

THE SABBATH RECORDER.

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CONTENTS.

| | |
|---|---------------|
| EDITORIALS. | |
| Paragraphs..... | 690, 691 |
| NEWS AND COMMENTS. | |
| Paragraphs..... | 691 |
| CONTRIBUTED EDITORIALS. | |
| Paragraphs..... | 691, 692 |
| Trust and Obedience..... | 692, 693, 697 |
| MISSIONS. | |
| Paragraph..... | 694 |
| From S. I. Lee..... | 694 |
| From Horace Stillman..... | 694 |
| Missionary Board Meetings..... | 694-696 |
| Treasurer's Report..... | 696 |
| WOMAN'S WORK. | |
| Alfred Evangelical Society..... | 696 |
| A Paper, with Selections..... | 696, 697 |
| The Mizpah..... | 697 |
| YOUNG PEOPLE'S WORK. | |
| Paragraphs..... | 698 |
| President's Letter..... | 698 |
| Question..... | 668, 699 |
| Our Mirror—Paragraphs..... | 699 |
| CHILDREN'S PAGE. | |
| A Fable of two Apple-Trees..... | 699 |
| Robbie's Victory..... | 699, 700 |
| HOME NEWS. | |
| Rhode Island, New York..... | 700 |
| Is the Art of War to be Taught in Our Public Schools?..... | 700, 701 |
| Military Drill in the Public Schools..... | 701 |
| SABBATH SCHOOL. | |
| Lesson for Nov. 9, 1895.—Saul Chosen King, | 701 |
| POPULAR SCIENCE. | |
| Paragraphs..... | 702 |
| How Revivals Come..... | 702 |
| SPECIAL NOTICES..... | |
| Little Alice's Prayer..... | 703 |
| The New Hebrides..... | 703 |
| The Elm Beetle..... | 703 |
| MARRIAGES..... | |
| LITERARY NOTES..... | |
| LOCAL AGENTS..... | 704 |
| BUSINESS DIRECTORY..... | 704 |
| LIST OF PUBLICATIONS..... | 704 |

TWO.



DREAMED I saw two angels hand in hand,
And very like they were, and very fair,
One wore about his head a golden band,
A thorn-wreath crowned the other's matted hair.

The one was fair and tall, and white of brow;
A radiant spirit-smile of wondrous grace
Shed, like an inner altar-lamp, a glow
Upon his beautiful uplifted face.

The other's face, like marble-carved Grief,
Had placid brows laid whitely o'er with pain,
With lips that never knew a smile's relief,
And eyes like violets long drenched in rain.

Then spake the fair sweet one, and gently said;
"Between us—Life and Death—choose thou thy lot.
By him thou lovest best thou shalt be led;
Choose thou between us, soul, and fear thou not."

I pondered long, "O Life," at last I cried,
"Perchance 'twere wiser Death to choose; and yet
My soul with thee were better satisfied!"
The angel's radiant face smiled with swift regret.

Within his brother's hand he placed my hand.
"Thou didst mistake," he said, in underbreath,
And choosing Life, didst fail to understand.
He with the thorns is Life, and I am Death."

—*Laura Spencer Portor, in Harper's Magazine.*

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Sabbath Recorder.

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THE question of changing the date which indicates the day of publishing the RECORDER is under consideration. We find it important to get our paper in the mail as early in the week as possible that it may reach the most of its readers the same week that it is published. It is proposed to make the date of publishing and actual day of publishing, or mailing, the same. But there are some difficulties in the way of making an immediate change. We wish therefore to ask all who contribute to our columns to be sure and send your articles on in time to reach this office from six to ten days before the *dated* time of publishing. To illustrate: this editorial is being written Oct. 21st, and will appear in next week's paper bearing date of Oct. 31st, and much of the material for that issue is on hand and is now being put in type.

THE resignation of Prof. Bemis, of the University of Chicago, is still the subject of comment. President Harper has made his statement in very mild and careful language, evidently designed to do the professor no injury. Prof. Bemis has published his reply, in which he seems quite dissatisfied with the President's explanation. It is evident that there were good and sufficient reasons for asking the professor to resign. Without reflecting upon his qualifications, the authorities were not satisfied with his being employed. In that case it was their right, if not duty, to secure a change. Schools and churches frequently have the same experience. It would be far better if teachers and preachers had more of the Christian grace of *resignation* and would yield more gracefully to the inevitable. Too much effort at self-defense is almost sure to react to the disadvantage of the one who considers himself wronged.

WE hear a great deal said about the degeneracy and sinfulness of our times as compared with the past. Old people are quite inclined to remember the good things of the years gone by and dwell upon the strikingly bad features of the present day. This is quite natural and doubtless has always been characteristic. Even Elijah could see nothing to admire in the men of his time, and thought that he was the only servant of God in all Israel. But God assured him that there were, even then, seven thousand who had not bowed the knee to Baal. Often individuals, and sometimes apparently whole denominations of Christian people, seem to fall into the habit of thinking that the number of those whom God can tolerate, or at least, accept, as his children, is exceedingly small. In the opinion of such, heaven will be very sparsely populated. But John must have been very greatly deceived in his grand vision if there will not be found great multitudes in heaven: "I beheld, and lo, a great

multitude, whom no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands."

ONE or two things more ought to be said this week concerning the "Letter to Pastors" in the last RECORDER, and the editorial remarks on the amount of funds needed for the year's work. If those articles have not been read, please stop right here and read them carefully.

We wish to say in addition, that the amount called for (not less than \$3,000 more than the average receipts for several years past) will be needed to maintain Dr. Lewis in his new field of work; to publish a new series of tract literature, the old being exhausted; and to help the Missionary Society in carrying on the work in Louisville, Ky., which the two Societies are now doing jointly. The excellent work done there must be followed up faithfully, or the results we hope for, and which already are within sight, will not be realized. We need to adopt a policy of *persistence*. This new field should never be abandoned until God opens the door for exit as widely as he has opened the door for entrance. The man who purchases land and remains thereon, and faithfully works it, builds his permanent and beautiful home; not so with the man who buys, and then leaves it for some other locality, and so keeps changing. It will take money to do what is proposed, but what has God given us money for? It is that we may use it in his service. Now is the time.

THE following letter from Chicago is published in order that there may be a response from any readers of the RECORDER who may have the data in mind or on record. Mr. Blakely, the writer of the letter, is one of the law firm of Ogden, Blakely & Holcomb, 77-79 Clark street, Chicago. If those who are able to do so will furnish the names of persons who have been imprisoned or arrested within the century, together with the dates and all the facts at command, it will greatly aid in the work undertaken. Send all such information to the office of the SABBATH RECORDER, and we will arrange the matter thus furnished and forward to Mr. Blakely.

To the Editor of THE SABBATH RECORDER:

I enclose with this letter a sample of a Table that I am getting up on Sunday Prosecutions, and would very much like to have you furnish me the data of any Seventh-day Baptists who have been imprisoned or arrested during the past century. The sample I enclose is merely the style of the Table. It will include all the arrests that I can find of general importance during the life of our nation. I hope that you will interest yourself in it and give me the data, after the style of the enclosed Table, of whatever Baptists you or any one that you may happen to know of may have knowledge. There were quite a number of Seventh-day Baptists arrested, I understand, about fifty years ago, and a few at scattered periods before that time, and if you can give me the facts concerning those, or refer me to persons who can give me the facts, it would oblige me very much.

Yours very truly,

ADDISON BLAKELY.

IN our issue of the 17th inst., we made editorial mention of an article on the subject of "Military drill in our public schools," by Rev. H. H. Hinman, in the *Christian Cynosure*. By an unintentional omission that article did not appear in that paper as stated. Brother Hinman kindly calls our attention to its non-appearance, and sends another article in defense of his position as

taken in the *Cynosure* article. We print both in this issue.

As to the general question of the right or wrong of war as carried on among nations, we have no controversy with our good brother. We deprecate war and firmly believe in arbitration as a means for the settlement of difficulties and the prevention of war. But we still think our correspondent is quite too sweeping in some of his statements of the evils of the military drill in schools, which he seems to connect necessarily and closely with war itself. He also makes a mistake in restricting this exercise solely to the boys, and depriving the girls of its benefits. It is often practiced by both. But it is hardly a safe rule to establish that boys shall not engage in any sports or exercises that are not equally as well adapted to the girls.

Again, in Bro. Hinman's communication, in which he deals so largely with the generally conceded evils of war, his third and last general statement is this: "War is always wrong," and therefore unnecessary. But how about the wars in Old Testament times which God himself ordered? How about the taking of Jericho under Joshua? What was the general plan, and under whose immediate guidance were the armies of Israel in their taking possession of the Promised Land and in driving out the other nations? Were not wars common, and sometimes approved, and even of God's own ordering? Is it strictly accurate, then, to say that "war is always wrong?"

In answer to our question, Can governments be sustained without a military system? he replies, "Yes. In a few instances they have been sustained without soldiers or war." Would it be fair to ask our brother to give us definitely these "few instances?" They may not be generally known. Further he says: "It might be so in all cases, if the nations would disarm and cultivate the spirit of peace." That is the very point in question. Would it be safe for our nation to disarm and refuse to defend itself by war, if invaded by an enemy, while the nations remain as they now are?

The main ground for any difference of opinion between Bro. Hinman and us is this: His arguments are based on the conditions among the nations of the earth that ought to be, and which we ardently hope will be, in the good time coming; while we cautiously feel our way along in the twilight, or perhaps in the dawning, among the hindrances and conditions as they now exist. But, dear brother, we are for peace, even if we have to fight for it.

AN esteemed brother, after reading our remarks in the RECORDER of September 19th, on the great need of more consecrated laborers to enter the opening fields for Christian work, raises some questions. In that editorial we said, "Our churches and mission fields are still calling for competent and consecrated workers." "There is room for all whom the Lord will call to this sacred work. Let no one fear that the demand will not keep ahead of the supply." Our brother cites instances where there are men who are ready to work but are not employed, and asks how that fact can be reconciled with our statement. The letter to which we refer, but which was not written for publication, is not in a captious spirit, but is an honest inquiry;

and while it was not written to draw out a public answer, and has already been answered privately, still it presents another view of the question which should undoubtedly be discussed in this public way.

We are still disposed to maintain the same position, viz: that the demand is greater than the supply; that there is room for all the workers who are ready and qualified for the work, as pastors, missionaries and evangelists. The doors are now open to our people as never before. Urgent calls come from the South and West, and in fact from nearly if not quite every point of the compass. It is as though an immense field of grain were already ripe and waiting for harvesters. A hundred men are needed, and ten men present themselves. They stand with sickle in hand, but where is the overseer of the field? Where is the man to offer the wages and set the men to work? At this juncture the proprietor appears and announces that the money he had hoped to get has not come to hand; and he cannot pay the laborers. The men want to work, and more men are needed, but they cannot afford to work without wages and let their families starve. Now this appears to be just the situation. The demand is far beyond the supply, but the supply would be found if the *support* could be assured. Hence, while we re-assert our former statements, it must be confessed that our brother has raised the practical and indispensable question of material support for the workmen. The train may be filled with passengers, the engine has steam up, and all are waiting and wondering why it does not start. If there is no competent authority to employ the engineer and fireman, the conductor and his aids, the train with its anxious passengers will never reach its destination.

This, then, is our situation. Large fields are waiting for workmen; some laborers are ready, and more would be if they could have any reasonable assurance that they could find support for themselves and their families; for they have it on good Scriptural authority that "if any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5: 8. Brethren and sisters of our churches, who will be held accountable for any failure to meet these demands? Can we not *double* our gifts for the work of the Lord? Can we not give, at least, one-tenth of all our increase? If we would, there would be no lack of funds for our Missionary and Tract cause. "There is that scattereth and yet increaseth; and there is that withholdeth more than is mete, but it tendeth to poverty."

NEWS AND COMMENTS.

GENERAL N. A. MILES, just assuming command of the United States Army, will have only eight years to serve, as he will reach the age limit in 1903.

QUEEN VICTORIA calls the young queen of Holland, now in her sixteenth year, "the sweetest girl on earth." The Dutch are said to be very proud of her.

ANOTHER railroad pool has been formed for the purpose of keeping up rates of fare and freight. This combination comprehends nine of the great railroad systems.

It is reported that there are twenty well built cities or villages in Kansas without an inhabitant. Saratoga, in that state, has a \$30,000 theater, but not an inhabitant.

CHOLERA is now being successfully treated with anti-cholera virus, in Russia, by Dr. Haffkine. He has inoculated over 40,000 persons. It is regarded as a great preventive.

NEGROES threaten retaliation for the numerous cases of lynching, by applying the torch in those cities where lynching occurs. This would doubtless lead to a race war of extermination.

BURGLARS have found their way to Atlanta. Show-cases were opened with a jimmy before the Exposition was opened, and goods valued at \$1,000 were stolen from the Russian-Italian exhibit.

CANALS are not to be superceded so easily. Now it is proposed to connect the Black Sea with the Baltic by a ship canal of 1,000 miles length, at a cost of \$154,000,000, and to be completed in five years.

JOHN G. WOOLLEY, the noted prohibition, temperance lecturer, is at loggerheads with Pres. F. E. Clarke just now. He (Woolley) is quite too radical for Pres. Clarke, and many other good men.

THE Mormons have recently taken such steps in political matters, and have shown so much of the unchanged nature that has been only lying dormant, that many new feelings of opposition to the statehood of Utah have been created.

ENGLAND is now making certain demands upon Venezuela for territory that will be very reluctantly conceded. The United States may be compelled to have a voice in the matter. But it is not easy to predict what our diplomatists will do.

THE total number of graduates from Harvard University, since its founding, is 19,335. Of these, 12,864 were academic graduates, 3,234 were from the school of medicine, 2,396 from the law school, 313 from the scientific school, and 528 from the divinity school.

THE City of Mexico has an altitude of 7,500 feet, and would undoubtedly be one of the healthiest cities in the world were it not for its imperfect drainage. But a drainage canal for conducting the sewage is nearly completed, after twelve years of work, and is 29½ miles in length.

THE Commissioner of Labor, Carrol D. Wright, in his report shows that during the last 7½ years 2,391,203 employees have been engaged in strikes. The number of establishments involved were 46,863. The loss of wages to the employees was \$35,000,000, and the loss to employers, 29,000,000.

MR. SHEATS, the now quite noted Superintendent of schools in Florida, vigorously defends the law of the state, recently enacted, which provides for the most extreme separation of the black and white races in educational movements. He also announces that it will be a state's prison offense for a white teacher to live under the same roof with her dark scholars!

