SATIS EST.

God is enough! 'Tho' who in hope and fear Tolstey through desert sands of life sore tried. Climbed trustful over death's black ridges, for near The bright well shines, thou wilt be satisfied. God doth suffice! O thou, the patient one, Whoe puttest faith in Him and none beside, Before the glad song, and the heart setting up The glad tense gleam; thou wilt be satisfied. —Eliot Arnold

(Contributed Editorial.)

—The writer of the notes for the Infant Depart- ment of one of our religious papers, in comment- ing on the lesson on Christ the True Vine, said it would not be possible for any teacher at this season of the year to take to a branch with leaves and fruit on it before her class, but she could call memory to her aid, etc. Reading this in Florida, with orange trees in plain sight of her window, their branches loaded to the ground with fruit, and covered with the bright- est and most beautiful green leaves, the teacher would smile at the ignorance which made the writer get all her facts from her own narrow experience. Having seen her own fruit carried into the cellar, and the leaves on the trees fall to the earth, leaving the branches naked, she wrote that which the experience of thousands has found false.

Well, we are all in the habit of generalizing too largely upon our experiences; and in these days of the "scientific method" it won't do at all. The longer the range of one's telescope, and the higher the power of his microscope, the less is he inclined to a priori assurance and asser- tion. Not a few people decide that a thing is so because it is, or is not so because it is not, and all the ignorance of it. Both cannot be friends and the enemies of the Bible and religion are of this number in many cases. But long ago was it decided that you cannot batter down the walls about the miracles of the Bible with the old battering-ram of "Miracles can't happen." Mr. Husley has lately written an article for one of the British magazines in which he acknowledges that there is no a priori ground for refusing to accept the miracles of the New Testament except in one case; and he says if they are rejected it must be by such scientific sifting of their history and the testimony for them as leaves nothing of them. "So say we all of the Bible. Because miracles are contrary to the experience of a set, or a century, or a thousand years, it does not follow that they are contrary to the universal experience. Doubtless there are trees loaded with green leaves and delicious fruit just outside the range of our knowledge, and we do well not to assume that what we do not experi- ence must be.

There was once a man of our acquaintance who refused to believe in the resurrection of the Lord because it was too wonderful and strange, and impossible a thing to be believed. That a dead body should have life restored to it was outside of his experience, and therefore to him impossible. But there are many things within the range of our knowledge that are a thousand times more wonderful than the restor- ing of life to a fully mature and complete body. To a reverent mind the origin of that body, its life, the spirit that dwells in it, and its thinking and feeling, are many times more wonderful than any more restoration of life to a body already prepared for it. One having a wide expe- rience of musicians and a great knowledge of music, might declare certain things impossible; but by and by God gives the world a Mozart and the impossible things become actual. All that was needed was the marvelous gift of one man to give the world a new experience and knowl- edge. Given, a man with gifts from God enough and it is not safe for any one to say what can and what cannot be. Given, one rightly enough endowed with life, and the very things impos- sible with persons only ordinarily endowed be- come real and a part of the world's history, and the very factor is introduced that may bring about the result people think cannot happen. So those who refuse to accept the miracles of the Bible on any grounds refuse to take into account the person so marvellously gifted with life that we should expect wonderful things in the line of a life of love.

One reason why the miracles of Jesus have been attacked as they have is the false relation to the evidences of Christianity they are made to hold up. They say, if they were the very foundation on which the structure of the church's faith is built. Jesus persistently refused to work any miracle to prove himself the Anointed One; and there is evidence that he did not regard them as the church has regarded them. His miracles, on the whole, were simply a natural part of his life of doing good, which the divine love in him made as natural as his heart's beating. Is there a single miracle which can be spoken of as having for its motive in Jesus' heart the proving of his Messiahship? Rather were they the natural result of that wonderful gift of life and love which he was endowed by his Father, who is the father of all men. If the signs (the usual word) were used to show what Jesus was in rich endowment, and what he lived and did be- cause he could not help it, —because of the love in his heart, and without any conscious motive at all, but with the spontaneous and spontaneous action of a full, rich life, and were not used to show that Jesus had the conscious motive of trying to be known as God's Anointed One, there could be less opposition to them. Jesus did his best often to do good in the ways of healing upon his own principle of not letting the left hand know of the good done by the right; and there is not one of the signs that can be pointed to as having selfish, or semi-selfish purpose or motive.

-RevIERN is likely to be badly muddled be- fore the year ending with the next General As- sembly is over. What was said in these col- umns last week will indicate this plainly enough. It does not do to make an agreement which can be reached except upon the basis of the ac- tion which the Chicago Presbytery has taken, which is undoubtedly the final outcome of the

The Sabbath Recorder.

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SISNO, P5.

—The question of revision is one which by no means concerns Presbyterians alone. This time-honored standard, the Westminster Con- fession, which was wrought out in the turbu- lent times of Charles I, and of Cromwell, is by far the best statement of the fundamental prin- ciples of Christianity that the church has ever possessed. To keep the creed, the church proposes to try to do it in a way they did not expect; and best of all, they propose to stand by him and help him. The church is the Madison Ave- nue Presbyterian Church, and the pastor is the Rev. Chas. L. Thompson, D. D.

W. C. Titusworth.

—The men who wrote the larger and shorter catechisms, and their followers, were men who fought some of the most desperate battles, battles for evangelical Protestantism, as against the then non-evangelical and Roman Church of England. To this document, all Protestantism owes much indeed.

Then, again, the day is past when the questions which are engaging the attention of one denomination has no interest to the others. "No man liveth to himself," and no denomination lives to itself. The discussions attendant upon the re-molding of the old, or the forming of a new creed for the Presbyterian Church, and the final outcome of the whole, is sure to profoundly affect the theology of all evangelical denominations, and in a measure to recast their religious thought.

The late decision of the Chicago Presby- terian was against revision, and in favor of a new one, which shall be "a creed for the future, and a natural declaration of those things which are most surely believed among us." This is more than a large
straw showing the direction of the tide, but it at least indicates, as in similar attempts in the past, notably in the framing of our Constitution of the United States, that the more they try to "tinker up" the old creed, the less satisfactorily it will appear to all. The only remedy is a new creed, and a new creed must surely come.

The old creed was good for its day, but it is not good for this day, for the reason that we are capable of something better. No creed is now good which has its center in the decrees of God; the decrees are all right in their place, but their place is not as the center of our theological system. We have found something better for the center of our theology, and that is Christ. The difference is as great as that between the Ptolemaic and the Copernican systems in astronomy.

—A very suggestive editorial appeared in the Chicago Evening Post, of Nov. 28th, a part of which we quote: "Miss Willard, who is as broad in her sympathies as the wide, wide world, is leading at least one work of reform in which she desires the co-operation of every mother and sister on earth. This is the campaign against the sale of cigarettes to children. Miss Willard estimates that between 70 and 90 per cent of the school-boys in America are habitual cigarette smokers. This is somewhat vague and, as we believe, vastly extravagant, but if the half of it were true, (as it may be) the case is serious enough to enlist the most serious efforts of the most serious people. . . .

It is no secret that most, if not all, of the cigarettes sold in the larger churches are not sold there. The large churches continue the salaries of their pastors, and the Missionary Board pays their expenses, or that portion which the churches visited could not or did not raise. There are some difficulties in the way of this, to wit, if the church has a pastor whom they like, they prefer to keep him there as long as they really need him. If he is a conscientious worker he cannot so well be spared from his field as some may imagine. He will always have some interests pending which require his presence at home. Again, living away from home is so different from living at home, it requires a month's living around before one can adjust himself to his circumstances so as to render good, faithful and fruitful service.

A fifth method is the encouragement of gifted and consecrated church members to take under their charge some feeble church and furnish it with religious instruction, either preaching themselves or securing others to preach, just as Bro. E. B. Saunders has gratuitously served the Rock River Church for some years past, and under whose watch-care the church has thrived quite as prosperously as any of our larger churches.

