THE SABBATH RECORDER.

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TRUST.

BY LOYAL.
I will trust thee, blessed Saviour,
Whate'er my lot may be,
Knowing well thy loving favor
Beneth what is best for me.
Though all my plans for life be thwarted,
And affections sore a-smend,
I will not be broken-hearted,
Nor allow my faith to fail.
For I know whate'er betide me,
I may feel thy presence near,
Though sliding on over with me,
And thy love my pathway cheer.
And when my troubled life is o'er,
Then will take me to thy breast,
There, with the loved ones gone before,
I will be forever blest.

A sad loss to Andover Theological Seminary recently occurred in the death of Professor T. C. Peace, a young man of only forty years, but a man of rare attainments and great promise.

There is a family of Seventh-day Baptists in Texas who very much desire to employ a good honest man of like faith to work their farm. If any one who would consider a proposition to go there for that purpose will communicate with the editor of the Recorder he can learn more about the situation.

Confession of faults, that does not carry with it reparation of wrongs done, so far as reparation can be made, and lead to reformation of life, is not true confession. Confession without genuine sorrow is mockery. "For godly sorrow worketh repentance unto salvation, not unto death." If a man can learn from the experience of others, he will gain more from a study of the history of this Establishment.

Some schools are seriously considering the necessity of abolishing the exciting and dangerous game of foot-ball from the list of allowable college games. It is now being carried to such an extent that no less than five persons are reported as having been killed, and a larger number seriously injured this year. As things are going it will soon be legitimate to ask, "What are colleges made for anyway?" They are becoming great sporting circles in quite too many instances.

More than one-half, or about nine hundred millions of the fifteen hundred millions of the inhabitants of the world are heathens. The first Foreign Missionary Society was organized about one hundred years ago. During this hundred years there have been almost three millions of heathens converted to Christ. In this country about eighty millions of dollars are annually expended for home evangelisation. About five millions of dollars are annually raised in this country for foreign evangelisation.

Pastors' salaries are considered too small as a rule among our people. It is no special help to say that they are also very meager in many instances outside of our people. There are about 80,000 pastors in this country and the amount paid for their salaries is estimated at about $65,000,000—or an average of $850 per year. What other class of public servants of equal ability and qualifications would be willing to labor for the amount they almost grudgingly pay to their spiritual advisers?

Wendell Phillips said: "The best education in the world is that got by struggling to get a living." There is much truth in the statement. It is neither a diagnosis nor disadvantage to be born poor. It is a sad misfortune to many to be born rich. It takes away an important incentive to industry, economy and independence of character, which elements are of much more value than money. Let no young man spend time in useless luxury. Go to work with a determination to create success and a competence. Be honest, frugal, industrious, manly, righteous, and you will have a competence that many riches cannot make.

The last month of the year 1893 is already under way. The last number of Volume 49 of the Sabbath Recorder will be issued Dec. 28th, only three more numbers after this week. Quite a large number of subscribers have thus far neglected to pay for the Recorder this year, and according to instructions the Business Manager will discontinue all papers that are one year in arrears the first of January. This is the only safe, business-like plan for conducting a paper, and though our people have been slower than most others in adopting it, they do not propose to be much behind others in carrying out the plan now it is adopted. Brethren and sisters, please be timely in getting in your renewals within the next three weeks.

Two Unitarian Clubs of Boston, as reported, invited the Oriental teacher, Protoch Chunder Mozoondar, to address them. He quoted Oliver Wendell Holmes as saying, that "Unitarians stand on a sliding scale between tradition and utter rationality." To this, the speaker made the following sensible reply, which we hope even Unitarians will carefully ponder: "This sliding scale, however, is a dangerous ground to tread upon, because the materialistic attractions of the age are so strong and the agencies of spirituality are so feeble and remote that we have no difficulty in finding out, when a soul alights, what it alights into. I therefore feel no hesitation in saying to my people at home, and to you gentlemen here, that we must have some few very definite, clearly expressed principles."

Why will people be so careless? During the last year there were 7,320,038 letters and other mail matters that went to the dead letter department of the post office in Washington, for want of proper directing. These letters were found to contain $2,346,170, in money, post-office orders, drafts, etc. This shows an astonishing amount of carelessness, and of course results in a great amount of anxiety, inconvenience, hindrance to important transactions and more or less of final loss. We give our share of careless communications. Letters with money and no name signed; others with names and no post office given; others mention money enclosed but seal and send it without enclosing the money; others enclose money and forget to seal the letter; and many more forget, or at least neglect, to either write or send money. Now if all who write letters would adopt the plan of carefully reading their letters over to see if they have made any mistakes, or submitting them to wife, husband, brother, sister or friend, for careful inspection, many mistakes might be corrected before getting into the mail. The Age in the Sabbath-school lesson last week, exhorts to "Be swift to hear, slow to speak, slow to wrath;" and if he were living in this world now he would doubtless add, "be prompt to pay, and careful in writing."

CHRISTIAN ENDEAVOR SOCIETIES.
The work of organizing still goes on. Nearly two thousand societies have been organized since the Montreal Convention last July. There are now 28,560 societies of Christian Endeavor in the world, and if this rate of increase shall continue, the announcement of the second million in membership will not be very long delayed.

In his Annual Address last July, President Clark made three broad recommendations for enlargement of plan and work; (1) That Christian Endeavorers seek to promote Christian Citizenship; (2) Proportionate and Systematic Giving through Denominational Boards; and (3) Enlargement of Interdenominational Fellowship on the Christian Endeavor basis.

At the next International Convention to be held in Cleveland, Ohio, July 11-15, 1894, it is proposed to award one hundred diplomas to such societies as in the judgement of a competent committee of four have done most to promote these special lines of work, and such an award is instrumental in forming the greatest number of other organizations. The third point in the suggestions of the President will be appreciated by Seventh-day Baptist Christian Endeavorers, since it was this point, in particular, that was so flagrantly violated by the managers of the Convention held in the city of New York in July, 1892. Because of an honest difference of opinion respecting the teachings of Scriptur
on the question of the Sabbath, we were arbitrarily ruled out of the privileges of the Convention. That certainly was in contradiction to the professed object and purpose of the organization and directly opposed to interdenominational, as well as even ordinary Christian fellowship. But this is not the spirit or purpose of the organization itself, nor do we believe it is shared by many of either generation. Let us, therefore, carefully guard against cherishing a similar spirit of intolerance or of retaliation.

HOW FAR SHOULD A MINISTER CONFORM TO THE WORLD?

BY THE REV. WILLIAM C. Daland.

This question is part of the larger question, How far should the Christian conform to the world? Allowing Romans 12:2 to decide the matter, one might say that the Christian, and therefore the Christian minister, should not be at all conformed to the world, that is to the world in the sense in which the world is so often employed, being an expression denoting this present order of things, over against which the eternal or spiritual order is set. This world has its laws, its ways and manners. The kingdom of God has its laws, its ways and manners. "The kingdom of heaven" is not the kingdom of the world. The minister must have his life conformed to the laws of the kingdom, and not to the laws of this world. In the sense, therefore, in which the term world is antagonistic to the Christian life, the Christian minister must not be conformed thereto.

How far may a minister do the things which people do who are not Christians? The question is a different one. Though we are in the kingdom, it has not yet come in its fulness. We are still in the world, though not of it. The world eats, sleeps, works, plays, and does all the things which we usually do in the world. The minister is not yet where he is free from the necessity of doing many or perhaps all of these things.

Of course the Christian minister does not do the things which are clearly wrong; and in the doing of things which are right or which are in themselves good, he does not compromise certain principles. He must be first of all a follower of Christ. What he does he must do as a follower of Christ. In engaging in business or pleasure, or in following out any of the pursuits of life in common with those not Christians, he must find that he is free to do so always, in his own view and in the view of others, a follower of Jesus. He is first a citizen of the kingdom of heaven, and only secondarily a citizen of the kingdom of this world. What he does as a citizen of an earthly commonwealth must be subordinated to his citizenship in the heavenly kingdom. This subordination must never be lost to view. He is the possessor of heavenly riches, in the grace of our Lord Jesus Christ. In his acquisition of earthly wealth he must never in his own view or in the view of others place the visible above the invisible. For the things which are seen are temporal, and the things which are not seen are eternal. In his Christian life he is made to drink of the river of God's pleasures; it is his delight to do his Father's will; his delight is in the lust of the Lord. Therefore never in his own view or in the view of others must the pleasures of this world to him exceed the pleasures of a holy life. Now the Christian minister must, as a bishop, be an "ensample to the flock. In all these things, therefore, it is his desire to show to all the delight of his heart, really,—or as he may appear to others who judge from his outward demeanor,—he be more truly a worldling than a child of the kingdom. By way of illustration, how far may the minister engage in worldly business? Well, he may do so to the extent of earning his livelihood. While they who preach the gospel should live by the gospel, as St. Paul saith, we are not thereby to infer that the minister, by virtue of his apostle for labor at his handicraft for his own honorable support. There may arise circumstances in a minister's life which shall render it needful that he eke out a slender salary by writing or teaching, or some other occupation in the line of his vocation, which is by his ordination means a conforming of himself to the ways and manners of this world. This is a vastly different thing from his engaging in extensive real estate operations, or buying stocks on a margin, or otherwise becoming absorbed in business to the detriment of his spiritual life and of his labors in the word and doctrine. For a livelihood he may engage in business, if the necessity be upon him; for gain he must not.

How far may the minister mingle in public affairs? For their good he may, so far as he can, be involved in the various courses of public life, but whether he may labor at the polls, or run for office, or stump the country in the interest of a party or a party candidate, he must determine by the sentiment of the community and by the circumstances of the case. Extreme cases may occur, as in a time of great national peril, that do demand a course of conduct. The minister can hardly be expected to take part in politics in a manner that recognises this, and would teach us that a fountain must be pure if we expect purity in the stream emanating from it, and flowing on in its channel, whether it be water or human life in the world. The words which one uses correspond with his character, and his words are an index of his life. Our faculty of speech, by which we communicate to our fellowmen and utter praises to God, is a very ennobling characteristic of the human race, which we ought to use for its highest purpose. Saying and doing, speaking and acting, we are to do so as we have learnt from those known to our fellow men and by which they esteem us for our good or disclaim us for evil.

