

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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### "FOLLOW ME."

God calleth all, from paths of sin,  
Of folly and of strife,  
To walk the narrow way within,  
That leads to endless life.

The plains where ease and pleasure are  
Full of temptation prove,  
Toil hath its mountain heights afar  
Which lead to life above.

Forget not those who blindly share  
The path by sinners trod,  
But on the wings of faith and prayer,  
Lift other souls to God.

Resign the dearest and the best,  
Obedient to his call,  
For he, who gives the high behest,  
Is Maker—Lord of all.

So shall the ladder of this life,  
Stretch up the heavenly way,  
Its topmost rounds with glory rif,  
Soon lost in endless day.

And he who overcometh sin  
Through faith and work and prayer,  
The pearly gates shall enter in,  
His own new name to wear.

IDA FAIRFIELD.

WHAT nations are happier or more prosperous than Christian nations? Where do you find happier individuals than those who fully believe in Christ as their personal Saviour? Does infidelity beget peace and lead to happiness?

NEVER be found living where you would not be willing to be found dead. Never be found doing what you would not be willing to account for at the judgment. Live cheerfully, hopefully, honestly, gladly remembering that "Thou God seest me."

AFTER all the questionings, doubtings and longings for something more tangible than faith, something more certain than the anchor of hope, Christian people are able to say with him whose blind eyes Jesus opened, "One thing I know, that, whereas, I was blind now I see."

MR. MURPHY, the noted temperance revivalist, has been laboring a few weeks in Bridgeport, Conn., with excellent results. Over 7,000 people have signed the pledge of abstinence. The better elements of society throughout the city have cordially sustained Mr. Murphy.

WE regret that the woman's page this week is inadvertently crowded out. By an oversight it was not discovered until we were ready to go to press. It is well at this time to state also that the editor of that department, Mrs. R. T.

Rogers, has for several weeks been greatly interrupted in her work through sickness and absence from home. She has nevertheless been extremely prompt in providing material, even when really unable to do so.

THE *Golden Rule* is par excellence the leading organ of that increasingly great organization familiarly known as the Y. P. S. C. E. It proposes a symposium for the first issue of that paper in April on "The Advantages of Taking a Denominational Paper." Editors of church papers throughout the country are asked to contribute a few words on that theme. Watch for that paper, April 5th, and read it attentively.

MRS AMELIA A. FROST, Congregationalist, was ordained to the gospel ministry at Littleton, Mass., on the 14th of February. Mrs. Frost had shared her husband's theological training at Andover, and is mentioned as having qualifications that eminently fit her for such Christian work. There are now a goodly number of women among the Congregationalists who have been ordained to the ministry and are honoring their calling by lives of great devotion and usefulness.

ALREADY our coming Associations are beginning to occupy a prominent place in the thought of those who are specially interested in their work. Churches which have invited these gatherings are hoping and praying that special blessings may attend the meetings and that their souls may be abundantly blessed. It will be remembered that these gatherings have been appointed one week earlier this year than hitherto—commencing in the South-Eastern Association the fifth day before the third Sabbath in May, and so on in weekly succession. We will soon publish the dates and places for each Association.

WE have heard of instances where pastors in leaving one charge to go to another have taken occasion to preach a farewell sermon filled with severe reflections upon the people of their charge—a most unwise and often very unchristian act. Let the farewell sermons be full of tenderness, love for souls, charitable constructions of any differences of opinion that may have existed. A Presbyterian minister, in Ohio, is said to have closed his final sermon thus: "I am willing to relinquish my charge to my unknown successor, but may God have mercy on his soul. If he stays long enough the Philistines are sure to get him."

MANY have been the predictions that John Y. McKane, the Coney Island political trickster and "Boss" of all corruption, would manage to escape the iron grasp of justice. The same was predicted of "Boss Tweed" years ago. But neither the courts of Brooklyn nor New York City can be called a mere travesty on justice. Though McKane's able lawyers secured a stay and a rehearing it will probably be only for a

few days. The sentence of six years' imprisonment at Sing Sing was a great surprise to McKane, who has had his own way so long, but he is probably convinced by this time that "the way of the transgressor is hard." Great fear has seized those who were with him in his acts of defiance to all law and order. They also now have "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."

OUR well-known friend and occasional correspondent, Dr. Edwin R. Maxson, LL. D., of Syracuse, N. Y., has an able paper in the *New York Medical Journal* of Feb. 17th, on Influenza (*la grippe*). Under the two heads, "Nature" and "Treatment," this treatise gives much valuable information. We often wish our columns were double their present capacity, so that we could give our readers many valuable things which for want of room are crowded out. *La grippe* is so prevalent and its ravages so remorseless, that we should study carefully its symptoms and in every intelligent way try to guard against its approach, and when actually present make its grip as light and harmless as possible. This is the object of the above named treatise by Dr. Maxson. The *Journal* is published by D. Appleton & Co., at ten cents per number, and any one so disposed can easily obtain it.

WE have quite a deluge of documents from several correspondents on the subject of "Christmas." This theme has been quite fully presented in the RECORDER by those who do not favor "Christmas entertainments," or any special notice of the day that will seem to savor of undue regard for, or imitation of, heathen or Catholic customs. One person has ventured to present views favoring some innocent gathering on that day to please and benefit the children, and seems to think there is little danger that our children will become either heathen or Catholic by meeting on Christmas in our churches or chapels, singing, praying, speaking and having a pleasant social, friendly time, and even rejoicing that our Saviour was born either on the 25th of December or at some other time. In response to this letter as published in a recent RECORDER several stalwart defenders of the truth desire to be heard. But, brethren, we have a goodly number of papers waiting their turn to come to the light, which will doubtless be fully as instructive and important as those upon a question already quite ably treated. We do not object to moderate discussions, but feel quite sure our correspondents will agree that there may be too much of a good thing. Besides, if in fairness to others, whose papers are waiting, we delay the Christmas papers until summer, they will appear a little unseasonable, will they not? Suppose we rest a little now, and then about next November storm the Christmas fort with such a broad side as to forever settle the question of the propriety or impropriety of Christmas observances.

[From L. C. Randolph.]

YESTERDAY, Feb. 28th, the Second International Convention of the Student Volunteer Movement, held its first session at Detroit. This convention is one of great importance. There is every indication that from it will flow streams of influence which will profoundly effect our own home land as well as those lying in darkness. This missionary spirit which is spreading in our colleges is bound to leaven the land in time and bring in a brighter day for those great waste places of the earth, which the gospel has so far scarcely more than touched.

At the previous student convention held at Cleveland, in 1891, over five hundred representative students attended, from one hundred and fifty institutions. Over six hundred delegates are expected at Detroit. Missionaries of world-wide fame will be present, and many prayers are being offered that "the Holy Spirit may have such control of the plans of this convention that results of divine significance may follow."

"WHEN the gas hisses," is the title of an article in one of the dailies which, as one might say, throws light on this illuminator. If the statements which the restless reporter lays before his readers are to be trusted, the article is of interest, not simply to the denizens of the city; but to all haters of tyranny and extortion. The gist of the account was that a gas company could, by trebling the pressure in its mains, double the amount of gas used by the consumer without making any substantial increase in the amount of light, and that this double quick movement on the part of the meters is accompanied by a slightly hissing sound. According to the reporter, "When the company finds it is not selling quite as much gas as it considers its customers should use, all that is necessary is to apply a little more pressure and the consumer increases his consumption accordingly. The gas supply of our cities is usually in the hands of a trust, which manages things pretty much according to its own sweet will. When the customer objects, he is offered the pleasant alternative of going back to his tallow candles, at least, this is what the reporter says. He considers this another fine exhibition of the art of drawing blood without opening an artery. It is a commentary on the American people that most of us who are the victims of this supposed outrage will content ourselves with savage denunciations, and continue to pay the bills "just as afore time."

THAT bright paper, the *Golden Rule*, has been discussing a number of topics in "open parliament." A recent question was, "Should a lawyer ever take a case in which he does not believe?" We submit the answer to which the second prize was awarded as a manly standard for young men entering that calling:

A lawyer should take a case, civil or criminal, in which he does not believe, only to prevent injustice from being done his client, and this limitation should be expressly stipulated and understood by both. He should decline to take such a case upon any other terms. Otherwise he might 1. Assist a guilty person to escape merited punishment. 2. Defeat the ends of justice. 3. Wrong the innocent. 4. Bring our laws into disrepute. 5. Encourage the criminal classes to the further commission of crime. 6. Dishonor what should be a noble profession. 7. Make himself to a certain extent the associate of evil-doers. 8. Sacrifice his innate ideal of manhood to pecuniary profit. 9. Weaken and deaden the fibres of his own conscience; and sear his finer sensibilities.

J. ALBERT SMITH.

LINCOLN, Kan.

IN the President's Letter, on the Young Peo-

ples page this week, will be found a full account of the revival now in progress at Westerly. By the invitation of the pastors, we entered to-night upon a union campaign for Christ in Westerly. These pastors are unusually strong and noble men, and they are working shoulder to shoulder. "The Armory" was packed full to-night. Bro. Saunders preached, and the meeting was one of unexpected interest. Pray for us that the Lord may lead us out into a great blessing.

GEORGE H. BABCOCK.

Biographical Sketch Continued.

BY HIS PASTOR.

The local interests of the City of Plainfield were represented as follows:

Plainfield Camera Club.

BY ITS PRESIDENT, O. S. TEALE.

With a cultured mind Mr. Babcock united a keen appreciation of the beautiful, all phases of art commanding his admiration. The evidence of this is seen at his late place of abode, in the gems of mosaic and paintings which adorn the walls, and in the vases, which crowd shelves and mantles, delicate and rare, as well as in the memorial panel of artistic glass work in this building where we are gathered. Well do his friends remember the special delight he took in exhibiting some new additions to his art collection on every available occasion, with that same generous spirit which characterized all his life, his greatest enjoyment in art seemed to be in giving pleasure to others. Even in the turmoil of business he found time to discuss matters of art with every one interested in the subject, who chanced to drop into his office.

Having in early life devoted considerable attention to photography, at a time when that art was in its infancy, he naturally drifted back to the practice of this most fascinating and profitable pastime, which has been developed to such a stage of perfection within the few years past. Here, also, his surprising genius found ample scope, and several inventions resulted therefrom, the last invention of his life being in this connection. During his late trips abroad and on this continent, the camera was his constant companion, and the reminiscences thus preserved are manifold.

When in health Mr. Babcock seemed to take much delight in the society of the members of our local Camera Club, of which he was Vice-President at the time of his death. He was always to be found at its meetings and social "lantern evenings," ever ready to unfold such knowledge as he had gained, and as ready to learn from his fellow-camerists. Much of his time during his last illness (for he could not rest in idleness,) was devoted to the preparation of photographic slides, and several of his latest productions are now circulating among the societies composing the "Lantern Slide Interchange," of the American League of Amateur Photographers, of which league he was a member. Among these last photographic productions and compositions is one which serves as an illustration of those mysterious coincidences which are so far beyond our comprehension, and which seem as if guided by a divine inspiration; the subject being a group of vases, in one of which is a solitary chrysanthemum of the common uncultivated variety, while close by is another vase containing a beautiful massive flower of the same specie, but in that stage of perfection attainable only by the highest degree of cultivation. On the occasion of my first visit to Mr. Babcock's home after

this composition had been photographed and prepared for the lantern, he called my particular attention to the title which he had given it, viz,

" 'Tis culture makes the common great,  
The plebian, bloom the flower of State."

A beautiful thought, expressed by one at the time utterly unconscious of the nearness of death, and the more beautiful because it unconsciously expressed and portrayed the life of him who had started in its humble walks and had developed into a successful, self-made man, philanthropist, whose work of Christian love will endure as a lasting monument to his memory.

ADDRESS OF DR. JESSE L. HURLBUT,

As representative of the School Board of the city of Plainfield, of which Board Mr. Babcock was President.

I am glad that it is my privilege to speak at this service, held to honor the memory of one whom we held in regard for his public worth, and love as a man. I speak as the representative of the Board of Education; but let me say a few words for myself as a friend.

Twenty years ago I came a stranger to this place, where I have long lived and formed many strong friendships. Among those whom I met in my earliest days in this city was this man whom now we mourn. We were soon united in close regard and strong fellowship in the common study of the Word of God. No one of that little company, of whom a few are here to-night, will ever forget those evenings around the table in Dr. Vincent's library, or those hours of study upon the railroad train in that little group, whose work has become memorable. In that company there was no one with greater enthusiasm, deeper penetration, and larger knowledge of the Word than George Babcock. We were drawn closely together in those days, and the bonds of friendship have only been strengthened by the passing years.

Some years afterward we were again associated in the educational work of our city, and for nearly ten years we have met in the Board of Education. I know that my associates in that pleasant companionship will agree with me that Mr. Babcock, as a member and as President, has left a vacancy which no one else can fill. Another may sit in his chair, and the work will go on, but in the hearts of us all there will ever be an empty niche. In the work of our friend for the cause of education there were certain marked characteristics. Most prominent was his *public spirit*, his interest in all things pertaining to the welfare of our city. His sympathies were broad, and they were also deep. No department of affairs in which our people could be benefited was without interest to him. The stately building on Front Street was built out of his public spirit, and shows his faith in our city. The library of our city was ever a cause dear to his heart, and our public schools held an equal place in his regard.