A sixth method is that which is pursued by other denominations, and is being favorably considered by some of our own people, and that is that young men and women who can sing and tell what they know experimentally of Christianity, should be encouraged to spend what time they can with feeble churches, their expenses to be borne either by the churches they thus visit or by the Missionary Board, or what may be still better, by the church, if sufficiently able. Y. S. C. E. of the Missionary Board have already begun to do this last mentioned kind of work. We have heard it suggested by Bro. Main, and I look upon the suggestion with favor, that it would be well in all small, pasteurless churches, to have, besides a deacon, an elder ordained who shall be a watch-care, with authority to administer the ordinances of the Lord's Supper and baptism. In thus ordaining elders it need not be understood that they are ordained ministers of the denomination, but are to exercise their delegated privileges only in the little church over which they are appointed to a sort of leadership. I believe this to be in accord with the early practice of the New Testament Christians. And I believe Bro. Main and Bro. O. U. Whiford, as they canvass the entire field, should feel at liberty to encourage such appointments, and assist in such ordinations.

MILLION, Wis., Dec. 1, 1891.

CHRIST THE ONLY FOUNDATION.

"For other foundation no man lay than that is laid which is Jesus Christ." 1 Cor. 3:11.

This Epistle was written from Ephesus, the capital of Lydia, Asia, to Corinth by the Apostle Paul in regard to certain questions that had arisen in the church and were causing them much trouble. It was at Corinth that Paul labored one year and six months, preaching the gospel. Two epistles were written to this church which included not only those living in Corinth but those living in the adjacent towns of Achaea.

Corinth was one of the most noted cities of Greece, and was called the Eye of Greece. It is supposed to have been more than a hundred years before the birth of Christ. It excelled all other cities in the world in splendor and magnificence of its public buildings. It is now in the hands of the Turks, and its population is only twelve or thirteen thousand souls, and almost all of its former glory remaining. It was at Corinth that Christians first began to classify and arrange themselves under human leaders, and to assume worldly distinctions in matters of religion. These distinctions led to continual quarrels and disputings. The Apostle had learned by the house of Chloe in reference to these church quarrels.

"Now I say that every one of you should select of Paul and I of Cephas and I am of Christ." In this and the preceding chapter the Apostle endeavors to show his brethren the unprofitableness and wickedness of such distinctions and that they ought to all be united in the one great work of preaching. "I beseech you, therefore, that ye follow not diversities of teachers, but the instruction of Paul and of our Lord Jesus Christ, that ye speak the same thing and that there be no divisions among you but that ye be perfectly joined together in the same mind and in the same judgment." The deadly tendency of these contentions about human teachers were obvious, and to correct this bank of Christian teachers Paul tells his Corinthians therefore that these teachers in the gospel are collaborators, all standing on the one great and glorious foundation, Jesus Christ.

Let us consider then Jesus Christ as a foundation.

This term foundation is architectural and relates to the lower part of a building, that on which the whole structure rests. We often use the term to denote the beginning of a thing and sometimes to signify the essential principle of a system. As used in the passage we have quoted, it may be considered applicable to each or all of these significations. The church is the temple of God, a spiritual structure, and Jesus Christ is the foundation stone as well as the head of the corner. The great plan of salvation is a dispensation of grace and mercy to lost sinners of this dispensation. Christ is the beginning. Christianity is a system of truth and of that system Jesus Christ is both the center and the foundational principle. Or, in other words, the administration of the gospel. It is emphatically the good tidings to a lost and ruined world. He is the source, the subject and the glory of the gospel. All its doctrines he revealed and all its privileges he conferred and all its blessings are
Jesus as a foundation has not only breadth, but fullness. The Christian always find a fullness of all he can desire in Jesus. Here is all he needs, and it is all within his reach.

This foundation is distinguished for its perpetuity. Though the man may pass away, the Christian is safe. Jesus is of the utmost importance: were it frail and the unhappy developments power of God. Here is grace and mercy brought freely.

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temporary substitute for it? Reflect again, is there no danger that some of the "poor things" will make up their minds, in due time, to see the real things of which you gave them faint copies? Is there not the least way to advance the truth—God's way of making the human soul and the earthly home happy? I do not think this is the way. I believe it raises it. I would fear it have it thought over.

Timothy was an earnest Christian worker. He was young, and in sympathy with the young. He had just started, as the apostle, with instructions as to how he should work, organize and "run the church." You can see, then, that he has the first and second epistles to him. Please read them over. Homes then needed to be made pure and sacred, and Timothy was to enter, for the life in Epheus, Corinth and such other places was not pure by any means. Timothy was to be a hard worker, not confining himself to Subotic sermons, but "instant, in season and out of season." Here, however, is the way in which he was to work (as you can see if you will turn over in your Bible to 1 Tim. 4:2): "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." If human nature has not been changed, can there be any better means today for improving individuals and preserving the home?—Ex.

THE DEMAND OF THE HOUR.

BY REV. GEORGE H. OUSTON.

What is it? In the domain of commerce it is for large undertakings and concentration of power; the merchant of London and Leeds buys and sells on the banks of the Ganges and the Ohio; he crosses the continent, and even circles around the head waters of the Nile. In the field of exploration and discovery it is man's in­tention to make the world a place untrodden. The requirement of the age for science is that she apply her results to human need, to the making of life happier and broader. At the same time, in the light of English-speaking race there is a desire for extended influence, and heroism finds brilliant illustration in the lives of the Roman, the Lo­yu, Sir Richard Temple, and General Gordon, as they widen and deepen the material and moral domination of the Anglo-Saxon race.

Now, in the realm of religion, what for us English-speaking Christians is the demand of the hour? It includes two things, it seems to me, viz., to:—Christian, especially every young Christian, believes with all his soul that the religion of Christ is designed for every man in every walk of life, and that it is only able to remove or relieve every evil and every dis­ability that afflicts man; second, that every Christian be filled with the thought of his or her responsibility as a Christian to the Christian race of every man, so stirred into activity that heroism and self-sacrifice shall make him active into his service for Christ; and that, while he be filled with the thought of the gospel for every man, the kingdom of God in every land.

No home missions, no foreign, but one mission of the church, and that to seek and to save the lost man, whether on the banks of the Charles, the Mississippi, or the Congo. The Christian of today, if he be a Christian, should have no narrower conception of Christianity than this.

A question came to me recently from an edu­cated man to one of his sectarian friends: "What about the Hindu woman that Greek culture did not do for the woman in Athens, or Roman civilization for the Roman matron of the Ang­les?" It is a question that may be worth hearing that the beneficent work of modern civiliza­tion renders "foreign missions" unnecessary.

American university is quoted as declaring

"But there is a higher motive, at least for you personally; and should it not move you, my friend, to instant and earnest thought of the possibility found of?—namely, this thought, that perhaps this work will not only afford opportunity for your highest and noblest self-sacrifice, but an opportunity to broaden and deepen your own Christian experience as no other service ever could.

A bronze statue of John Bright has recently been unveiled in the town of Rochdale, England. Mr. John Morley said on that occasion that Mr. Bright's "eloquence was character, conviction, sincerity, and the very inspiration of a moment and the man." The great Englishman was a high example to all mankind because he was -his own thought. But there is the same opportunity for mission service is your "moment.

The entering of the wedge.

BY WAYLAND ROYD, D. D.

It is well for us to learn what the American people are kept informed of the real significance of the latest Roman Catholic attack upon our public school system. I speak my profound respect for the teachers, but I cannot con­more encroach, more determined antagonists of our republican institutions than the hierarchy. The last form of attack is not form of attack by this hierarchy upon the foundation institu­tion of our republic—the public school—is that of a so-called transfer of the Roman Catholic Church to the public school system. The last form of attack is the transfer of the Roman Catholic Church to the public school system.

It is well and necessary that the American school board, established, as it has been, by the American people for the education of the public school. The instan­taneously in point are the school board. The parents are the heirs of the school board. And the feeding­ground of commerce it is to be said that the school board in the interests of pure science. Nor is the geography of the Sahara of any importance as the geography of the Bering Strait. And the Dominica­n, the school board, are freed from the fees.

A missionary or educational agency is transferred by an inspired or unwise democratic administration from any part of the state. The mission work is no longer the mission work of the Catholic Church, but is the mission work of the State. It is well and necessary that the American people have the right to decide for themselves what is best for them. The last form of attack by the American people on the public school system is the transfer of the Roman Catholic Church to the public school system. The last form of attack is the transfer of the Roman Catholic Church to the public school system.

