When such appeals for help come to our attention as appear over the signature of President T. L. Gardner, on page 707 of this issue, we almost break the tenth commandment, in wishing we had more to respond with a sufficient endowment to place this important school beyond immediate peril. That some one, or even many, upon whom God has bestowed both the heart and the ability, may find great pleasure in making generous responses to the wants of Salem College, we devoutly pray.

The next regular meeting of the Executive Board of the Tract Society will be held Sunday, Nov. 12, at the church in Plainfield, N. J., at 2 P. M. Important questions will come before the Board, such as securing a suitable representative to keep the Society and its publishing interests before the people, our Sabbath-school work and Lesson Helps, and other questions of interest. The Board enter upon the work assigned them, by virtue of their reappointment, under the impression that the people intend to fully sustain them in every movement undertaken in the interests of advance Christian work. Brethren and sisters of the denomination, let us hear from you often, by way of liberal contributions and encouraging words. Visiting brethren and sisters, interested in the work of the Society, are always welcome at these meetings and invited to participate.

WHATEVER may be the final outcome of the much discussed and much abused question of woman's proper sphere, and her relation to the great questions of moral, civil and political reform, all who wish can easily see evidences of marked changes in public sentiment within a very few years. These changes are invariably more favorable to a fair recognition of her God-given rights and a woman's influence in society, religion, education, political movements, no less than in the home is purifying, elevating, wholesome, peace-making. T. R. Condict, in the November number of Harper's Weekly, speaking for arbitration says: "Still another enemy of war is the growing influence of woman. She has a voice and it must be hearkened to. If her heart must break she will not allow it to break in unnoticed silence. She has taken her place in literature, art, science, journalism. That influence is all in favor of peace."

Concerning the ultimate w.h.c. common influence of the repeal of the silver bill, after so long delay in its passage, there can be little doubt. The battle has been long, and fought with a desperation that savor more of selfish interests than of broad and generous statesmanship. We have never believed that the chief cause of the great financial crisis of the present year lay in the silver question. Nor do we think the settlement of that question now will restore confidence and re-open business, and make the country as prosperous as it was one year ago. There are questions that are broader and more vital that remain unsettled. The compulsory purchase of silver was undoubtedly an element of danger, and its disposal, in a way satisfactory to the masses of citizens, will be hailed as an omen of good and will to some degree lead to a revival of business. All of this is only a repetition of history. In our darkest days we have always found the sober second thought of the masses of the people prevailing over rash and revolutionary methods. The struggles are often fierce, while the timid predict disaster, and the apostle, with his faith in the guidance of the Holy Spirit, declares that "the storm passes by, the angry waters are stilled, and the ship of State again rides in safety. Such will doubtless be the ultimate outcome of all present disturbances."

THE ERIE RAILROAD.

In those days of frequent and very disastrous accidents on our great thoroughfares it is but a simple act of justice to recognize certain facts connected with travel on the line of this old and faithful public servant. Without making any invidious comparisons with other great railways and systems of transportation, (though it may not be possible to keep such comparisons wholly out of mind, in the light of recent wrecks and apparent reckless disregard of human life and safety), we take pleasure in calling attention to three official statements relative to the Erie Line.

First. The Erie carried more World's Fair excursionists from New York State than any other line.

Second. The Erie carried nearly 200,000 World's Fair excursionists without injuring a single passenger.

Third. The Erie is the only line where trains are protected by block safety signals the entire distance from New York to Chicago.

With these facts in mind, those who have felt inconvenience by occasional or even quite frequent delays while on route, will find their compensation in the safety of their travel. On one of our trips the past summer we were delayed several times, making the train about six hours late. Some of the passengers were exceedingly annoyed at the delays, and declared they would take another route of easier travel again. But these delays were elements of safety to the passengers and should have been accepted with a sense of gratitude. What was the inconvenience of "six hours late" compared with the reckless rush into the jaws of death for the sake of avoiding delay, or making up time? All honor to railroad officials who count the safety of their passengers above mere questions of speed, competition or even profit.

Union of Church and State.

IT'S LEGITIMATE OFF-SPRING.

We clip the following editorial paragraph from the Standard (Baptist) of Chicago. Probably no one would look for such Neronian persecutions in our country, still the principle is the same. All true Protestants, if awake to the
largely in the henceforth, so that if death shall close life’s struggles incomplete, its aspirations unachieved, its hopes unrealized, what then? It matters not. His crown is in the henceforth.

As I bring to-day my tribute of loving regard to the memory of our departed sister, it appears to me that the best, the truest, thing I can say is, that she was living in motive, in desire, and aspiration in the henceforth. Her ideals of life were pure, were true, were, were heavenward. I speak with assurance. I testify to what I know, what I have seen, and what I have heard. If the close and intimate companionship of God, or the walk­ ing by side by side in the avenue of knowledge and research giveth insight; if meeting week by week at call of Sabbath bell for prayer, and praise, and service, and speaking often one to the other, teaching and being taught, if these shall qualify, then surely may I witness that our sister was seeking those things—those those—wholesomest that are honest, and pure, and lovely, and of good report. Meeting as we did in almost daily intercourse, back and forth by fireside bright, and tables spread, for many years, open­ing heart to heart and seeing face to face one to the other, gives me the right to testify that our sister was striving for the life hid in Christ.

If I should say as I could, that our sister was out-spoken for the right, and against the wrong. If I should say, she was ready to help the opprimed and aid the needy; that she was loyal to all phases of moral reform and man’s uplift­ ing, it would be but faint praise. She could not well help being that she was molded after that pattern. It came with her being, the inheritance of a noble ancestry, joy, expectance, surrounding, and school􀅃 all that end.

My tribute of praise is in this: She was striving for the best. The 19th chapter of 1st Corin­ thians was her favorite chapter and her aspiration. After I the worldly mother had her life. She was looking, praying and hoping for the mani­ festation of the kingdom of God. For the time when prophecies should cease, and tongues should fall, and knowledge vanish, but love with its golden fame should abide and fill all lives and rule the earth.

One by one the loving links that bind us to earth are breaking. The vacant chairs are mul­ tiplying. Over the river the friends we loved and cherished are passing. Homes are desolated, hearts are breaking, and sorrow’s cup is filled. What then? Henceforth, aye, blessed hence­ forth! In that there is a kingdom and crown.

"Blessed are the dead that die in the Lord."

TRIFLES.*

BY KATE BADOCE.

"Think naught a trifle, though it small appear. Small sand in the mountains, moments make the year. And trifles live."—FRANCIS BACON.

The poet Francis Bacon was not mistaken when he said trifles, though but small, are not to be disregarded. There is in life a great deal in trifles.

Trifles are small things; but in trifles is character and in character is life. We are what we are in the present, and what we may be in the future, by the means of, and to the measure of what we have and are fervent­ ly praying for, and what we have, and are earnest­ ly laboring for. The ideals of youth are largely the realities of mature life. And if ma­ ture life shall be enlarged and higher ideals yet, to the old and more glorious still, The Christian looks onward. Life to him is by his Lord's own keeping, and in his own good time will give it.

If it had not been for them there would not be the purple and scarlet grandeur, that are the pride of kings.

The ocean shore is not made up of stones thrown together in masses, but of the tiniest of sands each one of which is in perfect form, and upon them the waves rise and fall. The dew drop falls upon the blades of grass. As it spreads in the sun all the colors of the rainbow are shown. Yet each is only a tiny drop of water; each blade has its dew drop and holds it gently upon its surface as the winds waft it to the sea.

That is the way with life, the moments claim the duties that are calling for attention, the lit­ tle deeds, the little words, are what count. Our lives may be made up of small, perhaps holy, duties, but God will recognize every one of them, if done in his name. And after a short time, he whom we serve will gather up the lit­ tle words and the little deeds, and they will be counted among the jewels that will compose the Saviour's crown in the day when he cometh to judge the earth. Then let us count not too small the work we are doing in his service.

Our life at times may seem dull and of little use, but it only so seems. We in reality are as much needed as to fill our niche in life, small and humble though it be, as the one who must stand before the public gaze performing his duty openly before the eyes of men. Let us never think,

We are working alone and no one heeds; Who says so does not know,

There are clear eyes watching on every side, And wherever our feet may go,

We are compared about with so great a crowd That if we could see only,

We could never think our life is small Or that we may underrate Our own good,

O do not deem that it matters not How you live your life below; It matters much to the helpless crowd That you see go to and fro;

For till that is noble and That and good

Has an influence on the rest; And the world is better for every one

Who is living at his best.

But even if human eyes see not,

No one is unobserved; There are censures deep and plaudits high,

As each may be deserved. So, in a man's place, There are watchmen always by,

For heaven and earth and all of life, And God is very near.

O, for a life without reproach, For a heart of earnest prayer,

For self forgotten, for meanness slain, For hand well used;

God raises us far from the little things And makes us meet Skilled workers here in the place we fill

And servants unto Thee.

