Seeking Light.

By Mrs. L. M. Clarke.

"When I sit in darkness, the Lord shall be a light unto me.
Mic. 7:8.

Take thou my hand, my Father,
In blind and unseen ways.
The night is dark, and wave on wave on wood.
I would not shrink from danger.
He will be faith's banner.
For, looking high, and higher,
Shall veil take my hand.

Come Thou, my blessed Saviour,
In Thy face to see,
Kind friends await my hailing.
But help must come from Thee.

Take Thou my hand, my Father,
And lead me to my home;
My path is lined with sorrow,
I cannot walk alone.

But brighter joys await me
In that glorious land,
And I will gladly hasten,
If Thou wilt take my hand.

Perhaps no words of the Scriptures better express Sanctification than the closing words of Peter's second letter, in which he says, "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;" and the word in this passage which best describes it is the word grow. Growing in grace and in knowledge of Jesus Christ is Sanctification.

Although we all know what growing is, let us recall one thing—it is only a living thing that grows. Dead things may be heaped together by some power outside themselves, and thus a thing without life may increase. But a living thing does not increase in size by any power outside of itself, but by the life that is within itself. When a house increases in size you see people at work carrying together the things it is to be made of, but you do not see a boy or a tree grow that way. The life that is in the boy or the tree is the builder by the power which the Creator has given it. Now when one becomes a disciple of Jesus, or a Christian, a life comes into his heart, and the growing of this life is his sanctification. He grows by the developing of his faith in God into doing God's will.

To make this matter plain, let us find an illustration in the culture of fruit-trees. A nurseryman can choose a kind of apples into a tree bearing any kind of apples he wishes it to bear. And if he has a tree that bears good-for-nothing apples he can so change it that it will bear the very best apples. And he will do it in this way: he will cut the top of the tree right down to the ground, and if he can use the trunk of the limbs he will put some living wood taken from the tree that bears the kind of apples he wishes this tree to bear. He cannot change a tree from one kind to another by any sort of magic, but he can change a tree by putting the life of another tree into it. A dormant graft will make no change, but a living graft will soon grow into a tree-top which will bear the same kind of apples as the tree it was taken from. The living graft just grows with its own life—that is all there is of it. Now we see what the nurseryman does. He cuts off the old life and puts in a new life, and that new life has to have time enough and good care enough so that it can make wood and fruit. Two things are necessary, you see: time, and the good care which keeps the old life from growing, and keeps the insects that destroy carefully kept off, and then the graft's own life keeps it growing into a beautiful and fruitful tree-top.

When any one gives the confidence of his heart to Jesus the old life is cut off and a new life is introduced into his heart. Instead of the old life of doing his own will there is now in his heart a new principle of life—trusting God and doing his will. This new principle of life may be a very feeble and faltering trust, but all it wants is two things—time, and that good care of God's Spirit by which the old life is kept back, the old temptations overcome, and the new life is kept on growing in the grace and knowledge of Jesus Christ. And the grace of Jesus is the grace of doing God's will, and the more you grow in knowing Jesus the more will you see that his grace and excellence was that of obeying the heavenly Father. To grow in this grace and excellence of obeying the heavenly Father is Sanctification. Give your faith in Jesus time enough, and let it have enough of the good care of God's Spirit, and the fruit of your life will be the beautiful fruit of obedience to God. For faith in Jesus is the graft of a new life put right at the source of your own life, and, as that graft develops, your life will be Christ-like, or, as we say, a Christian life.

But may it be it will help a little to look at the word Sanctification in other terms than those which we have been using, and we cannot do any better than to see what the word itself means. The exact equivalent of to sanctify is to make holy; and the meaning of sanctification is the process of making holy. But what does holy mean? This we can find out only by going back to its origin. Our word whole, meaning sound or entire, has exactly the same origin as holy, and hence once meant the same thing. Our word whole, meaning healthy, also has the same origin as holy, and originally meant the same thing, and health comes from the same origin. Holiness is health. Just think what we mean by health, and then think that holiness is health of life, that the spirit or heart is sound, and you have as nearly the meaning of holiness as you can get it. And just as a man is healthy only when he obeys God's law for his body, a man is holy when he obeys God's law of life, or when he does God's will. A sinner is a very sick man. He has a heart disease which will certainly destroy his life unless there is a change. But when faith in God finds its way to his heart, the crisis, the turning-point, of the disease comes, and he begins to take the road to health; a new life has taken its start, and he begins to get well, healthy, holy, and this getting well, healthy, holy is sanctification. Selfishness is a bad disease of the heart, and it takes a long time to get up from it. Bad habits and sins are diseases, and no one is sound or holy who indulges them. But we can get well of them. The Bible teaches us that the Spirit of God helps us get well of them; that the Spirit of God sanctifies us. We do not get well at once, but we grow well, becoming better and better till we become in full health as children of God. There is an allegory written by one of the most successful writers to young men of his time, which we will reproduce here in our own language. A good man and a bad man died. Jesus, the heavenly angel, crossed the river of death, to conduct him through his way in the spirit world. As the bad man began his journey he was frightened by an awful spectre which rose up before him and seemed to stand in his path, and he said to the attendant angel, Let us flee and escape from the spirit that is in our path. But the angel said, Why do you fear? You are only looking on yourself. Give you time enough and that is what you will become. The specter lies in the direction of your life, and you cannot escape it.

But as the good man began his journey in the spiritual world he saw in his path a beautiful spirit, which invited him on, and to which he urged on his attendant to make haste. To him his attendant replied, Do you indeed delight in the vision before you? You may well rejoice because the vision is but yourself repudiated in the future, and is what you will become when you have had time enough. It is a good thing for any man to think of what the direction of his life means when it has had time enough. Every man is always growing into something good or bad, beautiful or ugly. Give everybody time enough and they will become into something they delight in and rejoice to be, or into something they fear and abhor, and dread to be. There is always growth in some direction. It is to be in the direction of the grace and knowledge of Jesus Christ.

W. G. Tirsworrr.

Sisco, Fla.

The public life of Senator Preston B. Plumb, of Kansas, was an example of the pace that kills in American life, and his recent death is another warning sounded to this far age. Senator Plumb was a man of distinguished ability, of rugged and independent personality. He was a type of the breezy Westerner. His great services to his State and Nation made his death and the lessons to be drawn from it the more significant. For years Senator Plumb had been working up to the limit of his strength. In addition to his onerous official duties, he had an enormous private business and paid much attention to social life. Howas
frequently warned by his medical advisors that he ought to lighten his labors, but in his love for his people his health is often sacrificed.

His high living, combined with lack of suitable physical exercise, increased the strain. Like Secretary Windom, he was a victim of overwork. The moral is perfectly plain. The overworked man will be considered, with our best respect, not needed in the stage of action to have the good sense to live temperately and husband their powers.

--Perhaps there is some connection between the American rapid rate of living and the love of wealth which some observing people declare is being stimulated by our characteristics. If that is the case, it must be confessed, too much of the spirit of the American visiting St. Petersburg, who was thus accosted by an officer: "Pardon me; I know you are a stranger, but it will save me much trouble and questioning if you will kindly raise your hat as the others do. Here comes the Czar." American (defiantly) "I raise my hat to no potentate on earth. I am an American—free man, sir; born within the shadow of—" Russian officer (stuck with a bright idea) "The Czar is very rich. Americans happily raise their hat." "Why didn't you say so before?"

--This homage to wealth is conspicuously displayed by a newspaper correspondent describing a recent funeral in New York City. He writes: "The young man, whose wealth is computed at over fifty millions, stood an attentive, devout, and sad participant in the obsequies. His face, fringed just beneath the ears with tufts of black whiskers, wore a melancholy expression. He was attired in a neat-fitting suit of black, black gloves and tie. He stood when the congregation rose, knelt when it knelt; and sat when it sat. Throughout the long service he remained with set, saddened face, and most of the time with bowed head. Never once did he glance around to see who was there, and not once did he exchange words with his pew companion." Harper's Weekly "comes down" on the young man in the following cutting, that justifies: "It was overdone. A gentleman behaved like a gentleman, and yet, strange to say, he is computed to be worth fifty millions of dollars. Evidently the awe-stricken James supposes a man so rich might be naturally expected to wear a red coat and yellow breeches at a funeral, to arise when the congregation sat down, to sit down when it rose, and to dance a jig when it knelt. That a rich man should descend to be a gentleman evidently amazes James, and with trembling fingers he records the wondrous fact. Perhaps the stranger in whose pew we are seated by the side of every friend of humanity for the insignificant sum of two cents. These are the things that inspire respect and admiration for an independent press."

