universities, in the just sense of that word, in our country. A university is a school of schools, a comprehensive union of educational facilities in which are combined various schools under one general head, providing for completeness of educational training in science, art, literature, law, medicine, theology and other lines of practical and professional studies. Yale, John's Hopkins, Cornell and Chicago Universities are among the schools equipped for university work. But it was far better that schools doing academic work should remain academies; and schools doing college work should assume, in their name, only that which their work will justify. We are glad that movements are in progress looking to an elimination of the name "University" from schools that are only colleges, and should such a reformation eventually reach our own schools we shall hail the change as an omen of progress and a prophecy of greater usefulness.

President Harper, of the University of Chicago, has been very widely misconqued and unfairly criticized as to his views of biblical interpretation. The Chicago Herald of January 29th attributed to him the following language:

"The story of the murder of Abel by his brother Cain is a myth. It is no more the truth so far as we know than the myth of the capture of Troy by means of a wooden horse, or the founding of Rome by Romulus and Remus."

In the Standard of March 1st, President Harper turns aside from his usual habit, to notice and deny the truthfulness of the alleged quotation and the injustice of criticisms based on irresponsible newspaper statements. He gives the passages from which the above professions to be a quotation, and shows conclusively that what he did say was practically the opposite. Many people of good intentions are often so hasty in their decisions respecting the views, and even characters of others, as to do irreparable mischief by too readily accepting more rumors for facts, and drawing their conclusions based on false premises. Thus the hyper-criticisms of inaccurate and unscientious carpers often do much greater injustice than they themselves charge against the learned investigations which have taken the name of "Higher Criticism." President Harper is a scholar. He is thoroughly reverential and loyal to his convictions respecting the authenticity and super-human origin and value of the Scriptures. No one needs to read him out of his well earned position as a defender of the Holy Bible. His lectures are printed entire in The Biblical World, a monthly published by the University of Chicago Press; and those are reliable reports of his views. To show the contrast between what he did say and what he was reported to have said, as noted above, we give the paragraph from which that item professed to be a quotation:

"The meaning given is altogether new. It is the first crime; it is a crime; it is called a crime and punished as a crime. The real meaning of a thousand such stories as that of Romulus and Remus, the Cabiri, and the Coyotes, will not equal in force and in influence upon human life the story of Cain and Abel as we have it from the prophetic writer. The spirit of the one is as truly unique, being didactic and religious throughout. And what now was the purpose in it all? Why did our writer change so greatly the material he had at hand? Why and whence this purified form, this new idea, and this unique spirit? Because he was moved by the prophet from the prophetic writer. And what was the purpose of the story of the past the enormity of sin, the inevitable consequences which follow. Because, in brief, the writer was a prophet, a religious teacher, a man whose heart burned with zeal for a better life, and who, therefore, writes this, the prophecy of the past. Whence this purpose and the skill to give it execution? It is but a word to the wise. It is the absence of such genius in nations of older civilization, of loftier intellectual acquirements! We may not deny that there is benevolence above all this, the plan and purpose of a mighty and beneficent God.

The Peculiar People.

We clip the following from The Morning Star, of Boston, of recent date:

The entire number of Jews in the world is said to be nearly seven and a half millions—nearly all of them in Europe. There are perhaps a million of them in this country. These, with but very few exceptions, are loyal to American institutions and make very good citizens. The number of the Jews now in Palestine is set at nearly 1,000,000. The colonizing movement there is assuming large proportions. Religion is the great bond that units the Jews into the Orthodox (who adhere to ancient Judaism) and the Reformed (more or less liberal, composed of various sects or branches). In this country the Reformed Jews outnumber the Orthodox. A valuable little monthly devoted to Jewish interests, published by the American Sabbath School Society at Alfred Centre, N. Y., is entitled The Peculiar People. It advocates Jesus as the Messiah promised to the Jewish fathers, and Palestine as the country in which to re-establish a Jewish commonwealth.

Wm. L. G. Badehiner.

The thronging past and young cities of the West are setting many good examples of moral reform and civic enterprise to their older Eastern neighbors. Mayor Weir has declared a crusade against the social evil in Lincoln, Nebraska. Many notorious women have left the city. Officers of the law have strict instructions to record the names of all people visiting disreputable places. These places are to be stamped out, and all the inmates who will accept it will be given respectable employment. The ready smile will come from the lips of the cynic,—"What is the use? It will be as new as ever again in three months." But virtue in her great war against vice has reason to rejoice in every victory, even though it be incomplete and in a sense temporary.

A special judge (Judge Mills of the District Court) has caused a sensation by threatening to have editors who publish comments upon trials arrested for contempt of court. He closes his remarks as follows: "No individual has a right to publish or disseminate observations upon the truth or falsehood of the testimony given by witnesses at a criminal trial, nor suggestions or hints that any witness has testified falsely, or that the theory either of the State or the defendant is weak or wanting.
in validity, or wanting in reasonable efficiency. The publication of articles calculated to sustain one side of a controversy or disparage another has been repeatedly adjudged upon as contempt of court, and punished as such both in England and America. If any observations open to the objections which I have indicated have been heretofore made upon the trial of any criminal case in this county or in any part of this State, in newspapers or otherwise, I sincerely hope they will not occur again. Such comments are contrary to the law, contrary to good morals, and contrary to the high principles of American citizenship."

The union revival services at Westerly continue to grow in power. Armory Hall is nightly packed, and the interest is deep. The number of those converted and brought back to God has been at least a hundred. Many of the converts are young men standing on the threshold of active life.

There is an interesting feature of the revival in connection with athletics. The foot-ball team of the Westerly High School is the pride of the village, having played against several strong teams and been defeated only twice. The team is made up of bright, promising young fellows, robust in mind as well as in body, with high records in the class room as well as on the athletic field. With but one exception the whole team, including the trainer, the manager, and the substitute have now become active Christians and are taking the lead in carrying the revival into the public school. They come to the evening services in a body, and give ringing words of testimony. As was said in the morning, the future is bright for Westerly when such young men as these are taking such a noble stand.

Bro. Saunders has been nearly sick for three days, and has been obliged to give up part of the meetings. His old enemy, the grippe, is still troubling him, and the heavy strain upon his vitality found him poorly yesterday morning. He is a manager, and the substitute has been brought into the fold, and all must take his place in the regular services titled "the Light of the World," and showing in what respect light is a true emblem of Christ.

In March, 1876, there was held in Plainfield what was known as the "First American Sunday-school Congress." I have before me a ticket of admission. It is signed, "Geo. H. Babcock, Chairman."

I have here a programme of the Plainfield Sabbath School Normal Class, held in 1878. One of the papers read was by George H. Babcock on the theme: "Babcock's Teacher," only here is his outline, beginning with these statements:

1. The visible universe is a manifestation of the power, wisdom, skill, and goodness of God. A book of God.
2. "The book of God in the Bible is an infallible book of God, because it is a revelation of the gracious purposes and plans of God, of his truth, holiness, justice, love and mercy.

Here are reviews from his facile pen; also a "Temperance Lesson," with the text, "Woe unto him that giveth his neighbor drink," showing a broad platform on which is this statement, "The only safe ground,—Total Abstinence," and giving the descending steps, beginning with "wine is a mocker."

Here is a lesson prepared for the Seventh-day Baptist General Conference at Farina, Ill., Sept., 1881, entitled the "Race and the Prize," and showing his conceptions of the Christian warfare by this opening statement, "The Christian race is one that every Christian must run, and is an individual strife against self and Satan.

These are but specimens leaves of a great body of Bible work with which many of you are very familiar.

What was the character of his work?

1. It was thoroughly religious. It was not for show.
2. He loved his Bible, he studied its announcements and endeavored to practice its precepts.
3. It was eminently practical. Each lesson carried with it the adaptations of the truth to everyday life.

How did he work?

1. Out of a full heart. Nothing was perfunctory; he loved to work, and his resources were ample.
2. With careful attention to details. Nothing was assumed; the statements must be verified, and all must bear harmonious relation to the truth to be taught.
3. With a definite purpose. He aimed to impact truth to win men and build up the Master's kingdom.