IN Worcester, Mass., one hundred licenses were granted at \$1,000 each, thus giving the handsome revenue of \$100,000. Advocates of license were rejoicing over the financial benefit. But a careful investigation of all the cost actually traceable to these one hundred liquor saloons, and the evils entailed upon the city showed conclusively that for the \$100,000 received there was a cost to the city of fully \$2,000,000.

RUSSIA is engaged in the construction of a railroad 6,000 miles in length, extending from St. Petersburg to Viadivostock, on the coast of eastern Siberia. It is not quite half done. It will be about as far as from San Francisco to London, the longest railroad in the world. Five church cars will traverse this road and hold services at points where there are few people, and too poor to erect a church building. The form of worship is that of the Greek Church.

THE largest black diamond in the world, which has thus far been found, was recently found in the old diamond fields of Brazil. Its weight is 3,100 carats. Previous to the finding of this one, the Jagersfontein diamond, found two years ago, was the largest, and that one weighed 970 carats. The value of the recent one is estimated from \$30,000 to \$40,000, but being black is of no value for ornamental purposes. Such are used chiefly in diamond drills.

CONTRIBUTED EDITORIALS.

THE extraordinary interest taken by the public in the Bemis-Harper controversy as reported in the daily papers is quite justifiable, provided Prof. Bemis's charges are true. If the bequests to the University of Chicago, present and prospective, have gagged its utterances on the encroachments of corporate wealth, and ousted this free-spoken professor, it is a serious matter. If, on the other hand, as the University officials affirm, Prof. Bemis was dismissed because he was a "misfit" and incompetent, the public's sympathy is misplaced again and should be directed toward some object in which it has a real concern.

All parties to this discussion are Christian gentlemen. Whatever weakness or lack of wisdom any of them may exhibit, they would not be accused of falsehood. With this thought in mind it should not be difficult to obtain a fairly correct idea of the case from the statements submitted to the press.

Prof. Bemis, like some other men of noble Christian character, is somewhat rash and lacking in tact. Between himself and head-Professor Laughlin of the chair of political science, there is little sympathy. The latter is an exceedingly conservative and aristocratic gentleman who is on the capitalist's side first and last and all the time. Prof. Bemis is a man of broad democratic sympathies. He is a friend of the laboring classes and recognizes the injustice under which they have suffered. In the midst of a corps of University professors guarded in their speech, diplomatic, careful not to offend the class of men from whom the princely gifts come, Prof. Bemis has been outspoken. In this sense he has been a "misfit."

We very much regret that Prof. Bemis has not proved a fit. Yet whatever lack of discretion he has displayed, the University could hardly afford to dismiss him. He represented

views which should, to say the least, have a place in a great University which claims to teach the many-sided truth. We do not believe that Dr. Harper and his associates are guilty of wilful injustice; but they unconsciously identify themselves with the cause of *their friends*. We have feared this tendency which is becoming but too apparent. We are afraid of the spirit indicated in the words attributed to Dr. Harper: "It is all well enough to sympathize with the laboring man; but our money comes from the capitalists and we cannot afford to offend them." Whether or not Dr. Harper ever said this, it sets forth the policy into which the University is in constant danger of falling. We love the University of Chicago. For many members of its faculty we have a deep personal affection. We believe that President Harper has shown himself a wise and great man in guiding the course of this young institution. The greatest peril which threatens it is the one we have outlined. If it is to become ultimately the greatest University of the world, it must be and remain a free institution.

THE fizzling out of the pugilistic unpleasantness at Hot Springs marks the passing of that brutal institution from American soil. People everywhere are heartily tired of the maneuvers of this law-defying element of society. Even the principal parties to the contest are evidently disgusted and appear to wish that some better ways of obtaining money were open to athletic gentlemen. Such ways there are in plenty, and we cordially invite not only these men but also all their train of admiring imitators into the honorable walks of life. It is pleasant to think what this world would be if all the brain and muscle now used to degrade humanity were turned into noble channels. God speed the day.

TRUST AND OBEDIENCE.

THE REV. W. C. DALAND.

Preached Oct. 19, 1895, in his own pulpit, Westerly, R. I.

Text.—"What is that to thee? Follow thou me." John 21:22.

It is exceedingly fortunate for the universe that man has not its control in his hands. The older we grow the more we realize how utterly incompetent we are to cope with the vast ranges of thought and of existence which lie beyond the sphere of our relation. In these latter days when we are told that we need to revise all our old conceptions—that all our ideas have to be made over to suit the progressive character of the age, it becomes natural that what is established, what exists, should arouse the antagonism of the more advanced among the apostles of the future. But while fashions, manners, customs, habits of thought and action can be in a sense molded at will, there are certain realms which resist these eager advances. There are certain regions into which the elements of human power and will cannot be introduced. Man has a limited control over matter and the powers of nature. He can direct natural forces into channels which make them useful to him. God has given him that control for his own development. Man, then, the crowning work of creation, made in the image of God, has been favored by being placed above all created things. But for his discipline he has been put in a universe of law. There are necessities all around him to which he must bow, limitations which confine him, powers

which he may withstand only at his peril. He has also within him a little universe of law, with necessities as real, limits as definite, powers as mighty. Now man learns the truest liberty and wisdom, he gains the most useful experience, and attains the greatest progress toward God and toward perfection when he submits to the laws of the universe without and of the universe within.

When we reach the limit of our power in the material world, when we are brought face to face with the inevitable and see how utterly we are at the mercy of the forces which bind us, when we realize the certainty of disappointment, of failure, of sorrow, of sickness and of death—when we appreciate the struggle this life means for the most of us, what wonder that we despair and sink beneath the thought? When we realize the narrow limit to our knowledge, and how little of the universe we can re-construct in thought, when we know how short a range is at best given to our faculties, and how we are doomed to ignorance about many most important matters, when we feel the imperfection of our human nature and know how unsatisfactory self-communion becomes, what wonder that we are discouraged?

Peter, to whom Jesus gave the mild rebuke and the gentle command of our text, was a man with whose experience we all have a certain sympathy and fellow-feeling. He, too, felt the sharp antagonism of the world without; he had no doubt many a hard battle to fight of which we have no hint in Scripture,—and what inner conflict was in that soul! He had striven till strength had well-nigh spent itself, and it seemed to him that the end was worse than the beginning. He had deserted his Master in the last great trial hour, and had been stung to the heart by the reproachful glance of the gentle One who had ever been tender toward his weakness. Now after his resurrection Jesus would soon go away from his disciples never again to return to them in human form, and his words to Peter hint darkly at evil to come. Filled with remorse at his own failures and with many forebodings as to the future spoken of by Jesus, he asks, perhaps with a spirit of petulance, "And what of this man?" John's life seemed all calmness and serenity where Peter's was tumult and confusion. The beloved disciple, had, it seemed, no evil nature to conquer, and no word is spoken to *him* of future persecution. Things are ill-adjusted in this world. The burdens all fall on the wrong shoulders. Some have hard and thorny paths, while others lie among roses. So thought Peter. But then came the words of the Master: "If I will that he tarry till I come, what is that to thee? Follow thou me." What a lesson was that to Peter! How should he question the wisdom of the Saviour? His was to trust and obey. Nothing more. We can well imagine that this word of the loving Jesus was ever with him till the end—a lesson slow to be learned in all its fullness, but one that every child of God must master before he can advance far in the Christian life.

Trust and obey. This is the message I bring you to-day, my brethren. Some of you have long since felt its magic power, some have learned through much sorrow what a depth of meaning is there, for some it may have a strange and far-off sense as of a love long past and gone; but perchance upon some heart it may break like a light from

heaven never yet known, and may it not then be the earnest of a life for the Master to be lived in his strength throughout the coming years? We who are Christians do not always trust the Saviour as we ought. There are many things which do not concern us directly but about which we many times waste our energy in needless worry and anxiety. If we are earnestly praying and laboring for the advancement of the cause of Christ in the world, if our hearts are burdened for souls, it seems often as though we had the whole of God's kingdom upon our shoulders. We grow disheartened. We see the progress of evil in the world and mark with altogether too ready despondency the slow advance of the religion of Jesus. In a cowardly way too many of us go off the field of battle and bemoan the thinness of the ranks of God's army. We lament the weakness of faith in the church, and, moping under our juniper trees, refuse to seize the "gift of God," that faith which is free to us all for the taking. Our timorous hearts are affrighted beyond measure because people outside are talking about Christianity as an effete institution, altogether behind the times, decaying, lifeless, unprogressive—we the while by our own dead lives making good the assertion. Manifestly, difficulties of a general or universal character we cannot remedy. Are we therefore to be idle? The difficulties within the range of our own influence and in our own hearts we can with God's help overcome. Now if we do our part, if we are in the right attitude before God, these things should not trouble us. When we thus worry and fret about matters beyond our power and altogether out of our sphere, the Saviour says to us, "What is that to thee, follow thou me." Let us trust to him the government of his own kingdom, and resting our confidence upon his almighty power and wisdom, do what he requires of us.

Again: we are many times discontented with our lot. It seems perhaps as though God were needlessly severe with us. When we look at others with a view to contrast our circumstances with theirs, we are often tempted to murmur at the apparent unequal distribution of joy and sorrow, of the pleasures and burdens of life. The world, we say, is all wrong, and needs to be readjusted on a different plan. Perhaps it does, but can we effect its readjustment by worry? And here again we are told that these things are nothing to us. We are followers of the Master, and is the pupil above his teacher or the servant above his lord? Who will compare his lot in life with that of Jesus and murmur without shame? Lack of trust in Jesus and of confidence in the wisdom of his purpose concerning us brings lack of service and neglect of duty. Trust and obedience, faith and works, will invariably go together. To withhold obedience till knowledge is perfect is not the service which our God will accept. Trust is the beginning and the end of the Christian's life. Even in the darkest hour of personal trial, we who trust Jesus have a peace beyond measure, such as only comes from the touch of his hand. When discouraged by our own imperfection and disheartened by failures to realize even a most meagre ideal of a Christian profession, his voice whispers, "Let not your heart be troubled, neither let it be afraid." Yet I would venture that not one of us can say that he does not stand self-impeached as many times letting go his trust for causes

shamefully slight. I pray you, let the lesson take deep root in your hearts and when tempted to question God's providence, put away every intruding suggestion and listen to the Saviour's own words, "What is that to thee? Follow thou me."

But many as are the difficulties which beset the Christian path of trust, the obstacles in the way of others are by no means less numerous. Unwillingness to trust is the universal tendency of the human heart. Trust in God and in his Word, belief in Christ, requires an attitude of mind totally foreign to our nature as it is when untouched by Divine Grace. Faith, without which it is impossible to please God, rarely grows spontaneously in the uncongenial soil of the heart of man; and yet upon faith and trust, upon childlike confidence in God's gracious willingness to bless his people, is based the religion of Jesus. It was this truth that the Saviour sought to impress upon his disciples when he called a little child and set him in the midst of them, and said, "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Childlike humility is ever connected with childlike faith.

Only when humbled before God and ready to confess our weakness and ignorance can we know where is the beginning of trust. How trustful are little children! But alas! too soon do they learn what is the meaning of confidence misplaced, of fidelity broken and unworthy of their innocent belief. The world teaches us many a good and wholesome lesson. But a sad and bitter day is it when man, through the hardening experience of the hollow professions of his fellows, comes to refuse to trust his God. And unwillingness to trust God is what meets the preacher and the Christian worker among the unconverted, as well in the case of the seeker after Christ and the honest doubter as with those who are the enemies of the truth because their lives make it for their interest to be so. Trust is the first step. It takes us a long while to realize this. When we talk with those who find difficulties in the way of accepting Christianity, they always begin at the wrong end. They want to know how the serpent walked before the curse, or who Cain's wife was, before they will take Jesus for their Saviour. They want every metaphysical difficulty of doctrine cleared up so that it is as plain as A B C, before they will consent to think about their own sinful condition and the need of a Saviour. Even if their minds were satisfied on these points they would devise others and ever go on producing objections to show why they do not believe on the Lord Jesus. If we should answer them all we would but have our labor for our pains. Religion, like all knowledge, rests at the bottom upon trust. If we do not trust God we trust something else—generally ourselves, and before we go very far we find out that dependence upon ourselves is a pretty meagre sort of reliance. If we boldly reject all trust, and demand positive knowledge at every step of the way, we shall end like the most advanced modern philosophy in the "unknowable," and if we are consistent we must deny the possibility of any knowledge whatever. Thus we arrive at the sage conclusion that the only thing we know, is that we know nothing, and consequently we are not sure of that, even. So we are driven at last to trust as the only refuge from the most illogical kind of skepticism.

Thus, just as trust is the very essence of the life of the full-grown Christian, so it is the one necessary condition of beginning that life. It contains within itself obedience as the seed-life of the plant contains the rich growth of years, and both obedience and trust are dependent on the spirit and temper of the individual. Trust as well as obedience is a matter of the will. We are commanded to believe as well as to act, and upon us rests ever the responsibility of choice. The very word implies this. Trust is put over against a possible refusal to trust—*distrust*—as is obedience over against *disobedience*. In this matter of determining by an act of childlike faith our whole future destiny, we have it in our power to do as we choose. We can believe and trust God, or not; we can follow Christ, or not. If we do not believe on the Lord Jesus, we have upon our own shoulders the blame; we are then traveling an unknown road with no guide to the path, with no one to help over the rough places, no one to point out the dangers, and with no protection from the evil. If we believe and trust the Saviour, our journey lies over a hard road, no doubt, but we have a faithful friend, one who knows every step of the weary way because he trod it himself alone on the earth for us, one who can shield us from every danger and help us in every trouble, one who is all the light of this dark world. Ours may be that light whose brightness is willingly reflected from every phase of nature in her loveliness, from every part of creation except the hearts of sinful men.

Trust and obedience are interdependent. To trust is to obey, and to obey is to trust. One cannot exist in its perfection without the other. Furthermore, neither is inconsistent with personal liberty. Both must be voluntary. Willing service is that which Jesus desires. We may all be his disciples if we will. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Again, "He that believeth in the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 16, 36. The responsibility for obedience or disobedience thus rests upon us, or God is not just—"In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord." 2 Thes. 1: 8. Peter also asks the question, "What shall the end be of them that obey not the gospel of God?" 1 Peter 4: 17. Let us then take heed lest there be in us an "evil heart of unbelief."