--What is known as fashionable society does so many selfish and trivial things that when its eggregious are directed toward a better end, it should have the best respect. Never have been conducted recently by the elite of Chicago in the interests of organized city charity, and have netted quite a large sum for several worthy purposes. It may be difficult to see any great self-sacrifice or merit in dancing away the last few weeks, but it is the case with the poor and unfortunate; but at any rate, people who provide over grab-bags for the benefit of the heathen should not throw stones. I want to be charitable. Possibly the vague cynicism of the last few weeks was caused by the fact that the last ball was partly due to the fact that I was not among the invited guests; yet I cannot but think that there is something incongruous in spending the best part of the night in fashionable dissipation for the sake of "sweet charity" in whose support it is the duty of all God's people to do their part. No doubt that the selfish sentiments were suggested by the occasion; yet I fear that however much the disturbed and unfortunate may profit by the money raised, the patrons of the balls came short of the blessing promised to those whom our Lord had in mind when he said "It is more blessed to give than to receive."--W. D. BURDICK and D. B. COON give a report of their visit to Dodge Centre which is in b'arty accord with the letter written from that place by Bro. B. R. Wheeler. They think our people do not realize the importance of the Dodge Centre field. There is a large society there of young people, bright and wide awake, which promises well for the future strength of the church if they will work together. The town is a thriving one and our people have special opportunities now to make themselves felt in its building up. It has been on the Jackson Centre, holding meetings in company with J. H. Hurley. Their audiences were unusually intelligent and attentive, and, considering the prevalence of la grippe, the attendance was good. Bro. VanHorn found the society larger than he had ex-pected. It is in great need of a pastor. Like some others, the Jackson Centre society loses many of its young men as they approach manhood. The work of three or four men on a farm is now done by one with the help of improved machinery. "The boys who toiled and sweated are now feeling the value of their labor, and are anxious to make their way in the world, go to the towns where they are separated from their people and Sabbath influences."

--We have a Missionary Board and a Tract Board. Why not have a Business Bureau whose duty it shall be to keep the same outlook over the business situation in our denomination? Let the bureau be prepared to make suggestions to those seeking employment, or business situations or employees, to buyers and sellers and, as far as may be, give them the benefit of its experience. Observers are often heard to say that we have met much unnecessary waste and loss from lack of organization. The worker's motto was not only "get what you can," but also "keep what you get." I understand that the policy it made him rich. The Methodist ministers of Chicago have passed the following resolutions against the sale of liquor on the World’s Fair grounds:

WHEREAS, The Local Directory of the World’s Columbian Exposition has decided to permit the sale of intoxicating liquors at restaurants within the Exposition ground; for a share of the gross receipts from such sale; and

WHEREAS, This action makes all persons who have purchased stock in the Exposition partners in the liquor business;

Resolved, That we regard this action as a gross affront to public morality, an insult to all stockholders opposed to the sale of liquor, and that it is to our bitterest regret that this action has been taken, and that a contract between them and the promoters of the Fair who sold them stock which entitles all temperance people to have the money they paid for stock refunded.

Resolved, That, we, the Methodist preachers of Chicago and vicinity, protest against this action of the direct-prates, and hereby declare that the sale of alcoholic beverages in this way should be rescinded, and in case they refuse to do so we petition the National Commission to veto it.

Resolved, That we ask those resolutions be sent to the Chairman of the local directory and President of the National Commission.

--In the last bulletin of the Chicago University it is stated that the student must be examined at intervals during his course of study by the college physician and a detailed statement be given him regarding his physical condition. Desirable forms of exercise will be prescribed, and no student will be allowed to study in the case of any student who has been examined by a physician without a physician's certificate that he may do the work of the fourth quarter without injury to his health. Dr. Harper says: "We desire that when our students finishes in June he will be a better man, physically, than when he came to this University in September. The utmost stress will be laid upon physical culture. We hope to have the largest and the best equipped gymnasm in the country, and under the direction of Mr. Stagg it cannot fail of the purpose for which we intend it. Athletic work will be included in the studies and no man can escape it." All of which is eminently sensible. There is only one thing we would add, viz: that the faculty, including Doctor Harper, be placed under the same excellent regime.

--A pleasant incident after the recent hot sectional fight in Ohio involves the visit of Senator Sherman, to the Presbyterian Blight politician, and his friend, Judge Thurman. Although the two great leaders have three times confronted each other in contest for the same place, they are fast friends and had a pleasant chat together over old times. The Judge gave the Senator his warmest personal congratulations on his election. We have reason to honor such statesmen as Sherman, Thurman, McKinley, and Campbell who insist on the "Ohio idea" that personalities are out of place in politics and that political discussions should center in the issues involved.

--It is of course advisable in writing to form the habit of avoiding as far as possible the use of the first personal pronoun. There are, however, times when it seems to be necessary to use it. Not having acquired yet the editorial swing, we (or I) are troubled to know which pronoun to use. While we sound as though the editor was trying to make his wife or some one else partly responsible for the sentiments expressed. Dr. Galusha Anderson says, "In the present state of the World, I have the largest share of the blame." There is evidently little blame until some one invents a strictly impersonal and unobjectionable pronoun, or the writer changes his mind, the Western editorial department will occasionally contain the word it. It is simple, easy to spell and means just what it says.

L. C. RANDOLPH.

THE TRINITY.

BY REV. T. R. WILLIAMS, D.D.

The doctrine of the tri-personality of the divine nature, or God as revealed in the Scriptures, though often regarded as a mere abstract question, is, nevertheless, a very important one. The doctrine that God is both a self-conscious being. The equivalent of personality is self. It is that which enables a man to say "I," in referring to self as distinguishing self from another who is designated by "thou" or "he." It is a fundamental, and hence indefinable, reality so widely known by every person who experiences the common consciousness of every rational and moral being. Although the phrase "divine personality," is not used in the Scriptures, yet language expressive and describing personal dis-
tions are very abundant. Divine unity is a
unity that is trianal; it is not a unit, for that is
one of many; but it is the only one and that
only one, the tri-unity, the .trinity.
Two classes of Scripture passages, those in
which the three distinctions are expressed, and
those in which the characteristic pecu-
liarities of God, mentioned above, may be quoted.
The account of Christ's baptism (Matt. 3:16, 17),
mentions three divine persons. The formula which Christ gave to his disciples for baptism
(Matt. 28:19), mentions the three persons of the
triunity. The apostolic benediction men- tions
all three persons. 2 Cor. 13:14. The same distinctions are observed in Eph. 4:4-6,
and in 1 Peter 1:2. John 15:26 describes the
tree persons as performing acts peculiar to
each. John 14:16 reveals the same very marked
distinction. No one ever questions the per-
sonality and divinity of the Fatherhood, hence
we will not dwell on that.

The Son is divine, and a distinct person from
the Father. This is positively taught in such
passages as the following: John 17:5; Col. 1:
17, etc. These words teach that the Son had a
distinct personality prior to his incarnation.
He was creator of all things (John 1:3, Col. 1:16);
he was omnipotent (Rev. 1:8); omnipresent
(John 2:24). In addition to all this he wrought
the Gentiles. To him it
was the Father. This is positively taught in such standing that
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childhood, and whose grand oratorio of "The Passover," written in music, was directed and accompanied, from memory, at the age of fourteen.

Such was the extraordinary kindness I received from this delightful man, this great artist, this astonishing musician, taken away in the flower of his life—thirty-eight—from the center of admiration which he had won, and from the masterpieces which he would have written had his life been prolonged. But strange thoughts—e'en the great pro-tective! These exquisite works, now the delight of those who attend the Conservatory, echo the breath of the composer to the river in the ears of those whom he rejoiced to say he would meet before the park from the tree under which Dr. Issac previously. The book of life contains to us, and much more is the history of the people. Let not your thoughts fail, or your hands to think of the Lord, and your heart be moved with his words.

It is in the death of a man of this sort that one part enters Brown University, then under the presidency and rural life contribute to the formation of a stable, industrious, honest manhood. His life contributes to the formation of a truly Christian life in the disciple of Christ. Goodness of life and character to the resurrection of the just. Servant of God, well done. Rest from thy beloved employ; and entering the gates of the Lord's rest, peace be thy new employ; and while eternal ages run, rest from the toils and sorrows of this world.

In that bright world to which we all are hastening, there will be no more curse, no more pain, no more death. Let us all strive to overcome sin now, that we may insure to ourselves life and immortality through Jesus Christ. Amen.

HISTORICAL & BIOGRAPHICAL.

IN MEMORIAM.

By the Rev. WM. JONES, D. D.

We have, Dec. 30th, just laid away the remains of our dearly beloved brother, Dr. Solomon Carpenter, in the Mill Yard grave in Abney Park Cemetery, he having died of apoplexy on the 21st instant. His was the entire charge of the congregation, and of the two parishes of which he was the minister, Herbert Langley, were with him in his last moments, and my son also for some hours previously. The funeral was held to-day in the Chapel in the Cemetery at 1 P.M. The services were necessarily brief in order to accommodate various funerals through the day. The services consisted of prayer, reading Ps. 90:10; and 1 Cor. 15:23-25, and a brief discourse, which I enclose for the SABBATH REFORMER.

