

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 51. No. 12.

MARCH 21, 1895.

WHOLE No. 2613.

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WHERE ?

BY REV. MARTIN SINDALL.

WHERE dwelleth God? In valleys green
Where sun and earth do meet in glad embrace,
Or doth he in great cities dwell

Where man-made structures rise in every place?

Where dwelleth God? On prairies wide

Where grass and wheat show God's own handiwork,

Or in the crowded thoroughfares

On which, in darkness deep, the wicked lurk?

Where dwelleth God? On mountain grand

With glistening snow-clad crest and cloud-capped head,

Or in the city at its base

Where wickedness and shame's th' price of bread?

Where dwelleth God? In ocean blue

On which the stately ships like sea-gulls sweep,

Or on the oft, wave-beaten docks

In tenement abodes and filthy street?

Where men *dwell not*, God reigns supreme.

If then in country there are fewer men,

Less sin bespoils the Virgin soil

Than where is many a Satanic den.

The time will come ("God speed the day!")

When "every knee shall bow and tongue confess."

Then village, city, ocean, plain

Shall all rejoice in Righteousness!

\$2.00 A YEAR

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Sabbath Recorder.

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WAITING.

"When sudden temptation doth strongly assail thee,
Then pause and reflect, ere forever too late;
When noble resolves are beginning to fail thee,
It is wisdom, indeed, to consider and wait.

But when conscience is urging to duty, whatever
The duty may be, either trifling or great,
Delay not a moment, and hesitate never—
In all that is right it is sinful to wait."

THE most disagreeable work, if necessary and useful, can be made much more agreeable by being well and conscientiously done.

WHAT is it to be a Christian, but to believe what Christ says, and do what he commands? This is what we consent to do when we become Christians—to believe and obey.

EVERY person has some ideal toward which he works. If that ideal is above him it will elevate; if it is below his level it will degrade. Aim high. Reach up for the best things. "Look up and not down."

THERE are some churches who have not appeared in the Home News department in many months or even years. Why not tell the readers of the RECORDER how you are doing? Shake hands. It will do you and us good.

ACTIVE Christians are usually too busy to have leisure for profitless complainings. Doers are not commonly doubters. Work is a good antidote for worry, if that work is consecrated by genuine love to God and goodwill to men.

WHILE we make a great mistake in anticipating trouble and looking ahead for burdens, we also do wrong many times in looking ahead for opportunities to do good. To-morrow we will do a certain duty. Why not to-day? And when to-morrow comes we will still say "to-morrow!" Do it now!

ONE of the important results of the war between China and Japan, must in the nature of the case, be the general opening of China to missions and more extensive schools for Western education. Japan presents one of the finest living examples of the superiority of Western education and culture over the extreme Oriental.

YES, Jesus preached some grand and practical sermons. But that which shines out in his life with the greatest brilliancy is the record that he went about doing good. So with his disciples. Not those who are the most eloquent, but those who are meekest, humblest, and have most of the spirit of their Master, who go about doing good, will be accounted most worthy.

THE burdens of to-morrow are the heaviest. Men do not sink under the burdens of to-day. But when they take on, prematurely, those of to-morrow they are often crushed. Hence the wisdom of the counsel, "Take no thought for the morrow"; that is, "be not troubled, bur-

dened, over-anxious." God will either lighten your anticipated burdens or will give you increased strength to bear them.

THERE are thousands of isolated Sabbath-keepers. How they long for social, religious privileges. Many read the RECORDER and derive great comfort therefrom. Brethren and sisters, write and let the readers of the RECORDER know how you are living. You may have a little condensed conference meeting through the RECORDER. Many people would be glad to hear from you, if only a few words.

THE controversy over the question of taxation of church property still continues. Ought church property to be exempt from taxation? In favor of exemption one party maintains that such property should remain untaxed because it is greatly for the interest of the State that churches exist, and that in various ways, but chiefly through their reformatory influence they save the State much money. On the other hand it is claimed that the Roman Catholic, and other churches are wealthy, that they have much costly church property, and it is better not to encourage their growth by exemption, which throws a greater burden upon the tax paying people. The *Congregationalist* proposes to compromise, by providing that churches up to a certain amount of valuation shall be exempt, but that all cost and valuation above reasonably commodious buildings and grounds, shall be taxed as a luxury. Possibly this suggestion may help to solve the problem.

A TOUCHING incident was given at the Tract Board meeting, March 10th. In connection with the discussion of the question how to place the RECORDER in every Seventh-day Baptist family, the Business Agent mentioned an incident illustrative of the way the question was settled in one case. A worthy family, residing in the Southwest, had reached a point in the hard times when the RECORDER must be sacrificed for bread. An invalid sister, who had not been able to rise from her bed in years, and whose hands were crippled and painful, but whose heart is always full of sunshine and Christian love, worked under all these disadvantages and earned \$2. This she gladly sent to the RECORDER office, requesting that the paper be sent one year to the family mentioned. That is a practical solution of the problem in one instance. God bless that sister, and give her a rich reward. Are there not many others who can much more easily help some neighbor or friend in this way?

THE gambling mania, which was so effectually checked in New Jersey a year or two ago, was not killed. The same spirit still exists and only waits a favorable opportunity to reassert itself. In the State of New York it was strangled by the adoption of the new constitution at the last election. Illinois is now grappling with the same enemy. There is a bill before its legislature professedly for the production of fine horses, but coupled with the bill is a provision for racing, pool selling and the attendant evils which are doubtless the real pith and core of the bill. It is to be hoped that there is enough true statesmanship and moral courage in the legislature of that great State to crush out the iniquitous measure. Congress did its duty in one particular, at least, before closing. It passed an anti-lottery bill which the Louisiana Lottery scheme

will not be able to circumvent. Neither change of name nor place of operating will be able to keep it alive. The law makes it a misdemeanor to use the mails or express companies for lottery purposes. The liquor traffic can and should, with equal propriety, be prohibited.

OUR Saviour taught the young ruler, in the last Sabbath-school lesson, the importance of coming to him empty-handed, in order that he might receive eternal life. The hands (or heart) being filled with worldly things, there was no ability to take that precious gift. This truth was most happily illustrated by the Superintendent of the Plainfield Sabbath-school in the review of the lesson. A bright little girl was asked to come to the platform. The superintendent handed her a basket of cotton and a large package of papers, which the girl took, one in each hand. Then the Bible was reached out to her, and she was asked to take it. She looked surprised, and made no effort to take it, because she could not. Her hands were full. The Bible was costly and precious; the cotton and package were comparatively worthless. How could she take the Bible? She was asked to put down the worthless things, which she quickly did, and then she smilingly took the Bible. It was a simple but beautiful and impressive scene. So must all who would take the most precious of all gifts, eternal life, first lay aside every hindrance, every object that prevents the complete, grateful and affectionate acceptance of salvation, through faith and obedience to God's holy law.

ALL of our churches and societies are interested in our schools. Their work is of vital importance in the mission of Seventh-day Baptists. It has been thought best that Rev. Dr. L. A. Platts should be disengaged for a time from his labors in the class-room of Alfred University, and go among our people for the purpose of giving and receiving information that will be helpful and result in bringing this work closer to the hearts of our people and others. Dr. Platts goes out under the auspices of the Education Society, and is, therefore, the accredited representative of all our schools, especially those at Alfred, Milton, and Salem. At present, he is in the Eastern Association, beginning at Plainfield, N. J., where he spent Sabbath, March 9th, preaching an impressive sermon in the morning, and in the evening after the Sabbath a parlor meeting was called for the purpose of seeing the people in an informal gathering to consult and talk over our educational interests. This meeting was fairly well attended, and resulted in a better understanding of the present status of our schools, their purposes, and their needs. These informal meetings, where there can be entire freedom for questions and answers, and the free expression of opinion and helpful suggestions, are of great value. Give Brother Platts a hearing everywhere, and you will not regret his visit.

THERE are some things sure about the Bible, no matter if certain critics do think Moses did not write all of the Pentateuch. In the first place the Bible is here, and it is here to stay. It has been the object of critical study by friend and foe for many hundreds of years, and yet it multiplies in numbers, extends its influence and power, and, we believe it has a stronger hold upon the confidence of the world now than at any previous time. In the second place, as the great Spurgeon said,

"Nobody outgrows the Scriptures; the book widens and deepens with our years." How few books attract us beyond a single reading. True, some are worthy a second reading, and a few attract and require careful study. But what can compare with the Bible in these particulars? All Christians studying it, and yet who masters it? Who comprehends it? It is immeasurably beyond all the literature of the world. Third, it produces convictions and soul-satisfying experiences that are more powerful than all the logic and philosophy that can possibly be arrayed against. These experiences lead the believer to say, "One thing I know. Whereas I was blind now I see," and whereas I was a sinner, wretched, lost, now I am pardoned, happy, saved. No other book can lead me to such a change. No man shall take my Bible from me.

NEWS AND COMMENTS.

It costs England \$160,000,000 a year to maintain its standing army and navy.

HEAVY rains are reported in the drouth-stricken parts of Nebraska, doing much good.

THE W. C. T. U. of Alabama is working for the passage of a general law prohibiting the liquor traffic.

THERE were 12,724 failures in business in the United States in 1894, with liabilities over all assets of \$69,369,000.

SALEM COLLEGE starts off more favorably this term than ever before. That institution is a power for good in West Virginia.

THE sunken "Elbe" has been heard from. A mail bag, weighing 170 lbs., has washed out and came ashore near Rochester, Eng.

EX-PRESIDENT HARRISON has been quite ill from an attack of grip. He has been closely attended by his physicians, and is reported much better.

OUR government saves \$50,000 a year by printing its own postage stamps. Its presses print 1,600 stamps a minute, or nearly 100,000 an hour.

A HEAVY sea swept the deck of the Cunard steamer Umbria the 6th inst., doing much damage, but resulting in no loss of life. She is in for repairs.

THE Oriental tourists who left New York the middle of last month are reported at Naples on schedule time. From thence they go to Alexandria.

LAND in New York city has been sold at the rate of \$8,000,000 per acre. In London the highest price paid was at the rate of \$5,000,000 per acre.

A TEST suit will come before the Supreme Court of New York to decide the question of the preference of veterans in the employ of state and city governments.

THE Cuba rebellion does not seem likely to be as long drawn out as the war among the descendants of Shem. The Mongolians have persistence, if not skill, in warfare.

SEVERAL Italians were killed by a mob in Colorado last week. This rash act may lead to further international trouble similar to that from the same cause in 1892.

Two silly girls, at Pratt City, Alabama, tried to frighten their companions by standing on the track in front of an approaching train. Both were killed.

FOUR of the leaders in the recent Hawaiian rebellion were sentenced to be executed; but through executive clemency their sentences have been commuted to 35 years imprisonment.

STRIKING is becoming strikingly common among the various trades and skilled workmen. The electrical workers in New York and Brooklyn are seriously impeding the building industry.

SPAIN is thoroughly aroused and making somewhat formidable preparation to put down the already nearly conquered insurrection in Cuba. Three transports and 12,000 more troops are on their way.

THE three suits designed as a test of the constitutionality of the Income Tax law, have been consolidated and presented to the Supreme Court at Washington as one suit. Much interest is felt in the decision.

THE knout is an instrument used in Russia for the infliction of punishment. It is so severe that reports say 3000 prisoners have died from its effects within the past ten years. Its use has just been abolished by the Czar.

DR. PARKHURST and the New York Presbytery are somewhat at variance on account of strictures made by the Doctor concerning the Presbytery's action in resolving to sell the Church of the "Sea and Land." He charges them with not acting in good faith.

DURING the year ending June 30, 1894, 288,020 immigrants arrived in this country. Of these 2,389 were not allowed to land, because of violation of the contract labor law. There were 41,000 of these over sixteen years of age who could not read or write.

LONDON is suffering very severely from the Russian influenza. Lord Rosebury, the successor of Gladstone, is in the grip of *la grippe*, while three hundred post office clerks, three hundred members of the stock exchange and one thousand policemen are its victims.

A LARGE whale, 75 feet in length, was caught last week off the coast near Nahant, Mass. He had been seen several times, and he was lively game for the whalers. An old rusty harpoon was found deeply imbedded in his back, marked "Hiram K. Swam, Nantucket, 1853."

A DISGRACEFUL and bloody riot occurred on the levee in New Orleans, March 12th. An armed mob of white men, about 300 strong, poured a volley into the laboring colored men, killing several and wounding many. The police were powerless to quell the disturbance until after their wicked work was done.

GEORGE VANDERBILT has large real estate possessions at Asheville, N. C. Large shipments of roof tiles from the Terra Cotta Works at Alfred, N. Y., have been used on his buildings there. He owns seven thousand, two hundred and eighty-two acres at Asheville, or more than eleven square miles.

A WILD mob in Savannah, Ga., composed largely of Catholics, attempted, two weeks ago, to prevent an ex-priest and his wife, an

ex-nun, from lecturing on the abuses of the confessional. It required the police and eleven companies of militia to control the mob, three or four thousand strong.

THERE has been much public interest in the marriage, on March 4th, of Miss Anna Gould, daughter of Jay Gould, to Count Boniface de Castellane. They were married by Archbishop Corrigan, and the bride signed an agreement that her children should be brought up in the Catholic faith, though she remains a protestant! Miss Gould's (Mrs. Count Boniface de Castellane) fortune is said to be \$15,000,000.

THERE is an Immigration Restriction League, with headquarters in Boston, and composed of many of the ablest citizens of the United States. They have formulated a bill which will probably be pressed upon legislative attention. It proposes (1) to make the head tax on aliens \$10 instead of \$1; and (2) to exclude all immigrants between the ages of fourteen and sixty years who cannot read and write the English language or some other language. With these restrictions we would be likely to have a more desirable class of immigrants.

AS ONE of the results of the Cuban rebellion, the Spanish cruisers seem to be growing insolent, even to others than their own. The American flag was disrespected, and the steamer "Allianca" was pursued in open sea for twenty-five miles, on March 8th, and fired upon several times. This was a gross insult, and should not be allowed to pass without calling the Spanish government to such account as will tend to make such things less common. This does not appear to be a single or accidental case, but only a repetition of what has several times occurred in the past. The Spanish government apologizes, and then its subjects repeat the offense. The United States may be driven to the necessity of considering the old question of annexation of the West Indies as a matter of self-protection. The Spaniards are evidently not competent to govern that territory wisely.

CONTRIBUTED EDITORIALS.

