and people, know of each church, large or small, and scattered Sabbath-keeping families, the better. Much of my work has been among Sunday observers, but quite often I find a person or a family that keeps the Sabbath. But recently I have made a special effort to know of their religious condition in Petrolia, Wellsville, Stannard's Corners, Hebron, Roulette, and Coudersport. While there are some things to encourage, on the whole, numerically we are losing. The union church in Roulette, in which we owned an interest, has been sold. In Coudersport a part or all of eight or nine families are keeping the Sabbath. Others under the pressure of opposition have gone over to Sunday. At Hebron our people have a very nice church property, and it is all paid for. They are trying to secure the services of a settled pastor. The last meeting we held there sixteen arose for a better life. It was hard to leave them, but I stayed the last day I could and met my previous engagements. They will do the most and best work without a pastor of any church that I know of; but to gather in those who seem interested they need help very much.

H. P. BURDICK.

NORWICH.—Nearly a whole church sick. This has been the unfortunate state of the little band at Norwich, unable to hold meetings or even to visit each other in their time of need. Most are better now. I wish to say personally, that I have been deprived of all social religious privileges during the winter by the repeated case of nervous prostration, and ask the dear friends who have sent kind letters to accept this apology for seeming neglect. In hope of the life where there is no sickness,

A. F. BARBER.

West Virginia.

LOST CREEK.—We are having a precious outpouring of God's spirit in the old Lost Creek Church. I have seldom if ever witnessed such powerful manifestations of the presence and work of the spirit as in the past few days. We have been holding meetings one week. About 30 have professed conversion. Many others are seeking. The pastor, Elder Burdick, and wife, are doing excellent work and are much beloved by all the people.

J. L. HUFFMAN.

Kansas.

NORTONVILLE.—The beautiful balmy weather that for the past three months has held monopoly, has gracefully retired from the field, and stern winter, with his chilling blasts and fleecy mantle, now reigns supreme. As we shiver beneath his icy touch, we waft an earnest prayer to heaven—on behalf of the destitute poor in our great cities throughout our land—that his stay may be brief and merciful.

There is considerable sickness in our community. Most cases, however, are reported convalescing.

In absence of a pastor the Rev. Hood, U. P., also the Rev. Jacobs, M. E., of Nortonville, gave excellent sermons from our pulpit. Among the home talent the Rev. Eyerley gave several sermons which were reported by many as ranking well among the ablest and most spiritual they ever listened to. The first Sabbath in the new year, Rev. Eyerley had the pleasure of receiving into the church by the right hand of fellowship, our present pastor, the Rev. J. M. Todd, also Dr. and Mrs. C. B. Crandall, who located here three years since.

Pastor Todd, by his purity of life and spiritual sermons is fast winning the hearts of all with whom he meets. His influence is already telling for good.

The church Sabbath evening prayer-meeting has been re-organized, is gradually gaining in attendance and the interest is broadening and deepening. Last Sabbath Pastor Todd gladly welcomed a sister to a home in our church. May God abundantly bless his efforts and give him strength to work till the golden sunset shall illumine the close of a long and useful life.

Our Woman's Missionary Society gave their annual dinner at the home of Mrs. O. W. Babcock the first Thursday in January. Mrs. Babcock also gave a dinner the first Thursday this month. Oysters were served on both occasions. The attendance was good and all reported a very enjoyable, and we trust, profitable time. Thanks to our Woman's Board for the leaflet read on the occasion, which added interest, Feb. 11, 1894, to the literary part of the programme.

*

RHODE ISLAND.

(Concluded.)

DIARY OF A WEEK'S WORK.

Sunday, Jan. 28th: Snowbound at Ashaway. Sold 37 five-cent tracts. Received \$18 cash. Took \$55 in pledges for the year. Attended a funeral.

Monday: Still storming. Looked after the remnants. Changed program. Took stage to Westerly, attended a part of the afternoon prayer-meeting. Took train for Hope Valley. Collected on one RECORDER, and received one dollar contribution. Staid here all night.