Consider what such a so-called transfer necessitates.

It means the segregation of the Roman Cath­olic children of the whole city into an essen­tially Roman Catholic school, supported by the State. The ward divisions of the city have been annulled, as far as this school is concerned.

An immense advantage of our public school system is the segregation of all the children of creeds and sects. They do come to know and understand each other. So, they come to learn the width of the American citizenship of which they are a part, and the spiritual and secular interests of their fellow men are no longer segregated, lost sight of. So, the supremacy of the State, and the prudential duty of fidelity to it, is efectually taught. Nothing is more necessary than that the contact that comes to the consciousness of their real unity in an American citizenship. Our population, so va­tious, is made homogeneous if our republic is to stand. A supreme function of the public school is the weld­ing together of the children of our immigrant race. They are united, not divided, if they are kept apart. This so-called transfer keeps them apart, and so defeats a main end of our public school system. The parish schools are segregated in essentially sectarian schools sup­ported by the State. Carry this on for genera­tion and what must be the inevitable result? Such schools will leave us no national unity to the Pope instead of chief loyalty to the State.

Also, it is the organic law of our public school system that all the children of the city should be taught in our public schools, so that all the children of the city should be taught. By this is meant that the children of the city should be taught in our public schools, in whatever branch of learning they may be taught. By this is meant that the children of the city should be taught in our public schools, in whatever branch of learning they may be taught. By this is meant that the children of the city should be taught in our public schools, in whatever branch of learning they may be taught. By this is meant that the children of the city should be taught in our public schools, in whatever branch of learning they may be taught. By this is meant that the children of the city should be taught in our public schools, in whatever branch of learning they may be taught. By this is meant that the children of the city should be taught in our public schools, in whatever branch of learning they may be taught. By this is meant that the children of the city should be taught in our public schools, in whatever branch of learning they may be taught.
Church is diabolical when it can win for itself advantage. The truth is, such whole transfer business is the capitulation of our public school system to the dictates of the Sabbath. Let such surrender go on and your public school system is disintegrated, broken up, annihilated. And that such shall at last somehow, be the issue, is the inflexible and plotting purpose of this Roman Church.—*In Exponent,* Nov. 13, 1881.

**SABBATH REFORM.**

At a convention for the preservation of the Sabbath, held in Utica, N. Y., Nov. 17th, 18th, the Rev. J. T. Crowe said: "We are following the divine mind as revealed in the Scriptures. The State should compel strict Sabbath-observance. The Sabbath was not established for man's advantage. The day of rest divinely appointed was to do work for the Sabbath. We are neither forced to do work, nor to remain at home. We are to turn our eyes unto our father's house. The Sabbath-day was a day of rest, a time when our people needed to be nobly supported. It is the rest-day which such shall announce as their Sabbath. It is the rest-day which such shall announce as their Sabbath. We are not to work on Sunday. It is a sacred day, a time when we should do good and we should observe it. Therefore, let us work frankly, and have thought so for a long time. Our people need to be compelled to keep the Sabbath. The Sabbath is a divine institution, and as such it needs support. It is the day of rest when our people needed to be nobly supported. It is the day when our people were to turn their eyes unto their father's house. It is the day when our people were to be supported and thus demean themselves. There are not many people among us—respectable Christian people too—who have need to confess that they have become careless about God's Sabbath! It is the duty of some of our ministers could make a confession that they set aside a Sabbath-day. It might be well to turn our eyes unto ourselves, once in a while, and take an introspection. What is the reason that, in certain churches, our young people leave the Sabbath as soon as they come to manhood? Is it not that faith in the Bible doctrine, why is it? It seems to me the remedy lies in the home, not alone in a better observance of the day, but in a healthier sentiment in regard to our position in the world, and the ability of our young people to make their way to success, honorably, yet as Sabbath-keepers.

**CONFESSIONS.**

**REV. J. G. MORSE.**

Said an eminent Baptist divine recently to Bro. A. E. Main: "I always defend your people when it comes to the Sabbath question, for you have the Bible on your side."

A lady last week, when she found that I was a Seventh-day Baptist, said: "The Bible certainly teaches that Saturday is the rest-day Sabbath; but we are so joyful on Sunday, as on that day Christ arose."

A gentleman said last Sunday: "The Bible does not command us to keep Sunday."

In conversation with Mr. Phillips, a reporter on the Sun, he remarked: "I have read your paper; the reporters and I believe that your people are right, and have often wondered why the Christian Church kept Sunday for the Sabbath."

Said a reverend gentleman preparing to enter the mission field of India: "I have read the *Outlook,* and think your position on the Sabbath is unanswerable, and have thought so for a long time."

A very eminent Baptist confessed that if he lived in a Sabbath-keeping community "he should observe the day with great satisfaction."

A young lady preparing for foreign mission work frankly says: "I am convinced that the only Bible Sabbath is the seventh day of the week."

Now all of these testimonies have come to us within a few weeks. There is a deep undercurrent of thought upon this question, and if there was ever a time when our people needed to be stirred themselves it is now. The favorable opportunity is now. The question is a prominent one among the various questions of the hour, and we ought to improve the present open door, and not allow the day of rest to be a Satanic day. Let us not shun the subject, and set up the saloon on the Lord's-day. If it fails it will not be the fault of its managers. It seems like a drop of water swashing against the solid, rock-bound coast. But the agitation of the question helps, in the present hour; our cause, if we are not the alert to catch the time by the forelock.

It might be well, during our confession, to confess that too many of us treat the Sabbath as most people do Sunday. How many among us keep it from a conscience stand-point? How many of us keep it holy? One might imagine that Sabbath-keepers in the city would be rather lax upon the Sabbath. Some of them are; but from personal observation I think that they keep it better than many who are placed under more favorable conditions keep it.

What do you think about thirty young people going from the prayer-meeting on Friday night to the office, and then, while waiting for the mail to be distributed, talking and laughing as on any other night of the week? What do you think about prayer-meetings vanishing away, and we forget that we have entered upon God's Sabbath! Then what must be the influence upon those outside? Well may they remark, "These people are no different from others. They keep this day because they have been taught that way. Our young people on Sunday after prayer-meeting would not enter a public place and thus demean themselves."

Are there not many people among us—respectable Christian people too—who have need to confess that they have become careless about God's Sabbath! It is the duty of some of our ministers could make a confession that they set aside a Sabbath-day. It might be well to turn our eyes unto ourselves, once in a while, and take an introspection. What is the reason that, in certain churches, our young people leave the Sabbath as soon as they come to manhood? Is it not that faith in the Bible doctrine, why is it? It seems to me the remedy lies in the home, not alone in a better observance of the day, but in a healthier sentiment in regard to our position in the world, and the ability of our young people to make their way to success, honorably, yet as Sabbath-keepers.

265 W. 47th St., N.Y.

**AN INTERESTING DISCUSSION.**

"Ought the Columbian Exposition be opened on Sunday?" was the question discussed this afternoon by the students of Yale Divinity School, at the regular Wednesday afternoon Rhetoricals. These discussions occur in the Seminary Chapel, in the presence of the Faculty, and are often participated in by members of the Faculty. The discussion to-day was more than usually animated, and seemed to me to develop facts and phases of thought that may be of interest to Sabbath-keeping people. These cannot all be given here, but some items may be mentioned.

The speakers and arguments, pro and con, were nearly equally divided. Those favoring the opening are not non-Christian anarchists; they are conscientious, philanthropic Christian men, and their position on this question is the outgrowth of the enlightenment that is sweeping over the Christian Church in reference to the secular character which really belongs to Sunday. The first two or three speakers used the words Sabbath and Sunday interchangeably or as synonymous terms. Another criticized the charge as a fallacy. The object of the speakers was to note that "the time has come when intelligent, well-informed people can no longer use these terms interchangeably, they are entirely distinct situations. Until we can show that in some mysterious way the sanctity of the Jewish Sabbath was transferred to the first day of the week."

**The Sabbath Recorder.**

**B. C. Davis.**

20 East Divinity Hall, New Haven, Conn.
of the Sabbath Recorder.

[Vol. XLVII, No. 51]

MISSIONS.