When we consider how many were the interests with which he was associated, in business, in science, in invention, in education, in philanthropy, in his church, it is surprising to know how thorough was his fidelity to them all. He studied the Bible in our little club just as if Bible study were his only occupation. He gave attention to the business of the Board of Education, not only to its greater questions, but also to its lesser details, as if he had nothing else to do. In the Board, from the accuracy of his knowledge and the closeness of his application, one would never suspect that this

was but one of many interests in which he was engaged.

Another quality of his mind was *decision*. He saw all questions clearly; he was swift in his conclusions and decided in his opinions. When his mind was made up it was not easy to change it, though he was ever courteous toward his associates concerning matters in which they differed from him.

He deeply loved the public school, and believed in it. And well he might, for he was one of its noblest illustrations; a man of the people, self-made, early battling with life, and working out an education; yet in his specialty an authority of the first rank, and in general knowledge a liberally-informed man.

We sorrow over his departure from among us, but let us rejoice that our civilization brings forth such men; and that as he leaves us others may be led to follow in his footsteps. Let us thank God that such a noble man, such an intelligent, liberal-minded, public-spirited citizen—above all, such a consecrated believer in Christ, has lived among us.

ADDRESS OF COL. MASON TYLER,

In behalf of the Board of Directors of the Public Library of Plainfield.

It was my pleasure and privilege to be associated with Mr. Babcock for two years on the Board of Education, and for more than twelve years in the Board of Directors of the Plainfield Public Library and Art Gallery. He was identified with the latter institution from its start. He was the first President of its Board of Directors, and continued to be such President until Mr. Male was elected to that position in connection with his proposition to build a library building and present it to the city.

Mr. Babcock was always faithful and efficient in his public duties, ready to do his full share in sustaining the public interests of the city and the State. This beautiful edifice in which we now are is a monument to his public spirit. Alfred University bears similar witness, and in our Plainfield Public Library, by his will, he has laid the foundation of another testimonial more enduring than brass, and one which is endowed with the faculty of growth and increasing influence. In all this I see the quality of the man's wisdom. He was ambitious, that is, he wanted and he liked power, but he did not want it for any selfish purposes. He wanted it to use it, to build up and promote the advancement of ideas which he believed were essential to the well-being of his fellow man.

The two departments in which he wished to exert power were: First, the religious, or that relating to man's spiritual and eternal well-being; and second, the educational, or that relating to man's mental, moral, and physical development. The means which he selected to do his will and to effect his purposes likewise exemplify his wisdom. He was a master in the art of applying force and power so as to make it produce the largest results; and as during his whole life he made and selected good engines, so now he selected wise instrumentalities to carry out his beneficent and charitable intentions. His plan was to build up and strengthen institutions whose objects were in accordance with his ideas. A man's life is but a span, but an institution lives for ages. Jesus Christ dwelt upon this earth only thirty years, but he founded the Christian Church, which is immortal. He lived and died in the insignificant State of Judea, but the institution which he founded has circled the globe with its influences and effects, and the man who would live on this

earth beyond his three score years and ten, who would overcome the weaknesses inherent in humanity, must either create institutions or identify himself with institutions. Mr. Babcock recognized this fact, and although through his inventive talent he was able to accomplish important mechanical results, and through his rare capacity for business he built a great enterprise and amassed a fortune, yet I venture to predict that the influences that he set in motion, in connection with his endowments of institutions, will in the end be productive of far greater results and yield more fruit than ever could have been realized had he confined his energies to working exclusively in business channels.

This is the lesson of Mr. Babcock's life to us. He says plainly and distinctly, so apply the forces, the energies, the powers that you control, that they will produce large results.

#### THE HAWAIIAN AFFAIR.

BY PROF. D. I. GREEN.

In undertaking to write upon this subject, I am not justified by any special knowledge or study, but having just heard a great man talk upon it, I may be able to transmit a few ideas that will be of interest to the readers of the RECORDER.

The lecturer referred to is James Schouler, the historian and constitutional lawyer. Busy people who are unable to study general topics in detail must depend largely upon specialists to sift facts, and perhaps even to form judgments for them. Great is the pity that upon political topics the specialists most depended upon for this work make a speciality of magnifying one side of a truth at the expense of the other. Even Dr. Schouler may not seem entirely impartial to all who heard his lecture, or to all who may have read his article upon the Hawaiian Question in the *Forum* for February, but his broad learning and judicial temperament give unusual weight to his opinions.

The difficulties of the situation have led both the Republican and the Democratic administrations into such questionable acts that any patriotic American might well wish to have the whole affair forgotten, but the fact that a small body of our own people, largely American citizens, are now left to establish, or rather to defend and perpetuate their government over a vastly larger body of unwilling subjects, prevents us from losing interest in the periodic news from Honolulu.

To one who has obtained his views from such a paper as the *New York Independent* the most striking feature of Dr. Schouler's position is his defense of Queen Liliuokalani. In regard to her private character he says that the calumnious epithets which so many of our countrymen, including even our ex-minister, have used against her—"and all without an indictment, an investigation, an affidavit, or even a really compromising fact, to adduce against her—should cause the blood of every honorable man to curdle with indignation." Her confidence in Wilson can be fully explained without any imputation of dishonor. Wilson's wife was brought up in the Queen's household, and Wilson's courageous fidelity to the Queen's cause has justified his appointment as her marshal and palace guard. As a queen, Liliuokalani was in full sympathy with the body of her subjects—a peaceful, educated, Christian race—though not without jealousy of the energetic Americans who, through the constitution of 1887, had secured practical control of the govern-

ment. She was brave and fearless, but lacked the tact for dealing with the difficult problems that were sure to rise from conflicting race interests and influences. She rashly attempted to proclaim a new constitution which would have deprived the foreign element of its extraordinary powers, but she failed to secure the consent of her ministry, and so had to abandon the project. In the unsettled state of affairs which ensued, a number of men who had for some time been planning for annexation thought they saw the opportunity for executing their plans. The Queen's recent proposition to have the men beheaded who had plotted against her government is by no means justifiable, but it is not to be wondered at when we remember that the death penalty for treason has been commonly upheld in Europe after eighteen centuries of Christian civilization. Even in the United States men are occasionally executed with general approval for committing acts which they have deemed to be their duty.

Dr. Schouler does not question but that the annexationists thought they were working for the best interests of the islands, but he sees no justification for their attempt to force an intelligent, civilized people to surrender their political independence. No plea of probable advantage upon either side, or upon both sides, could make it right for the United States to annex the islands without the consent of the people. A people than whom only two nations of Europe show a lower percentage of illiteracy is well able to choose a policy for itself, and the acknowledged intention of the annexation party to override the will of the majority of voters condemns their cause. Annexation under such circumstances would be a gross infraction upon the American principles of political liberty, and a lapse from political morality that would be sure to bring its train of evils. To be sure the Queen's government had recently passed some bad laws concerning opium and lotteries, but so have bad laws been passed by our proud American States. We should look to the people of Hawaii to correct their own mistakes as we do to the people of Louisiana or New Jersey. The United States army could often do quicker work than education and the ballot, but law abiding citizens prefer to work for reform under the slower methods of political liberty.

Such were the leading thoughts in Dr. Schouler's address. They seem to me well worthy of consideration, though they touch upon only a few of the many aspects of the Hawaiian question.

#### DID CONSTANTINE OR THE CATHOLIC CHURCH CHANGE THE SABBATH?

BY REV. CHAS. A. BURDICK.

The inception of the following article had no reference to the pamphlet, "Roman Catholics and the Sabbath," as the plan of it was marked out before that important publication came to my notice. The immediate occasion of its inception was a remark recently made in my hearing that the Catholic Church changed the Sabbath. I had heard the same statement many times before. But sometimes it has been, "Constantine changed the Sabbath." The motive that prompted the purpose to write was a wish to urge the importance of accuracy in the statement of facts in our discussions on the Sabbath question. It is to be assumed that our opponent is prejudiced against our cause, and that if he should find that we have made one inaccurate statement as to facts, it would throw suspicion on other facts we may state, and so de-

stroy his confidence in our main position. And, by the way, it is my belief that a serious contention, that Christ did not rise on the first day of the week has in the minds of the advocates of Sunday all the force of a false position. For there are so many texts that seem to indicate that he did rise on that day that even some firm Sabbath-keepers are in doubt on that point. Such being the case it is certain that, in spite of the strongest showing we can make, the advocate of Sunday, biased in mind as he is, will still truly and honestly believe that Christ did rise on Sunday. And if we contend on this point it will produce on his mind the impression that we think it has an important bearing on the main question.

But to the question. I am not going to absolutely deny the truth of the statements above referred to. But I venture to raise the question whether they are true in the sense which the words imply. To say that Constantine changed the Sabbath, implies that by some edict he caused the first day to be substituted for the seventh, in the law of the Sabbath, so that thus it came to be observed as the Sabbath in place of the seventh day. Those who make the assertion have in mind, probably, his famous edict of 321. The words supposed to bear out the statement are translated as follows: "Let all judges, and all city people and tradesmen rest upon the venerable day of the sun." There is no mention of Sabbath or Lord's-day, or of anything of a Christian character in this edict. Dr. Schaff was an ardent advocate of the Sunday, but he uses the following words concerning that law of Constantine: "But the Sunday law of Constantine must not be overrated. He enjoined the observance, or rather forbade the public desecration of Sunday, not under the name of *Sabbatum* [Sabbath] or *Dies Domini* [Lord's-day] but under its old astrological and heathen title, *Dies Solis*, [day of the Sun] familiar to all his subjects, so that the law was as applicable to the worshipers of Hercules, Apollo, and Mithras, as to the Christians. There is no reference whatever in his law either to the fourth commandment or to the resurrection of Christ." History of the Christian Church, vol. 2, p. 380. So it is not true that Constantine's Sunday edict changed the Sabbath.

The statement that the Catholic Church changed the Sabbath implies that by some papal edict, or decree of a council, or other mode of enactment, the first day of the week was substituted for the seventh day in the law of the Sabbath, and that this accounts for the origin of Sunday-observance. Now let us notice a few facts:

1. The organization known by the name Catholic Church was not developed until after the council of Nice, A. D. 325, and how long after it is difficult to ascertain, for it was a gradual growth, growing out of the gradual recognition of the bishops of Rome as the authoritative head of the whole body of churches in the West. I state this on the authority of the church histories of Schaff and Mosheim. The limits of this article will not admit of quotations, except the following from Schaff's Church History. In speaking of the successive rise of ecclesiastical systems he first mentions the episcopal system, "which in its turn passes into the metropolitan, and after the fourth century into the patriarchal. With this the Greek Church stops, while the Latin goes yet a step farther and produces in the middle ages the absolute papacy." Schaff states that germs of the papacy existed in the third century, but he and Mosheim agree that a primacy of the

bishops of Rome was not known at the time of the Nicene Council in 325.

2. The Sunday festival began to be observed as early as the second century. It began as a voluntary observance and not by any ecclesiastical appointment. It was not an institution but a growth, and had become quite general before the rise of the papacy.

3. It was not considered by the early fathers, who speak of the festival of Sunday, as taking the place of the Sabbath. They held that the Sabbath was abolished as a particular day, that every day was to be a Sabbath. The Sunday festival was totally distinct from the Sabbath institution. None of the church fathers, as far as I have seen them quoted, speak in any way of a change of the Sabbath. It was reserved for the puritan movement to teach the idea of the transfer of the authority of the fourth commandment of the Decalogue to Sunday.

4. The Sabbath was still observed by many Christians, especially in the East, along side with the festival of Sunday. The so-called Apostolical Constitutions which are supposed to have been written in the latter part of the fourth century, or early in the fifth century, have these words: "But keep the Sabbath, and the Lord's-day festival; because the former is a memorial of the creation and the latter of the resurrection."

Then, as the festival of Sunday, beginning two hundred years or more before the rise of papacy, and then continuing to grow with the Catholic Church, was not considered as a Sabbath in the sense of the fourth commandment, until the puritan movement in England, it cannot be truly said that the Catholic Church changed the Sabbath.

But what of the assertion of the editor of the *Catholic Mirror*, that the Catholic Church did change the Sabbath? It stands on the same ground as the claim of the Catholics that Peter was the foundation of that church, and that it has continued from the apostles' time in unbroken succession. Nevertheless his articles as published in the pamphlet, "Roman Catholics and the Sabbath," are exceedingly interesting and important as proving that the Sunday Sabbath has only tradition for its authority.

## MISSIONS.

THERE is an interesting letter from Bro. Bakker, of Rotterdam, Holland, to Bro. N. Wardner, which we hope all will read, for it gives one an idea of the nature and method of our mission work in that city.

WE rejoice to learn of the gracious work of revival going on in various parts of our beloved Zion, in Berlin, Adams Centre, N. Y.; Westerly, R. I.; Salem, Lost Creek, W. Va.; and other places. May the good work go on, gathering the unsaved into the fold of Christ, reclaiming wanderers, and renewing church members in the love of Christ and of souls. It is a good time for personal work. Are you bringing some one to Christ and the joys of salvation yourself, thereby bringing joy and blessing to your own soul?