Those who have set their "affections on things above where Christ sitteth at the right hand of God," will have their hearts or minds filled with the things of the divine life, earnestly desiring to reach that attainment, and from their mouths will proceed words befitting such profession, showing the treasures laid up in heaven. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Rom. 10:10. Man must first set himself to the service of God, developing righteousness, then he is willing to confess before his fellow men his hope of salvation. He takes into himself—his heart—the abundance of the righteousness of God, leading to a holy life, and out of that he makes his corresponding words, confessing both to God and men that he henceforth lives for God, and that his influence upon those around him shall be to make them better and happier. Bunyan's Pilgrim, on setting out for the Celestial City, was sobered when he was absorbed in the things pertaining to the City, the life there and its glories, and spent much time in reading in the "Book which de-
scribed the place and encouraged him in his journey; it was in vain that trials were made to dissuade him from his purpose, and from the abundance of his heart he talked of it to all who came in his way.

It is the most natural thing in the world that people will talk of that which interests them most, hence the importance of being interested in that which is of the greatest value, and nothing is of greater moment than that which is the most far-reaching consequence. Those engaged in the different avocations of life must be expected to take into their hearts and lives what concerns their occupation, and do well to speak of them in the most beautifying and inspiring manner. While this is so, and at the same time the higher purposes of the service of God, its sanctifying effects are seen in the mingling of the certain indications of higher life with the daily life and business. But deeper than life’s common affairs is the Christian life, enabling labor and occupation, filling us so abundantly that our words will soon show the Master we serve.

Of all words that issue from the mouth of man profane ones are the most senseless. It has been said that all forms of sin afford the same some pleasure or profit except that of profane words, for one who would reflect that he possesses the image of God in his creation could take that name in vain. Who could want his heart filled with an abundance of evil imaginings, evil thoughts, imprecations, wrath, so that it pours forth in the streams we sometimes hear, of profanity? And from some issue streams of vulgarity and obscenity, showing the low depth of iniquity to which the individual has fallen. Could we but tell them how much better for them to let in the peaceful life.

There surely are grades of sin and grades of sinning, and from thoughts there come words and acts. If our thoughts are pure we may have lives of purity, at least so far as in this life of ours it may be possible. We have a perfect pattern to follow. We may have much of the grace of God to help us manifest the spirit of Christ in our lives and to have the love of God in our hearts, so that out of the abundance that is there the same thing shall proceed in us. The preacher shall be of God’s character too, so that it may appear to our fellows that our profession is genuine. Truly the inconsistent professor is the greatest hindrance to the profession of the Christian religion, for there is no example of his profession to follow, and repels others from accepting it. Let our hearts and minds then be so full of God’s love and truth, his mercy and goodness, that such shall be our theme when our words flow out, and the result we may leave to him who says his word shall not return to him void.

ANOTHER VETERAN GONE.

Mrs. Elisabeth Parvin passed to her eternal rest, Nov. 10, 1893, at the ripe old age of eighty-one years. Mrs. Parvin was born in Bridgeton, Cumberland Co., N. J., in 1812. June 18, 1832 she was married to Mr. Benj. Parvin, both of whom were removed to Illinois, Sept. 3, 1855, while they were on a visit to their son’s home in Arkansas. In 1856 she, with her family, removed to Illinois, and in three years later they came to Minnesota, being among the oldest settlers in this part of the State. Six children have been born to them, of whom only two, a son and daughter, survive. She was converted in early life and united with the Methodist Episcopal Church. Her home in Minnesota has been in a neighborhood of Seventh-day Baptists with whom she mingled and worshiped. She was much esteemed by all who knew her, living and acting consistently, and having a consistent Christian life. She was kind to all. Her patience seemed inexhaustible, nothing would ruffle her temper. She had a calm confidence in God and his providence. Her health had always been remarkably good until within a few days of her death sickness was full and God said to his good and faithful servant thou mayst enter into the joy of thy Lord. She passed away peacefully as when one goes to rest. “Blessed are the dead which die in the Lord.”

FAINTING.

BY M. E. EVARTS.

“In due season we shall reap if we faint not.” (Gal. 6:9.)

Feed me with aloes! let me feel the blessing of God to help us in our trials.

Some breathed the purest rose of love;
They loved when they should have fled;
They dreaded the lights of holy peace
But faint ed over the day was dead.

Some as they trod the pathway bare,
But gathered gold so late so long,
They faint ed with their burden’s weight
When their strength was strong.

Yet others planted heavenly fruits
And watched with joyful eyes their bloom, Then faint ed, but the master said,
Fainting of surf est and perfume!

Their precious lives were sowed in vain,
Their taste was in the车道 few love;
If, only, in the strength of God,
They may have seen a few hours more!

I am thee weakest little child,
And not a martyr, nor a saint;
Feed me with aloes, with my dear breast,
Charitie me, that I may not faint!

FAITH THE CHURCH OF BOULDER, COLORADO.

This church wishes to express thanks for the help promised to build a house of worship. A small amount of money has already reached us. The church appointed its pastor to serve as treasurer of this building fund. If any one does not receive a receipt in due time after sending money, please inform me without delay. Letters are sometimes miscarried. We hope to transact this business for the Lord, without taking charge of any money. In the “United States Postal Guide” are suggestions to the public on postal subjects. In the first suggestion, “How to direct and mail letters the words, “Spell the name of the State in full,” are in italics. This is important in the case of Colorado. Although Colo. is the authorised abbreviation, yet it is not always written so as to distinguish it from the abbreviation for California. Sometimes the mail is looked over in the greatest possible haste. A plain unmistakable address on every letter will give much relief to the severely taxed postal clerks, and avoid many vexatious mistakes.

As a church we feel quite encouraged both in the way of accessions to our number and in the prospect of having a house of worship. But we do realize that numbers on the church roll and a church building are not all that are needed. The church of Lebanon, Indiana, (see page 3:17), “I am rich and increased with goods and have need of nothing.” But God said: “Thou art wretched, and miserable, and poor, and blind and naked.” The Lord grant to us here a deep work of grace in the heart, the indwelling of the Holy Spirit of God, and copious showers of divine refreshment. Without these how empty is every effort to advance the blissful cause. We are ambitious to do a good work here. We are not to be satisfied with simply providing services for our own particular people. We want to go beyond ourselves, induce others to seek and find the Saviour, and to know and practice more of God’s revealed truth.

S. R. WHEELER, Pastor, and Treasurer of Building Fund.

YEARLY MEETING.

The Yearly Meeting of the New Jersey and New York City Seventh-day Baptist churches convened with the Shiloh Church, Nov. 17th.

The Sabbath eve prayer and conference meeting was a family home-coming and reunion. The Rev. J. G. Burdick conducted the prayer service. Sabbath morning the Rev. F. E. Peterson preached, and the visiting brethren and sisters joined with the Shiloh Church in the celebration of their regular communion service. Sabbath afternoon the Sabbath-school held its session, when the hymns proposed by the Committee, after the class recitation, by brethren J. C. Bowen, Harold Tomlinson and F. E. Peterson. Then came the Children’s Praying Band, led by Bro. J. G. Burdick. In the evening the brethren adopted a resolution which has crossed the plains and mountains, near the lecture on “Social Parity,” by Dr. A. H. Lewis, which was delivered by request of the Good Literature Committee of the Y. P. S. C. E. Sunday morning sermons by Dr. A. H. Lewis. In the afternoon Bro. J. G. Burdick preached, and F. E. Peterson said some remarks on the Mission, and a collection was taken for the same. The Christian Endeavor Societies of the churches represented, in the evening presented an entertainment programme.

Miss Mary H. Davis, President of the local society, was in chair with Miss Jennie Hummel, the Secretary, at her side. The music was furnished by the Music Committee. Devotions, conducted by J. G. Burdick. A paper was presented by Miss Lorrain, of Marlboro. A recitation by Miss Bella Fisher, Miss Lizzie Fisher, Miss Nettie Fisher, and Miss Laura Tomlinson, of the Good Literature Committee of the Y. P. S. C. E. Sabbath of the 18th, Dr. A. H. Lewis preached, by request of the Mission, and the papers and address were requested for publication in the Sabbath Recorder. A meeting of the Mission, conducted by A. H. Lewis, was closed one of the best sessions of the Yearly Meeting. Some say “the best.” The traveling was good, the weather fine, with moon-light nights, and the attendance excellent. People went early in order to get seats. A fair delegation from other churches was present, but we wish more could have enjoyed the blessings.

Several new organizations have recently sprung into life in this community. The Junior Benevolent Society, A Brass Band, and a Literary Society. The Junior Benevolent Society composed of eleven girls, about fourteen years of age, recently held their first public entertainment, which netted them a nice little sum. From this they made their first investment, and thereby showed their loyalty to their church, purchasing a beautiful standard lamp for the pulpit.

Dr. Ella F. Swinney has returned to this place with her mother, where she will make her farewell visit at the home of her childhood before starting for her work again in Chicago, early in the month. We count ourselves highly favored in having her with us.

In does not take a great man to be a Christian, but it takes all there is of him.
SABBATH REFORM.

NATIONAL REFORM CONVENTION.

The late National Reform Convention at Pittsburgh embraced a large number of themes, and its utterance on Temperance, Social Purity, Divorce Reform, African Question, the Chinese Exclusion Legislation, etc., were worthy of high commendation.

But the supreme question in the Convention was Sunday-observance. Its "Statement and Principles" declared as follows:

"One of the most prominent of national moral questions at this time demanding prompt and right settlement is the relation of our nation and government to the Sabbath law, honored the Sabbath. 1. When a determined effort was made to repeal this act, Congress deliberately and firmly maintained it. 2. This was in harmony with the Sabbath laws of nearly all our States, and with the sentiment of the great majority of Christian citizens, about 25,000,000 of whom expressed the Sabbath sentiment of the country in meetings and petitions to Congress. And yet, 4. All this was not enough to prevent the United States Circuit Court and two county courts of one of our States from declaring the will of Congress and of the Christian people, so to speak, null. 5. This defensive Sabbath sentiment and congressional action was, on the other hand, in harmony with the great tide of Sabbath-breaking among the working classes recruiting territory, especially by extreme railway corporations, and newspaper companies, and the United States mail. This divided and opposing condition as yet forms the provinces of the Sabbath movement.

As President Lincoln said of slavery, so must be the Sabbath here: "Our nation cannot continue to both for and against it. It becomes wholly one or the other." As concern for that struggle in Lincoln's day put itself in right relation to Christ's law against slavery, so to-day we call upon it to put itself in right relation to the Sabbath which was made for man, and thus also to him who is therefore Lord of the Sabbath.