AS ANOTHER sign of the times to be classed with "a religious study of a Baptist town," we note a recent sermon by Rev. J. G. Wright, a local light among Western Episcopalians. It is printed in pamphlet form, and is evidently intended for a general circulation. While the author pleads for greater reverence for, and a better observance of, the "Lord's-day," he rests his case solely on the ground of church authority and, of course, steps aside to give other denominations a dig for "unwisely rallying to the cry, 'The Bible and the Bible alone is the religion of Protestants.'" Inasmuch as "the change from Saturday to Sunday is neither authorized nor mentioned in the Bible," he sagely considers that these people are "defenseless against the attacks of the Sabbatarians." He speaks of the rapidity with which the Sabbatarian views are gaining ground, and thinks "it need not be a matter of surprise if the *boundary lines of Protestantism are entirely changed by the attacking forces*," which reminds one of what Doctor Lewis has been saying these years. Altogether the sermon makes fully as good campaign literature for Sabbatarians as for Episcopalians, it being a two-edged sword with the sharpest edge on the Bible side.

If those foreign noblemen are really tip-top fellows, we ought to be willing that they should marry any of the American girls whose love they can win. But *has* it ever occurred to you that the newspapers devote more columns to the details of these matches than is really necessary? The editors must know that we Americans rate every man at his true worth and care nothing for titles. "The rank is but the guinea's stamp. The man's the gold for a' that."

Well, probably the daily newspapers know what the majority of their readers want; but we shall still stick to it that the above are the sentiments of a vast majority of the strong, common-sense people to whom the RECORDER goes.

THE babies of to-day are taught things which wise men of old knew not. The kindergarten system over which certain bright young women of this decade grow so enthusiastic is a revelation to the busy man who one day happens to get a whiff of it. These philosophical questions which the children take to—well. I sat down with a wide awake kindergarten this morning and she was "too many for me." Her discussion was not one to be participated in on short notice. What wise hearts these children must have, to be sure! Not that they are particularly smarter than children used to be—we should not like to admit that; but the art of training and developing inborn faculties along natural lines has made great strides, even since you and I were young.

IN EVERY direction the intellectual achievement and advancement of those closing years of the century is something bewildering. Surely never before was the pace of progress so fast. We are driven into specialties by the very growth of knowledge. One man can no longer be an authority on an entire branch of science. He must subdivide. Head Professor Chamberlain will tell you all about glacial geology, but is no stronger in petrography than are hundreds of others. Ask Doctor Harper some question concerning the New Testament and he will send you to Professor Burton. The text books of ten years ago are out of date. The great linguist who is said to have spent his life in the study of the Greek noun, and only regretted at his death that he had not confined himself to the ablative case, would find plenty of congenial spirits now. It does give one a feeling of profound humility to take a glimpse into one of the great fields of human thought and then to remember with Newton that at the best we are only picking up pebbles on the shore of an infinite ocean.

THE piano had seen better days and the woman's voice was worn threadbare on the high notes; but a hungry man is not disposed to be severely critical with his dinner smoking hot before him. Moreover the patrons of the "Waverly" were men in the common walks of life who would rather hear the brass band play "The Red, White and Blue" than spend a Wagner evening with Thomas's orchestra. They ate contentedly away while the pianist marched through several pages of brilliant score. A look of good natured interest stole over the faces as she dashed into the popular new songs. But when she struck the chords of "Old Kentucky Home" an electric thrill went round. Before she was half through the

first verse the old fellow with the grey mustache was singing bass, and when it came to "weep no more my lady," an invisible hum rose from every part of the room. I felt my own larynx vibrating instinctively with the chorus as I went out into the rumble of the street feeling as though I had again smelt the breath of the great poplar trees along the old territorial road. Of all the touches of nature which "make the whole world kin" none are more sure of sympathetic response than the simple songs of home.

A LITTLE CANTER IN THE EDUCATIONAL FIELD.

You have noticed, Mr. Editor, that an old horse, turned loose in the field he has been plowing, often races aimlessly over the furrows, kicking up the dirt in pure abandon. Allow me that liberty for a little time.

Several marked changes in education are apparent to one who can remember thirty or forty years back. The Academy, for example, has been largely replaced by the High School. The literary spirit of the people has also sadly declined. Thirty years ago there were debating societies in almost every hamlet, and the debates, even in backwoods school-houses, were often able, spirited and inspiring to the young. In those days the literary societies in the colleges were a power in the school life, students were going out freely to lecture in school-houses and country churches on the questions of the day.

Now the debating societies throughout the country are dead, and the college literary societies are mostly dead or moribund. One of the straws showing the drift is the fact that the prize of the Yale "Lit." for excellence in composition was not awarded this year because no one of the essays was of sufficient merit to deserve a prize. Another significant fact is that the number of non-collegiate literary men is constantly increasing. Teachers have long been noticing the lowering of aspiration in their pupils. The principal of a New England Academy with a glorious past—a school in which many eminent men were prepared for college—recently remarked that most boys now did not care to know anything but arithmetic.

Doubtless the prominence given to science and scientific methods and to athletics is one of the causes, but the change in form of schools and methods of instruction is one cause. There are signs of reaction. Protests have been made from time to time against this drift. A striking case took place at Williams in the early seventies. The literary societies proposed to disband. The alumni called a special meeting to which the students were invited, and such men as James A. Garfield, David Dudley Field, Emory Washburn, Samuel Irenaeus Prime, and many others made so earnest a protest, spoke so highly of the value of the societies in their own development, and deplored so keenly the decline of the manly spirit that delights to grapple with a foeman worthy of his steel in the arena of debate, that the societies there took a new lease of life. The Lyceum League of America, now pushing itself forward, the frequent comparisons of the old academies with the modern high schools, are a few signs of a re-action.

When the re-action comes, our schools will profit by it and, so, will need to be prepared for it. Speaking of our schools, I notice in your last issue that a young man rather bumptiously discharges most of the teachers in the schools with a stroke of his pen.

There are one or two things to be said in this connection. It needs to be remembered that the supply of first-class men in any profession is never large enough to go around. No faculty was ever made up entirely of first-class teachers. Of second-class men there are two types; finished scholars without power to lead and inspire others, and men of limited scholarship who, nevertheless, have the power of inspiring others; men who, seeing the promised land of scholarship, opportunity, progress, more in vision than actual possession, yet see with so prophetic vision and make so real to their pupils that fair land that their hearts burn within them to enter and inherit it. They give something more valuable than a fine finish to the conjugation of *τυπτω* (*typ-to*). First-class teachers combine in high degree both elements. A second class may then be regarded as combining these elements in varying degree. Deficiency in one element may be more than balanced by the greatness of the other. President Kenyon, for example, was not a great teacher on account of the extent and accuracy of his knowledge, for his circumstances in life had limited him in this direction, but in the power to inspire others, to make them feel in their very marrow that a world of wonderful richness and joy and beauty was within their reach. Another thing: The drudgery of hearing far too many classes, the anxiety caused by far too small a salary, the lack of relaxation and often of nourishing food, have repressed the "noble rage" of these teachers. A little more generous treatment would show them expanding as bee larvae are nourished into queens. The most urgent demand, then, the greatest need of money, is not to supplant these faithful, self-sacrificing teachers, as a rule, but to give them a chance to show how they can run without a handicap enough to crush an ordinary mortal beneath the burden.

One who has been there; alias,

W. F. PLACE.

AMOS COLEGROVE.

Amos Colegrove was born in DeRuyter, Madison Co., N. Y., Jan. 2, 1811, and died in Farina, Ill., Feb. 23, 1895. His father, Amos Colegrove, Sr., was deacon of a Baptist church. The son professed religion when about twenty years of age, embraced the Sabbath, and a few months later united with the Seventh-day Baptist Church of DeRuyter. He was married in 1851 to Miss Avis Hall, of Little Genesee, N. Y. She was removed by death in the June following. He moved to Wisconsin soon afterward and settled in the town of Christiana, where he united with the church which is now called Utica Church. In October, 1851, he was married to Mrs. Isabel Maxson, who died Feb. 3, 1864. A son and daughter were born of this marriage, both of whom died in childhood. After a residence of about ten years in Christiana, he moved to Milton, Wis., and united with the church of that place.

In May, 1864, and at the age of 53 years, he enlisted in a company made up at Milton for one hundred days' service in the Civil War. His regiment, the 40th Wisconsin Volunteers, was sent to Memphis, Tenn., and in that vicinity he spent his term of service. In November, 1865, he was married to Miss Hannah B. Langworthy, of DeRuyter, who survives him. In the following year he moved to Farina, Ill., and became a member of the church which had just been organized here.

He continued a faithful supporter of this church till death. He was for many years teacher of a class in the Sabbath-school, until sight failed him. He began to lose his sight about five years ago. He had been a diligent Bible reader, and during the years of blindness could repeat from memory many of its passages.

He was a Seventh-day Baptist through and through; and was intensely interested in its various departments of work, for all of which he contributed liberally. His papers show a receipt for \$100 given for the erection of the Seventh-day Baptist house of worship in Farina; a \$100 scholarship in Alfred University, for the use of worthy young men, and a copy of a \$2,000 note given to the Trustees of the Memorial Fund, payable out of his estate after his decease. But financial reverses came, and he lost much of his property; after which, on the surrender of his Memorial note, he and his wife gave a deed to the Trustees of the Memorial Fund, covering all their remaining real estate, only reserving a life lease thereon for their ease. He continued in his reduced circumstances to contribute liberally to the funds of our Societies, and to other objects, as long as he lived. Though blind and lame, and in his ninth decade, he continued to do work in his garden and about his premises a part of every pleasant day, as a rule, until he was taken with his last sickness, three months before his death. During his sickness he occasionally repeated the words: "All the days of my appointed time will I wait till my change come." He sometimes thought his waiting was long, but it was endured in patience. The esteem in which he was held in the community was attested by the large gathering at his funeral, the church being crowded. The funeral being on Sunday, the Methodist pastor and congregation gave up their regular service to attend, and members of other churches were also present. The services at the church were conducted by the pastor. Sermon from John 11: 25, 26; after which the G. A. R. Post, of which he was a member, took charge of the burial services. Bro. Colegrove leaves no family except his wife, who has the sincere sympathy of friends and neighbors.

C. A. B.

THE TRUE ENDEAVORER.

BY HENRY M. MAXSON.

When any movement meets only opposition or scorn, there can be little doubt of the earnestness and faithfulness of those that publicly proclaim themselves its adherents. When, however, the movement becomes fashionable, it often comes to pass that its ranks comprise people that really put very little heart or energy in the work.

In these days when the Endeavor work has become so prominent the question is now and then asked whether the members apprehend the real meaning of the pledge as much as they ought. Endeavorers ought to be of unquestionable goodness like the coin from the national mint; but lawless men issue spurious coin with various degrees of the baser metal; so there are Endeavorers in whom there still remains a considerable degree of unconsecrated nature, so that it may be well now and then to consider what the true coin is and to warn the public against that which is counterfeit.

I count that Endeavor profession as spurious coin that does not produce a better boy or girl every day of the week not only in pray-

ing and reading the Bible but in his play, in his school work, in his home life, in all that he does for pleasure of duty. I count any Endeavor profession as a coin that lacks the stamp of Heaven if it does not produce better sons and daughters, more desirable friends and companions, truer and more loyal and faithful citizens.

A true Endeavorer when matured should show the effect of his endeavor profession in the aim of his life. He will devote his energies to build up his life, not to build up his fortunes, to make himself more useful, more helpful, a greater power for good, in his home, in his church, in his community, not simply to increase his influence and importance by increasing his wealth. Be it understood, however, that this does not preclude the attainment of wealth. We are wont to speak of the love of money as the root of all evil, but note that the evil is not in the money itself, but in its possession. If Christian Endeavor principles enter into its getting and using, wealth may be an endless power for good. This question can safely be dismissed with the maxim of John Wesley: "Make all you can, save all you can, give all you can."

Again, true Endeavorers must make *positive* Christians. If your daily living leaves a doubt in the mind of your companion as to the principle that guides your life, there is too much of the baser metal in it for it to pass as the true Endeavor coin. This does not mean that you should flaunt your profession in the face of those you meet; not, necessarily, that you should wear the Endeavor pin, laudable as that habit is. It does mean that there should be a *positiveness* about your Christian character that leaves no doubt as to which way your face is turned, heavenward or earthward. These words of John Ploughman express it: "Put your foot down where you mean to stand, and let no man move you from the right. Learn to say 'No,' and it will be of more use to you than to be able to read Latin."

Again, true Endeavor living should so beautify the life that it shall draw the love of others not only to you but to the Master you serve. Can a true Endeavorer be cross, uncharitable, quick to take slights, forever carrying about the burden of wrongs done him by some one else? I don't see how he can? The Master never manifested any of these traits. Robertson in describing the true citizen also described the true Endeavorer when he said that he should not go about crying "your duties and my rights," but rather "my duties and your rights."

Charles Kingsly expressed a beautiful thought when he said: "Did it ever strike you that goodness is not merely a beautiful thing, but the beautiful thing? by far the most beautiful thing in the world? and that badness is not merely an ugly thing, but the ugliest thing in the world? so that nothing is to be compared for value with goodness." That goodness is the fitting crown of true Endeavor living.

Let us pray unceasingly that God may grant it to all Endeavorers, that it may enrich their lives and make them more and more beautiful with his own glory as the passing years bring them nearer and nearer to the radiance of his throne.

GENUINE religion does not complain at duty or shirk responsibility.

THE BACKSLIDER'S EXPERIENCE.

One of our busy bankers, ever ready to turn a listening ear to the cry of a soul for light, however pressing his secular work, was interrupted by a mechanic, who entered his office evidently borne down by a heavy burden. His first remark was, "Mr. —, I am bad off. I am broke. I must have help."

Of course our banker expected to be asked for pecuniary aid. "Tell me what you need. Are you in financial straits?"

"Worse than that," was the reply; "I am a spiritual bankrupt!" and tears and sobs shook the strong man as he sat in the presence of his friend the personification of grief.

The story he told has its thousands of counterparts. Said he: "Myself and wife are members of the — church. We have not been inside its walls for more than two years. I have drifted out and away into darkness, and I am at unrest. Will you, can you, help me?"

"But tell me the cause of this backsliding. Where did the departure begin, and what has brought you to me in such a condition?"

"Well," said he, "my little girls were at the Sabbath-school concert last Sabbath. On their return I asked as to the lessons of the evening. They replied, 'Prayer;' and, turning to me, one of the dear pets said, with such an appealing look, 'Papa, you used to pray with us; why don't you now?' This question for three days has sounded in my ears day and night. I cannot sleep. I am at unrest. What shall I do?"