WE spent last Sabbath with the Second Alfred Church. Bro. L. C. Rogers is preaching to the people there with his usual vigor and ability. We greatly enjoyed their Sabbath-school, and in the evening after the Sabbath attended the Christian Endeavor Meeting of the young people. Spoke to them by invita-

tion on, "For what does our denomination stand?" On First-day called, with one of the church canvassers, on the families, in the interests of systematic giving, he soliciting for church funds. Had fair success. Am to go again on Tuesday for the same purpose. Was glad to learn that the First Alfred Church had begun to inaugurate and establish the weekly envelope system of giving, and had an efficient canvasser at work in the church and society for that end, and were already seeing good results.

THERE are two kinds of giving into the treasury of the Lord. One is spasmodic. That is not healthy giving, though it is better than no giving. Spasms are not good, either spiritually, physically, or financially. Giving by spasms is very much like a stream now overflowing by the melted snow and ice, and when the snow and ice are all melted then there is a dry bed, no water for man or beast, because there is no living fountain of supply. The other is systematic giving. It is regular and steady. It gives a continual inflow into the treasury of the Lord. It is like the clear, crystal stream, perpetually flowing because fed by living springs, and the banks thereof are green and the trees by its sides are rich in foliage and fruit. The fountains of love are continually gushing and the reservoirs of blessings are full for use and enjoyment. It is more blessed to give than to receive. Which kind of givers are you? O. U. W.

FROM F. J. BAKKER.

ROTTERDAM, (WOLLEFOPPEMSTR 18),  
Holland, Jan. 23, 1894.

Dear Brother Wardner, and all dear brethren who are with you in the blessed hope, and everlasting peace through Jesus Christ our Saviour and Mediator: "May the joy of the Lord be your strength, and your peace be multiplied through the Holy Spirit,"

Dear Brother in our Lord:—Your good and very interesting letter of 1st of January last came here on the 17th instant, in good order, and we did receive it in a state of good health. Many thanks to our blessed God and Father for all his goodness he did bestow upon us, so that we may reach this new year again; how many did go to the dark grave, and are lost forever and always; dead in sin and died in sin. Let us always remember and never forget the abundant grace which we did receive through the sufferings and death of our blessed Saviour Jesus Christ. He bore our sins and iniquities on the cross, and now there is and ever shall be, "no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." How sure and certain is our state and condition! God calls us, through Jesus, his children, his heirs; and Jesus says, "I give unto them eternal life, and they shall never perish." And Peter assures us through the Holy Spirit, "that we have an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation." How many and noble Christian men, able and hard-working brethren, did fall out of the ranks of our people in the last year! Our God, in his unsearching knowledge and wisdom, gives no account of his deeds. He knows the *how* and the *what*, and certainly his glory and honor shall in no wise lack, if sometimes it looks that the work goes backward.

Our Lord can raise other workers. When Elijah goes to heaven then he puts Elisha in his

place, to set forth the work of reformation in Israel, and he, our God, is the same forever. However, we regret it very much, when we see that great men like Dr. Allen, Dr. Potter, Bro. Morton, Bro. George H. Babcock, and others, are called home, and we would pray, "Have mercy, O Lord, upon us, and spare thy people." How soon, might-be, we are to go the same way! "There the wicked cease from troubling, and there the weary be at rest;" as Job says, so rest in Jesus and see him in his beauty, our King, who saves us from all trouble.

How good it is, brethren, how sure to know in whom we believed, to know that our rest and peace is in Jesus, and say with full confidence, "My Lord and my God! Abba Father!" How rich, immeasurably rich, are those who are saved through grace; who are made new creatures through the Spirit of God; born again, not of corruptible but of incorruptible seed through the living and everlasting Word of God.

The SABBATH RECORDER brings me weekly different news. I am very much pleased with the paper, and without it I would not know how things are going on among you. We have unaccountable things to thank our heavenly Father for when we only take notice of them. May all of God's goodness keep our minds meek and lowly.

I am able to do my work as usual, uninterrupted in this quarter, thanks be to the Lord! Many a good word and testimony of the truth I can give among sailors of every nation, distributing tracts and papers, and also to some emigrants. However, of the latter not so many come now as formerly. Also I visit many a poor family, and talk with them about good and necessary things, gospel news, temperance, midnight mission, and so on. On the 31 of December last we held a public meeting to stir up the minds of the people for temperance, and drunkenness is a very bad habit here. May it please our God to let the work prosper and keep it alive. It seems to me that we get so here and there in the cottages of the people little more entrance; and however our principles of Sabbath and baptism are not hidden here, we do not put it on the front at every occasion. We hope, pray, and labor, that many will come and walk the way of righteousness according to the true light of God's commandments, to the honor of God and the benefit of souls.

In the work among seafaring men it is very different. Some will very gladly receive tracts and listen to what I tell them, but others are very indifferent. Not long ago a little Spanish boy did run all he could to get a tract. For the Spanish, and there are several of them here always, Italians, French, Greeks, Austrians, and all those Mediterranean people; also for the Russian and Finnish people, there is no one who cares for them only to get their money. I carry always such tracts with me, and where I meet them I serve them with tracts.

I have made in this quarter 124 visits, and held 28 meetings. One sister of 72 years old went home on the 24th of December last. She suffered some time in feebleness of health, but now that's all over and she is in the mansions above. A little before and about New Year we had some days of severe freezing; it was so cold that some people here and there in our country were frozen dead. Many sick people here with *la grippe*, and also many have died of small pox. I hear say about forty persons a day are buried. I am not quite as well and healthy as I am wont to be. My wife and children, also the brotherhood, are all well.

And now, dear brother, I have to close, with the earnest desire and prayer that this may reach you in good health and condition. May our Lord bless your labors in all and every way, and let you see the good at Jerusalem all your days!

FROM GEO. W. HILLS.

When we held our meetings it was during the coldest weather of this winter, so our attendance was quite light, but the weather is very pleasant now and we are having a "big meeting" down town. An old Methodist exhorter is the leading man, but all the preachers of town were invited to help in the work. It is held in an empty store building and we have from 250 to 300 every night in attendance. I have preached several times. Our hall is two doors from one saloon and just across the street from another; it is in the business part where everybody can come. Nearly one hundred have expressed a desire to become Christians. Some backsliders (about twenty-five) are returning. I think our Seventh-day Baptist membership will be increased four or five, possibly more, as result of this meeting. I had expected to go to North Carolina this past week and had sent word to that effect, but after preaching twice, those having the meeting in charge, and many more, insisted I "must stay and help," so here I am yet. But I don't think I ought to go away from one interest for another, unless it be a very urgent case, so I wrote to North Carolina the particulars and of the work here and will go at the earliest consistent time.

Several who have come out in these meetings made some start in ours which were held earlier. I have assisted in greater or less measure in every meeting since the first two or three, which I could not attend. We had a children's meeting to-day of about fifty children, and as many or more older people. Meetings began on Jan. 8th. Richmond was sick with his old chronic nervous dyspepsia and has gone home, and there is not a man or woman in this whole city who can lead the singing in the meetings as he can. We must have a singer in some way if it is within the possibilities. Our cause is above par now and if I had a good singer we could sweep everything. Several are studying the Sabbath question, quite a number own up everything. I think after a while we will get "a good hold" on things here. I am glad I can attend and work in this revival series conducted by Southerners. I am making Southern people and methods a study as I could in no other way. I am fortunate in having this opportunity, for their methods are very different from ours, and we are in the greatest revival Attalla has ever had, so I am told.

We are planning to have baptism again soon. I hope you and the Northern friends will remember us in our struggles in your prayers. We need prayers and sympathy. Mrs. Hills has opened a school for our people's children, between the ages of eight and fifteen years, in a part of our own house, which we also use as chapel for our church. About a dozen attend. Of course she gets no pay, but they were not in school and the sympathy of her heart prompted her to try to do something for them. They are bright children and eager to learn.

ATTALLA, Ala.

FROM J. L. HUFFMAN:

I herewith send to you my report for the quarter ending Dec. 31, 1893. Besides attending the regular appointments of the Salem Church, and on Buckeye, Long Run, and

Trough school-house, I have held revival services on Buckeye sixteen days. Had twenty-seven meetings which resulted in great good to the membership living there. Some conversions. One addition to the church by baptism. The Y. P. S. C. E. organized there last spring by your missionary has done good work. They hold weekly meetings. Five were added to their list of active members as the result of the meetings held there. We have a Sabbath-school each week with good interest. I also helped a Baptist minister hold a series of meetings at Long Run. I did all the preaching while there, had thirteen meetings. Some fifteen or twenty professed conversion, mostly First-day persons. Two gave us their names for baptism and membership with us. I also held a meeting of ten days at the Trough school-house. This school-house is about one mile from Long Run, toward Greenbrier Church. The work here was a good one. A number of conversions. We have a number of families living in this district that are good workers. Some belonging at Salem, some at West Union, some at Middle Island and some at Greenbrier. They have asked the churches of the Association to send delegates to counsel with them concerning the propriety of organizing a Seventh-day Baptist Church at that place. The meeting is to be held the third Sabbath and First-day in this month. Our people have joined with the First-day Baptists and built a union church house. Each to have equal privileges. The house is nearly ready for dedication. I attended a quarterly meeting at Middle Island the first Sabbath in December. The interest among the young people continues good there. The Y. P. S. C. E. is doing good work.

I am now in the midst of a precious revival work here at Salem. We began here Sixth-day evening before Christmas. Have had meetings day and night ever since. The three churches, Seventh-day and First-day Baptist and Methodist Church have united and we are holding union service in the First-day Baptist house. Neither of the other preachers are here. I am doing all the preaching and conducting the meetings. The Christians, especially the young people, are taking hold of the work grandly. The teachers and students from the college are a great help in aiding us and are receiving much benefit from the meetings. This is a large and important field.

Pray for us that the good Lord will give us great success.

CRYING OUT AFTER GOD.

One of the most pathetic instances of the yearning of the human being for the divine is that related by Bishop Whipple, of Minnesota.

"Some years ago," he said, "an Indian stood at my door, and as I opened it he knelt at my feet. Of course I bade him not kneel. He said:

"My father, I knelt only because my heart is warm to a man who pitied the red man. I am a wild man. My home is five hundred miles from here. I know that all the Indians east of the Mississippi had perished, and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out into the woods and tried to talk with him."

"Then he said, so sadly, as he looked into my face:

"You don't know what I mean. You never stood in the dark, and reached out your hand and could not take hold of anything. And I heard one day that you had brought to the red man a wonderful story of the Son of the Great Spirit."

"That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again he said, as he laid his hand on his heart:

"It is not dark; it laughs all the while."

## LETTERS TO THE SMITHS—NO. 4

TO DEACON JONAS SMITH.

Deacon Jonas Smith, my dear cousin:—Your letter came to me last night. In it you speak in high terms of a place—Utopia, Arizona—to which you think of moving; and you ask my opinion of the locality as a desirable home, and wish I would “sell out” and go with you.

I must say that I do not know whether or not the place of which you speak is desirable in which to settle; I have never heard of it before. But, while I would like very much to live near you, and to have our families know one another better, I do not see any further reason for leaving my present home, though it be but a modest one. We are among the best of Christian people, where religious influences prevail, and where our children are enjoying the best of educational advantages; and I can not feel that it is our duty to leave such wholesome, healthful surroundings for even the most promising locality where all is new, and good religious and educational advantages are not to be had. We feel that our children are a sacred trust, and that their religious and mental training must be our first care; that, unless there be a necessity for us to do otherwise, we have no right to deprive them of the best advantages possible in the way of mental and moral growth. And so we must decline to make the move you suggest, and remain contented in the little home where we have lived so many years and where we have so much enjoyed life.

I know that you will say, my dear cousin, that it is better to scatter abroad and open up new centers of religious and educational influences; that it is not the highest aim to live where we may bask always in the sunshine of Christian associations made possible by our fathers—hardy young pioneers from New York—who came West, away back in the '40's, just as you now propose to go still farther toward the setting sun; that, were it not for those who were willing to break away from the old communities, there would be no building up new ones.

Yes, Jonas, I know all that; yet I believe that very much of our scattering abroad has tended to weakness rather than strength,—to dissolution rather than growth. I know that I have always felt that the dispersion of the disciples from Jerusalem, because of the persecution following the death of Stephen, was all for the best; for wherever one of those holy men went he was like a brand of fire to kindle up about him a flame of Christian influences. But there have been very many dispersions of Christians where the little sparks of heavenly fire they took with them have quite died out rather than kindled a greater; or they did not stop long enough in any one place to create a blaze there. And so I can not believe that indiscriminate migration tends to the spread of the gospel.

Think, Cousin Jonas, how it has been in our own denomination. Hunt up, if you will, some list of our churches,—say fifty years ago. You will be surprised at the large number of them of which we have heard nothing these many years. For many of them, one word will give the cause of their death—*Emigration*. Had their membership been willing to remain, be thrifty, and build up, the most of those once promising centers of Christian influences would be to-day in a flourishing condition,—bright lights in the regions about them. I have been saddened, in passing now and then through one of those old communities, about which I used in my childhood to read in the RECORDER, to find nothing remaining to tell of its former

hopeful condition, except, perhaps, a family named Crandall, or Babcock, or Burdick,—they having left the faith because of the scattering abroad years ago of their religious associates.