Although contended thus to chronicle the utter defeat of the Sabbath law to accomplish a better state of things concerning Sunday, through congressional action, several spokesmen in the Convention dwelt at length upon the "recent victories for Sunday," as shown in matters connected with the World's Fair. Nothing less than blood persistency was heard in calling such recoveries "recent victories." We admire faith and optimism, but when optimism calls black, white, it seems a little like the small boy's clinging argument, "If it is not so, it is so," because my mother said so. As such a notion given absolute right, as the manifest of the Convention be true, as it certainly is, it is more than a farce to call such a state of things victories for Sunday. The will of defeat is not the shout of victory. But the practical and significant point in the utterances of the Convention is found in the last item, which reads as follows:

Fifteenth.—That we request the executive committee of the National Reform Association to send one or more agents to be on hand at every key point, in co-operation with agents of other kindred reform organizations, any such bill or bills as may be before Congress in defense of the Sabbath law, for the investigation or suppression of the drink traffic, or for divorce or any other Christian reform; that the committee labor, as far as possible, in the adoption of a national Sabbath law, and for the promotion of such an amendment to the national Constitution as will justify beyond all peradventure the declaration given by our "Christian nation;" and that aid of this practical work the members of this Convention pledge their active, prayerful and financial aid.

The purpose to besiege Congress vehemently and persistently until a national Sunday law be obtained was announced many times during the Convention, and strenuous appeals for funds to prosecute the work of "Christian lobbyists" were here at the future of the Sabbath Reform movement is closely allied to this phase of "practical politics." Up to this time the advent of this movement have been looked upon as "barren cranks." Its success has not been probable enough to awaken much attention or much opposition. If the proposed efforts to be made at Washington, etc., bringing some complication touching "party issues" should arise, the movement may be deemed worthy of some definite opposition and of some definite support as a political movement. This has not been the experience, as the country has correctly and openly accepted the truth that any "Sabbath law" is a law touching religion, and ought to be enforced as such. We commend such honesty, erroneous as we believe their proposition to be. It is supreme and, unless removed by wise legislation, the only way to avoid the sin and fiasco of imprisonment for not keeping a civil holiday! If the Sunday law is only "civil," why not make and enforce similar laws concerning Christmas, Good Friday, Thanksgiving, Fourth of July, etc. If the law does not deal with Sunday as a religious institution, the days are parallel.

The truth is told in a single sentence. The National Reform movement, so far as Sunday is concerned, is the mistaken effort of good men to accomplish desirable ends on a false foundation or upon false methods, and the result is, last, low, whereas earnest, devoted and well-meaning its advocates may be.

PRO CHISTO ET PATRIA.

Programme of the National Reform Convention, First United Presbyterian Church, Union Avenue, Allegheny December 14 and 15 of this Convention is the Kingdom of Christ over the Nation and the Application of His Law to the Moral Issues of Our National Life.

The above "head" will show the reader the general character of the Convention, of which the readers of the Evangel and Sabbath's Outlook have long anticipated something. The Kingdom of Christ, whose stronghold is Western Pennsylvania, are the heart of the movement. They have adopted the National Reform Association as one of their denominational societies. These Covenanters are more accurately known as Reformed Presbyterians.

Their name, however, is not very definite. There are several branches in the United States which have descended from the Cameronsians, or Reformed Presbyterians, or Covenanters, who were first organized in Scotland in 1743, and in the United States in 1774. The relation of the church to civil government is the special peculiarity of these people. They differ among themselves; some refuse to vote or take any active part in politics. Some of them are in favor of the abolition of the United States "does not acknowledge the existence of the Almighty God, the supreme of Christ and the authority of the Scriptures." Others vote, but protest against the "godless government." The Synod was organized in the United States in 1809. In 1871 the denomination was pledged to labor for "a constitutional recognition of God as the source of all power, of Jesus Christ, the ruler of all nations, of the holy Scriptures as the supreme rule of faith and practice," and also "to refuse to incorporate by any act with the political body until this blessed reformation is secured.

They number, according to Dr. Gerroll's report, 10,574 communicants. They are found in nineteen States, more than one-half being in Pennsylvania and New York. This is the strictest branch, or "Old Lights." The New Lights, starting from a division of 1833, grants the right of private judgment as to church affairs, providing that members do not thus "become connected with immoral institutions." This branch has 4,002 communicants. In 1840 a few seceded from this branch on the ground that the 4,002 obviously had split from the Church on a "Reformed Presbyterian" Church has four organizations, one edifice and thirty-seven mem-
Missions.

We have spent two weeks among the Brookfield and West Edenton churches in the interest of missions and systematic giving to the Missionary and Tract Societies. These churches have young, enthusiastic, vigorous pastors who are also good preachers. We trust they are good pastors. Personal work in the homes is fruitful of excellent themes for sermons and results in mutual spiritual good to both pastor and families. These churches adopted systematic giving some time ago, but it is not as universal in the families as the pastors desire to see it and hope to have it by more earnest effort and faithful supervision. Good spiritual life and activity among the people in this favored section will remember from whom all blessings come, and liberally give for the support and advancement of the cause of Christ in the world.

Every true Christian feels that he is only a steward, and what he has belongs to the Lord. But, what is mine, saith the Lord of hosts. We all must render an account to God for our stewardship, whether we have little or much. In giving back to the Lord of the means he has put into our hands for the support and advancement of the gospel around the world, we believe the best way to do it is by system and not by haphazard. System is necessary to success in any worldly business, and it is equally necessary, so far as human agencies are concerned, in carrying on the Lord's work in the world. We see system and method in art, commerce, manufacture, agriculture, education, in every human enterprise. The church of Christ and Christian people should not be behind the world in true and wise system and method in maintaining the kingdom of God in the world. Paul adopted and put into operation systematic giving in his direction to the church at Corinth in the collections for the poor saints at Jerusalem. We, as a people, attempted to establish in our churches systematic giving. We plant a church, and the weekly envelope has been brought into use. The method is simple, easy, and practicable. Every man, woman, and child can every week or month, as most convenient, put some sum into an envelope, as an offering unto the Lord for his treasure from which the churches have adopted and put into operation the envelope system of giving, and also for raising funds for church expenses. Where it has been faithfully carried out the results have been most gratifying. We wish all the churches and all the families could adopt it. The system will run itself. It requires oversight, advocacy, some one to push it. The success of systematic giving in the churches depends very much upon the pastor. The benefits of systematic giving recommend it. Some of them are: (1) It is systematic and not spasmodic. (3) It makes giving a principle and not an impulse. (4) It gives a constant income into the church treasury whereby to pay regularly the pastor's salary and the bills for church expenses. (6) It enables the Missionary and Tract Societies to have a solid financial basis upon which to plan work for the year, and funds in the treasury to be available or quarter or quarterly, as the case may require.

Our land dedicated to Christ.

The discoverer of this country and first settlers dedicated this whole land to Almighty God. We are the fidei commissarii of all that God has done and is doing in the world—of the Church, and God and man hold us responsible for the perpetuation of the dedication made of our country to Christ and Christian civilization. Can we who have received so much from others say that we purpose only to take care of ourselves, to neglect and desert those who have to toil and toil, and to plant our harvests in the blood of to-day? Can we who have received so much yet be content with so little in return? Can we love God and yet be indifferent to our fellow-men who love him? Can we love God and not love our fellow-men? The world is not for one man alone; we are all brothers, and the love of God should make us one. We believe that the church has been too much in the world; we believe that the church has neglected her mission; we believe that the church has been too much haphazard in all her work, and yet, if we do but begin, the work is not hard. We see the foundations of the church is God's kingdom, and God's kingdom is of a nature to divide, but more fundamentally serious is the error of aiming to "make men good by act of Parliament," and of punishing, by civil law, those whom God has set in their own power to punish—brave reformers. A serious point of weakness in the church is the tendency among the people in this favored section will remember from whom all blessings come, and liberally give for the support and advancement of the cause of Christ in the world.

The Continent.—A missionary of the American Board, writes from Bohemia of the Free Reformed Church, with its "life amid difficulties and dangers. Perhaps this fact that whereas 15 years ago there were but 10 churches and that now there are 10 churches, 30 stations, and 70 schools, as of less importance than the spiritual life of the church at the beginning of this year, the members are only 3 or 4 who are not to be ranked among the unconverted and poor. And many, many poor. Yet the churches, young and faithful, to the Lord Jesus, with all their heart; and I hope that I shall not greatly err, if I say that every member is a preacher and a missionary.

A pastor on the Pacific coast writes: One-third of the 336 members of our church are women and children. We recognize in the American members of our church a steadfastness and devotion nowhere excelled, I also testify that according to every test of Christian
character authorized by the Master, our Chinese members are their full equals. I affirm that by every practical test of health, by their steadfastness, zeal and fidelity to the Gospel, and by the growing knowledge of the truth and increasing efficiency in teaching the truth to others, they give on an average, tokens of true conversion as can be found in the Christians of any land.—Exchange.

GOJUMA, Japan, is a total abstinence town, and the editor of the town paper, the China Daily News, says, "Frugal in all things; liquor prohibited," All cities and villages throughout Christendom please to observe this.

The editor of Dennyo, a Buddhist newspaper, advises that the Bible be taught in the Buddhist schools, "as the study of the Koran or the Bible," is "not losing its influence. It is our great enemy.

Sometimes the pipe in the kitchen sink will be boiling hot. It will dissolve and carry off all the particles of grease that may be clinging to the pipe.

Edward Irving, was found, in the Sketch Book, to have lapsed repeatedly into using and which to connect a verbal and verbal noun, or to have misplaced the tenses advanced.

What consolation was felt when in Scott's were found the blunders that made the careful writer. "Scotts' Dickens," says Mr. Bovey, "I long to box his ears, God bless him, although to a luminous and striking degree he is free from the faults that many of us possess!"

The course in English was profitable to every member in the class. The latter was not composed, apparently, of embryonic journalists and aspiring authors, although it might well have been, but of men and women who were subsequently to use their pens in school work, in private business, or in law offices. That continued study is still needed by these students, Dr. Lewis would be prompt to admit. It is for the young people who are on the right road, and there are thousands of others who need a like training. In fact, so many and so various are the subjects, and so many books in English, that few people can be sure of saying at all what they mean.—M. A. Bird, Registrar of Pratt Institute, From Pratt Institute Monthly.

CARE OF THE BATHROOM.

If you cannot keep your bathroom—let by the plumber every day, and by pouring hot soda-water, or dissolved copperas through the pipes about once a week, there must be some serious fault in the plumbing, and you should have it examined at once, writes Maria Parlor in the July Ladies' Home Journal. If a pipe has been kept perfectly free and sweet, or the closet in the basement is not properly flushed. If there be trouble at all, and the sink is well known over all the house. Try having the pipe in the kitchen sink flushed twice a week with strong soda water. It will dissolve and carry off all the particles of grease that may be clinging to the pipe.
The Christians Death.