The limitations which bound our power and our thought will naturally suggest the relation between trust and obedience. Within those limits obedience must necessarily be confined, but to the farthest extent possible the most thorough obedience must be rendered. Beyond that we can only trust a might greater than our own. In the first place within the range of our *power* we should obey; beyond the range of our power we must trust. If we fail in either, or if we reverse their relative position, we are not faithful disciples of the blessed Master. There is in Christianity no relaxation of the vigor of God's law. "Think not that I am come to destroy the law or the prophets; I am not come to destroy

but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Obedience is made the test of our love to Christ. "If a man love me, he will keep my words"—"Ye are my friends if ye do whatsoever I command you." John 14: 23, and 15: 14. Upon this point listen to the apostle Paul: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? but God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of the doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. 6: 16-18.

Again, we are not to labor in obedience, following Jesus for a while, and then sit down and cry because the way is hard. We must be unflinchingly obedient, ever watchful and ready, alert to do the Master's will, for "he that shall endure to the end, the same shall be saved." Mark 13: 13. Moreover, besides serving God diligently within the range of our own power, we need to seek by every available means, with God's help, to increase our strength, to bring our power up to the level of his requirements, and not by stretching and loosely interpreting his commandments try to bring them down to the low plane of our weakness. The Christian's life is a growth, and the condition for growth is exercise of our gifts, ever increasing in our efforts, and ever more nearly approaching the divine ideal. Whenever we lower that ideal, that instant does growth cease, and stagnation, the precursor of decay and death, ensues. Trust without obedience is vain and empty. When the day of reckoning shall come and we shall all be called to give an account of the deeds done in the body, "then wilt thou know, O vain man, that faith without works is dead." On the other hand, obedience faithful and true, coupled with a lack of trust, is an insult to Jesus our Master, and is unworthy of any Christian. But it must be confessed that a faithful worker who is lacking in faith (which latter sounds rather paradoxical) is vastly more honorable than a lazy, dronish Christian whose life is all trust and no fruit. Nevertheless, to refuse the most implicit trust to the one Saviour to whose love and fidelity we owe all that we are, is both unworthy and unprofitable to the sincere Christian. Do the best, the very best that thou canst for the Master, seek his guidance and help, try to increase thy power and strength by every means within thy reach, and when thou hast done all, throw the rest of thy load upon the great burden-bearer and let him carry it all for thee; give him as well as the best service of thy hand, the most precious gift of all, the loving trust of thy heart. He will receive thee, and make thee his forever.

(Continued on page 697.)

Missions.

THERE is too much theorizing, time-serving, easy-going religion in the Christian world to-day. The religion of Jesus Christ is a good thing to save men from eternal ruin and death, but people do not like to square their lives by its holy and righteous principles. They are too strict and exacting. But the religion of Christ is eminently practical. It is for the every day relations and duties of life. Be ye doers of the word and not mere hearers of it, is the requirement. By their fruits ye shall know them. Faith without works is dead, being alone. Not those who cry Lord, Lord, but those who do the will of God have the promise of getting into the kingdom. We are to be judged by our deeds, whether they be good or evil. Hence we must take our religion into our homes to sweeten, purify and control them. It must direct our business. We cannot engage in and carry on some kinds of business and be a Christian. When we are pursuing a business which Christ can approve, we must carry it on in righteousness and in the fear of the Lord. We must take our religion into all social relations as controlling powers, so all social pleasures shall not conflict with the mind of Jesus and harm our spiritual life and growth. Again, we must take our religion into our citizenship. It should direct and control our political action. A Christian should never vote for bad men and bad principles. It should be the aim and purpose of every follower of Jesus Christ to make their religion thoroughly practical.

FROM S. I. LEE.

I herewith send you my report for the past quarter.

July 1st found me in the City of Waco, Texas, on my return from Southern Texas. From there I went to Malakoff, the home of Eld. J. C. Donowho, where I intended to hold a series of meetings, but found a series of meetings in progress in Malakoff, and Bro. Donowho confined at home on account of the severe sickness of one of his children. Under the circumstances we had to postpone our effort there, and I came home.

My next tour was to Hot Spring and Garland counties, Ark. Dr. Holt is a lone Sabbath-keeper at Point Cedar. I preached three times at the Point Cedar school-house, to attentive congregations of about 35, and twice at Wesleyan school-house, about two miles from there, to congregations of about 45.

At Cove Creek (Lecroy P. O.) I met, for the first time, Eld. W. H. V. Cloud, and accompanied him Sabbath-day to the Cook school-house and heard him preach. Like Bro. Donowho, he is a somewhat recent convert to the Sabbath. He is a Hollander of limited education and fair ability, is zealous, and has made a good impression on the people there, although he had been there but three weeks. I preached there four times to congregations varying from 40 to 60. We have a few scattered Sabbath-keepers in this part of Hot Spring county, and others fully convinced that we hold the truth, and others I left investigating the subject. Later I returned to Malakoff, and did not succeed in getting the Baptist meeting-house, but the Methodists kindly offered theirs to Bro. Donowho. I preached there four times to small congregations of 15 to 25, also at Willow Springs

school-house, six or seven miles from Malakoff, four times to increasing congregations from 15 to 40, and would have continued meetings there but for the sickness prevailing throughout the neighborhood. Bro. Donowho is to keep a monthly appointment there for the present. I also preached at the Lockland school-house, near Bro. Donowho's home, the first time to 9, the second to 12 hearers. Wherever I have been, I have made the Sabbath Reform movement prominent in my preaching, and have distributed literature wherever they manifested a desire to read it.

As regards other places that I wish to visit soon. Our little church, known as the DeWitt Church, needs encouragement, and are anxious for me to visit them and hold another series of meetings at two different places. I would go this month, but would have to return before our Association, and I want to go to Hydrick, Cross county, and when at Stuttgart, where I leave the Cotton Belt Railroad for Detroit, I am 200 miles on my way to Hydrick, and I do not think it right to make the extra expense of two trips over the road when I can make it with one.

Now a few words with regard to the interest at Union Hill near Hydrick. When I first learned of them and visited them there were three Sabbath-keepers—Brother and Sister Ellis and Sister Wright. Their membership was in the Free-will Baptist Church. They had never seen a Seventh-day Baptist, and did not know there were any in the Southwest. I have visited them and preached there three times. The last time was on my return from our Association last October. Then there were eight Sabbath-keepers in the church, including the pastor, Eld. W. H. Godsey. He is active and earnest and writes me that in the past year he has organized three new churches, and in all has openly preached the Sabbath truth. But at the last Quarterly Meeting charges were preferred against him and Dea. Ellis as heretics on the Sabbath question, and their trial set for November.

Bro. Godsey has written to me that when it is decided that it is heresy to keep God's Sabbath in the Free-will Church, he wants me to be there to organize one (or he hopes more than one) Seventh-day Baptist Church, in November. There are other points he desires me to visit. There is another Free-will Baptist minister in their Association, but on the Tennessee side of the river, who is keeping the Sabbath, but I have no report from him, only this from Bro. Godsey.

I have also had repeated invitations to visit Fayetteville, but so far have not been able. I recently received an urgent request from Bro. Bishop to visit him there. If I go there I will take Evansville on the route and also some points where I used to preach as a Sunday-keeper.

I have explained thus fully that you and the Board may understand what I have in mind as to our work here.

FROM HORACE STILLMAN.

The present quarter has been one of deep interest on this field, owing to the fact that Rev. J. L. Huffman came back here and spent a few days with the First Westerly Church in July, before he went to Cross's Mills, and attended here most of the time Sabbath-days. While at Charlestown he also favored us with preaching each Sabbath. Since he went away, Bro. Saunders has also attended here, and we

have had the privilege of hearing also from him. The church at Dunn's Corners has maintained a state of revival interest through the season, and has aided much in the revival effort at Quonocontaug. Faithful ones from the Second Westerly Church have attended here regularly and contributed not a little to the interest. The Lord makes missionary workers of those that he quickens. There are excellent workers in both of these churches. Two Sabbath-schools have been started by members of these churches, where such work has been greatly needed and appreciated.

It ought to be the work of all of our people not only to be actively engaged in evangelizing the world, in bringing men to Christ, but also to labor and to make men acquainted with God's law. Unless we do that, God will take the work from us and raise up others who will be more faithful to the demands of his truth.

Every revival effort ought to be followed by the faithful presentation of the whole law, and there is no one so well fitted for taking the initiatory steps in this direction as the evangelists themselves.

Hoping that the present year may be one in which there shall be a great ingathering of those that are ready to follow God in all of his requirements, let us continually labor and pray.

MISSIONARY BOARD MEETINGS.

REGULAR MEETING, OCT 16, 1895.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture room of the Pawcattuck Seventh-day Baptist Church, Westerly, R. I., Oct. 16, 1895.

The meeting was called to order at 9 30 A. M., the President William L. Clarke in the chair. Prayer was offered by the Rev. A. E. Main.

There were present 23 members and 8 visitors.

The minutes of the special meetings, Aug. 13th, and Aug. 25th, were read and approved.

The report of the Corresponding Secretary was then presented and voted to be received and placed on record.

The report of the Treasurer was then presented and voted to be received and placed on record.

It was voted to grant the following orders;

| | |
|--|----------|
| O. U. Whitford, salary and expenses, | \$306 15 |
| F. E. Peterson, salary, | 75 00 |
| E. H. Socwell, salary and expenses, | 71 01 |
| S. R. Wheeler, salary, | 100 00 |
| L. F. Skaggs, salary and expenses, | 114 22 |
| S. I. Lee, | 69 05 |
| Geo. W. Lewis, traveling expenses, | 3 50 |
| T. J. Van Horn, salary and expenses, | 35 23 |
| J. H. Hurley, salary and expenses, | 90 96 |
| W. D. Burdick, salary, | 12 50 |
| D. C. Lippincott, salary and expenses, | 27 80 |
| 1st Westerly Church, | 18 75 |
| Ritche Church, | 25 00 |
| Conings Church, | 12 50 |
| Lincklaen Church, | 18 75 |
| New Auburn Church, | 18 75 |
| Attalla Church, | 25 00 |
| Scio Church, | 12 50 |
| Hebron Church, | 25 00 |
| Hammond Church, | 43 75 |
| Bethel (Ill.) Church, | 25 00 |
| G. Velthuysen, salary for 3 months, | 100 00 |

It was voted that the Treasurer be authorized to pay all remaining salaries due missionaries and churches when he shall have received the proper reports.

It was voted that all rules relating to the incidental expenses of missionaries be rescinded, and that a committee of three, consisting of Mr. J. H. Potter, Mr. I. B. Crandall,

and the Rev. O. U. Whitford, be appointed to draw up a rule for the future guidance of the Board in such matters.

It was voted that an appropriation be made for the ensuing year for the First West-erly (R. I.) Church and for general missionary work by its pastor on the Post Road field at the rate of \$400 a year during the time that they have a pastor.

It was voted that an appropriation be made for the same purpose at the same rate, for the current quarter of the present year.

It was voted that appropriations be made for the ensuing year for the following churches during the time that they have a pastor.

| | |
|------------------------------|------------------------------|
| Woodville, (R. I.)..... | at the rate of \$100 a year. |
| Second Westery, (R. I.)..... | " " 100 " |
| Ritchie, (W. Va.)..... | " " 100 " |
| Conings, (W. Va.)..... | " " 50 " |
| Salemville, (Pa.)..... | " " 50 " |
| Watson, (N. Y.)..... | " " 100 " |
| Lincklaen, (N. Y.)..... | " " 75 " |
| Otselic, (N. Y.)..... | " " 75 " |
| Hornellsville, (N. Y.)..... | " " 75 " |
| Hebron, (Pa.)..... | " " 100 " |
| New Auburn, (Minn.)..... | " " 75 " |

It was voted that an appropriation be made for the ensuing year for the Rev. O. S. Mills for work on the Preston (N. Y.) field at the rate of \$50 a year and traveling ex-penses.

It was voted that an appropriation be made for the ensuing year at the rate of \$250 a year and traveling expenses for the Rev. E. H. Socwell as general missionary on the Iowa field.

It was voted that an appropriation be made for the ensuing year at the rate of \$400 a year and traveling expenses for the Rev. S. R. Wheeler as general missionary on the Colorado field.

It was voted that an appropriation be made for the ensuing year at the rate of \$125 a year and traveling expenses for the Berlin, (Wis.) field.

It was voted that an appropriation be made for the Rev. W. D. Burdick, on the Stokes (O.) field at the rate of \$50 a year and traveling expenses.

It was voted that an appropriation be made for the ensuing year at the rate of \$400 a year and traveling expenses for the Rev. L. F. Skaggs on the Missouri field.

It was voted that an appropriation be made for the ensuing year at the rate of \$500 a year and traveling expenses for the Rev. T. J. Van Horn as general missionary on the Southern Illinois and Kentucky field.

It was voted to employ the Rev. S. I. Lee for three weeks extra labor in the year 1895.

It was voted that the Treasurer be author-ized to advance to the Rev. S. I. Lee the salary which will be due him at the expiration of the time for which he is thus employed.

It was voted that an appropriation be made for the ensuing year at the rate of \$50 a year for the Rev. D. N. Newton, for work at Cumberland, N. C.

It was voted that the appropriations for the ensuing year for the China mission be as follows:

| | |
|--|------------|
| Rev. D. H. Davis, - - - - - | \$1,000 00 |
| Miss Susie Burdick, - - - - - | 300 00 |
| Dr. Ella F. Swinney, - - - - - | 300 00 |
| Dr. Rosa W. Palmberg, - - - - - | 600 00 |
| Boys' and Girls' Schools, \$900, or so much thereof as may be necessary. | |
| Incidentals, \$254, or so much thereof as may be necessary. | |

It was voted that Miss Susie Burdick be allowed one-half salary (namely \$300 per annum) during her stay in America in the employ of the Board.

It was voted that Dr. Ella F. Swinney be

allowed one-half salary (namely \$300 per annum) during her stay in America in the employ of the Board.

It was voted that an appropriation be made of \$350 to be placed in the hands of the Shanghai Missionary Association for the purchase of land for the Boys' Boarding School at the discretion of the Association.

It was voted that an appropriation be made for the ensuing year at the rate of \$400 a year for the salary of the Rev. G. Velt-huysen.

It was voted that an appropriation be made for the ensuing year at the rate of \$300 a year for the salary of the Rev. F. E. Peterson as Editor of the *Evangel and Sab-bath Outlook*.

The Evangelistic Committee then presented a partial report in writing, supplemented by the reading of letters from the workers in Louisville, Ky.

It was voted that the report be accepted and placed on record after being completed by the Secretary.

It was voted that the Evangelistic Commit-tee express to Mrs. L. C. Randolph our appre-ciation of her services in caring for the work-ers in Louisville, and present her as a token thereof the sum of \$50.