WORTH TRYING.

To conquer difficulties, to overcome all lions in our pathway, and always do our best.

To hope, even when the clouds lower around us, and seem to cover hope and try further.

To forget self that we may think of others, to rise above weariness, grief and sorrow; to look for the silver lining of the cloud.

To smile cheerfully, though tears are in the heart.

To conquer pain, and sorrow, and despair.

To rise above defeat and build anew.

To look for good in others, even if disappointed ninety times in the hundred. The ten prove the possibilities for all.

To keep our faith in human nature, notwithstanding.

To view charitably our neighbor's act, and scrutinize our own.

To rest our case on its merit, and be content when we have faithfully done our utmost.

To plant in our hearts such traits as we may wisely wish to see reproduced in their lives.
"WHAT CAN BE DONE FOR SALEM COLLEGE?"

These words form the closing sentence in the annual report from Salem College to the Education Society, which was read by President Whitford at Conference. They have been upon my heart constantly since that day when the last audience for the eloquent President had dispersed. And I believe that the love we all feel for Salem College, and which behalf of our institutions of learning; and many times has the burden been so great that the words, "What can be done?" would find audible voice, even when there was no human ear to hear. Night and day, as the months go by, it becomes an ever more the ever-present question and the all-absorbing thought.

One cannot see the grandest work of the South-East hampered and crippled in its blessed mission of education and culture without the distressing anxiety and everything than all the hard work. The distressing care will come in spite of the bravest effort to keep it away. For who is there that can face the fact of a growing deficiency month after month, which comes in spite of the most careful and rigid economy, and escape the depressing influence thereof?

There is no doubt about the importance of this work to the prosperity of our cause in West Virginia. Fruitage is already too apparent. Again, we have just begun the collection of the thousands of books we have purchased during the last year, and while a few of the fingers of both hands, lost the use of both members.

The attention of the New York hospital superintendents has been called to a large number of bar-tenders that have lost several fingers from both hands with simple apparatus. The first case was that of an employe of a Bowery concerns hall. Three of the fingers of his right hand and two on his left were rotted away, when he called to the New York Observer, "Tell the young doctors quite honestly that God will raise up those who will, ere long, relieve us of our financial embarrassment, and secure to this country the much needed influence of Salem College for generations to come."

Theo. L. Gardner, President.

FINGERS ROTTED OFF BY BEER.

The fingers of the three doctors will be done off. By the same time may seem little more tedious, but the result, when reached, will be worth it all. In...
MISIONS.

FIFTY-FIRST ANNUAL REPORT
Of the Board of Managers of the Seventh-day Baptist Missionary Society.

(Continued.)

EVANGELICAL WORK.

The Rev. J. L. Huffman, Salem, W. Va., Missionary Evangelist.

Mr. Huffman reports 52 weeks of labor with the churches of Long Branch, Neb.; Pleasant Grove, Doll Rapids, S. Dak.; Stone Fort, Ill.; Jackson, Baxter, Ohio; Rock River, Wis.; Middle Island, Salem, W. Va., and 28 other preaching points; 335 sermons and addresses; many prayer-meetings; average congregations of 70; visits 464; 55 additions; 46 by baptism; the organization of two Bible-schools on Buckeye Run and at Quiet Dell, W. Va., and two Christian Endeavor Societies, one on Buckeye Run and one in Webster Co., W. Va. He writes:

"Have, during the year, held ten protracted meetings besides helping in meetings held by others. These have been received into our churches in connection with these and sixty persons, forty-six by baptism and nine by profession and otherwise. I have left the work to become pastor of the Salem Church. It is with deep regret on my part that I am now called for a time from this kind of work; but the demands were so great at Salem I consented to it. My earnest wish and prayer is that the time may not be far distant when the condition of things at Salem will be such as to allow me to return to my much loved life work. My work for the Master under the direction of the Board for the past year has been very pleasant and I trust profitable. I wish to express to the Board and through them to the churches and communities where I have labored, my sincere and heartfelt thanks for their good wishes and ready help in carrying forward the good work."

Mr. E. B. Saunders, Milton, Wis., and six associates labored.

He reports as follows:

"I send herewith my annual report of evangelistic work done under the auspices of the Missionary Society and Young People's Societies. The result of our efforts there under the blessing of God was the baptism of 23 converts, 10 embraced the Sabbath, 9 were reclaimed, and the organization of a Seventh-day Baptist Church.

"Wilton, Iowa, was visited twice during the year by W. L. Bardick and myself. Eight meetings were held, and some were reclaimed. We also held two meetings at Walworth, Wis.

"In the autumn, in company with General Secretary Mills, visited each church in the Christian Endeavor Society in the Eastern Association. In this visit we became acquainted with our young people in the East and much mutual help was given.

"In the winter we assisted Bro. L. C. Randolph in conducting meetings in two sessions at Milton Junction, Wis. They were held in a public hall. The effort resulted in 20 conversions, 10 reclaimed, and 8 additions to our churches by baptism.

"With the Milton College Quartet, consisting of Charles Sayre, Alva VanHorn, Eli Loofborough, and Fred Whitford, we held a series of meetings at Newville, Wis., about 8 miles from Milton. Elda. O. U. Whitford and E. A. Witier assisted some evenings. Spoke 10 times, 15 were converted and some reclaimed.

"Under our direction Eld. E. A. Witier spent several weeks with the church at Dodgo Centre, Minn., and Pastor S. R. Wheeler. The church was greatly strengthened by the effort and some reclaimed.

"The Milton College Quartet and myself spent two weeks in the winter at Jackson Centre and Stokes, Ohio. Spoke 15 times. The Quartet and our ways held three meetings alone. Our audience averaged about 125. There was 20 reclaimed.

"During the year, Barry and New Canton, Ill., were visited by brethren D. B. Coon and George Shaw. They spoke six times to crowded houses. They found the interest had been well sustained since the last visit of the Student Evangelists the previous summer.

"There was some missionary work done in Minnesota by Eld. A. G. Crofoot, pastor of the New Auburn Church, under our direction.

"In the spring we went to the Western Association meeting at Ohio City, and visiting the Young People's Societies. We held some meetings with the First Alfred Church which developed into a wonderful awakening. Bro. George Shaw joined me with his help, and that of many good workers there, we held a revival meeting of several weeks. Congregations reached as high as 600 people. Some of the time three public and seven cottage prayer-meetings were held a day. Fifty-nine were baptized, many reclaimed, and 60 were added to the church.

"We went from Alfred Centre to the Second Alfred Church. Assisted by Pastor, L. C. Rogers, brethren George Shaw and James H. Hurley, and many other good workers, we held revival meetings. Was compelled to leave these meetings before they were closed and go home. There were 95 baptized, many reclaimed, and over 100 added to the church—91 by baptism.

"With the assistance of Bro. O. U. Whitford, President W. C. Whitford and others, weekly appointments have been kept up at Rock River, Wis.

"With the Milton Quartet we held meetings several evenings at Albion, Wis. There was a good interest. Some came forward for prayer. Left this in the hands of Pastor Witier.

SUMMARY FOR THE YEAR.

<table>
<thead>
<tr>
<th>Description</th>
<th>Figures</th>
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<tbody>
<tr>
<td>Sabbath keepers, baptized</td>
<td>209</td>
</tr>
<tr>
<td>Sabbath keepers, reclaimed</td>
<td>176</td>
</tr>
<tr>
<td>Sabbath keepers, added to church</td>
<td>200</td>
</tr>
<tr>
<td>Additional churches in all</td>
<td>309</td>
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<tr>
<td>Miles I have traveled, over</td>
<td>5,000</td>
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<tr>
<td>Others traveled, over</td>
<td>3,000</td>
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<td>Have spoken 184 times; others associated with 90 times received on the field $150</td>
<td>180</td>
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<tr>
<td>Has not been without expense to the Board and Young People's Societies. Some funds pledged have not yet been received. For this year's work and results we thank God and give him all the glory.</td>
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Student Evangelists.

These brethren who did such excellent missionary, evangelistic and Sabbath Reform work under the auspices of the Board last year, which was their year of work in this year until they returned to their school duties. They labored in Iowa holding meetings at Welton, Marion, Darwin and Grand Junction. They report 36 discourses; 1,700 personal visits and calls; 10 baptisms; 40 reclaimed, and collections over $300. They are doing splendid work.

The Rev. J. J. White, Evangelist, Burlington, Ontario, Canada.

Mr. White commenced his labors as a Seventh-day Baptist Missionary Evangelist, under the employment of the Board, sometime in the month of November, 1892, with the Second Hopkinton Church, Hopkinton, R. I., and closed them at Berlin, N. Y., March 26, 1893. His daughter Grace was greatly strengthened in her evangelistic work, assisting him in song and with her harp.

Mr. White reports 20% weeks of labor with the Second Hopkinton, and First Hopkinton Churches, and the Berlin Church, Berlin, N. Y.; sermons and addresses, about 300; songs, 600; average congregations from 20 to 300; prayer-meetings about 60 afternoons, and about 125 in connection with his meetings.