By Ida Fairchild.

"I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

"I have seen Heaven," she whispered.

"It is opened wide, and I saw the deer and the flock, and the oxen, and the creatures walking together."

My Saviour bids me come, I hear His voice, I live, and will not be silent. And Heaven will be my home.

In a heathen nation was I reared, When all around me was the unbranded, Haunted amid heathen customs, In darkness most profound; Trampling on my name, her gods of wood and stone In joy to worship.

The true God still unknown. A ray of heavenly brightness Across her darkened way, Had fallen like the dawning Sun upon the sea. The faithful Christian teacher, The blessed mission band, Had brought the gospel message From a far Christian land.

They told the wondrous story Of Jesus, in the skies, She heard, believed, accepted, Ardent with love and pain lost, A life of comforts sure, And sacrifice to live, And joyful to others, The words of life to give.

But wasting fever claimed her, And felt the urgent call, She found with Christian people A passage of pain, to dwell, And through the shadowed valley She saw the shining face Whereon those loving hands, Who saved her by His grace.

The triumph, which attended That doughty Youth of hers, Was, "Christ, the hope of glory," And in his holy Single. For every son or daughter He called by His name, In Christ he was justified, The blessing is the same.

Then spread the glorious tidings, To earth's remotest bound, Repeat the gospel story Where once the world was dead, Was not, for thine inheritance The blessing given thee, The earth, the sea, the universe, O! blessed Christ, to be.

Heaven's Birth-Day.

A year has gone since he has been in heav'n;
Dear Lord of mercy grant, we pray thee, grace To thank him, and to think on him,
To him to see the brightness of thy face.

It is a year! What hath it brought him to? And what in his life?
What was it to his soul?
Pathos trod with prayers for patience, eyes tear-dim, And hours whose tale to God since we tell.

But unto him! The heart beats quick and high When the thought travels through the boundless deep, Which lies beyond our life as ocean Beyond the range of pathless mountains steep.

What depth of wisdom may be his to-night, And what the clock may show to-morrow? What mystery may be open in his sight Who understandeth more than sages can?

What strength for life is his! Could he return To teach us the secrets of his life?
What're their solemnities—would our hearts not burn? We should despise no name to-day!

And, crown of all, think of his wealth of love! Knowing no longer any bound or fear, Lighting him close to heaven's heart above Yet making deeper and more dear,
Over the pathless mountains he has gone, Upon the open ocean sails his bark, Sweet winds and good winds blow In a fair day that is growing, The half was never—never can be told—

—Miss M. C. Jones, in Congregationalist.

*Written from an Incident narrated by Mrs. D. H. Davis.

Despise not small things.

"I am ashamed as ye have done it unto one of the least of these brethren, yea, have done it unto me." With these words of the Saviour before us, who can feel too poor or illiterate to do something for him? Who was ever placed in circumstances where there was not in his surroundings some who needed help, comfort or strength? We have or we have found in the constant pursuits of life, that when we have tried to do some great thing, thinking to bring honor, or wealth to ourselves, or perhaps to gain the approval of our fellow beings by our deeds of charity; where we have expected the greatest results and had built them up in our own mind, failure has marked our every step, while our feeblest efforts put forth in the spirit of the Master have borne fruit to the honor and glory of his name. The life of Christ was made up of small things, and behold, what great results attended the efforts. With what simple means he restored sight to the blind, the lame was made to walk, the deaf to hear, those possessed with devils, clothed and in their right mind, and even the dead were made alive. How often in his little things did he extort from them to care for the little ones, and administer them not to offend one of those who trust in him? His approval of the gift of the poor widow, his instructions to his disciples to gather up the fragments that nothing be lost, indeed in many ways, did he give us an example not to despise small things.

Then, if he who was called to do such a great work, even the redemption of a sinful world, could make use of such simple means to show his power, cannot we, his followers, imitate his example and do the little he comes in our way? Yes, let our mites be dropped into his sacred, let our feeble pen, and our feeble talents be used to instuct, encourage and strengthen each other; let all our publications receive our support, for who can tell which shall be the means under God of achieving the greater good? Smaller ones may enter homes where the great or may never go. In all our ways, let us seek to elevate, and bring our follow beings into a higher life. Not that I would ignore great things. No, let those who are possessed of means and talents, to whom the Lord has prospered them, in the name and spirit of him, who gave commission to his disciples to go ye, therefore, into all the world and preach the gospel to every creature. Then, with these, together with our lesser means, will our missions be sustained, our work in every line advanced, the naked clothed, the sick and in prison visit ed, and God be glorified, and his cause and kingdom be built up in the earth. But again, I would say, despise not small things, for "inasmuch as ye have done it unto one of the least of these, ye have done it unto me."
same. I enjoyed reading them very much and would like to help in the work all I could. Nothing I shall do in connection with the work than to help win souls to Christ. I will send some money when my school is out." Later she writes: "This is the first money I ever gave for foreign missions, and I pray that God's blessings may go with it. Yes, indeed, I know I would enjoy hearing of the foreign mission work. I have often thought what I would do when I would be a woman. How I would help others, the poor and the sick. But I think now it is best to do what God has planned for me. I see things very differently now from what I did a few years ago. This is to help furnish the room you spoke of.

My sister writes again: "Another sister has furnished the balance, which will be given Dr. Swinney before her return to China." Sisters, can we not do more personal work for the master? Send for Mrs. Davis's tract and then send them out to do their work. Saw the truth broadcast over the land. "Cast thy bread upon the waters; for thou shalt find it after many days,"

POEM.

THE LAW OF CHRIST FULFILLED.

"Bear ye one another's burdens and so fulfill the law of Christ." Gal. 6:2.

Take my heart, oh, Saviour, take it
And all the dreams it holds within.
Then can I other's burdens bear,
Then can I do thy will.

And by thine presence Lord,
Thy righteous law fulfill.
Then can I feel for other's woes
As I sit in thine palace.

To erring, weak and sinful ones,
In thee, and every land.
Then can 1 love and pity all
Who in the depths of sin are found, Who have not heard thy call.

Then will I do whatever I can,
To love and power to show,
For through my words and actions all
Will thy sweet spirit flow.

Then can I look with eye of faith
To far distant lands,
Where brave, true souls are toiling on,
And the germs of hope and love.

Then can I also know and feel,
That I can with them meet,
And share their burdens of their hearts
To God's own mercy seat.

S. B. N.

CONTRADICTIONS OF THE SUNDAY ARGUMENTS.*

BY N. WARNER, D.D.

Some claim that the Sabbath Institution and the day of the Sabbath are distinct, and so the day may be changed to the first day of the week and the Institution remain unaffected. Others claim that the appropriating of the seventh day for rest was what constituted the Institution, and to change the day would change the Institution, because the reason on God gave for it would not apply to any other day. Others claim that God's rest-day was Adam's first day, and therefore was the first day of the week. Others expound this claim. God said Adam was created on the sixth day of that week, during which he named the beasts, slept while God made Eve, courted and married her, and received his charge as monarch of the earth. Moses' rest-day was Adam's last day. If God's rest-day was the first day of the week, then did the proceeding six creation days belong? Were they measured parts of eternity? Webster says eternity is "duration without beginning or end." Hence without beginning and ending of days. Others claim that, though the Seventh-day Sabbath was instituted at the creation, it was not again named or given to man till Moses' time. But Scripture teaches that a common use of what God has sanctified is sacriilege. Dr. Lange says, "If God's seventh rest-day was the first day of the week, and if Genesis 2:3, there would be no difficulty in deducing from it a precept for the universal obligation of a Sabbath, or seventh-day rest, to be devoted to God as holy time, by all that race for whom the seventh rest was expressly prepared. The word 'seventh' is used in no other generation otherwise. They would be a blank unless in reference to some who were required to keep it holy. Dr. Jamieson says, "This is an example, equivalent to a command that we should use from labor of every kind." Dr. Murphy says, "This solemn act of blessing and hallowing is the institution of a perpetual order of rest, which day of the creation week was to be observed by all as the day of the creation of the world and its products. The present record is sufficient proof that the original institution was never forgotten by man."

Covetousness was not historically forbidden or annulled till Moses' time; yet no one will accept this as properly characterizing such an existing law. The jubilee day of atonement instituted through Moses, has no Scripture account of ever being observed. Were they therefore lost? Others claim that the Sabbath is Jewish, and originated in the wilderness to commemorate the deliverance of Israel from Egypt as bondage. Others contradict it, because God, in the fourth commandment, claimed the weekly Sabbath to be the commemoration of his rest-day from the work of creation. If it originated in the wilderness the Israelites would have known it, and known they began to keep it for that purpose. But such an idea never obtained among them, all believing that it originated at creation to commemorate that event. God said the day on which he rested was the seventh day of the first week of time, and in the wilderness he pointed it out as a memorial of his grace to the Israelites for forty years, so that it was impossible to mistake which day it was, and there is no indication that any ever understood that it could apply to any but the seventh day of the week, till Dr. Bound, A.D. 1556, gave the fourth commandment an interpretation that it was to be kept on the sixth. Others admit this sufficient. A late writer says, "If redemption is greater than creation, then the moral law must be greater than creation; for there can be no redemption without it. And violating it must be a greater calamity than to blot out the seventh commandment. Redemption depends upon the greatness of the calamity which the transgression of the law produces. A work must be measured by its effects. Yet those who claim that redemption is so great a work, that the transgression of which it constitutes the sin to be redeemed from, and thus belittle redemption. Again it is claimed that no direct command is needed to enforce the observance of Sunday. Some example is adduced: 'It was the law of love. Others deny that the apostles set any such example. Thus, with one breath they affirm that the Sabbath was changed by divine authority, so that the fourth commandment is the only habitable example of the first day of the week as it formally did the seventh; and with the next breath, acknowledge that there is no command to keep the first day; and then, with the next breath declare it to be a fragment left against God to secularize it! If by the implication of their example the first day is equivalent to divine law, why argue a change and quote the fourth command as though apostolic example were not sufficient?

