ly way of accounting for the strange freaks of voters; they are utterly unreliable." But one thing must be admitted, the unexpected vote of this year's election was not a strictly party movement. Democrats and Republicans united in one grand effort to suppress dishonesty and disgraceful dealing on the part of those in control of legislation. It is not so much a party victory (at least in the two States mentioned) as it is the triumph of right over wrong. It is a good omen. It should encourage the friends of temperance also to hope that the time will come, and perhaps much more speedily than the most sanguine dare to hope, when all good men, and possibly women, will unite in one grand and sweeping vote to banish the rum curse from our land.

"The gospel has not lost its power; the leaven of Christianity has not ceased to work; the fifth kingdom which the prophet Daniel saw established nearly nineteen hundred years ago, and which was to subdue all other kingdoms, has not yet surrendered its sceptre; the church of Christ is founded on the rock and "the gates of hell shall not prevail against it." (From L. C. Handelst.)

While hammer and chisel are doing their work of destruction at Jackson Park, one is prone to retrospective reveries. One naturally looks back over the history of the matchless Exposition upon whose last page the world has written the word "finis." Strangely, perhaps, we find ourselves thinking not so much of the Exposition as of the city which built it, and which has given to the world an exhibit of pluck, dauntless courage and brilliant success, which places it side by side with the happiest events of the human age. It is what makes a city or a nation great.

Who ever thought that this evergreen windy inland town could win the control of the great Columbian Exposition to begin with? But while other cities were quarreling about the site on which the Exposition should be placed when it came, every energy of Chicago was bent towards getting the Exposition. Not one word about site until the prize is gained. And with that patriotism, public spirit, and civic unity which has become the admiration of the world, she swept forward resolutely and won.

But when she had got it, what could she do with it? It was, so the world said, a white elephant on her hands. But the world forgot the spirit of which Charles Dudley Warner says, "Chicago is a city which has no yesterday. It does not brood upon the past. More than any other community in the country it is a civic entity, not a mere aggregation of a million or two of men, but conscious of a personality in which is merged the personality of its citizens, as was the case in Rome and in Florence, and occasionally in passionate Paris. In the minds of all its inhabitants is an image of something great, distinct, full of splendor, which is called Chicago—a name which invokes enthusiasm, and almost subordinates personal ambition with such a spirit nothing is impossible, nothing too expansive to be expected and too portentous to be feared.

"Chicago conceived the plan of the greatest Exposition the world had ever seen, and then, with unswerving courage, built it.

But after it was built, would the people come? Damaging reports were spread broadcast. Visitors were charged extortionate prices. Cholera might come, etc. The crowds came not, but the panic did, and ruin stared the splendid scheme in the face. But the faith of the citizens did not falter. Chicago had built the Fair and Chicago could not be defeated. The wonderful Exposition would soon tell its own story. The truth would become known. The enthusiastic thousands would come, and the Fair would go out in a blaze of glory. And it did. When the flags hung at half-mast at Jackson Park on the closing day, it was symbolic of something more than respect for the dead mayor—it was a fitting expression of the sorrow of a nation over the death of the Exposition which had enlisted its loftiest pride and its deepest affection.

-0, that unifying power of faith and loyalty! It is what makes a city or a nation great. It is what makes a denomination great. We need consecration; but consecration has its roots in faith and loyalty.

In the American section of the Exposition Art Gallery there were many inquiries for the picture, "Breaking Home Ties." "Good name," thought I, "having heard so much about it, I will go to see it." On the way I stopped to look at the book containing photogravures of two hundred of the choicest pictures at the Fair. "Breaking Home Ties," said the classical young lady in charge, was not in the collection. It was not in the first or even in the second rank of merit. It was not a great picture. Nevertheless I went along with the rest of the "hoi polloi" to see it; and I didn't know any better than to like it.

And, by the way, let me tell you how we look at this matter out in the "wild, woolly West." A great picture is one which profoundly stirs the emotions of men. A great speech is one which brings conviction and stirs to action. A great song is one which sings itself in the fireside of the heart. Not all the art critics and eloquentians and masters of "thorough base" can rob me of my conviction. They cannot bewitch me. Art is too great and grand, subtle and mysterious, to be penned up by rules. The test of a college orator is not the eloquent teacher with his text-book, but the audience which responds to and reflects his power. The best speaker is the one who can indirectly—perhaps indirectly—briefly bring things to pass. They may say that the Gospel Hymns are rubblish. But never mind; we know better. These
hymns have brought many and many a soul to God. They have ripened millions of people. Their simple airs and gospel language have and are still going strong and bearing ample fruitage. I don't know whether or not the critics allow "Tell me the old, old story" any musical merit. I don't care. I look out over my audience and I see faces which had been lit by singing of some hymn from the master's now brighten and glow with inspi- ration as the voice joins the swelling volume of song. The Gospel Hymns are among the grandest ever written, simply because God has moved through so many hearts.

But we were speaking of that picture, "Breaking Home Ties." The boy is evidently just leaving home to go out into the world and make his way for himself. The father stands by, with the old fashioned carpet-bag in his hand making a show of bustle and business as tender- hearted fathers sometimes do to keep from showing their feelings. The older brother stands at the doorway waiting with the driving whip in his hand. Grandmother, who has become a loss and some parting, talks pleasantly on. The hopefulness of youth in the faces of the two sisters is touched with wistful yearning. Even the Newfound- land dog is sad and subdued. At the centre of the picture stands the boy—tall and un- meaningly. He has seen all some of us have been him. His feet have in the past five so increased upon his hands, as it were, that he doesn't know what to do with them. His limbs are growing clear away from the suit of clothes which were bought only a year ago. The trousers just fall of meeting the shoe tops. The coat hardly buttons and the sleeves are short. He stands there awkwardly holding his hat—a great ungracious country boy—but he looks bea- turfiful to the older man who rests her hands on his shoulders. I don't know what there was about the face that started the tears, but as you looked into those deep sad eyes you seemed to see a life history. The boy before her was her own flesh and blood. She had gone down into the valley and shadow of death to give him birth, and all the busy growing years had been interwoven with labor and anxiety and care. His life and character were cemented with her own heart's blood. And now her boy, now her boy was going away, out into a world where a thousand and one hands had been at work to assail him; where a thousand temptations would confront him; where a thousand perils might beset him. Would God keep him safe and pure and noble?

I turned up my overcoat collar and pulled down my hat brim, and walked away. No doubt, plenty of young men saw that picture this summer whose mothers were by their side; and they chatted gaily as they admired the skilled grouping, and laughed at the awkwardness which must have半小时. But somewhere there would pass along some man whose heart had been touched with grief; some man whose moth- er had been lost, perhaps for many years. Or some- thing he had folded his tired hands over her breast, and laid her away to rest in the country graveyard. She had been the best mother in the world, and as he stood riveted before this simple picture, he lived it all over again and the tears ran down his cheeks.

A sermon on canvas! Would that it might be placed along some public highway where the motley throng shall pass and upon it fly the butterfly of fashion, the sport, the hardened criminal there would fall a sudden alarm. Some pure, perhaps for many an age, would wake, would waken from their barren lives, and perchance the tear upon their cheek would melt the chains which bound their miserable manhood, which lies latent in the breast of every man.

THE JEWS AND THE MESSIAH.

By REV. E. H. HESSELMAN.

In the proceedings the Jews have been preserved as a separate people. Though dif- fused among almost all nations, suffering bitter persecutions, for centuries denied the right to acquire real estate, often systematically robbed, nevertheless they have acquired great wealth and have become the money-lenders of the world. That they should have preserved their customs, largely their Hebrew language and acquired a general reputation for intelligence, learning, industry and morality; and above all that they should have, in the main, preserved their hope and aspirations, marks them as a peculiar people towards whom God has purposes of grace, and through whom he will yet be mani- fested to the nations of the earth. "As touching the election they are beloved for the father's sake." Rom. 11: 28.

That their past history and present condition should be a fulfillment of the prophecies is a strong reason for believing that those proph- ecies are true, and that the future, no less than the past, will prove the perfect faithfulness of God's Word.

I notice some of these predictions:

1. God gave to Abraham and his family the land of Palestine for an everlasting inheritance. Gen. 17: 5-8, 18: 7-17, and 26: 24-25.


3. That the kingdom should be divided into two nations. 1 Kings 11: 29-33.

4. That both kingdoms should be overthrown and the people go into captivity. 1 Kings 11: 15, 16; Jer. 15: 1-4.


7. That they would have a new covenant and the law of God shall be in their hearts. Jer. 31: 31-37, Heb. 8: 8-13, Ezek. 36: 24-38.

8. They will accept their Messiah as David their King. Ezek. 30: 7; 34: 23, 24.

9. They will gather together with all other servants of God and be made a light of the nations. 2 Pet. 3: 18, 19.

10. God will see them for the conversion of the nations, and so fulfill the promise to Abra- ham that in him should all the nations of the earth be blessed. Isa. 62: 1, 2; 60: 1-5, Rom. 11: 11-15.


