FIFTH-DAY, DEC. 14, 1893

THE SABBATH RECORDER.

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J. F. MURPHY, Business Manager, Alfred Centre, N. Y.

FORGET.
Have you heard
The sweet word!
Forgive?

Can you spell
That word well!
Forgive?

When you pray,
Don't you say
"Forgive!"

Will you try
To say, "Forgive!"

-J. H. Vincent.

It is proposed to celebrate Gen. Neill Dow's birthday on the 20th of next March, if he shall live until that time, by a general rally and demonstration in behalf of the cause of prohibition of the liquor traffic. This staunch old temperance advocate will be ninety years of age at that date.

The list of churches, with assessment dues from the late Conference, will be discontinued after this week. See page 789. Will not the church officers see that these dues are promptly paid? Delays will subject the treasurer of our people, in the interests of our publications and our general work. We trust he will be heartily welcomed everywhere. He will do you good. Listen to what he may say and cooperate with him in his endeavor to benefit you, help the cause of truth and greatly increase our facilities for doing good. We shall look for frequent reports and items of interest which he may call from his field of labor.

The committee of fifteen eminent Presbyterians, appointed by the Presbyterian General Assembly, convened in Allegheny, Pa., last week. This committee was appointed "to devise a plan to make the relation between the Theological Seminaries of the church and the church more satisfactory and intimate." The necessity for this action grew out of the disturbances over the alleged heretical sentiments and teachings of Professor Briggs, of Union Theological Seminary, and Professor Smith, of Lane Seminary. The case of Dr. Briggs does not seem to be disposed of yet.

It is quite common for our own people to imagine that we have a monopoly of scholars both in our churches and in our schools. It is therefore quite refreshing to learn that other and larger denominations have similar experiences. We clip the following from The Congregationalist of last week, which many can read with profit if not with pleasure:

"Praises are not infrequently bestowed upon pastors who dedicate their talents to more lucrative fields, but it ought not to be forgotten that there is often equal indifference to the case of men in other walks of life. Many teachers, for instance, despite the pressure exerted upon them to accept positions apparently more inviting, resist the temptation and remain with institutions that can pay them but half the salary. We have had a few such cases in connection with the planting of colleges and academies in the West, and the heroism and self-sacrifice thus manifested constitute some of the brightest spots in our denominational history. The fidelity of Joseph Ward to the interests of Yankton is still fresh in memory. Within a few weeks President W. P. Ellems of Colorado College, has declined a repeatedly tendered call to Illinois University at a greatly enlarged salary and with the addition of many numbers of men for immediate teaching. He remains at Colorado Springs because his heart is with this young college of the South-west, which, though sorely pressed just now for lack of funds, has, we believe, a future of almost unlimited usefulness if her friends will rally to its support. President Sloum's associates in the faculty are displaying similar devotion to the cause of education at a sacrifice of personal comfort. An honor to them and to every hard-working, self-denying teacher the country over.

That greatest of all religious weeklies, The Independent, has in its last week's issue a symposium on Public and Private Health, treating on "Healthful Occupations," "Sleep," "The Post-Meridian Life," "Typhoid Fever and Drinking Water," "Sanitary Reform and Public Health." These practical and important subjects are treated respectively by Samuel W. Abbott, M. D., Henry M. Lyman, M. D., Alfred F. Almedicine, M. D., and Prof. Victor C. Vaughan, M. D., and Mrs. H. M. Blumkett. All of these articles are valuable and worth the years' subscription to the paper. In the treatise on Typhoid Fever in the United States annually. This fearful scourge derives its existence and pestilential character largely from drinking contaminated water. The Doctor says, "It is probably a safe estimate to say that bad drinking water causes not less than 40,000 deaths each year in this country." He urges the importance of drinking boiled water, especially in all areas where there is any suspicion of impurity, the presence of disease gnomes. He also emphasizes the importance of good ventilation in our homes, and that pure out door air should always be conducted to our furnaces and stoves for heating purposes. He says, "Do not take the air from the door, heat it and bring it into the rooms for the inmates to breathe. Get the air from out-of-doors; the supply is more abundant there than elsewhere." Another caution: "Ascerta- tain whether or not your milkman is diluting his milk; and if so, ask him to use boiled water for the purpose. You may be willing to pay him seven cents a quart for water; but it is not unreasonable, if you are doing this, to ask him to inform you of the character of the water for which you are paying.

-A. M. Logan. (From L. C. Randolph.)

EVERY man wears spectacles. He builds them himself and from himself. The acts of others come to his eyes colored with his own character. There are men so impure that they cannot see purity in anyone else. They claim to believe that it does not exist and doubts many do so believe. There are men who cannot see heroism; simply because they have no eye to see it with. There is no heroism in their own breasts, or it has become so dormant from lack of use that the most stirring trumpet seems to fail to stir it. The groovy old janitor of the Pacific Garden Mission stood by its door the other morning as...
we were passing out. A friendless fellow who had been given the privilege of selling his small stock of wares by the side of the door stood beside him. They were talking about the new missionary enterprise recently established in connection with the religious work which has been in progress there for years. In addition to a medical dispensary and free baths, there is a soup kitchen, from which the poor fellows who are homeless and whose funds are low can procure a bowl of soup for a cent — and if they have no money there are ways of getting the soup just the same. "Biggest nuisance ever was," said the janitor, "makes me lots of trouble clearing up." "Biggest nuisance ever was," echoes the sidewalk merchant, "my business interests—sleek, well-fed men. They stand there growing in unison. Time and time again those matchless words of the Lord had been read in their ears—"I was hungry and ye gave me meat;..." because ye did it unto the least of these my brethren, ye have done it unto me." They fell on dead ears; for it is one of the stern facts of our human existence that life reacts upon character, and continued selfishness may shut a man's ears to the most beautiful music of heaven.

"This day have I heard a church full of people recounting the mercies of the past year. Many had new ones. This is not strange for these latter things have little connection with the deeper joys and emotions of the human heart. When you get above the pinching of poverty the degree of temporal prosperity seems to have little to do with happiness. I like to go down town at different hours of the morning in order to watch the different classes of people. At eight or nine o'clock the bankers and the business men of heavy business interests—slick, well-fed and well-groomed—are abroad. At six or seven the great army of working people throng the cars with their dinner pails and lunch baskets. There seems to be just about as much happiness and geniality in one class as the other. The thrill and the inner feelings of the human heart are down out of the reach of stocks and bonds. There may not be quite so much etiquette in the early morning, not so much lifting of the hat; but an old woman with a heavy basket, or a mother with her baby, or a girl of any class is quite as likely to get a seat at six o'clock as at nine. Love and content hover over the dinner pails and sweeten the homely face. And I said, Bless the Lord that he has put the deepest joys of human life within the reach of every one. I am writing to a man whose life has been a defeat so far, financially. He is deeply in debt and a mortgage threatens to sweep away the accumulated results of his industry. Poor fellow, he is in great trouble. But I said to him, Never mind if you do have to begin at the bottom again. You have a brave wife and sweet children and you are rich. And the greatest blessing of your life or anybody's is within your reach just now. Get the statement on your side. Take him as your friend. Give yourself into his hands and man or woman. They may charge up a mortgage on your house, but blessed be God, they can't get this greatest blessing away from you. You may fall on everything else; but don't fall on this." And, do you know, I am just old fashioned enough to believe in his return and see his blessing, because they have brought him to God. "Better is a dinner of herbs where love is than a stalled ox and hatred therewith." —This old Bible of ours is a positive book. It is full of curses, and it is full of blessings. What words more terrible than those of Christ who said to the rich young ruler: "go thy way; thou hast possession of the curse of God falls. "Curse ye Meres, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty. "The unprofitable servant had only buried his talent; but the Master said: "Cast him into outer darkness; there shall be weeping and gnashing of teeth." Ah! The Bible is a stern book.

But there is a bright side. We do not have to live in the shadows. We can open our eyes to the light. We can come out from under the curses into the promises. Brother, let us live in the promises. How are they heaped up! You remember how David recounts the blessings which God has sent him. God has delivered all his eyes from the devil and his feet from falling. He has blessed him even through affliction. And now David, in a flood of gratitude, asks what shall he render unto the Lord in return. Just listen to the answer. You will find it in Ps. 116:13. In return for his kindness he will take another blessing, the greatest blessing of all. "I will take the cup of salvation and call upon the name of the Lord." Think of it! Paying the Lord for blessings by accepting another blessing! Yet that is just what God intended David to do, and that is the way God treats us. Turn back to your own experiences. When you refused to walk in God's way, troubles thickened about you. You got entangled in cares and worries, you "found trouble and sorrow," and when you stumbled there, couldn't you see the "cup of salvation and call upon the name of the Lord." and gave yourself up to him, then the path brightened and one blessing brought another and that another until the 116th Psalm was yours and you could say from the bottom of your heart—"Praise ye the Lord." "SOME MODERN MARTYRS." BY REV. E. M. DUNN.