We proceeded to the grave, which is not far from the tree under which Dr. Isaac Waites used to sit, where the park was laid out as a cemetery, and compose his hymns. The coffin having been lowered into the grave, the minister and the little assembly uncovered their heads while he repeated John 14:1, 2: "Let not your heart be troubled, neither let it be afraid in God, believe and do your part, for my father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you;" and he then added, "Thus we commit the remains of our dear friend and brother to the grave—earth to earth, and dust to dust (the grave digger here threw a sprinkling of earth into the grave)—such is the impression custom here, "in the sure and certain hope of the resurrection of the just." The benefit followed, and then we bade farewell to all that is mortal of one so long beloved, and beloved by all people. May we all pray for the widow, that the consolation of the gospel may be with her always.


For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

This was said of Barnabas, whose name signifies a son of prophecy, and by extension, a son of consolation. He was a prominent and successful preacher of the gospel, being most active and thorough in his work, and widely loved in character. He hazard's his life for the name of Christ. Naught but good-will did he possess for all. The divine influence was with him, and he possessed the "oil of gladness." Lo, I am with thee." The best trait in the disciple of Christ is goodness of heart, and life, and this shows the nature of his faith as inquired by the Word and the Spirit.

These sentiments are applicable to him whose mortal remains we this afternoon committed to the earth, but to mother earth. Our friend and brother, Dr. Carpenter, was born in 1806, in Stephens Town, Reussel Co., State of New York, in a part of the township bordering on the States of Massachusetts and Vermont, in a beautiful valley fringed by the western spurs of the Green Mountains—a fine, healthy country, where farm work and rural life contribute to the formation of a stable, industrious, honest manhood. His father was an enterprising agriculturist; and as might be expected, his son was early prepared for a career in the ministry. He graduated from Brown University, then under the presidency of Dr. Issac Waites, in the theological Institution, now Colgate University, in the city of New York State. Subsequently, he entered Brown University, then under the presidency of the renowned Dr. Francis Wayland, which he graduated in 1897.

Four years as principal of DePuyter Institute in New York State. Next after this he conducted a flourishing select school in Westerly, Rhode Island. He was ordained as a minister of the gospel in 1842.

The following year, he accepted a call from the First Christian Church, New Jersey. There he labored acceptably for two years and a half. In January, 1847, in company with the Rev. Dr. Nathan Wardner and wife, and his first wife sailed as missionaries for China. The native church that was soon gathered there, with frequent additions afterwards, attest the faithfulness of his labors with that of others, as does also the grave of the wife of his youth. He proved her devotion to the same work. For twenty years he labored among that people; and when he finally left China, he left behind him devoted and steadfast companions, and the local and classical Chinese language was mastered, and highly honored to himself, as it was useful to others. For a considerable period he served as interpreter to the United States consulate at Shanghai.

It was in 1838 or '39, that Alfred University conferred upon our brother the degree of Doctor of Divinity; and well did he merit the honor. The able in his daily deportment, he was modest, meek, and of a quiet lovable disposition, and was solicitous for the welfare of others. A widow,—the mourning partner of his joys,—numerous friends and relatives in the United States, friends in China and here, will always think of him as a man of God, a disciple of Christ, and the friend of man. He has gone from us full of years; and as a shock of corn fully ripe in its season, so has he been gathered unto his fathers; and we this day bury him from our sight in the full assurance of hope in the resurrection of the just.

"Servant of God, well done. Rest from thy beloved employ; and entering the gates of the Lord's rest, peace be thy new employ; and while eternal ages run, rest from the toils and sorrows of this world.

In that bright world to which we all are hastening, there will be no more curse, no more pain, no more death. Let us all strive to overcome sin now, that we may insure to ourselves life and immortality through Jesus Christ. Amen.

SABBATH REFORMER

AWAY IT GOES

Away goes 1 Cor. 16:2; as proof text for Sunday-keeping, the Missionary Herald of Boston, organ of one of the strongest missionary societies in the world, being authority.

There is one place in our missions where the weekly offering system does not work well, but the difficulty does not arise from the indifference of the people. Mr. Stover, of Balianu, West Africa, reports that the young Christians of this mission are too poor to give a tenth of their income, but inasmuch as they have no currency except cotton cloth, the tenth of a piece of material, say from one to three months, cannot well be divided into four parts, so that one part can be put into the contribution box by each Sabbath. Such dribs of cloth are worthless. The only way to get the money is to sell the currency at Corinth, Paul might have urged the Christians there to have laid by in store upon the first day of the month rather than the first day of the week. Would that all Christians were as ready to give at least a tithe as are these young Christians in Central Africa! A. E. M.

RELLIGIOUS LIBERTY.

Under this head the Sentinel, of Washington, D. C., Dec. 30th, published the following. We have before published part of this letter of Col. Crockett, but we give the entire article of the Sentinel for two reasons: first, because it shows how other papers than our own are aiding in the agitation of the Sabbath question, and second, because the sentiments that point out, in a most striking and practical manner, the uses to which Sunday laws may be put, thus emphasizing the danger of such laws,—a thing which needs emphasizing very often in these days.

The Sentinel says:

"It is certain they had up to 1897 an exemption Sunday law, which allowed Seventh-day Baptists to celebrate Saturday instead of Sunday as their day of rest. That exemption clause was then repealed, and weeks were enacted..."
WASHINGTON LETTER.

WASHINGTON, Jan. 13, 1892.

The United States Senate has ratified the Brussels treaty for the repression of the African slave trade and for other purposes, but it adhered a very important proviso to the ratification, in the shape of a resolution informing the other sixteen powers that signed and have since repealed, that the United States of America, having neither possessions nor protectorates in Africa, hereby disclaims any intention in ratifying this treaty to indicate any interest whatsoever in the possessions and protectorates established or claimed by other powers, or in the application of the wisdom, expedition, or lawfulness thereof, and does not join in any expressions in the said general act which might be construed as such a declaration or acknowledgement. In short the United States only binds itself to support those clauses of the treaty aimed at the suppression of the slave trade, and the prohibition of the importation of spirituous liquors into certain portions of the Congo Free State.

It is usually a very difficult matter to arouse the moral sense of a large body of men like Congress or a State legislature. It is not opposed to the national interest, as our European allies are teaching us, to make it a matter of business to have the loss of a young man so far better worth than the happiness and tranquility of the mother and sister. The great calamity of her life, the only one that has the shadow of moral interest, may be silenced by the hope of other pleasures, but the loss of a young man, the love of his mother and sister, and the joy of his home, is not to be measured by any means except the pleasure which the return of his home and love to them might give. The public is called upon to join in prayer and to pray and pray and pray, to have before him the young man, and to ask God to take the place of his home and love in the heart of his mother and sister. The public is called upon to join in prayer and to pray and pray and pray, to have before him the young man, and to ask God to take the place of his home and love in the heart of his mother and sister.

DANGEROUS PRAYERS.

"I want you to spend fifteen minutes every day praying for Foreign Missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you it is a very costly experiment." "Costly?" they asked in surprise. "Ay, costly," he cried. "When Carey began to pray for the conversion of the world it cost him himself, and it cost those who prayed with him. Brained for the dark-skinned savages, and after two years of blessed work it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into his harvest; and lo! it is going to cost our young people dearly. Those who have, in answer to this prayer, pledged themselves to the work. Be sure it is a dangerous work to pray for. You may find that you cannot pray and withhold your labor, or pray and withhold your money; pray that your very life will not longer be your own but that your prayers begin to be answered."
MISSIONS.

A MISSIONARY OF the American Board in writing from Japan of women’s work says: “These women evangelists are treasures for our work, and we can only wish we had one in every church and out-station.”

“STRIKING strong blows for the cause I love,” is the work brother O. U. Whifford is seeking to do on his large field in the North-west; and the Lord’s Supper, with the Chicago Church “was to them and to all present a time of spiritual refreshing.”

When, at a clerical gathering in England about one hundred years ago, Dr. Ryland suggested as a subject for discussion, “Is not the command given to the apostles obligatory upon all ministers to the end of time?” he was called a “miserable enthusiast.”

In an article, from a Jewish newspaper as we suppose, criticizing the methods of some Christian work for the conversion of Jews, and the character of some Jews that seem to have professed Christianity for the sake of gain, it is re-

The summer in Holland was very wet, and there were heavy hail storms, causing losses in goods, crops and cattle.

Or a series of meetings in Plum Valley, Mo., Bro. Skaggs writes: “On the evening we closed our meeting; after preaching we had a prayer and conference meeting. Quite a number took part, and said it was good to be there, for it was none other than the house of God and the very gate of heaven. I have been in night meetings conducting eight days and nights. The writer was assisted by a First-day Baptist minister, pastor at this place. There was a good revival interest among the Christians. A number of backsliders were reclaimed and some professed faith in Christ. After this we received an invitation to go to some of the neighboring places. Our meetings were at the Lord’s house, and many also of the converted. What a solemn scene in that large congregation, some weeping, some rejoicing. Several at this place are convinced of the saving power of Christ, and are ready to receive the Master.”