Again, we are told that it makes no difference which day we keep if we keep one properly. Does it make no difference whether God opposed or disobeyed, if disobeyed properly? How it sounds to say, apostolic example is equal to divine law, and then, that it makes no difference whether we follow it or not; that the first day was set apart, by divine authority, to commemorate redemption, and yet it makes no difference whether we keep it or not. Sensible men would not talk so if they had any Scripture for their practice. Failing to find inspired authority for their day, many assert that the apostles kept both days. Then the plea for a change of day is yielded, for if the apostles kept the seventh-day their inspired example established it as the Sabbath under the gospel according to the commandment. If they kept the first day also, they simply added another weekly Sabbath upon the institution of the Lord. Then the example is equivalent to divine law. Others claim that Christ abrogated the Sabbath and there is none under the gospel. Others deny this. If he abrogated the Sabbath then why keep one? If Christ abolished it and provided no other, it is evident to forbidding us to keep any as his representatives. But they say the interest of Christianity and society demands such a Sabbath. This is charging Christ with destroying what the interest of his own cause and of humanity demand. If he did, then to supply one, an example is forged and yet it makes no difference whether we keep it or not. Sensible men would not talk so if they had any Scripture for their practice. Failing to find inspired authority for their day, many assert that the apostles kept both days. Then the plea for a change of day is yielded, for if the apostles kept the seventh-day their inspired example established it as the Sabbath under the gospel according to the commandment. If they kept the first day also, they simply added another weekly Sabbath upon the institution of the Lord. Then the example is equivalent to divine law. Others claim that the Law of God, written in the hearts of his people, is all that is now binding. Well, what law is that? The same law was in the heart of Christ which he said did not come to do away, each jot and tittle he made binding upon all the subjects of his kingdom— which, Paul says, faith in Christ establishes. Jesus kept the Sabbath and the whole Decalogue, in letter and spirit, and thus showed what law was in his heart, and commands all to follow him as the way, the truth, and the life. Therefore is there one example for a man's heart that law is instamped there. One is not there without the other. It is God's seal stamped upon the hearts of his sanctified ones. If that law has been abolished, moral obligation has been abolished; for where there is no law there can be no transgression; and if no transgression, no penalty; and if no penalty, no redemption, and no gospel.

The night meeting at Troas (Acts 20:7-15), the only religious meeting on the first day of the week, recorded in the New Testament, is claimed as proof that the apostles kept Sunday. The Sabbath was observed by all the light part of that day, as admitted by Dr. Barnes, Dr. Hackett, Conabear and Howson and others; and Paul walked about twenty miles to Assos. The breaking of bread was
after midnight; and therefore must have been on the day of their traveling, according to Roman reckoning; and if their breaking bread on it proved that they regarded the day sacred, their traveling on it certainly proved that they did not, and Acts 2:42 proves that they regarded all seven days holy, as it is elsewhere shown that they broke bread daily, six times on other days to once on Sunday. We have no account that they ever traveled on, or otherwise secularized the seventh day of the week, which they always called "the Sabbath," and on which they had the seventh command, or live in adultery and fornication. And their example is claimed to be "equal to divine law."

Dr. Edwards, in his New Testament with notes, thus interprets 1 Cor. 16:2, 3: "Lay by in store at home, that there be no gatherings, that their gifts might be ready when the apostles should come."

"It is the Sabbath Manual," when he had a point to establish, he says, "Laying by in store was not laying by at home, for that would not prevent gathering when he should come." When such men thus contradict themselves in their efforts to justify a religious practice, it is evidence that they can find no Scripture for it.

H. C. Sheldon, professor of Historical Theology in Boston University, says in regard to a change of the Sabbath, "Where is the record of the apostles' decree in question? Nowhere, except in the four sounding两次有 this present day. No trace of it appears in the New Testament. Not a trace of it is found in the centuries following the labors of the Apostles. If they passed such a decree, the knowledge of it died with them; for not a single writer of the first century mentions any commendation of the institution of the Christian Sunday. . . . In assuming an apostolic decree setting over this command unto the first day of the week, the Puritan has simply turned Romanist."

Now, since the first day of the week is always represented in the New Testament to be the day following the Sabbath, with what claim to truthfulness can Dr. Crafts say that the fourth commandment had nothing to do with the seventh day of the week, but quotes it to enforce the first day as the Sabbath; and then turns round and contends that it applies to no day but the Sabbath, simply to put it in seven. In his "Sabbath for Man," he says of the Jews, "It is passing strange that a people whose ancient law compelled the Gentile worshipers of the sun, who happened to be in Palestine, although they kept the first day of the week, yet had no Sabbath, to rest the seventh day also, out of respect to the prevailing religion, should object to Great Britain and the United States following the example of their fathers, only making the rule work the other way." Here he admits that the seventh and first day of the week, as now reckoned, are identical with the seventh and first days of the week in Moses time; and that the fourth commandment then enjoined the sacred observance of the seventh day of the week; thus contradicting himself when he said it had nothing to do with the seventh day; and contradicts himself again, when he claims that the seventh day of the week has been lost and we cannot tell when it comes. Here he affirms that the first day of the week which the Pagans kept in Moses time, is identical with the day he now wants enforced by the Seventh-day Adherents. And his claim that the fourth commandment applies to that day. He thus teaches that the command to work on the first day and rest on the seventh is a command to work on the seventh day and rest on the first—that the sanctifying act which made the seventh day holy, and the first day common, made the first day holy and the seventh day common—that God's resting on the seventh day was resting on the first day.

Bearing the statements of Dr. Crafts and others in mind, let me quote a few extracts to show how these were contradicted by others. In the "Encyclopedia of Religious Knowledge," B. B. Edwards says, "There is not on record any divine command issued to the apostles to change the Sabbath from the day on which it was held by the Jews, to the first day of the week."

"True, the current notion that Christ and his apostles authoritatively substituted the first day of the week for the seventh, is absolutely without authority in the New Testament," Dr. Fallows says, "The New Testament contains no statement about a change of days. The apostles doubtless observed the same Sabbath before and after the resurrection of our Lord, as would be very natural."

Dr. Dowling says, "The Christian Sabbath is not in the Scriptures, and was not, by the primitive church, called the Sabbath."

Rev. M. J. Savage says, "The New Testament contains not one word of command as to the observance of the first day of the week, our present Sunday. According to the Puritan idea, if Sunday is not in the Bible it is nowhere. For the present popular belief about the Sabbath is in church history, in religion, or in morals."

Dr. Dowling says, "He who receives a simple doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes through the primitive church, and is consigned to Papery, and can give no valid reason why he should not receive all the early doctrines and ceremonies of Rome upon the same authority." Father Enright, lecturing at Harris, Iowa, Dec. 15, 1889, said, "Every one knows that Sunday is the first day of the week, whilst Saturday is the seventh day and the Sabbath—the day that was consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered $1,000 to any one who will furnish any proof from the Bible that Easter is the day to keep, and no one has called for the money. It was the holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A.D. 325, enacted that he who kept the Sabbath and urged all persons to labor on the seventh day on pain of anathema. Which church does the whole civilized world obey? Protestants call us every horrible name they can think of—Anti-Christ, Scarlet Colored Beast, Babylon, etc., but all at the same time profess great reverence for the Bible, and yet by their solemn act of keeping Sunday they acknowledge the power of the Catholic Church. The Bible says, "Remember the Sabbath-day to keep it holy," but the Catholic Church says, "No, keep the first day of the week, and the whole world bows in obedience." Many say they would keep the seventh day if it were the popular practice. This is discrediting the claim of divine authority for Sunday-observance, or putting popular practice above divine authority. God's command is the same in one command as in any other, and no more.

Others say, "We cannot tell when the seventh day comes; yet they find no difficulty in determining when the first day comes, which always begins when the seventh day ends. Christ kept the seventh-day Sabbath and said it was the one made for man. Jews and some Christians have kept it ever since, while pagans, Catholics and most Protestants have kept the first day, and the contest has raged during all this time (since the fourth century) as to which day should have pre-eminence. All history and all the holy writers say that the Jews most distinctly in their testimony that no day has been lost, and no evidence exists that one has been lost. It is a baseless assumption.

The same may we keep the spirit of the fourth commandment and not keep the letter. This is an equivalent to saying by law to keep the Sabbath by disobeying it. If the spirit of a command of God may be kept while the letter is repudiated then one can live in adultery and keep the spirit of the seventh command, or live by stealing and keep the spirit of the eighth command.

In conclusion, I venture to say, that if the Bible contained one phrase that pointed out the first day of the week as a sacred day, all who keep it would agree upon it as authority. But it is not so; the present popular belief not only is not supported by Scripture, but no argument has ever been put forth by observers of Sunday which has not been opposed and contradicted by other observers of the same day.

"A house divided against itself cannot stand." "Every plant which my heavenly Father hath not planted shall be rooted up." Such is the confirmation of our Lord and Judge.

CLOSE OF PASTORATE.

After almost eleven years' connection with the First Genesee Church, as its pastor, the writer closed his labors there Oct. 31st, but the pleasantest memories of our stay in Genesee, both pleasant and religious, are pleasant epoch in the history of the pastor and his family. As the relations between pastor and people could scarcely be more pleasant and cordial; and only those who have had similar experience can understand the feelings of the pastor as the ties, strengthened by so many years of pleasant intercourse, were severed.

These years brought to the membership of the church, and the people of the vicinity, sunshine and shade—joys and sorrows. Sorrows have been principally connected with the removal of dear ones by death, in some instances pillars of the church, and the people of the vicinity, suns of the social associations of those years, bringing much of pleasure and, we trust, profit to all who participated in them, will abide with us as among the pleasantest memories of our lives.

It was especially gratifying to the pastor, during the close of the pastorate, he had the privilege of twice visiting the baptistery at Genesee, Sept. 30th, baptizing four, and on the last Sabbath of his pastorate, a dozen. Of the seven, four were adults, two of whom passed the meridian of life. All expressed their wish to make full use of the doctrines of the church, and express our thanks for the manifold tokens of regard, in the various presents of money, clothing, books, newspapers, fruits, vegetables, etc. from the people of the church, and those who are not. During the last few days of our stay we received, mostly in money, enough to amount to more than one hundred and fifty dollars. It is our earnest prayer that the blessing of the heavenly Father may richly abound in the people there—Bro. Powell—who is just entering upon his work there.
THE SABBATH RECORDER

[Vol. LXXIX, No. 49.]

STRAY SPARKS
FROM THE MILWAUKEE CONVENTION.

The note-book of one who felt some of its warmth. Free translation, not exact quotations.

Christian Endeavor is not so much doing as we want to, as wanting to do as we ought to. —Ward.

The worth of a human soul cannot be measured by material things. No greater insult can be given a mother than to offer her a money price for her child. We must learn to value a human soul by loving that soul. The world which thought to Christ by personal effort made by those who love their fellowmen and will "endeavor" to help them.—Lyon.