It was not my privilege to take part with Bro. Babcock in public work. It was through much work as I have described that I came to
know—to love him. When he fell the militant host lost a well equipped leader. Heaven became richer, but let us not say earth is poorer, for a thousand lives shall know of his work shall emulate his example, and continue the contest in which he took so noble a part for truth and righteousness and peace.

Mr. Titmarsh said

Mr. Morse has spoken to us of Mr. Babcock as the Bible student, the Normal teacher: I shall say a few words of him as the superintendent, not the theorist but the active Sabbath-school worker, and it is with and pleasure that I bring this slight tribute of affection from the school of which he was so long the efficient head.

Mr. Babcock was elected Superintendent of the Plainfield Seventh-Day Baptist Sabbath-school in the spring of 1874, and for nine years he was continued in the position and was re-elected then only because of the imperious demands of other duties which prevented his continuing. At this time he was the second longest term in the school's history. He brought to the administration of the school a headway and greatness; he was thoroughly equipped for the work, and bestowed on every detail the same painstaking care and complete mastery of the subject in hand that made him eminent in so many other departments of labor. Under his superintendence the school received a forward improvement that it has never equalled. His unimpeachable ability in blackboard and crayon illustration was a notable feature of his work. Each quarter's lessons were thoroughly previewed by him in preparation for the review, and before the quarter opened he had planned the picture which should develop each week as the lessons progressed, till at the end of the three months we saw a completed temple whose foundation and superstructure in all the details suggested lessons beautiful, helpful, warning, and encouraging. Or perchance a lighthouse stood before us, its symbol of the "Light of the world" of whom we studied. Again, a bridge with its majestic arch stretched from the dark land of sin to the evergreen shores, where the redeemed walk with their Saviour in endless and spontaneous companionship.

At another time a vase of flowers, each one representing a lesson, and the whole suggesting the beauty of a perfected Christian life. These are all vividly impressed upon our memories, and their influence will co-exist with life. All these testified not only to the taste and skill of the artist, but also to the great amount of thought and labor he bestowed upon their preparation.

He was in his Sabbath-school work "a workman that needed not to be ashamed, rightly dividing the word of truth. Another has well said of the work of Brother Babcock in crayon and blackboard work, thus impressing the truth upon our hearts through the eye, together with marked ability in all branches of the work, secured us a wide name as a model school with a model superintendent.

I should not lightly overlook his connection with the school if I failed to say what he was always so ready to tell about the good the Sabbath-school work did him. I can never forget his kind words of encouragement to me when I was called to assume the position he had so nobly filled, and from which I shrank when I considered the high standard he had set. He said, "You do not begin to know the good this work will do for you, and you have one advantage over me in my first experience, you have a natural love for children, while I, well, I liked them in a sort of general way, but my work among them in our Sabbath-school opened up new avenues of affection which I prize most highly, and from which I could not part for anything." This was in effect, the high estimate he placed upon the benefit he received from the work, and could he have dictated this, I am sure he would have made grateful mention of it.

Happy the school which has such a superintendent, and happy the superintendent who is thus enriched from the lives of the little ones under his care.

It is with no light or thoughtless feeling that I express the hope and prayer on behalf of our school, that God will continue to bless him, and as a member with us, may be spared many years and be richly endowed with inherited abilities and faithfulness.

SERMON.

BY REV. S. D. DAYES.

Text—"And the Lord said that the wickedness of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5.

Theme—The Narrative of the Flood and Lessons it teaches.

This verse is a sort of keystone in the arguments of this chapter which the writer uses to explain God's act in the destruction of the inhabitants of the earth by the flood. It is the fact which, more than any other, doubtless, reveals to us the philosophy of the flood. It not only opens the way for us to make a study of the narrative itself, but puts us in a position to gather the lessons it teaches.

This story of the flood is one of those narratives of the Bible which we may never fully understand, and for that reason we are often inclined to pass it over with a mere cursory reading, and not try to get any real knowledge or help from it. The Bible-school lesson a few weeks ago played around the border of this most wonderful event, and yet did not compel us to grapple with the historic character of the narrative. It seems, therefore, to be both timely and appropriate that we should try to form profit to us all, to take up the narrative and study it critically, historically and practically. Among all the traditions which concern the history of primitive man, the most universal is that of the deluge. It reappears among all the great races of the world. By far the most interesting account of the deluge, outside of the Bible, and resembling very strikingly the biblical narrative, is that of the Chaldeans. Indeed, it seems beyond doubt that the two must have been one and the same until the Targumites left us for Palestine; the account of which is given in Genesis 11: 31. There are two versions also of the Chaldean account, differing a little as to the details mentioned in each, but in a general sense making a complete compendium of all the pecuniary narrative grows all the more interesting to us as we study the two parallel accounts given in Genesis, though these are somewhat interwoven.

In the first of these Chaldean accounts the God Elohim proceeds to Xausiros in his sleep and announces to him that on the 15th of the month of Daisios all mankind would perish by deluge. He commanded him to build a ship and go on board with his family and nearest friends; to place in the vessel provisions for food and drink, and to introduce into it fowls and quadrupeds. He was told to steer the vessel toward the gods, and pray that god should come of it to men.

He obeyed the command, and when the waters began to subside he loosed the birds, but they soon returned; he loosed them again after some days, and again they returned, but their feet were slicked with mud; at last they were loosened again and returned no more. Xausiros then knew that the earth was bare; so he went out and worshiped the earth and raised an altar and sacrificed thereon to the gods, whereupon he himself, with his wife and daughter, togeth­er with the population of the world. Moreover, like the Chaldean, he included all the birds and animals. Hence there was, at the close of the period of the deluge, a great multitude of animals taken up on board the vessel and set free again. This is perhaps most strikingly illustrated in the beautiful tableau painted by Van den Tempel, then shipped to dwell among the gods, and a voice from heaven bade those of the crew who were left on the earth "be pious toward the gods." This example answers to show you the striking similarity between this and the Bible narrative, as was the striking difference between the Old Testament and the New Testament.

The second Chaldean narrative is in the nature of a poem. It forms a part of the eleventh canto of the epic of Uruk, deciphered from the cuneiform tablets exhumed at Nineveh and now kept in the British museum. It is certain that this inscription goes back to a period at least seventeen centuries before our era, this being long before Moses and almost contemporary with Abraham. This poem introduces some features omitted by the former. Its hero is a Persian, the only man living who was the servant of the gods. A council held by the gods Bel proposed a deluge, and the others all consented. The details of the preparation for the flood are here given at length. The vessel to be built was to be 600 cubits long and 60 cubits broad and high. Twice the length, twice the height, and ten cubits wider than the ark, the priestly writer describes to us in the book of Genesis. After a longer account of the deluge than the book of Genesis gives, the poem closes with the deification of the hero. Here the poet, like the prophet, has the heart of the gods that instead of ever sending another flood, famines, pestilences and beasts of prey should appear to punish and destroy men whenever they should again increase in wickedness.

Traditions of more or less varying detail but with peculiarly similar characteristics, are found in the Aramean, Sanskrit, Persian, Greek, Phrygian, Scandinavian, Egyptian, Celtic, Polynesian, and American literatures and history.

Such a concensus of testimony proves beyond question that a great historic event was indelli­bly impressed upon the memory of the primeval world. That it was a catastrophe co-extensive with the population of the world. Furthermore, that it was an event which occurred before the primitive migrations from the first accounts of it in history, and that all these accounts are but reappearances, under various forms, and under the most diverging physical and intellectual conditions of all the great races of men —each except the black race, having brought with them a tradition of the hero and of the peculiar deities and heroes, of that great event of which the Bible gives us the purest, the simplest, the most straightforward history. That the narrative is a naturalistic myth, as some critics have claimed, is thus swept away as a fiction. That it is a true view of a peculiar fact, grounded on some particular event in each nation's history, when it has suffered more than usual from flood, is no longer tenable in the face of the minute coincidence found in these almost universal narratives.