Bro. Geo. W. Hills, Milton Junction, Wis., has recently spent several days in Chicago, preaching once, making 27 visits, and distributing 3,000 pages of tracts. He says the work needs following up.

Eld. Todd, missionary on the Berlin field, Wisconsin, may feel assured of having the warm sympathy of the Board, as of many other friends, in his great affliction. He has long known where and how to find the divine comfort and strength.

In round numbers, for every $12 the Congregationalists pay for denominational home expenditures, they expend $4 for home benevolence, and $1 for foreign missions. In view of the vastly greater destination and need on the foreign field, Secretary Alden's suggestion does not seem unreasonable, namely, that one-half of every $24 should be equally divided between home and foreign missions.

A MEETING of representatives of several denominations was recently held in the Bible House, New York, to consider the question of making religious exhibits at the World's Fair. Our Missionary and Tract Societies were both represented. It was voted to ask the Exposition authorities to appoint a commissioner on religious exhibits. Should this request be granted, we ought to seek at once for space in which to illustrate our progress in schools, publications, and missions, by means of photographs, diagrams, printed reports, papers, tracts, books, etc., etc.

We are glad that the southern Wisconsin ministerial conference recently endorsed the doctrine that it is competent, New-Testament-wise, and essential to the greatest growth and usefulness, for every Seventy-day Baptist church to have at least one duly chosen and ordained deacon and one elder, for religious leadership and the administration of gospel ordinances. It also seemed to be agreed that the elder of the local churches should be formally recognized by some appropriate denominational council or committee, before he could be properly acknowledged as a minister of the denomination at large.

We have recently attended two very interesting meetings—the Annual Meeting of the New Jersey churches, at Marlboro, and the Quarterly Meeting and Ministerial Conference of the churches of southern Wisconsin, at Milton. The New Jersey meeting was almost a model of what any Association might well be. The business did not occupy, we think, thirty minutes; and there seemed to be needed only a stirring prayer and conference hour, to make the meetings well nigh complete. What higher purpose can such gatherings have than to edify Christians and save sinners? The papers and discussions of the meeting were interesting and practical; the quarterly meeting preaching earnest and helpful; and the Christian Endeavor meeting a crowning glory and blessing.

FROM HOLLAND.

On the 22d page of our last Annual Report, brother Velthuysen makes mention of a young woman, member of our Haarlem Church. The young people of Milton Junction are now helping in her support to the amount of $100 a year; and the following is the translation of a letter written by her to her American friends:

Dear Brethren in Jesus;—Although you are all very dear, and I wish I knew you all, yet I never shall meet you on earth, even I like to by me. Thus there were, whilst I yet was in service, four families. I love them. Even the same it is with the Christians. Therefore, I am sad, that the latter do still the sin of keeping Sunday and rejecting the Lord. They would become fuller when they obey God! And, then, the glory of God! O, for becoming the nearer to the hand of God for making known the truth of baptism and Sabbath! Lord, give me more time for gospel's sake! By and by more time was given me, indeed, but more work, too; and I continued in longings more time.

On Sabbath-day, April 10th last, we had in our prayer-calender, the subject: "Prayer for the women that they may give themselves to labor for the Lord;" and Mr. Velthuysen's sermon was on Matthew 15: 22; but then and there it became plain to me that it was good and I allowed to do what my heart desired so much. And when I now saw that I was permitted to go, the difficulties arose. Yes, but from what will you eat, and from what will you cloth your own self? Yes, but how will the mistress that I am serving and all friends make a mock of me? And would I not must be in town. Then again I began to reflect, whether I could not diminish my longings, leaving the things as they were. Then about a full week struggle was in my heart. Thursday evening, April 22d, I promised the Lord that I should go to labor in his vineyard. The next Sabbath in prayer-meeting I expressed myself. I had also told the matter at once to my mistress. I was then not allowed to leave my situation before the month of August; at that time my term ended. For deciding the struggle whether I should give myself wholly to the service of the gospel or not, the Lord has used the words of Mal. 1: 14. Now I did not know how or what. My desire was to work among neglected and rejected ones. I felt unable to it; but, O, I love them so much, and can't help; but I must give all my powers to move them to Jesus. I am now principally laboring among women and girls. But often I feel how much I am not so confident as I ought to be, I possess much too little wisdom, but I cannot leave this people. And now I must tell you something more. Till now I found but little opportunity to speak with others on baptism and Sabbath, and yet my very heart is going out so much to that. O, for me, that God make it so, and that he may give wisdom to me.

When I gave myself in the Lord's hand I did not know for the least from what I must live, and, lo! the Lord made that so. After having decidedly spoken out myself, the thought to this matter did never rise again in my heart. The Lord has made much to me, and I am not so confident as I ought to be, I possess much too little wisdom, but I cannot leave this people.

Do not let me to shame. Till now I got every week just as much as I want for board, and now I began just to meditate because my clothes become so old. Of myself, the Lord says: "What will you do? All your things are wearing off and you have no money." And I answered: "That does not matter; when my clothes will be wholly at an end, there will be some others." And so it is now. I was invited two times to become deaconess in a quarter of this town; but I feared the danger of becoming in that way a maidservant, not of God, but of a
First I desire to praise God for his loving kindness to me and my family; we are all well at this time. I have just returned from a five weeks' visit in Texas county. As a rule I preached once a month for this, the Delaware Church, until this quarter; Bro. Johnson is its pastor. I assisted him in a series of meetings in August. The church seemed to be greatly revived and quickened, and quite a number of the unconverted called for mercy. This church received one member at the time of the Association. In Texas county I preached forty-one times, in Cabool I preached four times, twice in town at the Cumberland Presbyterian church house, and twice at the Baptist church. The people were very kind, paying my hotel bill except fifty cents, and earnestly requested that I should return again. At Summersville I remained ten days, preached ten times; Eld. Helm assisted in the meeting and the interest was good throughout. There are kind people here as I ever met anywhere. The night the meeting closed, we asked every one in the house who we had preached to, and that we had preached the gospel of Christ, and desired that I should come back and preach for them, to give me their hand while we sang. So far as I know every one came forward. Before we closed the meeting, the people voluntarily contributed $20.50, and furnished conveyance to Providence church, where I preached 16 days; most of the time day and night, preaching 27 times. This was the greatest religious awakening that has been here for years. The church was awakened and proselyting people generally. Eight or ten were converted, seven baptized, and one united with the church. No churchism and no Sabbaticism, some of the people visit in Texas county. So many people, men, women and children, in the church, that we had preached gospel of Christ, and desired that I should come back and preach for them, to give me their hand while we sang. Weary of custom, weary of priests who pray, weary of deafening calls to fruitless deeds; weary of old, old story, never any more sweetly sung by full chorus since the days when the heralding angels sang of him who brought “peace on earth, good will to men.”

Second, more time was given this year to the superintendents of departments; thus more active testifiers, fresh circles of interest created by the repeated stopping of the stone of reportings upon the stream of the past year’s history. This, if it seems to us, was one of the many helpful innovations yet made in the matter of business routine. Within this influence lies that which should enthuse every reader of convention reportings with new love for the story of old, new and personal zeal for its telling to the next world all about us, which can do more to make us better understand, in the next world, of the great many indefatigable courage and energy, frail women, women once timid now brave through Christ who gave them strength, aged women, those in the mid-day sun of service, and the young, and children in the mid-steps—but all consecrated Christian women—had come together to report for the past, and to plan for the future for the world of needs held by every conceivable class of men, women, and children.

Their work is many-sided. This but fits the many-sided abilities, and opportunities, and obligations too, of the Christian women of the world who are to-day wrestling with the God of Jacob who will not let go, to send women of indomitable courage and energy, frail women, women once timid now brave through Christ who gave them strength, aged women, those in the mid-day sun of service, and the young, and children in the mid-steps—but all consecrated Christian women—had come together to report for the past, and to plan for the future for the world of needs held by every conceivable class of men, women, and children.

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The Sabbath Recorder.