In religious life we speculate too much and do too little. We want less book-keeping, and more business. We are dealing in options too much, in merchandise too little, lest we have less logic and more salvation.—Woolley.

Three questions in regard to local missionary work: Where are you doing? What may be done? Where are you going to do it?—Lyon.

The question, Christ or anti-Christ, solves all problems, social and political. Anything that affects society for good or for evil is an element which the church has to face. The liquor traffic is a question the church cannot dodge. The Son of man was manifested that he might do the works of the devil. If the brewery and the saloon are not works of the devil, what are they?—Woolley.

The aim of the Christian Endeavor Society is to give every one something to do, to dispense with the unemployed. The battle-ground is the pledge. An examination of the fruits of these societies which have rejected or modified the pledge is unsatisfactory. The power of benevolence we are not employing as we should. Rejoicing in the privilege of having a part in the great work of Christ and of the time the people have rested. At Richburg the interest has continued to grow, and next Sabbath, if the weather is suitable, there will probably be baptism. How many there are ready we do not know.

Quite a share of those converted will doubtless unite with the First-Day Baptists, I think. Geo. B. Shaw came and helped us over Sabbath-day and Sunday. Friday night he conducted the meeting here at Genesee, while I was at Richburg, then Sabbath morning I changed, he going there and helping Pastor Stillman through Sabbath-day and evening. Then on Sunday night conducted union services in the First Baptist Church.

Here at Genesee new ones have started at each meeting. Over twenty are forward each evening. Some have been reclaimed, but so far I hear of the young people, and especially young men, as there are many more of them who are unconverted than there are of the young women.

We have here a great lot of young people, but as is too often the case the great majority of workers are young ladies. I cannot win in

NOTE.

(1) The word punished, freely to be used, and almost always when used in this way means to be led to execution. Commentators quite generally agree that this is the meaning here.

(2) This shows Pliny's ignorance of the doctrines of Christianity.


(4) Or, "when, as usually happens, the charge becomes more common, simply from the fact of the matter being dealt with." That is, the fact of being a Christian was used as a means of venting one's spleen, even when there were no grounds for the accusation. This is the general view of the passage. The rendering above is open to criticism.

(5) Stated day, stated day. This was undoubtedly the Sabbath, though commentators in their notes say "first day of the week," "Lord's day," etc.

(6) Oath, sacrament, was probably the ceremony of the Lord's dinner.

(7) Harmless, because it was commonly believed in those times that the Christians drank the blood of a human sacrifice. An examination of the works of the parties concerned would show that the fact so well known that Christians "abstained from meats offered to idols," and so spoiled the sale of a large amount of meat, I have ventured the translation found above.

The right kind of a Christian will thank God every hour of his life, whether there is anything in sight to thank him for or not.
this cause without the young men, or with them engaged on the other side. They are volunteering now so rapidly that the other forces, like Ahab, are alarmed and saying, "Art thou he that stolent the children away? We had a public meeting well attended for Thanksgiving services. Pray that the walls of sin may continue to tumble and fall about us.

E. B. Saunders.

—The Juniors of the First Hopkinton Church kept up meetings regularly through the summer, though the attendance was small a part of the time, many being away from home. Now the attendance is large and increasing. They have met several delightful surprises during the past few months. The one which was the most pleasing, and for which there is continuing thanksgiving, was the privilege of seeing our dear Dr. Swinney and listening to her account of the work in far away China. The Juniors had been greatly interested in her work and had been reading about it, and doing something in the way of assisting in it, but did not expect to be permitted to see her. When it was told them that they were to meet her face to face, and hear her speak, their joy was beyond words and their membership in China, Theodore, the son of our dear Brother and Sister Davis, from whom they recently received a very interesting letter. Missionary meetings are seasons of especial interest. Six dollars have just been divided equally between three worthy objects.

The Secretary was considerably startled when a glance at the calendar showed that it was December 1st, and the matter which had been waiting its proper time for attention had been still neglected. Some opportunity has already been lost, but perhaps it is not too late to do something. It is no other than to draw attention to the Simmons's Christmas letters, and ask how many societies have that many hard drinkers of the place. Not that he ever lay in the gutter, or ever neglected his business.

No, he was a very industrious man, had a good house, a good, quiet wife, and a family of bright, well-cared for children. He belonged to that class of men who can drink heavily with little perceptible effect. He kept a jug behind him as he worked and evaporated half of it, as inclination prompted, he would help himself to a glass. But the liquor did not brighten his nose or his brain; he worked and drank as before.

A fiftieth of the whiskey which he took daily would have removed one of his neighbors from drinking imbecility, and saved him from a good house.

During the last temperance movement, a zealous worker in the cause, a little, pale-faced woman—who went to T—(this was Bob Marshall's home), for she had heard it said that if any people on earth needed to be warned against drinking, it was three. Many persons had advised against her going to this rough town. She would be derided and insulted, they said. When she applied for the use of the town hall it was denied.

"We know all you can say," said the man applied to. "You can't tell the drinking-man half as much as the evading one can tell you. Almost every man in this town drinks, and folks don't going to turn out to hear themselves abused by a woman who ought to be at home minding her house and children. You'll be insulted, and perhaps assaulted, and the law will have to interfere for your protection.

The pastor of one of the two churches of T—was absent. In the other there were motherly meetings of prayer for a revival and the little woman could get neither church.

But that May evening, at half-past 6, about the time when, for their dinner, the town-bell began to clang in a quick way, which startled and alarmed everybody.

Some one said he guessed there was a fire, and some one else, half-hearing this, reported that there was a fire, and soon the word was running from mouth to mouth, and men and boys and women were hurrying towards the town from every direction.

When a goodly crowd was assembled in the yard, and everybody was seeking everybody else to see the fire was, and what was the matter, etc., the pale little woman appeared first on the hall steps, and then on a dry-good box near, and began to speak.

"My friends," she said.

"You were a bull in the talk all about her, for her voice was clear as a bell, and surprisingly full for such a little body.

"I sent to-day, and this time the words penetrated farther; and those who had not heard her, saw her standing up there.

Many people massed about her, and became silent.

"You ask what is the cause of this alarm, will tell you. There is growing in this town a tree against which I must warn you. Listen, when I tell you of the baleful influence it is exalting, and when I point it out to you, will promise me to lay the ax to the root, and hew it down and cast it into the fire?"

I wish I could reproduce that speech entire in this journal. But I can't, and must leave it to Dr. Burdick to do what he can for the cause.

The next day, the authorities waited on the determined little woman, and offered her the use of the town hall. This was the initiation of one of the most noticeable temperance movements which ever visited a little town.

Bob Marshall stood up against it, and behind Bob Marshall stood scores of other men and these scores of other men behind stood scores of women.

Many of Bob's neighbors, and friends and orphans who had signed the pledge went to him and told him the story of the one who had been using their new hope, and begged him to covenant with them; to promise them and their wives and their children, as they had promised, to abstain from the drink, and to keep it holy. They were ready. They could not, but emphatically refused to take the pledge, dismissing all their arguments with a breath. Since his drinking wasn't hurting himself or others.

"It is hurting others," the temperance people urged. "You're the head of the 'hold-out.' You're the most influential man among them. Fifty or a hundred men are standing behind you, covered by you. Admitting that it doesn't hurt you, it's hurting them. If you'll join the movement, we'll reform the last man of them."

But Bob refused. If there were men behind him, he had nothing to do with their being there; they put themselves there, etc.

The greatest opposition offered, the more determined were the temperance people to conquer his will. They ordered to the front their log-cabin and their Union Temperance Woman, till Bob's refusal, being of good-natured grow to be coldly polite, then severely dignified. At length, one day, he replied angrily. "I'm here! I'm here! You medders, get out of my shop, and leave me alone. Don't you come botherin' me with this talk any more. I've had enough of this. Just come and bring me an impudent set of fellows to come advising me about my duty to my wife and children. Which I don't need, and won't have. Just go and look after your own wives and children. Mine have more clothes and better clothes than any of yours, and the clothes are all paid for, and the men who earn them are to you an easy. Look.
out for your own homes, and let mine alone. My wife ain't goin' to thank you for meddlin'
about her happiness. She's the happiest woman
in the world, her own husband, I tell you again; that I know she's the happiest woman in
the town."
She said the same thing, "My wife's the hap­
piest woman in the town," to the old gray-haired
minister, sent to him by the preserving tempera­
tance people.

When Bob said to him, "My wife's the best
care in the town; the happiest woman in the
town," the minister replied:

"But she might be the happiest woman in
any town; the happiest woman in the world, if you
would stop drinking."

"You don't mean to say that it would make
her any happier," said Bob.

"Yes, I do. Of course it would make her
happier."

"Did she say that it would?" Bob demand­ed
sharply.

"Not that I know of, but there is no right­
fee woman who is not grieved and shamed by
him."

"I don't believe my wife's grieved and shamed
at anything I do, or that she ever has been. My
drinking makes her very sad. I never thought.
Suppose you ask her," the minister suggest­ed.

"I will; I will ask her to-night," Bob said
promptly.

"And what then?" the minister.

"I only want to know that it will make her any
happier to leave me and drink, I'll do it. I'll
go to your temperance meeting to-night. I'll
leave it all with Susan."

"Good!" said the minister, laying his hand
on the other's arm, and feeling sure of his man.
That evening, after tea was over, Bob said to
his wife, "Listen, Susan; I have a little to have
something to say to you. They went away to the
spare room, and then he told her all about it, how
the man and the minister had been talking to
him, of the arguments they had used, etc.,
ever, of how he had boasted that she was the hap­
piest woman in town, of the minister's reply.

"Then I told him, Susan, that I'd leave it all
to you, and I do; I leave it to you. Aren't you
happy, Susan? If you think, Susan, that you
would like to have me leave it, I will."

"You're the happiest woman in the world, if you
would stop drinking."

"I will; I will ask her to-night," Bob said
promptly.

"And what then?" the minister.

"I only want to know that it will make her any
happier to leave me and drink, I'll do it. I'll
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SABBATH SCHOOL

INTERNATIONAL LESSONS, 1893.

FOURTH QUARTER.

LESSON XII.—THE GLORIFIED SAULVIR:.

For Sabbath-day, Dec. 16, 1893.

SCRIPTURE LESSON—Rev. 1: 9-20.

GOLDEN TEXT.—Therefore God is not light, confess. Phil. 2: 5.