These are only a portion of the many proph- ecies concerning the children of Israel. They are full of encouragement to us. To our blindness in part has happened to Isra- el," but has not the time come when we may reasonably hope that the veil will be taken away and that both their gathering together and their conversion are at hand.

In order that they may be led to see that Jesus is the true Messiah and that they can look for no other, it seems to me that we must make the following considerations:

1. We are not to insist merely on the fact that they came in fulfillment as the "Man of sorrows," but also that he will come in power and great glory as "King of the Jews.

2. We are not to ask or desire that in accept-
Sabbath to keep it holy. The seventh day is the Sabbath of the Lord thy God.

It is true that God may be known by all that he has chosen of his own people. There were his chosen and conspicuous signs, but not to the exclusion of other tokens of his divinity.

If now in the Parliament of Religions or elsewhere it is asked of any who the God is they worship, and on what grounds their God claims to be so, how can they reply that the worship the God with whom they have been associated all the world in six days and rested on the seventh and that they accept this as his memorial sign and religiously observe it, they will have reached an answer which cannot be gainsaid; they will have reached the end of all controversy as to the basis facts of religion.

Thus we see that the rest-day of Jehovah is a defence, a very "munition of rocks" against pantheism, delusion, atheism and idolatry; it preserves the knowledge of the true God. Verily, my Sabbaths ye shall keep; for this was one of the reasons why he called on the people of Israel and the nations of the earth to understand and to keep the Sabbath in the new era, when God had cast off the old dispensation and established a new one. Thus shadowed forth in the Old Testament, the divine interposition enacts a code which is suited to our purpose.

As the Sabbath is holy, it is the first day of the week, but the seventh is the Sabbath of the Lord. Blessed are the pure in heart, for they shall see God. Turn now to God's holy law of ten commandments, and see where he has placed the injunction to be "holy." Remember the Sabbath-day to keep it holy. The fourth precept of the Decalogue offers the severest test of moral character. It is the deepest and broadest of the ten. "Thy commandment is exceeding broad." This one is central in the code; it hinges the two tables together. Whosoever keeps "holy" the Sabbath-day may observe the other precepts; for the other can be performed a holy act; and such an one will keep the remaining precepts holy; for holiness is a universal habit.

Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31:13. "And it shall be to the Lord for a name and for an everlasting sign that shall not be cut off." Isaiah 55:13; 56:1-8. "Hallow the Sabbath day to the Lord thy God; as the Lord hath said, the Sabbath was made for man, and not man for the Sabbath." Mark 2:27. "The Sabbath was made for man." It was made by man Creator and Redeemer. It was made when man was made; and made for his good. It brings man not only physical rest, surcease from the common secular cares of life, but it imparts to his soul a new lift, a new joy, a new courage. It is a sign between me and you, that ye may know that I am the Lord your God." Ezekiel 20:12. With such a design, the Sabbath must in the future, as in the past, be full of blessing; it can but survive all perils, and come grandly to the front in the final test of the conflict, bringing together around its royal standard the new devoted hosts of Christendom. God cannot afford, and we would speak it reverently, God cannot afford to suffer his chosen memorial to fall into perpetual disuse. This is not for his dear people, Jew and Gentile, will return to him from all their wanderings; they will then observe his holy commandments to do them and remember the Sabbath-day to keep it holy.

The Sabbath however is not only the sign manual of the Jehovah God, it is also his seal of the covenant. 

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SABBATH REFORM.

"SUNDAY" AT THE MEETING OF THE BAPTIST MINISTERS OF NEW YORK CITY.

Editor Recorder.—The Editors of the Evangel and Sabbath Outlook have just received and published before the "Baptist Ministers' Association" of this city, upon the theme, "An Examination of the Arguments for the Transfer of the Sabbath." It was presented by Rev. E. T. Hiscox, D. D., of Mt. Vernon, New York, and is a most valuable and scholarly work, and an author of repute among the Baptists. This paper was prepared some months ago and published.—at least the essence of it—in a Baptist paper of Richmond, Va., in reply to a paper by Dr. Dobbs. Dr. Hiscox also reads the same paper as a member of the clergy at Saratoga, N. Y., last summer. This meeting this morning was largely attended, and the views presented by Dr. Hiscox have found a somewhat wide circulation already.

Without going into details it is sufficient to say to the readers of the Recorder, that, Dr. Hiscox made a careful and searching analysis of the passages quoted from the New Testament, and of the claims which men seek to base upon them in favor of the transfer of the Sabbath to the Sunday. His conclusion is that these claims are not in accord with the position of the Seventh-Day Baptists, so far as the New Testament and its relation to Sunday are concerned. His conclusions, stated in general and in detail, are that there is no ground whatever in the New Testament for the change of the Sabbath or for the sacredness of Sunday.

The paper was listened to with deep interest and marked attention, and the chairman of the meeting pertinently asked, at the close, in view of the facts Dr. Hiscox has set forth, for the change of the Sabbath or for the sacredness of Sunday.

The time for adjournment having arrived it was decided that the discussion of the paper be made a "special order" for Monday, Nov. 1, 1898.

Thoughtful men have seen for a long time that Baptists must cease to be Baptists, or become Seventh-Day Baptists. The present indications are—it is yet too early to be a prophecy—that they will divide along the line of no-Sabbath and of Sabbath-keeping. My mail this morning brought a letter from a Baptist clergyman in Massachusetts, which declares himself unequivocally in favor of no-Sabbath. These things are significant and the end is not yet.

A. H. Lewis.

PROTESTANTISM FAILING.

One of our contributors says:

Just before leaving for his summer vacation, Dr. R. P. Horton preached to his London congregation a sermon on the question "Is Protestantism Decaying?" The answer of the Preacher's Church, however, will be of interest to all readers of our Congregational principle involving the Catholic claim in the Church of England itself. In many hundreds of parish churches in England to-day, almost all the services are reduced to a minimum. Prayers are addressed, at any rate in private, to the saints. The Mass is a sacrifice again. Solemn strains of the "Amen" are filled when the service is offered. The Mass is observed with the air by the sacrifice of the priest. The claims of the priesthood are in harmony with the claims of the Catholic priests of the sixteenth century. What is more painful to some of us is, that, with the Church as the only Church, it is observed not by Rome, but by England, by the papers of the English Church, as if they were trite to religion.

Protestantism must meet the fact that in so far as it is "tenet and system" as a source of authority in religion, it is unpromising and must, by an unfulfilling law, go back to Rome, from which it revolted on the theory of "the Bible alone," etc. Nothing can save it from being re-organized except compliance with its fundamental theory. That it does not yet do this on several points, especially in the matter of the Sabbath, is too well known and too generally acknowledged to admit of question. Until it does accept the Bible wholly, without manipulating texts, and repeating the fourth commandment with "mental reservation," saying in effect, "Oh, Lord, incline our hearts to keep this thy law according to the traditions of the Catholic Church," it cannot escape the backward underwold which sweeps into the heart of historic Romanism.

LONGING FOR GOD.

"I have loved thee with an everlasting love; therefore have I drawn thee." Too late I loved thee, O beauty of ancient days! With the fire of love thou lovedst me. For thou wert within and I abroad; there I searched for thee, in my deformity plunging amid the byways of the city. But hast thou found me? Thou wert with me, but I was not with thee. Things held me far from thee, which unless they were to thee were not at all. They didst call and about, and didst burst my deafness. Thou didst flash and shine and scatter my joy that breathed forth odors, and with every breath I draw I pant for thee. I tasted, and I hunger and thirst. Thou didst touch the sea and storms, and I am on that sea, and the storms are with me. Where hast thou not walked with me, O Truth, teaching me what to beware and what to desire, when I referred to thee whatever I could discover in this earthly state? Nor in all these things can I find a safe place for my soul but only in thyself; there may my scattered members be gathered, so that nothing shall be separated from thee.

And sometimes thou art the man of unseasonal affliction, far from the tree, and rising with a strange sweetness, which if it were perfected in me, I know not what in it would not belong to the life. O Truth who art Eternal, and Love who art Truth, and Eternality who art Love; we have full houses and some nights an entire to our heaven in his smile of approval, and the "well done!" that glistens in his eyes when we have done aught to the least of these things of the pulse of a love which he has instilled, and which supplies us with the highest code for life; and so instantly whilst we yield ourselves, his own courtesies have kept the law after a fashion which was foreign to us when it was a mere outward observance, and we cry with the Psalmist, "I lay thy law it is my meditation all the day.

THE BLESSINGS OF OBEDIENCE.

The case is this. When we yield ourselves entirely to the spirit of life which is in Christ Jesus, and which passes freely through us, as the blood through artery and vein, he makes us very sensitive to the least commandment or desire of his heart, and we live to love; we are eager to dread the shadow of suffering pass over his face more than to feel the pang of remorse rend our hearts; we are even in the least to feel his smile of approval, and the "well done!" that glistens in his eyes when we have done aught to the least of these things of the pulse of a love which he has instilled, and which supplies us with the highest code for life; and so instantly whilst we yield ourselves, his own courtesies have kept the law after a fashion which was foreign to us when it was a mere outward observance, and we cry with the Psalmist, "I lay thy law it is my meditation all the day.