But it is often asked by those who have given this narrative a superficial study, "What important particular has the Bible narrative, proof of inspiration more than the dozen other narratives with which we have been comparing?"
This warning is followed still by the Mosaic law which is stringent in its demands against intermarriage with idolatrous races. And the New Testament brings us something more than an echo of the old denunciation of such forbidden marriage. There are those who are the most so called in preserving a pure morality and a high tone of society are warned to be keenly alive to the dangers that threaten from such sources. To many of every generation this is the most dangerous form in which temptation to sin would seem to demand that we resist this is a most painful test of principle. With nature keenly sensitive to beauty and superficial attractiveness, well meaning people are sometimes misled and falsely attracted by the fact that they are called upon to make a choice between a conscientious cleaving to God and known duty, and an attachment to that in which the form is perfect, but at the heart is defective, depraved, godless, and this applies no less strongly to young women than it does to young men. Where there is an outward attraction, and yet at the same time you are compelled to acknowledge to yourself, if to no other, that there is a lingering sense of inward unconsciousness, and find yourself then wondering if you are not too scrupulous and unfaithful to the wish that you had felt friendly impression with the thought that here is an exception in which your reading of character is deceptive, you will do well to listen to the undercurrent of warning that Providence is bringing you. He who is so sensible that his whole nature is not satisfied in his new attachment; that the best within him does not flourish, but rather that it is the inferior, or possibly the worst within him that lure him on, such a one has a voice from God that he dare not ignore.

When such omens and warnings are disregarded and stifled by the silly thought that consideration and calculation are out of place in such matters, the inevitable is always the same. Instead of the godly rising to the level of the godly, the good sinks to the level of its attraction. Vanity, indulgences, allurements, sins, that were once distasteful but now allowed, soon become familiar, and at last wholly displace the old chaste ways of virtue, godliness and duty, that fostered the acknowledgment of God in the family. There is another household less as a point of departure for the one with a Christian tone in society, one desertor more added to the already too crowded ranks of the godless, and the lifetime, if not the eternity of one soul embittered. The old law, "Thou shalt not have the inheritance of the land, nor take of their daughters unto thine sons," was not without a just consideration of the temptations that actually led men astray.

No trifling amount of the unhappiness, the pain, the misery, the shame, the ruin of life, has been produced by mismanagement, folly and wickedness in the relation subsisting between men and women. God has given us the sacred gift of love to regulate this relation and guide us safely in all matters relating to it. But alas! how often the government and direction of this means has been abused! In the name of love and virtue and devotion and put into the incompetent hands of convenience or fancy, or selfish lust. Man cannot cheat nature, or override the laws of nature's God. Just as far as you allow yourself to be ruled by the desires of the body you can never be in pleasure in just so far do you incapacitate yourself for the true love which God has intended you to have, and with such incapacity that you are robbed of true worth of character. When you sacrifice what is genuine and noble, because God has provided it for a pure nature, to what is spurious, unsatisfying, and shameful, you can never afterwards, save by long and bitter dispute, ever recover the reality for character which you have sacrificed to evil, namely, all the capacity of true love and noble character, and blind its wretched victim to all these qualities that ought to inspire manhood and virtues of the highest, and introduce us to the nearest approach to it is vengeance. Bible narrative gives disloyalty to the gods, and the gods influenced the nearest approach to it is vengeance. Bible narrative gives disloyalty to the gods, and the gods influenced.

Instead of this, it is God's guiding hand! He knew not whither. Something of the anxiety of his soul may be seen to underlie the sentence, "And God remembered Noah." But it came a time when he would have some message from God; he would know whether God's message had been lifted; he would lift the time and the place for action, plan presented itself to him as just the one by which to get God's message. It was his ideal plan. It was to send out the intelligent, active, religious, bird of the rose. Surely it would bring the answer he wanted. But he was brought no message. Strong, independent, and daring, it can fly from one floating object to another, and never cares again to seek shelter and safety in the ark. No message, and the seeker after some message from God is disappointed. He cherishes plan has failed. Now he must resort to the gentle, helpless dove. But it is the messenger God can best use. Fearful, timorous, and despised, it returns to the ark for shelter and protection. But it brings the message. It is that still, Noah must seek in patience. But he is patient, waiting for God to be the wishes to know. May I not now depart? But the messenger returns, this time also with a message, "You must bide God's time." But here, is a token that his time is coming — "Behold, a fresh olive leaf!" And still again he waits until the message is; after that token that now it is God's time for him to act.

My brother, my sister, how often have you felt that you are drifting without the clear evidence of God's guiding hand! Some possible opportunity for greater work and larger achievement seems to invite you. Is it duty or is it not? What shall I do? When shall I do? (Continued on page 153)
MISSIONS.

If one plants an apple tree and leaves it to take care of itself, he soon finds either no apple tree there, or a stunted, gauntly one, with no fruit, or a very poor quality of fruit. So it is in regard to spiritual things. If by evangelism souls are brought into the kingdom of Christ, and are left without fostering care and guidance by God's people, there will be many wretched wanderings and losses, and many poor representatives of the Christian religion. If a little church is organised and left alone without oversight and care, environed with many opposing and destructive forces, either it will be greatly dwarfed, or, lingering, eventually die out and become extinct. Would it not be well for us as a people, while we are rejoicing over the good work of evangelism in various parts of our beloved Zion and count ing the ingatherings, to also note the losses we have suffered and the causes for the same, now from lack of fostering care and help. Evangelistic work is the thing we ought most earnestly to do, but the work of caring for the little flocks here and there is the thing we should not leave undone. A dollar given and used to save ourselves may be of more value than the one used to save ourselves. Let us do both with equal zeal and devotion. O. U. W.

MISSIONS.

I think that Seventh-day Baptists should go back to first principles. We live in a time when speculation, indifference, rationalism, questioning, and almost anything else, are put forward in the place of faith. Few seem to believe God. If it could be truly said of the people now, as Paul said of the Thessalonians, "Ye received it not in vain, if, when ye received it, ye did it not by the prudence of man, but by the power of God," many of the difficulties which now trouble us in our work, would not exist.

The disciples that Jesus left in the world were to "go therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit;" and they were also to "be witnesses unto him both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost parts of the earth." These men started out therefore under the authority of Jesus Christ. This was sufficient in this respect. But these men were to become ambassadors from the kingdom of Christ with the evidences of this authority so clearly manifest, that those to whom they were to go should have no good reason to reject their message. Jesus gave their credentials in the baptism of the Holy Spirit. Thus qualified, the early disciples went on their work and God went with them.

For some time their success was great, and they became so absorbed in their work at Jerusalem that they seem to have forgotten that they were to testify in other places. In the mean time great opposition was being evoked, and the spirit of persecution was becoming very strong in the hearts of the leading Jews, and by this the disciples were scattered and "went everywhere preaching the gospel." The persecution, though so hard to bear, in the overruling providence of God, became the means of extending Christ's work, and the spirit of persecution was becoming very strong in the hearts of the leading Jews, and by this the disciples were scattered and "went everywhere preaching the gospel." The next starting point in mission work, in the history of the church, is the church at Antioch. I think a careful study of this account will do us all good. The first thing that fixes my attention is, that the church has more prophets than is needed for its own culture and growth, yet they are at work. This fact suggests the thought, that busy men are those whom God will work with. If we attend the exercises we hold there on Sabbath, the 5th, and Sabbath, the 10th. At our meeting yesterday it was voted to organize a Seventh-day Baptist Church, and I was requested to write to Elder Hurley, of North Loop, Neb, to come and assist at the Sabbath School and in the organisation. Should be not able to come at that time they wish him to come as soon as he can, and will postpone the organisation until that time. Our object in the organisation is to secure a nucleus for Seventh-day Baptist work which may come any time in an unoccupied country. There seems to be entire unanimity in the matter. If they could have preaching, say once a month, it would materially aid them. They will do all thing to save the souls.

The weather for the last few days has been very cold and stormy. It if is such as to permit, we hope to hold some meetings during the week, but not in the school-house. God may open unto us a door of meeting in the open air. Let us now notice the relation of the church to the sending of missionaries. The Scripture here declares that after the church found what the will of the Lord was, that "they fasted and prayed and laid their hands on them and sent them away." Now, if I understand the teachings of the New Testament correctly, the following things are to be recognized and practiced, in the sending out of missionaries.

a. The New Testament church is under obligation to send missionaries.

b. That such missionaries are acting ambassadors of the government of the Lord Jesus Christ.

c. That he New Testament church is in the service of Christ, and lives so near to him as to be under the direct influence of the Holy Spirit.

d. No man is a missionary of Christ except he is called by it to the Holy Spirit.