L. A. Platts, D. D., Editor.
Rev. W. T. Wright, Sisco, Fla., Contributing Editor.
Rev. C. B. Samuelson, Morgan Hill, Cal., Corresponding Editor.
Rev. A. J. Mess, Ashtabula, Ohio, Missions.
Mary F. Reilly, Milton, Wis., Women's Work.
T. B. Webster, New York, N. Y., Sabbath School.
Rev. E. C. Wright, D. D., Milton, Wis., History and Biography.
Jno. P. Morgan, Business Manager, Alfred Centre, N. Y.

Victorious faith, whose conquests everywhere Thy mighty power and majesty declare; Thy truthful inspirations gently give That beauty of life with which the soul can live; By the light of faith I see That which might never yield to man.

SEVENTH-DAY BAPTIST minister we ever knew, and the sweet face of Mary Todd, so full of grace and beauty, is one of the brightest pictures left upon our boyhood memory. Since then we have seen her only occasionally, but we have learned to read the outlines of a noble soul in that expressive face. Having been the pastor of Deacon Dunn from 1868 to 1885, we knew her in her prime. He was dead, indeed, as Dr. Lewis well says, a man of quiet but strong faith and tenderly devotional spirit. He loved the worship of God and filled his place faithfully in the house of God, using the office of deacon well. The world is certainly better than it would be in it, and the church of heaven is a little richer now that, through abounding grace, they have been taken thither.

The function of the church, so far as its membership is concerned, is twofold,—their training in sound doctrine and their direction in practical Christian work. Primarily, the instructor and leader of the flock in this two-fold way is the pastor, whose pulpit is his throne. Under him, and as aids in his great work, especially in the instruction and training of the young, is the Sabbath-school and the Endeavor society and school of the church. The Sabbath-school is primarily and peculiarly fitted to the work of instruction, the Endeavor Society is primarily and peculiarly fitted to the work of training the young in the ways of Christian service. The former ought to give us, does give us, young people well instructed in the truths of the Bible and of our holy religion; the latter ought to give us, does give us, earnest laborers in the Master's vineyard. Taken together they give us intelligent, as well as earnest workers. The doctrines of the Christian life as found in the Bible are the soups of the army. The application of these grand truths to the work of soul-winning makes the truth in the believer the power of God for the salvation of many now out of Christ. Thus the Sabbath-school and the Endeavor Society supplement each other, and together, are, under the wise and earnest pastor, the right hand of the church of the present day.

ORGANIZATION FOR CHRISTIAN WORK.

The age in which we are living may be said to be an age of organization. Especially is it an organization for Christian work. Rightly used the organization gives power such as the individuals composing the organization, working separately, could not wield. So we may justly hail this tendency as a sign of progress in work for our Master, and rejoice in the existence of Missionary Societies, Young Men's Christian Associations, Young People's Societies, the Sunday Churches, the Young Men's Christian Associations, the Sunday Society, the Sabbath-school, and other organizations for women's work, etc.

But every good thing, in human hands, is liable to abuse; so in this matter of organization, one or two dangers are especially to be guarded against.

1. The danger that the organization will absorb and conceal the individual. The religion of Jesus Christ comes to mankind, not in the mass, but as individuals. Men are saved, man by man. By and by we shall enter heaven, one by one. So in the work we do in the world as Christians, the seat of power and of responsibility is in the individual and not in the organization. The organization serves its legitimate and helpful purpose when it gathers together in one aim and effort the individuals composing it. Its true object is to concentrate and consecrate individual effort in order to dissipate it. When, therefore, we throw the responsibility for our work or its failure from our own shoulders upon the church or the society, we are, not properly using the church or the society. There is some truth in the old proverb that "What is everybody's business is nobody's business," but it does not apply here. On the contrary, in the church or other organization for Christian work, of which I am a member, "What is everybody's business is my business." The Christian society will be fully consecrated to the work which it has set itself to undertake in every justice of the church but if the church is to be consecrated; the church of Christ will be up to the full measure of its work in the world when each member composing it stands in his place with every power of soul and body consecrated to that work. But it must be confessed that too often men and women hide their indifference and their inactivity in the church or some other Christian organization, apparently thinking that they have done their duty by joining it and giving it a sort of general support. We too often speak of the commission of the church, the opportunity of this society or that, or the work of such and such an organization, as if they had responsible souls, and as if we,—you and I,—had no responsible part in the matter. Naturally and necessarily under such conceptions the church languishes, her great commission goes unfulfilled, and the unparalleled opportunities of Christian work slip by as a proved, and we look to our individuals, that the flattering question that it is not our fault; the church, the society has not done its part. This is the tendency of the time, the terrible danger of the time with respect to all forms of organized Christian work. The safeguard against this danger, and the remedy for its terrible evils, is the personal consecration of each individual member, and the abiding sense of personal responsibility.

2. A second danger in organized Christian work is that which grows out of the consciousness of strength in numbers, and is the danger of fogetting that God only is the source of strength and his Word the true fountain of Christian wisdom. There is power by might, but by my Spirit, saith the Lord," is a law we cannot keep too constantly before our minds; "Paul may plant, and Appolos water, but God giveth the increase," is the fundamental doctrine of all Christian work which needs to be wrought into the fibre of every Christian heart. Single-handed in life's work, we feel our weakness, and are driven almost unconsciously to God and his Word for wisdom and help. This is why some single men have achieved such heroic things for God and men. In the strong society, on the contrary, we are safe from the remedy for its terrible—self-sufficiency; we lean upon one another, upon the church, upon the society and are satisfied. We vainly suppose that we are "rich and increased with goods, and have need of nothing," while we are "wretched, and miserable, and poor, and needy in every sense of the word, and his army (Judges 7:1—27) is in point here. It ought to be read as often as once a week until we are familiar with the last details of the wonderful history, and our souls are filled with its spirit and doctrine. The general drift of the times to question the authority and meaning, the efficacy and the value of the very religious life and to minimize the spiritual in our religious life and work makes it doubly important that we guard against this danger, and by all the holy helps.
DEACON ISAAC H. DUNN.

Isaac Horton Dunn, son of the late David and Mary Dunn, was born in Piscataway, N. J., November 22, 1816. He died December 8, 1891, having just entered the seventy-sixth year of his age. He was baptized by the Rev. Wm. B. Maxson, D. D., in 1832, and united with the Seventh-day Baptist Church of Hayfield, of which he remained a member until he was summoned home. On the eleventh of November, 1866, he was chosen a deacon of that church, and on the 15th was ordained to that office by the pastor of the church, Rev. L. C. Rogers, assisted by Rev. Walter B. Gillette, D. D., Rev. Lucius Grandall, and Rev. A. E. Corrill. During the last eight years he has resided at Plainfield, where he frequently officiated as deacon, and was a faithful attendant upon the services of God's house. He held a prominent place in the affairs of the Piscataway Church, being chlorister of the church for about forty years, and of the Sabbath-school for about thirty-five. He was also clerk of the church for about twenty-five years, and of the township for thirty or forty years.

The acquaintance of the writer with Deacon Dunn covers the last eight years; that acquaintance revealed him as a quiet, patient, faithful Christian, of strong personal faith, with devout reverence for the Bible and unwavering love for the Church. Especially did he impress upon the hearts of his church and Sabbath-school that the present agitation concerning the Academy, and became a Christian of the denomination. He was born in Piscataway, N. J., and removed to Brookfield, N. Y., and removed to the Lord's service.

SUGGESTIONS BY MISS F. E. WILLARD.

We ought to have a family pledge, including opium, tobacco, cholera, and all narcotics. Let it be called the White Ribbon of Honor and be kept in stock by the W. C. T. U. We should pledge our boys and girls against gambling—a sin that bids fair to rank with the liquor in its corroding effect on character. I wish this Convention would call for this pledge, and for Loyal Temperance Legion lessons in its support.

Declare by resolution and send a commission to New York City to protest against the introduction of the English barmaid system into the saloons of New York City.

Dean Wight's correspondence school for Bible study will prepare any woman's head to be an evangelist if her heart is ready for that blessed calling. Write him at 9 Clinton St., Cambridge, Mass.

Mrs. Esther T. Pritchard, our Superintendent of the plan of Systematic Giving, merits encouragement for the earnest work done in the past year. If locals will act upon Mrs. Pritchard's suggestions, they will find "millions in it" for the sacred causes to which they are devoted. Also that the present agitation concerning the Academy, and became a Christian of the denomination.