Love lives for others. Virtue, no stagnant dividends. To be fit to lead, you must be content to follow. A thoughtful ruler is a means of grace.
could be judiciously followed up, in a short time a fair sized Seventh-day Baptist Church might be the result. There is the most honest sentiment expressed in this State in favor of God's Sabbath of any place we ever knew aside from Sabbath-keeping communities. We confidently believe the Alabama Baptist is the richest field for the Seventh-day Baptist effort within our reach, and we wish the proper man or men could be secured to reap in the golden and already ripe harvest.

"We must arrange that every possible effort should be made to secure a judicious man for the work in North Carolina. We hope and pray that God may bring the right man, and sufficient means within the reach of the Board to enable it to enter this open door of opportunity, that the hungry may be fed and the Sabbath promulgated."

Trip of Secretaries A. E. Main and L. E. Livermore.

Mr. Main and Mr. Livermore, on their way to attend the South-Western Association in Nashville, Tenn., stayed at the headquarters of the Board, in North Carolina, arriving there Thursday evening, Nov. 24, 1893. Sabbath evening Mr. Livermore preached in the Cumberland Seventh-day Baptist church. Sabbath morning preaching by Mr. Main. Sabbath afternoon examination of Brother D. N. Newton, and ordination to the office of deacon by Mr. Livermore, and the ordination of the gospel ministry, by a council of preachers consisting of Rev. John E. Livermore, Elder Reuben Newton, of the Cumberland Church, and Rev. A. E. Main, Corresponding Secretary, who had been requested by the church, the January before to look after wife, who are loyal to the Sabbath, of the most central, important and promising points in all the South. There is a great and spreading interest in the doctrine of the Sabbath, although prejudice still exists. It was the conviction of the two Secretaries, that one of our best ministers should be located at Atalla, the earliest practicable day, as general missionary for part of the great South land, if the man could be found and the means furnished.

"We have also visited our little church of Shephardsville, Ky. On their way they had visited the Clarke family and the school family at Lexington, Ky., and called on an interesting family of recent converts to the Sabbath. At Nashville, Tenn., they were hospitably entertained by the Rev. W. T. Heims and family. Sabbath KEEPING. Mr. Heims is the editor and publisher of the Cottage Pulpit.

Bro. Main reports that the church at Shephardsville had lost some by death and exclusion, and had received a few valuable additions since his last visit, and that a Sabbath school is under way. Sunday Mr. Livermore preached in the church house, and Mr. Main preached at the home of Deacon James' Sabbath morning, and in the school house Sunday morning. Says Mr. Main, "our visit seemed to be very helpful and encouraging to the church. Here is a genuine mission field. We ought to locate here one of our strongest and wisest ministers, with the idea of his working Kentucky and Southern Illinois. Where is the man and the money?"

The summary of this trip in North Carolina, Alabama, and Tennessee; sermons preached 54; ordination of 2 candidates to the gospel ministry, the re-organization of a church, and unmeasured encouragement and inspiration to the people.

Bro. Charles Potter, of Plainfield, N. J., taking a deep interest in the needs and prospects of our cause in this Southern Field, made an offer to the Board to support two missionaries on said field, if such should be appointed by the Board. The Board accepted the offer and secured Dr. General Missionary on the Alabama and North Carolina Field the Rev. Geo. W. Hill, of Milton Junction, Wis., who is to commence his labors Oct. 1, 1893, to be located at Atalla, Ala.; and the Rev. J. T. VanHorn, late of the Orange County Baptist Church, Chicago University, as General Missionary of the Southern Illinois and Kentucky Field, who commenced his labors June 1, 1893, making Stone Fort, Ill., his headquarters.

As there was need of immediate work on the Southern Field, especially in North Carolina, Alabama and Kentucky, the committee having the field in charge invited the Rev. Joshua Clarke to perform missionary labor in these and other Southern States from three to five months, to begin at the earliest practicable day. Mr. Clarke accepted the invitation and began his labors March 27, 1893. He reports about two months of work in North Carolina, Georgia, Alabama and Tennessee, where he attended 4 meetings; 12 adults, of whom were converts to the Sabbath, were added to the churches; 35 professed to find Jesus in regeneration; made about 30 visits. The work was arduous but encouraging. Only by retaining conveyances at a time of the year when everybody was using horses. Traveled 3,000 miles. Of his work with the Cumberland Church he writes:

"Although it has been a favorable time to hold meetings, in view of the pressure of spring work, yet the attendance has been good, and a good interest, which has grown from the beginning. Several have found Jesus, and there are those who see the Sabbath truth and frankly confess it. Indeed, the Sabbath question is being recognized, and the Sabbath KEEPING. Mr. Heims is the editor and publisher of the Cottage Pulpit.

Bro. Main reports that the church at Shephardsville had lost some by death and exclusion, and had received a few valuable additions since his last visit, and that a Sabbath school is under way. Sunday Mr. Livermore preached in the school house, and Mr. Main preached at the home of Deacon James' Sabbath morning, and in the school house Sunday morning. Says Mr. Main, "our visit seemed to be very helpful and encouraging to the church. Here is a genuine mission field. We ought to locate here one of our strongest and wisest ministers, with the idea of his working Kentucky and Southern Illinois. Where is the man and the money?"

The summary of this trip in North Carolina, Alabama, and Kentucky by the two Secretaries is: Sermons and addresses 13; prayer-meetings 2; ordination of 2 candidates to the gospel ministry, the re-organization of a church, and unmeasured encouragement and inspiration to the people.

Bro. Charles Potter, of Plainfield, N. J., taking a deep interest in the needs and prospects of our cause in this Southern Field, made an offer to the Board to support two missionaries on said field, if such should be appointed by the Board. The Board accepted the offer and secured Dr. General Missionary on the Alabama and North Carolina Field the Rev. Geo. W. Hill, of Milton Junction, Wis., who is to commence his labors Oct. 1, 1893, to be located at Atalla, Ala.; and the Rev. J. T. VanHorn, late of the Orange County Baptist Church, Chicago University, as General Missionary of the Southern Illinois and Kentucky Field, who commenced his labors June 1, 1893, making Stone Fort, Ill., his headquarters.

As there was need of immediate work on the Southern Field, especially in North Carolina, Alabama and Kentucky, the committee having the field in charge invited the Rev. Joshua
WOMAN'S WORK.

WOMAN'S DEBT TO CHRIST.

What court thou Lord? Thou, who, serene,
Enthroned in heart and home, dost reign a queen.
Joy in thy face, joy in thy heart;
Borrow and shame thy portion, once and for all;
Thine alone; the right to suffer wrong.

In lowly place.
Not of thyself didst thou thy kingdom gain,
Not thine own and that brooks thy heavy chains;
Thy Lord came down,
For thine uplifting, stooped to pinnacledness.

Wrenching years through all their courses bear,
Like breaths of withered roses on the air.
That perfume sweet.

What canst thou render, since he now no more
Judas highway, nor rest by shore Of Galilee?
Thy heart's desire he knows; he gives replies;
Ever to me.

If but a cup of water, in my name,
Thou givest them, I count it all the same
As mine own good.

Thou, sifting these in high or lowly ways,
Shalt win, like Mary, from his lips the praise
"She hath done what she could."

—Mrs. S. A. Ellis.

I want to thank my sisters for their kind helpfulness, and I am eager for more. One sister said, "If you can depend on us. We know three or four letters from this church, perhaps more."

I am sure there are many other churches who would come up promptly to the work, if they fully realized the blessing that comes from service. Why should not our page in the Evangelist be as good and as helpful as any other page in our paper? Let us awake to our opportunities.

"Whosoever doeth not righteousness is not of God, mother he that loveth not his brother."

Are we not confessing by our lack of interest in those who know not God, whether at home or in foreign lands, that we do not love our brother? Christ says, "Love one another;" and "all ye are brethren.

Jesus, says, "We know that we have passed from death unto life, because we love our brethren."

Do we not need to search our hearts in the light of God's truths, to "examine ourselves, whether we be in the faith," and to reconsecrate ourselves, our powers, and all that we have and are, to this noble work of saving souls? Come, sisters, "Let us not love in word, neither in tongue; but in deed and in truth."

"If our heart condemn us, God is greater than our heart, and knoweth all things." "Let us love another; for love is of God; and every one that loveth is born of God." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "If God so loved us, we ought also to love one another."

We owe other people service. Service goes with loving. We cannot love truly and not serve. Love without serving is but an empty sentiment, a poor mockery. God so loved the world that he gave. Love always gives—Miller.

The world is very full of sorrow and trial, and we cannot live among our fellow-men and be true without sharing their loads. If we are happy we must hold the lamp of our happiness so that its beams will fall upon the shadowed

heart. — If we have no burden, it is our duty to put our shoulders under the load of others. Selfliness must die or else our own heart's life must be frozen within us. We soon learn that we cannot live for ourselves and be Christians; that the blessing of the world and others are not for other people, and that we are only God's ministers, to carry them in Christ's name to them for whom they are intended. — J. R. Miller, D. D., in "Making the Most of Life."