Deacon Jonas, these deserted altar fires are to me the most discouraging facts concerning our people. What do you think about them? Would it not be better for us to strengthen the things that remain, than to be emigrating here and there to establish new communities of our people, only to desert them for the sake of making new settlements?

Think back over your own life, cousin. Your father and mine came together from the East as young men full of energy to get farms and families near together, and there to “build an altar unto the Lord.” Others came with them, and you know how soon the school-house was built, and a meeting appointed to organize a church. Others yet, hearing of our settlement, the promising locality, the cheapness of the land, the beauty of the country, came and found homes in the neighborhood. You remember the school that came to be our pride, the literary society, the debating club. You can recall the names of young men who went from that little community to be a credit to it. You and I both have a thousand pleasant recollections concerning those early days. We grew up there under the best of pioneer influences. Saloons were something we sometimes heard of, but did not see; profanity was a form of speech we scarcely ever heard. The echoes of the good old tunes, Balerna, Uxbridge and Rockingham, as they were sung in that old school-house on Sabbath-days, are sweeter to me now than the latest anthem, coming to me, as they do, freighted with the tenderest, sweetest memories of childhood. And oh, the recollection of that bright June day when so many of us went to the river side together and were buried there with Christ in baptism! The very thought of these things is enough to glorify the spot!

But there came a day when some of our good people guessed that somewhere to the west of us there was a richer soil, and they began to talk about emigrating. The very thought of such a thing seemed contagious. You remember, Jonas, how the men began to hang around the store and talk, and talk, and talk, and talk, about going somewhere; how they discussed the merits of this place and that—while the weeds grew in the corn and the pigs got into the gardens. And you can not forget that after awhile the community seemed anything but prosperous.

And then half a dozen families left us. After that others grew still more uneasy, and in the following years they left singly or in small groups, scattering here and there, till but little was left of that once promising young church. You yourself was one of the first to go. You took your young family to a new settlement, where you had few advantages and few religious associates. But you were at first pleased with your new home, and, by your influence, others settled there and you organized yourselves into a church, of which you were made one of the deacons.

For a time your church seemed to flourish, and you built a meeting-house. But, for some reason or other, the spirit of emigration again seized upon the members of your community, and they scattered abroad again. You being one of the first to go. Where you next settled you thought you had found what you called another “Garden of Eden.” To your credit, be it said, you builded another altar unto the Lord, urged other Sabbath-keepers to join you,

and soon you had a new church name on the Association list. But it was the old story over again. In just five years you again dispersed. And so it has gone on with you; I can hardly tell how many times you have helped build up a new Sabbath-keeping community,—but it is just once more than you have helped break one up. And now you think of moving to Utopia, Arizona, where you believe you will find just the conditions of climate, soil, etc., you have all your life been seeking; and where you say a strong church will soon be established.

Honestly, my dear cousin Jonas, I fear that, as I said in the beginning of my letter, this spirit of emigration is doing more than all else to check our growth as a denomination, and to destroy the success and usefulness of our people as individuals. It is fully as important for us to maintain our churches, to give them the quality of permanence, as to establish new ones. I beg of you, cousin, think on these things.

Faithfully,

COUSIN OLIVER.

## “PRAYER.”

In the SABBATH RECORDER of February 1, 1894, Brother Geo. C. Babcock writes an article entitled “Prayer,” the drift of which seems to me, as he says, “you may say I have a low and groveling view of God and heaven.”

This is the impression that what he says therein gave me. I may be mistaken with regard to what he really means, and I would not in any way wish to misconstrue his meaning. But really it seems to me that he carries the idea that there is no invisible God, for he says, “We discard unseen power as a rule.” “It seems to be an intuitive principle to make our own Gods,” etc. All these different imaginations of really what God is in form, or what heaven is, may be true, nevertheless all these different views point to one true and living, invisible God.

He conveys to me the idea that the good there is in a man is the God, or what he prays to. Notice what he says, “I have had loved ones taken away, and before taken, have prayed the great, good God to spare them to me,” etc., and it seems that his prayer was not answered. When a man prays to the great good in himself (I really should not expect to receive any answer to such a prayer,) he seems to convey the thought that the good in a man is the god in the man, to which he should pray.

I may be badly in the dark about this matter; if I am give me more light. And so he speaks of the devil as not being anything but the bad in the man. Heaven and hell are all in the man, conveying the idea that because we may enjoy here in our hearts, in our souls, the love of God and the communion of the Holy Ghost, that there is no other place called heaven; that there is no place where an invisible God lives and holds his throne. Good and bad, he says, dwell in us continually. Now, how can God and the devil both dwell in our hearts at the same time? I have always supposed that before God could dwell in our hearts the old man, the devil, must be cast out.

Now, I have supposed that in what is called the natural man there was some good, surely if it relates to quality; but is that good, God? And to get rid of the bad ought one to pray to one's self, or the good that he possesses, in order to accomplish this important object?

Sometime ago I conversed with a man who had been a minister of the gospel, and he affirmed that “man was the highest intelligence in the universe.” Then if this is so, he may

with all the propriety in the world pray to himself. It would seem so strange to me to bow down on my knees and ask the good that is in me to bless and cast out the evil in my heart; but, as I said before, I may be all wrong; if so, give me light.

But he refers us to the great Teacher who said, "When thou prayest enter into thy closet," etc., and shut the door, pray to thy Father which seeth in secret and he shall reward thee openly. Is there anything in this that can be construed to mean that we should, when in the closet, pray to or hold "communion" with "self and the good that is within us"? I think not.

No, I believe there is a personal holy and divine Being, who inhabits eternity, who, though invisible to human eyes, yet fills immensity, and can and does hear and answer the prayer of faith, and will not answer any other, though he hears all things, the sacred breathing of every soul, and sees every human action. If I have said that which is not correct, please forgive me and pray that I may have light given to me.

N. L. COON

\*OROVILLE, Butte Co., Cal., Feb. 11, 1894.

MORE ABOUT THE WORK ON BLACK LICK.

Dear Editor:—Having just read in the last number of our excellent paper, the RECORDER, of a church organization near Long Run Station, I have thought it might be of interest to the readers of the RECORDER to have a brief account of the location and history of the work that has brought to those dear people "a religion which fills their hearts with joy, and one which has changed the character of the entire community."

The little stream called "Black Lick" is on the road leading from Salem to the Middle Island church, and on the road leading from West Union to the Seventh-day Baptist church on Greenbrier.

Some years ago the school board of Doddridge county located a school-house near the place where these roads cross. It is commonly known as the Trough school-house. The trustees appointed for the school district were all irreligious men. Two of them were nominal Sunday-keepers, and the third was a nominal Sabbath-keeper. These men decided to invite the Seventh-day Baptist missionary to hold a series of meetings in their school-house, and sent an unconverted man to ascertain if the missionary would accept the invitation, and when he would begin the meetings. The invitation was accepted and the time agreed upon to begin the meetings.

On entering the neighborhood the missionary found a frame building, neatly covered with shingles, standing near the school-house. It was built especially for a dance platform. One of the trustees, Mr. Trough, lived between this building and the school-house, and his home became the temporary home of the missionary.

The missionary, not knowing whether any one could be found to lead in prayer, or who, if any, professed to be religious, asked his first audience to pledge themselves, by rising to their feet, that they would each in his own way help to make the meetings a success. He explained that all could help by keeping good order. Some could sing, and he hoped some of them could pray.

The pledge was universally taken and faithfully kept. A glorious meeting followed in which many were converted and a goodly number were baptized. Thirteen of these joined the Greenbrier Church, and some joined the Middle Island Church.

The missionary thought it would be better

thus to strengthen the weaker churches than to organize another weak one in such close proximity to the former churches. (The West Union Church was not yet organized.) When Dr. H. P. Burdick became pastor of the Greenbrier and Middle Island churches this new and interesting appointment at Black Lick was turned over to him, and was an out-station in his work. When Eld. M. E. Martin became missionary pastor of the West Union, Middle Island and Greenbrier churches, this little preaching station was not neglected. The writer attended one of his meetings there which was a precious work of grace.

In the meeting held by the missionary in response to the request of the trustees, the owner of the platform for dancing was converted and he converted the platform. Another was erected still nearer the school-house, but where God's people met so faithfully to sing and pray a platform for dancing could not succeed. It is a glorious change to be attributed largely, under God, to that noble board of trustees who, though they did not enjoy religion themselves, were willing to do honor to the Holy One.

The trustee who was the leading spirit in the board and gave the missionary a home with him and his noble wife, in their humble cottage house, now lives in a fine country mansion with beautiful surroundings,—a clear demonstration of the precious Saviour's promise, recorded in Matt. 10: 42. The man whose converted platform could not be rented with money for dancing purposes has proven beyond doubt that it is better to trust in the Lord than to go with the wicked for reward.

S. D. DAVIS

[Doubtless the readers of the RECORDER will recognize Bro. S. D. Davis, himself, as the veteran missionary, in the above interesting description of the new Black Lick church.—  
ED ]

NEW YORK.

The sights and sounds (and even *smells*) of a great city, so common to the city resident, cannot be passed unobserved by the man from the country; and it would seem that while these are many and strange in ordinary times, they are doubtless more so in the extraordinary times through which we are passing. More than once the face to face appeal has come for money with which to satisfy hunger. Many women go bareheaded on the street, either because they can or because they have to. Charitable individuals and organizations seem to have multiplied on every hand. One place furnishes coffee and bread or beans for one cent, surely not dear, except to the man that has no cent, and I think even he is not turned away empty.

The New York *World*, which, by the way, has pushed its circulation in twelve years from 17,000 to 427,000, under its enterprising Jewish manager, Joseph Pulitzer, has established three free bread depots from which between ten and twenty thousand loaves of bread are daily distributed to the hungry; also a free food commission out of which over two thousand families get daily supplies, simply by coming and saying they are hungry and needy. Merchants and many others contribute largely to these funds. The recent snow storms have demonstrated the adage that "it is an ill wind that blows no one any good," for thousands of men have been kept busy shoveling snow from the walks and streets, and carting it to the river or leaving it in winrows or piles between walk and street, often four feet deep. Nor is it alone

poverty. Sin and crime help make up the catalogue of woes. The other day I saw two men around whom the crowd had gathered, and toward whom others were running, who had evidently been testing their power at fistcuffs; for the blood was flowing from their mouths, noses, and the wounds on their faces, and though the hatred in their eyes said they'd like to give each other more, they had evidently reached the point where they thought discretion the better part of valor, and so backed out and went each his own way. Nor is the ill all of a masculine nature. The other night, at a late hour, after the Mizpah mission was over, and we had attended another one up town, a brother minister and myself were wending our way homeward, when we suddenly discovered a woman lying upon the stone pavement, against the wooden post at the front edge of the walk. Others saw her about the same time and a crowd soon gathered. They tried to lift her up, but she seemed limp and lifeless. They drew her up against the buildings. There was an ugly bruise about her eyes and temple. Who was she? What was she? How was she?

"One more unfortunate weary of breath; Rashly importunate gone to her death?"

'Twas not a bad looking face, nor very old. One woman thought she lived at such a number a block or two away, and they tugged her along, in not a very delicate manner, to the place indicated; when, lo! there lay another creature on the pavement in front of the door, over whom two or three men were standing. They carried her in, and the others followed with No. 1, who now, with returning consciousness, was able to partly help herself. The crowd lingered about the door, and the groans and cryings of the sufferer could be heard in the hall within.

A morning in the police court also revealed a crowd of law-breakers and criminals, men and women, with offenses less or more; but with many the head seemed to be the terminal point at which violence was aimed, as wounded faces and broken scalps plainly indicated.

It was a great relief as well as contrast to all of this to take a stroll up 5th Avenue. The "400" were out in gay attire and style. Some in their fine carriages, some more favored with beautiful sleighs and cutters, beautiful horses, silver or gold-plated harnesses, tasseled or plumed horses, and cutters in various colors, jingling bells, gloved, silk-hatted, fur-caped drivers, on a high seat in front, or behind, often with footman by his side similarly dressed, and richly robed ladies within enjoying the occasion, but no more, I believe, than the one who was intently watching them, each turnout presenting a new and different kind of view to the eyes of the beholder as they were swiftly passing each way in enjoyment of their wintry pleasures.