At Second Hopkinton there were 21 conversions, 23 baptisms and 16 additions to the church. The baptism included Seventh-day Baptists, Baptists and Methodists. Bro. White preached the doctrine of baptism so convincing that aged people, who were Methodists and had been sprinkled years ago, came forward and were immersed. One special feature of interest in the meetings was the music, instrumental and vocal, by Bro. White and his daughter Grace. It was charming and convincing. His expositions of Scripture were plain and forcible. At Berlin, N. Y., Bro. White and Miss Mills were added to the church. There were eight baptisms, nine added to the church, and the church revived and strengthened.

At Berlin, N. Y., meetings were held over a month. Some twenty expressed the desire to choose Christ for their Savior. Only two were baptized and joined the church. The hearts of many of the church members were refreshed, and the Berlin Church was strengthened for better work.

FROM O. S. MILLS.

Our work here the past quarter has been about the same as before. We have regularly attended Sabbath-school with the Lincklaen people at 10 o'clock, A. M., and followed it with preaching, then driven nine miles to the Otiselic Church, and held services at each. Hereafter the Lincklaen Sabbath-school will be held after the sermon and while we are on the road to Otiselic. The interest in the services has been good.

The Otiselic people have done some much needed repairing of their church. They have rebuilt the chimneys; and in place of the old wooden platform we now have fine stone steps in front of the church. The Lincklaen Church is much encouraged by the hope of having some church sheds. And only those who have had the experience of leaving their horses in so bleak a place, or of holding services on stormy days while most of the congregation are at home, can appreciate how much they are needed. The approximate cost of the sheds needed is $150, and our subscription, after quite a number of cases, is only about $70. What shall we do?

The people are too widely scattered to hold a church prayer-meeting each week, but occasionally we have a conference meeting after a short discourse; at the Sabbath-school where many people have returned home from their summer's work we hope to take up again the work of the Y. P. S. C. E.

We spent Sabbath, Sept. 16th, with the little church at Norwich, where, at the home of Bro. Chas. Satterlee, we held meetings nearly all day. About 60 persons were present. The services consisted of two sermons, conference meeting, communion service and Sabbath-school. Our visit seemed to be well appreciated. It had been about six years since they...
had had the Lord's Supper administered to them. The following day we held services at the Preston church.

It seemed to me that I report two added by baptism to the Otsego church, although I did not administer the ordinance. They were baptized by Eld. John Clarke, in my temporary absence. They live quite a distance from the church, and it is often they have services with us, but we had visited them at their home, given them Sabbath tracts and were waiting their answer to the invitation to unite with us. One of them, a young man, is a recent convert to the Sabbath. We heartily welcome them.

This we may do for any work we need your sympathy and prayers.

LINCKLAEN, N. Y., Oct. 9, 1893.

Are there not some brethren and sisters who will deem it a pleasure to assist by personal contribution the Lincklaen Church in building their shed? I trust there are, and that they will send help at once to Bro. Mills for so good an object.

From S. I. Lee.

In the beginning of the quarter I was obliged to devote one week to my home work. My first trip was to Canton, Boudinot, Frost, Hope, Ozen, and Nashville, and was without outward encouragement. I found some willing listeners in private and some ready to receive Sabbath literature with a promise to read it, but I did not find an open door for preaching the word. My next trip was to Cross county where last winter I found three Sabbath-keeping Baptists, who had never seen one of like faith, or heard a sermon on the subject. I held meetings at that time, and on my return I found the number increased to seven. I carried there ten days and held the first public Sabbath day services in that place, also preaching nights that week with attentive, but not large congregations. I also visited our brethren near De Witt and preached at two places in that vicinity. On this trip I also visited Brinkley, Harrisburg, Eydick, Wynns, and Cherry Valley. My third and last trip, from which I returned September 29th, was at the solicitation of the people at Nobe, in the Chickasaw Nation, Indian Territory. Eld. J. A. Millikin lives near there and I visited him last May, and preached several times at New Hope, and Millikin Valley. We fixed a monthly appointment there. A number of the people desired him to write for me to return and hold another meeting there. There are but two Sabbath-keepers there, Brother and Sister Millikin, but all will act on their acknowledged convictions there.

I had the best of attention and as large a congregation as I could reasonably expect among farmers in cotton-picking time. I closed the meeting Sunday night, preaching that morning on the Sabbath in the Old Testament, and at night on the Sabbath in the New Testament; and with a prayer for God's blessing upon the seed sown, left them.

I called on Eld. J. O. Quillin, near Elk. The little church of which he is pastor is holding its ground against strong opposition. He is proving himself to be a man of whom we need not be ashamed. But he is in great need of good reading matter, as his library, so far as I could see, consists of his Bible, and Dr. Lewis' "History of the Sabbath and the Sunday," and a few denominational tracts. I think that a little Bible literature would result in great good. He works hard through the week to support his family and is not able to procure more than the necessaries of life, and feels that good books are greatly to be desired, but too much of a luxury to be indulged in. He is naturally a very good man, whose life is now a power in the section where he lives. And could you know the amount of injury done to our cause in the South-west by unworthy men standing as our representatives, you would agree with me that the most important item, for an effective work, consists of the selection of the men by a careful study of God's Word, and for the lack of this no scholarly attainments or pulpit eloquence can compensate.


FROM L. F. SKAGGS.


Dear Bro. Whitford:—I am at Providence Church, Texas county. Have been holding a series of meetings here for the last twelve days. The meetings closed last evening. This little church had grown very lukewarm. When we commenced the meetings but few would attend, except at night, but there was apparent an earnest desire on the part of the brethren and sisters for a revival of religion, and they have since been doing great things. This little church has been gloriously revived, and the Christians generally. I never heard the expression, "Thy will be done on earth as in heaven," from all of the professors present until at this meeting. The backsliders have been reclaimed, which includes nearly a large part of them, as shown by a careful study of God's Word, and for the lack of this no scholarly attainments or pulpit eloquence can compensate.

I will leave to-day for Barry county. Pray for this needy field. May the love of God our Saviour dwell with you and all that love the Lord Jesus Christ in sincerity.

A TAOST priest of Lin-khu, Kiang-si, who first heard the gospel in 1892, has given up everything connected with his former religion. His books, charms and idols were the accumulation of many generations, and seven generations of his ancestors and forebears. He has given up them all, and has commenced the study of God's Word, and has been proved a very useful man. He is a member of the Taost priesthood, and was esteemed of great value. This collection he freely brought with it the fire, and stirred the flames till all was consumed. The following day he was baptized,—China's Millions.

**WOMAN'S WORK.**

**TWO OR THREE.**

There were only two or three of us

Who came to place of prayer,

Came in the teeth of a driving storm,

But for that we did not care.

Since after our hours of praise had risen,

And our earnest prayers were said,

The Master directed us where

And gave us the living bread.

We knew His look in our leader's face,

So pious, so kind, so free,

We felt His touch when our heads were bowed,

And knowing faith to know me!'

Noebody saw Him lift the latch,

And none unbarred the door;

But He entered with a loving heart,

And how could we ask for more?

Each of us felt the load of sin

From the weary shoulder fall; 

Each of us dropped the load of care,

And the grief that was like a ball; 

And over our spirits a blessed calm

Swept in from the Jasper Sea,

And strength was ours for the day and strife,

In the days that were thence to be.

It was only a handful gathered in

The little place of prayer,

Outside were struggle and pain and aic,

But the Lord himself was there.

He came to redeem the pledge He gave—

Wherever His loved ones are.

To stand Himself in the midst of them,

Though they count but two or three.

And both we faced the dark night,

And our hearts had grown so warm,

It seemed like the setting of summer flowers,

And not like the crest of a storm.

"Give a time of the deepest privilege Of the Lord's right hand," we said,

As we thought how Jesus himself had come

To feed us with living bread.

—Margaret E. Sangster, in Congregationalist.

RESTING IN JAPAN.

We are permitted to make the following extracts from private letters of Miss Susie Burdick to her mother, Mrs. Wm. C. Burdick. These fulfill the promises made recently in connection with the article descriptive of her school work, that our readers should be given an account of her trip to Japan, undertaken in the interest of health and much needed rest.

"Two weeks ago I left Shanghai by the French mail steamer in company with Dr. Gale, of the Woman's Union Mission, also Dr. Reiseneyer and Miss McRae, of the same mission, for this Empire. Two days and three nights brought us to Kobe, where Dr. Gale and I stopped, while the others went on to Yokohama."

"It was rather a strange experience to find myself at a railroad station, and after three and one-half years' absence from all such evidences of civilization to find myself really in a car and moving at a rapid rate. Our ride was very short for we soon had to leave the train and change our mode of travel; and a great change it was, too. We had been told to choose a Kong o, and get in, saying to the coolies, 'Arims,' and they would pick us up and in something like three hours we would find ourselves at the top of the mountain. We followed directions and selected our Kong o's, but all did not turn out as we anticipated, for the coolies failed to do their part with the promptness we had expected. They talked of us to us, but the word went back and forth, and there was no other way for us to do but sit still and say 'Arims,' and persist in saying 'Arims' until they finally picked us up and away we went."