MRS. J. M. TODD.

Mrs. Emma Langworthy Todd, whose death was announced this week, was born in Bridgewater, N. Y., and at ten years of age removed with her father's family to Erie, Pa. There, at the age of fourteen, she accepted Christ as her Saviour, and was baptized by Rev. Thomas B. Brown into the fellowship of the Seventh-day Baptist Church of Hayfield, Pa. She was educated at the Kingsville (Ohio) Academy, and became a teacher in that section of the country. In 1849 she was married to Eld. J. M. Todd, of Hayfield, and, after eleven years residence at Berlin, Ohio, where, for nine years, she discipled her husband, she died of some disease of the heart, which was caused by the precept of love in the New Testament. What a piece of folly! Can a Christian man or woman, in the midst of the world, be fit to walk and act in accordance with his own notion, and thereby escape the obligation to pay it? Equally vain is the effort to cancel the tax that we have made of our Father. Always and everywhere we, who have committed ourselves to his service, are solemnly pledged to walk and act in accordance with his will. For one year, not for a period of years, but for the whole course of our earthly probation, we are the Lord's. Whether the path be rough or smooth, whether the surroundings be propitious or unpromising, whether the temptations be few or many, we must not forget that our one business is to glorify God in our bodies and in our spirits, which are his. No lower view than this at all the comports with the requirements of the gospel. What our Lord asks of us is the same, whether we are in the midst of the world or in the midst of the world, with no less a spirit of love and obedience, but with a full, perfect, and everlasting submission of ourselves to his will and purpose.—Nashville Advocate.
Young People's Work.

WRITE THEM A LETTER-TO-NIGHT.

Don't go to the theater, concert, or ball, but write;
Devy yourself to the friends that call,
And a good log letter write;
Write to the sad old folks at home
Who sit, when the day is done,
With folded hands and drooping eye.
And think of the absent one.

Don't selfishly scribble, "Excuse my haste, I've scarcely the time to write."
Least their brooding thoughts go wandering back.
To many a bygone day.
When they lost their needed sleep and rest.
And every breath was a prayer.
That God would lend them answerable care
To their tender love and care.

Don't let them feel that you've no need
Of their love or care.
For he heart grows strongly sensitive
When age has dimmed the eye.
It might well be, let them believe,
You never forget them, quite.
That you deem it a pleasure, when far away,
Long letters to write.

Don't think that the young and giddy friends
Who make your pastime gay,
With folded hands and downcast eyes
Deny yourself to;
Lest the letter for which they looked and longed
Was a prayer home to write.

THE SOCIAL COMMITTEE.

ED A. PLATTS.

I think we all understand full well that the aggressive denominational work of our people is directed by Boards of Managers of two Societies, whose work, while it might seem quite different, is really one,—the promulgation of truth. The difference in their work lies partly in the different methods of operation (one by the living teacher, the other by the printed page), and partly in the different phases of truth which they present. We may possibly differ in our opinions as to which method of operation may be the more effective, but it is not for human intelligence to declare that one phase of God's revealed truth is more important than another. Our duty is to be as a good instrument for us to stand en masse behind the whole truth. Hence, for us to devote all our energies and money to the work of one society is hardly justifiable. The work we have already undertaken has been wonderfully blessed of God, but we have a golden opportunity now presented to us for siding the other society in its equally important work.

The Tract Society is anxious to open an office in New York City where tracts and other publications may be deposited, and from which the different kinds of literature for distribution may be issued. The printing is to be done at Alfred hereafter. They have secured a large in...
dividual pledge toward the support of the office, but desire funds for the support of an attendant at the rate of ten dollars per week. Here is a work which they have asked us to take up—a work in which every one of us should be personally interested. The Board must have our answer as early as Jan. 1st. Let action be taken accordingly.

In the line of Sabbath Reform work, we would suggest that each Society appoint a Sabbath Reform Committee upon the same basis as the Lookout and other standing committees. Let this committee supply itself with Sabbath tracts from our depositories, and distribute them, with personal work, among those of our own people who may be becoming lax in their Sabbath principles, and among others who may become interested in the Sabbath question.

Again, a prominent member of the Board has suggested that we put the prominent people who may be becoming lax in their Sabbath principles, and among others who may become interested in the Sabbath question, at the 'rate work, answer as the Lookout.

In this work we request that each Sabbath Reform Committee secure the names and addresses of the ministers and prominent laymen in its vicinity to whom this publication may be sent, and send the list to the Permanent Committee, where all may be methodically arranged and placed in the hands of the agent by whom they are issued.

Let it be borne in mind that whatever is done along these lines should be done and reported to the Permanent Committee at once.

Leonardville, N. Y.

WISCONSIN Y. P. S. C. E.
Young People's hour of the Quarterly Meeting at Milton, Wis., Nov. 29, 1901.

In the absence of the President, Mr. C. S. Sayre presided over the meeting.

A fitting praise service and prayer by Dr. Wadner, the following programme was presented:

Prayer-meeting Committee, Hal. M. Burdick.
Lookout, E. M. Dunn.
Social, E. L. Conradi.
Bible-school, Marion Beson.
Missionary, N. Wadner.

After the opening of the subjects by the persons mentioned, an interesting and general discussion followed.

The communion meeting was conducted by F. E. Peterson, of Morgan Park, Ill. A feeling of deep solemnity seemed to pervade the services, and we went out from the place feeling that we had indeed been drawn nearer to God than ever before.

The following resolutions were adopted:

Resolved, That while we render to God our heartfelt thanks for the same, we will put forth still greater efforts in the year to come, looking to him alone for guidance and victory.

Resolved, That inasmuch as our associate members by coming into the society in that relationship acknowledge as an invested in the cause of Christ and their own salvation, that we recommend to the different societies, having such members, to make a special effort to bring said members to Christ and into the society as active laborers.

Resolved, That, as one of our most efficient workers, Bro. George Shaw, is lying dangerously ill, while we bow in silent prayer for his recovery, let us realize that it is the earnest prayer of all Christians, that God may restore the disease, believing that "the prayer of faith shall save the sick."

Upon the adoption of the last resolution we engaged in a special season of prayer for the recovery of Bro. Shaw and his restoration to the work.

Mrs. N. Wadner, Dec. pro lem.
Milton Junction, Wis., Dec. 1, 1901.
many friends in Berlin. A purse of thirty dol-

lers was left as a token of their esteem.

X. Rhode Island.

ROCKVILLE.—We had the privilege and plea-

sure of visiting the baptismal waters last Sab-

bath, Dec. 5th, when a dear brother, consider-

ably past middle life, followed his Lord in the

beauties and solemnities of baptism. The case

was one of more than ordinary interest for

several reasons. In the first place, the sub-

ject was not a Christian till quite recently. In

the next place, he has lived a strictly moral life,

though not a little annoyed by the seeming in-

consistency of professing to be a Christian. In

the third place he left the Sabbath church bet-

ter than the majority of church members. We

naturally expect to see in him as consistent a

Christian as he was a moral man. He has given

himself without reserve to the Lord. It was as

clear a case of individual purpose and decision

as we have seen. There were many moist eyes

in the congregation when he related his expe-

rience. We earnestly hope that others

will follow his example.

A. MCL.

WASHINGTON LETTER.

(From our Regular Correspondent.)

Dec. 3, 1891.

WASHINGTON.

The opening of the Fifty-second Congress

brought together the usual nondescript crowd,

the crowd which, it is said, increases the con-

sumption of alcoholic liquors in this city from

25 to 33 per cent by its presence. In addition to

the usual incidents accompanying the begin-

ning of the first session of a new Congress, was

the very unusual occurrence of Representative

s having to adjourn from Monday to Tuesday

without electing a Speaker, owing to the inabil-

ity of the caucus of the majority party to agree

upon a candidate. This has not happened be-

fore for nearly forty years. An agreement was

reached Monday night, and at yesterday's ses-

sion Judge Crisp, of Georgia, was elected

Speaker. This selection is pleasing to the temperance

people, even those unacquainted with, and politi-

cally opposed to, the new Speaker, because of

the attempt of the liquor interests to make votes

against him on account of his being a total ab-

stainer and in favor of prohibition. He voted

against the then prevailing law, and became a

law at the last session of Congress, and was

widely talked about at the time. His election

has encouraged the hope that some legislation

will be almost entirely taken up with politics and

matters relating thereto.