"Where did you leave off?"

"With the omission of family prayer. At first morning devotions were omitted. I was in haste to get to my work. I excused myself because of the lack of time. Then at evening I gradually left off the habit, on the plea of weariness or some other excuse. The neglect of Sabbath services followed, till at last I am here, with no rest, no comfort, no peace. Neither my wife nor myself has been to church for two years."

The practical answer of the banker was, "begin where you left off. Commence to-night. Call your family together and pray with them."

"But I cannot; it is far harder than at the first."

"Very well, if you will not do this you will have no rest, and I hope you will continue in this condition till you again resume the duty which you never should have laid aside."

With a few kindly words they parted, but not till the tired soul had made the promise desired. The burden was taken up. Duty became a pleasure. New life and joy came to the household, and with loving harmony the family are now walking upward toward their Father's house.—*Congregationalist*.

WANTED! WANTED!! WANTED!!!

Back numbers of the SABBATH OUTLOOK for 1890 and 1891. The publishers are anxious to obtain complete sets for the years named. Any one sending us two sets, shall have one, bound, in return. Single copies of the number for April 1890, especially wanted. Please look over your files, and garrets, and see if you can help us.

COPIES OF CONFERENCE MINUTES.

We have at this office copies of Conference Minutes as far back as 1872, though no complete sets from 1872 to 1882. From 1882 to 1894, a few complete sets can be had. Any person desiring odd numbers or complete sets can have them at cost of postage (six cents), or binding and postage (\$1.25 per volume of five or less issues each). This offer will be withdrawn before the 1st of May. Order at once if you desire any of these Minutes.

Missions.

THE Cumberland Seventh-day Baptist Church, of North Carolina, was an outcome of the *Outlook*. Elder Reuben Newton was a minister of the Missionary Baptist denomination in the State, and his brother, David N. Newton, a licentiate. The *Outlook* came to them as it did to thousands of clergymen in our country at that time. It drew their attention to the Sabbath question, and led them to investigate it, and especially what the Bible taught in regard to it. The result of the investigation to them, being honest and conscientious, was the leaving of Sunday and turning to the Sabbath. They found new joy and peace in knowing and keeping the Sabbath of the Lord. Their parents, two sisters, and a son came to the Sabbath. In the autumn of 1887, Secretary Main visited them, and on November 14, 1887, he organized the church, with six constituent members. Elder Reuben Newton was chosen pastor, and David N. Newton church clerk. There are now twenty-one members, showing that the church has made fair growth in view of the strong prejudice which has prevailed against it and Sabbath truth. The Newtons were the leading and most influential family at that time in the community, and notwithstanding their peculiar views and practice concerning the Sabbath, they still hold that influence and are highly respected. This little church, way down among the pines of North Carolina, has been visited by several of our ministers. Elder S. D. Davis was among the first to visit them, and his presence, preaching, spiritual talks in their homes, and his influence over them, are vividly remembered. They gratefully remember the visits and labors among them of Brethren J. L. Huffman, S. H. Babcock, Geo. W. Hills, Joshua Clarke, and Secretaries Main and Livermore. It was during the visit of the last two mentioned that Brother David N. Newton was ordained Nov. 26, 1892, to the gospel ministry, and has since served the church as pastor. It was at Gillisville, about twenty miles from our church, that Brethren Geo. W. Hills and T. B. Burdick set up the gospel tent on North Carolina soil, and held gospel meetings with good success, and at Hope Mills, about twelve miles from our people, that they set it up the second time, and their labors were crowned with a great blessing. Their congregations were large; at one time there were a thousand people in attendance. Many were converted, and a few embraced the Sabbath and joined our church. Our evangelists find it easy to lead men to Christ, but difficult to convert them to the Sabbath. Where our people are, the country is rolling, mostly covered with oak and pine timber. The soil is quite light and sandy. The chief business here years ago was making turpentine and tar. There are a few turpentine distilleries and tar kilns here yet, but the best pines have been converted into lumber for the inside finish of Northern homes, and the prices are so low for turpentine, tar, and resin, that the business is going down. It is quite a novel sight to a Northerner to see how they box and chip the pine trees to get the crude turpentine. I did not see a distillery, only the smoke here and there of one. Cotton is raised quite plentifully, but at four and five cents per pound the farmers cannot afford to raise it, and are giving up its production, and are engaging in general

farming. Sweet potatoes do finely here, and are raised in large quantities, and the Irish potato does well. I saw no tame grass. The raising of corn and converting it into pork, is rather the best business for farmers in this section of the State, so far as I could see and learn. The Southern people are glad to have Northern farmers come and settle among them, and learn of them better methods of farming, and also Northern manufacturers to come and put up cotton mills. Many have already done so, and more are coming. Upon this point I will write again. SEC.

MANCHESTER, N. C., Feb. 25, 1895.

THERE is one practice in the Southern home which I specially noted, because I liked it so well. When you enter a Southern home, the father and mother come and greet you, shaking your hand, giving you welcome, and then they bring up their children and introduce them to you, and they shake hands with you. When you leave their home the heads of the house shake hands with you, bidding you good-bye—"come again," and every child big enough comes and shakes you by the hand and bids you good-bye. It is done in such a manly, frank, and hearty way, it is just charming. Southern children show more respect to parents, to guests, and strangers, more reverence to the aged. There are no more hospitable people in the world than the Southern people; what they have, whether much or little, they will share it with you, and you are made to feel welcome and at home.

THREE MISSIONARY AMBITIONS.

BY REV. A. J. GORDON, D. D.

(Concluded.)

II. *The Work*.—Paul exhorts the Thessalonian Christians that they "*be ambitious to be quiet, and to do their own business,*" etc. 1 Thess. 4: 11. The nature of that business is not defined, but the *τα ιδία* points to the Christian's special and peculiar work. "Wist ye not that I must be about my Father's business?" asked Jesus when his mother was chiding him for neglect of parental claims. And since the great commission was given, every disciple may answer the claims of business, and the claims of society, and even the claims of the home church with the question: "Wist ye not that I must be about my Master's business?" There is, there can be now, no work comparable for a moment with that of making known the gospel to the unsaved millions for whom Christ died. And is there any sphere where a sanctified ambition is more strongly demanded than here? The lament of an eminent laborer on the foreign field, that in spite of all which the Christian Church has attempted and accomplished in this century, "it has thus far only been playing at missions," is a statement borne out by actual facts; for do not men who "mean business" put themselves and their energy and their capital and their time into their special work? Has the church of the nineteenth century, with all its efforts toward world-wide evangelization, done this? "Let us not be pessimists, but let us be truthists," says, and well says, a Scotch preacher. We do not expect perfection in the Christian Church, but it is better that we aim at perfection and come short of it than to aim at imperfection and attain it. We are in danger of self-complacency in view of what we have done, if we do not impartially judge ourselves for what we have failed to do.

Let us examine ourselves, then, concerning our outlay for the great work in comparison with our inlay for ourselves.

According to the best estimate which we can obtain, there are now above *nine thousand* missionaries on the foreign field—a noble army of witnesses, for which we should devoutly praise God. But it is computed that there are *a hundred and thirty thousand* ordained ministers at home representing the same constituency. How vast the disproportion! Fifteen times as many building on foundations already laid as there are preaching the gospel where Christ is not named. Does this represent the most aggressive business policy in the enterprise of missions?

At the lowest estimate *fourteen million* dollars were given by Protestant Christendom last year for the cause of foreign missions. We praise God for this testimony of Christian hearts to the constraining power of Jesus' love, and for all of sacrifice and self-denial which it represents. And yet, though the Christians of America gave nearly one-half of this sum, they gave it, according to the reckoning of Dr. Strong, based on the census of 1890, out of wealth amounting to thirteen billions of dollars now in the hands of the Christians of the United States; so that by the law of proportional giving they contributed on that year, he says, *one thirty-second part of one per cent* of their means to foreign missions. A widow's mite, indeed, but a mite subtracted from millions left untouched—a speck of gold-dust dropped from a mountain of gold coins! Does this look like an aggressive policy on the part of those who are doing business for God? Again, it is held by many Christians that the task which the church has assigned to her is that of converting the whole world to Christ. If success is any criterion of business enterprise, let us ask what has been actually done? Hardly more than two million disciples can be reckoned as the result of the toil and effort of this century of missions; and if we add what are called "adherents"—those who have in some sense been influenced by Christianity and identified with it—we may perhaps compute two millions more. But while we rejoice and give thanks for what has thus been wrought, we have to remember that in the same hundred years in which this has been accomplished the heathen and Mohammedan population of the globe has increased by *two hundred million*; in other words, the false religions have outstripped the true seventy to one, in the race for the conquest of this earth to Christ.* How long will it take to convert the world at this rate of speed? Is it true that the children of this world are swifter as well as wiser in their generation than the children of light? A hundred years have elapsed since Carey went to India, and still vast portions of that empire remain unreached. The British Government took the census of India three years ago, and did it in a single day—its two hundred and eighty millions of population numbered and registered within twenty-four hours; and yet in a hundred years missions have not succeeded in reaching all in that vast empire, and Standard Oil cans are found to-day adorning the native houses in India, where as yet no Christians are found.

Nay, more; we have to be rebuked not only by comparing ourselves with the children of

*This is according to the estimate of Dr. Jonstone ("Century of Missions").

this world, but with the children of the Evil One. Did we spend less than a million for promoting the worship of our Christ in China last year? One of the oldest missionaries in that empire estimates that the worshipers of demons spent a hundred and thirty millions in sacrifices to their god, the prince of the power of the air, the spirit that now worketh in the children of disobedience. What shall we say to these things? We must ponder them seriously, and ask thoughtfully whether there is not vastly larger business ambition in carrying on the work of missions? And if, perchance, we see those who really rise to the height of this great argument, let us not count them fools and fanatics. A scene which recently occurred at a missionary meeting of Dr. Simpson, in New York, has been reported far and wide, and with not a little comment. It seems that at this gathering the people became so impressed with the claims of missions, and with a sense of their supreme obligation to Christ on behalf of a lost world, that they brought not only their money, but their jewels and bracelets, their watches and their rings, and laid them on the altar for foreign missions. Some conservative Christians have spoken against this action as decidedly unbecoming, as nothing less than an outbreak of religious hysteria, from which they pray to be delivered; and more charitable critics have said that at least it was a very eccentric procedure. Eccentric to what? Such as become truly centered in Christ are likely to be found out of center with those whose orbit is the world. That was an eccentric scene recorded in the nineteenth of Acts, where many that believed came and confessed and showed their deeds, and made a sacrifice that counted up "to fifty thousand pieces of silver"; but the issue thereof was that "mightily grew the Word of the Lord, and prevailed." In these days of burdened missionary treasures the last thing we need to fear is an extravagant ambition in doing the Lord's business, which is our business, and in giving the Lord's wealth.

III. *Our Reward.*—"Wherefore we are ambitious, that, whether present or absent, we may be well pleasing unto him." 2 Cor. 5: 9, vide R. V. This certainly is the highest evangelical motive. Neither apostolic succession nor apostolic success constitutes the truest credential of the missionary. "No soldier on service entangleth himself in the affairs of this life." 2 Tim. 2: 4, R. V. No; not even if, by so doing, he could enhance his success and multiply his conquests. "That he may please him who enrolled him as a soldier" is the chief aim. The joy of the harvest is blessed; but one must not fix the eye upon this, so as to forget the approval of the husbandman, which is greater than all.

The first great missionary could say as his highest confession: "I do always the things that please him." John 8: 29.

The chief missionary of the apostles writes: "Or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Gal. 1: 10. "I have one passion, it is he, he alone," wrote Zinzendorf. "Here I am, Lord, send me," said David Brainard. "Send me to the rough and savage pagans of the wilderness; send me from all that is called comfort on earth; send me even to death itself, if it be but in thy service and to promote thy kingdom." The final award will not be "Well done, good and successful servant"—though blessed are they who shall be counted worthy to achieve success—but, "Well done, good and faithful servant."—*The Missionary Review.*

Woman's Work.

"I'VE BEEN WAITING FOR YOU."

A missionary to China relates that soon after her first arrival there, she talked with a Chinese woman, at the latter's own door. They exchanged only a few words, and the missionary promised to call soon to see her. She could not do so, for months, but when she did call, the woman was standing in her door, and received her with the words. "*I've been waiting for you.*"

Only a few words of greeting
Yet, all through the summer day,
In the teacher's heart there were thrilling
Sweet echoes, that seemed to say,—

"Dear friend, from a strange, far country,
You have come o'er the ocean blue!
Did you know, when your feet turned hither,
That some one was waiting for you?"

"Waiting,—while, eager with longing,
Often, my heart would swell,
Waiting,—with hope and patience,
For the story your lips would tell!

"Now you have come, and I bless you,
For all you have brought to me;
For the 'better hope' and the promise
Of a heaven mine eyes shall see!

"You have come, like your Master, to show us
The way to His heavenly home;
A light through our darkness breaking,
The shining of glory to come!"

And we,—do we hear them calling?
Oh, listen! the story is true!
To us, from afar, come sad voices,
"We're waiting,—waiting for you!"

"Waiting,—for you to remember
That here we have never heard
Of a joy that makes life all brightness,
Of the comfort in God's sweet word!

"For we, we too, need a Saviour!
Life is mystery, sorrow, and fear!
O Christians! remember us,—send us,
That Gospel you hold so dear!"

Are we listening, then, through the silence?
Do our hearts long to heed the call?
The Redeemer, in whom we are trusting,
Has told us He died for all?

Let us hasten, with prayers, our answer
To send o'er the far, blue sea,
To sad hearts, still dwelling in darkness,
Waiting,—for you, and for me!

Mattie E. Pettus, in *The Helping Hand.*

JESUS IN THE MIDST.

I will open my subject by calling your attention to two pictures. The first you find in John 19: 17—"And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha." This was a scene on Mt. Calvary, where we see three crosses, raised by Roman soldiers. They crucified him and two others with him, on either side one, and Jesus in the midst. In considering the subject of the crucifixion of Christ, did you ever think of the terrible agonies of the cross, and of the suffering endured by our Lord, suspended as he was by the nails that pierced his hands and his feet, and then did you ever think that his physical sufferings could have been as nothing in comparison to the bitterness of his sorrow, when the billows of divine wrath and justice swept over him? Just think of the only beloved Son of God, for the time being, shut out from his Father's love and sympathy. The clouds so black above and around him, shuts from his view his Father's face, and in that awful moment he is alone. Is it any wonder that he cried, "My God, my God, why hast thou forsaken me?" And yet, in that moment, he could have prayed to his Father, as he had told them when they arrested him, and he would presently have given him more than twelve legions of angels. But how, then, would the Scripture have been fulfilled? Now I will ask you to look at the company in which he was placed—in the midst of trans-

gressors. The holy Son of God crucified between two thieves, on either side one, and Jesus in the midst. He made his grave with the wicked. There we see our Lord on the cross of shame and in the midst of malefactors.