FROM H. H. HINMAN.

Dear Brother.—I stayed at Humboldt ten days, preaching eleven times in the Long Branch church. The last was on the Sabbath question. We had a full house and excellent attention. I trust much good was accomplished. I think if we were not for losses by emigration to the foreign field, we might have been able to make our money pay its interest. The Congregational church has been settled country. There seems to be entire unanimity in the matter. If they could have preaching, say once a month, it would materially aid them. They will do all thing to save the souls. Mission work, in the foreign fields, for some months, has seemed the thing. The New Testament church, in the foreign field, has seen the result of such work. This fact suggests to me that the work could be made nearly self-supporting. In the work could be made nearly self-sustaining. The weather for the last few days has been very cold and stormy. It is such as to permit, we hope to hold some meetings during the week, but not in the school-house. God may open unto us a door of meeting in the open air. Let us now notice the relation of the church to the sending of missionaries. The Scripture here declares that after the church found what the will of the Lord was, that "they fasted and prayed and laid their hands on them and sent them away." Now, if I understand the teachings of the New Testament correctly, the following things are to be recognized and practiced, in the sending out of missionaries.

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The disciples that Jesus left in the world were to "go therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit;" and they were also to "be witnesses unto him both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." These men started out therefore under the authority of Jesus Christ. This was sufficient in this respect. But these men were to become ambassadors from the kingdom of Christ with the evidences of this authority so clearly manifest, that those to whom they were to go should have no good reason to reject their message. Jesus gave their credentials in the baptism of the Holy Spirit. Thus qualified, the early disciples went on their work and God went with them.

For some time their success was great, and they became so absorbed in their work at Jerusalem that they seem to have forgotten that they were to testify in other places. In the mean time great opposition was being evoked, and the spirit of persecution was becoming very strong in the hearts of the leading Jews, and by this the disciples were scattered and "went everywhere preaching the gospel." The persecution, though so hard to bear, in the overruling providence of God, became the means of extending Christ's work, and the spirit of persecution was becoming very strong in the hearts of the leading Jews, and by this the disciples were scattered and "went everywhere preaching the gospel." The next starting point in mission work, in the history of the church, is the church at Antioch. I think a careful study of this account will do us all good. The first thing that fixes my attention is, that the church has more central point, and the people there are friendly, but unsympathetic. The Congregational people were quite willing to grant the use of their church, but they did not want the people to attend the exercises we hold there on Sabbath, the 5th, and Sabbath, the 10th. At our meeting yesterday it was voted to organize a Seventh-day Baptist Church, and I was requested to write to Elder Hurley, of North Loop, Neb, to come and assist at the Sabbath School and in the organisation. Should be not able to come at that time they wish him to come as soon as he can, and will postpone the organisation until that time. Our object in the organisation is to secure a nucleus for Seventh-day Baptist work which may come any time in an unoccupied country. There seems to be entire unanimity in the matter. If they could have preaching, say once a month, it would materially aid them. They will do all thing to save the souls.

And while we pray, let us not forget our obligation to answer our own prayers so far as it is possible. The silver and gold are the Lord's, but not all in the lump, as we sometimes seem to imagine. The Lord has no single bank of deposit. His silver and gold is distributed, without the calorisation of his people. Some of it is in your hands, some in mine. If our prayers are answered it will be at the cost of our personal suffering. The sacrifice of the sincerity and earnestness of our petitions by the amount we are willing to give. It is said of William Carey that he never
prayed without interceding for the heathen; and he proved his sincerity by going to the heathen.

American modern missions began at the hayseed stage, and the heathen hearts were not those of prayer; but souls that were not the work of God for the conversion of the heathen; and these students were ready to be pioneers in missions. In the original thought of the need, the week of prayer was that the whole Christian world should unite in supplication for an outpouring of the Spirit upon all nations, and the call came from those in the foreign field. Real prayer is not satisfied with mere words. It is attended by corresponding activity and self-sacrifice.

Lord, teach us to offer the fervent, effectual prayer which is sure of being answered—Helping Hand.

A FARMER in Dakota was asked how they came to feel that they could afford to build a church so soon after a crop failure, and he replied: "When we lack a plough or a reaper we say we must have one, and go to town and buy it. We had no suitable place for meeting, and felt that we must have one. It was a necessity. And so we built the church and that all felt the imperative necessity of preaching the gospel to every creature!

At length the Dead Sea is to be navigated, and two sailing boats, one rather large and heavy, for freight, and the other smaller and more manageable, have just been pulled from Jaffa to Jerusalem by rail, and thence onward by road. The boats belong to the Sultan, as do all the ships of state, which forms part of the state property, and it is his intention to turn to good account the salt, bitumen, and sulphur which abound in its waters and upon the shores.

As false coin does not cease to be false coin because it is a few grains of silver in it, so neither does false religion cease to be false religion because it has some grains of truth in it. Joe Smith's religion has some genuine assertions of truth in it, and some passages stolen out of the Bible; so also has Mohammedanism. Do they, or that their children, be false religions? It is a wonder how sane and sensible men, who would scrutinize a ten-cent piece if they suspected it to be of silver, will pass such monstrous things when it comes to the subject of religion."—Chinese Recorder.

WOMAN'S WORK.

TWO OR THREE.

There were only two or three of us, Who came to the place of prayer,
Came in the teeth of a driving storm,
But not the Blvd, that we did not care.
Since after our hymns of praise had risen,
And the earnest prayers were said,
The Master himself was present there,
And gave us the living bread.

We knew His look in our leader's face,
So rapt, and glad, and free;
We felt His touch when our lands were bowed;
We heard His "Come to Me!"
Nobody saw Him lift the latch,
And all the windows answered the door;
But "Peace" was His token to every heart,
And who could we ask for more?

Each of us felt the load of sin
From the weary shoal of years,
Backed and braced by the load of care,
And the grief that was like a pain;
And over our secret paths,
Slept in from the Jumper sling,
Majesty was there for toil and strife.
In the days that were to be.

It was only a handful gathered in the corner of prayer;
Outside were struggle and pain and sin,
But in there they never.
He came to redeem the pledge he gave—
So because his love came to be.
To stand himself in the midst of them,
Though they count but two or three.
And for the heart in the bitter rain,
And our hearts had grown so warm,
Looking like the blossoming of summer flowers,
And not like the crash of a storm.
"Twice a time of the dearest privilege
Of the Lord's right hand," we said.
As we thought of how Jesus himself had come to feed us with living bread.

"We know, how weak? we rise, how full of power?
Why therefore should we do ourselves this wrong,
Or others—this is not as weak?
That we are ever overborne with care,
That we shored ever weak to pray, as anxious or troubled, when with us is prayer,
And joy and strength and courage are with These.

And all things whatsoever ye shall ask in prayer, believing, ye shall receive."—P. Brook.

"Prayer is not conquering God's reluctance, but taking hold of God's willingness."—H. Miller.

When Mr. Spurgeon was once asked how he prayed, he said, "I always find a promise appropriate to the need, and then, in the name of the Lord Jesus, and for his sake, I simply plod the promise."

PRAYER keeps us in the love of Jesus; and while keeping in that warm, pure, strong, and glad feeling, we find that prayer has wonderful power. Do you want to have power with God and peace with yourself? There is only one sure way, and that is to live in the light-giving, warmth-giving sunshine of your Savior's love.—Cugler.

And these thoughts lead me to another earnest plea, that in the midst of the cloud that is overshadowing our country we will not give way to anxiety or troubled when with us is prayer, believing, ye shall receive."

PRAYER is the pulse of the renewed soul; and the constancy of its beat is the test and measure of the spiritual life.

PRAYER is so mighty an instrument that no one ever thoroughly mastered its keys. They sweep along the infinite scale of man's wants and God's goodness.—H. Miller.