"SHE RUNNETH." You know who she was—the one whose name the risen Saviour spoke in accents which have never ceased to echo with sweetness and blessing to womankind. She ran quickly to tell others of his empty tomb—not slowly or languidly could she go to bear such tidings as this, to those to whom she sought to find him whom her soul loved. Can we doubt that when she found him, when she heard from his own lips to all she had believed—"risen, as he said"—she ran yet more quickly to tell the glad news?

"Oh, that wondrous! Would that we all did more of it! We walk so slowly, nay, we creep, and even lie down on our way, to make our Saviour known to the world, and those who are yet ignorant of him. Why do we not run with the blessed message? Are there not some that may wander away out of our reach before we hear it, if we lag so sadly in the telling?

How little Mary knew of the deep, high meaning of the news she carried, beyond its glad significance to herself. She had run something—a little—of the glorious hopes it unfolded, of the light it shed on the darkness of the tomb, of the life of the dead that it brings to all who receive it. Yet with all this knowledge, so blessed to us, how rarely we "run" to carry it to those to whom it has not come!

The angel told the woman to "go quickly" to tell the glad Easter tidings. Was there more reason for her haste than for us? They hunger and thirst to tell a few waiting disciples of the risen Redeemer. We tarry in carrying the knowledge of him to them.

Oh, let it be said of each of our Christian women, "she runneth" to bring the glad message of the light to all who have not heard it! — M. P. H., in Woman's Work for Woman.

There's no use in asking God to bless the world unless we are willing to bear some part of the expense ourselves.—Rum's Horn.

If we ever bring the world to Christ, it must be through the women of the living soul.—Mrs. Huntley.

A few years ago, while visiting from house to house, in the back streets of foreign missions, I entered a wealthy home. After earnestly asking the mother what she could, or would do, toward helping our foreign missionaries who had given their lives as a sacrifice to carry the gospel light to poor bitten China, she said (as near as I can remember) she had been asked to remit them money or do something for home missions, I would do so, but I have no patience nor sympathy for foreign missions; there are heathen enough at home, yes, at our very doors, and why waste money, time, and lives away over in China? No, I will not help.

Dear sisters, would not her belief been shaken, had she listened to Dr. Swingley's gentle but earnest words at Conference, telling of her work and of the much needed workers in that greatly popular country? Would not her heart have melted, as well as mine, when told the interesting story of how the wife of a colony editor, who held her opinion, when she pictured the "awful condition" of China's mothers and daughters, and none to help them but Christ, the Saviour of all nations? What true mother or sister can read Kahlso's appeal, "For the love of Jesus

pry the oppressed and ignorant women of India, and not with burning zeal say, "Send me, send me; anything I can do or say, let me do it." Sisters, there is no way of "taking ourselves into God's presence and leaving our fellow men behind;" but because I love God I love my sisters also.

Is not the indifference and unwillingsness to help in our missionary cause because we do not avail ourselves of the many opportunities of knowing the real situation of women in other lands, of knowing the work one great need, and the meaning of Christ's commission to all those who name the name of Christ?

The spreading of this knowledge lies at the door of each of our women, some of these opportunities come to us in our homes, some abroad; but perhaps none more favorable to the majority of our women than the local societies.

Will you not then, dear sisters, tell us through this "Woman's Column" what you are doing, and thus entice each one of us in this great and glorious work for Christ? If, as has so often been told us, women are the chosen and only ones which can reach the homes and thus the hearts of the heathen mothers of China, and realizing the fact that "woman is the keystone of the arch."

One woman in 50 is the mother of 10, as true women, move forward and accomplish great things for our Master. China's mothers, burning, drowning, selling their daughters, taught they have no souls, yet made in the image of God, and for him. In his love and strength let us take them in.

—E. L. HAMMOND, Esq.

THE WORK OF OUR HANDS.

"And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yes, the work of our hands establish thou it." Ps. 60: 17.

"The work of our hands establish Thou it." So often with thoughtless lips we have said: But He who sits in the heavens shall say, "Is the work of your hands fair and fit? That you dare so pray? The work of your hands, is it fairly, in luminous lines, written across the sky? Is its shelter as strong, as the spreading tree, whose green shades men may sit? Dare you answer me?"

"Is it strong as the wonderful bonds that knit All truth in one?" "For the truth, and the knowledge of the real situation of women, yet make the modern woman's opinions, she was the one who attended and helped to do the work, for so says the record.

11. — Who were the missionaries they helped.

THE ORIGINAL WOMAN'S CIRCLE.

The first society that ever existed to provide means for the spread of the gospel was a society of women.


1. — Who composed the society?

2. — Thomas James, and Mary the mother of James and John, and the mother of Zobeboda's children, and Salome, and Joanna, and Mary Magdalene. These were the leaders and the prominent members of the society, but they were not the only ones who attended and helped to do the work, for so says the record.

11. — Who were the missionaries they helped.
Primarily and conspicuously it was the great missionary himself who came down from heaven—called of the Lord to be an instrument of the message of salvation for all nations; but independent and secondary the twelve special missionaries whom Christ chose to be with him, and who were the work of the house, who stood in the place of provider so that while he was with them he lacked nothing, nor purse, nor scrip, or shoes, and thus they had a little treasury among themselves, but it had to have some source of supply. Christ was over it, and whatever was given, ostensibly to him, Christ himself, and whatever was done was done in the name of Christ.

III. How the Society carried on its operations.

It is all told in one short sentence—they ministered unto him. Some of them had means no doubt. Certainly the wife of Herod's steward would have something at her command. What kind of an organization they had they do not know—but we do know that they were in existence for more than two years, and that and some of them were continually off and on following Jesus and furnishing supplies. No report has come down to us, but the evidence in the Book for three men's consideration is ample for one for them. A mighty history is compressed into these short words, "Who also followed Him, whom he saw go into the house of Simon the Pharisee." That genuine Woman's Circle managed without noise, and the first one that existed under the gospel dispensation. Grateful are their reward afterwards.—Rev. W. J. Ashmore.

WOMAN'S BOARD.

Receipts in October, 1890.


8. 6. 90.

ELIZABETH A. STEVENS.

MILTON, Wis., Nov. 6, 1890.

PAST SINS.

Do not brood over the sins that are past. Be thankful that they are past, but do not call them back to the present, and look at them in a way to produce despondency or discouragement. If God, in his boundless mercy, has pardoned and forgotten, why should you recall them, unless it be in form of a fact in the history of his dealings with you, to excite praise and thanksgiving to him? It is too much, even an idea that you ever sinned and contrived guilt, why should you, then, make it worse by dwelling upon it in a melancholy state of mind?

When God pardons, it is an unconditional pardon. He knows our future life as well as our past. It is not pardon for us present goodness, nor for the good we will do in the future. Our pardon does not depend upon our future sins of such ever before us. He covenants with us, by grace through faith, and that not of ourselves; it is the gift of God. The objects of his pardon are not the wicked, but the unworthy; not innocent and fallen man; sinners, as such, and in no way conditional or qualified. But he saves the lost, the helpless, and, above all—the chief of sinners. They are not saved by works of righteousness which they have done or will do, lest any of them glory in things that are of the flesh, lest any think that condition that we would live godly live in the future, we would receive it, in part at least, for our good works.

The child of faith never goes back of a pardon. If he falls into sin, he still believes in God and his pardoning love, which encourages him to return and bring the unconfessed sins and receive pardon for them. When Satan whispers the doubts in his ear, it is closed, for he knows that we are not in the mind grown numb. He has not, as it were, his stomach; not satisfied with the estate of himself, always, then, to keep the soul doubting God's love. He knows that all that is mortal has passed away, his spirit being restored into the undisputed power so much desired. In like manner he comes to the pardoned soul, and says, "If you are pardoned, you would not think about them." The newly pardoned soul, who has once believed the word already spoken, is led by the desire to go to the Lord again, and ask for the pardon, thus telling the Lord, "I do not believe you meant it before." He is seeking to bring his past sins to a conviction, and his past sins to a conviction, and thus giving Satan the undisputed power over all that is mortal. He is led by the desire to seek the Lord, and by his continual confessing of past sins, he is telling the Lord that he has lied about his forgiveness of his past sins. Poor soul that thus serves the devil.

The child of faith never goes back of a pardon. When he yields to the temptation of Satan, and is brought again to the world, he is still saved by grace, and the pardon on its face, and that of the sentence, to keep the soul doubting God's love. He knows that all that is mortal has passed away, his spirit being restored into the undisputed power so much desired. In like manner he comes to the pardoned soul, and says, "If you are pardoned, you would not think about them." The newly pardoned soul, who has once believed the word already spoken, is led by the desire to go to the Lord again, and ask for the pardon, thus telling the Lord, "I do not believe you meant it before." He is seeking to bring his past sins to a conviction, and his past sins to a conviction, and thus giving Satan the undisputed power over all that is mortal. He is led by the desire to seek the Lord, and by his continual confessing of past sins, he is telling the Lord that he has lied about his forgiveness of his past sins. Poor soul that thus serves the devil.