A turn down 33d St. showed us a building of such beauty and proportions that we turned in to investigate. It was the Waldorf, Wm. Waldorf Astors' great hotel, opened March 15th, last year, on the old site of the Astor residence. Its state apartments, drawing-room, music-room, bedroom, Turkish salon, Marie Antoinette's room, Marie Antoinette criling (birth of venus) main dining-room, gentlemen's cafe, garden court, with its revolving dome, are all wonderful to behold. It is one of the (*the?*) finest hotels in the world, and a room can be had here any where from \$2 50 to \$100 per day. The bedstead in the state rooms cost \$3,500, and piano and furniture in the music-room were covered with gold. The writer received a beau-





poverty. Religion would vastly reduce the number of the poor. It is the friend of industry and of kindred virtues; it is the foe of intemperance and all kindred vices. The poor do not so much need bread as the character and the opportunity to earn bread. Religion in the heart gives both. The poor need the religion of Christ more than bread, except for immediate necessities. He is the true bread. Give them that, and the other bread will come. Christ gave himself. He offers himself still. There were as many evils in Christ's day as now. There were then the lapsed classes, the dwellers in lanes, the victims of sin and misery of every kind. What was Christ's cure? Christ said, evangelize them. Did he blunder? Was he lacking in gentleness and love? Perish the thought! He was the true reformer, the divine humanitarian, the spiritual regenerator of the individual and the race. There is profound philosophy in his method. His spirit teaches the rich and the poor alike to recognize the poor man's manhood. This is a recognition of tremendous power. It gives hope, light, life to the poor. It lets into the poorest home and the saddest heart a flash of the glory of the millennial dawn. It gives those who are up tenderness for those who are down; it gives those who are down trustfulness toward those who are up. The preacher of the gospel is the poor man's best earthly friend. He tells of a Christ who was poor, and who has sanctified and forever glorified poverty. Christ's incarnation has lifted the world into the sunshine of hope and the promise of heaven. It has leveled society by lifting the down-trodden—leveled it up. It makes lowliness loftiness, meekness mightiness, and gentleness greatness. Guizot says that "Christianity has carried repentance even into the souls of nations. Pagan antiquity knew nothing of these awakenings of the public conscience. Tacitus could only deplore the decay of the ancient rites of Rome, and Marcus Aurelius could only wrap himself sorrowfully up in the stoical isolation of the sage; there is nothing to show that these superior minds so much as suspected the great crimes of their social state, even in its best days, or aspired to reform them." The world's hope in every relation of life is in this old gospel. It must have its place in every heart; it must throw its radiance over every home; it must be in every workshop and counting-house. Then will be realized the dream of the eloquent and tuneful Macaulay in his "Lays of Ancient Rome:"

"Then none was for a party,  
Then all were for the State;  
Then the great man helped the poor.  
And the poor man loved the great;  
Then lands were fairly portioned;  
Then spoils were fairly sold;  
The Romans were like brothers  
In the brave days of old."

Christianity must be applied in all the relations of the church with the world. The church is not a social club, meeting in the winter in the city and in the summer among the mountains or by the sea shore. The church is the hand and the heart of the Son of God, who came to seek and to save that which was lost. The church has too often refused to extend a welcome to the poor and to the outcast to all its privileges and opportunities. The spirit of Christ does not make artificial distinctions between the poor and the rich. The spirit of the world divided society horizontally into various layers; the spirit of Christ divides society vertically, cutting through all the layers. The true church is not the church of the poor; neither is it the church of the rich. It is the church of neither because it is the church of

both. A true Christianity says, whether a man be white or black, red or yellow, rich or poor, "a man's a man for a' that." It was this spirit in the gospel as proclaimed by the apostles that achieved such conquests among all nations. This spirit still turns the world up side down, because it finds the world wrong side up. We are not to satisfy ourselves by singing "Hold the Fort," we must shout "storm the fort." An anti-mission church is an anti-Christian church. The grandest of all liturgies is to follow Jesus Christ, who "went about doing good." Selfishness is death; self-abnegation, Christliness, is life and power. The church to-day too largely lacks this missionary and aggressive spirit. Did it possess it in due proportion, the great world of the un-churched would be reached and brought to the feet of Jesus Christ. Jesus Christ is the workman's best friend. He was not only the son of a carpenter, but while in the flesh, was himself a carpenter working with the sweat beads on his face as he toiled at the mechanic's bench. Workingmen commit a grievous blunder when they turn away from Christ who is their best friend. Doubtless some have been willing to recognize him as a friend, but refuse to recognize the church as a home. In many instances they utterly misunderstand the spirit of the church as a whole. There are exclusive churches that live for their "set;" but there are churches whose hand is open, whose heart is warm and whose life is inspired by that of their divine Lord. With all its faults the men and women of the church are still the noblest men and women in the world. Of them Christ said, "Ye are the light of the world;" thank God, that light has not yet gone out! Of them Christ said, "Ye are the salt of the earth;" thank God, that salt has not lost its savor! The great need of the church to-day is more of the spirit of him who was Son of God and Son of man. When that spirit is possessed fully Christianity will be applied; the gulf between the churched and the un-churched will be bridged over; the poor will flock to the courts of the Lord's house; and the church herself shall then be "fair as the moon, clear as the sun, and terrible as an army with banners."

CALVARY STUDY, NEW YORK CITY.

"THE GREAT COMMANDMENT."

When the lawyer asked Christ which was the "great commandment," Christ replied, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 36, 40. "The heart was regarded at Christ's time as the seat of the affections, nothing being known of its circulating the blood until the seventeenth century." It would seem that Christ's command was to love him with all our affections, spiritual light, and mental powers. But how can we poor mortals return the love to God which he so freely bestows upon us? Later he says, "If ye love me keep my commandments." "If any man love me he will keep my words, and my Father will love him; and we will come unto him and make our abode with him." "He that hath my commandments and keepeth them, he it is that loveth me." And he spake several similar sayings.

If all the law and the prophets hang upon these two commandments, the test of the first, showing our affection for God, would appear in keeping the second, "Thou shalt love thy

neighbor as thyself." "For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only what do ye more than others? do not even the publicans so?" Matt. 5: 46, 47. Then the greatest test of our love to God is in loving those that do not love us. "If any man say, I love God and hateth his brother, he is a liar. For he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4: 20. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven. For he maketh his sun to rise upon the evil and on the good, and sendeth rain on the just and on the unjust."

Let us consider the word love, as used in the Bible. In the verses just quoted we see that God's love is the same to all, whether his children or children of the wicked one. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here we see that God's love gives. "For God so loved the world that he gave." The poor weakly substance that we call love is only selfishness, because we desire as much or more in return. Love, in the divine sense, as Christ used it, meant to give for another's good. "He came not to call the righteous, but sinners to repentance." He gave his life for his enemies. It is sometimes said, "Christ has commanded us to do an impossible thing in telling us to love our enemies. Another will say, "Christ loves us but hates our sins. If Christ hates our sins then he is not loving his enemies, and is commanding us to do what he does not do." If he himself hates sin he cannot help us to love our enemies, and has therefore made it impossible to fulfill his command. Christ says, "One there is who is good." He could not have had hatred or anger when he was the One called good, because the qualities are incompatible. Neither could he, while telling us to love our enemies, be capable of anger. John says, "God is love!" If Christ hated our sins he could not forgive us, for his forgiveness works by love. Forgiveness shows the power of his love. Says one, "I can love the man, but not his wrong deeds." Ah! it is the deeds that made the enemy; besides, you cannot make a good man and an evil man of one man. Let us desire of Christ that forgiveness which is by love. "If ye have not the spirit of Christ ye are none of his."

Christ's mission to earth was pre-eminently one of love. We first notice this in his being subject to his parents. In his public life and at his death he showed such care and affection for his mother. He went about healing the sick and relieving the distressed in many ways. His command to his disciples, when he sent them out, was the same, to heal the sick as to preach the gospel. He left his spiritual home and came to earth to help us out of trouble and show us the better life. Through his almighty love he will change our sins to righteousness if we will only surrender our wills and allow his to be done within us. He showed the depth of his love in his crucifixion in giving his life for his enemies.

In what way can we follow Christ's example in lifting the burdens of others? The reply could be in Christ's own words, "For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." We have the same poor, friendless, sick, and despised, as in Christ's time. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

## YOUNG PEOPLE'S WORK.

THE two articles on this page point out vividly some of the dangers which are liable to creep into our homes. Another thought in this same line comes to us from an old Roman whose poems lie before us.

Juvenal, in the beginning of his fourteenth satire, says: "Many things, my friend, worthy of evil report, and which cast a lasting blemish on a bright fortune, do parents show by example to their children and teach them too." The next two lines Dryden has translated as follows:

"If gaming does an aged sire entice,  
Then my young master swiftly learns the vice,  
And shakes in hanging sleeve the little box and dice."

The "hanging sleeves" refer to the style of dress worn by children, that is, the "hanging sleeves" indicate that the person was a mere child. The whole poem treats of the influence of example, especially the example of parents upon their children in various kinds of vice, and it begins with gambling as taught to children by means of games of chance.

### GOOD LITERATURE.

Though this subject may be stale and tiresome to many, it will ever be of importance, as long as there are good books and papers, of which every young person should avail themselves, and as long as there is so much poor literature which comes before every one, more or less, at some time in the course of their life.

There is no need here to recite cases of lives and fortunes spoiled and wasted by the habit of unwholesome reading. We have seen and heard of enough of these. But let us look for some way of inciting the mind of every young person with an earnest desire for the good, and a disgust for the bad, trashy and fictitious reading. This cannot be accomplished by compelling the young to read such and such books or articles as may be arbitrarily dictated for them. There are various ways of aiding the young to acquire the habit of reading good literature.

This is not done by merely keeping the bad from his reach, unless at the same time he will read the good; for when out from parental care, unless the habit is already formed, he will then come face to face with the temptation. If no other method will prevail buy him off. Pay him even in money. I remember when at the age of beginning to wish to read library books, how, hearing my schoolmates talking of some exciting stories, I would desire to read the same books. My father not only to prevent me from such reading, but also to form a habit, if possible, of more solid reading, paid me a certain sum for reading such books as he should prescribe. Even to this date I find that some of Abbott's series of histories, have left a deeper and nobler impression on my mind, than many of the books I have read since.

But to apply this in another sense, particularly to Seventh-day Baptists. While they should be broad in their readings, they should also be posted on the basis of their religious views; so that as they come in contact with the world, they may be able to state clearly and decisively the grounds for their convictions. It has been said that a person's character may be determined by the words he uses. As, then, a person's vocabulary is acquired to a great extent, from his reading, I say that a person's character and life, may be clearly defined by the literature he reads. Then give not all your reading time to the newspaper nor to the story

paper, but set aside a portion for good, solid reading, remembering the words of Carlyle, "All that mankind has done, thought gained, is lying as in magic preservation in the pages of books. They are the chosen possessions of man."

SHILOH, N. J.

R. L. C.

### HOME.

"An elegant sufficiency, content, retirement, moral quiet, friendship, books.

Ease and alternate labor, useful life.

Progressive virtue and approving heaven."

Some one has said that to Adam paradise was home, and to the good among his descendants home is paradise. Then whether home is paradise or not depends entirely upon its inmates whether they are good or bad. The word "good" is a broad one and, as used here, must signify all the virtues which are called the fruit of the spirit. This article is designed to treat but one of these virtues, temperance in the home.

"By abstinence from sensual indulgences," says Aristotle, "we become temperate." Xenophon declares that the term "temperance" means, first, moderation in healthful indulgence, and second, abstinence from things dangerous, as the use of intoxicating wines. St. Thomas Aquinas says, "There are things contrary to soundness or a good condition of life, and the temperate man does not use these in any measure for this would be a sin against temperance." Then the best temperance is purity, that purity that comes from the proper use of right things, and entire abstinence from evil things."

It is not supposed that the homes into which these columns will enter are bad enough to tolerate the use of the stronger liquors as beverages, but there is occasion to believe that first and second cousins to these beverages often are "familiar spirits" in such homes; hence the necessity for an appeal to the inmates to think soberly and prayerfully of this article.

Alcohol in any form, taken into the human system, is a poison, a poison is not a food, so alcohol is not a food.

Dr. N. L. Davis, ex-president of the American Medical Association, says: "I have found no case of disease, and no emergency arising from accident that I could not treat more successfully without any form of fermented or distilled liquor than with." That tobacco contains one of the deadliest poisons is a well known fact. King James I. described it as "loathsome to the eye, hateful to the nose, harmful to the brain, and dangerous to the lungs," and that the stench nearest resembled "the horrible stygian smoke of the pit which is bottomless." Another writer says: "Tobacco is a mischief, a violent purger of goods, lands and health; hellish, devilish, the ruin and overthrow of body and soul."

Opium is another powerful and fatal poison which is enslaving many millions of the human race, and its victims are gradually increasing in our own country. The awful cry comes from the opium victim, "Yes, whiskey and tobacco may be given up, but opium never." The habitual use of opium, even for medicinal purposes, is apt to enslave the user and to create an intemperate appetite, leading to physical, intellectual and moral ruin.

In view of these facts what can there be paradisaical about a home that licenses these poisons in any form? Parents, upon you does most of the responsibility rest. What are your examples and teachings concerning these

things? When the juice is pressed from your apples, what is the object? Why, for vinegar, of course. Very well, don't leave it standing round and call it new cider after fermentation takes place and eight per cent of it becomes a poison. You mark your strychnine bottle poison, mark your cider barrel the same until it becomes vinegar. As there is death in the wine cup so also is there death in the hard cider barrel. Fathers, beware, there may be appetites lying dormant in your sons which may be quickly aroused if you are careless on this point.

Mothers, what are you giving those infants who insist on giving their vocal powers a fair trial? Better know the constituents of those bottled soothing syrups which are so ingeniously and erroneously advertised. Alcohol and opiates figure largely in their composition. Don't deal out such poisons to your darlings, rather let them strengthen their lungs by inhaling God's fresh air while they utter their baby shrieks until tired nature's sweet restorer brings relief.