"A Kong o is unlike anything I have ever seen before. Possibly they have one at the World's Fair and you will have seen it there. It is a yellow chariot, and hanging from a pole which rests on the shoulders of two coolies, one before and one behind."

"Our way lay up the mountain and very lovely it was. The mountains were very steep, some of them covered with grass, others quite destitute of verdure, while a subject to landslides. Trees, there were almost none, but it was indeed lovely. Whenever we could get a deep behind us there was the sea below us and the mountains on all sides. At frequent stages we came to little resting places where tea, cold water, and rice with eggs and Japanese sweetmeats could be had. Finally we reached Arima, a little Japanese village, where are some buildings which make it quite a resort for natives and foreigners."

"Dr. Gale and I have been living, since that time, in a little two-roomed, straw-thatched

Nov. 9, 1893]
cottage, the walls of which, on two sides, are papered with calicoes that can all be removed,—just a kind of play-house. Back of us is a delightful ravine. On one side we are high up, and on the other there is a higher mountain. It is just impossible to describe it all,—mountains, shady walks, a waterfall, springs, running water so loud that no pleasant breezes and such a number of pleasant people.

"Last week the Arims Christian Conference convened and there were something like one hundred and fifty missionaries in attendance. I confess that Arims tired physically, but far more tired and hungry spiritually, and God has been very good to me. All of the meetings were helpful, but a nine o'clock prayer-meeting in a small upper room was an occasion of especial blessing to me. I am sure I shall go back to my own people this winter."

"We are hoping to stay here until the last of next week and then go down, staying a short time at the beach where we can have a little sea-bathing, and then home to Shanghai." (5)

Under date of Aug. 23d, Miss Burdick writes again:

"We are still at Arims. Last week we changed to the upper floor of a two-storied house; a fortunate change as we have had almost perpetual rain. Dr. Gale and I am planning to go down to-morrow to a little plot of land along the coast where we can have bathing, and hope to spend a little time at Osaka, Kyoto and Nara on the way. I suppose you see samples of all the pretty Japanese things at the World's Fair."

"Please give my love to all the friends. I think of you all constantly, I suppose because there is more time; then there are the hills which remind one constantly of home."

"Let us all give much thought, many prayers and constant sympathy and support to Miss Burdick and her self-sacrificing work.

WHAT A CENTURY OF CHRISTIANITY HAS DONE FOR WOMEN.

By Miss C. S. Sayge.

Some years ago a story was written which was of great interest to school-girls. You read it and perhaps illustrated by a picture of the beautiful water sprite, Undine. Possessing a charming face and figure and winning ways, she lacked but one thing, she lacked but one thing, a spirit to possess her. She was permitted to grow up in wretchedness, suffering in the dark, until the love, of husbands whom they had never seen was frankly discussed. In their hearts, and a kind of play-house. Back of shady walks, it all-pathetically, "I am he for whom you were looking, oh thirsty soul drink of the water of life!"

Were the women of Corea and Japan happy a century ago? They had no hope in the future unless by great merit they could be reborn as men. The soul must go through thousands and thousands of forms, each worse than the first, before the soul could begin again. To-day these hopeless women know that they can be born again "of the Spirit."

Were the Chinese women happy? In few countries were they so generally wronged, oppressed, and despised as China. The stories of infantilistic cruelties to little ones, and cruel sacrifices to gods are too well known to repeat. Anywhere were provided for sacred swine, but none for little children. A child then hides in a dark corner, they were of no value. "Make Christians of our women, why?" said a Chinaman to a missionary. "To save their souls," was the reply. "But they have no souls," said he. "The women of China have no souls, you can't make Christians of a woman is but to echo in the house," said one, and as echoes pass lightly away. To-day a message has reached them that is the passing word. "I will not leave you comfortless, I will come to you."

"What was the religion of India? It has been called "the religion of despair." Brahminism and Hinduism had made the life of woman a burden and a curse. Some writer has said, "The women of India never smile."

"Hear the laws for women. "A woman has no god but her husband. Beside: destitute of virtue or devoted to good, a woman who has not a husband must be constantly worshipped as a god by a faithful wife. If the men were to be regarded as God's elect out of the women?"

"Listen, That which is named woman is said to be worshiped."

"Woman is a great whirlpool of suspicion, full of deceit of the ways in the heaven, the earth and in women." Need I say more?"

"Wretched women, they had no home life, no soul life. Millions of false gods and goddesses to worship, woman could pray for her husband or for rain or general blessings, but not for herself."

"In Ceylon a native was amazed that a missionary wished to teach the despised women to read. Can you teach a horse to read?" said he. "No," replied the missionary. "Well, if an intelligent horse cannot learn to read, how do you think a woman can learn?"

A century ago if a woman refused to be burned on her husband's pyre, she would be subject to transmigration in a female form. Oh, fearful thought! to go on suffering through endless years as she had suffered in this life for no good cause. God gloomily and sternly said to me, God looked on her husband and said, I choose rather to die than live."

"Betrothed in infancy, millions of little ones growing up in the darkness of death of husbands whom they had never seen. Poor, little baby girls, and little children, tired, abused, cursed, hid from themselves in dark corners, a sign of ill luck was hung upon their doors. Back light is breaking in the dark night. Hear the prayer of one of these widows: "Oh, God, father of all the widows, who are left without living."

"Is there perchance has some other god made? Does thou care only for men? Has thou no thought for women? O God mighty and unapproachable, think upon thy mercy which is a vast sea and remember us. O Lord save us for we cannot endure our hard lot." Did God hear that prayer? Woman's heart loving God and would love would speak to God, an embroidered needle, entered the dark zensanas of Siam and Calcutta, and many souls have found their way to God, and a helpless widow has found her way to God. From a school in India opened for the protection of women and child-widows, and a letter of the missionaries to the Board of Missions in the world, has been sent thousands of women of America. "God has seen our sufferings and created in your hearts the sympathy for the unfortunate of the world."

"In my kingdom shall lean upon God, and I expect you all to walk in God's ways. I shall not lean upon, nor trust in idols, but on his Christ will."

No more the women of Madagascar are oppressed with ignorance and superstition, for a queen presides upon God and walks in his ways. In the Inleis of the sea, the same stories of the degradation of women, persecuted in this world, the same abhorrence of the women repeats itself, does it not? In the Sandwich Islands dwelt the worst type of cannabis. Said a missionary: "I have been in a dozen lions; only God kept at bay those human lions thirsting for blood. His arm alone delivered the world from degradation.

Human sacrifices so interwoven with their religions rites that human life must be sacrificed. Woman is one of the many triangles, women. If one escaped on account of rank, she was told that she would be punished by an of favor. To-day of course it is a glutton who spreads the glad tidings that God is love, and mercy is better than sacrifices.

And what of Africa? A speaker in 1878, alluding to Africa, said, "Africa seems in a moral sense, apparently dead. It is chaos and night." What was the condition of women in China? a child of the king's sacrifice of human life, or the trader's lash. No safe from the enemy's attack, flying with children and women into camps of war. Did God say: "I might spend one year for Africa? Did Gordon spend that season of prayer each day for naught, when the cancer of slavery and savagery was eating away these. Did natives that Gordon wished to be alone with God? Did Stanley point in vain to the long line of slaves wending its way over the sandy desert? Christ has entered the valley of death, and in that shadow of souls a light has entered that shows a human life to be more precious than a bit of ivory. That light has streamed into dark homes in Germany, France, Alaska, Cuba, Mexico, America, and women have found Christ's power to be greater than that of priest, or charm, or witchcraft.

"A while ago, there was a discussion in the papers in regard to holding a parliament of religions at the World's Fair. All religions were asked to meet for the discussion, the east, west, and the good points of each were to be frankly discussed. In that strange parliament, I ask that the representatives from the states give their testimony. I would like the mothers in China to tell what their religion had done for them. I would like the Chinese government and the government of China to tell what their religion had done for them. I would like the high-cast women of India to tell what the laws of Manu had done for them. I would like the German woman to tell what the sun god and the storm god had done for them. I would like negro and African woman to tell what cruel rites of superstitious had been done for them. I would like convenent doors to swing wide open, and a long line of suppressed lives tell what Romanist had done for
THE SABBATH RECORDER

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THE OPINION OF THE BOXES.

The Missionary Society was appointed to meet on Thursday afternoon, at Mrs. Lovell's, the ladies were all requested to bring their thankful boxes, as the contents would be given for increasing the Centennial fund for foreign missions. "We have been blessed in so many ways during the year," said the President, "that I am sure you will find it easy to give." Thursday proved to be a charming day, and by five o'clock the pretty parcels at Mrs. Lovell's were quite filled with happy ladies, who were seen a little and chatting a great deal. In the dressing-rooms upstairs the boxes were laid out, but even until the owners should open them after supper.