INTRODUCTION.—A generation had passed since
the lessons we have been studying were written. James had
been put to death, Paul had been beheaded, Peter crucified, Jerusalem destroyed, the Roman Empire del­
guished with the blood of Christians, the cities amused with Christians being torn by wild beasts in the amphithe­
ater and being burned in the stake. But in the midst of the
horrible things, there is one apostle of our Lord yet living,
and by the same persecuting power he is banished to the lonely
island of Patmos, to dwell in solitary confinement and be
insulted by an angel in the form of a bright light. The book of
Revelation, as described in the 19th verse, consists of (1) The
Introduction and the Vision, "The things which thou hast seen.", (2) The church as it existed at the time of the vision near the close of
the first century, "The things which are,", and (3) The prophe­
cies which are to come and will come before the close of the
tongue.

Our lesson is from the vision introductory to the
prophecies.

NOTES.

1. HIS PATIENT APPEAL, 9, 10, 29. "John," who
was born on Jesus' feet, as it were, was among the
brothers who should never die (John 21: 23), now about
a hundred years old, the only living apostle. Common
operators of the sabbath, in many parts of the world, are
the monks and nuns. The same word is used for the
burden of labor. "John," who was born on Jesus' feet, as it were,
is among the monks and nuns. The same word is used for the
burden of labor. "Fellow workers of the word of God." Because
he preached the gospel he was ban­
ished by the Emperor of Rome. "In the spirit." In
the Bible, "In the spirit," means, "Let it be done
out of the mouth of Christ;" the body and placed in communica­tion
with the spiritual
world.

"The Lord's-day." Either (1) the day of the Lord, as
the first day of the week (Ezek. 4: 5), or (2) the Sabbath of the Lord (Ex. 20: 10),
My holy day (Isa. 58: 13). That Sunday in the Lord's-
day is a comparatively modern theory which has no
warrant in the Scriptures. "Asia." A province in the
western part of Asia Minor. John had charge of the
churches in Asia after Paul's death.
Christians in all succeeding ages have been warned and sometimes threatened with the wrath to come, which, though then procrastinated as one dead, arose and did. The child dreams in its crib by the bed-side, it frightens at the shadowy form which it half sees in the dim light held upon it, his well known voice resonates to the child, it isquieted and rests again. Many a student heard President Kenyon relate the inspiration he received by faithful Christian laymen who, to his heart his oratorical gifts and speaking words of encouragement which inspired the youth to attain to a noble, cultured manhood. That man from that inspiration is blessing thousands of young people through the thousands of youth instructed by him.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Dec. 30.)

The Wonderful Love of Christ.

Rev. 1: 5, 10.

"...he is love." Christ is a love manifest in the flesh. "The word was made flesh and dwelt among us." "The word was God." Christ's love is God's love; and how wonderful! Can any language tell it? A poor wanderer was looking at the gas light in a certain church, and read "It is God" "I don't believe that," he exclaimed. "I don't believe that God loves me." But the text kept ringing in his ears as he walked along away from the church. It made deep impression upon his mind, so deep that he turned about and went in to hear the service. It was a service of health, and he was converted! Ah! how God does love sinners; the worst of sinners. And who are they? Paul said he knew some of them. And that Christian thought God did love service. How about us who do evil and know that we are only doing Satan's work! Do we love? And God loves us! A mother's love, a father's love, who does not believe his child can love him? And how is it with our God as all is it "because he first loved us." But we are lost in wonder in the contemplation of this love. It is a grand theme to talk about. May all our Christian Endeavorists be fired with this topic. May it burn into our hearts.

HELPFUL REMINDERS.—In God's love redeemed. Isa. 43: 14.


Who shall separate us from his love. Rom. 8: 38-39.

I have loved thee. Rev. 3: 7-12.

Taking our infirmities. Matt. 8: 16, 17.

—The duty of looking up, with loving honor, to the teacher, to the pastor, to the bishop, to those who have more time (or take it) than we for searching the Scriptures and imparting valuable, life-giving knowledge, is not always borne in mind as it should be.

—The duty, too, of looking down with the same loving honor upon the young, with joyous anticipation of being lifted up to noble life, is not always considered by those older. If both classes are thoughtful and wise they will honor each other, knowing that both have a God-given mission, and deserve attention and recognition as God's representatives.

—What a teacher or superintendent is, considerably settles the question of what can be done by him. Much stress is placed, upon his example, and that is right, but it is more than example that makes valuable his testimony for the truth advocated. It is his character as much as anything that is felt in and through his sayings and doings. Personal attainment in character must very much limit the personal influence.

HOME NEWS.

New York.

ALFRED CENTRE.—Our Sabbath services, consisting of preaching and its accompanying help, the Sabbath School and Junior Y. P. S. C. E., are all well attended and fill the Sabbath with attractive and helpful aids to Christian living. Pastor Davis and his wife are very popular with old and young, and are doing excellent work in the Church and Society. Their presence is always an inspiration, in public or in private life.

Bro. Jacob Brinkerhoff, who has been for several years connected with the Publishing House, preached a good practical discourse in the First Alfred church, on Sabbath-day, Nov. 10th, and secured a good vote of the church, licensed to preach whenever opportunities may open for him. At present he is making a tour Westward, in an endeavor to serve his Master.

On Thanksgiving day special union services were held in Alfred Church and the University being invited to unite with the First Alfred Church in such service. Rev. L. C. Rogers, pastor of the Second Church, and Professor in the University, preached the sermon, taking for his text, 1 Cor. 15: 57.

The services last Sabbath were especially fine and by the children. About one hundred and thirty occupied the platform and did the singing. It was a sight long to be remembered.

As the people were gathering in for service a beautiful tableaux of intelligent, hopeful, cheerful children, children that their view already seated for the service. They were the pride of the lead of Mrs. Main, organist and teacher of music, was beautiful and impressive. The address by the pastor was very interesting and held the attention of the children throughout, and the older people were not slow to express their appreciation and interest.

WISCONSIN.

MILTON JUNCTION.—We reached Milton Junction in time to begin our labor, according to agreement, November 1st. We found a hearty welcome and begin to feel quite well settled in our new home.

On the evening of November 8th, a reception was given to the pastor and his family, at the church, for the purpose of becoming acquainted. Although the weather was unpleasant a large company assembled, and the evening was passed in pleasant social intercourse. Before going into the church a formal invitation was read from the store room, where upon a large table were piled many useful articles, which were informally presented to those who could not at the reception brought their gifts afterward. We wish to thank the donors for their thoughtful kindness.

We find the people here commendably active in Christian work; judging from the attendance at prayer-meetings and interest in various benevolent enterprises. The people do not forget their former pastor and many earnest prayers are offered for his success on his new field of labor.

We earnestly ask the prayers of the brethren and sisters of our churches that the Milton Junction Church may be preserved in its present denomination, and not become a part of some more intricate questions of the day, leaving that departure to those who may be called from Topeka to attend. the funeral, thus leaving them without a pastor.

THE SABBATH RECORDER.

GARWIN.—Our church has been growing and has been somewhat by emphasizing the doctrine of the faith and the religious and practical truths. There is also a kindly feeling between them and those who observe the first day of the week.

One of the best features of the church is the Young People's Society, whose meetings are held on Sundays. They not only dwell on their parsonage and the prevailing financial depression, and weekned somewhat by enigma.

The church is a field of hope, where a faithful pastor might do much for the cause of Christ and for Sab.

GARWIN.—Our church has been growing and has been somewhat by emphasizing the doctrine of the faith and the religious and practical truths. There is also a kindly feeling between them and those who observe the first day of the week.
PASS OVER THE FAULTS OF OTHERS LIGHTLY.
If you should speak of others’ faults, do not forget your own.
For you may yet be called a very man of glass, should never throw a stone.
Never speak of others’ sins, till you have done your own.
But if you will begin at home, and then start on without you.
No right have you to judge a man.
Till be fully tried.
For if you do not take his place, you know the world is wide.
Some have faults, and who has not?
And so may you for seek I know.
Have forty to their own.
Though you take yourself to be.
No worse than some you know;
May your own faults did you let
This fault of others go.
Then when you would begin.
To slander friend or foe.
Think of the harm a word might do.
To those you little know.
Remember, too, that curse come.
Like children’s toys at both.
And never speak of others’ faults.
Till sure that you have none.
Sinn.
RESOLUTIONS OF CONCILIATION.
The following resolutions were passed by the Northron-
ville, Kansas Seventh-day Baptist Sabbath-school:
Whereas, Alfred Centre has a soul to save and he has
his wisdom to call from our midst Brother J. R. Stittin.
therefore, be it
Resolved, That a copy of these resolutions be spread
upon the minutes of this Sabbath-school, a copy sent to
the widow of Brother Stillman, also a copy sent to the
MINISTERIAL CONFERENCE with a request for publication.

SPECIAL AND COMBINATION OFFER.
To all new subscribers we offer the Recorder from
now until the close of 1884 for the price of one year.
To those who will pay all dues in addition to one year:
You are invited to come in and take the choice in the fol-
lower periodicals may be had at the prices named:
Recorder (24 months), Independent (50 cts), both for $1.50.
Farm Journal (Agricultural) (50 cts), both for $1.00.
Young People (30 cts), both for $0.65.
Old Farmer’s Almanac (30 cts), both for $0.60.
False happiness is like false money; it passes for a time as well as the true, but when it is brought to touch we find the lightness and alloy, and feel the loss.
To think truth is the worship of the head; to do good works after useful and charity, the worship of the will; to feel love and trust in man and God is the glad worship of the heart.—Theodore Parker.
When we stand up in the pulpit we too often change our voice, and drown, cant, moan, croak, and funereal religion with a conformation grave enough to break an undertaker’s heart.—Madison Peters.
Give us a character on which we can thoroughly depend, which we are sure will not fail in time of need, which we know to be based on principle and on the fear of God, and it is wonderful to find in so many brilliant and popular and splendid qualities we can safely and gladly dispense with.—Dean Stanley.

SPECIAL NOTICES
18 The MINISTERIAL CONFERENCE of the Western Associate will be held with the Little Gennesee Church, Dec. 27th and 28th.