Let us turn next to Rev. 5th and 6th, where you find the second picture. As John looked up he saw the elders around the throne, and Jesus in the midst, as a Lamb that had been slain. Now from these two pictures I would say that Jesus must be in the midst. From the excellence of his character, the greatness of his name, the grandness of his work, he must be in the midst. If you do not recognize him as Lord, you are placing him among transgressors, for you give the lie to his claims. I have heard people, who disputed the divinity of Christ, say they believed that such a person lived, and that he was a very good man. My friends, this could not be, for he claimed to be the Son of God; and if he was not all that he claimed to be, he was an impostor. If he was not the Messiah of God, he was placed rightly on that cross. Where do we place him? I believe, my sisters, that you will all unite with me in saying, Jesus must be in our midst. He is in the midst of Deity itself. We have the triune God—Father, Son, and Holy Spirit—one God, and we believe in Jesus Christ as the very center of the Deity, for he is the Revealer of the Father, the Bestower of the Spirit. In the center, for he is the manifestation of deity to man. Jesus is in the midst of creation, for all things were made by him, and without him was not anything made that was made. Jesus is in the midst of his Church, for he is not only our Redeemer and Lord, but our great Head, in whom the body finds its true unity. We see him in the midst of his suffering children in the fiery furnace—Dan. 3: 24, 25—and we believe he is in the midst of his suffering children to-day, and sympathizes with the mourner, as he did with the bereaved sisters of Bethany. Again, we see him in the midst, when the disciples were assembled, the doors being shut for fear of the Jews. John 20: 19, 26. Jesus is the center, the heart of his Church. He is the great Loadstone, drawing to him all the time, talents and energies of the Church. He is in the center of his Church, as the standard, and unto him shall the gathering of the people be. He was in the midst, between heaven and earth, when he hung on the cross, for earth had rejected him, and heaven had not yet received him. He is in the midst, as Mediator, standing between God and man. He is in the midst, in the sense of closeness to us. He is in our midst, according to his promise—"for where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 20. Then he is really in our midst at the present time. How blessed to know that it is not necessary that there be a great congregation in order to insure his presence with us, but where there are very few, even if not more than two or three are met together in his name, he is in the midst. May we realize it in our daily lives and business, in all our companionships and relationships; in all things may we ever seek to have Jesus in our midst. MRS. J. H.

Let hell be blotted out to-day, and there is material enough in any saloon keeper and a barrel of whiskey to start another one.—*Yale Record.*

A STRIKING AND BEAUTIFUL TESTIMONY.

At the close of a recent meeting at Mudnapilly, in India, a well-educated Brahmin rose, and, to the astonishment of the missionary and all who were present, delivered the following very striking and beautiful testimony to the beneficent and self-denying character of the missionary's labors:

"Behold the mango-tree on yonder roadside. Its fruit is approaching to ripeness. Bears it that fruit for itself, or for its own profit? From the moment the first ripe fruit turn their yellow sides towards the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men, and every passer-by, until it stands bereft of leaves, with branches knocked off, and bleeding from many a broken twig. And piles of stones underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, 'If I am barren, no one will pelt me, and I shall live in peace?' Not at all. The next season the budding leaves, the beautiful flowers, the tender fruit again appear. Again is it pelted and broken and wounded, but it goes on bearing, and children's children pelt the branches and enjoy its fruit.

"That is a type of these missionaries."—*Golden Censor.*

WOMAN'S BOARD.

Receipts for February, 1895.

| | |
|---|----------|
| Ladies' Aid Society, of Farina, Ill., Susie Burdick's Salary, \$15 35, Dr. Swinney's Helpers, \$4 25 | \$19 60 |
| Ladies of Greenmanville, Conn., Susie Burdick's Salary | 10 00 |
| Ritchie Ladies' Aid Society | 4 00 |
| Granbey's Woman's Missionary Society, Miss Burdick's Salary, 50 cents, Dr. Swinney's Helpers, 50 cents | 1 00 |
| Ladies of Greenbrier Church, West Virginia, H. M. | 2 37 |
| Quiet Dell Benevolent Society | 1 50 |
| Miss Gertrude F. Randolph, Weston, W. Va., " | 50 |
| Church at Waterford, Conn., H. M. | 5 00 |
| Ladies' Aid Society, of Milton Junction, Wis., Dr. Swinney's Helpers | 3 52 |
| Ladies' of C. A. M. Society, Coloma, Wis., Susie Burdick's Salary, \$1 18, Dr. Swinney's Helpers, 32 cents, H. M., \$1 17 | 2 67 |
| Ladies' Aid Society, New Market, N. J., Tract Society, \$6 25, Missionary Society, \$6 25 | 12 50 |
| Woman's Benevolent Society, Welton, Iowa, Susie Burdick's Salary, \$3 54, Dr. Swinney's Helpers, 96 cents, Tract Society, \$4 95, Missionary Society, \$4 95, Board Ex., 60 cents | 15 00 |
| Ladies of the First Verona Church, to complete the \$25 pledge | 18 75 |
| Ladies of DeRuyter Church | 6 00 |
| | \$102 41 |

Mrs. E. B. SAUNDERS, Treasurer.

ADAMS CENTRE, N. Y., March 11, 1895.

ISRAEL'S "HEAPS."

Once when the children of Israel brought their tithes—the "holy things which were consecrated unto the Lord their God"—it is said that they "laid them by heaps." For several months they went on adding to these heaps, until one day, when the king and princes came in and saw what had been thus gathered, "they blessed the Lord and his people." They were then told that "since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people; and that which is left is this great store."

You have perhaps given to the Master's work what you could, and as you gave it, made it sacred by the prayer that went with it; and then have thought within yourself that after all it was not much, that it was hardly worth giving, it could do so little towards advancing Christ's kingdom on earth. Still year after year your holy offering has been laid upon the altar, and the blessing of God has been upon you. You have still had "enough" for your needs, although self-denial has sometimes had to precede the offering. And now if you could see your humble gifts, multiplied in power and usefulness as God does multiply insignificant things which are brought to him when he calls for them, you would see "heaps" instead of the simple, insignificant trifles which you thought you gave. Holiness, consecrated gift, blessing, gathered "heap," "great store,"—these seem to be linked together in this old story of the Chronicles.

How comforting to the many small givers, where the smallness is from necessity, not from choice! How encouraging to you, fellow Christian, if you have truly been giving your utmost, little by little, with loving, praying heart, and who yet feel so dissatisfied with

the small amount of your gifts! Add to your little "heap" for the work of the Lord, as he enables you to do it; and be sure that in the end it will be true of you, too, and the King himself will say it, that "the Lord hath blessed" you, and you have "great store" up yonder.—*Selected.*

SANCTIFICATION.*

BY K. D. JONES.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." Thess. 5: 23, 24. "Faithful is he that calleth you who also will do it."

In order that God may sanctify us we must first be justified, or have pardon for our actual transgressions. Rom. 5: 1. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 8: 16. "The spirit itself beareth witness with our spirit that we are the children of God." In reading carefully Rom. 8: 1-15 we see that the justified are in possession of a carnal mind, which we inherit from our forefathers, and they received it from Satan. Gen. 3: 18.

We are born with the carnal mind. Psal. 5: 1-5, Isa. 1: 5, 6, Jer. 1: 7, 9, Mark 7: 21-23, Rom. 1: 18-32, Gal. 5: 17-21. And it is necessary for us to make a full consecration. Heb. 6: 1. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God. 2 Cor. 7: 1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God." Rom. 12: 1. "I beseech you therefore brethren, by the mercies of God that ye present your bodies a living sacrifice, holy acceptable unto God which is your reasonable service." What is done in sanctification by faith? Rom. 6: 6. "Know this, that our old man is crucified with him that the body of sin might be destroyed that henceforth we shall not serve sin." 11th verse. "Likewise reckon you yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord." 2 Cor. 6: 16, Eph. 3: 19, Matt. 3: 11, Acts 2: 4, 1 Peter 1: 12, and Heb. 10: 14-16. "For by one offering he hath perfected forever them, that are sanctified. Whereof the Holy Ghost also is a witness to us, for after that he had said before, This is the covenant that I will make with them after those days saith the Lord: I will put my laws into their hearts, and in their minds will I write them."

Now my friends, you who claim to be sanctified and are breaking the law, please consider this verse; some say the law of the ten commandments, which is Christ's law, was not given to us, but we have the law of the gospel, and this verse says the Lord, saith before this is the covenant that I will make with them after these days. I will put my laws in their hearts, and in their minds will I write them. Oh my brother, God wants us to give him our wills or we cannot be sanctified, this is what led me to keep the commandments. After consecrating myself fully to God, by a prayerful study of his Word, I saw it was my duty to keep his commandments, and I know if I had not begun to keep them I would have lost the witness of my sanctification. But

*An extract of a sermon delivered by K. D. Jones, of Talent, Oregon, and requested for publication in the RECORDER.

now I am keeping the commandments, and my will is swallowed up in the sweet will of God and am sanctified wholly. Jesus dwells and reigns within and I am not afraid of falling so long as I leave my will with God, and am led by the Word and the Spirit. How may we be sanctified? Let us go back to the shadow, Ex. 29: 37. "Seven days shalt thou make an atonement for the altar, and sanctify it, and it shall be an altar most wholly; whatsoever toucheth the altar shall be holy." Lev. 6: 13. "The fire shall ever be burning upon the altar, it shall never go out." Also 22: 20. "But whatsoever hath a blemish that shall ye not offer, for it shall not be acceptable for you."

We must be justified before we can be sanctified. Matt. 23: 19. Ye fools and blind; for whether is greater the gift or the altar that sanctifieth the gift. We do not do the sanctifying, but the altar does the purifying; now let us look to the substance. Heb. 13: 10-12. "We have an altar whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." "For our God is a consuming fire." Heb. 12: 29, 1 Thess. 4: 3, 4. "For this is the will of God, even your sanctification that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour." Acts 26: 17, 18. Jesus said to Paul, "I send thee unto the Gentiles to open their eyes and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in me." Heb. 9: 13, 14. "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" The witness, Heb. 10: 14, 15. "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us."

MILK TREES.

Dr. Spruce, the renowned South American traveler, mentions a tree, a member of the dog-bane family, the juice of which is used as milk. On the bark being wounded the milk flows abundantly, and is of the consistency of cow's milk, of the purest white, and sweet to the taste. The Indian mode of taking it is to apply the mouth directly to the wound, and thus receive the milk as it flows. Dr. Spruce says he has often partaken of it without experiencing any ill effects.

In Guiana the natives employ the milk from a tree belonging to the same family as the last named; in the vernacular it is known as *hya-hya*, and to botanists as *Tabernaemontana utilis* (so named after Jacobus Theodorus Tabernaemontanus, a German physician and botanist.) The milk has the same flavor as sweet cow's milk, but is rather sticky, on account of its containing some caoutchouc.

In Para a lofty tree, belonging to the star-apple family, attaining a height of one hundred feet, is used in a similar manner to the others mentioned. Incisions are made in the bark, and the milky juice flows out copiously about the consistency of thick cream, and if it were not for its taste, which is somewhat peculiar, could hardly be distinguished from it.—*Chambers' Journal.*

THE PEACE-MAKER.

I thought I saw, upon the shining coast,
 A mighty host.
 Their eyes were luminous with joy and peace,
 That would not cease.
 Somehow they seemed more royal and more blest
 Than all the rest.
 Yet ever did they wonder that their names
 Met loud acclaims,
 And that such honor unto them was given
 In highest heaven.
 They had not borne the banners, in the strife
 Of mortal life.
 Their foreheads had not felt the touch of wreaths,
 Which fame bequeaths
 To conquering heroes, as they homeward march,
 Through victory's arch.
 These were the souls that when the strife was high,
 Made soft reply.
 The men and women, who could patient stand,
 And make demand
 For peace, peace only, though their pride was crossed,
 Their dear hopes lost.
 Oft had they caught, with soft and naked hands,
 The flaming brands
 Which anger hurled, and quenched, before it fell,
 Some fire of hell.
 They did not dream how great their souls had grown;
 No sculptured stone
 Was piled above their ashes when they slept;
 But God has kept
 Their faces in his sight; he knew the cost,
 When, passion-tossed
 And sorely hurt, they patient came and went,
 On peace intent.
 Now are they "blessed" evermore, and lo!
 Where'er they go,
 The angels look on them, and smile and say,
 "God's children, they!"
 —Hellen M. H. Gates, in *Orange Chronicle*.

A HIGHER LIEE.

BY THE REV. THEODORE L. CUYLER.

Every follower of Christ ought to set about a new and higher life; for no Christian should be satisfied to be no better than he or she has been. To be barely alive ought not to satisfy us. Our Master offers us "life more abundantly." He is the inexhaustible fountain head of strength and joy, and it depends upon ourselves as to how much of these shall be imparted to our souls. Growth is not a magical process; we must do the growing. He who came off more than conqueror was the man who said, "So fight I, not as one that beateth the air."

One of the indications of an increased Christ-life in the soul will be more vigor. When a person's system is in a low, impoverished condition, he is liable to catch any fevers that are prevailing. It is a low spiritual life that breeds worldliness and self-seeking and covetousness, and also exposes us to the ague fits of doubt and unbelief. As weak blood breeds ulcers, so a weak spiritual state breeds lusts. With a sick soul, as with a sick body, the problem often is whether there is internal vitality enough to slough off the disease. "I have prayed for thee that thy faith fail not," said Jesus, when Simon Peter was in a pitiably bad way; but for imparted grace that ugly assault of Satan in Pilate's courtyard might have been the end of poor Peter. After he got the more abundant vigor of Christ's spirit shed abroad in his soul, he went through tenfold greater dangers entirely unharmed. It is full of encouragement to weak Christians that the poltroon who was frightened by the sneers of a servant girl lived to write that heroic, blood-kindling "First Epistle of Peter." But why should any Christian be so feeble and so easily upset when he might be "strengthened with all power in his inner man according to the might" of the Son of God? The more vigor we pray and strive for, the more we shall receive; and active exercise does for the soul just what it does for the body.