I believe the Christian Union has changed its name to The Outlook. Well, in The Outlook of September 30, 1893, I find an article entitled, "Some Modern Martyrs," written by a friend of mine who was once a member of our denomination, and as there may be others who are tempted to feel in the same way, I wish to notice some of the points of said article. I used to feel somewhat after the same manner; I never really thought as the writer seems to. You know there is a difference between feeling and thinking. The former may signify a desire that it were so, the latter often knows it is not so. The writer calls attention to the fact that Seventh-day Baptists are a body of martyrs, and he advises them to get out of martyrdom as he has done. Especially does he sympathize with our ministers and teachers who receive such small salaries. He predicts failure to our cause. Further, he asserts that we are enduring all this sacrifice for a "mere huk," by which he means that the seventh day of the week is a "mere huk" that contains the "institution of the Sabbath;" which latter can just as well be put "huk, and thrive equally well. Not so in nature. You see, the thing is not to be transferred from one huk to another; nay, you tamper with it the least bit— if you so much as tear open the end to see if it is fit for roasting, you interfere materially with the perfect working of the huk. It is much more the work of the God as the ear; let both grow together until the harvest. It is just so with the Sabbath. My friend's metaphor is at fault; it is not true to nature. He uses another metaphor, and I think he is no friend of mine. He is with the "huk.

He says, "The day of the Sabbath is merely the vessel which contains the Sabbath institution with all its benefits. While there was, doubtless, no sufficient reason for turning the Sabbath out of one day into another, it has been done, and there is no sufficient reason for pouring it back; and these dear friends are laboring and sacrificing, not for the Sabbath, nor for obedience, but for the mere huk that once contained the Sabbath. Were they to succeed, and the huk were to be poured back into the Sabbath, the Christians would begin to see that the Sabbath is not a mere huk. Is my friend read up on the use and character of the sacred vessels mentioned in Scripture?

I read in the last chapter of Second Chronicles that "Nebuchadnezzar also carried off the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon: and then I read in the first chapter of the next book that "Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and put them in the house of his gods." Now, what I believe is this: The vessels of the house of the Lord until the consecrated vessels had been placed back where they belonged. And so I firmly believe there will be no true and scriptural Sabbath-keeping in all parts of Christendom until the "Sabbatic institution is restored back into the sacred working girl, and God consecrated for its use. The gist of this ingenious transfer of the Sabbath from the seventh day to any day is the old plea—"it makes no difference," which is really the pith of all disbelievers. I think my friend is mistaken as to what would happen if the Christian church should return to the observance of the Bible Sabbath. I think it would settle large all these practical difficulties as to the manner of Sabbath-observance. With a "thus saith the Lord" behind the universal custom, it is but a little or no difficulty touching the "opening of the World's Fair, libraries, museums, art galleries," and the like desecration of God's holy day.

Now just a word as to the sacrifices which Seventh-day Baptist ministers and teachers are called to endure. Upon the face of it, my statement seems somewhat strong. But the experience of all Christians is as full of paradoxes as were the teachings of our Saviour. I have had some observation and experience touching this matter. Some of the most gifted young men reared in our denomination, and who at first felt it to be an unendingly. By this I mean they died before they had attained their prime in activity and
"DEACON SILAS" PRAYER-MEETING.

To the Editor of the Sabbath Recorder:

Please put an editorial item on the first page, advising people who don’t want to become interested in their church prayer-meeting not to read this article. Urge those who are accustomed to find some excuse for staying at home from the regular “weekly prayer-meeting” not to read the “resolutions” by Deacon Silas. Advise the deacons who never ask people to come to prayer-meeting not to read what Deacon Silas says! And especially ask them not to emphasize the pronouns I, if they do sing it. Ask them also if they want to die, suddenly, of “heart failure,” when they are staying at home from prayer-meeting.

If any think this is a “parable” let them seek understanding and the interpretation thereof; and if they cannot interpret it let them ask their pastor.

A. H. LEWIS

MINISTERS AND SOCIAL SCIENCE.

It is very unfortunate that most ministers are too busy to give social questions that careful study which the grave importance of the subject demands. These earnest men would gladly discuss many topics publicly if they felt prepared to do so from the standpoint of the special student of social science. Many thoughtful pastors will learn with pleasure that a course of six lectures on "Social Science" was given by Professor W. A. Small, of the University of Chicago, for use in the Chautauqua Extension Department, which supplies local circles, church societies, literary clubs, etc., with lecture manuscripts, syllabuses, circulars, tickets—all the material necessary for the successful running of a lecture course. Many pastors are already reading these lectures, making their own comments and conducting after discussions.

The Chautauqua Office (Dwight 194, Buffalo, N. Y.) makes such arrangements with the persons undertaking the lectures that they assume no financial risk.

In addition to that on Social Science, there are courses ready on: "Art and Social Life in Ancient Greece," "The Poetry and Teaching of Robert Browning," both by Professor Owen Seaman, a graduate of Cambridge, England, and "Great Periods in Medieval History and Art," by Professor W. H. Goodyear, of the Brooklyn Institute.

SABBATH REFORM.

The living voice in reforms.

"It is a great trouble with our preaching generally, our doctrinal teaching, that the people for whom it is intended are not there to hear. It would help things mightily if now and then we could play kitchen furnaces, and change pulps and all around."—Rev. John W. Chadsick.

For this reason Seventh-Day Baptists have long been preaching their Sabbath views with comparatively little apparent results. How many are convinced in all sure conscience it is hard to say. Our frequent remarks, "You have the argument but it is not convenient for me to keep your Sabbath."

Is there any way of preaching the truth to those whom we wish to have hear it?

The message has been largely sent by the press to the ministers alone. As a rule there is nothing for the laymen but the minister. The exigencies of life make us too conservative about making radical changes. He rarely has power enough to take his church with him, especially into any sweeping change, so that if we capture a minister we get no one with him. It is hard to know how to train him in the way of work. To grow to any purpose we must capture the masses. To do that, there is no more effective agent than the living speaker. The tract or paper can be flung into the waste basket unread, or, if read, can be answered on the spot and makes no reply. But the earnest, consecrated, believing speaker cannot be swayed so easily, nor so easily escaped. It was not the lack of the printing press alone that made Paul’s voice so mighty a force in the advancement of Christianity. The power of the speaker appeared in the anti-slavery work when lecturers, preachers, stump-speakers, debaters, brought the slavery question home to the people. The press can follow the speaker in the work of reform; in fact, as a rule, the press follows public opinion rather than leads it. The minister’s power is illustrated in the work of the Seventh-day Adventists, who, while the press is not in evidence, have nevertheless used the living voice better still, in camp-meetings, debates, schools-house meetings. In consequence, the Adventists are known everywhere. How often have Seventh-Day Baptists have I heard, "Yes, I know—Adventists!" How often have I had to explain that Seventh-Day Baptists are not Adventists.

A. H. LEWIS

The success of the Student Evangelist, familiar to your readers, is another illustration in point.

The little lesson we would enforce them is that the greatest need in the Seventh-Day Baptist’s work is the speaker everywhere among members, most persuasive, consecrated, generous, able and well-posted in the line of thought to which he has given himself. He need not, should not, do all his work in public. He should follow up his public work by much private work, following up and pressing home the impression made by the public services. Every Seventh-day Baptist pastor ought to be a special missionary in all the country where he is located to press home truths that he represents. If he does not believe that he has a mission, if he thinks government can be maintained without law, that the life of the past has nothing to do with the present, that forms and customs of the church can be changed at the will of Roman Catholic bishops, called popes, let him give his place to
another and seek that field for which his views fit him.

I do not forget nor belittle what has been done in the way of tent work and other work. All that work has been done in a certain mode, ignoring the other also are expressly re-affirmed in the New Testament Scriptures, the fourth commandment is not expressly reaffirmed and is therefore set aside.

It is sufficient answer that the moral law, as given in the Decalogue, needed no re-enactment. That is to say, when the gospel message was primarily addressed, could never have questioned either the authority or the perpetuity of the ten commandments. When Christ said "I came not to destroy the law or the prophets but to fulfill," (Matt. 5:17) there could have been no question that law he meant. And when he added, "Whosoever shall break one of the least of these commandments and shall teach men so, shall be called in the kingdom of heaven; but whosoever shall do and teach them shall be great in the kingdom of heaven," (Matt. 5:15) there could be no question whether the "commandments" included the ten written on the tablets of stone.

So too, when he said to the young man, "If thou wilt enter into life keep the commandments." Matt. 19:17. There was no uncertainty as to his meaning. But to make the matter plain, and to direct his mind to that part of the law that he was most likely to forget, our Saviour specified a part of the second table of the law. In so doing he by no means taught that the first table was not binding. So, too, when the lawyer asked him what shall I do that I may inherit eternal life? (Luke 10:25, 26), there could be no question as to what a Jewish lawyer would understand by Christ's answer, "What is written in the law? how readest thou?" This do and thou shalt live."

There was no question as to the part of the requirement he was to omit or that he could have life accepted as he was obedient to its requirements. A Jewish lawyer was not likely to drop the Sabbath law out of the code.