There were two Seventh-day Baptists at Elk, Ind. Ter. An Adventist preacher went there, as he had the right to do, and Seventh-day Adventist ministers like to go where there are a few families of our people. He gave a series of lectures, as is their custom, preaching the truth, according to our Lord’s commandment. A three-fold result is quite likely to follow. Some of our people will be led from truth into grossest errors; a few will embrace the Sabbath; and many are prejudiced against the

Sabbath truth upon finding it associated, in teaching, with such unscriptural doctrines as those of Adventism. The lesson for us is to double our diligence in trying to show people everywhere, by precept and practice, by printed and spoken word, that we hold the Sabbath in its proper concept with a plain, scriptural and evangelical system of doctrine.

Eld. F. J. Bakker of Rotterdam, Holland, continues to report his work to Dr. Weyher. He made a trip to Naples, Belgium, and to M. Glaisher, Germany, where there are a few Sabbath-keepers. At two large attended camp-meetings he and one of the brethren distributed tracts; Bro. J. Van Der Sheur of the “midnight mission” spoke concerning work among the Dutch Settlers in Java and Aljex, and Eld. Velthuysen was there with Bootshoppers and tracts. In his work among ships he finds most difficulty with Romanists, some of whom angrily drive him away from the vessels, while others reason with him and take tracts. He visits Polish, German and Jewish lodgings; distributes religious tracts; listens to stories of bitter experiences in Russia; and sends Sabbath tracts by post to Jews in Holland and in foreign lands. An open letter to the committees of the Separated Dutch Reformed Church was sent to the Protestant preacher, protesting against their request to the Queen for new and better Sunday laws to be made “according to the Word of God.” This was printed in 2,000 numbers of the Bootshapper and in 6,000 tracts, besides being advertised in a daily paper.

The quarter in Russia was entered, the inviting fields being advertised in a daily paper.

We think there has been some increase of interest. By the report you will notice three additions. There are also indications which lead us to hope that there will be others in the near future. With this report we understand that some of our people in other lands are writing inquiring for supply, and we are sure that some of our brethren will be sent to them whom you will be pleased to send, and we sincerely hope that we shall still have your prayers and brotherly sympathy.

Ever your brother in Christ.

Bro. Davi reports 13 weeks of labor as a missionary pastor at Hornellsville; 25 sermons and addresses; congregations from 25 to 40; 8 visitors; and 3 additions to the church. In his affliction, in the loss of his excellent wife, he may be assured of having the Board’s cordial sympathy.

J. L. Huffman.

The quarter has been spent at Hebron Centre, Hebron, and Shingle House, Pa., and Adams Centre, N. Y. At Hebron Centre the interest continues good. I spoke to a large and
interested congregation upon the subject of the Sabbath. One more has embraced the Sabbath and joined the church. There were a number of First-day people that claimed conversion. The Y. P. S. C. E. organized there now numbers, as they are almost unbearable.

At Hebron there were five additions, all grown persons, four by baptism. Others expressed themselves as having found hope in the Saviour. I think others will be baptized there in the near future. The outlook for these two churches is favorable. They need no rector and will do considerable toward the support of one if the man can only be found. They are anxious to have a house of worship at Hebron Centre, and are talking the matter up. They need one.

We held meetings for four weeks at Shingle House, with good interest. The congregations were small at first, but as the interest increased the people came out and gave us a good hearing. The people at Shingle House are an intelligent people, but not religious. There are but two Seventh-day Baptist families in the place, being the membership of the church is small and far separated that it is difficult to get them together often. The cause is weak here and I cannot see much encouragement for additional strength at present. There were same conversions but no baptisms when I left. I think good work was done by our meetings for the cause of God and his truth.

I have been here at Adams Centre for three weeks. We have held meetings day and night. I have preached forty-two sermons to congregations averaging one hundred and twenty-six. The attendance at the evening meetings has been about fifty on the average. The interest is good. There have been between forty and fifty that claimed conversion. Some wanderers have returned to duty. Twenty-five have been accepted by the church for baptism and membership. Others are expecting to make their offering as soon as there is opportunity. The day was stormy and all could not be at the service. I am to stay here through another week. This is a strong church, with a faithful pastor, who has served them for over twenty-three years, and the church has just called him for another term. He is a man of prayer and serves and is doing good work for the Master. I have never found better help in revival effort than Bro. Prentice and his people.

When through here I am expecting to return to the Western Association and do some more work there. I think it will be well for me to visit Hebron and Hebron Centre again before leaving that Association. There is some more important work to be done there. There are also some more points I wish to visit in the Central Association before going south.

Yours fraternally.

FROM A. G. CROFOOT.

Another quarter has passed and we must give an account of our stewardship. We have tried to be faithful to the trust committed to us. We are thankful that the children are acknowledging their Lord as they come to years of accountability. Five of the nine baptized are from eleven to fourteen years of age. Three other members are from families who had become united with our families by marriage. Through the influence, prayers and labors of God's people they accepted Christ and united with us.

With the aid of Brother O. U. Whitford, we organized a Y. P. S. C. E. which is proving a blessing to some of the young people, and will be a help to all who will take an active interest in it.

As this report closes my official connection with the Board I wish to thank them for the interest taken in me as one of the Lord's servants, also for the promptness with which they have met their financial obligation. I think the church here have appreciated the help given them by the Board for the past six years, and are grateful for it. If all Seventh-day Baptists would give as the Lord has prospered them, then the Board could extend its work in stead of retrenching. Our prayers, sympathies and means are with you in the Lord's work.

As your missionary and his family have been helped in the past by the Ladies' Aid Societies of different churches, also by private individuals, we wish to extend to all such our heartiest thanks, and our prayer is that the Lord of the harvest will abundantly reward them.

Your brother in the work.

NEW ACORN, Miss.

MISSIONARY SOCIETY

Receipts per Rev. J. W. Morton: Colorado.

Collection at Novemberville $27.00

By William A. Adams

Deb. F. J. Wilson, Single Lake, Texas

Phoebe Adams

Ladies' Aid, Contribution for J. W. Morton $1.50

Humboldt, Iowa, for J. W. Morton

Salary

Collections through A. G. Crofoot

J. A. Buckholz, Pontiac, Pa.

Miss M. J. Davis, Evansville, Ind.

Phosphoro Sabbath-school, G. F., Iowa

Chicago Church, E. C.

Collections per Rev. A. E. Brown:

First Church, Franklin, Wis.

Miss E. S., Adams Centre, N. Y.

Collection at Ladies' Aid Meeting, Cecilia, N. Y.

J. B. Wells, Collector District, Redbird estate

Phosphoro Sabbath-school, G. F., Iowa

Richmond Church

T. C. Ginnell, for salary, Rev. J. L. Hoffman

Salary

Collections through A. G. Crofoot

J. A. Buckholz, Pontiac, Pa.

Miss M. J. Davis, Evansville, Ind.

Phosphoro Sabbath-school, G. F., Iowa

Chicago Church, E. C.

Collections per Rev. J. L. Hoffman:

Humboldt Centre

Collection, Local Sabbath-school

Mrs. Caroline Stockton, Rapid City

Mrs. A. A. Stockton

Mrs. Bro. W. H. Stockton

Mrs. J. C., Adams Centre

New York City Church

Adams Centre Church

Lincoln Centre Church

Ladies' Aid Society, Humboldt, Western, La., for Rev. J. L. Hoffman

Collections per Rev. A. E. Main:

Ladies' Aid Society, Humboldt, Western, La., for Rev. A. E. Main

Collections per Rev. A. E. Main:

Mrs. M. J. Davis, Evansville, Ind.

Mrs. L. D. Whitford, Piqua, N. J. Home Mission

D. N. Norton, North Carolina

Humboldt Church

T. P. E. C. E., Alfred Centre

Chillicothe Church, Pa.

E. E. Whitford, Piqua, Ohio

Rev. J. C. Blank, Allegheny, N. Y.

Addie Baker

Lucas Brown

Sarah Brown

Mrs. A. L. Ginnell

Mrs. A. A. Stockton

Mrs. John Reddick

Mrs. C. G. Livermore

D. N. Norton

First Brockfield

Fernville

Rev. E. E. Whitford, Piqua, Ohio

Rev. J. C. Blank, Allegheny, N. Y.

Addie Baker

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Sarah Brown

Mrs. A. L. Ginnell

Mrs. A. A. Stockton

Mrs. John Reddick

Mrs. C. G. Livermore

D. N. Norton

First Brockfield

Fernville

Received by Loanee

Balance, Nov. 30th

Payments in December

E. A. O. K.

A. L. CHERRY, Texas

TAYLOR, R. I., Dec. 14, 1862.
Three months ago we wrote three paragraphs which were designed to make as many different points upon a given subject. By a misunderstanding concerning the make up these paragraphs and their headings, it was thought that they could not be well read consecutively. At the suggestion of a friend we reprint them, and in the order of the original design.