DEATH CAUSED BY CIGARETTES.

In Dunellen, N. J., a young man formed the habit of heavy smoking, using mostly cigarettes, and very often inhaling the smoke.

I have heard him boast of having smoked twenty-five or thirty in one day. His nostrils became black and costed with an oily substance from the tobacco. Death was the result of this habit.

His brother-in-law told me that the physician who attended him said his stomach was so coated with the poison of the cigarettes he had smoked that medicine could not do its work; and he was not considered dangerously ill till after this discovery was made. Since his death, several of the village boys have given up smoking cigarettes.—S. H.

ONLY.

Frog from all cats in his boyish play, A baker's son, a scholar, and a spy. The pride of a mother whose arms entwine— Only a slip of his father's line.

A growing knowledge with mankind's strength, A friend for the reaching in winning love. A smile for the merry, for the grieving tear— Only a glance of the flaming eye.

Shining in circles of mirth and song, A love of the right and a hatred of wrong. A friend to be sought for, for great love is gain— Only a toast in the bright champagne.

In the mainy face of a care, Some silver threads in the brown hair, A cloud on the brow, in the eye, alas! Only an occasional social grace.

A figure bent in the noon of life, A weeping mother, a pleading wife, A weakened brain, and a maimed, groan-nibb— Only a drink of the sober rain.

A quiet room in an attic high, A pain-wrought mean, a pilfered cry, A banner of rape in a sandal's gait— Only a dying drunkard's home.

A coffin of pine, unfinished and rude, A widowed mother with starving brood, A lonely ride over the rattling pave— Only a pauper's nameless grave. —Banner of Gold.

RESOLUTIONS OF SYMPATHY.

As meeting of the Bethel Seventh-day Baptist Church, Y. P. S. Conference was held Sept. 19, 1893, the following resolutions were adopted:

As members of this body it becomes our sad and painful duty to announce to the public the death of the one of our members, W. T. Tarpley, and though we are too far to pay him the respect and honor he deserved, we wish to present this as a memorial of him who in many ways was a joy to our society and to the world. We have a great consolation in these words from the Bible: "Him that sacrificeth afore, shall we live again," and we do confidently believe that though all that is mortal has passed away, his spirit being received from his prison house of pain has soared away to the blissful home of peace and rest; that he has taken on the white robe of immortality.

Resolved, That we present a copy of these resolutions to the family, that we forward a copy for publication in the Young People's department of the Record; also that the Secretary be instructed to record them in the minutes of this society.

W. S. TARPLEY, Clerk.

CRAB ORCHARD.

THE FUTURE LIFE.

Two poets have given expression to the thought that our imperfect knowledge of the future life does not prevent us from attaining assurance in some things. Says Whittier:

"I know not where His islands lie, Their fronded palms in air; I only know I cannot drift by grace, by grace."

And Baxter of Kidderminster agrees with the New England poet:

"My knowledge of that life is small; The eye of faith is dim; But 'tis enough, that Christ knows all, And gives us to rely on that alone.

There is much about heaven that we do not know. Its location and the exact nature of its employment and joys are hidden from us. But we know that there is a place where we shall be with him.—N. Y. Evangelist.

SOME people are always saying "Amen!" very loud in church, who would be as still as a mouse if it cost them anything to do it.

READ your Bibles, fill your whole souls with the thought of Christ, make him not only a Redeemer, but a Brother; not only a Saviour, but a Friend.
THE PARLIAMENT AND FOREIGN MISSIONS.

Editor Recorder.— Permit me to answer a question, through your columns, which has been put in various ways: "Will not the facts brought out by the latest Parliament of Religions check interest in foreign mission work?" No, emphatically! Why were the representatives of Eastern religions, Buddhism, etc., applauded so frequently and sometimes vehemently? Mainly because of the surprise and satisfaction which the majority of the people felt when they discovered that these representatives were men of high social and literary culture, speaking English eloquently, and showing themselves masters in metaphysics, etc. The people of the West, especially in the United States, have been ignorant concerning Oriental people and their religions; and much which has been known, hitherto, has pertained to their errors and vices, rather than their virtues and accomplishments.

Again, the atmosphere of the Parliament was far more tolerant, in the better sense of that word, than that which has prevailed, or does yet prevail, in ordinary circles; but that tolerance and brotherhood was based on knowledge rather than ignorance, and on the sense of security which intelligent faith feels, as opposed to the fears which ignorance and narrow views engender.

But I know that I speak the convictions of the most thoughtful and devout and loyal Christians when I say that the measureless superiority over the Oriental faiths was demonstrated and emphasized with every succeeding day of the Parliament. For example: I heard from the lips of a Japanese Buddhist the most finished and powerful arguments for the oneness of religious thought which I have ever listened. It illustrates, as did similar productions from Indians and Ceylonese, the truth which is well known to missionaries and to students of Oriental faiths, that the matter-of-fact Western mind, however devout, is no match for the Oriental imagination. This Japanese proved the impossibility of knowing God intellectually, in such a way as to demonstrate the absolute need of Christian faith which goes boldly forward where the intellect stops, and declares' triumphantly, "I know in whom I have believed." I applauded the Buddhist because he deepened my faith in Christianity.

This illustration will apply to every important item that came from comparative religion, as seen in the Parliament. Christianity has all that is good in common with the non-Christian faiths, and much more. That much more touches the deepest wants of human life and experience along the line of forgiveness and acceptance. There is large forgetfulness, cleansing and assurance, which glow like noontide over against midnight when compared with the Christless creeds. I cannot doubt but that the knowledge, now more fully revealed, that there is much of good in these pagan faiths on the human side of life, will arouse the Christian world to new endeavor, that the greater light may be added to the dim glimmering which now show that they are feeling after God, if perchance they may find him.

It is childish to ask: "Why carry them the gospel if they will be saved without it." Such a conception of salvation as makes it the bare escape from final condemnation is unworthy of a Christian of any grade, much less such as are the teachers of Orthodoxy. The savagery of a man who may reject light, live in sin, go down into lowness and evil for seventy-nine years, and in his last and eightieth year may repent and "find salvation," though he gives God nothing but the fringe ends of a worn and wasted life. But would it be well to let the "alums" of city and country—for there are alums outside of great cities—go on hearing ruin and breeding crimes because it is possible for souls to be "saved." At last, even from such depths, a ray gives light to the plane of Saundy's question in "Robert Falconer," "If the devil were to repent, do you think the Laird would forgive him?" The Christian that will refuse to aid foreign missions because it is possible, theoretically, for the heathen to be "saved," has need of being forgiven and reconverted lest he be lost in his own narrow selfishness. He has need of more Christ.

One word more. The Parliament and the Congress of Missions which followed it, both emphasized the fact that more prominence must be given to the religious instruction of non-Christian countries. If we could place one thousand women like Dr. Ella F. Swaney in China the cause of missions would be accelerated an hundred fold. Confucianism is not a religion, in any deep true sense, and what we need to do is to show that Christianity is a religion—not a system of speculative theories about life and destiny. Let Christianity evince its divinity by bringing a personal, loving, helping, forgiving, redeeming God into the lives and miseries of poor burdened China, and the victory is won for Christ. Such a religion, with such a Father, and his Son, Christ, is what China and India are waiting for, as the poor sick women, secluded and suffering, wait with eager ears to hear the quiet foot-fall of the Christ-loving worker, who comes to heal their diseases and comfort their hearts. They hunger to know that the Shang Ti, whom the Emperor worships for the whole nation, is their loving friend, brother, Redeemer, the Christ. Let them know indeed that "the All-powerful One" is also equal in power to the Shang Ti. Let Parliament of Religion increase until Christians learn the depth and length and breadth of their own faith, and its mission, as they have never done. When Christ has been well compared with all the other masters, when all their excellencies have been exhibited, he will still be "the One altogether lovely, and the Chief among ten thousand."
cank it blows at the rate of 1,800 shots a minute. One man can feed in the cartridges, eight to ten a minute and to feed three of these death distributors by custom. What would not Loendue have done if he had had two or three of these death distributors at his command? The Washington Navy Yard is making the very biggest guns adapted to heave huge balls of iron by the ton. It seems a great waste of materials, especially if they except as an indirect warning to other nations. Capital.

CLOSE OF LABOR AT GARWIN.

After five and a fourth pleasant years of toil with the church at Garwin, Iowa, we have been called to labor elsewhere and to accept the pastorate at Welton, where we are now located. While trials and anxieties were connected with the work at Garwin, as is true of every church, yet we look back upon the days spent in labor as days of pleasure and profit. Particularly were our closing days with that people made pleasant in many ways, and we became more and more attached to them as the time of our removal drew near.

About a month before our removal several of the friends joined in our carriages to the tune of a $241 suit of clothes, while later Mrs. M. E. Morrow presented the pastor's wife with a beautiful photograph and an autograph album, as tokens of their appreciation of her services as church and Sabbath-school organist for the past four years.