When the angel said to John, "blessed are they that do his commandments," that no man hesitated to the tree of life and that they may enter in through the gates into the city (Rev. 22:14), there is no question as to what John understood by the commandments, or whether the fourth was included in the number. Nothing short of an express repeal of any of these commandments could affect their validity.

21. The fact that Christ and his apostles kept the Sabbath, that Christ foretold that it would be an existing institution at the time of the destruction of Jerusalem (Matt. 24:22), and that the entire book of Revelation written within a century, is good evidence that they regarded it as a permanent institution and a part of the moral law.

3d. When the law is referred to by any of the New Testament writers it is always spoken of as a whole and as including the Decalogue, Thus when Paul says, "Wherefore the law is holy and the commandment holy, and just and good" (Rom. 7:12), he refers to the moral law, as revealed in the Decalogue. If more than this was meant it was not included. James says, "Whosoever shall keep the whole law and offend in one point is guilty of all." James 1:10.

By "the whole law," he must have meant the entire Decalogue, for he mentions the commandment "in which they who break them become transgressors of the law." Thus the man who steals or (consciously) violates the Sabbath, breaks the entire law of God, even though he may think to keep the rest of the moral law. James re-enacts the fourth and the seventh of the commandments, but he does not annul, but rather confirms all the rest.

The fourth and main reason for holding the Sabbath law as equally binding with the rest, is that the reasons for its enactment are just as real and perpetual in their nature as those for which the other commandments were given. God's law is not the arbitrary decree of a despot. It originated in his infinite love. Such is the nature of man and such are the relations of men to each other, that it is wrong to kill or to steal. For this reason God said thou shalt not commit murder, and thou shalt not steal. The same principle applies to all of the commandments, to the fourth just as truly as to the rest.

Man needs a Sabbath for his physical and especially his spiritual well-being. We always did and always will need a Sabbath. To meet this need God gave us the Sabbath law. When Jesus said, "The Sabbath was made for man," he doubtless meant for all mankind and for all time.

But in giving us the Sabbath he became necessary that God should designate a day to be observed. He did designate the seventh day of the week, and gave his reasons for thus setting it apart. "God rested on the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:11. That he gave an additional reason why the Israelites should keep it (see Deut. 5:16), does not make void of the general reason why all men should observe it.

Now the reasons for giving man the Sabbath law are fixed in the nature of man, and will continue while man exists. But the reasons for designating the day of the Sabbath are also fixed. There will always be a reason why we should keep the day that God blessed and sanctified.

But if the law of the Sabbath is perpetual, and God designated a certain day for its observance, then the keeping of that day is an essential part of our obedience to the law, and the substitution of another day, without an express warrant for so doing, is a violation of God's law and disloyalty to his authority. I need not say that no such express warrant can be found in the Christian Scriptures.

Chicago, Sept., 1893.

HOW I FOUND THE SABBATH
To the Editor of The Sabbath Recorder:
A sister of the Seventh-day Baptist Church has requested me to write an article for the Sabbath Recorder. I do not know whether I found the Sabbath, this is a question often asked me, and owing to the very peculiar circumstances in which I found the Sabbath I delight in telling it to others, trusting it may help some poor, doubting Thomas to take God at his word and have more faith in prayer. I wish to turn to the title of my conversion as I

can give the reader a better idea of my experience in regard to Sabbath-keeping, also an idea of what I had to encounter in regard to baptism.

I was converted in 1854, and not unlike most young converts, thought I must unite with the church of my parent's faith. My mother at the time of my conversion, was a member of the M. E. Church, so I united with the M. E. Church. The reason for baptism, and at the expiration of our probation (the baptism of the young converts to be baptized) the young preacher asked each candidate for baptism his or her choice of mode in baptism, when he asked me my choice I, of course replied, "By immersion." The pastor did not think it was the right mode of baptism in that day, and gave me a little book to read treating on sprinkling as a correct way of baptism. I took the book home and read it, using the references, but not a passage of Scripture proved to me that sprinkling was a correct mode of baptism. I took the "little book" to church with me the next Sunday and returned it to its owner. He asked me if I changed my mind, I replied, "No sir," therefore I was not baptized, nor did I ever unite with the M. E. Church in full membership. I had bad no faith in the Book of Bible these words, "One Lord, one faith, one baptism." Eph. 4:4. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life." Rom. 6:3, 4. This was sufficient proof for me and no more mode of baptism would suffice.

Sometimes after this I moved to Cortland, Ill., where I was baptized by a Baptist preacher and united with the Baptist Church. I began searching for a Sabbath day, and Sunday-keeper and held the day so dear to me as a sacred day of rest that I would not go visiting or receive company, or write letters. And now dear readers, you are to know how I found this true Sabbath. In the "Saints Gospel Trumpet" were questions given by Sabbath-keepers and answered by a few people, "Why do you keep Sunday as a day of rest?" Answer, Sunday-keeper, "Because I am a Christian and not a mere Jew or Adventist, and because I am not of the bond-woman but of the free, not under the law but under grace." This reply was not answered by one answerer, and as I had read so many of their sarcastic answers I began to wonder if they were not a little self-righteous and puffed up, and not feeling satisfied with their answers to the Sabbath-keepers questions I concluded to take God's Word, investigate for myself, and settle once and for all the Sabbath question. First let me say right here, I had never heard a Sabbath-keeper of any denomination preach, nor had I ever been acquainted with a Sabbath-keeper, but it was always a great wonder to me why the fourth commandment was abolished and Sunday, or the first day, kept as a day of rest, but not knowing the whys and wherefores, like many others, I kept the day I was "brought up to keep." D. S. Warner, editor of the Gospel Trumpet, published a tract (and the answer of the Sabbath-keepers and Baptist) in the Gospel Trumpet, and which I purchased, I endeavored to find the Sabbath day of rest and which day to keep," and to be doubly sure of their reason for keeping Sunday as a day of rest I ordered one. Investigation now commenced. I began reading the tract carefully, and perfectly willing and wholly resigned to accept its teachings if the Bible corroborated its statements. On the first page of the Sabbath
Tract I read these words: "The Bible furnishes no command for or record of the Seventh-day Sabbath. I have been kept from that in the wilderness all twenty-five hundred years since. And now God's Word will prove that that is an error. God observed the seventh day, and he meant all mankind should do the same. Gen. 2: 2, 3. And on the seventh day God ended his work which he had made; and he rested on the seventh day all his work which he had made. And God blessed the seventh day and sanctified it because that in it he had rested from all his work which he had made. Page eleven, "Sabbath Tract," in verse fourteen, the abolished law is plainly declared to be the "Old Testament." The word "Testament" is from the Greek, meaning both testament and covenant. In Hebrews 8: 6 it is rendered covenant, and put testament in the margin. So the Old Testament and the old covenant are all the same thing. And though we have seen that it is strictly defined as the ten commandments, in Hebrews 10: 1-18, where the whole old book the whole volume is sometimes called the old distaste (testament); again, page nineteen, "Sabbath Tract," the word testament is defined as a complete arrangement or dispensation, so when Christ took away the first that he might establish the second there was a complete dispensational change of the law, the setting up of an entirely new divine order and government. Any person reading Scriptures, and still holding the validity of the first covenant is either too ignorant to comprehend plain English.

By the time I had finished the "Sabbath Tract" D. S. Warner had thrown me entirely off the Sunday-keeping line by using his reference to the Bible, and I was still in the dark on the Sabbath question. I concluded to look into the Bible for some proof of Sabbath-keeping; but this being a new Bible subject to me, and I profit from no written God, he had taken me on the Sabbath question, consequently my search was far was without success. My faith now began to waver, and my spiritual pulse began to beat weaker and weaker, and my faith was about to let go its anchor. I said to myself; I don't see anything in this Bible; if there is, why all this confusion. Satan had succeeded in casting a shadow, for the present over the many happy hours I had spent in sweet communion with God, and in reading my precious Bible. I closed my Bible and took the "Sabbath Tract" and arose to go and put them away when, to my surprise, I heard the Spirit guide me in all things, and grant me evidence in this thy Word (the Bible). I at once opened my dear Bible, and praised the Lord, I had no farther trouble in finding Bible proof for Sabbath or Seventh-day keeping. I will not take up the time to argue this point; I am not strong enough to convince any professing Christians who is willing to take Bible proof for Sabbath-keeping. Ex. 20: 8-11, Gen. 2: 2, 3, Ex. 31: 14-17, Deut. 5: 12-14, Neh. 9: 13, 14, Isa. 58: 13, Isa. 56: 2, Matt. 12: 8, Luke 13: 14, Luke 4: 14, 15, 16, 23. And there are others equally as good. Although I had often read those identical passages of Scripture before, yet they never, never so wonderfully impressed me, nor so marvelously affected me as this reading of them now. Why? Because I, like many others, had never known the true application. I thanked God for the light he gave me and said, now I know the seventh-day is the only and true Sabbath, and from this time on, God assailing me, I am going to be a Sabbath-keeper. The burden rolled away, Satan in dismay has fled. (I always flies in dismay when he sees a child of God, or a penitent in humble supplication at the throne of grace). When my husband came home from his work I told him I was going to be a Sabbath, or Seventh-day keeper. I now know that Saturday (or the seventh day) was the only and true Sabbath, but he did not like to hear me talk that way and said, "I am not going to have such Sabbath-keeping in my house." But when Friday came what was once my Sabbath; his Saturday, now my Thursday, and Saturday, the Seventh-day was kept as a day of rest, and from that time to this I have, through the grace of God, been a staunch Sabbath-keeper. Praise his holy name, and I could not for a moment close my eyes against the light.