A reader of the Sabbath Recorder wishes to know what is meant by the "Higher Criticism," about which so much is being said. It is that form of critical inquiry which concerns, not primarily the subject matter of a given writing, but its genuineness, the canonicity, etc., of the books of the Bible, and these questions it undertakes to answer from the internal evidences of the books themselves, such as their literary character, the peculiar style of the author, the idioms which time and place and circumstance would naturally require him to use, etc. The study of the Bible for the purpose of finding out what it teaches, either for the sake of knowing what its truth is, or for its moral or religious benefit, is no part of the "Higher Criticism." That is simply critical study of the word. The student of the "Higher Criticism" school takes the book and asks, "Is this the Bible?" The study of the Bible takes the book and asks, "What does this book teach me?"

It must be conceded that the "Higher Criticism" has an important place in the study of the Bible. For the Bible, as a book, is worthy of our study; but we are not yet prepared to hold our faith in the grand truths of the Bible in abeyance, while the "higher critics" wait their pleasure to tell us whether or not we have any Bible. To do this must we assume that the rendering of the thought of whatever they are, are infallibly correct, which is quite as hard to do as to believe in the inspiration and divine origin of the Scriptures. At a recent meeting for Bible study it was claimed that we must do this in order to the principles of the "Higher Criticism," applied to the Bible, should decide in regard to "every word, every letter, every account of the Old Testament," and so tell us how much of a Bible we have. The words of one of the leaders of the meeting were, "Until that time we must get along the best way we can with the evidence that the Bible is a Bible."

Now what does the editor mean in his criticism? Or perhaps we should better first inquire, What does the Congregational divine mean by saying, "If an individual should come up from hell itself and knock at the gate of heaven, God would receive him; God is love, and I say this because I believe the Bible." The editor of the Signus criticizes the position, saying, "But how about the rich man in the parable of love, that is love, that is love."

Just here we may be permitted to apply to the Bible a test, which, if it be not a very scientific one, is certainly a very practical one, and one which cannot be ignored in the treatment of this subject, the test of its fruits. In giving a standard for the just judgment of men, the law is not to be given by their fruits. Do men gather grapes of thorns, or figs of thistles? The law is applied with equal force to doctrines. If our Bible will not stand this test let it be "hewn down and cast into the fire." But it has been standing the test for centuries. By its teachings crimes of all sorts are condemned, and criminals are converted into good, law-abiding citizens; men lost in the mazes of sin and death are shown the way of righteousness and life. According to its teachings, men are taught to bear one another's burdens, and so fulfill the law of Christ. In teaching righteousness and life, it drives out hatred, peace on earth and good will toward men take the place of strife and carnage and bloodshed. In the light of its blessed influence the sorrowing find comfort, the hopeless find hope, the dying are borne aloft on the wings of faith, the lcbings are taught to live, and the gates of eternal rest are opened wide to the weary and the heavy laden. Here are fruits such as nothing else has ever borne, and shall we be frighted away from them because, forsooth, there may be some doubt in the mind of some "higher critic" about the exact authorship of some obscure passage in Genesis or the book of Job? No. Let Dras. Briggs, Evans, Behrends, and all the rest, throw what light they can upon the subtle questions which may be raised about the dear old Book; meanwhile, there is a world of work for the rest of us in using the Word of God to guide souls into the way of holiness, happiness and heaven. While they are turning the light through their microscopes upon "every word, every letter, and every accent of the Old Testament," and the New Testament, God's humblest folk give ourselves with renewed diligence to the study of its divine truths, that we may more effectually win men to righteousness and truth.

What is God's Love?

To the Editor of the Sabbath Recorder:

In a recent issue of the Signus of the Times which has fallen under my notice, I remark a controversy which leads me to inquire, What is the teaching of Scripture regarding God's love? A quotation is made from a Congregational divine, who says, "If an individual were to come up from hell itself and knock at the gate of heaven, God would receive him; God is love, and I say this because I believe the Bible." The editor of the Signus criticizes this position, saying, "But how about the rich man in the parable of love, that is love, that is love."

Now what does the editor mean in his criticism? Or perhaps we should better first inquire, What does the Congregational divine mean by saying, "If an individual should come up from hell itself and knock at the gate of heaven, God would receive him; God is love, and I say this because I believe the Bible." The editor of the Signus criticizes the position, saying, "But how about the rich man in the parable of love, that is love, that is love."

Is he assuming that which is impossible, hence absurd? Assuming that by "an individual's coming up from hell itself" was meant to suggest the most debased and vile sinner returning to God, which seems to me the only meaning of the phrase, is the editor of the Signus too intolerant to consider that what does the editor of the Signus mean by quoting passages which, in their rightful place and construction, are full of meaning and force, but which become totally irrelevant when applied? Does he mean to criticize the Congregational divine for saying that God is love, and carrying the idea so far as to say that the vilest wretch, if he repent—i. e., come up from the lowest depths,—will be received by God? Perhaps we misinterpret the controversy entirely. But certainly the Rev. Silcox (the Congregationalist) does not mean to convey the idea that an individual, while yet a sinner, could come up from hell, and, still a sinner, knock at the gate of heaven. Such a statement would be, it seems to me, too utterly absurd to be long considered, for how could an individual, being wholly bad, desire to enter into the presence of the wholly
AN OPPORTUNITY.

An opportunity is offered to our young people and all who desire to help the cause of Sabbath Reform and at the same time to help themselves. Having received inquiries concerning the plan of the Tract Board in circulating Sabbath Reform literature, the following inducements are offered to canvassers: The Tract Board will allow a commission on all cash subscriptions for tract Booklets, and for the Sabbath Reform Library, as follows: For ten or more subscriptions at one time, accompanied by cash, at regular price, 20 per cent; for fifty or more, 30 per cent; for one hundred or more, 40 per cent; for one thousand, 50 per cent. An offer of 25 per cent on cash subscriptions has already been made to canvassers before agents and canvassers for the Sabbath Recorder. These liberal offers should secure efficient canvassers and result in greatly increased subscription lists. Many people outside of our own denominational lines could easily be induced to take the Recorder. We know of a very intelligent Methodist pastor who said that the Sabbath Recorder was the first paper he read when he took from the office his package of weekly papers. This is not an isolated case. Young people, try it. Push the canvass.

L. E. LUTZMORE, Cor. Sec.

BELONGING TO CHRIST.

"Jesus, you were out stealing chickens last night."

"No, I was not; I don't steal chickens."

"Well, why do you do, niggers like chickens too well; all nigger women do."

"Jesus own up."

"No, I don't steal chickens any more since I belong to the Lord."

"You used to steal chickens; all niggers like chickens too well; all nigger women do."

"I used to steal chickens 'fore I belonged to the Lord; I don't steal no more."

The above conversation, to which I was a listener, illustrates one point in life, and in the Christian profession that which this poor colored man exemplified in his statement and in his life, that to "belong to the Lord," or to profess the religion of Jesus Christ, is the putting away of our former life of sin and selfishness, and the pursuing a course of godliness; the doing of righteousness; doing that which an enlightened conscience approves. This profession of Christianity and ownership to the Lord should be a sufficient guarantee of our conduct that it is what it ought to be. Selfishness appropriate which it wants, even if sin is committed in taking it. To give ourselves to God turns our selfishness into benevolence toward the needy, loyalty to the laws of God and love toward all. The oppressed slaves had previously acted on the principle that "it was no harm to take Massa's property to feed Massa's property," and they who had been their owners were slow to attribute to them any recognition of their humanity. Is he so short-sighted as to imagine that when he takes from the store, he does not understand either the position of the Tract Board in circulating the forms, sweep, etc.; and when I had been the original writer or that of his critic; it is also probable he does not properly apprehend the full significance of the terms "God's love," as here applied, "hell" and "heaven," and the "coming up of an individual from the depths" of the former, and "knocking at the gates" of the latter, but it is with a desire for further knowledge of the truth, and in the hope that an elucidation on these points may be given, that these lines are submitted.

D. E. WILLARD.

PENNSAVER, Wis.

TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Society held its regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Jan. 10, 1892, P. M., and Chas. Potter, President, in the chair. There were present eighteen members and four visitors.

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

Minutes of last meeting were read.

Committee on "Interests of Outlook," representing the premium subscriptions, reported as published in the January issue of The Sabbath Outlook.

Committee on "Distribution of Tracts" reported the first number of the Sabbath Reform Library as ready for distribution, and copies were exhibited for inspection.

The report of committee on "New York Office" was presented to the effect that a general estimate for furnishing and running the office for a year was made, amounting to $967, which amount was guaranteed by the Society, without drawing upon, or interfering with the general funds. The office, on Room No. 100, Bible House, was secured and adequately furnished. A quantity of books and tracts had been forwarded from the office at Alfred Centre, specimens of which are distributed among the libraries. The imprint of the Outlook and of the Sabbath Reform Library has been made to correspond with the new office. The committee recommended that the "depository for tracts" for the East be at this office, and that Rev. J. G. Burdick be made a committee for the distribution of the same, and that the Tract Board of the Sabbath Reform Library in New York and elsewhere, under the direction of this Board.