Wednesday night at 7.30. Introductory Sermon. B. C. Davis.
Thursday morning at 9.30. Pastor’s meeting.
At 10 A. M. Bible Study in Academy and College.
A. E. Mallie.
Only to and from Nonresident Church Members. M. G. Stillman.
Relation of Church and Christian Endeavor. Mrs. M. B. Keely.
Why are professed Christians so indifferent to the claims of the Sabbath-school upon them as teachers. Mary E. Bowland.
Engagements of 1 Tim. 6:16. S. S. Powell.
Why has not God prospered Seventh-day Christians more? M. Harle.
Let all bear in mind that they are invited to come in, to hear and be heard. The order of the pro-
gram is subject to change. Coz.
18 Kindly notice whether the name of your church appears in the following list. If it is there, please tell that money is sent to the Treasurer so that the debit of the General Conference may be paid before they become old debts.
1 South Eastern Association.
West Union. 25.00
Launch. 10.00
Middle Island. 5.47
Ritchie. 10.49
Roanoke. 20.52
Green River. 10.25
Culmings. 1.48
Eastern Association.
First Hopkinton. 25.00
Marlboro. 10.00
Second Hopkinton. 5.46
Rockville. 10.48
Woodville. 20.52
Greensburg. 3.00
Second Westerly. 3.50
Central Association.
First Brookfield. 20.68
Second Brookfield. 18.57
Wallbridge. 16.00
South. 8.42
First Valley. 1.43
Culver. 1.43
Watson (8.50 paid). 6.03
Western Association.
Friendship. 14.39
Second Alfred. 19.27
Suffield. 11.39
Ingraham. 1.30
West Genesee. 2.86
Andover. 1.99
Wallville. 4.09
Hiram. 9.19
North Western Association.
Milton. 19.91
Auburn. 18.50
Boat River. 8.72
Calihon. 1.71
Dogsway. 12.34
New Ashland. 5.50
Long Branch. 5.64
North Lemp. 1.40
Stone Port. 1.40
Carbucks. 1.36
Pine Valley. 3.00
Wood Lake. 1.15
Marion. 6.58
Bath. 1.65
Shepherdsville. 1.65
Big Springs. 2.92
Jackson Centre. 1.45
Davenville. 1.45
South Western Association.
Poult. 4.13
Burgher. 7.77
Delaware. 1.40
Hammond ($3.00 paid). 3.63
Eagle Lake. 3.58
Hewitt Springs. 3.01
Providence. 1.03
Rupe. 47

18 American Sabbath Tract Society, Tract De-
opository, Book Exchange, and Editorial Rooms of Sab-
batth Observer, "Sabbath Libraries," and Bible-school books a specialty. We can furnish single books at re-
tail price, post paid. Write for further information.
Address, Room 100, Bible House, New York City.
18 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. Elevator, 6th fl.
17 Seventh-day Baptists in Providence, R. I., hold regular service every Sabbath, in Room 5, No. 98 Weymouth street, Bible-school at 2 o’clock, P. M., followed by preaching or prayer service at 3 o’clock. All strangers will be welcomed and Sabbath-keepers having occasion to remain in the city over the Sabbath are cor-
dially invited to attend.
17 Western Office of the American Sabbath Tract Society. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. Room 11, 5th fl. M. E. Church Block, S. E. Corner of Clark and Washington streets, Chicago.

17 Tax Seventh-day Baptist Church of Hornsville, N. Y., holds regular service in the lecture room of the Baptist church, corner E. Union and Genesee streets, at 2:30 P. M. Sabbath-school following preaching ser-
vice. A general invitation is extended to all, and especi-
ally to Sabbath keepers remaining in the city over the Sab-
Bath. GEORGE SHAW, Pastor, Alfred Centre, N. Y.

COUNCIL REPORTS—Copies of the minutes and re-
ports of the Seventh-day Baptist Council, held in Chi-
go, Oct. 25-28, 1893, bound in fine cloth, can be had, postage free, by sending $1.50 to this office. They are
on sale nowhere else. No Seventh-day Baptist minis-
ter’s library is complete without it. A copy should be in every home. Address John P. Mosher, A.G., Alfred Centre, N. Y.

ERIE LINES
TO NEW YORK, PHILADELPHIA, BOSTON,
Cleveland, Cincinnati, Chicago.

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17 All persons contributing funds for the New Mispagh Reading Rooms for seamen will please notice that Mrs. W. J. Rowsom is now Treasurer. Please address her at 101 West 93rd street, New York City.

17 The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Baptist church Block, corner of Clark and Washin-
ton streets at 3:00 P.M., Sabbath-school at 2 P.M.
The Mission Sabbath-school meets at 1:45 P.
M. at Colla. Clark’s Pacific Garden Mission. Strangers are always welcome, and strangers from a distance are cordially invited to meet us. Pastor’s address: L. C. Randolph, 6214 Wharton Ave.

17 The First Seventh-day Baptist Church of New York City holds regular Sabbath services in the boy’s room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23rd St. entrance on 23rd St. Meeting for Bible study at 10:30 A.M., followed by the regular Sabbath school. Strangers are always welcome, and everyone is cordially invited to attend the service. Pastor’s address: Rev. J. G. Barbick, New Mispagh, 80 Barrow St.
LOCAL AGENTS.

The following Agents are authorized to receive all communications from the Publishing House, and pass receipts for the same.

A. E. Farley, President, Alfred Centre, N. Y.
E. B. H. Eliot, Vice-President, Alfred Centre, N. Y.
T. H. Dana, Recording Secretary, Alfred Centre, N. Y.
A. B. Kent, Treasurer, Alfred Centre, N. Y.

SABBATH-SCHOOL BOARD OF GENERAL.

R. H. Truesdell, President, Alfred Centre, N. Y.
E. B. H. Eliot, Vice-President, Alfred Centre, N. Y.
T. H. Dana, Secretary, Alfred Centre, N. Y.
A. B. Kent, Treasurer, Alfred Centre, N. Y.

SABBATH-SCHOOL INSTRUCTOR OF GENERAL.

R. H. Truesdell, President, Alfred Centre, N. Y.
E. B. H. Eliot, Vice-President, Alfred Centre, N. Y.
T. H. Dana, Secretary, Alfred Centre, N. Y.
A. B. Kent, Treasurer, Alfred Centre, N. Y.

SABBATH-SCHOOL INSTRUCTOR OF SUNDAY-
LEATHERED CENTRE STEAM LAUNDBY.

W. B. T. Johnson, President, Cortlandt Street, New York.
R. M. Whiting, Treasurer, Cortlandt Street, New York.

W. B. T. Johnson, President, Cortlandt Street, New York.
R. M. Whiting, Treasurer, Cortlandt Street, New York.

W. B. T. Johnson, President, Cortlandt Street, New York.
R. M. Whiting, Treasurer, Cortlandt Street, New York.
Harper's Bazaar

The Great Through Car Line.

It is a well-established fact that the North-Western Line (Chicago & North-Western Ry.) is equipped for the transportation service, its general facilities for the accommodation of all classes of travelers, and its methods of looking after the comfort and welfare of its patrons, take rank with the leading railways of the world.

In our line our trains extend from Chicago to St. Paul and Minneapolis, the Twin Cities of the North-West; to Duluth, the Superiors, Ashland, Marquette, and the wonderful iron and copper regions, and the North-Western Line of Minnesota to Wintons, Pierre, and the rich agricultural sections of Minnesota and the Dakotas; to Sioux City, Sioux City, Council Bluffs, Omaha, Lincoln, and the prosperous and growing cities of Iowa and Nebraska; to Deadwood, the Dakota Hot Springs, and the famous city of Gold along the Hills; to Denver, Salt Lake, and the health resorts of Colorado and Utah; to any regular trains, Dec. 12th, Worlds Perfect Car Line.

In a word, if you contemplate a trip to almost any portion of the West and North-west, your ticket should read via the North-Western Line. This great railroad may travel surrounded by all the luxuries afforded by an equipment of magnifico sleeper cars, smoking and library cars, compartment sleeping cars, and superb dining cars, the comfort and convenience of passengers desiring to travel at small expense is promoted by the provision of accommodations for their use in Tourist Sleeping Cars, Free Reclining Chair cars and ordinary day coaches.

The perfectly equipped vestibuled trains of the North-Western Line convey the traveler comfortably, safely and quietly to nearly every part of the West and North-West, and is no longer than a few days. The trains are protected from the weather and are regardless of the time, while resident there, a member of the

recommended by the writer in the Olmsted M. Church.

He was: born in Niles, N. J., Nov. 10, 1818, Samuel Howl, aged 35 years, and Ella

MARRIED.

CONWAY - JENKINS: A. B. Powell, M. D., and Miss Alice L. (Richardson) Jenkins, of this place, were united in marriage, Nov. 28, 1893.

DIED.

WHITCOMB - SEARS: Constance E. Sears, aged 37 years, of this place, died Dec. 12, 1893.

LEE - BURKE: Robert J. Burke, aged 23 years, of this place, died Dec. 15, 1893.

ELEANOR - ROBERT: Charles R. Longley, aged 86 years, of this place, died Dec. 18, 1893.

ELIZABETH WORTH - WORTH: Charles Worth, aged 65 years, of this place, died Dec. 20, 1893.

WILLIAM CAPPLER - CAPPLER: Harry B. Cappler, aged 40 years, of this place, died Dec. 21, 1893.

Heart disease and Bright's disease.

ALFRED - TRISTAN: Cornelia C. Tristram, aged 87 years, of this place, died Dec. 22, 1893.

WILLIAM S. SHARP - SHARP: William S. Sharp, aged 53 years, of this place, died Dec. 24, 1893.

JAMES - BARKER: James R. Barker, aged 47 years, of this place, died Dec. 24, 1893.

HANNAH - THOMPSON: Hannah Thompson, aged 73 years, of this place, died Dec. 26, 1893.

TIMOTHY - KIDD: Timothy Kidd, aged 77 years, of this place, died Dec. 26, 1893.

WILLIAM - MURPHY: William Murphy, aged 75 years, of this place, died Dec. 27, 1893.

JOHN - TAPPAN: John Tappan, aged 35 years, of this place, died Dec. 28, 1893.

BENJAMIN - VAZQUEZ: Benjamin Vazquez, aged 42 years, of this place, died Dec. 29, 1893.

WILLIAM - CARROLL: William Carroll, aged 50 years, of this place, died Dec. 30, 1893.

WILLIAM - MURPHY: William Murphy, aged 60 years, of this place, died Dec. 30, 1893.

HENRY - COWAN: Henry Cowan, aged 69 years, of this place, died Dec. 30, 1893.

WILLIAM - HALE: William Hale, aged 77 years, of this place, died Dec. 30, 1893.

WILLIAM - CRIST: William Crist, aged 50 years, of this place, died Dec. 30, 1893.

WILLIAM - BURKE: William Burke, aged 87 years, of this place, died Dec. 30, 1893.

WILLIAM - BRADLEY: William Bradley, aged 68 years, of this place, died Dec. 30, 1893.

WILLIAM - BUTLER: William Butler, aged 60 years, of this place, died Dec. 30, 1893.

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