MRS. MATTHEW W. BRIDGE,
CHURCH WOOLSEY.

MISSIONS.

The spirit of evangelism which was so manifest among us at our last Conference is not only present, but seems to be increasing. The Missionary Board, at its October meeting, made a liberal appropriation for evangelistic work, and appointed a committee with authority to employ evangelists, quartets, workers, to labor in various fields. Appeals for such work come from every side. The cry is, "Come and help us." The demands are greater than the committee can at present supply. They wish we had more evangelists and more quartets among us. It would be a good thing to do for some good, and a quantity of good singers to form quartets and have some qualified person drill them in singing gospel hymns, songs full of the love of Christ and the spirit of evangelism. Bro. R. B. Saunders has been laboring in Niles, Richburg, and Little Genese, N. Y., for over a month. God has greatly blessed his efforts in our churches there. The pastors have worked nobly, and their hearts have been made to greatly rejoice at the quickening of church members, the increase of backsliders, and the conversion of sinners. Difficulties have been settled, and brethren who were estranged from each other are now walking together in brotherly love, and are helpers in the work of salvation instead of hindrances. Many are being added to our churches and the First day churches. God be praised! May the blessed work go on until everybody is gathered in. Bro. T. J. Van Horn, in Southern Illinois, held a series of meetings with the Bethel Church at Crab Orchard with good success. He and Bro. L. C. Randolph are holding meetings at Pulaski, Southern Illinois. In a communication from Bro. Randolph he writes: "This town is getting a great shaking. Many are coming to the Lord. It looks to me that now is the time for pastors and evangelists, and laymen to labor with extra effort for the salvation of men, and gather into the fold of Christ precious souls. May the opportunity not be neglected, but most earnestly and faithfully improved.

THE SABBATH RECORDER.
TO ONE WHO DOUBTS.

Suppose you do not believe it, and freely confess
That the Christ-child was born on Christmas Day,
Would you have the counties thousands
in those days have shrined it?

Destroy the shrines, and, joined with you,
A pretty tale find it?

1. As to territory, ours is an empire of empires. It covers the greater part of a continent. Earth's mightiest oceans wash its shores. The equatorial sunshine is forever kissing our southern limits, while the Arctic cold yields brief respite from the frost-laden breath which whiten's our northern borders. Within these boundaries exists a variety of resources and interests, developed and undeveloped, as no empire or republic of the old world, or of any time has known. Along the line of varied, and possibly conflicting material resources, actual and possible, the United States faces problems peculiar to itself, and these are known in any experiment of government hitherto attempted. The possibility of from three to five republics or empires springing from geographical and commercial causes might easily arise, saying nothing of the influence of foreign governments on the various countreys.

SERMON.

Text. "For the kingdom is the Lord's: and he is the ruler over the nations." (R. V.) Psa. 22:28.

God does not forget his world. He is over all, and his purposes rise above the din of human failures, and the turmoil of human strife. But we need to consider carefully his plans and purposes, the means through which he works, and so be overwhelmed with those that oppose that which is highest and best. Those who act with God rise with him to victory, those who do not are crushed. The future of the country is in the hands of those who accept the call to enter the service of God and not the Democratic Party, or the Republican, and oppose that which is highest and best. Those who are not united with the cause of righteousness make it almost impossible to unify and harmonize.

Thanksgiving Day has degenerated. It ought to be a family day, and equally a national day. If it be not made such in the better sense, the national character must degenerate. Once in the year, even, is far too seldom for considering devoutly and reverently the relations of nation to God, and righteousness, and purity. At least once in every year the churches, not here and there, but all of them, should resound with earnest words of highest wisdom touching national duty and destiny. When Thanksgiving Day degenerates to a day of foot-ball and feasting the nation has fallen on evil times.

My theme, "Facts, Feats, Hopes, and Propositions concerning our National Future," must be considered in the presence of the text. We must analyze the facts, face the fears, cherish the hopes, and venture prophecies in the light of the truth that even now strange as it may seem, God and not the Democratic Party is the ruler of the United States. There are questions far above the Hawaiian policy, the silver bill or the Free Trade issue. These seem nearest at hand, but we should be hindered in our views.

The population of the United States is rapidly centering in cities. From 1880 to 1890 the rural population has increased about 14 per cent, and the urban cities of 8,000 inhabitants and upwards — 61 per cent. In Connecticut the country gained 12,000 and the cities 111,000 in the last decade, and in Ohio the country gained 60,000 and the cities 414,000. From 30 to 90 per cent of the population of cities is foreign born. "Ring," or "Boss" rule prevails in cities, and every good measure in state or national government relies upon the "ring" system for control.

The development of the fact that when one political party gains power by union with the other, the new government, united with God and the best forces of society in order to gain success. It is a blessing to be thankful for, that the success of Satan drives men to God. That is the largest element of hope in the problem of our national life to-day.

IV. GROUNDS FOR HOPE.

(a) The power of moral reaction as shown in the late elections, but those only show how ephemeral the good results will be unless more constant and patriotic efforts be made to uplift National and State issues, and to build on holier grounds.

(b) The universal reaction which evil brings on itself. If it were not true that God maketh even the wrath of man to praise him, we must despair. Evil ambition does not overpass the love of purity, rise above the useless. This is a growing element of danger.

(c) The possibility of awakening and creating a helpful and powerful moral sentiment. Under great pressure that sentiment ought to be made more quickly responsive. There is ground to hope it will be thus made.

(d) The development of the fact that when one political party gains power by union with the other, the new government, united with God and the best forces of society in order to gain success. It is a blessing to be thankful for, that the success of Satan drives men to God. That is the largest element of hope in the problem of our national life to-day.

V. QUESTIONS FOR GOOD.

One hundred and eleven thousand and thirty-six clergyman, Protestant and Romanists, Catholic.

One person out of three in the United States is a church member, Protestant or Catholic.

Of Catholics there are seven branches with 628,000 members.

1. Baptist 4,094,000
2. Methodists 3,781,000
3. Presbyterians 1,283,000
4. Lutherans 1,191,000
5. Episcopalians 740,000
6. Unitarians 122,000
7. Jews 50,000

One out of every (twelve persons in the United States is a passive or active opponent of Christianity. One out of every ten is a "Roman Catholic Communicant." Catholics are strongest in cities. Some single churches having from twelve to sixteen thousand communicants. Roman Catholics, by history and by faith, are active workers in political matters. They believe that the State should serve the church. That the Protestant and Catholic are different, work for different workers, often they are wholly negligent. So far as religious forces are concerned, Roman Catholicism in history and in fact has the advantage in many respects, and it is the strongest religious factor in our politics.

Protestantism must abound only one-fourth to one-tenth of the people attend church even on pleasant Sundays. Almost all "serving men and women," and "common laborers," are Roman Catholics, or non-Christians.
CONSECRATION.

BY H. W. LINDEN.

Webster says: "Consecration, is to make or declare to be, sacred; to appropriate to sacred use; to set apart; dedicate, or devote to the service of God." Jesus Christ was so consecrated, set apart to glorify God, to do his will, all his powers, energies and time were thus set apart, that nothing should be connected with shortening his life or the life of God and man. He so loved the Father as to be ready to do his will, and so loved man that he gave his life for his redemption from sin.

The Christian is to be like Christ, fully consecrated to the service and worship of God; set apart to this end. The natural man is not thus consecrated, but is supposed to feel himself at liberty to serve himself, execute his own will regardless of results to others, or to the glory of God. But the Christian, one to whom has been applied by faith the cleansing blood of Christ, one who has dedicated himself ready to do the will of God in all things, is set apart from a common to a spiritual or religious life, and so will feel himself bound to love his duty from the sacred Scriptures, the Holy Spirit accompanying, to give force to divine truth.

What are the requirements of a life thus set apart or consecrated? Learning what these specifications are will be his first business to comply with them. The natural outcome of such consecration will lead him to strive for perfect obedience to the divine behest. He will feel that he has nothing to do with the world's customs or to the various lines of activity or service, whether it shall suit the present circumstances or conveniences of life, the social position he may desire to occupy in society, or whether it shall bring the greatest temporal remuneration, but his anxiety will be to do what God has specified, that God and the church and the world expect of him in view of the condition of consecration which he has chosen, and upon which he has entered. The consecrated individual must remember that it was his all, body, soul, and spirit, in all positions for all time, that were thus set apart to God's service, that it will not be allowable for him to make any reserve. The example of Amanias and Saphira afford a touching instance of the result of such consecration. He must remember that promiscuous prayer is the only position of his will in the word is, "Do all to the glory of God." All in word, thought, or deed. This will not effect his business relations or worldly pursuits only so far as to enable him to see that whatever he engages in, the kinds of business, the commodities he deal in, the disposition of the people, he himself, he must have no object but the glory of God; and instead of causing him to be neglectful of his worldly pursuits he will remember that it is further required of the consecrated Christian, that he "be not slothful in business, but laboring in the same with fear and trembling;" and that for a proper use of his time, strength and earthly substance he will be held to an account.