In pursuance of the recommendation of the report, the committee on editorial rooms was authorized to arrange for a room at Alfred Centre for securing his services as suggested.

Voted that the President and Secretary be authorized to sign the lease for one year for Room No. 100 in Bible House, when presented.

Correspondence was received from G. Veltheysen, F. J. Bakker, W. C. Daland, L. J. Ord, J. H. Maxson, G. H. Lyon, Agnes B. Cock, Secretary; M. Harry and J. P. Mosher.

The Corresponding Secretary was instructed to see if W. C. Daland would make a translation into the German of the tract entitled: "Pro and Con of the Sabbath Question."

Voted that the offer made for commission on subscriptions to the Outlook, as suggested in letter of G. H. Lyon, and a list of the rates be published in the Recorder, viz.: 20 per cent off for 10 subscriptions; 30 per cent off for 50 subscriptions; 50 per cent off for 100 subscriptions; 50 per cent off for 1,000 subscriptions. It was voted that an edition of 5,000 be printed of each number of the Sabbath Reform Library.

Voted that No. 3 of the Sabbath Reform Library be prepared by A. H. Lewis on the topic, "The Time of the Resurrection."

It was voted that the young people be requested through their Secretary to contribute all they may be able toward the distribution of Sabbath literature from the depositories in New York and Chicago.

The Treasurer reported cash on hand, $81, 28. 57, bills due, $4, 13. 49. Bills were ordered paid. Voted that a payment of $225 be made on the indebtedness of the Society.

Minutes were read and approved.

Adjourned.

JACOB BRINKEHOF.
ALFRED CENTRE, N. Y., JANUARY, 1892.
YOUNG PEOPLE'S WORK.

EN VOYAGE.

Whether way the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

My Bible craft will not alone:
A country from within every zone
Are out upon a thousand seas;
With one favoring breeze
Might dash another, with a sudden shock
Of doom, upon some hidden rock.
And one who needs to pray
For winds to wait on me, my way,
But while I think it a higher will
To stay or speed me, trusting still
Then let there be the one
That he who launched my bark will sail with me
Through storm and calm and will not fail,
Whatever breezes may prevail,—
To lend me, every peril smart,
Within his sheltering at last.

Then, whatever wind doth blow,
My heart is glad to have it so;
And blow it east or blow it west,
The wind that blows, that wind is best.

—Selected.

Or all the lessons which are hard to learn that of unselfishness is the hardest. A proper sense of our own littleness in comparison with the rest of our Father's children and a faith in his all-wise Providence will help us in learning this lesson.

If my joy means another's sadness ought I not give up the excess of joy? Perchance my life will be more tranquil and peaceful without it. If the causes which lead to my success mean failure for others ought I not to do away with the bonds of railroad transportation, the furnishing of under the plea of convenience? And does not the trouble lie simply in the nature as those we meet to attend to them. More than that, we shall not feel the milk a great deal more? As a matter of fact we all accept these conditions more or less fully. The question is whether we can do so only by stultifying our consciences and abandoning the rightness or wrongness of certain forms of labor which advancing civilization has been brought about by the difficulties which actual practice found in Sabbath-observance, difficulties of the same sort as those we have been considering. And as a principle this is much too vague and pliant to be of any practical help to us. It is all the time bringing up questions of cattlemen and torturing our minds with the uncertainty as to whether or not we are sinning in doing this or that. How can we understand the Christian's work? Do we not all of us do things on the Sabbath which we cannot honestly persuade ourselves it is absolutely necessary for us to do? And does not the trouble lie simply in that word "wrong"?

I believe we should save ourselves a great deal of moral worry if we would frankly recognize what I believe Jesus surely meant to teach, that the rightness or wrongness of certain forms of labor has to do not in the most secondary and indirect way with the real meaning of the Sabbath. Jesus never said: "It is wrong to do on the Sabbath, do so. The Sabbath was intended to give man the privilege of getting away from his everyday work and make work on that day a violation of its sanctity, but rather it was intended to give man the privilege of getting away from his everyday work into something higher and better. This may be only a difference in the point of view, but it is a difference of no importance, is it a day in which we have a thousand and one new sins to guard against a day of joy? Ask any child who has been brought up in the old-fashioned Sabbath whether it is so, or, for that matter, ask a great many grown people either. The Christian will not work on the Sabbath, not so much because work is forbidden but because he has the privilege on that day of laying it aside. To be sure, if a Christian deliberately neglects the opportunities of the Sabbath and under the plea of necessity devotes himself to lower work, it may be a sin for him. But it will be a sin of his neglecting high-er, not because work in itself is wrong on that day; and such work as he does feel to be necessary, work which will enable him or others to enjoy the better opportunities of the day, he will do without a tainting fear that he may be violating God's law.

I think the day will surely pass when we shall suppose that one who because of youth or for any other reason cannot appreciate the real privilege of the Sabbath is honoring God by passing a day of unutterable weariness and dreariness unleashed by any work or play. What can be imagined more likely to destroy in a child's mind all associations of pleasantness?

And so in the work which advancing civilization makes necessary, we shall, no doubt, for our own sake keep such work is what we may be. We shall not let work shall be so divided that no one shall lose the pleasures of Sabbath rest and worship, and to him who must lose any of it we shall make it up as well as we can. But we shall not feel in that person's place, such thing which in principle is opposed to certain providence has given us in human progress we are running the risk of bringing down his condemnation on our heads; we shall not feel that the Sabbath is a drag upon us but that it is meant to be in very truth what Jesus said it was, a day of the highest blessing for man.

COUNTING HER MERCIES.

A few years since a mechanic, living in a tenement district where I was visiting the poor, wrote Marion Moore in the Ram's Horn, met me, and requested me to call and see a sick woman at his house. The woman had recently moved into this district, expecting to support herself by working at whatever she could get to do; but her health having failed, she had dis- covered that she was running the risk of bringing down his con-demnation on our heads; we shall not feel that the Sabbath is a drag upon us but that it is meant to be in very truth what Jesus said it was, a day of the highest blessing for man.

Baltimore, Md.

THE RELATION OF ADVANCING CIVILIZATION TO SABBATH-OBSERVANCE.

BY MR. ARTHUR K. ROGERS.

People very commonly fall into the mistake of reasoning abstractly in regard to their beliefs without bringing them to the test of actual circumstances. Just now, I think, we are beginning to feel this defect in the matter of Sabbath observance. Our Sabbath theories were formulated, the most of them, under very different conditions from those under which we now find ourselves. Men have been accustomed to say that it is sinful to work on the Sabbath; but as civilization advances it is very hard to see how we can get along without labor, and a very considerable amount of labor, on every day in the week. Even on the supposition that the world should accept the Seventh-day, the problem would be just the same and ought to have to be met by Seventh-day Baptists.

The examples are familiar enough to everyone. The world is becoming such an organically connected whole that it is quite impossible to do away with the bonds of railroad and telegraph between its different parts for one day in seven without infinite mischief. Great indus-
OUR MIRROR.

The Christian Endeavor Society of the Milton Junction Church held an interesting and spirited temperance meeting Sabbath afternoon. The programme was opened by the usual devotional exercises, and consisted of an essay, a recitation, and a select reading, interspersed with appropriate music. All the exercises were very good.

At the conclusion of the programme a general conference on the subject was held. Opened, after a few remarks from the president, Mrs. Wardner, by Eld. Hills, who made an earnest plea for practical Christian work on all lines of temperance reform. He dwelt upon the fact that the drink habit is not a moral disease, but a physical disease, and should be treated as such, its effects, even the effects of moderate drinking, having great influence upon succeeding generations. Others followed in the conference, some dwelling upon one phase of the temperance problem, and some upon another, the earnestness of the speakers and the attention of the audience attesting to the interest felt in the subject. Toward the close of the meeting the discussion assumed a practical turn, and the affairs of the village were touched upon. A willingness was expressed to go to any extreme that the law against liquor selling might be enforced there. The meeting began at 3 o'clock it was dark before it closed, and so great was the interest that another similar meeting was called for, and a committee was appointed to make arrangements for one to be held soon.

H. E. W.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

FOURTH QUARTER.

LESSON V.—THE SUFFERING SAUVIOR.

For Sabbath-day, Jan. 9, 1892.

SCRIPTURE LESSON. — Isa. 53: 1-12.

INTRODUCTION.—Isaiah's prophecy opens with complaint of the universal corruption of God's favored people. Their fall is attributed to this. But in the second principal part of the prophecy he announces salvation from this sin, the coming of the kingdom of peace and righteousness. In the lesson is revealed the divine method of leading sinners to repentance, and the means of obtaining regeneration. Also is shown God's justice while forgiving the transgressors of his holy law.