On each was the motto, "Giving thanks for all things, for each Other, in the name of our Lord Jesus Christ." After the last lady had laid aside her wraps and had whisked her hair, a hush! crying and clinking heard in one of the boxes.

"Well," said a coin, hitting his neighbor, "I'll be glad to get out of this prison. I was the first one put into this box, and I'd be glad to be the first one out."

"Why were you dropped in?" asked a voice, with a merry laugh, from the treasure trove, "I've been making quite a study of this subject of thankfulness, and I'd like to know what your owner was thinking of when he sent you.

"Oh, my mistress was so thankful that she hadn't spoiled her angel-cake in the baking!" replied the coin.

"Then, she's a cook, is she?"

"No indeed!" was the indifferent reply.

"She's a lady of wealth, but she didn't want to waste a dozen eggs for nothing!"

"Are there many of you in there?" asked another box.

"Fifty-six of us, I should think," replied the coin, crossing.

"What makes you ask so many questions?"

"Oh, no reason in particular—only I was anxious to know how many blessings a "lady of fashion and wealth" had received during the year," replied a box, with a pleasant, merry jingle in its tone.

"Well, how did you come into your box?" asked the coin, somewhat mollified by the pleasant voice.

"I was dropped in first, because my sweet little mistress had a loving letter from a friend who, she said, had forgot her. We are almost bending each other out of shape, so we're full in here."

"What does your owner find to be so thankful for?"

"The sulky voice from the other end of the bureau.

"Oh, she's thankful for a bright day, she's grateful for a pleasant word, she is thankful for every good thing in life!" thought she in prayer-meeting, and "jingle, jingle softly," she's thankful that she is a child of God, she is thankful for her life.

"Well, now, isn't that carrying it a little too far?" asked the sulky voice. "My owner is thankful for practical benefits, of course. She dropped in a dime when she was rescued from a railroad accident, and she put in a quarter when her lawyer recovered ten thousand dollars for her."

"She did!" said a merry chorus of voices with a sarcastic ring; "do you think she'll miss it?"

"Ha! ha! cried a pleasant voice. "I am almost choked in here, but I'll stay here forever if you're going to quarrel."

"Why don't you tinkle a little if you're so very full?" asked a box.

"I can't: I've nothing to jingle; but I have a sweet story to tell," replied the dollar bill, which was on top of many others.

"O patient child! Did once thy tender earnest eyes of yours shed tears for solace centuries? And see the smallness of our lives!"

Loving Christ, our lives cannot be small and worthless. We may be God's children; but are we God's children alone without these lost sisters. Loving them, praying for them, we hold fast "the faith that worketh by love."

AS THANKSGIVING season approaches, let two questions be asked and answered by every Christian, "What has God given me this year?"

"What have I given God this year?"

THEOPHINUS L. BUTLER

God reckons with us when he sets before us the demands of the law—this do thou, and thou shalt live! But he does not reckon with us when he sets before us the proverbs of wisdom. He looks at us through Christ, Dr. Edwards.

Let us serve God in the sunshine while he is shining. We all have been let all the better in the dark when he sends the darkness. The darkness is sure to come. Only he who can keep up the grace in him has the darkness and we shall be safe at home when the great nightfall comes.—F. W. Robertson.

To know that millions are perishable, body and soul, to possess the means which might save both, to withhold the same and let them perish—it is what? —Geo. D. Doutt, M. D.

HEALTH BY EXERCISE.

If you walk along the streets of any one of our American cities or villages, you can but see how many drug stores. If you read the advertisements in the daily papers you can but observe how many patent medicines are advertised—there are the patent medicines that cure every form of disease, restore youth to age, and banish pain from the human frame; but the attention is arrested by placards assuring you that such and such preparations will cure you—if the dose be taken with the earnestness inquirie to ascertain clearly what he, for his own part, ought to do; this let him with true heart do and continue doing.—Carlyle.

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In this country we have no great cathedrals, but we have log school-houses; and log school-houses where characters of men and women are formed are the grandest of all cathedrals. We have not painted Madonnas, yet we have taken woman in the name of the faith and lifted her up in motherly loving, until she stands for all that is noble and sweetest in human life.

When the Christian is inspired with an enthusiasm which is more watchful, more persistent, more eager in doing men good than is selfishness in doing them evil, then the full coming of the kingdom will not long tarry.
The Western Editor at that time expressed in these columns the gratification which he would feel could be drawn the same hopeful conclusion was arrived at attributing the very light Sunday attendance mainly to other causes, chief among which was the fact that people did not care to pay full price for a half show. Each succeeding Sunday since has seen more and more exhibits uncovered to the public with a corresponding increase in the attendance. And whereas in August the Sunday admissions were about one-fifth those of the week days, the last Sunday showed a record of 140,000 as compared with 200,000 on Monday. This rapid change cannot of course be construed to indicate a corresponding relaxation of religious principle on the part of visitors. Even so wicked a thing as an open Sunday Exposition could hardly demoralize the public in this way.

Neither is it a fair solution to say that the good people came in August and the bad people in October.

The large attendance on the closing Sundays was due to the effort on the part of the managers to give entertainment approximating that of the week days. Then too, with the life of the Exposition so near its end, even an incomplete day was not to be lost.

And so by a curious revolution in the wheel of Providence, Sunday at the World’s Fair ended as it began—with gates wide open, with bands playing and crowds attending. As far as the laying up of deposits, collection of fees, and lobbying; after attempted legislation, lawsuits and threats of divine retribution, we have come round again to the starting point. It is no wonder that innocent Endeavors are written, "Engage the Exposition,

ought Christians Under Any Circumstances to Engage in War?

By REV. H. B. HINMAN.

The question is not whether under the Mosaic dispensation war was permitted. So were slavery and polygamy. We are living in the fuller and clearer light of the gospel of Christ. It is not whether some soldiers are Christians; this is granted, but it proves nothing as to whether they knew and obeyed all the truth. Nor is it the question as to the right use of physical force to control irresponsible persons. Manifestly we have by no means put the question as to the authority of human government and its right to inflict just penalties for violation of laws. This, too, is granted. Whether government may take life in the execution of its authority, or whether "the right of self-defense" includes the right to kill those who assail us, are distinct questions. So far as this argument is concerned it may be conceded that human life may be taken—persons in the act of committing a capital crime, or where there is imminent danger that they may do so, may be slain, and that mobs which are in actual rebellion against the government of the country may be put down by the use of the requisite physical force.

But this is not war. It may have in it some of the elements of war, but the difference can be made quite obvious. By war is meant militarism—a military organization conducted on military principles. There is no such contrast between civil and military laws. The first has its basis in justice. This was true even of the old Roman jurisprudence. "Whatever is just," says Cicero, "is always the true law." Blackstone says, "The first and primary end of human laws is to maintain and secure the absolute rights of individuals." The United States Constitution declares that it was ordained "to establish justice and to secure the blessings of liberty." It follows then that an oath to promote the civil law is a promise to do justly and involves no violation of natural law.

Not so with the military system. It is not founded in justice. If modern usage has mitigated in a degree its awful character, it has not brought it into harmony with righteousness. It is the law of force. It assumes that might is right. According to this, "all law is silent." It never was and never can be conducted on Christian principles. But God’s law is never silent. It can never be suspended. As well declare the principle of gravitation inoperative and void as to hold that justice and mercy are not always binding both on the individual and on the State, or that there will be no escape for declaring God’s law silent or suspended. If war cannot be conducted on Christian principles, if it cannot be entered into and dealt with in the name of the Lord Jesus (Col. 3:17), this would seem to be a sufficient reason why Christians should not engage in it or give it countenance. But to particularize: Christians ought not to engage in war,

1st, Because it involves a repudiation of personal responsibility to God. Every Christian is bound to his Maker responsible in all things. No oath or covenant of any sort may come between him and his duty, to "do justly, love mercy, and walk humbly before God." But the oath of every soldier holds him to absolute obedience to his commanding officers. He reserves no right of being required to do wrong. This is not taken into account. If he is required to do what he believes to be cruel and unjust, he must obey. He cannot resign. If he deserts he will be shot. If his commander bids him throw shells into a city which he believes to be full of innocent men and women, he must obey. Whatever military laws may authorize or forbid, he is not the judge as to its requirements. He must obey.

Not to his ask the reason why, that his hands to do or refuse.