In this general time of religious awakening, when not only the "week of prayer" has been observed, but all the weeks thus far in 1894 have been spent in so many places in earnest prayer for the outpouring of God's Spirit, we are led to consider the purpose, the need, and the importance of prayer. The idea of prayer was beautifully expressed in the explanation of a newly awakened Syrian woman upon hearing a missionary pray for the first time in her life. "Why then are you praying? Is that the way you ask God for what you want?" And this is the kind of prayer which Christ teaches us is acceptable to him. We must have a sense of our need of the things for which we ask, and we must be in earnest, we must have faith in God and his heavenly world. Prayer in prayer is increased by frequent communion with God. Holiness, humility, charity, will add power to our supplications. We must "pray without ceasing." Jesus once said of the Pharisees, when teaching his disciples to pray, "They think they say their much speaking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him." We are to approach him with a simple, child-like trust, as we would speak to a trusty servant. For "if we shall receive the things we ask for, in faith, being assured that we ask according to his will." Power in prayer will enable us to understand God's will toward us. The apostle James says, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraids not; and it shall be given him. But let him ask in faith, nothing wavering." Christ's life is an illustration of the need and the power of prayer, what he desires his in their service for him. "Everywhere and always there is some need that only Jesus can supply. Oh that we could realize that in Jesus our relief is as sure as our need is great!"
pose, after which we have a social time and drop our mites in the box, each one giving what she can afford. This is a slow way to raise money, but at present we know of no better plan. The best thing that took place at said meeting was—Everybody present who was not already using a thank-offering box consented to do so the coming year, so that now I think every member has one. I wish every sister in our denomination would try one, and I do not think it would be a failure. So the brethren of this church have often have wondered why this is confined to the women. It seems to me that if it is good for one it is good for the other. I have many, many times been astonished when I came in sight of my box to think of the blessings I receive, and what I have to be thankful for, daily, in a way that was new to me, until I had this box as a reminder. So many think they cannot afford it, they have not the penny, even, that they can spare; but I think if you have a box you will find the pennies, for you will lay one side now and then for that especial purpose, and even though it is a small amount, if it is all you can do, remember "the widow's mites," and how she was blessed. Methinks I hear some one say, "We are making a hobby of thank-offering boxes." Perhaps so, but what shall we render unto the Lord for all his benefits toward us!"

A. H. B. Hammond, La., Jan. 25, 1894.

FROM HOME MISSIONARIES.
I hereby gratefully acknowledge the receipt of your gift, which scarcely have come at a more acceptable time. I most earnestly desire that the divine power may so direct my ways that the kind donors may never have reason to feel that their offering was unwisely bestowed.

Most truly do I return to the committee of the Woman's Board heartfelt thanks for the gift, accepting it with gratitude to you and to our heavenly Father, not only for its value, but also as a token that I am sometimes thought of, and that there is an interest in me and my work among my sisters in the North. I never was so glad to get some money in all my life, and I pray that it may be honored by being used to help the Lord's work, for He promised, "My God bless all Christ's saints to his glory."

In sincerity I return my thanks to your committee for the gift which I also esteem as a gift from the Master. I may forget many of his benefits, but I shall not forget this one.

I thank the ladies for their labor of love. It is so cheering and encouraging to know we have kind friends who are laboring and praying for our temporal and spiritual health and success in the Master's cause.

AN OPEN LETTER.

"The Lord's Supper.—Does it belong to the Church or to the Individual to Decide Who Shall Partake?"

To Rev. N. Webster, D. D.:—My Very Dear Brother:—A little tract from your able pen bearing the above caption, has come into my hands of late and has been read with much interest. And believing that this kind and candid word upon some of the positions taken by you will be received in the same spirit in which they are written, I venture upon my pleasant task, not as a critic, but as one seeking mutual enlightenment upon the subject in hand.

It may be well to state at the outset, that I have always been, especially since I entered the Christian ministry, what is called a "restricted communist." I have often preached upon the subject, and believed that my position was in accordance with the logic of Scripture, although I never could find any expressed authority for my conclusions. And having read with profit various productions from your pen, and over and over again considered and studied, from which I could fairly take exception in all these articles, I am led to the conclusion that, either you have in this case untenable ground, or you were not in your usual condition of mental and spiritual health. It is not characterized by the perspicacity and logical soundness that have appeared in all your other writings. Hence, I am prompted in this way, to ascertain whether the cause is worthy of so able a champion. You say "that the fact that those who favor open communion differ so widely in their reasons for it, shows that there is no Scripture authority for it." True! and the same is true of those who favor the other side of the question, at least, so far as I can see. It is not a question that is settled by the Scriptures. If there is authority for it, it is purely inferential; and this is what we wish to ascertain.

In your answer to the statement that, "all who believe in Christ should commune together," you say: "This would take in Roman Catholics, believers in Christ without any light, the erronious of drunkards, and even devils, who confess him to be the Son of God." Do you mean that this belief is the same as that exercised in the Lord Jesus Christ by the new born soul? If so, you give the impression that all who exercise such belief are Christians; for it is by faith in Christ that we are saved. Acts 16:31. If not, your argument is without force or relevancy. It either proves too much, or it proves nothing.

Again, you ask, "Did Christ institute the Supper for his church, or for the world at large?" Here you take too much latitude. Do you not make a distinction between the true believers in Christ, of every name, and the world at large? If not, then you lay the weakness of our position by begging the question. The world at large are not Christians; far from it. And the fact that a man of your ability has to travel so far for material, shows the lack of proof positive within the limits of the subject.

The case cited in 1 Cor. 11 only shows how the church of Christ may disagree from the path of Christian propriety by a corrupt use of the ordinances of God. It is a case in which the whole church sinned, and not a case in which the church disciplined a part of the members for misdemeanor. But with the mutual understanding that the Lord Jesus Christ established the institution of the Supper for all true believers, who constitute his church, then it follows as a logical sequence that all true believers have a right to the table of the Lord. Now is a person a true believer, or a child of God? You will answer, doubtless, repetition and faith in the Lord Jesus Christ. In this we all agree. Now, under­standing that every Christian Church has the right to discipline its members for disorderly moral and immoral conduct, the question arises, What constitutes such walk and conversation? Is it immoral conduct and unseemly language, or is it an error of the intellect? If it is the former there is no difference of opinion, for that is a duty of all corporate bodies, both secular and ecclesiastical. But if it is the latter, where are we going to draw the line? How much knowledge, and how perfect must it be in order to be worthy partakers of this sacrament? If it is on the ground of opinion in matters of theology and church policy, etc., then we must debar from that sacred privilege, not only all the First-day Christians, but also every single Seventh-day Baptist in the land. It is a question of the living, your worthy and devout, not excused. Is this statement unwarranted? Let us see. You say that the First-day people do not keep the seventh day as the Sabbath, and therefore violate one of the commandments of the Lord. But is this to be considered an error of the head or of the heart? Are you ready to declare that it is the latter? Methinks not. But if you do, then you and I do very wrong when we exchange dealing with them; when we knead and mingle our petitions with them; when we bless and listen to them with delight, telling what the adorable Saviour, who has saved us, has done for their souls! And why should we do all these, and the next hour refuse to commune with them? Is there anything in the nature of the encomiast of a sacred character that distinguishes it from preaching and praying as a Christian privilege? If so, I am free to say that I cannot see it.