It was voted that an appropriation be made for the ensuing year of \$3,000 for the use of the Evangelistic Committee.

It was voted that the Rev. O. U. Whitford, the Rev. W. C. Daland, and Mr. G. B. Carpen-ter be appointed as the Evangelistic Commit-tee for the year 1896.

The following resolution, adopted by the Tract Society at its recent meeting, was read:

Resolved, That we express our grateful appreciation of the Evangelistic work at Louisville, Ky., under the direc-tion of the Evangelistic Committee of the Missionary Board on behalf of the Missionary and Tract Boards, and also of the faithful and untiring efforts of our work-ers on that field, and that we co-operate with the Evan-gelistic Committee in sustaining the work there during the coming winter, as their judgment shall dictate.

It was voted to instruct the Evangelistic Committee to make permanent arrangements for services in Louisville during the coming winter.

It was voted that the appropriation already made for the salary of the Rev. T. J. Van Horn be transferred to the Evangelistic Com-mittee, and that he be placed under the con-trol of that committee.

It was voted that an appropriation be made for the ensing year at the rate of \$800 a year and traveling expenses for the salary of the Rev. O. U. Whitford as Corresponding Secre-tary, and \$200, or so much thereof as may be necessary, for clerical assistance.

It was voted to refer the question of the salary of the Treasurer to a committee of three, consisting of Mr. A. S. Babcock, Mr. C. H. Stanton, and the Rev. G. J. Crandall, who shall confer with the Treasurer, and report.

A communication was received from the Rev. George Seely, Petitcodiac, N. B., Canada, asking for employment as missionary.

It was voted that the Recording Secretary be instructed to visit him and report at the next meeting.

A communication was read from the Shang-hai Missionary Association in regard to changing the time of the beginning and end-ing of their business year. It was voted that the Corresponding Secretary write in accord with his best judgment that it is not necessary to make the change.

The Committee on the Treasurer's salary reported, recommending that the Treasurer's salary be \$300 per annum.

It was voted to recommit the report to the committee with instructions to report again at the next meeting.

It was voted that the committee to which was referred the clause in the report of the delegate to the Mill Yard Church recommend-ing that a missionary pastor be sent to them for the space of three years, be instructed to present a full and explicit report on First-day, Oct. 20th; and, if they recommend to send a pastor, that they present the name of a suit-able candidate; and that when this meeting adjourn it be to re-convene on that date at 9.30 A. M.

Adjourned.

ADJOURNED MEETING, OCT. 20, 1895.

An adjourned meeting of the Board of Man-agers of the Seventh-day Baptist Missionary Society was held in the lecture room of the Pawcatuck Seventh-day Baptist Church, Westery, R. I., Oct. 20, 1895.

The meeting was called to order at 9.30 A. M., the President, W. L. Clarke, in the chair. Prayer was offered by Mr. G. H. Utter.

There were present 17 members and 7 visitors.

The minutes of the regular meeting of Oct. 16th were read and approved.

An application was received from the Ham-mond (La.) Church for aid in the support of a pastor. It was voted that the considera-tion thereof be deferred to the January Board Meeting.

The committee to which was referred the recommendation of the delegate to the Mill Yard Church presented the following report:

Your committee to whom was referred the recommen-dations of the delegate to the Mill Yard Church in London, England, would respectfully report:

First, It is our opinion that the annual expense to this Society of sending a missionary pastor to the Mill Yard Church would be not less than \$800 to \$1,000 for each of the first three or five years; and that the expense would be increased the first year by the cost of transpor-tation from this country to England of the person chosen as such pastor.

Second, In view of the importance of, and the many interests involved in, the decision as to whether this Society shall or shall not send a missionary pastor to the Mill Yard Church in London, the members of the committee are unwilling to make any recommendation as a committee. They are, however, as individual mem-bers of the Board, ready to share with the other mem-bers the responsibility for whatever action may be taken by the Board.

Third, The committee respectfully requests that it be discharged from the further consideration of the question.

GEO. H. UTTER, }
WM. L. CLARKE, } Com.
I. B. CRANDALL, }

It was voted that the report be accepted and the committee discharged.

It was voted that this Board call a mission-ary pastor to serve the Mill Yard Church of London, Eng., for the term of three years.

It was voted that the Board call the Rev. W. C. Daland to fill that place.

It was voted that the salary of the mission-ary pastor be \$1,200, and the expenses of transportation to London, all receipts on the field to be reported to the Treasurer.

It was voted that the Corresponding Secre-tary be instructed to confer with the Rev. William C. Daland, and if he shall signify his acceptance, make all necessary arrangements with the Mill Yard Church.

It was voted that if the Rev. William C. Daland cannot go to New Brunswick to visit

the Rev. George Seely, that he have authority to appoint a substitute.

It was voted that the Investment Committee be instructed to take such steps as they can to secure the title to the Green Hill (R. I.) Church.

Adjourned.

WILLIAM C. DALAND, *Rec. Sec.*

TREASURER'S REPORT.

A. L. CHESTER, *Treasurer.*

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY
Dr.

| | |
|-------------------------------------|-------------------|
| Balance, June 30, 1895..... | \$ 69 87 |
| Receipts, July, contributions, etc. | 1,531 74 |
| " " loan..... | 500 00 |
| " August..... | 1,233 43 |
| " September..... | 923 49 |
| | <u>\$4,258 53</u> |

Cr.

| | |
|--|-------------------|
| Rev. W. C. Daland, bal. expense to London..... | \$ 53 69 |
| Rev. O. U. Whitford, bal. June 30 | 230 80 |
| Rev. F. E. Peterson, " " " | 75 00 |
| Rev. S. R. Wheeler, " " " | 109 90 |
| Rev. S. I. Lee, " " " | 62 63 |
| Rev. L. F. Skaggs, " " " | 117 85 |
| Rev. E. H. Socwell, " " " | 72 27 |
| Rev. Geo. W. Lewis, " " " | 13 00 |
| Rev. D. B. Coon, " " " | 32 75 |
| Hammond Church, " " " | 43 75 |
| Rev. J. H. Hurley, " " " | 64 10 |
| First Westerly Church, " " " | 18 75 |
| Sec. Westerly Church, " " " | 18 75 |
| Ritchie Church, " " " | 25 00 |
| Lincklaen Church, " " " | 18 75 |
| Otsellic Church, " " " | 18 75 |
| Watson Church, " " " | 25 00 |
| New Auburn Church, " " " | 18 75 |
| Cumberland Church, " " " | 12 50 |
| Attalla Church, " " " | 25 00 |
| Scio Church, " " " | 12 50 |
| Hebron Church, " " " | 25 00 |
| Rev. G. Velthuysen, salary from July 1st to Oct. 1st..... | 100 00 |
| Wellsville Church, to bal. June 30, | 12 50 |
| Rev. G. Velthuysen, for John Van De Steur..... | 10 00 |
| J. F. Hubbard, Treas., contribution for Tract Society..... | 4 00 |
| Rev. C. W. Threlkeld, traveling ex., Wash. National Bank, interest.... | 9 50 |
| Rev. A. P. Ashurst..... | 10 50 |
| Rev. A. P. Ashurst..... | 2 00 |
| A. L. Chester, balance salary to June 30th..... | 125 00 |
| Pleasant Grove Church, to bal. June 30th..... | 25 00 |
| Hornellsville Church, to bal. June 30th..... | 18 75 |
| Conings Church, to bal. June 30., | 12 50 |
| Rev. T. J. VanHorn, advance on 3d quarter..... | 50 00 |
| Rev. D. H. Davis, draft, expense passage of Dr. Swinney and Miss Burdick, from Shanghai..... | 279 80 |
| Rev. S. I. Lee, advance on 3d quarter..... | 50 00 |
| Geo. B. Carpenter, Treas. Evangelistic Committee..... | 150 00 |
| Rev. O. U. Whitford, advance on 3d quarter..... | 50 00 |
| Rev. T. J. VanHorn, advance on 3d quarter..... | 50 00 |
| Bethel Church, bal. June 30..... | 25 00 |
| Geo. B. Carpenter, Treas. Evangelistic Committee..... | 100 00 |
| Wash. National Bank, two notes Nos. 104, 105..... | 1,000 00 |
| Geo. B. Carpenter, Treas. Evangelistic Committee..... | 250 00 |
| Order of Rev. D. H. Davis to Smith's Cash Store, San Francisco..... | 30 00 |
| Rev. T. J. VanHorn, advance on 3d quarter..... | 25 00 |
| Geo. B. Carpenter, Treas. Evangelistic Committee..... | 400 00 |
| | <u>\$3,884 04</u> |
| Balance, Sept. 30..... | \$ 374 49 |

E. & O. E.

A. L. CHESTER, *Treasurer.*

WESTERLY, R. I., Sept. 30, 1895.

MAN'S greatest need is not to eat, not to win wealth or honor, not even to live or to go to heaven, but to do and be what God wills. Duty—that is, the carrying out of God's purpose in our lives—is greater than all else. As George MacDonald makes one of his characters say, "Better go to hell doing your duty than to go to heaven doing nothing."—*Cumberland Presbyterian.*

THE air which is drawn in by prayer is breathed forth again by praise.

Woman's Work.

ALFRED EVANGELICAL SOCIETY.

The Woman's Evangelical Society of the First Alfred Church met in quarterly session, Oct., 9, 1895. Mrs. A. B. Kenyon gave a report of the Woman's Hour at Conference.

Music was furnished by Mrs. L. A. Platts and Mrs. P. S. Place. The paper by Mrs. Samuel Whitford contained among other interesting matter, a memorial of Mrs. G. W. Hills.

The question, "What is the greatest need of our China Mission, and how can we best aid in supplying this need?" was asked Miss Susie Burdick. The answering of this led to other questions and an informal talk about our China Mission.

This was followed by the business session, when the appropriation for our annual pledge to the Medical Mission was made.

This Society has raised \$53 50 for the purpose of sending a teacher to take charge of the Boy's School, which sum has been forwarded to the Treasurer of the Woman's Board, with the hope that other societies would add to the fund and the sum put at interest until the time of using.

The meeting was well attended and a feeling of deep interest was manifested in matters pertaining to denominational work and life.

SECRETARY.

A PAPER, WITH SELECTIONS.*

It is with a thankful heart we prepare for this first quarterly meeting of the year. Thankful that so many of us are yet alive, an unbroken band (with one exception). During the past year one of our sisters, Mrs. George W. Hills, has passed over the river to the better land. Our hearts are very sad that so young and earnest a worker should be taken away, but God knows what is best, and we are sure that it is well with her.

"It seemed but yesterday, we knew
She sat among us, in her place,
And at some earnest word and true,
Of wonders wrought by love and grace,
The inner glory, shining through,
Would make a radiance on her face,
And even our dull, mortal view,
Her soul's pure loveliness could trace.

Now, happy in the heart of heaven,
Her youth's lost treasures all restored,
Her starry crown, so newly given,
She casts before her risen Lord.
Her songs of perfect rapture swell
Sweetly above her harp of gold,
In joy earth-music cannot tell.

Oh, blessed thought! that we at last
By patient toil and lowly prayer,
Through God's great love, may come at last
To join her happy praises there.
Oh, sweeter hope! that we may bring
Some soul, now walking in the night,
Our dear Redeemer's love to sing,
And in his smile to walk in white."

In reviewing the work of the year and years past, we have great reason to be thankful, that with God's blessing we have been able to do as much as we have. Let us be encouraged to go on, consecrating ourselves more earnestly to the Master's service, looking to him for help and strength to do whatever work may come to us in the future.

WORK.

"Hard work always tells; of course it depends upon the honesty of purpose back of it as to whether good or bad is accomplished, but it never fails to have its effect, and if the

*A paper read at the quarterly meeting of the Ladies' Evangelical Society of the First Alfred Church, Oct., 9, 1895, by Mrs. Samuel Whitford.

will is strongly infused in the effort, the results will usually be in the direction desired.

"The thing is to do the duty that comes nearest to us with our whole heart, and soul, and strength. Such work will always tell for the highest good everywhere. If you ever find yourself where you have so many things pressing upon you that you hardly know where to begin, take hold of the very one that comes to hand, and you will find the rest will all fall into line and follow after like a company of well-drilled soldiers."

DON'T THROW IT AWAY.

BLANDINA M. PUTNAM.

Don't throw away the work you have,
Which God has given you,
And choose your own, for it might prove
Too hard for you to do.

Don't throw away the joys you have
For joys less certain still,
And only gain an empty heart,
Which nothing new can fill.

Don't run ahead of Providence,
And try to go too fast,
But follow on, and it shall be
All for the best at last.

CHARITY FOR ALL.

And now abideth faith, hope, and charity; these three: but the greatest of these is charity. If there be on earth one feeling, one sentiment that is more holy, more godlike than any other, it is that feeling which enables us to look over the petty faults of others, to treat with courtesy those whom we naturally dislike; that feeling, which prompts us to look with charity on the erring ones; to take a calm survey of the chances they have had to make them true and noble. Yes, we want charity in our hearts, the church wants it, and the world would be an Eden if charity were cultivated as it should be.

Charity consists not merely in giving alms when an importunate beggar comes in our way; the bestowment of pittance on a wretch pinched with want, is often the result of importunity, for there are those who, like the unjust judge, who neither feared God nor regarded man, will give a trifle to a mendicant simply to rid themselves of his entreaties. But he who is truly charitable can be actuated by no such feelings. He looks upon suffering humanity as the object of his care, being ever ready to relieve the destitute. Charity is that feeling which worketh no ill, but is constantly striving to remove all causes of unhappiness, which watcheth with anxious eyes a threatened ill, and throws up a protecting hand to avert an impending danger, which throws its broad mantle over the faults of humanity and seeks excuse for those frailties, which, if its promptings were heeded, would unite the human family in the bonds of friendship and truth. Give food and clothing, but stop not with these. Endeavor to give to the suffering body the consolation of a cultured mind.