I believe that the oath of a soldier always involves sin, since it requires him not to "forbid men their trespasses," not to "love their enemies," not to bless them that curse them, nor to do good to them that hate them. It requires rendering unto Caesar "the things that are Caesar’s," but bids us to seek to slay and destroy our fellows against whom, personally, we cannot bring a single accusation. But whether the oath of a soldier always and necessarily involves wrong doing, one thing is certain; it involves the liability of being required to do wrong. This is a point on which I wish especially to insist. No
man has a right to take such an oath, nor can he do so without a denial of his supreme allegiance to God. But this oath of unconditional obedience is an essential element in all war. Without it armies would be but ropes of sand, and war would be impossible. But may not the oath of a civil officer involve wrong doing? Not necessarily, for if required to do wrong he may resign or refuse to obey, without loss of life. A second reason why Christians should not engage in war is, that war inflicts its penalties on the subordinate instead of the principals. It is a recognized principle, both in law and in ethics, that in all cases of wrong doing, the responsibility for such acts rests primarily in the principal. If the subordinate be coerced or only ignorant of the real reasons for the war as the beasts who draw their artillery, it must always be true that this responsibility for the declaration of the war is incomparably less that than of their rulers. And yet it is those men, which at most, are but the instruments of others, that are to be born by shot and shell, and their families left in sorrow and destitution, not for any wrong that they have either done or approved, but for the deeds of others who are sure not to be punished, but to be treated with great consideration. No one has attempted to reconcile such procedure with the law of justice.

Take the Franco-Prussian war of 1870-71 as an illustration. The soldiers on either side had nothing to do with its inception or its process, simply the machines used for mutual destruction—not because they had done wrong, but for the pleasure of their rulers, in whose hands they were no better than the chemists in the hands of the players. If there were two persons more conspicuously guilty for the horrible crime they committed than all others they were the Emperor and Empress of France. But they were treated with great consideration. This is the character and spirit of war. That such a misunderstanding of justice is out of harmony with Christian principles, and should not have the sanction of Christian people, is too obvious to need argument.

Third, Christians should abstain from war because God has said, "Thou shalt not kill." I shall not undertake to show that in all cases the taking of human life involves the violation of this law; but I hold that when men are purposely killed, who have not been convicted of or even charged with any crime, and to be as honest and well-intentioned as those who slay them, then this law is violated. Not only are all common soldiers, in any army, but subordinates, who, if guilty at all, are guilty only in a mitigated sense, but in all wars there is room for difference of opinion as to the justice of the cause. The soldiers on each side may and often do suppose that they are fighting for the right.

Take our late Civil War as an example. Whatever may have been the merits of the controversy, as seen from the divine stand-point, it is quite certain that the great mass of the soldiers on both sides, though they were fighting for the right. There were sincere Christians on either side, who, with equal earnestness and devotion of God on the cause they espoused. Now, on no principle of justice, do such persons deserve to be put to death. Christians cannot seek to kill their brethren, without sin, not only against them, but against Christ. They cannot afford to do violence to the king of heaven and earth. Whatever consequences may come to us from keeping the divine law, they will be infinitely better than the consequences of disobedience. It must be so for "God is not mocked."

There are many other reasons why Christians could not have the sanction of others they were the Emperor and Empress for the time being in authority, and not of God. But this oath of unconditional submission on either side, who, would not have the sanction of others. They were simply the machines for mutual destruction—not because they were the acts of the government. or of the ruin, but as a result of the war. That such war is incomparably less than that of their wrongs, which have led to the conflict, as an example. The Sweet tone of Senator Sherman's speech, which has been called an unchristian thing in Christendom.

WASHINGTON LETTER.

From our Regular Correspondent.

The Senatorial 17th of October lasted about two weeks, as that distinguished body did not adjourn but simply took a recess from time to time, so that the day came very near running into November. As the Chaplain pray but once a day he had no Senatorial praying to do during this long period. The object of this fiction was to get the benefit of a rule which forbids two speeches on the same measure in one day by any Senator. However, Stewart, Peffer and Jones, each managed to speak every morning, by simply continuing their talk by

Senator Walcott accuses both administration Democrats and anti-silver Republicans of having secretly encouraged opposition to silver purchase repeal and of raising false hopes by their duplicity. Morgan says that when the Administration clock strikes the Senatorial cuckoo bob out their heads. Sherman says the Democrats are responsible for the proper conduct of the finances, and that they must provide for the expenditures which are daily outrunning receipts, and that the issue of bonds is well-weighed necessity. Gorman says that if Sherman and his Republican followers had consented to the proposed Democratic compromise would have passed, money would have been provided and the silver people helped. Hooor, vetoed the compromise. To this Republicans answer that they could not favor the coinage of more silver without means for keeping it and paper money at par, and therefore would not vote for the compromise.

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YOUNG PEOPLE'S WORK.

Please bear in mind the suggestion in reference to the collection for the church at Boulder.

The date, Nov. 15th, was selected because it was a short time before Thanksgiving Day, and so the gifts might be considered as a "thanksgiving offering."

Do a thing because it is right, and not because it is convenient.

The following letter explains itself, the first paragraph giving the reason for its being written. The writer's name and address are withheld, but we have permission to publish it. It shows us how we seem to our outsider, perhaps to many. Perhaps in the course of a few weeks we may publish also the answer to this letter. True criticism is unjust and uncalled for. The writer acknowledges the truth of our arguments but for purely worldly reasons he rejects them.

Many a young person, who now ought to be a Sabbath-keeper, stands on the same ground.

CORRESPONDENCE.

My Dear Friend,—Your kind letter of the 10th inst., urging me to become a Seventh-day Baptist, reached me in due time, and ever since I have been deliberating how to answer it.

I have thought the matter over pretty carefully, and while I admit the soundness of your arguments, I think that there are points in my case which you have not considered. If you would excuse me for using the quotation, I would like to say, "It is a condition that cannot be sustained by a theory."

You who were brought up to keep the Seventh-day and whose relatives and friends are all pretty much Seventh-day Baptists, can hardly understand my position.

Your denomination is a peculiar one. It is small in numbers and the bulk of it is composed of the descendants of early New England families who kept the Seventh-day. The denomination has not increased much in the last hundred years from proselytizing. If you take the Burdickes, Clarks, Marcuses, Cranbolds, Babcocks, Greyes, Hales, and their relatives, out of the denomination, there wouldn't be much over a corporal's guard left.

And when an outsider marries into the denomination, he becomes distant cousin to about half the Seventh-day Baptists. Such a thing could happen in no other denomination; and while this relationship may be good for you as a people, it is hard on outsiders who may wish to join you.

Again there are not many denominational positions of trust and honor in the gift of your people. As a consequence there is a very sharp competition for the few places that do exist, and this relationship often plays a strong part in the securing of these positions. There is also a great amount of rivalry among your leaders, nor do they always refrain from wrangle-pulling for the sake of personal position.

You are probably surprised at my last remarks, and would like to know what right I have to speak so positively. I need only say that the knowledge came to me quite accidentally, and yet in such a way that I could draw no other inference. Such being the conditions among your people, I do not see much to induce me to cast my lot among them.

I much desire to gain a good position in life, I believe that I have the natural ability to do so, if I seek to rise through the denomination in which I have been brought up. Among your people there are more men than places; and it is required far more ability to gain a desirable place among them, than it does to gain a much better position in other denominations.

So I think I had better stay as I now am. Having lived in a Seventh-day Baptist community I have had good opportunities to observe, and I am obliged to have a very high respect for many of your people. Some of them are my personal friends and I hope they remain so always. But to enter your denomination would be to be a nobody who had lost all his natural relatives.

I don't think there would be any chance for me to rise in that condition. And although you may think me very worldly, I prefer to stay where I am, even if I can't give a Bible reason for so doing.

I thank you much for your kind and earnest letter and I assure you that it has in no way lessened the esteem and friendship that I have for you. Our paths may lead us far apart, but I hope we may ever remain, as we have been so long, frank and candid friends.

Very faithfully yours,

Ov. 21, 1893.

HOW DOES IT STRIKE YOU?

Just now there is quite a tendency among our people to enlist the young in denominational work. Don't you think it would be more remunerative and useful to your denomination if you could enlist the young people, and in this way increase the membership?

The sending out of those so young and inexperienced was a departure from our time-honored customs, and, perhaps, was a little shocking to some of the more orthodox of our denomination; but the results of the experiment amply justified the innovation. It may be early yet to draw conclusions; but may we not expect that our denomination will begin to use its young people more and more, and that opportunities will be opened to them that have heretofore been closed. As a conclusion this may not be very logical, but, at any rate, it is all right for us to hope that such will be the case.

If called on to enlist, are we as young people ready to answer the call? Are we going to muster into service at once, or are we going to shirk? Won't some of us begin to say that we have no talent for such work, and are therefore excusable? That because we can neither sing nor speak nothing need be expected of us? Perhaps so.

But for such of us as have not those valuable and desirable gifts there is still an open field. We can get nearly as much credit and perhaps win just as much honor with God as our more favored brethren, if we use the means that we do possess.

All such work requires financial support, and our help rendered will make us partners in the results. We may not, in a personal way, make any great stir, and it may be that no fuss will be made over us, but the Lord is an excellent bookkeeper and we will get credit in his books one time.