But we refuse these Christians the privilege of communing with us, not on account of im­moral conduct, or unpardonable error of opinion on religious views. We regard them at the same time as godly people, the salt of the earth; many of them prominent for learning and piety. Now, the rule by which we measure these Christian brethren, is that they keep every Sabbath-keeper from the Supper, as I have already stated. For we differ widely in fundamentals as well as non-essentials, if there are such things connected with the Word of God, and the duties of a follower of Christ, so much so, that I believe in the second personal appearing of the Lord Jesus Christ, others do not. Is this a matter of small importance? By no means. It is one of the most significant doctrines taught in the Word of God. Some are here in the resurrection of the dead; others do not. Is this a matter of little moment? I know you will say it is not. Some of us believe that the kingdom of God is his reign among men on the earth; others believe that his kingdom is in Heaven. Some of us believe the Father is a personal being that loves all his children, and occupies a veritable throne; others believe that he is simply an all-pervading, quickening essence, etc. Now, my dear brother, will you tell me if we must exclude from the table of the Lord all those excellent people for the sole reason in many cases, that they keep the first day of the week instead of the seventh, how can we consistently commune with each other in the Seventh-day Baptist Church when we differ so widely on subjects of such importance than the Sabbath? All error in respect to fundamental truths, and in charity we are bound to believe them sincere. When the disciples reported to their Master that they forbade one to cast out devils in the Master's name, because he had not been with them, the Lord replied, "Forbid him not, for he that is not against us is for us." In this case the Lord accepted the person whom the disciples rejected. Is there not danger that in excluding from the table of the Lord those excellent people who are repealing the error of the early disciples? I fail to see the force of your statement when you say that Christ did not unchristianize his mother and the other Christians who were absent when the Supper was instituted. This is
SUCCESS.
The Parents' Responsibility.

By Prof. H. H. Maxson.

The incident related by the President of the Y. P. S. of Indiana, 'sung a second paper on the same subject. There are too many parents like the one he mentions, that are constantly complaining that their sons do not have a fair chance for success in the world, because they keep the Sabbath. It is true, Sabbath-keeping does increase the difficulty of winning success. It is right to recognize the fact; but it should be made an occasion to spur our young men on to harder effort, more careful calculation, lesser economy, greater ingenuity, and greater determination, more thorough preparation, and not an occasion for mourning, despondency and discouragement. Even if the hindrances were insurmountable, which I do not believe, it would be a great mistake for a parent to treat the difficulty in a complaining, disconsolate spirit.

1. Such treatment of it is unmanly. Does the soldier who has lost an arm go about flapping his empty sleeve in your face to get assistance? Not unless he is a beggar. If he has the spirit of a man, he works the harder because of his loss, uncomplainingly, and his empty sleeve is not a part of his stock in trade. So with the Sabbath-keeping parent; he knows at the start that the peculiar Sabbath will be an inconvenience to his boys, but he acknowledges, by keeping the Sabbath himself, that whatever sacrifice follows is in a good cause, unfortunate but yet worth making, just as the soldier went into battle knowing he might lose a limb, or even his life, but willing to make the sacrifice, if it saved his country. For a parent to grumble over the inconvenience that results from his Sabbath-keeping, which he has adopted from conviction, with his eyes open to the hindrance that would result, is as unmanly as for the patriot to grumble over the loss of an arm in defending his country. We would avoid the evil in both cases if we could, but, if it follows, it is a cause for pride, not grumbling.

2. Grumbling at the inconvenience of the true Sabbath is ruinous for the boys. The child's views of the world are considerably influenced by those of his parents. He does not always adopt his parent's views as his guide in life but, whether he will or not, he is unconsciously affected by them, in the domain of morals especially, the parent's attitude toward the various questions that arise will have much influence on the child's future. When a parent treats the difficulties that result from Sabbath-keeping in a complaining, replying spirit, he is giving his boy the very worst kind of a preparation for meeting those difficulties. Such a course is well calculated to produce the evil results, to weaken the child's ambition by making success seem impossible or to fit him up to give up the Sabbath altogether. There are many homes where both these results have been accomplished. On the other hand, a recognition of the difficulties, with a feeling that if the parent will not willingly meet, if God wills it, with a determination to meet them bravely and win in spite of them, is the first step toward success.

3. The grumbling attitude is un-Christian. Why do we keep the seventh day Sabbath while most of the world were heathen? Simply because God commands it. It is not, then, a matter of convenience with us; it is simply a question whether we will keep it at whatever cost, and obey God, or let it go for the sake of some coveted reward of the world, and disobey God. Having decided to obey God and keep the Sabbath, how shall we view the hindrances in worldly affairs that it imposes? Shall we yield to them, or shall we look upon them as a cross and grumble and groan over the fact that we must bear it? Shall we each commiserate the other that our lot is so hard? Shall the father say to his son, "It is too bad, boy. If it wasn't for this Sabbath-keeping, you might be somebody. As it is, there is no hope of your getting much money or winning an easy position while you keep the Sabbath." Away with such a thought! Shall we undertake to serve God and then grumble because it involves a sacrifice? When we enter into a conflict with the world we are not in the very contract, agree to endure anything that might result from doing his will? If we grumble and complain at the sacrifices that are demanded do we not insult him whose service demands them?

How does Sabbath-keeping differ from the other Christian duties? Every parent desires his child to stand well in school. When his boy experiences a change of heart does he say to him with a sigh, "It is too bad, John, you can't copy any more in examinations; you can't keep up with the crowd." No, he will not do this. He will talk to you day by day, and give you examples for you to copy and hard in to the teacher. Tom Smith has no such disadvantage because he's a Christian. I'm sorry for you, my boy, but it can't be helped as long as he's a Christian.

If his boy is in business when the change of heart comes, does he go to him with mournful voice and say, "This being a Christian will put you at a terrible disadvantage in business, John. You'll have to give full measure every time, you can't sell shoddy for all wool, you can't take advantage of a customer. Just because there are lots of things you can't do that your competitors that are not religious can do. I don't see, my poor boy, how you can ever get rich if you live up to your Christian profession, it puts you to such a disadvantage." Of course no Christian parent would think of such a thing; but if God commands us to keep the Seventh-day Sabbath, does not the hindrance that results stand on exactly the same basis? Why should we sigh and complain over one more than the other? Stated in its plainest terms, why should the man who is charged with the responsibility of seeing that his child shall meet the worldly inconvenience and losses that result from doing God's will?" Every Christian meets them; we Sabbath-keepers simply have to them a greater degree, but ours even are as nothing compared with those the Christians of early days endures. Can we imagine their going around mourning because their children's chances of success in the world were lessened by their being Christians, while all the rest of the world were heathen? No, they gloated in their personal advantages and offered themselves in the church's name. What a splendid career that was that Paul braided aside forever when he became a Christian. His success in life was ruined. If he remained true to his faith in Christ he could never win position in the world. He was not a man of the world, but a Christian who had to go up against the world, and did he ever win over it? Was it a case for sighs and regret? Hear what he says after recounting that long list of beatings, imprisonments and other outrages that he had endured: "Take pleasure in infirmities, in reproaches, in necessities in distresses, in persecutions, in difficulties. For when I am weak, then am I strong. I rather glory in my infirmities." Let the parent meet his responsibility in the matter squarely, and see first that he has the right attitude himself toward Sabbath-keeping.
difficulties, then work to impress it upon your children. Let him sit down and decide, once for all, whether God commands us to keep this particular day or not. If he does command it, then let him accept whatever inconvenience may arise, not as an evil to be deplored, but as a part of God's service, something to do gladly and to glory in. Let him say to his son, "John, if you do God's will, you must keep the Sabbath. It won't be easy to you, but you would like to do, but God is able to take care of his own and you may be sure that you will do the work he intends you to do better as a Sabbath-keeper than you can by keeping Sunday. Train yourself, mentally and physically, to make the best of your opportunities. Be sure he will open a way for you to be whatever he wishes you to be. Make yourself ready to follow where he leads. Sacrifice is the universal law of God's kingdom, but often the sacrifice proves to be but giving up the lower to attain that which is higher. Even failure, if failure should come, with obedience to God's command, is more to be desired than immeasurable success with disobedience."

When people say to me, "But doesn't keeping Saturday make it very inconvenient for your business?" I answer, "Certainly, but somehow the Lord seems to give them enough extra ability to make up for the inconvenience in the end, if they remain true." Is that boasting? Well, why shouldn't I boast of my church as well as of my country? I think we Seventh-day Baptists have some things to be proud of, and I believe that we ought to glory in them and teach our young people to glory in them as a streeturchin without a cent has a right to boast of his success in comparison with one who has every advantage of wealth and influence at the start.

Teach young people that Sabbath-keeping is a hindrance, but one that can be surmounted. Many men before them have won success in spite of it, and if they exert themselves they can get the same energy. It demands work. It demands determination, but in the end it is a cause for glorification not mourning.