Charity is not complete, even in those higher labors of elevating the poor, the ignorant and the depraved. It also aims to remove those obstacles which come between the hearts of man and man—that selfishness which locks our affections in our own souls and has been so fruitful of issues of evil. Perhaps there is nothing which more strikingly illustrates this spirit than the slowness with which men comprehend a principle—the many failures they make in carving out broad and generous premises. They will contend for toleration as liberty, because they suffer for the lack of its application. But when it has

reached them and they in turn are called to apply it to others, they assume the defensive. The reformers of yesterday have become the conservatives of to-day. And losing sight of the breadth of the principle, seek as anxiously to limit it to their case as formerly to extend it to their case. Men will admit this principle of charity to be a glorious principle. They will feel the truth of its generous law as it glows before them abstractly, but when they go out in daily life and mingle with the world and get some pecuniary interest in view, how readily they forget all its applications and for the law of love substitute the rule of self-interest, of fraud perhaps, or even violence. How easily is the great principle sacrificed to some policy of the hour and all the ties of brotherhood forgotten and unfelt. Charity is manifested in sentiments of affection between men, in noble and kindly sympathies, in toleration, in friendship, love and truth. Man needs more acquaintance with his fellow-men. We need a closer communion, one with another.—*Edleweiss.*

WILL YOU LAUGH TO ME AGAIN, MOTHER?

It was little three-year-old Mabel who asked this question one morning in the early spring. She had been bringing me the first spring flowers, and oh, how "buful" she thought those bright yellow dandelions were! I had enjoyed them, too, and had responded to her enthusiasm with words of appreciation and thanks; but it was the smile which seemed to delight the little darling most, and as she started out to hunt for more flowers, she came back to ask in her own earnest, winsome way, "Will you laugh to me again, mother?"

It was a simple question, or rather request, but it almost startled me, and started a new train of thought.

Was that dear little heart hungry for more brightness, and thus seeking for it as the vine sends forth its tiny branches in search of the sunshine?

While careful, and perhaps too often troubled, about household duties, striving to have everything as comfortable as possible for the dear husband and little ones, had I been failing to give them the smiles and sunshine which their hearts craved, and which I could so gladly and easily give them?

When I was quite young, I remember being touched by hearing a little child say, "Mamma, they are the *laughingest* folks at Uncle P—'s I ever saw. I wish we had more laughin' at our house." Ah! perhaps our little ones often wish for "more laughin' at our house," though they do not say so. Surely we should strive in every way to gladden their young lives, and be careful that by our careworn, or perhaps frowning, faces we do not repress their natural light-heartedness.

Phillip's Brooks once said that "the truest humor is the bloom of the highest life," and while we should never encourage silly simpering and giggling, should we not seek to cultivate in ourselves and our children that "true humor" which, like the sunshine, always carries with it gladness and bloom?—*Sunday-School Times.*

LIVE FOR SOMETHING.

Live for something, be not idle—
Look about thee for employ!
Sit not down to useless dreaming—
Labor is the sweetest joy.
Folded hands are ever weary,

Selfish hearts are never gay,
Life for thee hath many duties—
Active be, then, while thee may.

Scatter blessings in thy pathway!
Gentle words and cheering smiles
Better are than gold and silver,
With their grief-dispelling wiles.
As the pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened earth.

Hearts there are oppressed and weary
Drop the tear of sympathy,
Whisper words of hope and comfort,
Give and thy reward shall be.
Joy unto thy soul returning,
From this perfect fountain-head,
Freely, as thou freely givest,
Shall the grateful light be shed.

THE MIZPAH.

READING ROOM AND CONVALESCENT HOME FOR SEAMEN.

Report for the month beginning Sept. 17th, ending Oct. 16th, 1895:

| | |
|---------------------------------|-----|
| Seamen present, afternoons..... | 31 |
| “ “ evenings..... | 496 |
| Total..... | 527 |
| Ships visited..... | 78 |
| Sick visited..... | 22 |
| Visitors..... | 69 |
| Helpers..... | 67 |
| Signed W. C. T. U. pledge..... | 6 |

The following articles have been donated during the month: One stove, from Munsell & Co., Water St.; 5,000 cards, from Harry Green; 2 bedsteads and mattresses, from Mrs. Smith, City; carpeting, from Mrs. Mary Rogers, Brooklyn; 1 counterpane, from Mrs. Woolson, City; 1 basket grapes, from Mrs. McLearn, Rhode Island; reading matter, from Mrs. Herrick, Waverly Place; 1 box of literature, from Alfred, (C. E.); 1 quilt, made by Mrs. Elizabeth Baker, Alfred; 1 box of literature, from Mrs. Langworthy, City; 2 packages of papers, from Dutch Church, Christopher St., City; 1 package of medicine, from Dr. Tucker, Brooklyn; 1 bbl. of apples, from Shiloh, through I. L. Cottrell; 1 box of literature and ditty bags, from Mamaroneck W. C. T. U., Mrs. E. P. DeLong, president; 1 pair blankets, from Mizpah Circle King's Daughters; \$25, from White Star Line; picture of the *St. Louis*, International Navigation Co.; incidentals, \$25.

This Home in New York City is situated on Hudson Street, No. 509, between W. 10th and Christopher Streets, and is an institution worthy the support and hearty cooperation of all Christian workers.

Here, the too oft neglected or forgotten sailor may find alleviation from physical suffering and comfort for his weary, saddened heart, after a long cruise or perchance illness on shipboard or in hospital. Its aims are to care for all, regardless of creed or nationality, remembering the Divine injunction, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

Mrs. J. G. Burdick, wife of the pastor of the First Seventh-day Baptist Church, New York City, is the superintendent in charge of this Mission, to whom all donations may be sent. Cash will be most acceptable, in any amount, also general provisions, bedding, old linen and all useful articles, with magazines and other reading matter, most thankfully received. "Surely blessing I will bless thee."

S. L. T.

SAMSON got his honey out of the very lion that roared against him. The Christian often gets his best blessing out of his greatest seeming calamities.

Trust and Obedience.
Continued from page 693.

In the second place, the limitations of our knowledge greatly condition our obedience. Within the range of our knowledge we are bound to obey thoroughly and without condition. Beyond our knowledge we can only trust our Father to supply from his omniscience what is lacking in us. But we must seek enlightenment and increased wisdom by experience through God's Word and the efficient aid of his Holy Spirit. Thus we shall ever broaden our views of duty. We must unflinchingly obey when the matter is perfectly clear. If one course of action is plainly right and another is plainly wrong, there can be no question as to duty. In matters of Christian morality we are too apt to be like the Chinese mason whose wall was not perpendicular. An American took a plumb-line to show him the error in his work. When suspended, the plumb-bob swung out some distance from the bottom of the wall. The Chinaman was puzzled. Then an idea struck him. He took hold of the weight and moved it over to the wall and held it there. "Now all right," he said in triumph. Thus do we act with God's commands when not matched by our conduct. We simply stretch and alter the requirements a little, and say with about as much reason, "Now all right." Matters which the Father has in his own knowledge and power are not for us—those we must trust to him. "What is that to thee?" says the Master. But our known duty we must cheerfully and willingly perform. "To him that knoweth to do good, and doeth it not, to him it is sin." James 4: 17.

Third, and lastly, God's love to the world is the ground of our hope and trust in him, while our love to him is the truest motive to obedience. When we think of God's wondrous gift to us of his own Son, when we realize with what a longing desire he is awaiting our service, how can we refuse him the love of our hearts, and the most willing obedience we can render? As far as our hearts prompt us, let us yield our lives to him, and when our poor love fails shall we not rest secure on his boundless love to us? What encouragement thus comes to the earnest and devoted follower of the Lord Jesus. Will you not ever trust him who gave himself for you, who has loved you with an "everlasting love?" Think of what he is and ever has been to you. Can you doubt him? To you, my fellow-Christians, who have done despite to the blessed Saviour, does not that love come like a burning rebuke? Return then to the path of duty and follow closely the Master. Never again crucify your Lord. Turn to him and he will receive you once more if you truly repent. And to you, my fellow-sinners, who have not yet arisen at the Master's command, "Follow thou me,"—to you comes God's love as an appeal to your soul. Can you withhold the love and thankfulness of your heart from one who offers so much to you? Can you reject a salvation so full and so free? Have you the heart to turn from his bleeding hands and his pale, sad face, to the broken world about you? He loves you and is grieved if you turn from him. Try no longer to make yourself worthy in your own strength. You will most miserably fail. Do not worry about God's plans and what he is going to do. Do not think about what other people are doing or what they are going to do. Do not even indulge in useless speculations as to what you will do, or what may be in store for your future. Trust Jesus your Saviour. Leave it all with him; rise at his word and follow him and all will be right.

Young People's Work

MANY of the Indian Christian Endeavor Societies of the West are organized into a separate union, called the Dakota Christian Endeavor Union. A well-attended and enthusiastic convention of these Societies has lately been held.

PRESIDENT CLARK and Secretary Baer have both made trips through the West in the past week in attendance upon the fall State C. E. Conventions. Dr. Clark's trip took him through Canada also. Both officers report remarkable gatherings of unequalled spiritual power. Evangelism was the prevailing note in most of the conventions.

THE Presbyterian Christian Endeavor Society of Saltsburg, Penn., has discovered a novel way of raising missionary money. The church was in need of a sexton, so the Christian Endeavor Society volunteered its services. The pastor reports that the church was never so well taken care of and the Endeavorers have applied the salary to their missionary contributions.

THE question is being agitated here in Wisconsin, among the Christian Endeavor societies connected with the Baptist Churches, of withdrawing from the State and District Unions of the Christian Endeavor Societies, and of forming, or rather joining, the Baptist Young Peoples' Union, for such a Union has already been formed. This is precisely what has been done by the young peoples' societies connected with the Methodist Church, and Epworth Leagues have been formed. Now if the other Churches follow in the steps of the Methodists and where the Baptists seem to be going, then one of the fundamental principles of the Christian Endeavor Societies, and one of the best, that is, Christian fellowship and toleration, will be rejected and the lines of bigotry and fanaticism, which have been widening out through the influence of the Christian Endeavor movement, will again contract and narrow.

What can be done to avert this misfortune? Is it best for the young people to refuse to join these denominational Unions? I think not. In my opinion the young people of the Seventh-day Baptists of Wisconsin solved this question some six years ago, when they formed a "Southern Wisconsin Union of the Christian Endeavor Societies of the Seventh-day Baptist Churches." In fact these societies now belong *both* to the State and to the Denominational Unions. "But," says some earnest advocate of the Baptist Young Peoples' Union, "a society *cannot* belong to both." I see no reason why it cannot. If there is anything in the constitution of the Baptist Young Peoples' Union which forbids such action, the constitution should forthwith be changed.

Now as I understand it, the unit of the Christian Endeavor organizations is the local society. If it wishes it may join the State Union, or District Union, or a local union, or it may not, just as it chooses. There is no power or authority compelling a local society to join any of these larger organizations. If it wants to join a denominational union it may, or it may not; or it may join *both*. For example, in a village where there are Seventh-day Baptist Churches, I have known of chil-

dren who belonged both to the Sabbath-school and to the Sunday-school; and I have known of children who at the same time were members of two Sunday-schools, where the hours of meeting for the two schools were different. In the same way I hold that local societies have the privilege of joining denominational unions and at the same time of holding a membership in the State Union of the Christian Endeavor Societies. I hold, farther, that there should be denominational unions, but I think that a great mistake was made when such unions, patterned after and founded on the same principles of the Christian Endeavor Societies, took a *different name*. I believe there should be a Methodist Union of Christian Endeavor Societies, and a Baptist Christian Endeavor Union, and a Presbyterian Christian Endeavor Union, etc. These denominational Unions should have state and district meetings held in connection with the state and district meetings of the Church to which they belong. Such gatherings would add life and zeal and spirituality to the larger meetings. I know whereof I speak, for we have established at the large gatherings of our denomination, at our Conferences, our Associations, our quarterly meetings, an hour, a session, a day, as the case requires, for the young people, and it is one of the best features of these gatherings. Through these organizations the denominational work can be carried on. Now in addition to this, we ought all to unite, without reference to denominational lines, in a grand united effort toward the saving of men from their sins; we ought, as we have now, to have our State and District, and County Unions of Christian Endeavor Societies, just as we have Union Sunday-school Conventions. I trust that not only the Baptists, but the young people, and older people too, for such are really the movers of this narrowing movement of other churches, will look at this matter carefully and thoughtfully before they take any step which shall do violence to the grand onward movement of the Young People's Societies connected with our churches.

PRESIDENT'S LETTER.

Dear Young People:

It has been two weeks since I wrote, and it seems less than one. The special meetings at Quonocontaug have nearly closed. Eld. Main, who will preach for them Sundays, will doubtless hold some other meetings occasionally. We closed the series of revival meetings on Sunday night, Oct. 13th. Though a rainy day and evening, there was a good attendance. Six more were baptized and ten united with the church at night. One lady was sick and not able to be baptized, and yesterday I returned and again we went to the waters for baptism. We found the Lord's plans to be better than ours again. He had arranged that in the place of only one, two should be baptized, the other a grand old man nearly eighty-three years of age. "A child shall lead them." First his grandson, eighteen years of age, came to Christ; then his son, forty years old; and now the grandfather. This makes in all thirty who have been baptized here. Some will join Eld. Horace Stillman's church, First Westerly, located three miles away. This is a live little church, where Bro. Stillman has worked faithfully for several years. God bless these men who preach for two churches, drive from ten to twenty-five miles a day, and get two and three hundred dollars only.

Elder Huffman helped him set this church on fire with Christ's love the past winter. Eld. Main has now caught up the torch, and this whole country, I believe, is going to be transformed with the gospel. When I visited this country, only three years ago, it didn't seem to me God would return so soon, if ever, to lead men to love and praise him. How changed! Homes, once so desolate, now ruled by love. Young people, you have helped in the last seven years to push this work a hundred years in advance. Has it cost you too much? Are you sorry for any sacrifice you may have made? How many of our Christian Endeavor Societies will during this fall and winter establish other outposts? Shall we not make the last Sabbath of this, and of each month remaining in the year, a day of prayer in our Christian Endeavor meeting for this mission and evangelical work? God has so wonderfully answered our prayers. Next week I hope to write of the work at Mystic, Conn., where we have just started a campaign. Remember to pray for us here.

E. B. SAUNDERS.

MYSTIC, Conn.

QUESTION.

Dear Bro. Shaw:

How is it? Will you please tell me? My father used to attend school at Alfred. That was more than twenty-five years ago. He was there only four years, and during that time taught two terms of district school, but he finished his course and graduated. About the same time my mother was at school in Albion, Wis., and she graduated in three years. Her older brother, my uncle, went to Milton and graduated in five years. Now I have a fairly good education in the common branches. I have a second grade teacher's certificate with good standings, and have taught school a year, but I find when I come to make arrangements to enter school at Milton next winter, that it will take at least seven years of hard work, and if I have to stay out to earn part of my expenses, perhaps nine or ten years to graduate. I find that the same is true at Alfred. Now what is the difference? Why must I spend seven or nine years where father spent four?