One thing we ought to determine from the first, and that is,—not to be a burden to the denomination. Young people are sometimes met (and not all are very young either) who seem to think that because they keep the Sabbath they ought to be furnished positions by the Seventh-day Baptists. They appeal to our leaders and business men, and in their willingness to sacrifice for the sake of the Sabbath, are doing what they think is most admirable. But the "most anything" has a desirable salary connected with it.

The majority of our leaders and business men have had to win their own, and generally have little sympathy with our appeals. They are willing and glad to make suggestions and give advice, but they don't feel called on to bestow their business positions as gifts of charity.

It may be hard to have to seek and obtain occupation, outside of denominational influences. But we had better do that than to ask others to look out for us. Then, too, there are some advantages in such a condition. If we are a loyal Seventh-day Baptists our example is a help and a credit to the denomination. And sometimes we can do much toward removing prejudices against, and ignorance concerning, the people of our faith.

If we are called upon to enlist let us not be backward about marching to the front.

F. E.

OUR MIRROR.

PRESIDENT'S LETTER.

Still the work in the hearts of men is going on at Nilo. Many of our young people may hear of it in other ways so I will not give details. The story came to me through a Baptist who was to have been Sabbath morning, but the arrangements could not be made Friday and Friday night. The snow fell more or less through most of the day Sunday, making the roads so cold. Others who are ready and unless storm prevents there will be baptism again next Sabbath-day. It is now expected that next Sunday evening will be the last meeting I can attend here. Other meetings will be held if necessary by the pastor, Elder Keeley. There have been over thirty, probably, who have found Christ and returned to him. Some are First-day people and will join the churches at Friendship as there is no church here in Nilo but of our faith. Some have already joined at Friendship. I expect to leave next Monday night for Waterbury, R. I., under direction of our Missionary Board. My prayer now is that God will direct me in one more revival before my return home, either in this locality or where the Board may direct. I go Sabbath morning and meet with the people of Little Genesee, who are just now without a pastor. The weather has been good through the week and meetings well attended. One night we held the meeting in the school-house, had good attendance and good interest.

We have now held meetings two weeks, and still there are new ones coming. Have held eighteen meetings and taken no rest evenings, yet the people are not willing to give up. The greater part of the work will not doubt be done before Sunday night.

E. B. SAUNDERS.

Dear Endeavorers:—I want to tell you what can be accomplished "In His Name" in one short week while the people have a mind to work.

E. B. Saunders told us last week that he was on his way to Nilo. Although side-tracked and much delayed in his journey he reached us safely Friday P. M., but we are sorry to say not in his usual health. But with the courage of one whose heart is fired with the love of souls
he at once began the work for which he came, preaching his first sermon Sabbath morning, October 21st.

The experiences and privileges of the week following have indeed been precious ones to us. And, as we have seen those who for years have been sorely tried, at last returning, asking pardon and receiving peace; those who have for a long time been battling between two opinions, take a decided stand for Christ, and those who very recently were reveling in the dance transformed into Christians, and as a beneficition of the close of the work, nine coming forward and asking baptism, we have felt that truly God was working upon the hearts of the people and our community; and we desire that every Endeavorer shall unite with us in praying that the godly may go to until none who comes under the influence of these meetings shall be left out of the kingdom.

SECRETARY.

Not long since, our Richburg Christian Endeavor was heard from by one of its officers, and it is still keeping up its weekly meetings with a fair degree of interest. We hope and pray for still better life and interest in all our church work. The appeal for more "copy" for "Our Mirror" brings me up with a few words to prove the spirit is willing, however weak the flesh may be; but at the same time feeling that purely volunteer work in this line is not at all sure of winning what an editor or the public wants or needs.

What a good thing a "Mirror" is when properly used. Many people have in days gone by used a mirror as a tool by which the vain soul could dish up to the eye more vanity; but how practical it becomes at times to chase the darkness from a deep well and show what is there. So is God’s mirror, the Bible, to the human heart, dispelling the darkness by the heavenly light from Christ, the King of glory.

Such is also the purpose of "Our Mirror" and long may it ever be brightly burnedish by the constant touch of the Master spirit, and so reflect back our glory and life among us as to become righteous and "shine forth as the sun in the kingdom of their Father." That was a good cigar story that brother or sister “Wince” told in the Recorder of October 26th. I wonder what his or her other name is. Let none of our church friends be so blind as not to see into the thought that some other papers are cheaper than the Recorder, the Sabbath Visitor, and other papers by just as good a talent. Of course you can buy more "pulp" in other places for the same money, but if you are living by the Christian Endeavor you do not go by our own papers; nor could you find cleaner and better papers for soul power. Just about the time that the Christian Endeavor movement first rolled up in Maine and began to spread all over the world, hundreds of oil wells were being driven down in Richburg and vicinity to let up the great store of light and heat in oil and gas, and in a few brief years millions of money had been invested here until it was one of the richest localities in proportion to its population. It was in the State Fair that enthusiasm of those days have run low just as every earthly enterprise must have its day and perish, because the things of earth are so limited in time and power. But how different should we find the supply of light and heat from so sublime a source of responsibility in regard to the use of their money. How small is the average contribution for missions! How little we know of self-denial for God! Young people can assist in developing the highest motive for faithful stewardship in the love for Christ.

Fourth, there is the possibility of a nobler consecration to God and his service. This is all comprehensiveness, and I hope that in the conferences meeting to organize yourselves in some definite way as God’s stewards and give him a larger place in your hearts. We want to see you in your might and go forth under their captain, victory will perch upon their banners.

A resolution expressing thanks to the speakers, and to the Westerly Union, was adopted; the meeting was closed by a benediction conducted by Rev. S. H. Worwood. The congre­

gation was dismissed with the Christian Endeavor benediction.

Our right with God, and then every dollar that will be a blessing we will begin rolling toward you.

It is well for the head to grow fast if the heart grows faster.

This heart sees opportunities where the head never thinks of finding them.
Gulf of California did not exceed an inch and a quarter long, and was somewhat larger than the egg of a bluebird. Many of the Californian pearls are black and spotted. These are considered more valuable than white pearls in Europe, but the most highly prized pearls of all are pink—Harper's Young People.

SUBJECTS FOR DEBATE.

Lexicon League C. I. E.

Should municipal government be organized on the plan of a State government, or of a business corporation?

Ought cities to own and operate the public light-system? The street railway system?

Ought cities to maintain municipal coal-yards to supply coal to the people at cost? Will profit sharing benefit the capitalist? Has strike benefited labor? Is there a better method than the wages system for paying labor? Is co-operation practicable under the competitive system?

Should government regulate the number of hours making a day's labor? Would an eight hour day improve the real wages of labor? Are trusts and monopolies unjust? Ought trusts to be checked by law? Will trusts less than ten years' duration counteract their evil effects?
life, character, teachings. It must be studied closely, learned thoroughly, and every grace cultivated so that we may avoid all vices. It is the one great lesson of Christian life.

"Put off the old man." The Christian is to retain nothing of his unconverted affections and sinful habits, but more and more to change them. The change must be thorough, and is even more difficult to teach and to "put off" now, in our so-called Christian civilization, than it was among the idolatrous Ephesians. The former conversations, fondness, and sensual pleasures of life are all to be put off. None can prize more wisely of religion than the smoking loafer at the corner grocer, and nine-tenths of his class can join the church and not change their habits or opinions.

II. New Creation. 23, 24. "Put ye on the new man, which after God's likeness is created in righteousness and true holiness." There is a higher sphere into which the Christian is called; a sphere of greater influence, and trust in Christ to create a new heart. We are to change, put off the old, put on new associations, new trials, new temptations, and the whole sphere, and the whole purpose of life. It is a wonderful change that makes us like Christ and fits us for heaven.

III. Outcry Live. 25, 26. "Speak every man truth." The first outer manifestation of the new creation is by the new lips no longer uttering falsehood and vanity, but the truth always and everywhere. The last heathens taught that on some occasions lying was to be preferred to truth. That heathenism is prevalent still. But Paul insists that it is not enough to cease from lying but we must go farther, speak the truth as a remedy.

"Be angry and sin not." Anger is sinful. 1. Where it is undeserved. "Put not your anger to work," says Job, "v. 1-4. 2. When it is against the person rather than the offense. Matt. 5: 24. 3. When there is a desire for revenge. "Do not resist evil," says Jesus, "v. 39. When there is a spirit of reviving spirit. Matt. 6: 15. 5. When it is prolonged. Eph. 4: 26.

"Speak no more." The world has not outgrown this sin and it takes many subtle forms. 1. Talking which does not belong to us. 2. Talking advantage of other's ignorance. 3. Talking false returns to the seasons. 4. Using false labels. 5. Giving too small wages. 6. Not earning wages as we agree. 7. Bantering below the fair profit. 8. Cheating exorbitant prices. 9. Selling goods that injure. 10. Gambling, rolling, etc. 11. Enjoying church privileges without contributing as God has prospered.—Prose Select Notes.