A second evidence of increased life will be an increase of faith. This was what the disciples petitioned our Lord for. A feeble faith can move mole hills; a stalwart faith can remove mountains. It is the feebleness of the grip on God that makes it so hard for us to stand the heavy strains or to lift the heavy loads. This is one reason why some ministers and some teachers—and parents also, I fear—have not been more successful in winning souls during the past year. "According to your faith be it unto you;" that is Christ's mode of measurement. Your feet must be firm on the everlasting rock if you want to pull imperiled souls up out of the depths.

It cannot be repeated too often that faith is vastly more than an opinion or an emotion. It is the grappling union of the soul with the omnipotent Son of God. The closer the connection the greater the amount of power that flows in. A current of electricity sent through a huge horseshoe magnet will enable it to support a weight of a thousand pounds; stop off the current and the weight drops in a moment. The more abundant your faith, the fuller and stronger will be the inflow of Christ. "Not I," exclaims the old giant of the apostolic band, "not I, but Christ liveth in me, and the life that I live in the flesh I live by faith on the Son of God." That is the best description ever given of the higher life.

Strive this year to have Jesus Christ in you more abundantly, and there will be many an influx of joy. None of us are as happy as we might be. For many Christians carry such repulsive countenances and shed around them such a chill, that if they should ever try to win an unconverted person, that person might well retort, "If your religion carries such a face as yours, I don't want it." Such Christians cheat themselves out of their birth-right; Jesus promised them that if they continued to abide in his love, his joy would remain in them and their joy would be full. Mounts of rapture are only occasionally reached in the best life. But a healthy person enjoys a ripe peach or a Florida orange; a loyal husband enjoys the welcoming kiss of his wife at his threshold; and there must be something wrong in you if you profess to love Christ and are trying to do God's will, and find no delight in it. How can you possess Christ and not be happy over it? I repeat what I have often said before—that joy is love looking at its treasures. The richer we become in having Christ with us here, and in the expectation of being with him for evermore, the more investments we make in helping other people and in blessing and saving the souls of others, the more full will be our casket of jewels. If you say to me, "Last year I did not enjoy my religion much," then I may venture to hint to you that you had not enough religion to enjoy. Begin this new year with the honest question, "Lord, what wilt thou have me to do?" and then do it. His smile will give you sunshine and put a new song into your mouth. Don't worry over some failures, or because some depressing days come. There will be some raw, chilly days in April, but summer will come along in its time nevertheless.

However hard the "times" may be with you this year, or however ill health or adversities may try you, yet if you have peace of conscience you can stand rough weather cheerfully. That is the fourth token of a strong, healthy heart-life. We don't make enough of conscience in our religion. The saddest records of the last year were the disgraceful falls of church members who had no righteous abhorrence of sin. Their consciences were depraved. "Blessed are they who hunger and thirst after righteousness," said our divine Master. We try to excuse this or that brother as "weak;" but in Christian ethics to be weak is to be wicked. It is these very weak professors who bring reproach on the name of Christ, and are stumbling-blocks in the way of sinners. Religious emotion may burn brightly in a prayer-meeting, but be blown out like a candle as soon as a strong wind of temptation strikes it out of doors. In every step you take this year ask, "What will Christ say?" When you are in doubt, give him the casting vote. It is no child's play to be a robust, vigorous, and thoroughly useful Christian. Nothing this side of heaven compares with that. Yet everyone who reads this article may become one if he will begin this year by a humble, heartfelt consecration of himself to Christ, and he will receive a fresh baptism of power from Christ.—*The London Christian*.

BORROWER:—"Could you let me have five dollars if I will bring it to you in the morning?"

LENDER:—"Certainly. Bring me five dollars in the morning and I will let you have it."

ALCOHOL AS A MEDICINE.

Dr. B. W. Richardson of London, England, among physicians stands as a model of the improvement that has taken place in the medical fraternity in the last quarter of a century. Being invited to give the "Cantor Course of Lectures" upon alcohol, he consented to do so. When he commenced the preparation of the lectures he was a moderate drinker, but when he had finished it he was a total abstainer. He was then prescribing alcoholic remedies in his practice, but now, he tells us, that both in his hospital and private practice he adopts the non-alcoholic treatment. And he is surprised at the beneficent results.

It is a marvelous fact that the alcoholic superstition as to the value of intoxicants, both as beverages and as medicines, has almost universal sway in spite of the destruction that has followed their use everywhere. Wherever native races have learned the use of intoxicating drinks there has been moral, mental, and physical deterioration—in some cases, as among the Hottentots, amounting to destruction. Our Red men have been great sufferers by their use, and because of these drinks multitudes of innocent women and children on our frontiers have been wantonly massacred. Is it a fact that very many good people have been destroyed by the "medicinal" use of alcohol? It is now believed by those conversant with modern research into the facts that very many have been hurried into eternity as a result of alcoholic treatment. It is probable that in the near future this treatment will be placed, with bleeding, blistering, and physicking, among abandoned methods of medical treatment.—*Morning Star*.

POWER TO CLIMB.

Boys of energy and determination need never fear but what they will make a name and a place for themselves in the world. In reading the history of the men who have become famous, one feels that one of the conditions of success is poverty; that it is a mighty energizing force. The following conversation was overheard not long since in an Eastern hotel:

"Ex-Senator Henry G. Davis, of West Virginia, makes frequent trips to the capital. I saw him the other day on the floor of the Senate Chamber. He was in the best of spirits and was the center of an interested group of listeners. After he had gone I was told of a dinner party given in New York in 1882. Davis sat at one end of the table, Simon Cameron at the other, and between them was General Sherman. The latter began a reminiscence of his early life by saying:

"When I was a lieutenant—"

"Come, now, Sherman, interrupted Davis, 'were you ever a lieutenant?'"

"Yes, Davis," he replied, 'I was a lieutenant about the time you were a brakeman on a freight train.'

"Well boys," observed Cameron, 'I don't suppose either of you ever cut cordwood for a living as I did.'—*Set*.

At a country church it was decided by the members to assemble together at a given time and pray for rain, which was badly needed for the growing crops. At the appointed hour the people began to gather, and one little fellow came trudging up with an umbrella almost as big as himself.

"What did you bring that for, youngster?" some one asked him, with a smile.

"So's I wouldn't get wet going home," was the confident reply.—*Hearthstone*.

We are in danger of looking too far for opportunities of doing good and communicating. In reaching for rhododendrons, we trample down the daisies.

BE not afraid of enthusiasm; you need it; you can do nothing effectually without it.—*Guizot*.

THE shadow of human life is traced upon a golden-ground of immortal hope.—*Hilliard*.

Young People's work

THE following is an extract from a letter recently received from North Loup. "The people in all of our sister churches better favored, this year, than we, have shown our people great kindness in sending them so many useful articles, and we are truly thankful to them, for they have not only given bodily comfort, but have enabled many who necessarily would have had to stay from church all winter to go; and some who have been somewhat careless in regard to churchgoing, when they felt that the church and its people were interested in their welfare, have been very glad to take their places in our weekly services. Yes, we are truly thankful in many ways, and we hope that the givers may be blessed as well as the receivers."

At Conference last Fall, when the question was asked, "Who will write a short article for the Mirror during the coming year?" my hand went up with a large number of others.

When in school, in grammar recitation one day we were asked to write a letter upon the board. Mine looked something like this: "Dear friend, I write to tell you that I have nothing to say."

That is about the way I feel to-night. Just then I imagined I could almost hear someone say, "Then quit." Well, I will pretty soon.

Last night, at a reception, the hero of the occasion being called upon to make a speech, said, "I can't talk anything but gospel."

If I say anything it must be gospel, for we have had five weeks of it day and night. Several souls have been born again, backsliders reclaimed, and the church generally quickened. There are still quite a number on the back seat, and a larger number farther back.

Our Y. P. S. C. E. is hibernating, but we hope there will be a resurrection before Edward Bellamy looks backward in 2000.

Pray for us.

WEST EDMESTON.

The Christian Endeavor hour at the Quarterly Meeting at Albion was an hour of interest to old as well as young. It was presided over by M. J. Babcock, President of the Albion Y. P. S. C. E., Walter Rood, of Milton, acting as Secretary *pro tem*.

After reading of the Scriptures by the President, and an essay by Miss Anna Crumb, on "How to Win Associate Members," the Albion Ladies' Quartette sang "Nearer, My Christ, to Thee," a song especially adapted to the Christian Endeavor work.

Then followed exercises by the Juniors, songs, recitations, a Bible story, and a concert recitation of the 23rd Psalm, all of which showed the interest and enthusiasm manifested in the Junior work.

Hallie Burdick, of the Milton Junction Endeavors, read a paper in which he made an earnest appeal to us as Endeavorers to push forward the Christian Endeavor work. This paper was especially good, and hopes are entertained that it will be published in the Young People's Page, so that all may read it.

Talks were given by Elder E. A. Witter and Fred Whitford, and a paper read by Miss Laura Stillman on "How to Advance Christian Citizenship."

The remaining time was devoted to a con-

secration meeting, led by Geo. Sayre, in which many re-consecrated themselves to the work for Christ and the Church.

THE Y. P. S. C. E., of Scott, N. Y., recently gave a musical and literary program at the church, and on motion a report of the same with items of general interest of our society, was requested for the Mirror department of RECORDER. This Society has adopted the plan of bi-monthly literary socials. This being the first program, it was partially prepared sometime since, but was postponed on account of union revival meetings in our midst, and was finally held, taking the place of our regular meeting. At its close it was pronounced an occasion of much profit. This Society has a membership of 23 active and 5 associates. The prayer-meetings have been well attended this winter, 16 being the average, and a deep interest manifested. The Society is now preparing ditty bags for the Mizpah Mission. At a recent business meeting the following officers were re-elected: President, Mrs. A. E. Rogers; Secretary, Mr. A. H. Clark; Treasurer, Mr. L. C. Barber; Chorister, Mr. F. D. Allen.

A. E. ROGERS.

THE Y. P. S. C. E., of Brookfield, N. Y., report ten names added to the roll of active members since Conference. There is also an increase in attendance and interest in the meetings. On the eve of Feb. 16th, the Society held their regular consecration meeting at the home of R. S. Langworthy, which was followed by a social. A short musical and literary program was presented and apples and popcorn disappeared quite mysteriously.

WITH some people the end of endeavor is to refrain from violating laws; with others it is to be good themselves, and harm nobody; with still others, it is to do as much good as possible; with the Christian the purpose of life is to be like Christ; to fill an unnoticed niche in some small sphere, if Christ commands it, or to devote his entire being to work for others, if that is the Master's will.—*Golden Rule*.

SAID on Endeavor day:

"It is not the amount given, it is not the sum you pledge, but it is the principle of giving regularly and systematically, which is important."

"Faith in God is one oar, Christian Endeavor, the other,—one on the divine side, the other on the human side of the boat. Neither alone is effective, but the two working together give a progress direct and speedy to the Master's cause."

THE local Christian Endeavor good-citizenship forces in Philadelphia have become united with the reform political movement by the chairman, Rev. A. B. Philputt, accepting a proffered membership on the "Committee of '95," a body composed of many of the most prominent independent citizens. It is believed that the success of the reform movement was largely due to their efforts.—*Christian Herald*.

CHRISTIAN Endeavor, especially in childhood, and youth, is the best cosmetic and beautifier in the world, of the human being. There is vastly more in Christianity than is generally practiced or even thought of.—*Wis: Endeavorer*.

PIETY plus pluck is a good Christian Endeavor combination.—*Golden Rule*.

PERSONAL EXPERIENCES IN ACCEPTING THE SABBATH.

This from Pastor McLearn.

How I was led to the Sabbath and what followed.

In my early ministerial life I was quite successful in evangelistic work; although I had the pastoral care of some church all the time. In the summer of 1879 I was residing in the city of Mason, Mich., having been laid aside from active service for over five years on account of over-work in my last pastorate. I had, at the above named date, sufficiently recovered to resume my ministerial work, and was about to enter the pastorate again. At that time two Seventh-day Adventist ministers, T. M. Steward and E. P. Daniels, came into the city and began a series of tent meetings. This was "a new thing in Israel." I had never seen but one Seventh-day person before, and had never read anything on the subject of the Sabbath; so my mind was virgin soil so far as this subject was concerned. I attended their meetings. But previous to this, one of their ministers handed me Dr. T. B. Brown's "Appeal to the First-day Baptist." This "Appeal" was first published many years ago by the Society which publishes the EVANGEL AND SABBATH OUTLOOK. [The writer of it embraced the Sabbath while pastor of a church in Pennsylvania.—Ed.] And I sat down to read it with the utmost confidence that I would find several loose links in it. The more I read, the more interested and excited I became. Could it be possible that I, a Baptist minister, could be wrong in a single particular? By the time I got to the last page, having so far discovered no mistake, I was almost desperate; and when I finished I was nearly helpless. I was convinced and duty stared me in the face. But what was I to do? My wife in poor health; my means all spent; an expensive family on my hands, and not a ray of hope in the future, saving the bare promise of my heavenly Father. For several days I was in distress of mind and feared to make my feelings known to my wife. In the meantime she, having read the pamphlet, was also convinced, and likewise feared to make it known to me. But we soon read each others thoughts, and then began the greatest struggle of our lives. A host of endearing friendships would have to be given up; a thousand pleasant memories must be marred, and the tender ties between pastor and people must be broken. Those who have never been called to pass through a like ordeal can never appreciate our feelings. While I was in this state of mind, eighteen persons who were also troubled on the subject of the Sabbath came to me and said: "Bro. McLearn, you are versed in the Scriptures; you understand the original languages, what is the truth concerning the matter? Tell us candidly." I hesitated for a few moments, and then said, "My dear friends, it is true; the seventh day is the Sabbath of Jehovah." They then asked what I proposed to do. I answered, "With the help of God I mean to keep the Sabbath." That settled the question with them. We all kept the next seventh day for the first time in our lives.

Our friends all forsook us; our names were dropped from the church roll, and we were considered fanatical, erratic, etc., etc. And for two whole years we remained there and not an avenue opened to us. Our heavenly Father was testing our faith. During the darkness of these two years a terrible temptation came to us. When I was at my wits end to know which way to turn, the Methodist minister, a man very prominent in the denomination, came to me and said: "Bro. McLearn, I am very sorry that you are so foolish. A man of your ability, to be throwing away your time and talent in this way. Come now, my dear brother, we have a twelve hundred dollar position to put you into at once, and we need you. Give up your scruples and come with us." The struggle was a severe one, but God gave me the victory. My friends all came back to me; I was invited to their homes and pulpits, and treated with as much cordiality as ever. Immediately after this temptation I was called to take charge of the college in Battle Creek, Mich., with its four hundred and fifty bright and interesting young men and women. While there I learned of the Seventh-day Baptists. And from that day until this my heavenly Father has graciously led me all the way, so that I have never lacked for means or position, and the peace of mind arising from a sense of divine approval more than compensates for all else.