This requirement of consecration will also go far in setting the questions of amusements and pleasure which sometimes seem so difficult to dispose of. The consecrated person will feel it to be his duty to ask God to bless him in every enterprise. It is not a matter of astonishment that so many make a failure in business when they undertake it in their own name and strength, forgetting that Christ said, "Without me ye can do nothing." But with Christ's strength we can do all things. That we are his stewards, and that we shall be called upon to give an account of our stewardship—all of this will be admitted is necessary in spiritual things, it is equally in temporal things.

If all professional Christians were thus consecrated to God, as they should be, who is prepared to estimate the power they would have in evangelizing the world, and saving souls from sin and everlasting ruin? True, we are exposed to temptations and liable to be overcome by them, and like Paul, feel that it would be well for us to do good evil is present with us. But we are grateful for the many precious promises made in the the gospel, "My grace is sufficient for you." If we confess our sins God, for Christ's sake, is ready and will forgive them.

BROOKFIELD, N. Y.

A CHRISTMAS PRESENT FOR SALEM COLLEGE LIBRARY.

President Gardner's appeal for help for the Library of Salem College, in the Recorder of Nov. 9th, was so favorable, and the purpose of the First Alfred Y. P. S. C. E., and the Literary Committee of the Society is already at work, and hopes to send by Christmas time a nice box of books to the Salem College Library. Some money has also been voluntarily offered as an addition to the present.

To-day an active worker in the church, not a member of the Y. P. S. C. E., but with a heart full of endeavor for Carist; having heard nothing of the action of the Society, called at the pastor's study and suggested such a plan for a Christmas present to Salem College Library as she had heard, with the very important addition, that beside the contribution of our members, those who are willing to do so, contribute money, with the view to raising money enough among all the churches or societies who are ready to help in this work, to purchase a new edition of the Encyclopedia Britannica. This, in its best edition, will cost about $1,500, but it will be an invaluable addition to that much needed library, and it will be a very easy thing to do if those who can do so will co-operate in this plan for a Christmas present to them. This feeling of desire for the privilege of helping in this matter is the way in which God is answering the prayers of the good people of Salem College for help.

Read President Gardner's article above referred to, and then join with us in this effort to give Salem College happy by giving its library a Christmas present of such books as you have and can give, beside money enough to buy a new, first-class edition of the Encyclopedia Britannica.

B. C. DAVIS.

LOVE'S LOSS AND GAIN.

The arrow sped; And swift from out one home the light has faded, Shedded the sun of bliss that was its rays. Empty the tenderest words that can be spoken, The hollow shell of joy is broken, The babe is dead.

But could you— If but a word might work the whole undoing Of your great grief, and your food, your love, Pursuing from heaven, and give back to your sinking The treasure taken, but for the simple speaking—O, would you?

For He, who needs, Saw life's hard road those tiny feet must travel, Life's tangled web those hands must unravel, Love's loss and longing, oftentimes a woman's dover. Should this fair bud have time and room to flower Among earth's weeds?

Seemeth it strange That loss has lent thee something for thy keeping, That life is better than life's gaining? The years will win the others from thy holding, But she, beyond the reach of time's unfolding, Will never change.

And there, at last, A baby still, she waits thy tender greeting. Love answering love in that long look of meeting, When all the stress and strain of life and living, The joy and grief, the giving and the taking Are overapt.

—Margorie Moore.

IN MEMORIAM.

Eld. Martin Olesen, of Moody county, South Dakota, was born February 24th, 1812, in Humboldt county, Langeland, Denmark. He was married to Maria Mads Daughter, March 27th, 1841. He and his wife were the owners of one farm, and were baptized in the year 1845, and became members of the Baptist Church. In 1863 he was called of the church west of Veiles and received ordination as their minister. In 1870 he and his family emigrated to America and came to Omaha, Nebraska, where they lived three years, uniting with the Danish Church in Omaha. But there Eld. Olesen opened a correspondence with Eld. P. Sorensen, of Racine county, Wisconsin, which led to his embracing the Love's faith. They moved to Moody county, South Dakota, in 1873. From there he corresponded with the SARBETH RECORDER office, Bro. Ordway, of Chicago, and the writer.

He was very anxious to become acquainted with the Seventh-day Baptists. He and some other Sabbath-keepers, called for some minister to visit them. The writer and Eld. J. Bailey were sent to them. A church was organized, and Bro. Olesen became a member of the Scandinavian Seventh-day Baptist Church in America.

Eld. M. Olesen died November 15th, and the funeral took place the 19th. He had ten children, five sons and five daughters, of which ten are living. All are married. Mr. Olesen and wife had forty-six times and four great-grand children living. I made a visit to Bro. Olesen on the 14th, and took the last good bye to my dear old heart in Christ.

C. J. SINDALL.

SOUTH FALLS, South Dakota.

Home with love in it is a kind of paradise. I suppose with love out of it home is a kind of pandemonium. The sweetest hours of life are those when the heart is full of love, and those hours are almost as sweet in the recollection in the present experience. In the day and night, every look, every gesture, every word by which love was confessed to us, and I suppose, even in extreme old age, the heart never forgets the somes and memories of love's young dream. Such is the heart of man.—Dr. Stalker.
WOMAN’S WORK.

DEAR SISTERS, we have been considering our causes for thanksgiving to our heavenly Father for the many blessings he has bestowed upon us. Let us now look at some of the obligations resting upon us because of these blessings. Many of us may have a constant struggle to make the two ends meet, and we possess more of wealth at present than we used to. The money that we have previously donated, each knelt for a few moments in prayer; for it had been suggested that because they had little money to give, each day, they should put by a handful of rice when they cooked their meals; and once a month, and month by month, the money should go to the support of an evangelist chosen by the people themselves. And the outcome was 700 pounds (in weight).—Missionary Review.

It was “Handful of Rice Sunday.” At the commencement of the second service the women and children brought baskets of rice to the communion table, and as the money was more or less doubled the food. The women possessed more of wealth at present than we used to. The money that we have previously donated, each knelt for a few moments in prayer; for it had been suggested that because they had little money to give, each day, they should put by a handful of rice when they cooked their meals; and once a month, and month by month, the money should go to the support of an evangelist chosen by the people themselves. And the outcome was 700 pounds (in weight).—Missionary Review.

To our a “realizing sense” of the masses in India.—A missionary writes from Southern India that according to careful estimates, taking the Christian community as a whole, one rupee (32 cents), or a little over, per individual per month, represents the average income. This makes 80 rupees for a year’s subsistence, or $10 20, for a family of five. And then, we are amazed.

Vucas de. Lord commended. To serve, better for the good you do, may be worth in little self-denials. ‘A piece of neck ribbon,’ cried the eloquent Robertson, ‘will do a little toward saving. ‘Twenty-seven francs,’ said the poor woman, ‘I found that I so much in the rainy season and do not need a lamp; and I give it to send light to the dark heathen lands.’—Missionary Review.

A Greek Christian in Turkey has sent to the treasury of the American Board a draft for $1,329, and wrote in the letter which accompanied it: “Feeling that God has placed me under great obligations for blessings bestowed, I have decided to keep a part of the sums he has given me as a trust to be administered for his glory, and in the hands of a faithful stew ard. ’ ‘Twenty-seven francs,’ said the poor woman, ‘I found that I so much in the rainy season and do not need a lamp; and I give it to send light to the dark heathen lands.’—Missionary Review.

As has been the custom for several years our Thanksgiving service came under the auspices of the Woman’s Missionary Society; and we believe we voice the opinion of all when we say this was one of the pleasantest and most profi table Thanksgiving days we have ever enjoyed. Not that the exercises or the dinner excelled any other, but that the exercises were so well conducted, and the dinner was so well served, and the money should go to the support of an evangelist chosen by the people themselves. And the outcome was 700 pounds (in weight).—Missionary Review.

THANKSGIVING AT NILE.

As has been the custom for several years our Thanksgiving service came under the auspices of the Woman’s Missionary Society; and we believe we voice the opinion of all when we say this was one of the pleasantest and most profitable Thanksgiving days we have ever enjoyed. Not that the exercises or the dinner excelled any other, but that the exercises were so well conducted, and the dinner was so well served, and the money should go to the support of an evangelist chosen by the people themselves. And the outcome was 700 pounds (in weight).—Missionary Review.

Devoted to the Lord.

A traveler in Ceylon, accompanying a missionary on his pastoral visits, noticed as they walked through the garden that some of the coconuts were marked “X.” On inquiring why they were so marked the native Christian answered, “Because every ‘X’ tree is devoted to the Lord.” He also noticed that his wife as she cooked the noonday meal threw a handful of rice into the pot for each member of the family, and then two handfuls into another pot Stanford, the traveler asked why the two handfuls were put in the other pot, and the wife replied, “That is the Lord’s rice pot, and I remember him when cooking each meal.