Speak what is good. The remedy for evil is to use the opposite; for lying, speak the truth; for anger, love your enemy; for stealing, work to give to others in need; for corruption, communicate good words. It is as needful for a Christian relate the misdeeds of his unconverted life or repeat improper language in rehearsing a story.

IV. Love Live. 25. "Be ye kind." As in the outer manifestation of evil, so the inner passions are to be overcome not alone by putting off but by driving them out by the power of the Spirit. If the above temptations and garishness, were left empty, seven devils might take the place of one. Matt. 12: 45. Instead of bitterness there must be kindness; instead of wrath and anger, tenderness; instead of evil speaking, words of forgiveness; all in imitation of the Saviour's example in suffering and pleading that you and I might be forgiven.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Nov. 19th.)


An invitation from Christ will be gentle. Who a charm there is in these virtues, or fruits of the Spirit; in their honesty, unfeigned manifestations of affection of strength and spirit; in what worth! This simple quality of true Christian manhood is of inestimable service to God's people everywhere, and all need it to win souls to Christ. More gentleness would end all failure and more success in gospel labor. Godliness begins in giving greater dignity, more serious thought. The gentleness Christians attain calms, strength, and receives more help from God and men. We shall be short of these spiritual gifts or attainments if we are short of the grace that is the fruit of the Spirit is gentleness, goodness, faith.


—One pastor and earnest Sabbath-school workers writes that as to a choice between

the "International" and the "Blackseal" systems of lessons he gives preference to our "Helping Hand," as conducted. But it is his opinion that our Sabbath-school Board, or a committee whom they, or the General Conference, might appoint, could arrange a series of lessons that would be more in keeping with our understanding of Scripture teaching. He believes that many "Lesson Helps" from other publishers finding their way into our schools teach much that is not only objectionable but decidedly pernicious.

If this opinion be correct, what of our Seventh-day Baptist Sabbath schools? Are we doing the best that we could? Are we more in keeping with our understanding of Scripture teaching. He believe.

—It is the one great lesson of the Bible, as it is the one great lesson of our Sabbath-schools. It is the one great lesson of every man's life. It is the one great lesson of the church. We have taken up again, since we are having longer evenings, the Tuesday evening neighborhood prayer-meeting. It has proven a source of strength to us in the past and surely we hope it will be the same in the future.

Wednesday evening, October 11th, was the occasion of a very pleasant social at the home of the pastor. On last Sabbath an invitation was extended from the pulpit to all members of the church and society, above forty years of age, to visit the pastor and his wife at their home for Sabbath evening. But few have been since since the last Sabbath, as no one present.

The evening's pleasure was increased with two instrumental pieces and a vocal piece by Mrs. Jesse Green. An essay written for the occasion was read by Miss Kate Babcock. We hope for other similar gatherings.

E. A. WITTER.

MINNESOTA.

DOCTOR CENTER.—We have been greatly favored this season as a people. God has saved us from the excessive drouth of other portions of the country, and also from some severe storms. But few have been saved since the last Sabbath, as no one present.

We have been favored of late with three scientific lectures from Prof. J. H. Orcutt, Subject of first two, "Microbes and Man;" of the last, "Tobacco and Alcohol as a Means of Grace." The conclusion reached, however, was that their common use was a means of disgrace. By means of illustrations from his own experiences he conclusively proved the use of these materials very dangerous as a means of spiritual purposes. Could these lectures be heard by the majority of citizens of this country, there would be a genuine reform sweeping over the nation, but those most needing this knowledge do not attend such lectures.

Our Semi-annual Meeting was well attended by the people here and was an occasion long to be remembered. Brethren Ernst and Crofoot are earnest and efficient workers, and gave us many thoughts worthy of attention. The Secretary will give the minutes for publication.

The church has done nobly this year in raising money for the wants of the pastor and family. A parsonage has been bought and paid for. One roof has been raised to make better chamber room, and a nice new barn built. Now the Christian Endeavor Society has arranged to paint the two buildings. With this has also come spiritual blessing. Nine were baptized in the Zumbro River, Sabbath, the 28th of October, and united with the church. May this be only the beginning of "showers of blessing" for which we plead.

H. D. C.
CALIFORNIA IN 3 DAYS
Over two-thirds of the distance between the Atlantic and Pacific in half a week. Such is the record made by travelers between Chicago and the Pacific coast via the North Western Line, the quickest route for visitors to the Midwinter Fair. Palace Drawing-room Sleeping cars leave Chicago daily, and run through to San Francisco without change, dining cars serving all meals on route. Touring car passengers, offering an exceptionally favorable opportunity for making the trip in a most comfortable and economical manner, are also run. Completely equipped berths can be procured by passengers holding either first or second-class tickets, at a cost of only $1 per berth from Chicago to San Francisco and other Cal­ifornia points. The hour of departure from Chicago af­ford a prompt connection with trains from the East and South. First-class one way and excursion tickets good returning within the next 60 days of sale, also second class all tickets at extremely low rates, sleeping car res­ervations and full information can be obtained of any ticket agent, or by addressing W. A. Threlfall, General Passenger Agent, Chicago & North Western Railway, Chicago, Ill.

A most suggestive story is told of a German artist of note who painted a lovely picture and sold it for a high price to an American collector on condition that no one should own a duplicate. The artist reserved the right of painting one for himself. This he brought and placed on exhib­ition in the fine art collection at the World's Fair. The picture was a lovely one, and it tempted pur­chasers. And the artist was solicited to sell it at a higher price. He needed the money. The temptation was great, and for fear that in a weak moment he might yield, and thus violate the contract with his former purchaser, he, with his own hand, drew his knife through the coveted canvas. This is a true story, as the artist in whose canvas, which anyone may see, in the German collection, testifies. This is one way of praying "Lead us not into temptation."—Selected.

"Mourning," said little Minnie, "I have learned to be very happy.

"How, my child," the mother replied.

"By trying always to make those around me happy and forgetting myself," she answered.

Gordon MacDonald once said, "The bell which a lie will keep a man from is destined to be the most place for him to go to," and he was right. The only heaven worth living in is a heaven reached along the pathway of truth.

A little girl who believed that Jesus loved her, and who was trying to love him, felt so happy that she said to her mother, "It seems as if there were a sun shining in my heart."

You cannot become rich by shutting God out of the heart in order to put money into your pocket; you may get the money, but the more you get, the poorer you will be.

The church is not so much in need of best ser­vice as of heart service.

SPECIAL NOTICES

Rev. M. Harvey requests his correspondents to address him at Independence, N. Y.

Rev. E. H. Scofield requests his correspondents to address him at Watton, Iowa, instead of Garvin, Iowa, as hitherto.

Rev. U. P. Barlow desires his correspondents to address him at Watton, Lewis Co., N. Y.

Rev. T. J. Davis requests his correspondents to address him, until further notice, at 48 Divinity Dor­mitory, University of Chicago, Chicago, III.

Many of the churches have responded to the ap­peal for funds, from the Treasurer of the General Con­ference. But the treasury is still empty and worse than empty. The Ministers will be published in a few days.

Will the churches which have not paid their apportion­ments kindly give attention to the following list?

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William G. Whipple, Treasurer.

Alfred Centre, N. Y., Oct. 22, 1883.

THE SABBATH RECORDER.
New York City.


The Babcock & Wilcox Co.

Plainfield, N. J.

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Miss E. B. L. Blystone, W. L. Blystone, University, New York.

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THE SABBATH RECORDER.

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MARRIED.

Hewett—Baton—At the residence of the bride's parents in this city, on the 7th inst., Mr. John F. Hewett, of Baldwinsville, N. Y., and Miss Stella Conners, of Hornells Castle, N. Y., were united. The nuptial ceremonies were performed by the Rev. J. H. Smith, of the Western Light Missionary Church, East Syracuse, N. Y. Dr. Wm. H. L. Babcock and Mattie L. Babcock, of Hornellsville, acted as best man and matron of honor.

DIED.

Bennett.—At his home in 801 Block, on Broadway, Oct. 27, 1871, Mrs. Mary A. Chater, aged 71 years, the wife of John Bennett, Sr., and the mother of six living children.

Larned.—Mrs. Mary A. Chater was the daughter of Mr. and Mrs. Jas. Dunlap, of Hornellsville, N. Y. She was the mother of six children. She was a Christian lady, and died peacefully in her home, Oct. 27, 1871, in the 71st year of her age.

Burdick.—At her home in 801 Block, on Broadway, Oct. 27, 1871, Mrs. Sarah Dunlap, aged 66 years, the wife of J. A. Dunlap, and the mother of six living children. She was a Christian lady, and died peaceful in her home, Oct. 27, 1871, in the 66th year of her age.

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Hermans—Died.—In Hornellsville, Oct. 27, 1871, Mrs. Mary A. Chater, aged 71 years, the wife of John Bennett, Sr., and the mother of six living children.

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