Sick ones, how about those patent medicines, "tonics, bitters," etc. Why are you paying out dollar after dollar for "Hoods Sarsaparilla," "Warner's Safe Cure," "Burdock Blood Bitters," etc., etc? No greater delusion was ever thrust upon mankind than are such medicines. If you are in need of medicinal roots get them and save your money and your life by letting alone the spirituous liquors of which patent medicines are largely made up.

Could the homes in our denomination send in a temperance report, I wonder how many would come wreathed in tobacco smoke and sprinkled in its juice.

How is it possible in the light of God's truth and the truth of science concerning tobacco, for so many of our people, especially professing Christians, to indulge in the intemperate habit of smoking, chewing and snuffing it! Inmates of the homes addicted to these habits, let me escort you to the mirror in the family sitting-room, and you take a good look at yourselves as others see you. You are looked upon as disobeying God's Word to "be temperate in all things," you are either weak or helpless slaves to the poisonous weed, or you willfully disregard God's law and the laws of health. You are selfish in the extreme, for you are yearly consuming a sum of money to gratify your carnal appetites which ought to be used for the beautifying of your homes and the happiness of your families.

Your teachings in regard to temperate habits come to naught so long as they are not sustained by your examples. Your homes become nauseating dens by the fumes of tobacco and the odors of the filthy spittoon, or worse yet, the besmeared hearth and floor. Your children inhale the poison, your housekeeper, perhaps a lovely daughter, has these to clean, and do you suppose she thinks her home a paradise, or her family the truest Christians while she is doing it? Your innocent prattling child climbs upon your knee and you beg a kiss. The little mouth with its pure breath, pearly teeth and rosy lips is placed to yours, what do you give in return? Do you wonder the little hand instinctively flies to the mouth to wipe away the foul kiss imprinted? This is but a glimpse of yourselves as you go about the home which ought to be your paradise on earth.

A minister said of a certain man in his church, "If that man would stop smoking he would be the nearest perfect of any man that I know of." Oh, that little "if," what a huge

boulder it often becomes. If the inmates of the homes who are beset by these intemperate habits would reform at once what a temperance work it would be. Health, happiness, intelligence and godliness would be increased many fold. Friends of temperance, for the sake of yourselves, for the sake of your children, for the sake of home, and for the sake of the loving Saviour, who suffered to redeem you, "cease to do evil, learn to do well."

VICTORIA.

## OUR MIRROR.

### PRESIDENT'S LETTERS.

The revival is still going on in Westerly. It has been in progress three weeks. Heavy snow and rain storms have continued most of the time. The first week the work went on in the vestry of the church, but since then the audience has been sufficient to reasonably fill the audience room. In this town of more than seven thousand people there are twelve churches, two of them Catholic. It is thought that less than half of the population of Westerly are church members, and that the Catholic churches contain more than half of all the communicants, or more than all the other churches combined. Local option has driven out the saloons, yet the common talk is that they have only been driven into some of the drug stores. Not all have yielded to this accursed business, but it is believed here that the church records are no criterion to go by. We are in doubt whether this is one of the cases where we ought to patronize our brethren in the church. There must be devised some means of holding the young men of this place, or it will furnish its quota of bums, a thing of which our land now has an over-production. I hope to speak more of this next week. We hold a 4 o'clock meeting at the church vestry, several cottage prayer-meetings at 6 45, and the regular service at 7 30. Expect baptism again on Sabbath day. Pray for the work.

The revival at Westerly deepens and widens, meetings have been in progress every night for four weeks. The church has been filled since the weather and walks have improved. The Ministers' Association of Westerly have taken the responsibility of uniting the Protestant churches in a union effort, to be held at Armory Hall or the Opera House. These meetings commence to-night, February 23<sup>d</sup>. The interest has increased so rapidly the past two nights that it is evident no church in town will accommodate the people much longer. A great many young men have been coming forward of late. One night this week at the close of meeting we formed a circle and joining hands in the outer aisle around the room, sang "Blest be the tie that binds," and were dismissed and passed out of the church singing.

The regular Sabbath morning service will be held at the church, and baptism again administered by Pastor Daland. Workers' meeting is called for seven o'clock to determine methods of a systematic canvass of the place and for personal work. The meetings have been very quiet, but no loss of time; usually continue until something near a hundred have spoken, then while the congregation stand and sing many come forward for prayers and to bring requests and burdens. The extent of this work will be determined very largely by the amount of living faith which the Christian people possess. Few of us know of the temptations which the young have here. Pray for this work.

E. B. SAUNDERS.

NEW AUBURN, MINN.

I arrived in this place from Welton, Iowa the first day of last December. The object of my coming has already been stated in an item from Welton in this department. A change of temperature from thirty degrees above zero to twenty below in twenty-four hours did not in the least weaken the impressions I had gained of Minnesota winters. A happy contrast to this however, was the warm reception given by the people of New Auburn. Their doors, so to speak, swung wide open in generous hospitality, and but for the unfamiliar faces at every turn it would have been almost impossible for one to feel that he was among strangers. The cheerful, hearty greetings, the warm hand grasps of our people did much to dispel the feelings of loneliness and isolation consequent upon my first Sabbath among entire strangers. It had been my privilege, however, to meet with Pastor Crofoot at Garwin, Iowa, so there was one face in which beamed the light of friendly recognition.

The people, old and young, seem deeply interested in the study of vocal music, so much so that the work will continue until spring.

There are about twenty-five members in the Christian Endeavor Society here. Some live so far away that it is impossible for them to attend during the winter, but those who are more favorably situated are very faithful in attendance and active in the work. A decided change for the better is noticeable since the new year began; showing that renewed vows of consecration have been made and are being lived up to. There are a few bright young people in the society who have as yet shown no special interest in the things that bring true joy and peace to the soul. Many earnest prayers have been offered in their behalf. Pray for the little band here that their faith fail not and that all wise means may be used to arouse the sleeping ones and to win souls for Christ. Yours in the work. C. C. V.

The First Alfred Y. P. S. C. E. was pleasantly entertained on the evening of the 14th of February by a valentine social. Each one present received a valentine, the most of which were beautifully decorated in water-colors; Palmer Cox however was honored with copies of some of his grotesque brownies; all were accompanied with sentiments appropriate for the day. In the tableaux cupid played an important part. Fresh candies and nuts were served, and those present, about one hundred in number, felt the sincerity of Christian devotion which provided so successful an evening. Owing to the multiplicity of interests at Alfred the business meetings of the Society are not so well attended as desired, but deep earnestness is evident. At the last meeting an address was given by Rev. L. C. Rogers, and the article on "Work for Foreign Missions," sent by the Woman's Board, was read. A poem written for the occasion by Mrs. M. E. H. Everett was read also. It may be published in a later issue of the RECORDER. The poem was accompanied with a dollar for missions, and by vote, the collection of the evening was devoted to the same purpose. A committee was appointed to devise some plan for raising money for the New Mizpah Mission, and it was voted for the Corresponding Secretary to report the business meetings of the Society to the RECORDER. E. B.

## OUR YOUNG FOLKS.

### A POT OF GOLD.

Jennie Cartlidge sprang up from the lounge where she was lying.

"Oh, children, will you not be quiet?" she begged of her little brother and sister who were romping about the room. "My head aches so badly I cannot stand the noise you make."

"Mamma said we might play in here till it stopped raining," spoke up Alfred, the elder of the two children; "and she didn't say we shouldn't make a noise, either."

"We're going out to ride after our new goats when it stops raining," said Annie.

"Hasn't it stopped yet?" Jennie groaned, as she sank back on her pillow again, the pain made worse by the sudden jumping up.

"I wish it had," Alfred retorted, "I don't want to stay in here when you're so cross."

"Nor I," chimed in Annie.

"Annie, you be horse, now," cried Alfred, "and let me be driver."

"No," returned Annie, "I won't."

"I won't either. I've been horse ever since dinner."

A noisy altercation followed, every loud, angry word of which seemed to go through the aching head and make it worse.

"Oh, do play something else," Jennie entreated. "Play going to sleep."

"Indeed we won't," returned Annie, who knew that meant lying quietly down.

"We'll play bear," announced Alfred, with decision. "I'll be the bear, and you can be the poor little girl whom I'll eat up, Annie."

"All right," agreed Annie, and a violent stamping and romping ensued, which Jennie endured in silence for at least five minutes.

"Children," then she cried, "you must be still. I shall tell mamma when she comes back and you will both be punished."

The children answered their elder sister saucily and rudely, which made her angry. She forgot all about enduring for the sake of the Lord she professed to love, and the children forgot for his sake to do unto others as they would be done by. Love and forbearance were so entirely forgotten by all, that a looker-in would have never supposed a Christian mother prayed for them, and taught them to pray. They were, indeed, bringing great discredit even before each other upon their Saviour.

A ray of sunlight bursting through the clouds ended the battle of words. The children bounded to the window.

"It's clearing off," shouted Alfred. "We can go for our ride."

"Oh, look at the rainbow," cried Annie. "Isn't it pretty? It ends right down by Mr. Wilson's house. I never saw the end of a rainbow, and I'm going down to see it now."

"Oh, d.,," sighed Jennie. "If you find it you will find a pot of gold there."

"A pot of gold?" they both echoed.

"Yes, yes." Anything to get them out of the house, even deceiving them. "Do go."

"Oh, a pot of gold! Then mamma won't be poor any more, if we get it before any one else does," cried Alfred.

They bounded out, unmindful of the rain which was still falling gently.

"We'll ride," said Alfred. "Just wait till I harness."

The children were the happy possessors of two goats and a broad-seated wagon, which their uncle gave them a week before. Since then they had not walked anywhere they could make the goats draw them, and to-day could not be an exception. The animals were quickly harnessed, and the children were driving down the muddy road in search of the pot of gold at the end of the rainbow. When they started it was just down by Mr. Wilson's house, but as they went on it seemed to go on, too; so when they reached Mr. Wilson's they were no nearer to it than when they set out. The road turned, but the rainbow kept straight on over the fields. It didn't seem as far off then, and they were quite confident they would soon be there now; so they left the goats and wagon at the fence and ran over the damp fields.

Meanwhile Jennie, left alone, fell into a quiet sleep from which she awoke quiet refreshed, and with the pain in her head much abated. The clock told her that the children had been gone some time, and she hoped it would be some time longer before they returned. She went to sleep again, and did not waken till her mother came in at six from her daily toil of sewing.

"Where are the children?" was her first inquiry.

"Gone to ride," Jennie answered. She could not confess to her mother of the wild chase on which she had sent them.

"I wonder at their staying when they have been told to come in always at 6 o'clock."

"They must be here soon," Jennie returned, really very anxious.

Whatever occurred to them, or wherever they went, they always appeared faithfully at meal time. She helped their mother prepare their simple supper, and they ate it almost in silence, each listening for the clatter of the little feet which were wandering so far away.

They were still at the table when a loud knock at the outer door made them jump from their seats and hasten to open it. There stood Mr. Wilson, their next neighbor, holding the restless goats, which he had found some distance below the house, drawing an empty wagon. Whatever remained of Jennie's headache was frightened away by this, for there could be no

doubt now that the little brother and sister were lost. Mr. Wilson kindly offered to help search for them, and went in one direction while Mrs. Cartlidge went in another. Jennie was left alone to watch and wait and pray for their coming. She wondered, as she crouched on the doorstep straining her eyes in the fast-gathering darkness, why God was punishing her so severely and quickly for forgetting his precepts of gentleness and long-suffering that afternoon. Then she remembered that it was not only that afternoon, but almost always. Looking back she could not remember when she had been patient and gentle with the children, but had been sharp and cross with them, teaching them to be sharp and cross with each other.

So readily was the lesson she set learned that she sometimes heard Alfred commanding Annie to be still, telling her she bothered him, in the same unkind tone she (Jennie) had used to him. She never realized before how quick children are to learn by example. If she had been kind and gentle they would have learned that as they had learned to be unkind and quarrelsome. Their mother was away from home almost every day sewing, so the children were left to Jennie's care and instruction. She wept bitter tears this evening sitting alone, praying for the wanderers to be brought back, as she remembered what the instruction had been.

It was quite dark when the prattle which had so often wearied her fell upon her ears, and she saw the children come up the street with their mother. She flew down the path to meet them, hugging each in turn.

"We couldn't find it," was Annie's regretful greeting.

"It kept going away from us, and we ran after it all through the fields," said Alfred.

"Till it was gone," broke in Annie. "Then we saw mamma coming after us."

"We'll hear it all after supper," interrupted mamma, and after supper they did hear it all, and most graphically.

"Who told you that you could find a pot of gold at the end of a rainbow?" Mrs. Cartlidge asked.

"Jennie."

"I didn't think they would believe me," she excused herself, "and my head ached so much I scarcely knew what I said. I only wanted them out of the house."

Mrs. Cartlidge did not reply directly.