If this continual remembrance of the Lord were more common among Christians of this country, there would be no lack of funds to carry on his work.—The Kingdom.

Home News.

New York.

ALFRED CENTRE.—The Ladies’ Evangelical Society of Alfred Centre gave a public Thanksgiving dinner at the Sundown Hall, on Nov. 30th, which brought some funds into their treasury and furnished an occasion for pleasant social intercourse with friends, and which was enjoyed by a large number of citizens and students. In the evening they gave their annual public service at the church, and presented an interesting program to an appreciative audience.

The Society aims to meet some of the needs which arise on both home and foreign fields of Christian endeavor. The address of the President, Mrs. E. C. Davis, showed that there had been growth in zeal and earnest effort put forth by the Society to meet the enlarging demands for funds which come from so many needy sources.

The Rev. S. S. Powell, of Little Genesee, had been invited to lecture on this occasion, and all were pleased to meet him and listen to his address on “The Abida of the Hebrew Prophets and his Message.” One member of the Society Mrs. W. E. Sheppard, wife of Dr. Mark Sheppard, has been called to her heavenly home during the year, and a very touching tribute to her memory was presented, portraying the beautiful Christian traits of character which she so largely possessed. Good music and a recitation by Miss Anna Malby were pleasing features of the occasion.

The Society rejoices in the privilege of engaging in work which aims to evangelize the world and build it up in righteousness, to help the needy, the friendless and sorrowing. It has no arbitrary rules to govern its action in the distribution of its funds but acts, to appropriate them where most needed. We have this year added our mission to China, the Holland Mission in India, the Home of the Friendless in New York City, the Tract and Missionary Societies, have helped to meet Dr. Swinney’s traveling expenses, and various smaller needs which presented themselves to us. We hope still to render efficient service in the Master’s name.

Watson.—Probably some person is ready to say, “U. M., where are you located now?” Please
notice that Watson is my address. We are settled and the good people gave us a genuine surprise. They did it handsomely, too, though it was not so much the house and the bottom that I thought was no small house either, and more had intended to come but for the rain. This was on the evening before Thanksgiving, probably to put us in a good frame of mind for the Thanksgiving exercises which had been announced from the pulpit. The Sabbath, but this evening before, a man came inquiring for the Seventh-day minister to preach a funeral sermon on Shaw Hill the next day, the pastor attended the house of mourning while his better calmer serving services at the house of thanksgiving, illustrating how it is that better have two strings to your bow.

There are faithful people at Watson just as there are in other places and though the congregations are small from necessity, yet the attendance is quite good considering the circumstances. We hope that there will be a better attendance when the circumstances are more favorable.

Let me say to all those who have had any misgivings as to the propriety of my moving to a more settled and the house and the bottom that I have come, that my health is much better than for some time past, especially my particular affliction, catarrh.

Pennsylvania.

CUSEWAGO.—I came to this place November 17th. The few remaining members of this once flourishing church are somewhat scattered, and more of them are aged and feeble, and it is hard to find them strong in the Lord and interested in his work, relying on his grace for sustaining power in their declining days, several of them, or, rather, most of them, having nearly reached their four-score years. These aged people, with their constant care and still brighter the observance of the Sabbath, are firm in their loyalty to God and in living for him. It has been about twelve years since this church has beenvisited by a minister of our denomination, and much longer since they had a pastor. The removal of part of the membership to other churches, and the death of others, with the passing years, have reduced this once flourishing church to six families, and half of them too where the representatives already stand well in the church services, including Sabbath-school and Christian Endeavor meetings and a cottage prayer meeting, are favorably supported each week, and while there isn't as deep an interest in this as there used to be, and like to see, there is a fair degree of activity and very enlivening. I have visited the Sabbath-school at Jamestown, some of whom had never been connected with another organization, who would be glad to have Sabbath-school meetings where they could attend. I would commend to the acquaintance and sympathy of our people these Sabbath-keeping friends, especially these two ministers.

I hope that the remaining members of the Cusewago Church may be visited by the traveling ministry, when possible. If sufficient labor could be had to build snow in the vicinity good results might follow as well as elsewhere, where the representatives already stand well in the community around them.

JACOB BRINKERHOFF.

Wisconsin.

ALBION.—The Ministerial Conference and Quarterly Meeting of Southern Wisconsin churches convened with the Albion Church as per appointment, Nov. 24th. The prayer-meeting on Friday night, conducted by J. M. Todd, was a most helpful and interesting meeting. It was a most fitting time to feel a well-directed service, that followed. Only three of the whole number present but what bore testimony or asked for prayers. Brother Randolph not being present, Brother Geo. W. Burdick was asked to preach the Sabbath morning sermon. He used as a text John 14:4-6. This text is very helpful to many personal knowledge much better and more satisfactory than that gained by testimony of others.

The Sabbath-school lesson was considered by three essayists, E. M. Dunn, F. O. Burdick and Milton Babcock. The lesson truths and teaching were greatly pointed out by these brethren. The music interjected was good and inspiring.

A very helpful praise and prayer service was held the evening after the Sabbath, under the direction of Charles Sayer. This meeting proved a very fitting prelude to the sermon, by J. M. Todd, which followed. His text was Rom. 7:22. The sermon was full of helpful inspiration. Sunday morning at 10:30, Bro. E. M. Dunn preached a very good sermon from Prov. 11:30. Theme: Soul Winning.

The friends of Albion are very glad the Quarterly Meeting came here; we feel it to be a blessing. May the dear Father help all to so profit by the lessons taught on this occasion as that we may be more exemplary Christians.

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E. A. WITTER.

WALNUTH.—To all appearances winter has begun in earnest and the time to stay. Mer­cury has shown a decided affinity for the zero point for several days, reaching its lowest mark Friday morning, Dec. 1st, when it indicated 16 below. We are also having an unusual amount of snow for the time of year, it having reached depths of 10 or 12 inches in some places.

The autumn, especially the latter half, was quite dry; I do not remember of having seen so many sunshine days during the months of October and November. Farmers were afforded an excellent opportunity to secure their crops in a dry condition and make adequate prepara­tions for winter. The drought, during the latter part of the season, diminished the harvest re­tums somewhat, but farmers generally have re­ceived a fair compensation for their toil. It has been, in the main, a year of good health, there have been no epidemics or contagious diseases, and but one death within the borders of Sabbathkeepers during the year. We have had no severe storms, or other misfortunes. Everything considered we have been highly favored and have very great reasons for gratitude and thanksgiving.

Our church services, including Sabbath-school and Christian Endeavor meetings and a cottage prayer meeting, are favorably supported each week, and while there isn't as deep an interest in this as there used to be, and like to see, there is a fair degree of activity and very enlivening. I have visited the Sabbath-school at Jamestown, some of whom had never been connected with another organization, who would be glad to have Sabbath-school meetings where they could attend. I would commend to the acquaintance and sympathy of our people these Sabbath-keeping friends, especially these two ministers.

I hope that the remaining members of the Cusewago Church may be visited by the traveling ministry, when possible. If sufficient labor could be had to build snow in the vicinity good results might follow as well as elsewhere, where the representatives already stand well in the community around them.

JACOB BRINKERHOFF.

Wisconsin.

ALBION.—The Ministerial Conference and Quarterly Meeting of Southern Wisconsin churches convened with the Albion Church as per appointment, Nov. 24th. The prayer-meeting on Friday night, conducted by J. M. Todd, was a most helpful and interesting meeting. It was a most fitting time to feel a well-directed service, that followed. Only three of the whole number present but what bore testimony or asked for prayers. Brother Randolph not being present, Brother Geo. W. Burdick was asked to preach the Sabbath morning sermon. He used as a text John 14:4-6. This text is very helpful to many personal knowledge much better and more satisfactory than that gained by testimony of others.

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E. A. WITTER.
**Young People's Work.**

"It is more blessed to give than to receive." The giving is all the more blessed where the receiving is appreciated. Receive gifts from friends thankfully, gladly, cheerfully, lovingly. Do not let your friends regret having given you a gift, by sighing sadly and saying in a woebegone tone, "O dear! I wish I had the means of making presents to my friends too, as I would like to." Such a remark is very unkind, very ungrateful. Do not be guilty of destroying one of the blessed parts of every giving.

Every avenue of temptation is a road to opportunity. You cannot approach one without coming to the other. In fact every temptation is an opportunity. We hear so often, "improve your opportunity," and we hear, "shun temptation." Let us change, or rather combine them and say, "improve your temptations," for every temptation is an opportunity either to fall or rise. Let this thought help those who feel that they are beset with many and great temptations, remembering that they will not be above what "we are able to bear."

**ANSWER TO PLINY'S LETTER.**

**WRITTEN BY THE EMPEROR TRAJAN.**

You followed the course which you ought to have followed, my friend Pliny, in dealing with the cases of those who, as Christians, had been brought before you. For it is not possible to establish a general rule which may have, so to speak, a fixed form.