On the last Sunday evening we were at Garwin the pastor, by request, preached a farewell sermon to the public in the hall. The hall was crowded as it had never before been, and the best seat in the house was given. At the close of service R. F. Fitzgerald, attorney, in behalf of the First-day friends, presented the pastor with a beautiful gold watch and chain, as a token of their respect and love. Altogether our closing days at Garwin witnessed so many evidences of esteem and love from all sources that we shall never forget them.

During our work at Garwin I preached 614 sermons, attended 173 prayer-meetings, distributed 18,983 pages of Sabbath tract, solemnized 17 marriages, baptized 19 candidates into the fellowship of the Garwin and Grand Junction Churches, and received 33 into these churches by letter, preached 14 funeral sermons and organized one church. As I review the work done I am impressed with the thought that more should have been accomplished, but I rejoice that it is as well as it is.

With the kindest of feeling toward all, we closed our work at Garwin and shall ever be interested in their highest welfare and ever wish them abundant success in every good work. We shall never forget their many kind deeds and their numerous acts of benevolence and charity. May God bless them and lead them all the way, is the wish of their former pastor.

E. H. BOOVELL.

OBITUARY.

Silas Greenman Burdick was the youngest son of Ethan and Amy Allen Burdick, who were among the pioneers of the town of Milton. He was born in Alfred, N. Y., Aug. 16, 1866, and removed, with his parents, from his native State, when he was seven years old. On October 13, 1866, he was united in marriage with Hannah E., daughter of Rev. O. P. Hall. Their union was blessed with three children, one son and two daughters; all of whom remain to mourn with and comfort their stricken mother. While from his youth he was a strict adherent of the moral and exemplary life, he neglected not to enter the Christian race,

13th of December, therefore responses should come at once.

IRA J. OVERTTY, Ch. of Com. of S. D. Baptists.

200 WEST MADISON ST., CHICAGO, ILL.

TWO PATHS.

Two paths he open for each life:
One leads through danger, toil, and strife.
But upward goes
To shining heights whose rising sun
When once the lofty steep is won.
No setting clouds.
To depthless gulf whose base is setting sun
In beauteous shadows dark and dun.
No rising clouds.—Edward G. Bangs.

ORDINATION.

A council was called for the purpose of considering the advisability of ordaining to the gospel ministry our pastor, James H. Hurley, and to the office of deacon, Brother Henry Thorngate. Council convened Oct. 29th, at 10 A. M., at this place, composed of the Rev. E. M. Dunn, of Milton, Wis.; the Rev. S. R. Barrow, of Deacon Louis Pierce, of Hewitt Springs, Miss., and the elders, deacons and officers of this church. The Rev. S. R. Wheeler was elected President, and the Rev. E. M. Dunn was chosen to conduct the examination. The council being satisfied with the statements of the candidates, ordination services were arranged and carried out as follows:

To preach ordination sermon, Eld. Dunn; consecrating prayer, Eld. B. Clement; charge to the candidates, Eld. Wheeler; charge to the church, Eld. O. Babcock; Deacon Pierce made the consecrating prayer for the deacon, after which Eld. Wheeler extended the right hand of fellowship to Pastor Hurley in behalf of the ministers of the denomination and to Deacon Thorngate in behalf of the deacons.

WM. A. FREIND, Sec. of Council.

NORTH LOUS, Neb., Nov. 5, 1893.

TEMPERANCE NOTES.

Some suppose we are not doing much. I propose to convince you that we are doing a great deal. I am now about to read to you an extract from the record of the expenditures of the Council of Congregational Ministers, called in the installation of the Rev. Mr. Austin, in Worcester, Mass., in 1790.

TUESDAY NIGHT.

1 quart brandy and sugar
1 quart water
8 bowie punches at 1
20 suppers at 2
1 gallon wine
2 horse boilings at 6
15 horse keepings, 9 to hay and 6 to grist
at 7 and 10

11 0 0

At the present time most of the denominations would not install a man, or admit him to the ministry, if it were understood that he was a drinker of ardent spirits as a beverage; and a rumor that any minister had become a drunkard would put an end to his position in a very short space of time. It is to be feared, however, that the stringent rule of the ministry for total abstinence by custom are a little more tightly drawn than upon the laity. Discipline and the argument, with regard to the matter, is comparatively lax, and unless a man make himself a public nuisance, so long as he continues to drink, is, to say the least, he will be allowed to remain. I fear that is the case in some of the most strict denominations—Rev. Dr. James M. Buckley.

A loving spirit will bear down the spirit of hatred, sooner or later. Humility is the silken cord that binds all other graces.
YOUNG PEOPLE'S WORK.

Do not forget the collection for the little church, Boulder, Colo., Sabbath, Nov. 15th. Send money to the Rev. S. B. Wheeler, Boulder, Colo. Positively, this is the last time that your attention will be called to this matter. For further details, see page 10, and Luke 11:8.

It is a good plan. We have thought of all about it, but now we are sure, for in a short note from a friend these words are found: "I like your suggestion in reference to the church of Boulder." No one has sent us word that it is a bad plan or that it is not a wise one for the time. So there is a clear majority in favor of the idea; in fact it is thus far unanimous.

Sometime ago there was an article in the Recorder in reference to the methods and manner of arranging for and conducting the services connected with the organization of men to the work of the gospel ministry. We are in hearty accord with the opinions expressed in the article. We have learned, however, through a friend in the Divinity school of the University of Chicago, that the professors there say that it is the custom for the candidate to express his wishes or preferences as to the arrangements for the examination, who shall be members of the council, who shall preside the organization sermon, etc. This does not seem to us to be in good taste, and we much prefer the idea set forth in the article mentioned, but facts are facts, and custom is custom, and fashion is fashion.

What would some of you think if you knew the condition of Jackson Park just now, you who saw it in its most palmy days? Can you conceive of a train of flat cars loaded with railroad ties standing along the south end of the Liberal Arts buildings? Can you picture to yourselves a gang of workmen putting down a railroad, a common-place, ordinary railroad, along the beautiful avenues among the State buildings? Can you imagine yourselves standing in the Court of Honor by the peristyle and hawthorn bush of a fine old oak, and gaze away over in the lagoon by the north end of the Electricity building, or listening to the third, third, of a horse's hoofs on the bridge down by the Convent? Can you believe yourselves sitting in one of those little box galleries on either side of the "Golden Doorway" of the Transportation building at early twilight with the rats and mice blinking at you from the corners? Yet such are facts in the experience of one who is watching the "Development of the Downsfall."

OUR YOUNG LIVES FOR CHRIST.

Christ is our guide. He will lead us in the way we should go, if we ask him in faith. He says, "I will lead you in the way of all truth." When is the best time to accept him as our guide? Is to-day, to-morrow, or a number of years hence? Should we wait until we are old and gray or shall we accept him in our youth? The "Good Book" says, "Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Why should we accept Christ while we are young? When the evil days come, if we have Jesus they will be much easier to bear. Jesus will make our burdens lighter. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What a blessed thought that if we take our trials to Jesus we will find rest and peace.

There is so much more in life for a Christian than for a non-Christian. An active Christian looks about to find something to do that will make others happy, and in doing this is happier himself.

There are many things that afford amusement for young Christians. Some people that are not Christians do not want to be, for if they were they could not have so much enjoyment form worldly pleasures. They say they will wait until they do not care for amusements and then they will become Christians.

Ah! my young friends, you may not live until you do not care for amusements, and then if you do not have Christ it is too late. If you wait you may lose your belief in God and be lost forever. Do not put it off, dear friends. "Now is the accepted time, now is the day of salvation."

If we love the gospel and believe it is true, then we should accept it. When we are young our hearts are tender, but when we become old our hearts are hardened and we cannot find Jesus so easily.

It is much pleasanter to work for the Master than to work for riches or honor.

How can Christians continue to love Jesus? By studying the Word, by praying, and by doing the work for him. We should also keep from sin and places that lead to sin. If we do all those things we will grow in grace and knowledge of him and find our work will grow easier.

We should begin our Christians lives in youth, then we will have so much longer to work for Christ and will be able to do much more for him.

Our Christian Endeavor movement is setting so many young people to work. It has developed their powers and been a means of showing what noble work a young Christian can do. They help to brighten their own homes; they go out into the field and are the means of bringing many to the knowledge of the Saviour. A young man related in one of our Sabbath-schools not long since, how he and a few other young men led a very wicked man to Christ. This shows that God works even through us to bring the strength to bring the most wicked to Christ.

We all can sow good seeds, let us be about it, and all work with a will, and then we shall surely do much good. Some cannot do as much good as others, but they can do a little and thus help along the cause. It is the little things that count. Let us see the little things and thus prepare ourselves for the greater ones. It has been wisely said that trifles make perfection, but perfection is no trifles; and if each look well to the little things great results will be accomplished for the Master's cause.

Many think that they cannot do any good. We all have an influence and we should live such noble, Christian lives that people can see that there is something in the religion we profess, and be helped by our example.