"There is a pot of gold, children," she said "from which you can draw any good gift. It is at the rainbow of promise; God's promises He set his bow in the cloud as a sign that he will never forget us."—*Christian at Work.*

## SABBATH SCHOOL.

### INTERNATIONAL LESSONS, 1894.

#### FIRST QUARTER.

Jan. 6.	The First Adam.....	Gen. 1: 26-31; 2: 1-3.
Jan. 13.	Adam's Sin and God's Grace.....	Gen. 3: 1-15.
Jan. 20.	Cain and Abel.....	Gen. 4: 3-13.
Jan. 27.	God's Covenant with Noah.....	Gen. 9: 8-17.
Feb. 3.	Beginning of the Hebrew Nation.....	Gen. 12: 1-9.
Feb. 10.	God's Covenant with Abram.....	Gen. 17: 1-9.
Feb. 17.	God's Judgment on Sodom.....	Gen. 18: 22-33.
Feb. 24.	Trial of Abraham's Faith.....	Gen. 22: 1-13.
March 3.	Selling the Birthright.....	Gen. 25: 27-34.
March 10.	Jacob at Bethel.....	Gen. 28: 10-22.
March 17.	Wine a Mocker.....	Prov. 20: 1-7.
March 24.	Review.....	

#### LESSON X.—JACOB AT BETHEL.

For Sabbath day, March 10, 1894.

LESSON TEXT—Gen. 28: 10-22.

GOLDEN TEXT.—Behold, I am with thee, and will keep thee. Gen. 28: 15.

GENERAL STATEMENT.—Isaac lives a quiet and prosperous life; Esau marries a Hittite woman in the grief of his mother; Jacob plays another trick on Esau to secure his father's blessing; Esau is resentful and full of remorse; Jacob flees to Padan-aram from whence came his mother. Our lesson is full of suggestive thoughts and moral teachings.

#### EXPLANATORY NOTES.

THE FLIGHT FROM HOME. 10. "From Beersheba." He went unattended by servant or beast. Perhaps a precaution to evade pursuit. "Went toward Haran." In Padan-aram where Abraham once lived before coming to Canaan. Here lived Reb-kah's brother and Leah and Rachel, Jacob's future wives. About 450 miles from Beersheba. 11. "Lighted." Fell upon. "Certain place." Which was named Bethel, and by the Canaanites called Luz when the city was built, 48 miles from Beersheba. "Took of the stones." Which were very numerous and still enough left for quite a walled town. Many orientals use stones for pillows, sleep in open air with just a blanket or mantle for a wrap. "Lay down to sleep." To be a disturbed sleep with an uneasy conscience and feeling of loneliness.

THE VISION. 13. "He dreamed." Which dream was an answer to his prayer in distress. Twenty-eight years afterwards he tells his family of this answer and proposes to return to build an altar. "A ladder." Or stairway, symbolic. Representing communication between earth and heaven. Jesus is our stairway—the medium of communication between God and sinful man. "Angels of God." Indicating a living intercourse. "Ascending." Our prayers going up, our faith. "Descending." God's love come down, influences and divine helps.

GOD'S COVENANT RENEWED. 13. "The Lord stood above." The center and object of all. The covenant-keeping Jehovah. "Lord God of Abraham." Who made a covenant with him, renewed it to Isaac, and now confirms it in you. "Thy father." Ancestor, grandfather. "The land . . . will I give it." Promises fulfilled through thee. For one hundred and sixty years the promise was repeated, and as yet only land for two graves was owned by the chosen family. 14. "Seed . . . as the dust." Far beyond computation. Figures of multitudinous generations. "West, . . . east, . . . north, . . . south." Not only his inheritance, but a confirmation of God's purpose in respect to the universality of Christ's kingdom. "Families . . . be blessed." Source of untold blessing to mankind. Even when in idolatry his seed, Israel, was the best the world had. 15. "I am with thee." A balm to Jacob's conscience-smitten heart. He had sinned, but God had not forsaken him. Presence, sympathy, and fellowship. "Will keep thee." Will be his guide and guardian. How confidently could he renew the lonely journey next morning. No harm would come from Esau. "Will bring thee again." He was going outside the promised land. Now he was almost banished from it. "Will not leave thee." Because in Jacob were the elements fitting him to be the father of God's best people; hence he is chosen and will be preserved until God's purposes are fulfilled.

JACOB'S CONSECRATION. 16. "I knew it not." When human consciousness does not testify of God's presence he is near. And here is a priceless blessing not often recognized. God was especially present where Jacob little thought of meeting him. 17. "He was afraid." The agitation of a pious heart. Moses was afraid at the burning bush. Shepherds were afraid when angels sang at Jesus' birth. Sinful man fears God's revelations. "How dreadful" are the places where choices are made for eternity. Life and death are then in the balance. "House of God." Bethel, where God is revealed and meets with men. So in any of our places of prayer or worship. Heaven is near to every eye of faith. 18. "Set it up for a pillar." No superstitious virtue attributed to that stone. A monument or memorial stone. He would commemorate the spot where God appeared to him. "Poured oil." Symbol of the dedication. A significant rite. Without some form or rite the spirit will die. Impressions are lost without a memorial. 19. "Bethel." Or house of God. "Luz." Either near Luz or a town built there afterwards by Canaanites who called it Luz, or it had been Luz once. 20, 21. "Jacob vowed." A solemn consecration to God. He makes a covenant. "If." Better, since. Inasmuch as God, of his pure grace, has promised me all this, the Lord, with all the name implies, shall be my God. He yields himself to the divine control. 22. "Shall be God's house." A place dedicated to worship (see chapter 35: 1, 15). "A tenth." Acknowledging that all is God's property and he his steward. All true people of God will honor him with their substance, and a tenth is the least any person should give for the support of the gospel. Many can give more, the poorest ought not to give any less. This is as God prospers, and is an equality. No better rule for giving has been devised.

#### PRACTICAL TEACHING.

LEADING THOUGHT.—Every true life is a ladder reaching heavenward. God communes with men.

ADDED THOUGHTS.—From hard pillows come bright

est soul visions. Does your ladder stand, or lay flat upon the earth? Your life plans, do they take hold of the spiritual? Distance between God and man vanishes at conversion. Divine promises are not weakened by being deferred. These promises of God are for us if we believe in him. We should keep religion in mind by the use of religious ordinances; by Sabbath keeping. The form is not religion, but true religion dies out without some form. If God be with us other blessings are added. Our ladder commences with the nearest duty; that neglected shortens the ladder. We go heavenward step by step. Systematic giving is a religious duty; to neglect is a robbery of God.

#### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning March 4th.)

SYSTEMATIC BENEVOLENCE. Why and how much? Mal. 3: 7-12. (May be made a missionary topic.)

All money, like one's self, must be regarded as God's. We may not as yet be giving in the best way, but whether money be spent, given away, or kept, it is to be regarded as more of God's than man's. In itself money has no moral quality. That is derived from the aim of him possessing it. Its use may be an act of worship or a secular transaction. Money, therefore, has come to represent the work of Christianity in home and foreign fields; it is one power of the church for building up God's kingdom.

In regard to benevolence, as God's cause is *all the time* in need of help, money is constantly needed, and therefore men are obligated to be constant givers, even as God is always giving man his blessings. To give all the time demands some system, making it quite equal among men, according to their ability. It must not be left altogether to men's feelings, impulses. Some are born naturally penurious, and others very free hearted. There has never yet been any plan making giving more systematic, constant, and according to each one's ability, than the tithing system. Let young people learn to give a regular percentage of regular earnings; give gifts out of property saved and invested; give by system, and the church will prosper, missions will prosper, the kingdom of Christ will flourish, blessings will come down from God, and joy and peace result to the giver. What think you of the Christian use of money? Read during the week,

The law of tithes. Deut. 14: 21-29.

What Christ said about it. Luke 11: 37-44.

Model giving. Ex. 35: 21-29.

Proportion, not size. Deut. 16: 13-17.

Open thine hand and heart wide. Deut. 15: 3-11.

—TWENTY million people are studying these lessons in Genesis at the present time. This will be the fourth time since the International lessons were commenced that we have been taken through the Bible in this order. The child that began the first series in 1873 is now a teacher perhaps; at any rate, if living, and still loving the Word of God, is well along in knowledge of divine things.

—CAN it be that very many have been systematically studying the Bible all these twenty years and have not yet given their hearts and lives to Christ who is the center of this history and the Saviour to whom the Word points?

—BUT how many who began these lessons at the first have passed into the college of heaven, where they are now before the Great Teacher face to face? How many doctrines are now made plain to them; how many mysteries cleared up? No more speculation, no more error. Twenty years make great changes. Where will we, who now study Genesis and Revelation, be in twenty years to come? What shall we know then? God help us to be faithful.

#### OBITUARY.

Mrs. Martha (Hull) Ernst was born in Alfred, Allegany county, N. Y., Oct. 17, 1815. Her parents were Eld. Richard Hull and Hannah Lanphear. Alfred was her home until she was a woman grown. There must have been a deeply pious element in her training, as she belonged to a family more inclined to the preaching profession than we are likely to find. Four out of five brothers and one out of two sisters preached part or all of the time. She had unbounded faith in the Alfred of long ago, when her father and Elder Babcock alternately filled the pulpit. She said many times that they had a continual revival without any extra meetings.

It was almost among the things unknown to hear an oath. Under such influences her character was moulded.

It was in this same quiet way that the Holy Spirit came into her heart with convicting power. She was made happy in believing, and was baptized by Eld. Daniel Babcock, when she was 14 years old. For 64 years she has kept hold of the strong arm of God.

She has had to grapple with the same questions that young people do now and settle them. The great question of amusements confronted her at the first of her Christian life, but she did "Take it to the Lord in prayer," and there she settled it once for all. She was never tempted in that line again. Her conscience would not allow her even to go to parties where plays were to be the order of the evening. This same severe Christian habit followed her all through her life and explains many things.

It was in 1837 that she found a western home. Her people moved into Southern Illinois in the vicinity of Canton or Lewiston. The following year her father died. There were two quite extensive revivals held in this vicinity, which were freighted with important results to her. She had a strong conviction that it was her duty to preach. She could not free herself from this feeling. She offered many long and earnest prayers, but it only increased the conviction. It will be readily admitted that this was a very embarrassing step at a time when it was very unpopular for a woman to preach. An average man thinks it a serious matter for him to decide this question, but it was ten times more so for her. Her life would be entirely misunderstood and misconstrued, if this question were left out. Her whole life to the day of her death was modified by it.

At one of these revivals, at a meeting called for prayer for her and her brother, O. P. Hull, that they might see it to be their duty to preach, he consented to do so, but she could not get the consent of her mind to promise. It, however, resulted that she and her brother preached their first sermon on the same night about 25 miles apart. For some time she was engaged in preaching and teaching as occasion offered, always ready to do her duty at all hazards. While teaching in an infidel neighborhood, she felt it to be her duty to close her school in prayer. She was always true to her convictions of truth, expressing her opposition to error and adherence to the truth as she understood it with the same readiness. This became manifest to all who knew her, and it increased rather than decreased their respect for her.

In 1842 she was married to Henry Ernst, who still survives her. She soon perceived that the marital relation was not the most conducive to ministerial work. It thus became the anxiety of her heart to raise a son that should represent her in this respect. I feel sure that she has not consented to preach since he first engaged in the work, saying that her gift has passed upon another, or she has raised a son to do her preaching. O I would that he had been able to do the work for which he was set apart from his birth.

Not long after they were married they moved to Wisconsin and had their church home at Albion. While I was pastor of the Albion Church, an aged sister said that she could remember as distinctly as though it were yesterday a sermon she preached from the words: "Thou art weighed in the balance and found wanting." I went home and immediately prepared a sermon on the same text. I do not think I ever preached a better one. Was not

this my mother's mouth? She continued to preach in these parts as occasion offered, and in about two years she returned to Illinois.

Her connection with the United Brethren forms one of the most important episodes of her life. She was cast in with them and away from our own people. It seemed advisable to join them under these circumstances, and especially since she could keep the Sabbath and perhaps have an opportunity to exercise her gift. Eventually however the Sabbath in connection with other circumstances made trouble, and she was separated from them in an unpleasant manner. She thought best to publish the proceedings, which she did in a tract of 60 pages, entitled, "Sunday-keeper's Churches no Home for Sabbath-keepers." (I may refer to this tract at another time.) She remained with them about six years, preaching a part of the time. For some time they went around with the Presiding Elder to hold Quarterly Conferences, my mother as preacher and father as ex-pastor. After this for a number of years they belonged to the Farmington Church.

In 1856 they moved to Walworth, Wis. They had decided to get among Sabbath-keepers at whatever sacrifice. Here they lived about eleven years. From here they went to Milton to educate their children, in part at least because I had decided to prepare myself for the gospel ministry. While they were at Milton they went seven miles to Lima almost every Sabbath to help a little church there hold meetings. My mother went many a time when 99 out of 100 would have remained at home. She went even when she had to ride on a bed. In 1870 they moved to Minnesota, where she lived to the day of her death. Twenty-four years she has witnessed the rise and fall of our beloved Zion here. She has always been at the head, or near it, of any advance movement. She has been almost the backbone of the little church here for many years. She has gone now never to return. She was sick only about one week, but it was a very painful one. I suppose it was an attack of *la grippe* with its resulting troubles. For a long time, especially the past year, she had suffered much pain. This, added to her painful illness, made her feel a strong desire to die. She expressed herself as ready to meet her God in death. When she came to her last, she seemed to die as easy as one would go to sleep. She passed away Nov. 15, 1893

She was truly a *pious* woman. She was pre-eminently a praying woman, as her long and earnest prayers would testify. The words, "The prayers of David the son of Jesse are ended," seem very appropriate as a motto of her death. How lonely this thought makes one feel. In her tract she gives expression to these words on this subject: "O, could the groves speak, whose retreat was to me a relief, when with the feathered inhabitants I could speak all my feelings; or could they even waft the story upon the wing, and tell the wrestlings of one hour, when the soul held communion with its God, I would have no need to attempt a description of what I thought or felt, until in bearing the cross I found relief."