And now, to every dear one who may be hesitating between the sense of duty and the fear of a lack of bread, I would simply say that he who cares for the sparrows, who clothes the lilies of the field with their exceeding beauty, will never suffer one of his children to lack any needed good while walking in the path of duty.—*A. McLearn in Evangel and Sabbath Outlook*.

ROCKVILLE, R. I.

Children's Page.

THE WONDERFUL WEAVER.

There's a wonderful weaver
High up in the air,
And he weaves a white mantle
For cold earth to wear;
With the wind for his shuttle,
The cloud for his loom,
How he weaves, how he weaves,
In the light in the gloom!

O, with finest of laces
He decks bush and tree!
On the bare, flinty meadows
A cover lays he;
Then a quaint cap he places
On pillar and post,
And he changes the pump
To a grim, silent ghost.

But this wonderful weaver
Grows weary at last,
And the shuttle lies idle
That once flew so fast;
Then the sun peeps abroad
On the work that is done,
And he smiles: "I'll unravel
It all, just for fun!"

—Selected.

FOR OR AGAINST?

BY EVANGELINE.

For the SABBATH RECORDER.

Sadie Winters had accepted an invitation to spend the winter with a fashionable aunt in a distant city. She was being rapidly carried thence by the swiftly-moving express. She had "sized up" all the passengers in her coach, and looked out of the window until her eyes were tired. Through it all had her mother's last words rung in her ears: "Remember God, dear, and do not neglect to ask his blessing on whatever you do." Now she fell to musing over them. Of course not! How could she forget God when she was a church member and a Christian Endeavorer? "How strange for mamma to talk like that! she never did before. But then, to be sure, I have never been away from our church and society before. I suppose there are temptations in a large city; but I can keep out of them. I am strong in the faith and knowledge," so she went on reasoning with herself, perfectly confident of her own strength.

In due time she arrived at her destination, and found her uncle awaiting her arrival, having come over to the depot in his new carriage.

Weeks went by, during which she was having a most delightful visit. She had met many charming people, also who were superior in grace and intellect. She was beginning to be "taken up" by the fashionables. She had lent her "charming presence" to several "teas," had declined invitations to card parties, for she never liked cards, even before she was a Christian; and one invitation to a grand reception, because it was on Friday night. But now she sits at the writing-desk in her room, with a very much perplexed expression of countenance. Before her lies an invitation written on the finest and handsomest of note paper. "I wish I *could* go," she soliloquizes. "I'm afraid it's not right,—still I don't know."

The next day was Sunday. All went to church. Sadie had hoped that she might hear something in the sermon to help her decide whether she ought to attend this party or not. However, she was destined to disappointment. The minister was paid for his eloquence, and seldom came down to the practicalities of life.

That afternoon she had the opportunity of conversing with a young gentleman,—one of the *leaders* in the Christian Endeavor Society of that church. He incidentally mentioned the coming party, and hoped she was going

to attend. "I don't know," she replied. "I fear it is not right. My church, which is Seventh-day Baptist, doesn't believe in dancing. You know what St. Paul said about eating meat. I should not like to offend any of my brethren in the church."

"I sometime have such scruples too," he said. "My father was a devout Christian, and very strict. He would not have attended a party where there was to be dancing, for the world. I wanted to go to a dance, once, when I was at home. I knew he would disapprove, so I asked mother if she thought it would be wicked to go. She simply said, 'Can you take Christ with you, my son?' That decided it, I could not go. But since then," he continued, "I have come to think differently. A Christian doesn't always think of God, anyway, and I don't know as there is any harm in dancing for a few hours. Why can't we let our light shine in a ball room, as well as in a church?"

"You said this afternoon that our motto meant something. That 'For Christ and the Church' meant that *we* were for Christ and the Church and that *all* that we *do* should be for Christ and the Church. Are these grand parties for Christ, or for the church?" "Certainly not, and all that we do *should* be for him, but it isn't, and I do not see how it can be with the present order of society."

Later Sadie said to her aunt, "Auntie, I I guess I shall have to decline that invitation. I do not think it is right to dance." "Oh pshaw! what a foolish notion! There's no harm in it. We need a little recreation. What are our talents given to us for, if not for use? I do believe you would be content to shut your's up in a room, if you only had a Bible, some tracts and pen, ink and paper. "My dear," she continued in a kinder tone, "You will be the handsomest lady in the ball-room, with your fresh, rosy complexion, and regular features! I think it's a duty you owe to me, after I have taken so much pains to to have you meet all these people. What excuse can I give them, if you do not go?" As Sadie thought it over she thought she ought to go on her aunt's account, if for no other reason. She remembered all the arguments in favor of it. "A Christian doesn't always think of God, anyway." "Why cannot we let our light shine in a ball-room as well as anywhere?" She resolved to go. Just then came her mother's words: "Do not neglect to ask his blessing on whatever you do." Could she ask him to bless this? She knelt and prayed. As she arose she was in as much doubt as she had been when first receiving the invitation. "For Christ and the Church," rang in her ears. She opened her Bible. Her eyes fell upon the words: "He that is not with me is against me, and he that gathereth not with me scattereth abroad." She bowed her head and said: "I thank thee, dear Lord, that thou hast shown me the right. I will go back to my Christian Endeavor Society, and try to help gather precious souls. Surely I have been scattering abroad. I will never let my light shine in a ball-room."

The next morning she had no opportunity of informing her aunt of her decision until she handed her a letter. After reading it, Sadie said: "I must go home to-morrow. They need me."

Her aunt asked in alarm, "Is your mother sick!" "No ma'am, they are all well, but there is work to do."

Her aunt never knew that *they* meant the

Christian Endeavorers, but supposed Sadie's mother had sent for her.

It is needless to say that she never thought of spending a winter with her aunt again, or of "going into society." All her subsequent visits were very brief, for she felt that the little society at home needed her, and said, "Surely we 'cannot serve God and mammon.'"

"KNOWN OF ALL MEN."

"Friend!" I turned in my hurried walk down one of Philadelphia's principal streets, and perceived that the voice that thus addressed me proceeded from a disreputable-looking specimen of humanity, whose bleared eyes and illuminated nose, together with his manner of dress, proclaimed one far down in the social scale. As I turned, he advanced toward me with outstretched hand. Instead of the expected plea for alms, however, there came the words: "You are a Christian Endeavorer, aren't you? I saw your badge, and wanted to speak to you." Then he became silent, and stood for some time pressing my hand without uttering a word, while his eyes filled with tears.

When again the man spoke to me, his voice was broken and choked with feeling. Then he told me his story, standing there in the midst of the hurrying crowds. He had once been a member of a church, a leader in his own society, and had been instrumental in leading at least one soul to the Master. But he had become self-conscious and satisfied with his own strength. The fall had not been long in coming, but it had been a great fall. Here to-day he stood, still a young man, but nevertheless a drunkard, a despised and homeless wanderer on the face of the earth.

"I was terribly down-hearted," he continued, "and, when I saw your badge, I felt as if I must speak to some one that would say a kind word to me."

We talked for some time of the one friend that is always strong and comforting; and, as I left him, his closing words were, "O learn from me to be willing just to keep at the foot of the cross."

When our badges give us such blessed opportunities of following the example of him who came "not to be ministered unto, but to minister," shall we not wear them at all times and in all places? This incident is not alone even in my own experience. Many times I have been permitted to minister on account of the badge that I always wear. Wear the badge.—*Golden Rule.*

OBITUARY.

Rev. W. M. Jones, D. D., since 1871 pastor of the Seventh-day Baptist congregation, meeting in London, died at his residence in Highbury, February 22, 1895. The church of which Dr. Jones was pastor has existed since the 16th century.

William Mead Jones, the son of a physician, was born at Fort Ann, Washington Co., New York, on May 2, 1818. In his early years he worked as a farmer, but finding himself called to preach, in 1838 entered Madison University, a Baptist institution, Hamilton, N. Y. However, ill health sent him away early in the course. He was ordained pastor in the Mill Creek Church, Huntingdon Co., Pa., Jan. 5, 1841. He worked as a pastor and evangelist in Central Pennsylvania until 1844. During this time he traveled 12,000 miles (mostly on horseback) in meeting his appointments, preaching three to nine times a week. He organized several churches in that State.

He entered enthusiastically into the cause of the emancipation of the slaves. At this time he encountered the most violent opposition from many of his Baptist brethren on account of his views, some even refusing to have him in their houses.

In January, 1845, he was sent by the Amer-

ican Baptist Free Mission Society as a Missionary to the free negroes of the Island of Hayti, where he labored for six and a half years; and organized a church at Port au Prince. During a temporary return to the States he became a convert to the observance of the seventh day as the Sabbath. After a few months he severed his connection with this Mission and returned to the States.

He then entered the Seventh-day Baptist denomination and became pastor of one of their churches at Shiloh, N. J., which charge he held for two and a half years.

He was then sent by the Seventh-day Baptist Missionary Society to Palestine, residing for two years at Jaffa, and for five years in Jerusalem. In May, 1859, he baptized in the Pool of Siloam, Youhannah El Karey, a Syrian, of the Greek Church, a native of Nablous and subsequently a student of Regent's Park College, London, and now a missionary at Nablous. Owing to ill health, he returned to America in 1860, passing through London.

In the States he lectured on Bible lands, and was successively pastor of the Seventh-day Baptist churches at Walworth, Wis.; Scott, N. Y.; and Rosenhayn, N. J.

In 1872, on the death of the Rev. W. H. Black, F. S. A., he was called to the Seventh-day Baptist Church at Mill Yard, Leman Street, London. Here, buried in a slum, he labored to make known his view of the Sabbath, printed many tracts, and in 1875 started a quarterly journal called the *Sabbath Memorial*. This was devoted to the theological, archæological, and philological aspects of the question.

Authorities of high standing such as H. I. H. the late Prince Louis-Lucien Bonaparte, and Mr. (now Dr.) Wallis-Budge, and others contributed from time to time.

In 1885 the chapel at Mill Yard, where there had been a place of worship since 1694 (although the church was probably founded a century earlier), was demolished by a railway company. Then followed a lengthy litigation in the Court of Chancery, in which Dr. Jones faithfully maintained the rights of the Church to manage its own affairs.

About this time (1886) the honorary degree of Doctor of Divinity was conferred upon him by the University of Alfred, N. Y., a Seventh-day Baptist Institution.

For over ten years Dr. Jones had been engaged at the British Museum upon a work which he published under the title of "A Chart of the Week." This consisted of a table comprising the names of the days of the week in 160 languages. In every one of these languages the days of the week appear in the same order, and in 108 of them Saturday was called "Seventh Day," "Sabbath," or "Rest Day."

Dr. Jones was himself responsible for all the Asiatic and African languages, his lengthy residence in the East having made him a master of Hebrew and Arabic, besides being well acquainted with Syriac, Greek, Latin, French and Dutch.

He was assisted in this work by H. I. H. the late Prince Louis-Lucien Bonaparte, who prepared for him the days of the week in all the European languages.

In 1841 he married Miss Elizabeth Postlewait, of Huntingdon, Pa., who died in 1860. In 1862 he was married to Theodora, the eldest daughter of the Rev. W. H. Black, F. S. A., who survives him.—W. BLACK JONES, in *Present Truth*, London.

Home News.

Rhode Island.

HOPKINTON—Our revival services, which have been running here for three weeks, closed last night with a large attendance and good interest.

The church and society are small, and there being much sickness, these things, with the fact that the weather and roads were bad, prevented us from having the large crowd we would otherwise have had, yet the attendance was good at all the meetings. Members came from Ashaway, Hope Valley, Canonchet, and Clark's Falls, and helped in the good work, giving much aid, especially in the singing.

The church was greatly revived and benefited. Seventeen expressed themselves as having found hope in the Saviour. Ten have made their offering for baptism. Nine of these, with four others, who were baptized in connection with the work at Canonchet, made their offering for church membership, making thirteen additions to the church. Three others expressed to me their expectation to join soon.

I have enjoyed my visit and labor in this place with the church and their excellent and much-beloved pastor, Brother Randolph, and family, very much. It is surely a pleasant thing for God's people to dwell and labor together in unity. Brother Randolph is held in high esteem by all the people, both in the church and outside. He is doing a good work for the Master.

I am to begin my last series of meetings for this spring, with the First Westerly Church to-night. I ask all the people to pray that the work there may be blessed to the strengthening and building up of that little church.

I have been in meeting every night but five since the twentieth of September. Have preached nearly three hundred times. Have not seen a sick hour. Have been able and ready to eat my regular meals every time, and always ready for duty.

Surely, the Lord has been gracious in his dealings with me. I am so glad I have learned to trust him. It is truly precious to be engaged in so grand a work, and to be so blest in winning lost ones to Christ.

J. L. HUFFMAN.

MARCH 11, 1895.

West Virginia.

SALEM.—Salem College Library has just received a valuable addition of 450 volumes. This will be glad news to the old students, who are to return next term. Among these new books, is a complete set of Appleton's American Cyclopaedia 16 volumes; and many valuable works of history. This gives us a library of over 1,500 volumes. The reading-room table is well supplied with something over 20 different papers and magazines; such as *Review of Reviews*, and *Forum*, and dailies from New York, Washington, Pittsburg and Cincinnati. All of these are furnished free of cost to the students.

We are also in receipt of a fine collection of minerals and ores from Nevada and Colorado, and a fine supply of other geological specimens will soon arrive from Washington, D. C.

Some of these have proven very helpful in such studies as Physical Geography, as well as in other branches.

We never realized the advantages of apparatus in class room work, as we have since receiving this fine supply. We have about two

hundred dollars worth of apparatus, the greater portion of which has been secured since last commencement.

The hall has also been nicely carpeted with matting during the year, which gives a very enjoyable quiet in the recitation rooms.

We have always been congratulated upon the healthful, airy location of our College. Standing, as it does, upon a pleasant hillside elevation, at the very head springs of the water-shed, it escapes the miasma of lowlands, and here the much dreaded malarial influences are unknown.

Mr. Kemper is doing nicely as leader of the chapel music and chorus classes. The chorus class drill twice each week is free to all students.