Sincerely yours,

ANNA.

My Dear Sister:

The question which perplexes you may also have occurred to others. The explanation is doubtless along two lines. 1. The schools which you mention used to grant diplomas to persons who completed a short course, purely academic. This course was very similar to the courses of the ordinary high school of to-day, nothing better. Persons who finished this course were graduated much as boys and girls are now graduated from the high school. It was not a college course such as you are now very properly contemplating, not at all. To be sure, there may have been some studies pursued which are commonly found in the college course; but the amount of work done in the course was just about enough to fit a boy or girl for the freshman year of college. 2. The standards have been raised along educational lines during the past twenty-five years, and Alfred and Milton have tried to keep up in the race. So that it really takes longer to prepare for entrance to a college than it used to.

I may add to this that without doubt there are instances in the past where people have been granted a college diploma who were not qualified, who had not done the required work. I received a letter only this last week from a man who says in answer to a request made in this department of the RECORDER recently, that after spending three years at ———, he was given the degree of A. B. Those three years would have barely sufficed

to prepare him for the freshman year of the same school according to its present curriculum. Your father, who graduated in four years, took the short academic course, or else received a college degree unjustly. The same is true of your uncle at Milton.

And now, my dear sister, I hope you will be patient. If you want a college education, why, keep a "stiff upper lip" and a cheery heart, remembering that your school days will be your most pleasant days; do not become discouraged by looking ahead at the long years before you. Do the work day by day, week by week, term by term. And if you do not feel like spending so many years in school, then begin by saying that you will go as long as you can afford it, and trust me, if you are made of the true metal which makes the scholar, you will afford it term by term, year by year, until you can claim without a blush the honor of the college degree. It may be early in your course to give advice like the following, but other young people may perhaps see this, and to them as well as to you I am writing: If, in your last year at college, you find that you are lacking in even one subject, I beg of you, take another year in school, go on past the ordinary mark. For graduation is not the end, the terminus, it is only a station where we stop to change cars. And I assure you, you will never regret the extra year. It will give you added strength, such as you never dreamed of.

OUR MIRROR.

THE district union of Lake and Moody counties, South Dakota, held their second annual meeting at Flandreau, October 12th and 13th, with forty delegates in attendance, the society at Smyth being represented by fourteen. Encouraging reports were given.

THE Walworth Y. P. S. C. E. had the pleasure of enjoying an instructive lecture by Rev. E. A. Witter, of Albion, October 12th, on Pilgrim Progress. Mrs. Olive Leach is Junior Superintendent. A "Holmes" social will be given October 24th. We are striving to keep the pledge we have taken.

THE Wisconsin State Convention was held at La Crosse, October 3-6. As La Crosse is situated in the western part of the state, the attendance was smaller than usual, or about 200 delegates present. Among those present were: Secretary John Willis Baer of the United Society, who conducted the consecration meeting Sunday morning and the men's meeting in the afternoon; Rev. G. E. Merrill, of Minneapolis, conductor of a Bible-training class; Miss Carrie Holbrook, Secretary of Minnesota Union; A. M. Haswell, of Chicago, who is especially interested in Christian Citizenship; and S. L. Mershon, whose subject, "Missionary Extension," was so attentively listened to. Secretary Soper reported for the year:

Five hundred societies, divided into twenty denominations; the Congregationalists leading, with fourteen new societies; Senior membership, 24,000; Junior membership, 8,640; 428 Juniors joined the church; \$1,800 given to missions by Juniors; one society of 21 members gave \$70; 251 registered delegates at Boston, '95.

The next convention will be held in Madison, '96.

Children's Page.

A FABLE OF TWO APPLE-TREES.

In a farmer's garden, near a mossy wall, stood two apple-trees. The owner called them "twin trees," when he set them out, they looked so much alike.

For several years they grew side by side, in the sunshine, but when winter came, one of the trees began to shake in the wind and to wave its bare, brown arms, and moan that autumn had stolen all of its beautiful leaves, and "Jack Frost" was nipping its very roots. But winter passed, and spring-time unlocked the rills and whispered so sweetly to the violets that they came out in pretty, blue suits, and the lambs skipped forth from the fold, and the two apple-trees hunted up their green gowns, and the birds made nests and sang glad songs among the emerald leaves, and the complaining tree began to wonder if this world was so bad, after all. But the farmer came with his long pruning shears, and began to lop off here and there a branch, and, on some, there were pink, swelling buds. When his work was completed, the fretful tree said, "Now, I am *done!* I will *never* try again! I almost froze to death in winter and, just as I began to be happy, I have lost all of my beauty. See! it lies withering on the ground, and I heard one of our spruce neighbors say, 'I am so glad I am not an apple-tree!'"

So the tree never sent out another leaf or branch and the buds withered without unfolding, and the birds found another home, and when autumn came the farmer "sought fruit thereon and found none," while the other tree had done its best and yielded some delicious beauties to make the farmer and his family happy. "There!" exclaimed the fruitless tree, "I've paid him for trimming me down!"

"But hush," said its sister tree, "what is the farmer saying to his servant?" "Cut it down, why cumbereth it the ground?"—and the "axe" was "laid to the root of the tree," and it fell and was soon consumed as fuel and forgotten, while its twin sister survived for many years and furnished fruit for several generations.

Children, which tree are you like? When your kind parents want to lop off your faults, to make you more useful—really better and happier—do you ever say, "I will not do anything, if I cannot have my own way?" Remember the two trees, and keep sending out the nice branches and the sweet buds of piety. We often need trimming, just where we feel we cannot spare one leaf. E. C. W. L.

ROBBIE'S VICTORY.

Rob Preston put on his coat and hat, and came out of school very slowly, with a perplexed, troubled look on his bright, sunny face. Some of the boys were already outside, and were whispering and laughing about something. Rob evidently knew what it was, but had no wish to join in it; still, instead of hurrying away as he might have done, he lingered irresolutely.

The truth was Robbie was fighting a real battle within himself. There was a new scholar in the school, little Annie Hoffman. Her father was a miserable drunkard, and they were as poor as poor could be. Her mother had done her best; but poor little Annie was a pitiful sight in her faded, outgrown, ragged garments.

Rob had discovered in some way that a few of the rougher, more thoughtless boys were proposing to make fun for themselves when

she came out of school to go home, and all the afternoon his conscience had been pleading earnestly with him.

"You ought to try to stop them," it said. "But they would not hear a word from a little boy like me," he answered. "Then you must help Annie. The poor little thing will be frightened if they laugh at her." "Then they will laugh at me," said Robbie; and he fairly shivered with dismay at the mere thought of the shout they would give if he showed himself Annie's champion.

"Well, suppose they do laugh," answered Conscience, pitilessly; "if you are mamma's little man, oughtn't you be brave enough to bear that? You were wishing the other day that you could do something brave and good; here is a chance for you. If you cannot do this little thing, you would not be apt to do anything great."

So this afternoon had passed, and now Rob must decide one way or the other; but it seemed to him that he was no nearer a decision than at first.

"We'll have some prime fun," he heard Tom Rogers say. "She's the greatest looking object I've seen for her age."

"Hello there!" he cried out, as Annie appeared in the doorway; "is that a ragbag I see walking round?"

The little group around Tom shouted as he spoke, and Rob's face grew crimson with pain for Annie and for himself.

"Don't, please, boys," he said pleadingly; "she isn't to blame, and it will make her feel so bad to be laughed at."

"Oh, run home, little Mollie Coddle," said Tom, contemptuously; "it will take more than you to stop me."

Rob walked on a few steps. What should he do! Oh, dear, why couldn't he go right home? He could not stop them, they would probably only laugh the more if he did anything.

"But Annie will feel as if she had a friend."

"I *can't*," said Rob, with a little choke; and, boy that he was, his eyes filled with tears as he turned toward the gate.

"O, Rob Preston, I'm ashamed of you," said the faithful inward monitor. "How shall you feel when mamma takes your face between her hands to give you a good-night kiss, and calls you her little laddie? Will you want to look up into her face? Won't you feel ashamed to think what a coward you have been? Shall you want to tell about it? O, Robbie, be mamma's brave little laddie."

There was just a minute's hesitation, then Robbie turned and went quickly up to the steps where Annie stood, quivering with fear. "Come with me, Annie, I'm going your way," he said; and Annie caught hold of his arm instantly.

"I'm so afraid," she almost sobbed. "I'm never coming again! I didn't want to come to-day, but mother cried and wanted me to."

"I'll tell you," said Robbie, reassuringly; "we will go right to my home, and tell my mamma. She always knows just what to do."

So they went bravely down the walk; and though the boys tried to laugh, they could not make much of a success of it. Somehow, Robbie's sweet, wistful face touched them.

"He was a plucky little fellow," said one, after the two had gone.

"Yes, and more of a gentleman than any of us, if we are older," said another.

Mamma soothed and comforted little Annie, and sent her home happy, with one of her own Annie's outgrown dresses that just fitted her, and a promise to come and see her mother.

When she had gone, mamma stooped and kissed Robbie.

"My own precious laddie, my little man," she said, fondly.

"But I wasn't brave at first. I wanted to run away like a coward; only I thought of you, and how ashamed I should be to have you know about it," said Rob.

"That was right, dear, but remember God sees and knows always. Mamma might not, perhaps; but we cannot hide anything from Him. Think of that when you are tempted. We must try very hard not to do anything

we are ashamed or sorry to have God know, musn't we?"

"I'll try; but, O mamma, sometimes it is so hard even to do right in little bits of things."

"I know, laddie, dear; but remember we can always have help if we ask for it."—*National Baptist.*

Home News.

Rhode Island.

WESTERLY.—The blessing of our Father is manifest upon us in manifold ways. A good degree of material prosperity, exemptions from sickness in any serious form or extent, and beautiful weather attended upon the residents of this community. Vacation having passed, many have returned to the various occupations and industries, with seemingly renewed health and zest. Our schools are flourishing under a most efficient corps of teachers, and are better accommodated by new and commodious additions to the number of buildings.

Our churches are also showing that vacation is over in the increased attendance upon divine service, both at the morning and the evening hours. One of the periods of pastoral change is again present with us. At the M. E. Church the Rev. J. T. Docking, who so successfully chaperoned the American contingencies of the World's W. C. T. U. to London, and of the Grindenwald Conference to Switzerland, has been superceded by the Rev. W. J. Smith. The Rev. G. A. Conybeare, of the Christian Church, has been fulfilling his pastoral duties elsewhere for a month or more. The Rev. Ellen Gustin, a former pastor, has supplied the pulpit here for several Sundays. The Rev. S. H. Woodrow, of the Congregational Church, has just accepted a call to the Plymouth Church in Providence, and will leave for that place Nov. 1st. Pastors equally as able may supply the vacant places, yet it causes regret that those we have learned to esteem highly and depend upon are leaving us.

The Rev. H. L. Hastings has favored us with three addresses recently, one of which was his famous and able answer to the lecture upon "The Mistakes of Moses," by one who should be nameless in religious journals, save as he is mentioned as the tool of the enemy. This latter address of Mr. Hastings was delivered at a union service of all the churches, held in the Opera House, which was filled beyond its seating capacity.

In our own church the interest manifested in the various services is a cause for heartfelt gratitude. The Wednesday evening meeting is still conducted by lay members of the church, and the topics and manner of handling them are as varied as are the leaders. The attendance is not large, but those who attend feel well repaid for the halt in the midweek for talking together of heavenly things. Our recent communion season with its covenant meeting was a most precious time. The pastor expressed the conviction of many when he testified to conscious advance and development in spiritual life. His recent sermons have given evidence of the truth of his statement. Of one a man was heard to say, "That sermon ought to be printed in letters of gold." "Yes," was the answer, "and carried in the heart of every Seventh-day Baptist." Its text was the dying utterance of the martyred Stephen, "Lord lay not this

sin to their charge," and the theme, "The Spirit of Martyrdom;" and it proved that truth ever manifested the loving forgiveness eminent in our Lord's dying word, "Father, forgive them, for they know not what they do," when suffering martyrdom or persecution.

The day of atonement, of the Jewish calendar, occurring upon our Sabbath, it was used as the topic of the Sabbath eve service and the morning sermon: Text, 2 Cor. 5: 19, 20. Our covenant meeting, occurring on the day of "The Feast of Tabernacles," was made doubly a feast by dwelling upon that, and the fact that now God calls us the tabernacles of himself, through the indwelling of the Holy Spirit. The saying of the two disciples on their return from Emmaus, "Did not our heart burn within us," is brought to mind by the fervor and heart-glow which is enkindled through such "talks by the way" of our Lord.

The Mission has just celebrated its third anniversary, at which Bro. E. B. Saunders conducted the service, participated in by the pastors and many others. The universal verdict and testimony was to the effect that blessing and good had been the result of its influence.

OCTOBER 18, 1895.

New York.

BERLIN.—Sabbath-day, Oct. 12th, our pastor, the Rev. G. H. F. Randolph, tendered his resignation to the Church, to take effect the 1st of November.

The Sabbath following, the Church and Society unanimously passed the following resolutions:

Whereas, It has seemed best to our pastor, the Rev. G. H. F. Randolph, to resign his pastorate with us that he may avail himself of more thorough theological training in New York City; be it therefore

Resolved, That we with much regret accept his resignation, feeling the pangs which come to us by severing those ties which have been made strong during his stay among us. Be it also

Resolved, That we express our high appreciation of his faithful and untiring efforts on behalf of this Church and people during his pastorate. And be it further

Resolved, That since our pastor has been called to enter the door which has been opened for him, to fit himself for more efficient labor in the vineyard of our Lord, that he have the prayers of this Church for his success in the work, and that which we now feel so keenly as our loss may redound to the glory of God.

A new parsonage is being built on the Church lot just north of the church, which we hope to have completed in time to accommodate the next pastor, whoever he may be.

J. F. GREEN.

ADAMS CENTRE.—Our bell, the gift of Charles Potter, is in place in the belfry of our church. It was the second Sabbath in October that its grand tones, vibrating on the morning air, rang out its first Sabbath-call to the people of Adams Centre. And it was a happy coincidence that that day was the twenty-seventh anniversary of the present pastorate of the Adams Church. But another pleasant thing—a surprise awaited us at the church that morning. The pulpit and platform had been beautifully decorated with a profusion of flowers and ferns and potted plants, and on a ribbon tastefully looped among them were the figures which told the years that had passed. Others beside the pastor and family had remembered the anniversary.

October 20th was another anniversary. A few of the friends of Martin D. and Ellen Titsworth spent the afternoon and evening very

pleasantly, and were royally entertained at their beautiful home that day, in honor of their twenty-five years of married life.