The following is a circumstance that will serve to illustrate her faith in prayer: Many years ago, when her children were small, we lived about 24 miles west of Peoria, Ill. Father drew grain there, at a time when it was rumored that the woods were infested with robbers, through which he had to go. He told her to get some one to stay with her, but it got too late to leave, before she realized it. At the proper time she knelt down with her little ones to ask

God to care for them. Soon she felt the presence of God in an especial manner. The room seemed to be filled with the glory of God, the divine shekinah surrounding her. She believed that she felt her father's hand on her shoulders and heard his voice saying, "Daughter, fear not, for I will protect you from all harm." She felt as safe as though a legion of angels were encamped around the house.

At another time the divine providence seemed to favor her, but not in direct connection with prayer. She was teaching school in Illinois, when a cyclone came up. She saw the tunnel as it formed in the clouds and swept toward the school-house filled with little children. It skipped the school-house only taking a little patch of shingles, but a few rods further on it tore a new barn all to pieces. It would seem that this was more than a fortuitous circumstance.

As near as I have the material from which to judge in remarks that I have gathered for many years from those who have heard her preach, I should think that, as a preacher she had exceptional power over her audience. I think there are few, even of the men, who would excel her even in this respect.

Of her hospitality I need not speak to those who knew her well. Whatever had any bearing on religion or religious work she was always ready for. At an early day in Illinois meetings were held at their house, and when she swept the dirt up that would accumulate, even that looked beautiful to her.

She had a very clear-cut idea of the distinction between right and wrong, and an unswerving adherence to the right as she understood it. She was equally ready to commend the right and reprove the wrong. By this course she run counter to the feelings and prejudice of some. Still she was quite liberal toward those of other faiths. Whether in religious matters, or moral questions, or in adjusting the matters of her household, the same perseverance ruled supreme.

Few have ever been blessed with such a mother. When I look back from a pinnacle of fifty years over our lives the regrets are all on my side. How clearly this makes us see the wise beneficence of our beautiful Benefactor, who not only prepares us for our coming emergencies, but also helps us to bear them when they come. The only way I can comfort myself and assuage my grief is to realize that what is my loss is her gain.

W. H. ERNST.

## HOME NEWS.

Louisiana.

HAMMOND.—We clip the following from the *Hammond News* of February 17th: "Commencing last Wednesday the Seventh-day Baptist church has been the scene of large gatherings to listen to the words of Bro. C. W. Threlkeld, noted evangelist from Southern Illinois. These meetings will continue every evening at 7 30 o'clock, prior to which hour there will be a short service of song. Brother Threlkeld is a speaker of much force and power, and under his conduct these services will be productive of much good. No one should miss this opportunity of listening to the fervent words of this evangelist, and all will be gladly welcomed."

THAT is a wretched day for either church or individual when any aberration from the truth is thought to be of little consequence.

## HIDE ME.

Hide me from the winter storm,  
For the tempest rages wild;  
Shelter Thou the helpless form  
Of a homeless, outcast child.  
Pleading at the refuge gate,  
Pity Thou the woe so great!

From the prowling beast of night,  
Hide me safely, O my Lord.  
See my pleading lips are white,  
And my tears in torrents poured,  
Trembling, hunted, doomed to fall,  
On my Helper's name I call.

Suing at the heavenly door,  
Knocking at the promised gate,  
Unto Him who went before,  
Cries my soul in anguish great;  
From the heartless world I flee,—  
Hide me, Christ, of Calvary!

M. E. H. EVERETT.

## EXEMPLARY WALKING.

To the Editor of the SABBATH RECORDER:

Once upon a time there lived a man, a Seventh-day Baptist, in a small country town. His neighbors said of him they could always tell when his Sabbath came, because he put on a peculiar walk. Now, if all Seventh-day Baptists would so walk that not only our neighbors but all the world would know that we were keeping the commandments and walking with God, what a volume of silent influence would be spread before the world. Surely we would be like a city set on a hill. Lord, send more such walkers. M.

## SMALL CHANGE.

Small change is indispensable in going about a city. To have only a five-dollar bill in one's purse when riding in an omnibus or car is almost as bad as to have no money. One requires small change, and the thoughtful husband supplies his wife with bright ten-cent pieces and shining quarters just as regularly as with fresh greenbacks. A woman prefers new and fresh money to that which is greasy and soiled, if she can have her choice, and a certain good man, known and loved in a large circle, always makes a point of bringing home to his family the wherewithal for domestic expenses in a very dainty shape. He is deservedly a favorite.

Small change is as valuable in the commerce of life in other departments as in that of the exchequer. There are people who can talk extremely well on learned and serious subjects, but they have no small change. The quick jest and easy repartee of the drawing-room are not for them. Helplessly and hopelessly, with gloom settling over their faces, and despair in their souls, they sit by while less gifted people chat and laugh and have good times. The trouble is they are destitute of small change.

This puts them at a disadvantage in society where there is not time for homilies and treatises, but where everything is froth and foam. The airy butterfly flight of their neighbors confuses and disturbs them. Their forces must, so to speak, be drawn up in order, and prepared to charge on the enemy, horse, foot, and dragoons. All this takes time and thought, and the enemy is up and away, skirmishing triumphantly elsewhere, before the unlucky opponent has arranged his line of battle. By all means let those who would succeed in society carry about the small change of witty conversation.—*Harper's Bazar.*

## "PAY JOHN WILLIAMS."

At a prayer-meeting "down East," a man noted for his failures to meet business obligations arose to speak. The subject was: "What shall I do to be saved?" He commenced slowly to quote the words: "What shall I do to be saved?" He paused, looked around, and said again: "What shall I do to be saved?" Again with more solemn tone he repeated the question of questions, when a voice from the assembly, in clear and distinct tones, replied: "Go and pay John Williams for that yoke of oxen."

The incident stirs up solemn thought. A great many people before they can be saved, or

guide others to the Saviour, will have to "go and pay John Williams" the money they honestly owe him. Shrewd tricksters in the marts of the world are not shrewd enough to be dishonest at heart and retain the favor of God, who "loves purity in the inward parts." Neither can a hope of the world to come be like a sheet anchor in the soul of any one who robs God by being dishonest to his fellow-man.

Thousands read no other Bible than the lives of those who profess to be following its precepts in their daily lives. The greatest need of the church is true, pure, upright living—"living epistles, known and read of all men." The square man is the best shape. The tree is known by its fruit. "Go pay John Williams."—*Mid-Continent.*

JOHN ELIOT was once on a visit to a merchant, and finding him in his counting-house, where he saw books of business on the table, and all his books of devotion on the shelf, he said to him, "Sir, here is earth on the table and heaven on the shelf. Pray don't think so much of the table as altogether to forget the shelf." How is it with you, brother?

THE ease with which one may climb a ladder depends in a great measure on how far apart the rungs are placed. The services of God's house are steps to help us ascend to heavenly things. He who attends regularly its weekly appointments will find comparatively easy climbing. But with the irregular attendant it is like attempting to climb a ladder with half the rungs knocked out.

## THE CALIFORNIA COLONY.

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

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

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

S. F. RANDOLPH.

FARINA, Ill.

## SPECIAL NOTICES

THE treasury of the General Conference is in need of funds. The churches who have not paid their apportionments please take notice.

WILLIAM C. WHITFORD, Treasurer.

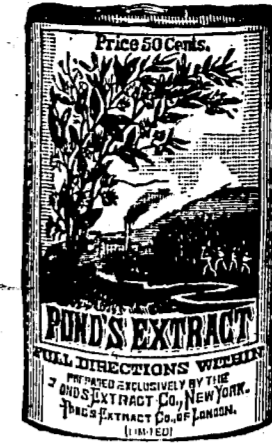
ALFRED CENTRE, N. Y., Feb. 25, 1894.

REV. J. CLARKE, having accepted a call to the pastorate of the Verona churches and Utica interest, requests his correspondents to address him at New London, Oneida Co., N. Y.

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

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

DEMAND POND'S EXTRACT. - AVOID ALL IMITATIONS.



FAC-SIMILE OF BOTTLE WITH BUFF WRAPPER.

**FOR ALL PAIN**  
Rheumatism  
Feminine  
Complaints  
Lameness  
Soreness  
Wounds  
Bruises  
Catarrh  
Burns  
Piles

**USE POND'S EXTRACT**  
It will Cure.

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

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

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

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

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

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

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

ALFRED CENTRE, N. Y.

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MARRIED.

SHAW-ROBINSON.—In Alfred Centre, N. Y., Feb. 21, 1894, by Rev. L. C. Rogers, Mr. Frank A. Shaw, and Miss Sarah C. Robinson, both of Alfred, N. Y. L. C. R.

FOX-ROOT.—At the home of the bride, in North Pitcher, N. Y., Feb. 22, 1894, by the Rev. Perie R. Burdick, Mr. Charles D. Fox, of Pitcher, and Miss May A. Root. P. E. B.

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.

GREEN.—At Independence, N. Y., Jan. 3, 1894, Freeman R. Green, son of Pardon and Catharine Green, aged 19 years, 6 months and three days, of inflammatory rheumatism and heart trouble.

A large and sympathetic congregation attended the funeral services in the Independence Seventh-day Baptist church. Text, 1 Peter 4:7. To the young the warning, "Be ye also ready," comes as well as to others. M. H.

BURDICK.—In Scott, N. Y., Jan. 26, 1894, Joshua M. Burdick, in the 65th year of his age. The deceased never married, and was the son of Joseph and Polly Stillman Burdick. B. F. R.

BURDICK.—In Scott, N. Y., Feb. 16, 1894, Benjamin S. Burdick, aged 80 years and 11 days.

Brother Burdick was the son of Joseph and Polly Stillman Burdick. He united with the Scott Seventh-day Baptist church, Sept. 14, 1841, with which he remained a worthy member until removed by death. He was a man of few words, but very conscientious in his religious convictions. For about twenty years he had lived apart from the people of his choice, but continued very exact in his observance of the Bible Sabbath. Since Brother Burdick's return to the Scott society about five months since, he has frequently expressed a deep interest in Christ as a personal Saviour, and died as he had lived trusting in his atoning merits. He leaves a son and daughter, two brothers, two sisters to await the summons that calls them away. B. F. R.

VANHORN.—At his home on Fall Run, Harrison Co., W. Va., Feb. 10, 1894, John N. VanHorn, aged 63 years.

Bro. VanHorn was a kind and loving husband and father, and a respected citizen. His dying testimony was, "Nothing will do a man any good in the dying hour but the love of Jesus." He was a member of the M. E. Church, and leaves a wife, seven children and two sisters to mourn his departure. Interment in Sheet's Cemetery. W. L. B.

Literary Notes.

"THE Bread-and-Butter Question," by Junius Henri Brown, in the January Harper's Magazine, attracted so much attention from its pertinent discussion of the difficulties of making a living, that it will be followed in the same periodical by two papers called "Pecuniary Independence" and "Money-making."

HARPER & BROTHERS have nearly ready for publication "Our English Cousins," by Richard Harding Davis. The volume will contain the sketches of London life, and the descriptions of "A General Election," "Undergraduate Life at Oxford," and "Three English Race Meetings," which have appeared in Harper's Magazine during the past year.

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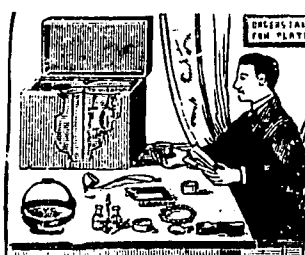
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10.42 a. m. No. 6, daily, accommodation for Hornellsville. No. 8, daily, solid vestibule train, for Hornellsville, Corning, Elmira, Binghamton, New York and Boston, connections for Philadelphia and Washington, also connecting for points on Buffalo and Rochester Divisions. Stops at Wellsville 11.06 a. m. No. 14, daily, for Hornellsville, Addison, Corning, Elmira, Waverly, Owego, Binghamton and New York. Stops at Wellsville 1.17 p. m. 7.12 p. m. No. 18, daily, accommodation for Hornellsville, connecting for points on Buffalo and Rochester Divisions. No. 12, daily, for Hornellsville, Corning, Elmira, Binghamton, Boston and New York, through Pullman sleepers. Stops at Wellsville 7.00 p. m. No. 10, daily, New York special stopping at Hornellsville, Corning, Elmira, Binghamton, arrive at New York 7.50 a. m. Pullman Vestibule sleepers. Stops at Wellsville 9.23 p. m. Further information may be obtained from our agents or from H. T. JAEGER, Gen. Ag't P. D., 177 Main St., Buffalo, N. Y. D. I. ROBERTS, Gen. Pass'r Agt., New York City.



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