Inquiries must not be made; but if they are brought forward, and are convicted, they must be punished; and yet in such a way that whoever has denied that he is a Christian and has made this fact very clear, that is by sacrificing to our gods, although he has been made a Christian by the decision of a Christian judge, he will stand convicted if there is nothing of special interest to write about. Report, even if there is nothing to report. Do you correspond with sister societies? What an encouragement a good Christian Endeavor letter would be to some small frontier society? Are you in communication with every one on your about list? I speak from experience; when I say there is comfort in a letter from the secretary at home. If you have no corresponding secretary make one at once. Put your most faithful member in that office. It requires faithfulness to a work sometimes but little pleasant and not appreciated. If the office is vacated, fill it. If you are not Secretary yourself find out what your Secretary is doing. It is a part of your business to know.

It is possible to do this without offense. What are your ideas on this subject? (I speak with freedom for I am not a corresponding secretary.) What plans have you for keeping our societies in touch with one another and with denominational work? 

DIGHTON SHAW.

**OUR MIRROR.**

**PRESIDENT'S LETTER.**

Still the revival work goes on. We were reinforced last night here at Little Genesee, by several boys who came from Richburg, to help us. They put the temperature up several degrees, for the work has now been going on for more than four weeks. There is no uncertain sound to their testimonies and nothing uncertain about the shake of their hand. I like the grip of their hands better than I have ever found. We got a few pointers here last night at Genesee from them. They brought their minister, Eld. M. G. Stillman, with them. The first thing when the after meeting commenced he arose and began to tell the people ways just mentioned. It is the last that I wish. Said I once asked, in a meeting like this, the ministers to speak and got out of the way of others. So he supposed they best do this to-night. The house was well filled, a great many spoke and the after-meeting was continued half an hour longer than usual. New ones came forward, and many came out to church who had not attended before.

Pastor Powell has commenced arranging for baptism, how many there will be we do not yet know. But one nice, bright little boy who heard it talked, said after meeting, "I am going to be among the first baptized."

Storms and roads have been against us much of the time during the past two months, yet our people are made of good stuff and do not stop for trifles. We have some snow now, a little snow would make good sleighing and increase the church attendance very much. So we think "death is in the pot," and flee from it. Thank God he is calling after many of them. 

E. B. SAUNDERS.

—The Walworth Young People's Society are gathering mission money by the sale of fancy articles which are placed in one of the stores. Many of these articles were made early in the year and laid aside for the Christmas season. They hope to be able to raise $30 for the China mission by May 1, 1894. Besides the work at the foreign field quite a little has been done for home missions.

—We learned recently of a Junior Society which has a "good cheer" meeting once a month. At this meeting there is a basket placed by the entrance door, and as the children come in they drop into the basket oranges, apples, books, toys, etc., anything which they think they can offer that will bring cheer to some one. After the service a committee takes the things in charge and divide them among sick or poor children. Why not try this a good meeting for all our Juniors to have the Sabbath School Christmas?

—The Secretary is in receipt of a letter from the Rev. J. L. Huffman, under date of December 4th, which reads as follows: "The cause in general is prospering in this Association. The societies of Christian Endeavor organized last winter at Middle Island and on Buckeye are doing well. We have kept up regular regular meetings with good interest. Instead of going back as soon as the revival meetings closed, as the young people in these places have often done, they have all been faithful. Not one of that joined these societies has gone back. It is truly encouraging to see how they are living and growing. Five have lately been added to the active membership on Buckeye as the result of meetings held there. The society at Middle Island has voted to help the church next year in paying for preaching. This is a hopeful thing when we remember that these people have young people, and can do anything for the cause of the Master. The Ritchie Church is now in the midst of a precious revival. The young people of that church are doing nobly their part in helping on the good work. A number have turned to keep the Sabbath. Thirteen have been added to the membership of the church, and others are to follow. A large number of our young men and women are teaching school this winter. The interest here in Salem is good. The school is doing finely, the largest attendance so far this year we have ever had. We used a revival here very much. I do wish Bro. Saunders could come and help us a few days. We are greatly pleased to see the good work the Lord is doing through him. Yours for good work, 

J. L. HUFFMAN."

—Five dollars have been sent to the New Mirzap Mission as a Christmas remembrance from the King's Daughters of Milton.

—How did your son do at college last year, Mrs. Wilkins?" Very well, indeed. He did the "freshman" thing also." "A what?" "An encore. The faculty have requested him to repeat the year."
We have nothing to say or hear of Mr. Green’s school today. The boys have let him alone, and have grown to expect it.

A COWARD.

Whether Henry Finlay was brave or cowardly, we do not know, but we do know that he has the boys of Mr. Green’s school on the run.

He had allowed himself to be “backed down” by Dick Corson, a stout and stumpy Kentuckian both in speech and action. And a fellow who could be “backed down” must be a coward, so the boys say.

When Dick Corson dared him to cross a certain line drawn in the sand, and Finlay, though the equal of the Kentuckian in size and strength, had turned on his heel and walked away, he had violated all those principles of “honor” which schoolboys respect so highly, by appealing to the schoolmaster for protection.

Corson, by his very words, had broken Finlay’s slate. “Old Green,” as the teacher was disrespectfully called by the boys, was accustomed to “whip hard” when he had occasion to do so; and when Corson, by hollering for help, told the teacher to Corson that he should pay for the broken slate or “take off his coat,” the valiant Kentuckian preferred to try his strength against the barefaced Belshazzar. But this “running under the master’s wings,” as the boys called it, convinced them that Finlay was as coward as a mouse.

And yet, on the other hand, he did not seem much afraid of them. He did not get in anything’s way; but he seemed to be as much in favor of boys of smaller boys; but he contented himself with seeming to him quite so strong. He had violated all those principles of “courage” which schoolboys respect so highly, by appealing to the schoolmaster for protection.

It was a most unorthodox, and one that disheartened the boys of seeing a trial of strength between the new boy Finlay, and Corson. Some of the boys had made bets on the day of Finlay’s advent, that he could “jamm” Dick Corson, who had been “king” of the school, for the new boy. He went, not to try his strength against a bully, but to appeal to a master.

But Corson grew bold in proportion as he thought he saw cowardice in Finlay. He told the boys he would have a fight out of Finlay somehow.

Finlay, with a spirit of “waste not, want not,” took up the cudgels, and was about to appeal to Corson in the boy’s court of honor, when he came over in a skiff, and was forced to walk the five miles down the shore to reach the school. He in some way got in with the boys under the drift-heap on the shore of the river. He in some way got in with the boys under the drift-heap on the shore of the river. He in some way got in with the boys under the drift-heap on the shore of the river.

Dick Corson had for three weeks walked across on this river. He now proposed to the boys that they should conceal themselves the night before behind a certain great pile of drift-wood on the shore of the river. He would then go next day to the drift-heap to intercept Finlay, who had to walk two miles down the shore to reach the school. As Finlay would have the better of it, he could not make his way.

Dick Corson now proposed to the boys that they should conceal themselves the night before behind a certain great pile of drift-wood on the shore of the river. He would then go next day to the drift-heap to intercept Finlay, who had to walk two miles down the shore to reach the school. The boys under the drift-pile must begin to move slightly, and Dick’s bank, was torn from its moorings and crashed by the slow, but irresistible motion of the ice, which ground the timbers to splinters.

Dick Corson, whose courage revived at the sight of his big, good-natured teacher, was as brave as a lion. He stood there, with his back to the bank, and said:

"I can't fight you!" said Dick. "It’s no such thing! You just want to get away, and I won't let you."

"I tell you it is moving, and there’s your brother Tom half way across!"

"You don’t come out of that gam-game over me!" cried Corson, whose courage revived at the sight of his big, good-natured teacher.

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**Sabbath School.**

**INTERNATIONAL LESSONS, 1893.**

**FOURTH QUARTER.**

**LESSON XII.—THE BIRTH OF JESUS.**

For Sabbath-day, Dec. 29, 1892.

**SCRIPTURE LESSON—Matt. 1:1-11.**

**INTRODUCTION.** Matthew shows Jesus to be the Regarder of the outward, a Record of the Jown cause. He is a name and a blessed. He tells of the wise men, representatives of the heathen world, led by astrology, seeking and finding the Saviour, thus foreshadowing Gentile converts. It is Matthew who narrates the coming of the Epiphany and the return, not to Judea, but to Galilee.

**NOTES.**

1. Wise Men Seeking, 1.2. "Now when." Not the exact time but after the events, for the preparation and journey required several months. "Herod." The Great, the first of the line of the Herods. His son became the vizier of the people. "Wise men." Magi, philosophers, sages or priests. These received divine communication. v. 12. "Epiphany." The visit of the wise men to the Saviour, a thousand miles requiring several months. The expectation of a Messiah had spread thus far. "His star." A luminous, star-shaped orb divinely revealed and moved to guide them.