A. B. P.

IS THE ART OF WAR TO BE TAUGHT IN OUR PUBLIC SCHOOLS?

To the Editor of THE SABBATH RECORDER:

In your issue of October 17th is a kindly-written editorial criticism on my article in the *Christian Cynosure* on "Military Drill in the Public Schools," which I do not "find on another page." It doubtless gave place to more valuable matter. But the editorial gives me occasion (with your consent) to say something to your readers on this subject.

There are some reasons why military drill should not be introduced in the schools which I did not mention. They are as follows:

1. Military drill does not afford the *best* exercise for a symmetrical, physical development. We want the *best* plan if any.

2. It is not appropriate for our girls, who need physical training quite as much as the boys.

3. If made compulsory, it would violate the conscience of many parents, guardians, and pupils, who believe war to be intrinsically wrong, and hence, that a study of the arts of war is of an immoral tendency.

4. It is unjust to deprive a portion of the people of the benefit of the public schools or to tax them for what they believe to be a needless and improper expense.

But the whole question turns on that of the harmony of the Gospel of Christ with spirit and practice of war. If these are in harmony, then, of course, we should not only admit military drill into our schools, but make it an essential part of education. But if war can be clearly shown to be *wrong*, then everything that gives it even an *implied* sanction ought to be avoided.

Nor is this question to be confounded with that of the right to defend one's person and family. That is a separate question. Neither is it a question of the propriety of police officers and the execution of the laws. I believe in government and law and its maintenance by all legitimate means. War, as practiced by all nations who have armies, is something more than a police regulation. It has certain well-defined and easily-recognized principles, without which there could be no armies and no war. Before considering these principles, let me consider some of the arguments in defense of war.

The first is that of Justinian, "*Inter arma silent legis*," which may be rendered, "in war all law is silent." But this is not true. God's law is never silent. Paul said, whatsoever ye do, do *all* to the glory of God." 1. Cor. 10: 31. Another plea is that "war is necessary for the maintenance of civil government, and therefore cannot be wrong." But what is here taken for granted, is not true. Force may be necessary to civil government, but war, in the sense of a military system, is not. Then, too, this plea of necessity is made to sanction most enormous evils. I would offset this plea by the plain statement that "nothing that is *wrong* can ever be necessary." I regard war, as practiced by all nations, as wrong, for the following reasons: 1. It requires the unconditional subordination of the conscience of the individual soldier to the will of his commanding officer. The oath of the soldier requires this. If he shall be commanded to do an act contrary to his sense of

justice, he must obey, or be court-martialed and shot. He cannot resign. If he deserts he incurs the penalty of death. He must do or die. This subordination of all sense of justice or humanity to the will of those in command, is an essential element in all war. It is a necessary part of the military system, without which armies would be but mobs, and war impossible. Now, such subordination of conscience can *never be right*. "We ought to obey God rather than man." Conceding that the commands of those in authority may be right, they also may be wrong. It therefore follows that unconditional obedience cannot be justified. No man has a right to swear to do what *may* be wrong, and hence has no right to take the oath of a soldier.

2. It is and must be true that *some* wars are unjustifiable. Both sides of an international conflict cannot be right, and both may be in the wrong. But the soldier in a regular army is bound to serve in whatever war his country may undertake. It may be for the subjugation of an innocent people or for the propagation and extension of some awful wickedness. We may know this to be so, yet the individual soldier has no option in the matter, and no right to discuss the merits or demerits of the war. He is sworn to go, and do, what he is bidden. No man has a right to place himself in such a position. It cannot be right to fight for the wrong, and hence cannot be right to be a soldier. Nor is this a merely supposable case. Great Britain and the United States are nations in which the principles of Christianity have perhaps, more influence than in any others. But Great Britain waged war on China, slaughtering many thousand of her people, and spreading desolation and death, to compel her to buy opium, which the Chinese government knew was demoralizing and destroying the people. This act of Great Britain was a great crime against God and humanity and every British soldier was a participant in that crime. No man can avoid the possibility of being involved in a similar crime who consents to be a soldier. Not less atrocious was our war with Mexico. (1846-7). We have the testimony of Gen. Grant, who served in Mexico as an officer, that it was "undertaken for the protection and extension of human slavery." This was an awful crime and in its results, it involved us in the war of the rebellion, the most destructive and terrible of modern wars. Every soldier in the armies of Generals Taylor and Scott were partakers in that crime. There was no way to avoid such responsibilities except by keeping out of the war. In the fratricidal strife between France and Germany (1870-71), both sides could not have been in the right and yet both German and French soldiers were made to kill each other, regardless of any principle of justice. They had no right to do this and hence had no right to be soldiers. But without soldiers there could be no war, and hence all war must be wrong.

3. War is always wrong because it always seeks to punish, not the persons who have, or who are supposed to have, committed acts of international wrong, but the unconscious instruments, who have been but the tools in their hands. Take for example the late war between China and Japan. The people of both these countries had nothing to do with the causes of the war. The vast multitude of the Chinese were perfectly ignorant,

not only of the causes that led to the war, but most of them, of the very existence of a state of hostilities. Yet it was these ignorant, unoffending people who were made to suffer, while the men who did the wrong escaped all personal consequences. And this is true of nearly all wars. Is it right to inflict the penalties of death on the innocent and allow the guilty to escape? Is it right to help to do this? If not, then no man ought to be a soldier, and to teach the arts of war is an immorality.

There are many other reasons that might be given for thinking that all war is wrong, and therefore unnecessary, but if each or any of the positions I have taken is tenable, then I have sustained my point. But I am asked, Can governments be sustained without a military system? I answer, yes. In a few instances they have been sustained without soldiers or war. It might be so in all cases, if the nations would disarm and cultivate the spirit of peace. It can never be necessary to disobey God. It will always be wise and safe to follow the teachings and example of Christ and his apostles. It is unsafe to do otherwise. When our Lord said to Peter, "Put up thy sword, they that take the sword shall perish by the sword," he meant it for all men and for all time.

H. H. HINMAN.

OBERLIN, Ohio, Oct. 18, 1895.

MILITARY DRILL IN THE PUBLIC SCHOOLS.

REV. H. H. HINMAN.

The papers inform us that the School Board of Chicago has voted to introduce military drill into the public schools of that city. This is what might be expected since the introduction of Boy's Brigades into the churches, and it is an example likely to be followed in other large cities. Nevertheless it is greatly to be deplored as indicating a sad decline in civic and Christian morality.

It is one of the signs of the times, and signifies:

1. That our children and youth, though living under present and prospective peace, are to be familiarized with war, as something necessarily incident to national existence, and a manifestation of true patriotism, in harmony with Christian morality.
2. It means that an essential part of the education of each boy shall be instruction in the art of deceiving, overcoming and killing his fellow-men.
3. It means that the spirit and love of war, which for more than half a century has been steadily declining, shall have a revival; and that we are to enter into competition with nations of Europe in those vast military preparations and expenses which make government a burden to be endured rather than a blessing to rejoice in.
4. It means that just as the nations have begun to learn the practicability and wisdom of arbitration as the remedy for war, we put back the dial of reform and seek to perpetuate the spirit and the race of Cain.
5. It means a lessening of value of human life and the deprivation of public and private morals, such as always accompanies and results from militarism. It means that the military profession (which is none other than the profession of robbery and murder) shall be put on a par with the learned and peaceful callings of the law, medicine and the ministry.
6. It means that we shall eliminate from our current conceptions of Christianity the idea of patience, forbearance, forgiveness and humanity, and that we shall substitute hatred to aliens as natural enemies.

I do not mean to prophesy that all these evils will result from the introduction of military drill in the public schools, but that the tendencies are all in the direction I have indicated, and if we are spared so great a calamity, it will be because of Providential intervention. One thing is certain, that we cannot expect the protection of the Prince of Peace so long as we foster the spirit of war.—*The Christian Cynosure*.

OBERLIN, Ohio, Sept. 22, 1895.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

FOURTH QUARTER.

| | | |
|----------|-------------------------------|--------------------|
| Oct. 5. | The Time of the Judges..... | Judges 2: 1-12, 16 |
| Oct. 12. | The Triumph of Gideon..... | Judges 7: 13-23 |
| Oct. 19. | Ruth's Choice..... | Ruth 1: 14-22 |
| Oct. 26. | The Child Samuel..... | I Sam. 3: 1-18 |
| Nov. 2. | Samuel the Judge..... | I Sam. 7: 5-15 |
| Nov. 9. | SAUL CHOSEN KING | I Sam. 10: 17-27 |
| Nov. 16. | Saul Rejected..... | I Sam. 15: 10-23 |
| Nov. 23. | The Woes of Intemperance..... | Isaiah 5: 11-23 |
| Nov. 30. | David Anointed King..... | I Sam. 16: 1-13 |
| Dec. 7. | David and Goliath..... | I Sam. 17: 38-51 |
| Dec. 14. | David and Jonathán..... | I Sam. 20: 32-42 |
| Dec. 21. | The Birth of Christ..... | Luke 2: 8-20 |
| Dec. 28. | Review..... | |

LESSON VI.—SAUL CHOSEN KING.

For Sabbath-day, Nov. 9, 1895.

LESSON TEXT.—I Sam. 10: 17-27.

GOLDEN TEXT—The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Psa. 97: 1.

INTRODUCTORY.

In his old age Samuel transferred some of the burdens of his judgeship to his two sons, Joel and Abiah. But their administration was not impartial, and first, they "took bribes and perverted judgment." The people became restive under such injustice, as well they might. But they sought a remedy by a wrong measure, they asked for a king. Although Samuel was greatly displeased and pointed out to them that they would suffer greater ills by such an arrangement, they would not give up their purpose. The Lord told Samuel to grant them their request and directed him to Saul whom he privately anointed king. God gave Saul another heart and the Holy Spirit so rested upon him that he prophesied with other prophets. Our lesson contains the public announcement of the choice.

EXPLANATORY.

- v. 17. "Mizpah," at this time was one of the important sacred places where, as we saw by the last lesson, solemn assemblies were held.
- v. 18. As introductory to the business in hand, the people are reminded of how God had wonderfully led and delivered them. With such a leader and deliverer, did they need another?
- v. 19. "Rejected your God." God himself had been their King. See chapter 12, verse 12. In choosing another they necessarily rejected him. "By your tribes." For the purpose of determining the Lord's choice by lot.
- v. 20. "Benjamin was taken." The lot fell on the tribe of Benjamin, showing that the king was to be from that tribe. Proceeding in the same way with the families of Benjamin, the lot fell upon Saul's family and then upon him.
- v. 21. "He could not be found." Saul hid himself, it may have been from modesty, it may have been from fear. He may have realized his unfitness for the position, or listening to the reproofs of the prophet he may have feared to serve where it was a sin for the people to place him.
- v. 23. His personal appearance was imposing, being head and shoulders taller than the rest of the people.
- v. 24. Samuel commends him for his superior personal presence. "God save the king." Margin, "Let the king live." An expression denoting acceptance of the choice, and ready submission to his authority.
- v. 25. "The manner of the kingdom." Samuel told the people and recorded in a book the laws, we might say the constitution, which should govern the kingdom.
- v. 26. "Gibeah." About 22 miles north-west of Jerusalem, and three or four miles less from Mizpah. "A band of men." R. V. "The host." Men whom God had made conscientiously loyal to their king.
- v. 27. "Belial." Not a proper name, but used for any reckless, lawless persons. The word means *worthless*. "No presents." The tribute that belonged to the king, and which the rich were accustomed to pay him. "Held his peace." Margin, "Was as though he had been deaf." Wisely did not notice their attitude.

RICH with no very great things, but with the little daily self-denials, the speaking a cheerful word when the heart is weary, the patient, steady performance of duties that come with every returning day—little things, and yet they contain the riches with which God is well pleased.—*Rose Porter*.

WHY cannot we, slipping our hand into his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—*Phillips Brooks*.

Popular Science.

A COMPANY in Boston has commenced manufacturing a new kind of fabric, which is impervious to water, but will admit light, and will take the place of glass in skylights, in shops, factories, and other places where light and strength are required. It is made from wire-cloth, of about an eighth of an inch mesh, covered with a semi-transparent material, composed largely of linseed oil. The other ingredients and mode of preparation are kept secret. It has been tested to the extent of 5,000 square feet, through several storms, without leaking, cracking, or showing signs of weakness. The weight of this fabric is only about that of skylight glass, and it resists ordinary attacks of combustion, standing a heat of 800 degrees F. It appears to us that this new invention must come rapidly into use, for roofings, especially where light is desired, providing its cost could be brought as low as that of other materials.

SINGULAR as it may seem, man and animals cannot absorb nitrogen direct from the atmosphere, as they can oxygen, but they have to obtain it from food containing it, many of the animals from the grasses and the leaves, and man from the vegetable kingdom also.

Nitrogen appears to be especially essential to the growth and perfection of the cereal family. The grass from a meadow may be taken away year after year, and yet the nitrogen appears to be present about the same; but in cereals, in most soils, the nitrogen appears to be absorbed, and does not reappear, and hence resort is had to measures to restore it, or the land must lie idle (what we call fallow) a year or two to gather nitrogen, before it will produce again as before.

It also appears that nitrogen can enter plants only by combination in various forms, which are called fertilizers, such as stable manure, night soil, guano, sal ammoniac, and the nitrates. Rain water has a trace of nitric acid, which, when it reaches the soil, forms a nitrate. This plays something of an important part in agriculture.

Our attention has been called to the ammonia contained in the air, but experiments have shown that to be a very small proportion, and has but little influence on vegetation.

As nitrogen forms about 77 per cent of the weight of the atmosphere, it plays a conspicuous part in supplying the tissues of vegetable and animal life. The origin and production of nitrogen is scarcely known. Scientists differ in their theories, some claiming that the electricity which is pervading and acting constantly, is the producer, and no doubt it has its influence; but of late Berthelot, after a long siege of experiments, covering eight years, claims to have discovered that it is produced by bacteria and the lower vegetable life, in mingling with the soil. While this may constitute an active agent, we yet are of the opinion that the large volume required to sustain animal and vegetable life must come from some source not yet discovered.

H. H. B.

FROM the Bible we learn that every doctrine, every duty, and every hope, are so intimately blended with the fact of Christ's resurrection, that the denial of the latter leads to the instant and total annihilation of the former.

HOW REVIVALS COME.