Tuesday: One of the stormiest and worst days of the winter. Canvassed the half score of Seventh-day Baptist families, taking in \$20 more, which included three new RECORDER subscribers. Took evening stage for Rockville. Spent evening writing half dozen letters connected with the work.

Wednesday: Canvassed. One new subscriber; two old ones; \$1 50 donation.

Thursday: Twelve dollars donated, two new RECORDER subscribers, and payment for a year by an old subscriber.

Friday: Fifteen miles ride; four new subscribers at Cononchet and ten dollars cash contribution from that place and Rockville. Present at a good and well attended prayer-meeting.

Sabbath-day: Preached for Pastor Mc Learn, at Rockville, \$3 25 individually contributed. Taught Sabbath-school class; conducted Y. P. S. C. E. Rode nine miles, and preached in evening at Hopkinton. Sold during the week the balance of the 100 tracts on the Catholics and the Sabbath, also one book.

The Rockville people have been making about \$600 improvements on their church, and considering this, in connection with the times, I

agree with Pastor Mc Learn, who is hearty in their praise, that they have done well.

It seems almost a miracle, as one looks into the ruddy face of Eld. Mc Learn's daughter, to think that she lay in the water an hour and a half, clinging to the ice, and going under seven times. Notwithstanding her perfect health, she thinks had it not been for prayer she would not now be here.

Eld. L. F. Randolph is very pleasantly situated at Hopkinton, which I canvassed Sunday and Monday, together with Clark's Falls, taking several book and RECORDER subscriptions, and getting nearly ten dollars from the church and some from individuals.

Niantic and First Westerly were visited and gave material aid in the work.

A trip to New London to-day and a little work here this evening has brought us \$24 cash, which includes two new RECORDER subscribers, and \$13 from the Waterford Church. I was glad to be able to attend the revival meetings here last night and to-night. They are progressing finely. I hope to work in Waterford, Conn., to-morrow, and in response to urgent invitation to spend the Sabbath with them before going to the Plainfield Tract Board meeting, Sunday.

I believe we used to hear about Rhode Island being the Mecca whither some of the migrating Seventh-day Baptists wished to return to die. However it may be for dying, it is a splendid place for living, and a good many Seventh-day Baptists seem to realize the fact. I have seen little but Seventh-day Baptists for the past five weeks, and they not only run the important lines of the business of the commonwealth, but also politics. We have Secretary of State, Senators and Representatives from Westerly, Rockville and Ashaway; and in newspapers, perhaps, the Westerly *Daily Sun* is the only Sunday afternoon daily in the world, and publishes Dr. Talmage's morning sermon sooner than any other. Among our printing press firms I should have mentioned the Babcock Printing Press Co., of New London, Conn., two of the three proprietors being Seventh-day Baptists, and Nathan Babcock, the President, also being President of the Prohibition Club across the river.

I learned a good lesson in passing through the ship-yard at Noank, Conn., to-day. The men were working on a long, straight, smooth, large, polished mast. The next thing noticed was a doubly twisted log, and then a large quantity of crooked timbers, which, it was evident, were important factors in ship-building. Indeed they said that these were the most expensive and important timbers of all. So we thought the Lord had use and a place for all, even eccentric, unpolished, crooked people. The position of the polished mast looked the most desirable, but for the service of the crooked timbers out of sight, down in the hold, the mast would be of little use. So the Lord has a multitude out of sight, perhaps graceless sticks, (that "old stick" Moody would say) that make a goodly part of the substructure in salvation's ship. A good brother spoke of a Western worker coming to their church and taking hold of the work as though he would have them all converted in one meeting. He told him he could not do that way here, they were like the big rocks in their soil, which you had to take time to dig around in order to move. He gave the writer a new name of "Kansas Cyclone," but by its mingling with the milder New England zephyrs the cyclone has, we think, subsided to a brisk breeze.

G. M. C.

FEB. 8, 1894.