FROM THE FIELD SECRETARY. WATERFORD—BERLIN.

The Waterford, Conn., Church is doing bravely for a small society of about forty resident members. They ask for no help from the Missionary Board, pay their own preachers, and vote weekly pledge plans. The weekly pledge plans raised about $70 for our Societies, instead of less than $30 which was raised last year on the quarterly collection plan. Bro. John Potter, of Norwich, their pastor, was converted to the Sabbath a few years since, and from being a fisherman, has become a fisherman of souls. He believes in a Holy Ghost religion, and seems to be prospering in his newly chosen work. We held extra meetings the evening after the Sabbath and Sunday evening. Three young ladies seem ready for baptism, and two others with whom they associate. Andrew Potter, the successful conductor of the New London Mission, is, according to report, a Sabbath-keeper in a quiet way.

While in New York, the writer visited Jersey City and saw, for a few moments, the pastor of a new Sabbath-keeping Society, Rev. Martin Hanover. They call themselves, "The Church of the First Born," and "Mount Zion Sanctuary." They emphasize the work of the Holy Ghost, faith healing, and holiness of life. They limit to the Quarterly Court ordinary Christians, but to the Inner Court those who attain to the higher faith and life, including true Sabbath-keeping. Instead of using the Sabbath for a meeting day they use it for a rest day at their homes. They number a hundred church members, with smaller beginnings at other points. A Mrs. Jackson had much to do in originating the movement, about a dozen years ago.

The writer lost the inspiring view of the Hudson River scenery by bus on the Hackensack, through the assistance of the Rev. Y. H. Y. Revs. for New York; but was surprised to find such grand and lovely mountain-like scenery through this section, and almost alarmed to find himself putting on flesh so rapidly in five days in this climate, so healthful, which has been reached, by including in one section the three churches of the place. Above one hundred houses have been erected, and restored, from scattered to church goes fifteen, twelve by baptism, two Sabbath converts, and one restored. Pastor G. H. F. Randolph is doing excellent work. There are several more to receive baptism in the future, and the cause here is in a very hopeful state.

The pastor, upon invitation, gave an address in the Baptist church Sunday evening upon China, and held the rapt attention of the audience for two hours.

The church voted to adopt the pledge plan of weekly contributions, and more than double their regular contributions of last year. Many families are widely scattered, but by the kind assistance of the pastor they have all been reached, by including in one day's trip thirty five miles cutter-travel, and to-day a tip-over, and first-class run-away. To-morrow traversing the church gives its pastor a donation.

Friday the Secretary hopes to reach Adams Centre.

A summary of the first two month's work shows 65 new RECORDERS subscribers; $206 sent the RECORDER office; $209 55 to Treasurer of church at cost of society; $214 of this raised by personal solicitation, the balance from societies. $600 pledged on weekly plan, about $200 of this being from those not before pledgeing; A half score of books sold; weekly sermon and RECORDER article. Expenses, $14 51. G. M. C. BERLIN, N. Y., Feb. 28, 1894.

P. S. March 1st. The completed work in this place for one week shows about $200 raised as follows: For RECORDER, on old and new subscriptions, $50 90; notes, $20 50. Raised in cash, $45 45; pledges for year, $120.

MORE ABOUT COLONIZING.

To the Editor of the SABBATH RECORDER.

I read with interest the articles of Bro. Randolph, and of the Rev. O. U. Whitford, on the subject of the California Colony, with great interest, perhaps from the fact that when I was a young man, near forty years ago, Dea. Dennis Saunders, then living at Farmington, Ill., went out to select a location for a colony. Myself, with many others, anxiously waited his return, but his hopes were dashed. We paid $15 per acre, with land at $15 per acre, left the poor man out.

And now with the California land at $100 to $400 per acre would seem too high for the man of small means, and as a rule it is the young man or the person of limited means that is seeking the new home. I would not say anything against any one joining a colony for that country. I would insist that one and all should count the cost and weigh their means before making such an experiment. Two visits to the Pacific Coast country has proved to me, and all that glitters is not gold. Why not join some established community rather than to be trying something new? The climate and soil of Nebraska are well known, and near North Loup there is quite an opening for Seventh-day people. There is one organized school district, composed of six sections, containing only four families. This land can be bought for from $5 to $10 an acre. It is located from seven to ten miles from North Loup, and it is desired to settle this school district with Sabbath-keepers. Extensive attention will be given to any inquiry. We do not boast of a boom, but cheap homes.

O. D. VAN HORN.

NORTH LOUP, NEB.

SERMON.

(Continued from page 14.)

What a grand opportunity you have in the world to be a witness for God. Does it seem to you to be difficult? How shall I know? And you fall back upon your cherished support—the best man-made helps. It may be a trusted friend, or this or that person that you are teaching something from God comes. Your messenger has deserted you. He is flying from carcase to carcase, as they float in the muddy water about you, and feasting upon the things that bring you pain and loneliness. In your despair a special attention will be given to any inquiry. We do not boast of a boom, but cheap homes.

North Loup, Neb.

O. D. VAN HORN.

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(Continued from page 14.)

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SERO

NORTH LOUP, NEB.

O. D. VAN HORN.

SERO...
I DISTINGUISH REMEMBER.

I remember very distinctly the winter when I gave my heart to Jesus and made a public profession of religion. I had always been a praying child. I cannot remember when I did not pray, first to my mother's knee and in later years by my bedside. And yet I felt that I was not doing my full duty, and when I heard that, sometime during the winter, two revivalists from a neighboring town would hold a series of meetings in our little village, I mentally resolved that the meetings closed I would make a public stand for Christ. I remember how the meetings were postponed for two weeks, much to my relief, and yet strange to say, much to my disappointment. When at last they began I was a regular attendant, so much so that mother's loving watchful eyes saw my interest and wisely waited for a time, patiently and prayerfully. At last one evening as I put away my school books and began getting ready to go to church she quietly asked me if I was not tired and said yet I felt that

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I remember these things so distinctly, but why do I write them out, why do I make them public? Simply because the remembrance of them is helpful to me, and without doubt most of you who read this have had similar experiences, and I hope that the recollections of mine will call up afresh in your minds memories of events in your lives which may be as helpful to you as these are to me. If so, the time used in writing this and the labor of printing it have not been wholly mispent.

OUR MIRROR.

PRESIDENT'S LETTER.

The union meetings have been in progress nearly a week now. One very stormy night reduced attendance, but the meeting was one of the best we have had. The hall has been full--from five to six hundred people present. After the first two nights there has been great liberty, two or three men coming every night. Sunday night the Opera House was filled, seating room was not sufficient; probably from ten to twelve hundred people present. The general meeting was dismissed and an after meeting held. Those who had arisen for prayers and those who remained were reminiscing before they left the house. The number last night in the meeting, of converted, reclaimed and seekers were about seventy-five, L. C. Randolph held a F. M. meeting with the young people from the schools yesterday, and is to hold another to-day. Nearly all the foot ball team are praising the Lord. Sunday at 4 F. M. was held a men's meeting, good attendance and a good meeting. Accept Christ and learn early how to earn an honest living, was the topic of interest in this meeting, and also at the women's meeting on Tuesday. Just why do I write these things? I hope that these reminiscences will call up afresh in you the remembrance of the day you gave your heart to Jesus for the first time. It is helpful to me, and perhaps will be to others. I did not know my praise, but in their place I found joy in the remembrance of the day I was washed in the water of life, and the joy and light and hope and strength and confidence is still present, and by increasing day by day the burden is still lighter, but day by day it grows lighter.

Our Young Folks.

FOURFOOTED WITNESSES.

The testimony of two large and magnificent mastiff dogs settled a lawsuit in Magistrate Tyrrell's court in Cincinnati recently. The squire was hearing the replevin suit of Dr. Edgar Buck against John Dallman, a saloon keeper. The dispute was upon the ownership of the witnesses. The witnesses had been examined, when Dr. Buck arose and stated that he desired to introduce two witnesses who had not been called. He named the privilege, whereupon Constable Jaqueli brought from a rear cellar, where they were confined since their seizure by the officer, two fine, large, English mastiffs. The dog owner introduced them as Dane and Hector, and requested that they be sworn.