God has arranged for the bestowal of all blessings in the most bountiful manner, for the revival of his church and for the continuance of her prosperity at full tide. See his perfect plan for watering the earth. The sun lifts the vapors into the air; the wind carries them unto distant places; attraction condenses them to the earth. Thus the fields are watered; the earth yields her increase. But the system of nature is not more perfect than the system of grace, for watering the church. The love of God, like the glow of sunlight, fills the firmament with gracious influences; his sovereign will, operating through the Holy Spirit, carries the blessed influences in all directions; the mediatorial intercession of Jesus concentrates these influences of the Spirit into practical blessings; and prayer, the law of spiritual gravitation, draws the showers down upon the praying churches. The arrangement of grace is complete for the church to have life always, and to have it "more abundantly." Shall we have the teeming showers and be revived? The arrangements are perfect. The only condition is, "let the earth open." Let desire, like the thirsty, chapped ground, plead for what can come only from heaven. Prayer, prayer with desire; desire, earnest and continuous, will draw the copious blessing, as the parched earth draws the clouds into its own bosom. Will not the churches pray without ceasing, till the reviving comes, and comes to remain? Will not at least a few earnest souls in each congregation pray with desire that will take no denial? How willing God is to bless, to revive, to turn old congregations into new, weak ones into strong, barren ones into fruitful, hopeless ones into joyful churches, full of the Holy Spirit and of power!—*The Christian Nation.*

Special Notices.

WANTED.

Copies of the *Seventh-day Baptist Quarterly*, Vol I., No. 3. Fifty cents apiece will be paid for a limited number of copies.

Address,

CORLISS F. RANDOLPH,
(Great Kills P. O.) Staten Island, N. Y.

ANNIVERSARIES.

SOUTH-WESTERN ASSOCIATION, Fouke, Arkansas, Oct. 31, to Nov. 4, 1895.

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

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.
M. B. KELLY, Pastor.

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 First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at

10:30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 509 Hudson St.

THE eighth session of the South-Western Seventh-day Baptist Association will be held with the Seventh-day Baptist Church at Fouke, Ark., beginning Thursday, Oct. 31, 1895, at 9:30 A. M., and continuing four days. Introductory Sermon, Rev. Geo. W. Hills; alternate, Rev. J. C. Donowho. Missionary Sermon, Friday, 10 A. M., followed by Missionary Hour. Special hours to be assigned to Tract Society, Educational Work, Woman's Work, and Young People's Work. Other services to be in the hands of a committee appointed at the Association.

S. I. LEE,
J. F. SHAW, } Com.
G. W. LEWIS, }

THE Yearly Meeting of the New Jersey and New York City Seventh-day Baptist Churches will be held with the First Seventh-day Baptist Church of New York City, Nov. 9, 1895, just fifty years from the date of its birth. Five sessions will be held, Friday evening, Sabbath morning, Sabbath afternoon Memorial Services, the evening after the Sabbath, and Sunday morning.

Preparations are being made to make this a very interesting time. We wish thus early to call attention, that those who are coming may decide and inform us, that ample provision may be made for all our friends who may wish to attend.

The Fiftieth Anniversary, the 9th of November, 1895. Church organized the 9th of November, 1845. The 9th of November, 1895, comes on Sabbath-day. J. G. B.

509 HUDSON STREET, New York.

FOR the convenience of churches desiring to pay their proportion of the expenses of General Conference, the following list is presented. The names of several churches are omitted from this list because their membership was unknown to the Committee on Finance. They may remit at the rate of \$.06,628 per member.

South-Eastern Association:

| | |
|-------------------------|------------------------|
| Salem.....\$14 20 | Lost Creek.....\$11 40 |
| Middle Island..... 5 30 | Ritchie..... 7 30 |
| Roanoke..... 2 40 | Greenbrier..... 5 30 |
| Conings..... 1 00 | Salemville..... 2 40 |
| Total, \$49 30 | |

Eastern Association:

| | |
|---------------------------|---------------------------|
| Piscataway.....\$ 6 60 | First Hopkinton...\$25 70 |
| Shiloh..... 25 70 | Berlin..... 8 50 |
| Waterford..... 4 00 | Marlboro..... 4 80 |
| Second Hopkinton... 8 00 | Rockville..... 15 30 |
| First Westerly..... 3 20 | Plainfield..... 13 40 |
| Pawcatuck..... 26 30 | Woodville..... 1 20 |
| New York..... 2 60 | Greenmanville..... 1 90 |
| Second Westerly..... 1 90 | Cumberland..... 1 20 |
| Total, \$150 30 | |

Central Association:

| | |
|------------------------------|--------------------------|
| First Brookfield.....\$16 20 | DeRuyter.....\$10 00 |
| Scott..... 5 80 | First Verona..... 5 80 |
| Adams..... 19 70 | Second Brookfield. 17 10 |
| West Edmeston..... 5 10 | Cuyler..... 1 00 |
| Otselic..... 2 00 | Lincklaen..... 2 80 |
| Second Verona..... 1 80 | Watson (paid)..... 4 00 |
| Norwich..... 50 | |
| Total, \$91 80 | |

Western Association:

| | |
|--------------------------|-------------------------|
| First Alfred.....\$40 60 | Friendship.....\$10 80 |
| First Genesee..... 14 60 | Richburg..... 5 90 |
| Second Alfred..... 18 30 | Independence..... 8 10 |
| Scio..... 2 00 | Hebron Centre..... 2 60 |
| West Genesee..... 1 40 | Andover..... 6 00 |
| Hornellsville..... 1 80 | First Hebron..... 5 60 |
| Hartsville..... 6 00 | Shingle House..... 2 00 |
| Wellsville..... 3 20 | Portville..... 3 90 |
| Total, \$132 80 | |

North-Western Association:

| | |
|----------------------------|------------------------|
| Milton.....\$17 70 | Albion.....\$14 60 |
| Jackson Centre..... 8 60 | Walworth..... 7 60 |
| Utica..... 2 90 | Berlin..... 2 10 |
| Southampton..... 5 50 | Rock River..... 5 20 |
| Welton..... 5 40 | Carlton..... 5 20 |
| Dodge Centre..... 9 80 | New Auburn..... 3 70 |
| Nortonville..... 16 00 | Grand Junction... 2 40 |
| Farina..... 10 60 | Long Branch..... 1 80 |
| Stone Fort..... 2 00 | North Loup..... 17 20 |
| Milton Junction..... 11 70 | Shepherdsville... 30 |
| Chicago..... 3 00 | Coloma..... 2 30 |
| Marion..... 1 20 | Bethel..... 1 10 |
| Tustin..... 90 | Dell Rapids..... 1 30 |
| Marquette..... 50 | Boulder..... 2 30 |
| Calhan..... 1 50 | |
| Total, \$164 40 | |

South-Western Association:

| | |
|------------------------|-------------------|
| DeWitt..... 1 20 | Fouke..... 2 20 |
| Eagle Lake..... 60 | Hammond..... 4 30 |
| Hewitt Springs..... 90 | Attalla..... 2 20 |
| Total, \$11 40 | |

WILLIAM C. WHITFORD, Treas.

ALFRED, N. Y.

LITTLE ALICE'S PRAYER.

"I don't want to say my prayers," said little Alice. "I'm tired of saying my prayers, mamma."

Mrs. M. sighed, and scarcely knew what to do with her little daughter, whom she had given to God as soon as she was born, and had prayed him daily to make her his own child. And now she was tired of saying her prayers! But she was only four years old; and the mother asked, gently:

"And does my little Alice feel willing to go to bed without thanking her heavenly Father for taking care of her all day?"

Alice laughed, and kissed her mother on both cheeks and then on her mouth. This she called a "French kiss." Then she went to her auntie, who was lying sick on the sofa: and auntie whispered:

"Who will take care of little Alice to-night, when it is all dark in the house?"

Alice dearly loved to be whispered to, and she answered in the same tone;

"Mamma will take care of me."

"No," said auntie, "mamma will be asleep."

"Papa, then."

"Papa will be asleep, too."

"Then auntie will," said Alice, triumphantly.

"But auntie will be upstairs, and, perhaps, asleep, too," was the reply; for the invalid could not be at all sure that sleep would come to her. "God never sleeps, though. His kind, watchful eye is over us all the time, and he takes especial care of children."

"Will he take care of me?" asked Alice, in an awe-stricken tone.

"You did not ask him to," said auntie: "and he has told us to ask him for what we want."

Alice's bright eyes looked steadily at her aunt for a moment, and she kissed her, and danced off to bed. She was asleep almost as soon as her head touched the pillow. But in an hour or two there was a dismal wail for "mamma," and she hastened into the little room opening from her own, where Alice's crib stood.

"Mamma, mamma!" sobbed the little one, "I want to be taken care of."

Then auntie had to explain what this meant, and Alice knelt in the crib, and repeated the childish prayer her mother had taught her as soon as she could speak. Then she went to sleep again with a smile on her lips, and the invalid thought of the beautiful promise, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." And she felt, in the wakeful watches of the night, that she was "taken care of," too.—Presbyterian.

It is easy finding reasons why other folks should be patient.

AGENTS! AGENTS! AGENTS! The grandest and fastest selling book ever published is DARKNESS & DAYLIGHT or LIGHTS AND SHADOWS OF NEW YORK LIFE By Helen Campbell, and Supt. Byrnes, with introduction By Rev. Lyman Abbott. IT overflows with pathos, humor, fact and story, splendidly illustrated with 250 superb engravings from flash-light photographs of real life. Ministers say "God speak it." Everyone laughs and cries over it; and Agents are selling it by thousands. 1000 more Agents wanted—men and women. \$1.00 to \$2.00 a month made. Send for Terms to Agents, and choose specimens of the beautiful engravings. Address: HARTFORD PUBLISHING CO., Hartford, Conn.

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THE NEW HEBRIDES.

The world is familiar with the incidents narrated by Dr. J. G. Paton of his life in the New Hebrides, and will be glad to know that Mrs. Paton has prepared a volume entitled "Letters and sketches from the New Hebrides," soon to be published. One incident which she tells is amusing in itself and illustrates the entire absorption of her husband, the missi, as the natives call him, in the great purpose he had in view, so that he entirely overlooked the comicality of the scene which so impressed his good wife. Here is Mrs. Paton's story: "The trial to my risibles I found it hardest to bear was that which befel me especially on Sabbaths. The first of these days in particular presented a ludicrous scene in the way of dress, and it was only by a most desperate effort that I could manage to keep a long face while watching the natives coming into the church. We had arrived on a Tuesday; a number of garments had been distributed among the people, and from twenty to thirty turned out to worship. One man I remember, came prancing in, looking so delighted with himself in a snow-white vest—absolutely nothing else! Another came stalking majestically with a woman's skirt pinned round his throat and the tips of his fingers appearing at the bottom of it. A third had a native bag done up so as to represent a hat, which he took off with quite the air of a gentleman as he entered the door. One man had on a nice little jacket I had presented to his wife; and indeed everyone who wore any clothing at all did so in the absurdest fashion. The effort at self-control was fast becoming unendurable when the worthy missi unintentionally proved 'the last straw.' His face was a picture of adoring thankfulness, and his prophetic soul—unconscious of anything grotesque—saw them already on the way to glory. He whispered, 'O Maggie,

shouldn't we be grateful to God to see them all coming out to church so nicely dressed!' He was adding something about 'jewels' and 'trophies,' but I was already half-way out of the church under cover of a convenient fit of violent coughing, and just managed to slip round a corner before going into prolonged convulsions. Pray forgive me; I loved them none the less; but that phrase—'so nicely dressed'—was rather more than my woman's soul could withstand." —The Baptist Missionary Magazine.

THE ELM BEETLE.

Mr. John B. Smith, of Rutgers College, gave an address recently before the Montclair (N. J.) Town Improvement Society on The Elm Tree Beetle and the Preservation of the Elm Tree. He gave a description of the appearance and habits of the beetle, and said they could be exterminated by the use of either London purple or Paris green in the proportion of one pound of either to one hundred and fifty gallons of water, one pound of stone or shell lime, or two gallons of milk of lime, being added to prevent injury to the foliage. Arsenate of lead he also declared to be a sure remedy. It is formed by adding four ounces of arsenate of soda and eleven ounces of acetate of lead to one hundred gallons of water.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucus surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength, by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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NOTE.—We are glad to endorse the Larkin Co., of Buffalo. Personal trial of their goods has been made by members of the Observer staff. Our readers may take advantage of their offers without hesitation.—New York Observer.

MARRIAGES.

SMITH—BOWEN.—At the home of the bride's parents, 28 Pratt Place, Chicago, Ill., October 10, 1895, by the Rev. L. C. Randolph, Mr. Robert W. Smith and Miss Mabel Bowen, all of Chicago.

BELKNAP—DUNN.—In the Seventh-day Baptist Church at Milton, Wis., October 9, 1895, by Rev. E. M. Dunn, father of the bride, assisted by Rev. Hiram Ferris, uncle of the groom, Mr. Hiram Lewis Belknap, of Oak Park, Ill., and Miss Imogene (Jennie) A. Dunn, of Milton, Wis.

Literary Notes.

THE November number of Harper's is distinguished by the strength and variety of its fiction. It opens with a brilliant short story by Brander Matthews, called "Men and Women and Horses." This story deals with the annual New York horse-show, and illustrations, true to the fashionable life represented, have been made for it by W. T. Smedley. In "A Pilgrim on the Gila" Owen Wister tells a tale of politics and highway robbery in Arizona, in which fiction thinly disguises fact. This almost true story, which is a longer and more ambitious work than the author has hitherto attempted, is illustrated by Frederic Remington. Harriet Prescott Spofford gives a vivid picture of Washington life in "A Thanksgiving Breakfast," a tale appropriate to the season.

A Boon to Embroiderers.

It is hardly more than a year ago that a progressive concern hit upon an ingenious way of putting up its justly celebrated "ASIATIC DYE" Wash Silks in paper holders in such a manner that embroiderers are saved the trouble of unwinding the skein and re-winding it again on card-board, as was customarily done with the old-fashioned skeins to prevent them from roughing and snarling. The Brainerd & Armstrong Silk Co., New London, Conn., which holds the exclusive right to put up its silk in this manner, has again demonstrated its originality by the recent publication of a "Doyley and Centerpiece Book," which has chapters on Embroidery Stitches, Centerpieces, Doyleys, Ideal Honiton, Luncheon and Tea Cloths, Cut Work and Table Spreads in Denim. It contains over seventy engraved illustrations of patterns, and full information as to where they can be obtained, and the proper stitches and threads to be used in working each individual part. In a word, the book deals so comprehensively with the subject that every lady who embroiders cannot fail to find it useful.

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