What a pleasant countenance a true religion makes! We can all make our hearts so bright that the light will shine in our faces. When duty calls us, we should go. Perhaps it is our duty to visit some lonely person and read or sing to them, how much happier it may make them, and we will be blessed by doing it.

Let us all be ready to do what our Master sees before us, and thus make earth one bright sweet spot.

MISS A. GERTRUDE CAMPBELL.

MINNEAPOLIS, Minn.

OUR MIRROR.

PRESIDENT'S LETTER.

The last meeting I could attend at State was on Sunday night. The interest was still good, and under the leadership of Pastor Kelly they were going on. Yet the greater share of the people who could and would attend the meetings in town and about there, had been reached. They are not content, but are going after others. One of the evidences of this is the desire to spread and continue the work, a pure made up for the Missionary Board with requests for my return to work in neighboring churches, this with letters from Nile and Richburg telling of their needs and wish for help determined in the minds of the Board and their Missionary Committee that I should go back to this field for the remainder of the month, or so much of it as I can spend in this work.

I spent last Sabbath with the church at Little Genesee, and though roads were muddy and it snowed some the attendance and interest was good, and now by the grace of God and the help of these Christian people and their pastors we hope to make a brighter light in this gas and oil country than has yet been made. This is for me of the way a beautiful country from Nile through Richburg, and on six miles farther to Little Genesee. At the Nile end the interest is high and some have found Christ who claimed not to believe in him. One of theuctys of old, when on his way to be burned at the stake said he would rather burn in England that night which would never go out, and it never has. Still it burns very dimly in some places where the oil rage has swept over the country.

Many people refused very high prices for property here, some will no doubt continue to refuse Christ, some sold well and then lost their property. Some may accept Christ then wander away. We all may have this inheritance which fadeth not away.

E. B. SAUNDERS.

—The Milton Society accepts the suggestion to take a collection for Boulder.

—The Walworth Y. P. S. E. C. has raised $185 for the New Mizpah Mission since May 1st. Collections have been taken for this purpose the first Sabbath evening in each month. It was voted to take the Thanksgiving collection for Boulder, Nov. 18th, according to the plan set forth in the Recorder. During the last six months we have added three names to our active list. Two delegates have been appointed to attend the State Convention at Milwaukee, Nov. 17th to 19th. We feel glad to receive help in our work this fall from Prof. D. O. Hibbard, of Tennessee.

—Rev. T. J. VanHorn reports the organization of an Endeavor Society in Stone Fort (township) with about 40 members and 3 associate members. This is the railroad town and is about two miles from the "old town" where the Seventh-day church is. Mr. VanHorn writes that Christianity has been almost extinct for several years in this place. The Baptist church opened a religious organization of the union society, and he feels that it is a very hopeful sign for Christianity in Stone Fort, and that the Society will not only succeed in giving the few earnest Christians something to do, but will also help to unite the Christian
people so that it will be easier to start gospel meetings between now and spring. The other societies are doing well and there is a general willingness on the part of the members to do their duty, which is very encouraging.

—From the Bethel Society Mr. VanHorn reports the following: "At our meeting last Wednesday night the active members voted unanimously to hold a special effort for the associate membership. So consulting with the members of the church we decided to hold some extra meetings which began last Friday night. I have preached five times since then."

CRAN ORCHARD, Ill., Oct. 31, 1863.

RESOLUTIONS.

Resolutions on the death of Frank M. Cran­dall, adopted by the Y. P. S. C. E., of Little Genesee, N. Y., of which he was an active member:

Widow, Our heavenly Father has deemed it wise to remove from our midst our brother, Frank Milton Crandall.

Resolved, That while we deeply feel our loss (the first that has fallen upon our Society), we would bow in submission to the will of Him who doth all things well.

Resolved, That by his death our Society has lost a loyal member, one who was ready and willing to do all in his power to advance the cause for which we are pledged. Words are inadequate to express our sense of loss, and that one so consecrated has been taken from us; yet we would place on record our appreciation of his worth, and bear in grateful remembrance the faith which has marked his church courses with us, endearing him to a large circle of friends.

Resolved, That we proffer to the bereaved family, relatives, and friends, our sincere sympathy, comforting them to the care of our kind heavenly Father.

Resolved That these resolutions be placed on record and published in the Cache Recorder; also a copy of them be presented to the family.

T. B. Dunville, 
Loc. M. J. Dunville, 
Com. 
*Geo. W. Dunville, 

OUR YOUNG FOLKS.

OUR PRESENT SLAVERY.

Our nation's bloody strife is o'er, and now the sky shines bright and clear. The shadow of the cloud is past, and our hearts that beat in hope and fear.

The shackles fall off from the slave, and light of liberty is his father;
But tell me: Does our flag yet wave its signal o'er the land of the free?

Can we, as freemen, boast that we have put to flight, While countrymen and kindred voices join in praise?

We feel there is a prepare place prepared for all, And demons tiercely dance, to-night, And the ripeness of his manly strength, the ripeness of his manly beauty, and we who loved him were glad! His coffin rested on his mansion roof, his banjo and his flute beside it. And as we looked upon his brown curls thrown up from the cold, white brow, on his steamed hands folded on his breast, on his sealed lips, of which wit and melody had always been the result, our silence was aw, a weight upon us, our voiceless thanks rose to God that he was dead.

Always courteous in manner, kind in work, obliging in act, he was "the handsome, bright, brilliant Ned."

Three generations of ancestors, honorable and gentle, engaged all his days, With firmness and grace.

But tell me: Does our flag yet wave its signal o'er the land of the free?

Oh! pity him by tears unshed, Before whose fevered, frowning sight The servant slaves of appetite;

With tempting meed, and yielding clasp, When others are at their work;

As from her mountain height of faith and love she caught a sight of that "promised land," With seraph's smile she whispered, "I—thank—thee—O Father," and was gone.

And his uncontrollable grief made one say to another, "His mother's death will be his salvation."

He covered the new-made grave with flowers, And drew nigh every breath, And he doubted, too, lost hope, lost faith in God;

"This they tell me when I am gone Eddie will go down unchecked; that in some wild spree or fit, he will not return."

He and his voice, rich and soothing, The clouds of war, They tell me when I am gone Eddie will go down unchecked; that in some wild spree or fit, he will not return.

I walked on repeating to myself: "No saloons up there. They will be done on earth as it is in heaven."

IN AUTUMN.

I like, the first cold day of fall, To have my study windows down, Although the robin's cheery call Seems from a twittering dull and brown.

The golden buttercups have fled; No sweet buds raise the beer's glad song;

For all the flowers are closed and dead, And winter's heralds round us throng.

And then before the open fire, Where logs great burn and snap and blaze, Country folk dream of other days.

No dreams of past, but future days. We build not of the whitened ash Which marks the steps of days of yore, But as the oak's leaf's perish,

Disjoin the path which lies before.

—Flavel Scott MceInnis, in Harper's Bazar.

A SMALL shin hides the face of God. When you cannot see in any other direction, look up. Such a shin is none to the man whose life is a lie.

Heaven is a prepared place for a prepared people.

No matter where faith steps, it always finds solid rock.

The man God sends never tries to pick out easy places.

Riding a hobby is more restful to the rider than to any one else.

The first duty the Christian owes to God is to be happy.

The only joys which live and grow are those we share with others.

It is not a good plan for the head of the family to do all the giving.

If you do not want to be detested don't be a cheat.

The only work God pays for is that which we do for nothing.

The soldier in God's army ought to be willing to be a private.

It is the duty that lies nearest we are most apt to neglect.

He who lives for himself lives for a mean fellow.

You cannot whiten your own character by loving those who love you.

There can be no right use of a wrong thing.

Beauty in the heart will find its way to the face.

DISPONDBENETY is not a state of humility. On the contrary, it is the vexation and despair of a cowardly prude; nothing is worse. Whether we stumble for whether we fall we must only think of rising again and going on in our course.
Israel, left for his disciples. It is for you to accept or reject. Paul advises to accept. If you let it rule no longer nor covetously use you. Is this to be better than to take part in worry and strife. It is the peace of Christ like that which the storm. The peace of quiet conviction. Peace betrays and exposes plots with God, with sins forgiven and sweet rest in his love and care; peace in the heart through the body suffer and death be near. “Be thankful.”

II. SELF-CULTURE. “Let the word of Christ dwell in you richly.” Make its home and dwell within. Be familiar with it, read it daily, meditate upon it day and night, talk of it in the home, by the wayside (Deut. 6: 7), early and late, in light and darkness, “but in wisdom.”

This is more than submit. The reason is given, “for it is right.” Here we have no authority to order our children to obey the husband, command, (For Titus 2-5; see Ex. 20.) but submit to as unto every one that helpeth (1 Cor. 16: 15). As many as are married, the wife is asked to seek pleasure to her husband, but it is first and foremost that he may please his wife (1 Cor. 7: 34, 35), that she may have the means of gratuitously, of his love and loyalty to parents. Implicit obedience in the child is the foundation of all discipline and welfare, in the family, in the State, “Ye serve the Lord Christ.”