TRACT SOCIETY.—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, February 11, 1894, at 2 15 P. M.

President Potter presided.

Members present: Chas. Potter, I. D. Tittsworth, J. F. Hubbard, F. E. Peterson, Wm. M. Stillman, A. H. Lewis, G. M. Cottrell, J. D. Spicer, C. C. Chipman, J. G. Burdick, Stephen Babcock, D. E. Tittsworth, E. R. Pope, G. E. Stillman, H. M. Maxson and A. L. Tittsworth.

Prayer was offered by the Rev. J. G. Burdick.

Minutes of last meeting were read.

The Committee on Memorial Record in memory of Geo. H. Babcock presented the following report, which on motion was unanimously adopted:

In 1881 the Executive Board of the American Sabbath Tract Society was so located as to make Plainfield its headquarters, and Geo. H. Babcock was made Corresponding Secretary of the Society. He occupied that office for nine years. Much important work came to him in this official capacity, in the enlargement of the work of the Society, which followed his election. Bro. Babcock brought to this position certain characteristics which made him an excellent officer, such as broad views, methodical habits of thought and action, earnestness, and a clear conception of the work of the Society in its various bearings. His reports—1882 to 1891—form a valuable factor in our permanent denominational literature. It would aid us all to re-read the history of what has been planned and done during the last twelve years, as it is recorded in these annual reports, and in the writings of Dr. Potter, now that the pens which wrote them have both been laid down forever, so far as earthly records are concerned. In his first report, Ashaway, 1882, Bro. Babcock said:

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

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

Bro. Babcock's last report was presented at Westerly in 1891. The closing portion of it gave such a summary of the situation, which, in many respects remains unchanged, that we quote from it the following:

Everything conspires to show that Sabbathism, in the proper sense of the term, can never be restored in connection with Sunday. What new position will be assumed it is not easy to say. The whole question is in so chaotic a state that he is wisest who prophesies least concerning it. The main effort which the friends of Sunday are now making to restore its lost position, is in the line of civil legislation. Strenuous efforts are being made to obtain a national Sunday law and to enforce the nearly obsolete laws which rest upon the statute books of the States. Such movements help to drive the last vestiges of Sabbathism away from Sunday. For the appeal to civil law withdraws attention from the Word of God, and carries the public mind away from the Bible as the standard in the matter of Sabbath-keeping. We must therefore recognize the fact that the future of Sunday will have an immense influence upon the future of the Sabbath question, and hence upon the life of Seventh-day Baptists.

The Seventh-day Baptists, and their views, are known and respected an hundred fold more than they were fifty years ago. But this respect has not reached the point where those who respect us feel that they must obey the truth we represent. They respect our earnestness, our self-sacrifice, our integrity, our scholarship, and our persistency. Such respect awakens their pity for the folly, and their condemnation for the persistency with which we follow what to them seems an unimportant fancy, and seek to revive a dead issue. This is the opinion of the great majority of those who now know of the Seventh-day Baptists and their views. On the other hand, a few thoughtful ones among the leaders, and more among the common people, are carefully considering the claims of the Sabbath; and if the efforts already put forth are followed up, much good will result. If conviction does not result in such cases, the fact will be still more clearly demonstrated that there is no public conscience left on which to build a biblical Sabbath Reform. We already know that there is very little such conscience.

This absence of conscience is the result of many centuries of teaching and believing that the Sabbath law

was abolished under the gospel. It is of no avail for us to say that this is error, and ought not to be believed. Men do honestly believe it, and hence their indifference to the truth we teach. Hence the grave difficulties which surround the future of the Sabbath question.

The final question is: Can a conscience be renewed or created? Until this question is settled, we must continue and increase our efforts.

Had he known that these were to be his last (official) words to us on whom the work still rests, and to whom the future calls so loudly, they could scarcely have been chosen better.

Whoever reads the annual reports of the treasurer of this Society will see that Bro. Babcock supported wise plans with corresponding liberality; and the minutes of our last meeting show that he provided that this form of his work for the Master shall go on from year to year. Though gone from us, he will still work for the cause of truth and righteousness.