We expect one hundred and fifty students in the next term.—*Prex.*, in *Clarksburg News*.

EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Editorial Rooms of the Publishing House, in Plainfield, N. J., on Sunday, March 10, 1895; at 2.15 P. M.; Charles Potter, President, in the chair.

Members present: C. Potter, D. E. Titsworth, I. D. Titsworth, J. F. Hubbard, F. E. Peterson, W. M. Stillman, L. E. Livermore, A. H. Lewis, J. G. Burdick, Stephen Babcock, C. C. Chipman, C. F. Randolph, J. D. Spicer, J. M. Titsworth, E. R. Pope, J. A. Hubbard, H. M. Maxson, A. L. Titsworth.

Visitors: L. A. Platts, J. P. Mosher, T. B. Titsworth.

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

Minutes of last meeting were read. Correspondence was received from L. D. Seager and T. L. Gardiner in relation to the West Virginia field. In connection therewith extracts were read from other correspondence on the same question.

On motion, it was voted that a committee consisting of D. E. Titsworth, A. L. Titsworth, H. M. Maxson and C. F. Randolph be instructed to confer with the Missionary Board in relation to the joint occupancy of the West Virginia field in the interests of denominational work.

The following report was presented:

Your committee on binders for *Outlook* and *RECORDER* begs leave to report that he has corresponded with several manufacturers and publishers, but finding it impossible to gain satisfactory information in that way, he visited New York and spent a day in examining specimens, etc. His conclusions are these: 1. The cheaper flexible binders do not seem to fill the bill for our purposes. 2. Of the others, those made by Shipman, of Warren St., seem to be the best and most reasonable in price. I procured and present for your examination a specimen of the *Outlook* size. These retail at 40 cents and 70 cents respectively. They can be procured in lots of fifty at 35 cents and 55 cents. Your committee recommends that steps be taken to offer these to our subscribers, either at a stated price, or as premiums, or both. If one or more copies of the paper be placed in the binder it can be sent by mail at the rate of two ounces for one cent.

Respectfully submitted,

A. H. LEWIS, Com.

On motion, report was adopted and committee continued.

The committee on publishing recent articles of Stephen Burdick in tract form reported progress.

On motion, the matter of sending the *RECORDER* to new subscribers through the Woman's Board or other means was referred to a committee consisting of C. C. Chipman, J. D. Spicer and L. E. Livermore.

Correspondence was received from J. L. Hull, of the DeWitt Church, Arkansas.

The following resolution was, on motion, adopted:

WHEREAS, The Publishing House Association, of Alfred, N. Y., voluntarily furnished a building rent free for the publishing interests of the American Sabbath Tract Society from 1872 to 1895; therefore,

Resolved, That we hereby tender to that Association, in behalf of the American Sabbath Tract Society, our sincere thanks, coupled with the assurance that we highly appreciate the liberality and good-will thus expressed.

Resolved, That this action be communicated officially to the Publishing House Association, and that the *Alfred Sun* be courteously requested to republish this minute from the columns of the SABBATH RECORDER.

Voted that an article by Rev. A. P. Ashurst be printed in the *Evangel and Sabbath Outlook*.

On motion, A. H. Lewis was appointed a committee to confer with Bro. Hill in relation to the expense of an exhibit of the Society at the exposition to be held in Atlanta, Ga., in the fall.

On motion, A. H. Lewis and N. E. Peterson were appointed a committee to collect for preservation the *Outlooks* on hand at the Publishing House.

On motion, the Editor of the RECORDER was requested to present the sympathies of the Board to Mrs. Wm. M. Jones and family, and also the thanks of the Board for the book received entitled, "Sunday and Sabbath Correspondence in the Kent County (England) *Examiner*, Collected and Commented upon by Wm. M. Jones."

Treasurer reported bills due \$198 05. Bills were ordered paid.

Voted to adjourn to meet in the Seventh-day Baptist church at time of next regular meeting.

Minutes read and approved.

Adjourned.

ARTHUR L. TITRORTH, *Rec. Sec.*

A LIFE OF TRUST.

The *Missionary Review* for February gives considerable space to the annual report of the venerable George Muller, with whom the Christian world at large is acquainted through his humane work at Bristol, England. There for fifty-five years an orphanage, constantly increasing in proportions, has been sustained by trust in the providence of God. Prayer is and has been the sole reliance of this man of faith. Dr. Pierson says: "I have stood in awe in the sacred room where three prayer-meetings are held every week; and besides these, Mr. Muller and James Wright pray day by day together, and Mrs. Muller and her husband at least twice daily together, and often as many as six times; and this does not include Mr. Muller's individual prayers often repeated daily."

It is a rule with Mr. Muller never to make his wants known to any person. He tells them to God only. At the time when he began his work, there was charitable provision made for 3,600 orphans in England, and the prisons contained over 6,000 orphans under eight years of age. Now there is provision made in England for 100,000 orphans. Since 1834 nearly \$4,500,000 have been given Mr. Muller for the orphanage work without any one having been personally applied to. The number of persons taught in the schools is 120,092. The orphanage now consists of five large houses erected and fitted up at a cost of \$570,000 which accommodate 2,050 children and 112 helpers at a time.

This work is only a portion of the labor done by Mr. Muller, for he is greatly interested in missionary work at home and abroad. During the time mentioned above he has received for other objects than that specified \$1,850,000. As his means came in, he has enlarged his work instead of hoarding it, so that he has continually to look to God for support and guidance.—*G. C. T. in Herald and Review.*

Sabbath School.

INTERNATIONAL LESSONS, 1895.

FIRST QUARTER.

| | | |
|-----------|------------------------------------|------------------|
| Jan. 5. | John the Baptist..... | Mark 6: 17-29. |
| Jan. 12. | Feeding the Five Thousand..... | Mark 6: 30-34. |
| Jan. 19. | Christ the Bread of Life..... | John 6: 25-35. |
| Jan. 26. | The Great Confession..... | Matt. 16: 13-23. |
| Feb. 2. | The Transfiguration..... | Luke 9: 28-36. |
| Feb. 9. | Christ and the Children..... | Matt. 18: 1-14. |
| Feb. 16. | The Good Samaritan..... | Luke 10: 25-37. |
| Feb. 23. | Christ and the Man Born Blind..... | John 9: 1-11. |
| March 2. | The Raising of Lazarus..... | John 11: 30-45. |
| March 9. | The Rich Young Ruler..... | Mark 10: 17-27. |
| March 16. | Zaccheus the Publican..... | Luke 19: 1-10. |
| March 23. | Purity of Life..... | Rom. 13: 8-14. |
| March 30. | REVIEW..... | |

LESSON XIII.—REVIEW.

For Sabbath-day, March 30, 1895.

GENERAL STATEMENT.—The events of this quarter's lessons are, with the exception of the first lesson, and possibly the second, in the last year of our Lord's ministry. The opposition to him is all the while growing more intense. The daily readings for this week are concerning some of the important events and teachings intervening between the lessons. It would be a very good plan to read all that the evangelists tell us concerning this period of our Lord's ministry. If you have time but for one gospel read Luke 9: 7 to 19; 26.

SUGGESTIONS.—The Golden Texts are very short. It ought not to be a hardship for every member of the Sabbath-school to learn them all. It will be especially interesting this month to review by persons. Jesus—going steadfastly on in his appointed mission, unmoved by ingratitude or opposition, loving with a boundless love; the twelve apostles; the chosen three, Peter, the leader, and James and John; the strange fore-runner, John the Baptist; his disciples; the weak and the wicked Herod; the wanton Salome; the vindictive and unscrupulous Herodias; the man born blind, who was wise enough to know that his benefactor must be at least a good and great man, and was also bold enough to confess Jesus in the presence of the Sanhedrim; the little children whom Jesus blessed; Lazarus and Mary and Martha, the dear friends of Jesus; the rich young ruler, hoping to save himself in his own strength, hindered also by his wealth; the rich publican, Zaccheus, who let nothing hinder him in coming to Jesus. We must not forget the thronging multitudes at one time waiting to hear his teaching until their provisions were gone, and always crowding about Jesus when his whereabouts were known. Then there were the scribes and Pharisees, who found fault with Jesus and his teachings, and laid plans for his destruction. There was the lawyer also, who asked about his neighbor. The Good Samaritan, although in a story, seems very real to us. There were others mentioned incidentally from whom we may perchance learn a lesson. Moses and Elijah on the Mount of Transfiguration were real persons.

It will be interesting also to group the study about the places, Machaerus in the south, Mt. Hermon in the north, Galilee, Perea, Judea, the shore of the lake, Capernaum, Jerusalem, Bethany, and Jericho, etc.

KEEP THE COMMANDMENTS.

BY CHARLES E. BUELL.
(Plainfield, N. J.)

"I have kept my Father's commandments, and abide in his love."—*Jesus.*

THE GREATEST COMMANDMENT OF ALL.

In the first chapter of Genesis an account of the creation of all that pertains to our universe is briefly narrated.

The Almighty Creator entered the realm of space now occupied by this earth, the planets, and multitude of stars, and by the word of his mouth called into being and arrangement the heavens, the earth, and the sea, and all that is in them.

He spoke and the sun burst forth in brilliant light that seems exhaustless, the moon found its place and motion. "He numbered all the stars, and called them by their names." He peopled the planets with their orders of beings; "Thou madest the heaven, the heaven of heavens, with all their hosts." Neh. 9: 6. He then turned to the chaos that reigned where our planet now moves, and, as he laid the corner stone of fixed laws and regulated motions, tides, and day and night, "the morning stars sang together, and all the sons of God shouted for joy." When by his word, the

earth became clothed with verdure, and met the first of the sun's flashing rays, the already created hosts in other worlds shouted for joy.

Who can realize the operations of the creation as the earth performed its revolution? What variety of creatures and of finny tribes were called into being in those brief hours. Then, acting in the Plural of Majesty, the order of creation was changed, and from commanding the existence of worlds and creatures, he made from the elements of earth that most complex of created creatures,—man, and breathed into his nostrils the breath of life; and man became a living individuality.

Then as the Almighty Creator beheld the ponderous planets perform their rotations, and saw that the silent but giant forces of the universe were all acting in unison, the sea moving within its bounds, the rivers that would flow forever, and the myriad of forms of life, both animal and vegetable, that were self-acting, and with a power to reproduce, and man, made in his image, and endowed with kingly attributes, to subdue and supervise all, then "God saw everything that he had made, and behold it was very good. And the evening and the morning were the sixth day."

Here was an occasion for retrospect, and the Almighty Creator devoted the hours of the seventh day to the contemplation of the finished work. "And God blessed the seventh day, and sanctified it; because thereon he had rested from all his work which God had created in making it." Gen. 2: 2.

In the book of Exodus 31, Moses is mentioned as having been specially instructed to urge the children of Israel to observe the Sabbath according to the commandment, and the Lord makes such an observance of it a pledge between them and himself. "Between me and the children of Israel it shall be a sign forever; that in six days the Lord made the heavens and the earth, and on the seventh day he rested and was refreshed." Verse 17.

Arnheim gives "that" and not "for," meaning that the Sabbath is the token that we believe that God created all in specific time.

The portion of the last quotation, "He rested and was refreshed," is rendered by Phillipson, "happy in his own contemplation."

These are Hebrew scholars of note and familiar with the use of the language. The ancient language in which the original, or the early copies appear, is not easily expressed even in modern Hebrew. The original text was in a language that is said to have comprised but a few thousand words, so that a single word would have a variety of significations in a language like ours, that has to exceed two hundred and fifty thousand dictionary words, and in which even then the word "rest" finds something like twenty-four definitions.

The changes that take place in a language in the course of centuries is illustrated by the change that has crept in during a thousand years, in the English, a change so marked that one cannot read the "Lord's prayer" of the 10th century:

"Thee ure Fadar the ert on heofnum si thin namagehal-god. Com thin ric. Si thin willa on earthan swa, on heofnum."

About two hundred years after this, in the reign of Henry II., it was rendered as follows:

"Ure Fader in heaven, rich
Thy name be hailed eber lich,
Thou bring us ty michell bliss:
Als hit in heavenly doe
That in yearth beene it also."

It seems evident to any that the Creator did

not require rest from fatigue. "Behold he slumbereth not, and he sleepeth not . . . the keeper of Israel." Psa. 121: 4.

From all that can be gleaned it would appear that the true sense of the ancient language is, that God paused in the happy contemplation of the vast work of creation; having attained his aim, and for the first time seeing the universe in complete operativeness he sanctified the occasion; bestowing his blessing upon the day, utilizing its recurrence as a measure of time, causing man to cease from productive industry for the well-being of man, and for the doing of an act of honor to him, and honoring the believing man who would do this by associating men with himself in perpetuating its commemoration. He made the keeping of the seventh day a sign of belief in the act of creation, on the part of those keeping the day, and on the observance of this he based a perpetual covenant.

The thousand-years-for-a-day theory will not go well with the person who believes intelligently in the Seventh-day Sabbath. The keeping of the seventh day as a Sabbath would be useless except to commemorate the creation of the world in specific time.

The production of oceans of water by the union of gases would be completed in an instant of time. Every student of chemistry knows with what violence combinations of this sort unite. One writer has said of these: "An instant of time is enough for blending where the affinity is true; an eternity is not enough if the affinity does not exist."

The fourth commandment as given in Exodus 20, and repeated in Deut. 5, and elsewhere as rendered by Leeser, reads:

"Remember the Sabbath-day to keep it holy. Six days thou mayest labor, and do all thy work. But the seventh day is the Sabbath in honor of the Lord thy God; on it thou shalt not do any work, neither thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; For in six days the Lord made the heavens, the earth, and the sea, and all that is in them, and rested on the seventh-day; therefore the Lord blessed the seventh-day and hallowed it."

The summing up of all that could enter in as a motive for the commemoration of the seventh-day is in the words of this fourth commandment.

In Exodus 31: 13, the observance of the seventh-day is made the most important of the ten commandments. It reads: "And the Lord said unto Moses, as follows; and thou shalt speak unto the children of Israel, saying; Above all my Sabbaths shall ye keep; for a sign it is between me and you through your generations; that ye may know that I am the Lord who doth sanctify you."

And again: "And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant."

And again; "Between me and the children of Israel it shall be a sign forever: that in six days the Lord made the heavens and the earth, and on the seventh-day he rested and was refreshed."

"By words men covenant and confederate"; but this perpetual covenant contemplates that man shall honor the Creator by an act; he, in turn, will, by an act, preserve men.

(To be continued.)

LETTER FROM D. H. DAVIS.