EXPLANATORY NOTES.—v. 1. "Who hath believed?" quoted twice. The first quotation furnishing full proof of the Jew's rejection of Christ. (1) Because he came in a manner different from their anticipations. (2) Because present appearances seemed to forbid the possibility of salvation. (3) Because the suffering and death of one man, as he appeared to them, seemed incredible as an appointed sacrifice for a people so wicked. "A virgin born," is a symbol of the power of the divine sacred. So his rejection. "With whom is the arm of the Lord revealed?"—In that white garment, the robe of the High Priest, he was willing to bear all the rebuffs and sorrows of the world. v. 2. "For he himself..."—Not only he, but his people. "The Lord's suffering and death were not only for himself, but also for his people."

"The Lord's suffering and death were not only for himself, but also for his people."

CULYER HILL.

As it has been nearly six months since our Christian Endeavor Society was organized it will be of interest perhaps to some of the readers of the Recorder to hear that we have kept up our meetings regularly with an unusually good attendance. Have added to our list of members through the election of some new ones. Our membership now consists of fourteen active and nine associate members. Truly God has blessed us in our efforts, and our prayer is that He will so fill our hearts with the spirit of work and service that all will yet come to be active Christians.

We take a collection weekly and gladly help pay Elder Hoffman's salary, but our church needs repairing badly and our financial resources being somewhat limited, we have not decided yet which is our duty to do.

Feeling deeply the responsibility of the work before us we earnestly desire the prayers of our fellow Endorers, that our faith fail not at any seemingly discouragement.

THE SABBATH RECORDER.
New York.

ADAMS CENTER.—The series of meetings under the leadership of Bro. J. L. Huffman closed last Sabbath night with a large house and great interest. Over sixty of the converted and inquirers went forward that night. Thirty have already been received by our church for baptism, while many others from the First-day community have professed faith in Christ. Not the least valuable part of this work has been the broadening and deepening of the spiritual life of the church membership. Bro. Huffman's sermons were very effective in reproving sin and leading to genuine repentance. I think he excels in this respect every evangelist that I have heard. He has greatly endeared himself to our people, and their best wishes and prayers go with him in his work of love elsewhere.

January 14, 1882.

A. B. P.

New Jersey.

NEW MARKET.—Union meetings during the week of prayer have been especially interesting, being held by the First-day and Seventh-day Baptists of this place. This year: the attendance was somewhat reduced by sickness. Our community is not an exception to the general rule this winter. The gripe of the prevailing disease is not thus far as severe and fatal here as in many other localities. Rev. A. E. Main was with us the last three evenings of the week of prayer, preaching most excellent sermons on Sabbath morning and First-day evening. His coming was a real inspiration to our people. If we will but permit him to make such a visit to each of our churches it would be a most valuable help in our special lines of work—missions and Sabbath Reform. The Ladies' Aid Society held their annual thank-offering box opening Nov. 29th, and the aggregate of the moneys thus contributed was over $72. An interesting programme of music, recitations, etc., preceded the opening.

L. E. L.

Florida.

DAYTONA.—Three weeks ago last Sabbath the Daytona Sabbath-school was re-organized for another year with Des. C.L. Harvey as Superintendent. We started with quite a small gathering, but the attendance has increased so far each Sabbath, and we feel correspondingly encouraged.

The first heavy frost of the season occurred about the night of the 31st inst. Only the most delicate plants were injured; reports, as yet, say the orange crop was unharmed. There are some orange groves in various stages of advancement, and some excellent orange land not far distant. A recent accession of EF. W. Jourdan, of this place.—An old, established, paying meat market is offered for sale cheap, the present owner going farther north. We would like to see this business carried on by some one with a feeling Sabbath-keepers, with a little capital, willing to work for the upbuilding of Zion.

C. H. O.

Wisconsin.

MILTON.—The first Sunday in January of each year is the time of the annual meeting of the church and the Society. T. A. Saunders was re-elected trustee for the ensuing three years. The report of the treasurer showed a better financial condition than that of last year. It was voted to make repairs on the inside of the church building, and the matter of painting the exterior was agitated. The report and recommendations of the trustees were unanimously adopted. The meeting began at ten o'clock. The last part was somewhat agreeably disturbed by preparations for the dinner going on in the church kitchen and Sabbath-school rooms. Tables arranged to accommodate sixty persons were covered with choice provisions and substantial in character, and as many times laid bare, and yet there was need to set another table. After the dinner was over, Col. J. P. Sanford, who lectured here the evening before, delighted and entertained us for half an hour by giving a portion of his paper on "Travel in Palæstine and the Holy Time." We all enjoy these annual dinners very much. They promote harmony and union among us. The regular "sleigh-ride" did not occur. Some say because there was so little snow, others, because it was leap year. The week of prayer is being observed by union meetings of the three churches. E. W.

IOWA.

GARVIN.—We have had mild winter weather for this part most of this winter, with very little snow but with considerable mud, which has rendered our roads quite impassable but the cold days so far, at which time the thermometer indicated fifteen degrees below zero. We have a little snow on the ground now and see a few sleeks upon our streets. There are numerous cases of grip reported through the surrounding country, but we have escaped so far, and most of our people are enjoying good health, for which we feel thankful. We have been delirous of holding a series of revival meetings, but have not made any definite arrangements yet, but we rejoice to know of the happy results attending the recent series of meetings which have been held elsewhere in our denomination. May the good work continue till all our churches shall be revived and awakened.

January 13, 1882.

GRAND JUNCTION.—We are enjoying nice winter weather just now, though our roads are quite rough by reason of the incessant rains, but we have escaped the annuall flooding this winter. The winter weather just now, though our roads are still much like a quagmire, yet the cold days so far have been very favorable, and the winter weather generally can not be worse than it has been for a number of years. The weather has given us much encouragement that the crops will be in excellent condition. The roads are still very muddy and the interior was day Baptist interests are kept in good shape.

Florida.

HAMPDEN.—The all absorbing question in Louisiana politics is, still, lottery or no lottery, the feeling on that subject becoming more and more intensified, if possible. The prophecy of disintegration of the dominant party in the State, made in a paper on the lottery question in this State from this point, not long since, has taken place, as doubtless many of the readers of the Recorder may know. Two full Democratic State tickets are in the field, both factions claiming to be the Democratic party. At the convention recently held at Baton Rouge, the Pros bolted and held a separate convention, with vigour of purpose, and proceeded regularly to nominate a ticket. From now on, to April 10th, the fight will be fierce and incessant. It may possibly be a matter of interest to somebody to know that the Seventh-day Baptist interests at this point are not being neglected. While some people may think that there is room for improvement on one side as to be nearly out of the world, the community here think it is safely and actively in it, so that the commiseration which occasionally reaches us in friendly correspondence is altogether mistakenly bestowed. The round of social and public duties incident to the holidays has occupied the attention of all as thoroughly and with as much interest as any previous occasions of the sort in our Northern homes. On Christmas our people gave their usual annual dinner at the church. This occasion has always been a very pleasant one, and a few friends only being invited outside our own society. By common consent, presents were not made this year, but their value given in money for a purse to be given to one of our members,—a most worthy young lady,—who has been an invalid for more than a year, the amount given being twenty-two dollars.—A move is on foot to build a larger school-house than we now have. The village Board has been petitioned to order an election to vote to build the house. It will consist of six rooms and will cost several thousand dollars.

New York.

BROOKLYN.—Another entertainment was recently given under the auspices of the Ladies Benevolent Society (Seventh-day Baptist) at the town hall, to secure funds for building purposes. It was quite a success. Considerable enterprise is shown in the recent erection of several new buildings for business and other purposes. Six of our members are in business in the village. The re-organization of our Sabbath-school took place last Sabbath. Excellent work has been done in this school during its four years of existence, and although many hundreds of miles interposed, the members have kept in touch with the denomination in all its activities.

January 10, 1882.

W. R. P.

NORTONVILLE, KAN.

In common with the rest of the world, we are suffering in this vicinity with the gripe, too well-known to require any description or explanation. It is unlike a certain denomination of which one once said, "It interferes neither with a man's religion nor his politics." This interferes with both religion and business. We observed the week of prayer, and much and many special funds for building purposes. It was quite a success. Considerable enterprise is shown in the recent erection of several new buildings for business and other purposes. Six of our members are in business in the village. The re-organization of our Sabbath-school took place last Sabbath. Excellent work has been done in this school during its four years of existence, and although many hundreds of miles interposed, the members have kept in touch with the denomination in all its activities.

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January 10, 1882.

W. R. P.
Lois Davis, Tomlinson, daughter of Zebuliah Sarah and Davis, was born June 22, 1860, near Shiloh, N. J. She was the third of a family of seven brothers and sisters, all of whom lived to mature years, but now with their companions have passed to higher homes. During that period, she enjoyed but limited school advantages, but with a mind quick to think and always on the alert, she acquired much valuable knowledge. Her father did much public business, and also taught music in the well-known "singing school". Her family were all musical, and hymn and note books were in familiar use. Mrs. Tomlinson, being able to take any part in the singing. Old people often spoke of the time when her voice rang out from the choir of the old church, filling the house with its music.