It remains for us here to record our appreciation of his fellowship and service, our deep consciousness of loss, and our grief as we add his name to the enlarging list of those who are called from labor to reward. Still we rejoice in blessed expectations, and pray that the mantle of each departing one may rest on those who will emulate their example, and carry the Master's work which their folded hands have laid down to larger fields and greater victories.

A. H. LEWIS,
J. M. TITTSWORTH, } Com.
WM. M. STILLMAN,

Correspondence was received from L. C. Randolph concerning the Western office of the Society. The questions relating thereto were on motion referred to the Corresponding Secretary with power.

H. D. Clarke wrote concerning the publishing of a recent article of the Rev. Madison Harry as a tract, and on motion the article was referred to the author for revision if desired, before publishing the same.

On motion the President was authorized to execute a bond to executors of the will of Maria L. Potter, holding them harmless from costs, damages and expenses in their settlement with this Society under the will.

Report of New York Office was received for past month.

On motion the second edition of 5,000 of the booklet entitled, "Roman Catholics and the Sabbath," was ordered printed with revised title if desired, and distributed to any for the payment of postage.

The Field Secretary presented report for the past two months.

In the absence of the auditors, E. R. Pope and D. E. Tittsworth were appointed auditors *pro tem*.

The Committee on Field Secretary, with the addition of the Corresponding Secretary, was continued as Committee on Consultation and Instruction.

Treasurer presented second quarterly report duly audited, which was adopted.

Treasurer reported cash on hand \$809 54, bills due \$514 76.

Bills were ordered paid.

Minutes read and approved.

ARTHUR L. TITTSWORTH, *Rec. Sec.*

ONE little grain in the sandy bars;
One little flower in the field of flowers;
One little star in a heaven of stars;
One little hour in a year of hours,—
What if it makes, or what if it mars?

But the bar is built of the little grains;
And the little flowers make the meadows gay;
And the little stars light the heavenly plains;
And the little hours of each little day
Give to us all that life contains.

—Ernest Whitney.

"BELIEVE in the faith cure?" Yes! The kind that takes the fever of worry out of the brain, puts a smile on the face in place of a wrinkle, drives away the "hypos," makes the heart hopeful, the head clear and the hand active.

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MARRIED.

FENNER-BABCOCK.—At the home of the bride's parents, Dea. and Mrs. Daniel Babcock, of Wirt Centre, N. Y., Feb. 14, 1894, by Pastor M. B. Kelly, Mr. Elim F. Fenner, of Alfred Station, and Miss Susie T. Babcock.

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.

COLLINS.—In Hopkinton, R. I., Feb. 7, 1894, Avis A. Wilbur, wife of George Tyler Collins, aged 71 years, 5 months and 20 days.

She was a member of the Woodville Church, and ever took a deep interest in its welfare. She was a devoted wife, a kind and loving mother, and was loved and respected by all who knew her. In the last few days of her life she was a great sufferer, but she bore it all with Christian fortitude, saying that Jesus had suffered much more for her. "Blessed are the dead which die in the Lord."
 H. S.

KENYON.—Near Ashaway, R. I., Feb. 6, 1894, of consumption, Lillian Crandall, widow of Henry A. Kenyon, in the 81st year of her age.

In this death an only child is left an orphan, and a mother and large circle of relatives to mourn their loss, but she left them the joy which comes from the hope of life eternal in Jesus Christ.
 G. J. C.

WELLS.—In Ashaway, R. I., Feb. 9, 1894, Harriett A. Taylor Wells, in the 71st year of her age.

Sister Wells was born in Charleston, R. I., Oct. 26, 1823. Sept. 23, 1841, she was married to Thomas R. Wells, of Ashaway, R. I., with whom she lived happily for over 52 years. During a very extensive revival of religion in this community, under the preaching and work of the late Rev. C. M. Lewis, in the year 1852, Brother and Sister Wells put on Christ in the ordinance of baptism. Sister Wells was a quiet, consistent, faithful Christian, and the individuals are many, who can testify to her helpfulness in seasons of sickness or other need.
 G. J. C.