The unusually large number of new mem-

bers, both in the Senate and the House of Repre-

sentatives, is most interesting to the people of Wash-

ington, although it will be quite a while before the

habitudes of the capitol can become accustomed to the absence

of so many faces with which they had long been

familiar and the presence of so many new ones.

The first act of Speaker Crisp after he took his

seat, and before the House was called to order,

the guests were invited in. Although several were

prevented from attending by the unpromising

weather, nearly forty came together. The even-

ing was chiefly spent in social intercourse. A

bountiful repast was served. After singing and

remarks by Elder Rogers, the company dis-

persed, with a feeling of satisfaction, having as-

sured their former pastor that he would leave

or so many patriots, sages, heroes and states-

men. Breathe into the soul of every man on this

floor a solemn sense of the lofty trust con-

fided to him to maintain the Constitution, the

dignity of the republic, the safety and welfare

of every citizen, the humblest toiler in the

mines, at the forge and in the mills, as well as

the rich and prosperous. Imbue them, thy ser-

vants, with largeness of mind, kindliness of

temper, hospitality of spirit, with courage and

the interest of the country in your hearts and

of the whole country. Grant thy blessing to

Thy servant, the Speaker of this House, who

has just taken the oath of office. Uphold him

and every member of the House, keeping them in

health and peace, and help them so to dis-

charge the duties of their trust as that the coun-

try may try to live. Well done, servants of the

gentle and faithful'; and that the welfare of the coun-

try shall be prospered and carried forward by

their labors; and to Thy name, oh Father, shall be all

the honor and glory, through Jesus Christ, our

Lord. Amen."

Postmaster General Wanamaker spoke twice

Sunday evening at the Central Union Mission

rooms. First at the opening of the meeting ap-

pealed to his hearers in a plain, straight-forward

business talk to lead Christian lives, showing

them how much more profitable, both in a ma-

terial and spiritual sense, such a life always is, and

giving an account of how, thirty years ago, when

he was a working boy, he was so moved during

an experience session, Mr. Wanamaker gave

his testimony in such a convincing way that a
dozens persons requested the prayers of the meet-

ing. The benefit of the example of a man of

Mr. Wanamaker's prominence and experience

publicly pleading for Christianity is incalcula-

ble. It is appraised on a wrong basis when it is

be regretted that more of our prominent public

and business men do not do likewise. It is, of course,
good for our prominent citizens to attend church

regularly and help to maintain their congrega-

tions; but is it not better for them also to take a

hand in the mission work among those who do

not attend church?

President Harrison's annual message, which,
on account of the delay in nominating a Speaker

of the House, was not sent to Congress until to-

day, is being read, as I write, in the House and

Senate. It is a little longer than that of last years',

consisting of about 18,000 words.

The assembling of Congress recalled to one of our

pastors' minds the address of President Lincoln to

the hope of one of his callers that "God will be on

our side."

"No, gentlemen," said Mr. Lincoln, "the greatest

anxiety is to be on God's side."

FROM WATSON, N. Y.

When our church was burned last August, the Meth-

odist parson, Rev. F. N. Pink, tendered us, unfor-

tunately once the use of the M. E. church at Beach's Bridge,

where without interruption we have held our meetings.

Mrs. Pink is the typewriter-rider in charge of one of

our branch libraries and has many and many generously assisted us in our

effort to rebuild. This has enabled us to go on with the work and at this date the house is up, the siding on

and the roof is ready for shingling. When this is done we shall be able to continue the work without interrup-

tion. Our trust is in God, who has put it into the hands of the China Missionary to take care of us; and

I would be glad if the readers of the Readex could see the letters that have been sent to me in answer to my

appeals for help. The Hon. G. H. P. Gould, member of the house from this district, says, in a letter, "I

send you this amount with pleasure, and trust that you will be able to raise enough to rebuild." And it is also

true, as Rev. Royst Crawford has said, that during the last three months the people have contributed over $30.

I copy a letter received a few days ago from another friend; it will do our people good to read it.

"Number Four, N. Y., Dec. 3, 1891, Rev. T. F. Reed, Dear Brother, Your letter received last
mail. Inscribed is a check for $30 which I take pleasure in giving to the aid of the building of your church. Am pleased to hear you are prospering so well with the work. I have no doubt but God will enable you to build it without difficulty. But what shall we say for the outlaw, who, for revenge, or to gain a infamous and shameless name of God, his God, will overstep the bounds of reasonable restraint? But the people of God need not fear; in him and all will be well. I like the character of old Job who, when assailed by overwhelming sorrows, racked with pain and deserted by friends, being advised to give up his trust, to curse God and die, exclaimed, "Although he slay me yet will I trust in him." With the best wishes for your prosperity and happiness, believe me ever sincerely yours. 

O. F. P. 

Watson, N. Y., Dec. 8, 1891.

MISSIONARY SOCIETY.

Reports in November.

Plainfield Church: $ 6.41
Indians... $ 1.00
Milton Junction Church... 25
Milton, Milton, Milton, Milton... 9.79
Miss Bordick's salary... 4.00
Whitevale, Adderley, etc., to M. Y. 25.20
New York... 1.00
Ironville... 1.00
Deidlene... 25.00
T. P. S. N. E. First Alfred... 50.00
Second Brookfield Church... 75.00
Delaware... 1.00
First Rockford... 75.00
Received for Missionary Society from Emily Brickover of China... 25.00
Y. P. C. S., Skim大理石, Sulphur, Wyoming, for Rev. J. L. Hoff... 50.00
West Edinburgh Church... 1.00
Totals... 110.00

SOMETHING ELSE.

WHERE THE SHINE CAME FROM.

"Well, grandma," said a little boy, resting his elbows on the old lady's stuffed chair-arm, "what have you been doing here at the window all day by yourself?"

"All I have done," answered dear grandma, cheerfully, "I have read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny brown hair, blue eyes have the same look in them, and I wonder every day what makes her look so bright. Ah, here she comes again.

Arthur took his elbows off the stuffed arm and planted them on the window-sill.

"That girl, with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "Oh little boy, wouldn't you give anything to know where she gets all the light she has?"

"I'll ask her," said Arthur, promptly, and, to Grandma's surprise, he raised the window and called.

"Susie, O Susie, come up here a minute; grandma wants you to see this."

The brown eyes opened wide in surprise, but the little maid turned and came in.

"Grandma wants to know, Susie Moore," explained the boy, "what makes you look so bright all the time."

"Why, I have to," said Susie; "you see papa's been sick a long while, and mamma is tired out with nursing, and baby's cross with her teeth, and if I didn't bright, who would?"

"Yes, yes, I see," answered old grandma, putting her hand on this little streak of sunshine.

"That's God's reason for things; they are, because somebody needs them. Shine on, little sun to bear sunshine be a better reason for shining than because it is dark at home."—Sunbeam.

A SECOND THOUGHT.

Look over your morning paper and you receive the impression that this world is filled with something that is "all for me." You lay it aside with a feeling almost of despair. But you were abroad all day yesterday, threading miles of streets and mingling with thousands of people, and you saw no crime committed. You did see, however, enough of duty done, of kindly helpfulness, of cheerful self-sacrifice in time of com­venience, and service, to have filled a dozen newspapers with the recital of them. Here are columns of the papers filled for weeks with the doings of one woman who is said to have poisoned her husband. Well, you know of some wife whose daily self-sacrifice for a helpless husband draws not a single mention in the local columns. It is a self-sacrifice that is not worthy of recognition by a mankind that so often talks of getting a divorce when the wife is sick or disabled. It is a heroism for a volume; but such devotion is so common as to pass without comment. Wifely devotion is not "news," while wifely infidelity is news, and there is a deep, hopeful, reassuring meaning in it. It would be a bad world if it had to be raked over every day to find good deeds sufficient to fill a newspaper.—Christian Standard.