III. CULTURE OF DOMESTIC GRACES. 18-25. “Wives, submit yourselves unto your own husbands, as unto the Lord.”

“The wife is said to be the rightful Benefactor, and to take the matter of her relations to her husband as the rich man to the rich man, sowing and reaping.” Two men take the matter of the one, and the only one. The one man sows and reaps; the other does not. So the wife is the rightful Benefactor, and the husband the rich man, sowing and reaping. The reason is that the one man sows and reaps, and the other does not. So the wife is the rightful Benefactor, and the husband the rich man, sowing and reaping. The reason is that the one man sows and reaps, and the other does not. So the wife is the rightful Benefactor, and the husband the rich man, sowing and reaping. The reason is that the one man sows and reaps, and the other does not. So the wife is the rightful Benefactor, and the husband the rich man, sowing and reaping.

CHRISTIAN GRACES.

CHRISTIAN ENDEAVOR TOPIC. (For week beginning Nov. 18th.)

A THANKSGIVING SERVICE. Ps. 68: 19; 92: 1-5.

The next most appropriate expression of our gratitude for the unnumbered favors which we have received from God, our Creator and Benefactor. These favors are all bestowed with no expectation of compensation, but with the only hope of being able to repay God: “Are not all things his? As he stands in need of nothing, and we have nothing material to give, nature, commerce and religion certainly demands, that we entertain quite a lively sense of all this divine goodness. We must find occasion to give expression to feelings resulting from having been made acquainted with these bountiful gifts. The devout Danish set us an example of acknowledgement and thanksgiving: “O Lord, how great are thy works!” Then, Lord, last made me to see through thy work.”

BLESS the Lord, who daily loadeth us with benefits, even the God of our salvation.” “Bless the Lord, O my soul.” “O give thanks into the Lord; for the Lord is good.” It is natural that thanksgivings should be associated with the making of requests to God. When presenting ourselves before our Benefactor to solicit his favors, we have a more proper claim to them than a remembrance of former tokens of kindness, and if we show that we have been grateful for the past, will it not please God to make more readily bestow other blessings?

CHRISTIAN GRACES.

I. CULTURE OF SOCIAL GRACES. “Above all these, put on charity.” True love is charity. It is essential to all the members of the Church. Charity is in the special one to the husband. The brother of the other. Is this the right to dictate in spiritual matters; each shall give account for himself, of his own, of his own.”

“Eye-service.” In right, under the law, much is to be written. 23. “As to the Lord.” What is done to others is done to him. Matt. 25: 40, 45. “No respect of persons.” Love and faithfulness are great reward to the helper. Love as to the rich master.

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CONCLUSIONS.
TO MORROW.

To-day I kneel faint on the earth;
To-day our love and hope it; birth;
To-day I kneel at my hearth;
To-morrow! I walk in God's faith:
To-day I but lodge in my hut;
To-day the rude north winds have shut;
To-day I kneel at my hearth;
To-morrow! I live in my Palaes—To-morrow.

—Laura Sanford.

WHY ARE GOD'S CHILDREN AFFLICTED? NO. 2.

Afflictions have a refining and purifying influence upon the Christian. An untired life may be beautiful and full of promise, but it is the Christian that has been tried and proved to whom we fly for help in the day of adversity. A soldier armed and equipped for battle may look imposing and challenge our admiration, but it is when he returns victorious from the field of conflict, though perhaps maimed and with armor soiled, that we lay our laurels at his feet.

As the storms that sweep over our prairies make the roots of the great oaks strike the deeper, so the storms of life that beat most mercilessly upon the Christian make him take deeper root. However that may be, the heat and the fire and the refining, will enable him to sing with the depth of meaning not now dreamed of.

“Jesus led me all the way.”

MRS. N. WARDNER.

MRS. MARY A. CHAMPLIN.

Mrs. Mary A. Champlin died Saturday fore­noon, about 10 o'clock, from the effects of the paralytic shock suffered two weeks ago last Sunday evening. From the very first physician held out no encouragement of her recovery. Her hopes were kept up for a time, but she gradually sank at last, and her soul took its flight to that heaven in which she believed and where she expected to meet loved ones who had gone before.

Mrs. Mary Abby Champlin was a daughter of the late George and Abby Greenman, of Mystic, and was the first child born to her parents. Her birth took place on March 7, 1829, at what is now known as the Old Mill, in Mystic. She was married, on June 22, 1851, to Mr. Edwin H. Champlin, of Mystic, on March 7, 1847, to Edwin G. Champlin, and went to live in New York City, where she lived the remainder of her life, being associated with himself with George H. Babcock in publishing the "Western Echo," the first newspaper regularly published in Western, but in 1859 he re­tired from this business, and joined with Joseph H. Potter in the drug business. Mr. Champlin died in 1871. Mrs. Champlin remained in Mystic until 1881, when she went to live at Mystic and cared for her aged father until his death. Her home has been in that village since. When her husband died, she went to live at the home of her son, after returning from the West, and was looking after the family of Mr. and Mrs. Walter Price, who were in Chicago.

Mrs. Champlin was a woman of marked characteristics. She made strong friends, and her especial friends were those with whom she had been familiar in her earlier days. She leaves an only son, a brother and two sisters, all of whom she loved tenderly, and who will cherish her memory faithfully. She was especially beloved by her aged father, with whom she had been familiar in her earlier days. She leaves an only son, a brother and two sisters, all of whom she loved tenderly, and who will cherish her memory faithfully. She was especially beloved by her aged father, with whom she had been familiar in her earlier days. She leaves an only son, a brother and two sisters, all of whom she loved tenderly, and who will cherish her memory faithfully. She was especially beloved by her aged father, with whom she had been familiar in her earlier days.

THE DOINGS OF ABSENT-MINDED FOLK.

It is not pleasant to be absent-minded, but incidents in the lives of absent-minded people give a great deal to think about.

Of course no one believes that there is any truth in the story of the absent-minded man who put his clothes to be mended and hung himself carefully over the back of his chair; nor have we ever found anybody who said that he was the only man who had ever tried to lose a hat in the fire. As a matter of fact, there are stories told by people who are supposed to know the truth, and who are supposed to have experienced it, that send forth the it, be enabled to sing with a depth of meaning not now dreamed of.

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STAND BY THE POLICY,  
Submit, Patrotte, and Rational.  

AMERICA FOR THE RESIDENTS of America. Do not abandon the system which gives the country the best opportunities for its Farmers, Merchants, and all People, they can obtain, without interference with the Protective Tariff and no Repeal!  

TRAPLE UPON every 1 proclamation for an unlimited Coinage of Silver Dollars which are worth only 7 cents on the dollar. Merchants, Farmers, and People, the whole nation, will demand a return to a standard for their money of $2,500,000,000 of silver, which has been put out. Now make the people's silver money worth its face, for your own benefit! 

Marshall's Laws for actual settlers and save them from monopolies and speculators! Protect and encourage the actual settlers!  

With the progressive policies of the Republican party (recently only enacting a New Government, Protecting the Sea Coast; Preserving Union veterans; enacting the Chinese; Regulating Interstate Commerce; defending the Common Schools; Protecting American Citizens abroad; Securing the credit of our National debt, and only the Popular will in Elections, and as Honest Count; Extending American Commerce; Reviving American Shipping; Temperance; and Restraining Trusts.  

THE SUPREME MARKET REPORTS of the New York Tribune are now positively the best printed by any newspaper in New York City. The Tribune is only in the hands of the people, which make themselves personally into every market in the city every day of the business week, to obtain actual prices and the state of trade. Other papers make up quotations largely from second-hand papers, and they do not know that the Tribune's Market Reports are the best. The Tribune men personally into every market in the city every day of the New York Tribune make it the cleanest, purest, and most valuable article furnished at a competitive price, post free. 

NO MATTER WHAT you agree with the New York Tribune or not, in its second year of publication regularly, while a reactory interest is in power and during 

THREE TIMES OF CHANGE. The New York Tribune is the least, most agressive and strongest advocate of Republican policies. What the Republican party intends can be learned from the New York Tribune, which invades the home with immorality, and only the general public andsporty, and the falsehood, receive your sanction? The Tribune men personally into every market in the city every day of the New York Tribune make it the cleanest, purest, and most valuable article furnished at a competitive price, post free. 

WASHINGTON'S FAREWELL. Write for the full, illustrated Fairmead List of the New York Tribune. A copy will be mailed, free of charge. It will bring to your attention the wide range of the Tribune, from its weekly articles. 

THE TRIBUNE, New York. 

There is no such thing as becoming rich while shutting God out of the heart in order to put money in the pocket. 

If the time came when none of us thought more of ourselves than we ought to, what a shrinking in personal assets there would be!  

SPECIAL NOTICES.  

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

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

THE SABBATH RECORDER. [Vol. LXX, No. 46.  


Address, Room 100, Bible House, New York City.  

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired, 9th St. en- trance.  

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