PATTINSON.—At Canochet, R. I., at the home of Mr. and Mrs. Israel Gates, Feb. 4, 1894, Mrs. Annettes C. Brown Pattinson, in the 73d year of her age.

This sister made a public profession of religion many years since, and was a member of a Christian church. For months she had been in poor condition of body and mind, but in her well and healthy years was a woman of sterling worth; was kind, sympathetic, economical and beloved. During the days of decline and death she was cared for by her children at the home of her daughter, Mrs. Gates.
 L. F. R.

VINCENT.—Feb. 11, 1894, in the town of Milton, near Rock River, Wis., of the whooping-cough, Earl Avery, son of Orlo T. and Lillie B. Vincent, aged three months.

A beautiful child called to the other life by the Saviour. "Suffer little children to come unto me, and forbid them not."
 W. C. W.

MILLS.—At Weldon, Iowa, Feb. 3, 1894, Viola, infant daughter of Nathan M. and Mertie A. Mills, aged 1 month and 3 days.

This innocent child had simply looked into the world of sickness and pain, ere her little life vanished away as a vapor. Though with her parents only for a little while, yet she had endeared herself to them, and her early departure has made home lonely and sorrowful. The funeral was conducted by the writer, and attended by friends who sympathize deeply with Bro. and Sister Mills.
 E. H. S.

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

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EPLLEY.—In Marion, Iowa, Feb. 1, 1894, Mrs. May Epley, wife of John M. Epley, aged 24 years, 10 months and 12 days.

At the age of sixteen Sister Epley professed faith in Christ and united with the Seventh-day Baptist Church at Billings, Mo., since which time she lived a consistent Christian life, dying with confidential faith in her Saviour. She leaves, to mourn her departure, a husband and five motherless children, besides parents, brothers and sisters. Funeral services were conducted by the writer, and were attended by many sympathizing friends.
 E. H. S.

Literary Notes.

MR. OWEN WISTER, the author of "How Lin McLean went East," "Em'ly," and other stories, has been spending the late autumn and early winter in Arizona, collecting material for a new series of Western tales, which will appear during the year in Harper's.

MR. JOHN BONNER, the author of "A Child's History of France," and other works, has written "A Child's History of Spain," which will appear from the press of Harper & Brothers next week.

A NEW volume of short stories by Thomas Hardy, will issue from the press of Harper & Brothers on February 16th. These tales are eighteen in number, and grouped under the title, "Life's Little Ironies." They include "The Son's Veil," "For Conscience' Sake," "On the Western Circuit," "The Fiddler of the Reels," "The Superstitious Man's Story," "Absent-mindedness in a Parish Choir," and the volume closes with "Netty Sargent's Copyhold."

Christian Thought for February is a memorial number, and its entire contents is a tribute to its founder and late editor, Rev. Charles F. Deems, D. D., L.L. D. This magazine is now in its eleventh volume, and Dr. Amory H. Bradford has become the senior editor. The number contains a most excellent sketch of the varied and useful career of its late editor. A complete report of the funeral services, giving Dr. James M. Buckley's eulogy and the address by Rev. J. M. Hodson, and prayer by Rev. Dr. W. Sabine. This issue also contains a report of the memorial services held at the Church of the Strangers, and the addresses by Doctors Thomas Armitage and A. H. Bradford, and Messrs. A. S. Hewitt and M. J. Verdery. The service held at the University of North Carolina on the day of the funeral is also reported, together with the action of representative bodies, tributes from many sources, and several poems written by Dr. Deems. The number is nicely printed, bound in white, and contains an excellent portrait of the Doctor from a recent photograph. The price of single copies is 40 cents, and Wilbur B. Ketcham, 2 Cooper Union New York, is the publisher.

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 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.

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