2. Herod's Inquiry. 3-8. "He was troubled." Old, with a life full of crimes; hated of his subjects; the least disturbance around his feet. "All the chief priests." The heads of the twenty-four courses. 1 Chron. 24: 4, Luke 1: 5. "Scribes." Transcribers of the law, lawyers, especially the codifiers of the Mosaic law, who knew the law by heart, were much in demand. "Demanded." Of course they would know. Mal. 2: 7. 5. "It is written." quoted freely from the Greek version then in use. "This is the king." Prophets. the Malachi. It is a proclamation; a figure where a prince or head of a thousand lived. "Rule." Be a shepherd. R. V. 7. "Privily called." He had found them away from the spot where the child was. He must find it in a thousand miles requiring several months. He had learned the time of his birth lest he miss his mark; he must inquire secretly lest his object be suspected.

3. Joyful Worship. 9-11. 9. "La" unexpectedly, not the most expected "We praise the Lord, the King of Israel." We praise him. It was a time of great joy and good-will to all; a time of pure delight when the spirit of him prevailed who said, "It is more blessed to give than to receive." The grace of God bestows his gifts, and a gift is the release of that is out of place in him. The pleasure of receiving may be great, but the pleasure of giving is more blessed. Let us see that our Christmas gifts are Chris- tian; teach our children the blessedness of giving rather than of receiving; then there will be no disappointment, no grief that nothing, or so little, is received. Teach the children that Christmas is a time to rejoice in others' happiness. It was that which made the angels sing—unselfish joy.

**AN ARMY KITTEN.**

One evening, toward the close of the war, when our Union soldiers lay camp on a hillside near the Stonant River, the cry of "Halt! who goes there?" from a sentry startled every other to his feet, and several of the more curious members of the band-line to find out what the trouble was. A minute later, all knew that the night visitor who had been challenged was no other than the basest, lowest, meanest, crawling, scraggly, maimed, helpless thing. The cat was so complete and so brave as to have been a queen. But he seemed no more fit for that station than for the judge's seat. He had a pointed nose; his tail was long enough to take care of his own business; he would run away and hide in the thickest of the woods, and there were "people of Jerusalem" with him. Their trouble was real, they will add to their crime, they shall perish, the new-born king shall live and reign. "I may come and will come to kill him," Villainy under the show of piety. Schaff calls it a diplomatic lie based on the truth. Another name for the war of the Union is the war of the Yankees; and examples of such sentiments in very common with politicians, pestiferous, religious fanatics, and tramps. To send a little girl not noted for decorum and honesty, by a clergyman of the most decorous to peruse our text, and in so doing, to confirm their pious sentiments, is not to be done. She would add to our troubles, and help to our disasters.

**THE SABBATH RECORDER.**

**[Vol. XIII, No. 50.**

**TEN CENTS A COPY.**
CHRISTIAN ENDEAVOR TOPIC. (For week beginning Dec. 18th.)

**WHAT CAN WE GIVE TO CHRIST?** Matt. 2:11, Ps. 40:6-8.

How rich the gifts of our Father. Temporal and spiritual blessings. And above all, the inestimable gift of the Son of God to redeem lost men among whom we were lost. Who can give us the answer to the question: "What do we do not possess to God?" We could not possess to God what He has made us capable of bringing him gifts more valuable than gold, or lands or worldly treasures. We can bring him a broken and contrite heart, a heart delighting itself in the law of God. God simply wants us, our loving obedience. If we may bring worthy treasures to help and support the work of God, if we are prepared to yield up the treasure which He has promised us.


(Continued from Page 708.)

The Sabbath Recorder. 797

**Alabama.**

**ATTALLA.** We felt our spirits running down at a rapid rate as, on the 24th of October, the train hurried away from Milton Junction, Wis., where the three pleasantest years of our lives were spent as pupils and boarders. As the figures of our school friends, with waving hats and handkerchiefs, on the station platform, small and indistinct in the distance our spirits sank clear down to zero. The dear familiar faces and figures, scenes and associates, were all left behind for distances among the hills of Tennessee. We spent the Sabbath following with friends at Harriman, Tenn., preached on Sunday morning in the only Universalist church in the State, (so we are told) and received a pressing invitations to return to the city and deliver discourses on the Sabbath question. The invitations coming from the city attorney, an ex-mayor, bank cashier and others. We hope to accept this opportunity in due time. On the following Monday we came on south to Attalla. Chatanooga is at the north end of Lookout Mountain. As we were whirled away out of the city we came around the north-west corner, and in a short time was in full sight of the place where "the battle above the clouds" was fought, the cites of which is now marked by a summer hotel on the crest of the mountain. We were seated in the train just behind a man who lives in Chatanooga who pointed out to us many places of historic interest, and brought to mind events of boyhood's days, as a boy just beginning in the teens, with one of the best mothers in the world for overseer, when he was farming in Wisconsin while father wore Uncle Sam's blue, and mascots were in "Dixie." We were shown where Gen. Joe Hooker came down from Sand Mountain which was on our right and crossed the narrow valley over to the foot of Lookout, where his men expected him to order a halt, but he ordered an advance and carried us to an impenetrable mountain side. But a heavy fog hid them from the enemy, and they went up. As they came through the fog just by the enemy they surprised them and carried the day. But here we are at Attalla, Ala., at the south-west corner of Lookout Mountain. Eighty miles from Chatanooga, which is at the north end. We were met by the train by Pastor Wilson and Deo. John Green. We find a few faithful and tried ones here. The members of this little church have for years met faithfully and carefully the oppositions of those about them, and are firm in the truth of God's complete law. Bro. E. D. Richmond, of Coloma, Wis., is here working with us and renders very valuable aid in singing and personal work among inquirers. We like the country, and the old folk seems to delight in the young PM's blue, and mascots in "Dixie." It is not held that irrigation is necessary to the banner of God's unchanging truth in the face of God's unchanging truth in the face of great opposition for years, with but little or no money. It is evident that the righteousness of the fact that they were in the right. There is an interesting society of very promising young people here, for which we have high hopes. We are holding meetings every night, sixteen have risen for prayers at this writing, eight of whom are from Seventh-day Baptist families, the others the First-day people. We ask the prayers of our Northern friends for the work here.

**THE MORNING COMETH.** I sit in the lonely grove, and muse on the Sabbath day, and ask--Are Christians as sincere? Or their reason like a dance? Or theirs reason a little way? That truth makes so little way? A voice gliding down from the light

**TRACT SOCIETY.**

**SPECIAL FUND.**

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**PREFACE.**

The first week to vote in Mississippi under the law which provided that questions of fence or no fence shall be submitted to vote of property holders, was Aunt Lucy Tappel, a colored woman who was born a slave about sixty years ago. She now owns a neat little cottage, but she voted in the interests of the poor, that their cows might be able to run to market. Aunt Lucy has had a history. Her freedom was bought for $600, money earned by her mother in washing. She has been in great demand for a nurse, especially in time of yellow fever. Her only child is a college graduate and graduate in the public schools of Jackson. As Aunt Lucy weighs three hundred pounds, she was probably not molested when she went to the polls.

"Well, Johnny, what are you thankful for?" asked the invited guest. "Nuthin," said the boy. "I'm just had a little sixpence money. I had one cold all the fall, 'n' that wasn't bad enough to keep me out of school more'n a day. My chum's had mumps, 'n' has been out three weeks."
RESOLUTIONS OF RESPECT.

Resolutions read before the New Sabbath-school, Nov. 15th, and requested for publication in the SABBATH RECORDER.

WHEREAS, It has pleased our heavenly Father to transfer from our midst to her heavenly home, our dear sister and co-worker, Mrs. F. A. Gardiner, who died Aug. 26th, and whose sublime submission will knowing that he makes no mistakes, but doeth all things well. We feel that resolutions are all too cold and formalistic to give any adequate idea of our love and esteem that we feel for this dear sister, yet in behalf of this Sabbath-school, we wish to express our appreciation of our dear sister, in whose everyday life we believe is excellence is until few, therefore be it,

Resolved, That although our hearts are bleeding with this great sorrow, the church, the Sabbath-school, and the world will find her absence honored and worthy member, has sustained a great loss, and while we shall greatly miss her wise counsels and unassuming demeanor, we believe her work was done, and well done, and she has gone home like a shock of corn fully ripe for her Master's use.

Resolved, That we extend our heartfelt sympathy to the bereaved family, and especially to the long com­panion who has been deprived of a loving wife in his declining years, and that we may commend them to Jesus on all their afflictions, and ask that from his heavenly Father to
earnestly pray for the comfort of their souls, and that our love and esteem for this dear sister, yet in behalf of

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M. B. Kelly.

SPECIAL NOTICES.

The next communion service of the Walworth Seventh-day Baptist Church will occur the Sabbath in January. It is earnestly requested that every member of the church communicate with us at that time either by letter or verbal testimony. Non-resident members are urged to send communication.

Paxton.

The Ministerial Conference of the Western Association will be held with the Little Genesis Church, Dec. 15th.

Wednesday night at 7:30. Introductory Sermon. R. G. Davis.

Thursday morning at 9:30. Pastor's meeting.

At 10 A.M. Bible Study in Academies and Colleges. A. H. Main.


Lapsed Sabbathists. M. B. Kelly.


To duty and from Non-resident Church Members.

M. G. Stillman.

Getting Religion. Henry L. Jones.
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This Society meets annually on the third Wednesday in January, April, July, and October.

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