For my part, I long ago espoused the cause of religious liberty, not because that cause was popular, but because it was just; and I am not disposed to abandon the principles to which I have been true through my whole life in deference to a passing clamor. The day may come, and may come soon, when those who are now loudest in raising that clamor may again be, as they have formerly been, suppliants for justice. When that day arrives I will try to prevent others from opposing them, as I now try to prevent them from opposing others. In the mean time I shall do my utmost to further the cause of religious liberty, in all parts of the Empire, as the most stable foundation for all just and safe institutions. I shall spread it abroad among the Chinese, and among the Chinese in China. It seems to be opposed to foreigners, to missionaries, and to the present Chinese government. Its members are bound by awful oaths; and the real object is thought to be the overthrow of the reigning dynasty. But to prevent the overthrow of the dynasty. The Imperial authorities denounce the society and its doings, and seek their overthrow.

As the rose-tree is composed of the sweetest flowers and the sharpest thorns; as the heavens are sometimes fair and sometimes overcast—alternately tempestuous and serene; so is the life of man intermingled with hopes and fears, joys and sorrows, with pleasures and with pains. As some pictures seem to have their eyes fixed on everyone, from whatsoever part of the room they eyes them, there is scarce any frame of spirit a man can be of, to which some passage of Scripture is not as applicable as it was. I meant for, or sent to, him.
"I am afraid he will," said mother, really pitying the little girl for her dread of her broth­er's anger. "But I guess you deserve it, dear, for that was very bad. I'm glad you want it and then I'll ask where it is, and when she tries to tell me I'll kiss her and laugh," he said, as at length he turned towards the house. "But I'll keep on fretting over it till she knows I know." "Eliie!" he called, at the stairs.

"What is it, father?" "Bring me my umbrella, please." "O Will," came in a faltering little voice, as she walked slowly down.

He did not wait for her to go on, but threw his arm around her with a laugh.

"Yes, you'd have a hard time bringing it, wouldn't you? You've seen a naughty little thing. If that's what you've been wean­ing such a doleful face about these few days, you'd better admit it at once." "O Will, aren't you mad with me?"

"Not a bit." "You dear, dear brother! I thought you'd never forgive me." It was, as he knew it would be, a long time before Will had another silk umbrella, but it would be far longer before he would forget the sat­isfaction growing out of the result of the hard­fought battle with himself, a satisfaction to be tasted with every remembrance of his vic­tory.

SOUL WINNING.

The Christian idea of the soul gives an in­terest and importance to the work of leading men from the way of sin and death to the way of life and a blessed immortality, that is truly in harmony with our faith. Christ is the Great Teacher and example in this effort. While His severest denunciations were aimed against those of the scribes and pharisees, who were so scrupulous and exacting in their demands for the observance of their religious rites and ceremonies, He was kind and patient with the common people, who had shown such a readiness towards the humble and despised. The common people heard Him gladly. They wondered at the grace and truth that came from His mouth. The multitude gathered round Him eager to listen. They brought their sick and afflicted to be healed and comforted by Him and seemed anxious to touch Him, if with only the hem of His garment, that they might be cured of their diseases. All the circumstances go to show that He wakened a holy Christian sympathy in His own heart as well as in the hearts of those who manifested His great kindness and com­passion toward them. To the throbbing mul­titudes gathered in the days of the feast as they were about to return, to their homes, many of them never, probably, to hear Him again. He spoke those remarkable words, "If any man thirst let him come unto me and drink." Not unlikely many who never saw Him again as His disciples have maintained the impression of those words in their hearts, and in after years, enlightened by the Spirit, ac­cepted the water of life for their souls.

"No, mother!" he said, as she met Jesus there, was surprised that He being a Jew should address her in words of kindness, and was ready to, even at the expense of her life. She was so won by His gentlemanly manner and words of gracious instruction that she went back to her friends and acquaintances saying, Come and hear the Master of yourself. So everywhere among the people there was manifestly that in Him which won their con­fidence and trust.

Christians profess to have something of this spirit of Christ. The love and compassion of Christ towards the lost, they are supposed to have, and they seek to show by this the power that is efficient in winning souls to him.

As the members of the church in their united efforts and through the agency of their ministers, in their associated labors, enter upon renewed efforts the coming season for winning souls to Christ, let them consider the intrinsic excel­lence of this work of leading their friends to Christ. Let them open their hearts to just im­pressions of that love which permits them to hope for all the blessings of salvation for them­selves. Let the young man and the young woman with the ardor of youth and the fresh­ness of Christian sympathy and love, improve their opportunities that will be afforded for kindly directing their attention to those in­terests that will be enduring, and if done in a prayerful spirit many souls will be won for the kingdom of heaven.

Of all the efforts that can be put forth in the line of friendship and love for others what can bring a greater reward than the delight­ful work of leading our friends to lay up treasures that will be enduring when all of earth shall have passed away?—Christian Secretary.

SPECIAL NOTICES.

28. The Treasurer of the General Conference would like to call the attention to the impor­tant part of the Minutes just published. See page 9. Early action will greatly oblige.

WILL, those who take the Youth's Companion section of our work, as a prayer meeting, are invited to send in your name and address with it, that I may use it in my work that day. Miss J. G. Burdock, 245 W. 4th, New York City.

29. The annual meeting of the Ministerial Conference of the Western Association will convene at Nile, N. Y., Dec. 20th and 30th. The following programme has been prepared:

1. Introductory Sermon. G. W. Burdick.

2. What constitutes a true revival of religion in a church?—J. L. Jones, New York, N. Y.

3. What is the new birth?—J. Summerbell.

4. Is our system of pastors best adapted to the duties of the office?—Dr. H. Z. Maxson.

5. What is the design and general plan of the epistle to the Hebrews?—Dr. B. Clarke.

6. What is our duty as reformers in regard to the use of money by ministers and church members?—H. D. Clarke.

7. A conference on the question, What can we do to promote interest and faithfulness of this confer­ence?—J. T. Davis.

8. What constitutes a true enthusiasm in preaching and other gospel work?—I. A. Platte.


Martin Sticknell, Sec.

30. Council Reports.—Copies of the minutes and re­ports of the Seventh-day Baptist Church, held in Chi­cago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75cts. to this office. They are only on sale no where else. No Seventh-day Baptist minis­ter or elder is complete without it. A copy should be in every home. Address John P. Mosher, Ag'f, Alfred Centre, N. Y.

31. 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 240-2 E. Seventh-day Sabbath following the services. The Mission Sabbath-school meets at 1.00 P. M., at Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are specially invited to meet with us. Address L. C. Randolph and E. P. Peterson, Morgan Park, III.

32. 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 exten­sive to all, especially to Sabbath keepers remaining in the city over the Sabbath.

T. J. Davis, Pastor.

Alfred Centre, N. Y.

33. The New York Seventh-day Baptist Church holds regular Sabbath services in the Boy's Prayer-meeting room of the Sprout Room, on the 4th floor, Y. M. C. A. Building, corner 4th Avenue and 36th St., entrance on 35th St. Meeting for Bible study at 10.30 A.M., followed by the regular preaching services. Stranger 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, 245 West 4th street, between Charles and West 10th streets, New York.

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MERRILL & SOULE, SYRACUSE, N. Y.

Farm for Sale.

The unsold segment of land, consisting of 76 acres, formerly Mrs. Emma Wells, of DeRuyter, was sold to Mr. Charles W. Platt, of West Milford, N. J., for $1,200.

RUDIMENTAL EDUCATION.

The so-called "Rudimental Education" is a miserable and unworthy product of a narrow, limited and limited instruction. It is a mere collection of facts and figures, devoid of any practical application.

THE SABBATH Recorder

DAVIS.—In Hope Valley, R. I., Dec. 6, 1891, Col. Alfred H. Davis, aged 70 years. A naturalizer, he was born in Flushing, N. Y., July 20, 1821. He was a member of the Methodist Episcopal Church, and was a trustee for many years. The funeral was held at the church, and the body was placed in the family vault in the cemetery.

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The Adventures of a little girl and a doll, by Jane L. Horn 

(Continued on page 2)

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MINUTES WANTED.

To complete a set, the minutes of General Conference for 1897, 1880, and for which fifty cents each will be paid.

Geo. H. RUDOLPH.

PLAINFIELD, N. J., June 10, 1890.

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