SHANGHAI, China Jan. 16, 1895.

To the Editor of the SABBATH RECORDER:

I send you a few items which may be of some interest to the readers of the SABBATH RECORDER.

Christmas eve I gave a stereopticon entertainment to our church members and the boys and girls in the schools. No notice of this was given out, to avoid having more than our room would accommodate. The views exhibited comprised Scriptural texts, songs and Bible scenes, also many views of China and America. All seemed to enjoy the evening very much, and we trust that through the eye the heart was somewhat enlightened both in respect to Christian lands and Christianity.

Christmas morning we gathered in our chapel for religious services, and at noon Dr. Swinney gave a Chinese dinner at the hospital to the Christian women of the church, while Miss Burdick gave a dinner to the mothers of the girls in the boarding school. In this way the day was made an occasion of pleasure to many of our Chinese friends.

The first meeting of the Shanghai Missionary Association for the year 1895 was held at the home of the Seventh-day Baptist missionaries. The fact that the evening was cold and that we live some distance from the settlement where most of the missionaries reside, there was not as many present as we anticipated, but notwithstanding these hindrances there were between forty and fifty in attendance. A paper on the subject of "Chinese Hymns" was enjoyed and elicited quite a good deal of discussion. It was observed that many of the heathen Chinese will take part in singing when they will not in any other service. It is a good way to sing the gospel into the mind and heart of the heathen. The week of prayer has just been observed under the auspices of the Shanghai Branch of the World's Evangelical Alliance. The meetings were held in the Union Church, and short addresses on the subject assigned for each evening were given by different missionaries. Although during the latter part of the week the weather was unfavorable, the attendance was quite good, and the meeting of usual interest.

The war question is still shrouded in the mists of doubt and perplexity. It is gratifying to be frequently assured that these troubles have not taken the ear of the people from listening to the gospel, but on the other hand they seem more ready to hear than ever before.

In some localities disturbed by the rumors of war, the people have said they were safe as long as the missionaries remained with them. And as a general thing missionaries have remained at their posts. The event of war has brought to light many things to shake the faith of the people in their leaders, and China seems to begin to feel the need of men of moral worth and character.

It has been conclusively shown that the Confucian Classics have but little moral power over the hearts of either the officials or the *literati*. The remedy for China's moral, social and political purification is not in her man-constructed systems of education and religion. God grant that the present difficulties may usher in her speedy purification and redemption.

TO CORRECT A MISTAKE.

Yes, many of our friends at a distance are mistaken. Boulder, Colo., though at the very foot of the mountains is, nevertheless on comparatively level ground. The eastern part of

the city is too level to be the most desirable. The Rocky Mountains, unlike the Alleghanies rise abruptly out of the plains. As soon as you leave the city going east you are on level farming lands irrigated by the mountain streams. On these lands general farming is carried on the same as in all prairie countries. The price of land decreases as you get away from the city. A very reliable real estate man tells me he has one farm of 160 acres in his hands for sale for \$25 per acre. This lies out about four miles. It has on it a small house, out buildings as usual, and some fruit. He tells of another farm of 160 acres some farther out for \$20 per acre. A perpetual water right goes with these farms at these prices. About a mile out a piece of land of 10 acres was bargained for, in my presence, two weeks ago for \$1,000. Another 10 acres I have heard of about the same distance out, can be bought for \$900. These prices include also the perpetual water rights. Now let this dispel the mistaken idea that Boulder City lies in among the mountains. Also let it be fully understood that the lands about Boulder to the east are well adapted to general farming, and are reasonable in price. The mountains rise rapidly to the west of us and make the country all the more valuable because of the mountain population which must be supplied from these farms. And because of this mountain market, and the distance across the plains to get here, the smaller commodities, as butter, eggs and poultry, are about twice the price on an average during the year as are the same things in the prairie towns of Kansas and Nebraska.

S. R. WHEELER.

BOULDER, Colo., March 11, 1895.

Special Notices.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is the Treasurer. Please address her at Plainfield, N. J.

It is now six months since last Conference, and there are yet thirty-seven churches which have not paid their apportionment for Conference expenses. The treasurer is waiting for money.

WILLIAM C. WHITFORD.

ALFRED, N. Y., Feb. 20, 1895.

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 2.30 P. M., Sabbath-school at 3.30 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in September and in each month following for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

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.

THE Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference year. Will the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodge Centre, Minn., in regard to time when they would like such an Institute. Two or more schools near each other might unite in such a profitable convention.

THE CONTRAST.

I just called to see a young friend who had returned to her native city after an absence of eight years. I last saw her a lovely bride of eighteen, and I did not expect to see her greatly changed, as I had listened to glowing accounts from those who had visited her of "a lovely home" and "devoted husband."

But when I was brought face to face with her, it required great self-control to disguise the shock I experienced as I saw the sad change in the young wife. Only twenty-six, yet she looked more careworn than most women at forty, and older, too.

As I talked, the froth of my thoughts, the undercurrent, queried the "why" of this transformation. I soon arrived at the conclusion that the "devoted" husband was a base deceiver, and in imagination was writing the epitaph of the long-suffering wife—"died of a broken heart"—when we were interrupted by the entrance of two children, who had been out with grandma for an airing. A most distressing look at once overspread the face of the mother, as she exclaimed in a tone plaintive enough for the most alarming state of things:

"O mother, why do you let them remain out so long? They are sure to have the croup."

The little boy of six and girl of four were the picture of health, but in ready sympathy I said:

"Are they subject to the croup?"

"Oh, no," she replied, "they never had it, but so many children die of it, you know."

I called the children to me for a little visit, but they hardly reached my side before the voice of the mother, now rasping instead of plaintive, called out:

"Leave the room this instant. She doesn't want to be bothered with you."

Dear little things, they looked as sorry to go as I was to have them, but they were evidently ruled with a rod of iron, and they meekly left the room, and in plain sight, in the room adjoining, commenced quietly to play "house."

"What beautiful children!" I exclaimed, thinking, "she has much to live for, if he is breaking her heart." At my words the careworn face was made doubly so by the martyr-like look it assumed as she said:

"Oh, yes, they are well enough, but I tell you I was a fool to give up my life of ease to tie myself down to children. They are such a constant source of anxiety. I haven't taken a minute's peace since the first one was born."

"Why," I ventured, "you keep a nurse, and they look like healthy children."

"Yes; they are not sick much, yet I never hear of a case of diphtheria or scarlet fever in town, but that I am nearly beside myself."

Just then a noise in the next room, which I scarcely noticed, caused her to spring to her feet, exclaiming, "Oh, those children will drive me crazy!" Going to them, she slapped right and left, at the time saying, "What are you doing?"

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"Nossin', mamma; des playin' house, and it tumbledid over," said the sweet girl, followed by: "Johnnie, you go stand in the corner!"

The mother heeded not, "I didn't do it truly, mamma," and Johnnie was pushed in the corner for something he hadn't done, I know, for listening to her woes I had watched the building of the house and the fall thereof; and I thought somebody needed a shaking, but not the children.

A silence, painful to my ears, followed, and the model (?) mother returned, saying:

"I let nothing interfere with the management of my children. Their grandma thinks I am too strict; and she tries to make amends by giving them all the playthings I had when a child, but I'll train them when I get back home."

As I rose to go, she said:

"I haven't asked half the questions I wanted to, but that is always the way; those children never give me a minute's peace."

I invited her to spend the day with me, but she said:

"I don't dare to leave the children, their grandmother humors them so."

"Why bring them," I hastened to say.

Bent on being a martyr mother, she made answer:

"Oh, no; I can't think of it; they would be sure to get into mischief and spoil our visit."

I did not urge the matter. I had seen enough to convince me that the visit would be spoiled, but not by the children, for whom my very heart ached.

As I left I mused:

"Oh, the pity of it! There is a woman so blind that she is robbing herself and all about her of happiness by needless fretting and nagging. No wonder she is aged, but she alone is responsible, not Father Time or her husband; how I pity him!"

Wishing to efface if possible the sad picture, I called on my way home on another young wife and mother, knowing just how I should find her.

She answered my ring herself, and in her cherry way said:

"Come right into the nursery and work-room combined."

Gladly I entered, and noted that the sewing-table was covered with work, while in the "nursery corner" of the room two happy children were building a "tower." The mother said laughingly:

"I must look rather litterly to one who hasn't any children, but I can work better to the music of their playing."

To make amends to my motherless self for my former visit, I seated myself on the floor, and divided my time alternately between the girlish, happy-faced mother and her comforts.

Thinking of that other mother, I queried:

"Isn't it hard to be tied down to these children? Don't you sometimes long for the freedom of your girlhood?"

Ah, how eloquent was her answer! Snatching up her baby, she hugged it to her bosom, saying:

"Give up my sweet children and kind husband? Not for the wealth of the world!"

"But," continued I, "they are a constant worry to you, aren't they? They are so liable to go astray, or die."

"Why, no, not to the extent of needless anxiety. I do the best I can for them to-day, and leave to-morrow with the dear Father, who 'lent' them to me. He knows what is best for them and me; so I just take comfort with them every day, regardless of the possible future."

The contrast in those two mothers was so striking that I wish I might make a pen picture of it so vivid that many a young wife and mother might profit thereby.—Mrs. H. H. Thomas, in *Christian at Work*.

MARRIAGES.

FENNER—LOCKE.—At the home of the bride's parents, Alfred Station, N. Y., March 2, 1895, by Eld. A. P. Ashurst, Henry G. Fenner and Nina May Locke, both of Alfred Station, N. Y.

GORDON—PALMER.—At the parsonage, in Rockville, R. I., March 12, 1895, by Rev. A. McLearn, Mr. Edward A. Gordon and Miss Phebe A. Palmer, both of Exeter, R. I.

DYE—ROGERS.—In Farina, Ill., Feb. 27, 1895, by Rev. S. B. Bascom, at H. A. Childs', Giles L. Dye and Martha J. Rogers, both of Farina.

DEATHS.

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.

TERIBURY.—In Alfred, N. Y., Feb. 20, 1895, Allie, the youngest child of Mr. and Mrs. F. F. Teribury, aged 1 year, 2 months and 18 days.

Thus God has taken the little darling, sweet and innocent, to himself. B. C. D.

LEWIS.—Wilson Burdette, infant son of Mr. and Mrs. A. Linn Lewis, of inflammation of the lungs, after three days' illness, 9 months and 1 day old, at Dodge's Creek, N. Y., March 4, 1895.

Funeral services were held in the edifice of the Second Genesee church, March 6th, conducted by the writer. Text, Matt. 19: 14. A beautiful child has been taken, one that was beautiful in life and beautiful in death, the only child of its grief-stricken parents. S. S. H.

STILLMAN.—In Almond, N. Y., March 6, 1895, of heart failure, Daniel P. Stillman, aged 83 years.

Mr. Stillman was born in Almond, and always made that town his home. In June, 1836, he was married to Miss Fannie M. Potter, of Hartsville, who still survives him. He has been a most exemplary and beloved citizen of the community in which he lived. A very large circle of relatives and friends mourn his decease. He leaves three children, sons. His funeral, conducted by the writer, occurred from his late residence, March 8th, and his body was interred in Alfred Rural Cemetery. B. C. D.

CRANDALL.—At Fontana, Wis., Feb. 24, 1895, Mrs. Mamie Ripley Crandall, wife of W. D. Crandall.

She was sick but a few hours when neuralgia set in and went to her heart, and death claimed her. She was married in May, 1890. At the time of her death she was 27 years and 3 months old. She leaves a husband and two children, a father and mother, she being an only child. The bereaved family have the sympathy of the entire neighborhood. Funeral conducted by Rev. M. N. Clarke, Monday afternoon, Feb. 26th. S. H. B.

EPLEY.—At the home of her uncle and aunt, Mr. and Mrs. F. M. VanHorn, in Welton, Iowa, March 4, 1895, Wauita May Epley, infant daughter of John and Nevada Epley, aged 1 year, 1 month and 8 days.

Brief funeral services were held at the home of F. M. VanHorn, by the writer, and the body was buried at Marion beside the grave of her mother. "Suffer little children, and forbid them not to come unto me." E. H. B.

A Card of Thanks.

The neighbors and friends of Mr. and Mrs. Teribury, of Alfred, N. Y., also Pastor Davis and wife, will please accept our sincerest thanks for their kindness through the sickness and death of our little child.

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A suggestion in printing and floriculture combined is to be found in that always welcome catalogue known as "Vick's Floral Guide." This publication for 1895 is out, and is printed in 17 differently tinted inks, with beautiful color plates. It tells much about flowers, gives points to those who love the garden, and presents a full list, with description and prices, of everything one could wish for vegetable, fruit or flower garden. Many pages of novelties, incased in a chaste cover of silver and gold, are given. Unusual and astonishing offers, such as \$300 for a name for a new double Sweet Pea, etc., are made. Those who are interested in seeds or plants should send for a copy of Vick's Floral Guide to James Vick's Sons, Rochester, N. Y., and learn the many bargains which this firm is offering. The cost of the Guide is only 10 cent, which may be deducted from the first order.—*American Stationer*, Jan. 31, 1895.

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When the India-rubber hot water bag is as inexpensive as it is at present, it becomes almost a duty to possess one. The water to fill it is always attainable, and the comfort of the possession will amply repay the expense. Frequently its use will relieve pain in a far simpler and more effectual manner than any medicine. A bag placed on the side of the neuralgic face will cause the blood to flow to that part, and bring nourishment to the starving nerve. A fit of indigestion may be overcome in a similar manner. The weak heart may be assisted by a very scantily filled bag placed under the left arm against the side. In the summer hotel on a rainy day it will make one quite fearless of the half-aired sheet and chilly bed, and thereby ward off that attack of the "blues" which cold, unseasonable summer weather often produces. Then again, carefully concealed in its dark-colored bag, what a comfortable companion for a long, cold, country drive! Always soothing, never contradictory, it is actually a live-saving machine.

Many are the blessings of the hot water bottle, it must not be forgotten that it is also a source of danger. Always see that the stopper is absolutely tight, and never use it without a thick cover. Many a painful burn has it given, especially to an unconscious patient or to an old person. In old age, the circulation being weaker, the vitality becomes low. A thick cover will keep the water longer warm as well as insure against burns. Filling the bag quite full will also cause the heat to be retained for a longer time, but it will not be as comfortable as when half full. When not in use the bag should be emptied.—Good Housekeeping.

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PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY AT PLAINFIELD, NEW JERSEY.

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No paper discontinued until arrearages are paid, except at the option of the publisher.

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