In her eighteenth year, April 12, 1883, she was baptized and united with the Seventh-day Baptist Church of Shiloh, of which she remained a member until death. At the age of twenty, Dec. 25, 1825, she was married, by the Rev. John Davis, to Abel Sheppard Tomlinson, with whom she lived over fifty years, until his death twelve years ago, January, 1880. Seven children were born to them, of whom, only one son, the Rev. Geo. E. Tomlinson, is yet living. Three died in early infancy, the eldest son in early manhood, Mrs. Lucinda M. Barrett at the age of twenty-six, and the Rev. Geo. E. Tomlinson at the age of thirty-eight.

As a mother, Mrs. Tomlinson was extremely kind to all children, and had such a way with her children that every educational advantage possible, she bought them books to read, taught them from the Bible and the poets, and sent them to school. She believed that greater advantages could be gained beyond the limits of home, she urged them to go out into the world to try their new strength, and to learn to become self-reliant and independent. These were qualities she possessed in a marked degree. All her life a great reader, during her later years, when her duties one after another dropped away, she found reading a comfort and consolation. With a memory wonderfully retentive, she could repeat much of the Bible, and hymns without number. When asked by some one if she would like to have anything read to her from the Bible or hymn book, she replied, "Why, I know nearly all the hymns and can call them to mind, but I do not know if I can ever once to repeat a favorite one." At another time she repeated a part of the 14th chapter of John, and inquired, "Do you like the Bible, but you have a voice so weak that it was impossible to understand the words. She loved the old songs and hymns so well that to the last she frequently sang, though always with an excuse for the voice that she said had lost all its music. With a vigor of constitution seldom known, she was finally stricken down by paralysis, on the 24th of December. She lived until Friday, January 1st, 1907, and was released from suffering, and, we trust, an awakening to a glad New Year in that land that knows neither pain nor sorrow. Thus came to an end a long life of energy and activity, of positive opinions and convictions, and strong likes and dislikes. Enjoying solitude, she was quick to repay, and always ready with story or quotation to amuse or con- vince. She had many friends, and was always full of decision for our people, and we have secured, at considerable expense, a copy of Judge Eaton's decision, which will be published at a future date.

We had a large Christmas tree with many presents for the little ones and the needier ones, and now we have a few ahead in our plans for Conference, which we do not forget is to be held with us in the Cotrell.
TEMPERANCE.

The W. F. O. U., of Oringe, N. J., own their head-quarters, costing $25,000.

Nevada is to have scientific temperance teaching in schools for the next year.

The money paid in one month for two glasses of beer a day would pay for a ton of coal.

The Brotherhood of Locomotive Engineers expended nearly three hundred dollars during the past year for intoxication.

A member of the English Parliament says that 50,000 children go to school each morning undefiled because of drunken parents.

During nine months of this year, ending September 30th, California shipped by rail and sea an aggregate of $3,000,000 of wines, an increase of 1,472,508 gallons over the amount for the like period last year.

The German authorities have been studying statistics; and have discovered that crime, pauperism and diseases have increased in proportion as the sale of alcoholic drinks has increased. They declare that alcoholism means the deterioration of the nation, and the government promptly seeks to stem the tide by throwing stringent, even harsh restrictions around the sale and consumption of liquor.

Out of 70,000 British troops in India, 18,000 are teetotallers. Sir. Frederick Roberts himself says that every army officer, the strength of the British army is practically increased by another battalion. The authorities in India make an annual grant of $800,000 for the support of temperance societies. One room in every corps for meetings, as well as allowing ref-alken bars to be opened, the profits of which go to temperance purposes, to every officer of the rank of captain.

The liquor habit must be regarded, first of all, as a vice, and not a disease, and treated accordingly.

The comparative longevity and vitality of total abstainers are made known in New York who has a monopoly of this country.

NOVEL. HAY TOUR.-Mr. Shefford Bidwell's best seller has been for its action upon the fact that nickel magnetism is only very imperfectly understood. 300° C. becomes suddenly non-magnetic. A slip of nickel is attached to a disc of copper suspended by two strings, so that it be always in the path of the falling nickel, so as to warm it, so becomes heated as to lose its magnetism, or power of being magnetized, and falls off the pendulum thus making a swing. By its peculiar magnetism, and the critical point, and on returning is held again by the magnet, only to fail off again as before, and so on, with considerable similarity, so long as the source of heat is kept up.

LARGE PAPER OF GLASS.—The largest plate of glass in the city and in the State is in the Eleventh Street Railway Station, south west corner of Eleventh and Chestnut Streets. The size of the plate is 8 feet, 4 inches by 16 feet, 6 inches, and it was manufactured at Kokoma, Ind. The firm, which had the contract for furnishing the glass first placed its order with a Pittsburgh company, which was unfortunate enough to break two plates of that size in preparing them for transportation. There are several plates which nearly equal this one in size. There is one 194 inches in height, another, which was recently replaced, an infuriated bull having gone through it 198 by 98 inches. The largest plate of glass in the country is in stock at Kokoma, 8 inches by 11 feet, 8 inches.—Philadelphia Record.

A NEW THEORY OF LA GRIPPE.—The unaccountable nature of the influenza commonly known as the gripe, and so descriptive of the conditions of men, not to say of doctors, but among all none is, perhaps, so well calculated to command attention as that of Sir M. Davie, for which he is5s a paper in the June Fortnightly, asserts that, in his opinion, "the riddle of influenza is poisoned nerve," and from this hypothesis he explains all the symptoms. The theory becomes intelligible, if we regard them as the results of deranged nervous action." Dr. Mackenzie compares it to the extraordinary disturbance in telegraphic systems, which becomes intelligible, if we regard the signs as the results of deranged nervous action.

Among the recent products of wire manufacturing is one having a measurement one 500th of an inch in diameter—much finer, of course, than the hair.

The wire is drawn through what is practically a hole in a diamond, to which there is no wear. These diamond plates are made by a woman in New York who has a monopoly of this country.

SPECIAL NOTICES.

The Quarterly Meeting of the Osceola, Lexington, DeRuyter, Cuyler and Scott churches will be held with the Association church beginning the morning and going through First-day, Jan. 30th and 31st.

On and after the 30th of Dec., 1891, the Mill Yard Seventh-day Baptist Church meet for worship in the Welsh Baptist Chapel, Eldon Street, one minute from Broadway and Third Ave. The Seventh-day Baptist Church worshiped in this chapel nearly 30 years, from 1862.

A well-established hardware business, in a Sabbath-keeping community, is for sale at the inventory price on hand. There is a good tin shop in connection with the store, and the whole will furnish a paying business for two parties. Parties desiring to inquire as to the intrinsic value, and to make a connection, are respectfully solicited to communicate with the proper persons by addressing this office.

The Treasurer of the General Conference would like to call the attention of the churches to a very important part of the Minutes, just published. See page 9. Early action will greatly oblige, William C. Whitford, 41 East 66th Street, New York City.

COUNCIL REPORTS.—Copies of the minutes and resolutions of the Seventh-day Baptist Council held at Morgan Park, Oct. 22-23, 1905, bound in fine cloth, can be had, postage free, by sending 75c. to this office. They are on sale now elsewhere. No Seventh-day Baptist minster is complete without a copy of these resolutions in every home: Address John P. Mosher, A g't, Alfred Centre, N. Y.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Building, corner of Racine and Washington Streets at 2:45 P.M., Sabbath-school following the service. The Mission Sabbath-school meets at 1:30 P. M. at Col. Clark's Pacific German Mission. All persons are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: L. C. Randolph and P. E. Peter store, Morgan Park, Ill.

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services, and is a good church. The Seventh-day Church, corner of Church and Genesee streets, at 2:40 P. M. Sabbath-school following preaching service. A general invitation is extended to the Sabbath-breeders, especially to Sabbath-kinders remaining in the city over the Sabbath.

J. T. Davis, Pastor.

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THE SABBATH RECORDER.

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SEVENTEENTH-DAY BAPTIST MISSIONARY SOCIETY.

W. L. CLARK, President, Ashaway, R. I., W. C. DABOY, Corresponding Secretary, Ashaway, R. I., A. J. B. HAMILL, Treasurer, Westerly, R. I. The regular meeting of the Board of Managers of the Society will be held in Westerly, Wednesday, April 5th, and July, October.

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Mrs. M. C. HALE, Recording Secretary, Milton, Wis.
Mrs. J. W. CRUM, Treasurer, Milton, Wis.
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Theory Committee, Mr. W. C. WILSON, Milton, Wis.
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Women's Association, Mrs. York J. HALE, Milton, Wis.
North-Western Association, Mrs. Harriet Cox, Milton, Wis.
Southern Association, Mrs. C. S. Rock, Milwaukee, Wis.

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