B. E. SANDERS.

Are you late at Sabbath-school? Do you have to stop in the entry of the church when you go to prayer-meeting for the deacon to finish his prayer? Do you come to church services in the rear of the room where the pastor reads the notices? Are you behindhand at choir rehearsal? You are to be pitied indeed if such is your habit. The inconvenience you give to others by such actions is nothing when compared with the loss and injury which come to you personally.

Are you ever thankful for your pastor for something helpful in his sermon? Do you ever help him out in some awkward "pause" in prayer-meeting? Do you ever ask any of your young friends who live far from the church to go home with you at Sabbath school? Do you ever stand back at the corner and wait for some one to go to you, and then feel "hurt" because people are so unsocial? Do you ever get upon the fence and watch yourself go by?
put to each dog in turn, and in each instance the animal walked back to Dr. Buck, who had gone to a far corner, and, fawning upon him, gave a sign that it was ready to be used and returned to his place before the quire's rostrum.

Then the question, 'Where is Dave?' was put to one dog, who turning straight at Dave and gave a short bark. The same performance was gone through by Dave continuously, first one dog being moved that the dog face be ruled out of the proceedings, but Squire Tyrrell overruled the motion. A judgment in favor of Dr. Buck was then given by the court, and the dogs turned over to him.—Boston Traveler.

THE GRACIOUS PEDESTRIAN

'It is the woman who saw her head in walking who walks gracefully,' announced madame.

The class giggled, and she went on, severely: "I did not say, young ladies, that the woman who walked on her head was beautiful, but that the woman who thinks—who uses her mind to direct her steps—is graceful. You Americans think you are walking when you tear over the ground. There is no grace, no art in that."

The class smiled for giggles and looked properly impressed. Then madame went on to explain how the mind should govern the feet and the body.

"You must not watch the feet," said madame. "You must learn to manage them without watching them. They are led by the body and the body by the mind."

"But how do we keep the body straight?" asked Agnes, son of J akeh, and King Humm." The teacher, taking a glancing view of the class, said, "It gives grace."

Imagine that you are being drawn forward at the shoulders. It is a gliding sort of motion, not the hippety-skip kind.

Gen. 1: 2-3.
Gen. 4: 8-13.
Gen. 10: 2-22.
Gen. 22: 1-16.
Gen. 23: 10.
Gen. 25: 4-7.
Gen. 28: 20-22.
Gen. 29: 23-
Gen. 30: 11.
Gen. 31: 28.
Gen. 32: 22.
Gen. 34: 28.
Gen. 35: 21.
Gen. 36: 9.
Gen. 37: 17.
Gen. 40: 10-22.
MINISTERIAL CONFERENCE.

The Ministerial Conference of the Southern Wisconsin Seventh-day Baptist Churches convened in regular session in the church at Milton Junction, Sixth-day, Feb. 28, 1894, at 10 A. M.

The attendance was good, and the people seemed deeply interested in the papers and discussions of the Conference.

Although some of the Baptists were unable to be present, all the subjects of the programme were taken up and quite fully discussed by those present.

After the discussion of the subject, "Is it advisable for us as a people, to commence the organization of a Seventh-day Baptist Church in America?" a committee of five was appointed to arrange for a commemorative service on the next anniversary, Dec. 23, 1894.

The paper read by Wm. B. West, "Exegesis of 1 Cor. 14: 34, 35, and 1 Tim. 2: 11, 12," called out considerable discussion, and was requested for publication in the Recorder.

The following is the programme for the next Conference to be held at Rock River, May 25, 1894.


3. Is the Paragraph on Repeal Wanting an Ordinance to be Perpetuated in the Church? J. T. Hamilton.

4. Is there a Modern and Improved Method of Studying the Scriptures? If so what is it? R. M. Dunn.

5. Is it advisable for us as a Denomination to Celebrate the Lord's Supper at our Quarterly Meetings, Associations, and General Conferences as Formerly Privileged by our people, and still observed by some of our churches? G. W. Burdick.

G. W. Bennett, Sec.

THE SABBATH RECORDER.

[FULL, I., No. 10.

New York.

DEBUTER.—Quite recently some young married men have settled among us and are doing well, and they are a great help to our church. They settled here because they considered this a good place for business, for society and for the times. Those who cooperated with the Sabbath Baptists here are not as rich as the Dakota plains, nor the climate as mild as Southern California, but good farms here are wonderfully cheap, and prices of crops have ruled high. The climate, too, must be favorable to health, for I have never known so many people who are quite right, and four of our near neighbors are between ninety and ninety-seven.

Our graded school is one of the best in the country, while our church has a goodly number of aged members and an active class of young people. Now with these advantages in Debuter I verily believe that piety, piety and perseverance will secure good homes, a good living and constant church privileges.

We have been having union meetings, and many from other churches have joined the others, and we are glad to say that some have begun to keep the Sabbath and are adding to our numbers and interests.

L. B. S.

WATSON.—Times are hard here as elsewhere, still there are known no cases of suffering for want of food. The winter has been more open than usual; more rain than snow in comparison with other winters. The roads have been more or less blocked with snow lately, and traveling is hindered, still services have been maintained thus far on the Sabbath, but the condition of the roads and the weather have precluded any night meetings. A good degree of interest prevails, though our congregations have sometimes only been fourteen or a few more. Usually a goodly number are in attendance.

On First Day, February 11th, it was my privilege to address the Y. M. C. A. of Lowville, at their request, on the subject, "Why I am a Seventh-day Baptist." The attendance was fair, and I was very surprised to find the conclusion was excellent. After the address I distributed over 3,000 pages of tracts, with several Sabbath Outlooks, which I caused to be scattered over the place by the secretary of the Y. M. C. A. There are not a very large number of this class in the town, but I am very glad to find the address was that of "Roman Catholics and the Sabbath," which they took with great interest. I was treated with the utmost respect, and urgently requested to come again, which I hope to do in the spring or early summer.

February 20th, a donation was held at Potsie's Corners for the benefit of the Seventh-day Baptist minister, and there were a goodly number of the First-day people in attendance, and contributed liberally considering the pressure of business.

The weather was mild, and they were mostly young people, the pastor being for once the oldest person present and his companion next, and we are young people. The donation in dollars and cents amounted to $10,00, but in influence, no one can tell. This was a good donation considering the times and the fact that the gathering was so largely composed of young people. But it is always more blessed to give than to receive. May God bless the givers.

U. M. BARDOCK.

Rhode Island.

FIRST WESTERLY.—We have had almost all kinds of weather for the past few weeks. One week ago we were snowed in and the roads were almost impassable; now there is little snow except in the drifts that have not been melted by the rains we have had.

Mr. and Mrs. C. H. Tucker expect to leave us soon for West Hallock, Ill.

A Bean Supper is to be held before long.

DON.

WESTERLY.—Let all unite in praise to the dear Father for the blessings he has given Westerly through the labors of "our evangelists." They have just completed four weeks of work, and the tide of interest is steadily rising until it has now united the churches in a combined effort for the salvation of the lost. This evening (Friday), and hereafter, services are to be held in Armory Hall. The Minister's of Westerly have oversight of the work and have placed it in the hands of Brothers E. B. Saunders and L. C. Randolph, but it is very evident that Jesus is doing the work. From the very first the thought and purpose that Christ, and Christ only, should be seen, felt and acknowledged has been evident; and, through the blessed ministration of the Holy Ghost, he has been lifted up in saving and sanctifying power. The quietness and simplicity which have attended the efforts have occasioned remark, but the work has been correspondingly deep, searching and convicting.

Many wanderers and many newly-born souls are rejoicing in their Saviour, and the testimonies from all ring out the settled purpose to surrender all to Christ and receive him as an ever present and reigning ruler of heart, soul and life.

Pray, brethren, for greater measure, yet, of
West Virginia

LOST CREEK.—Sister churches will be glad to hear more regarding the revival at Lost Creek. We began February 3d and continued nineteen days, holding in all thirty-eight meetings. Eld. Huffman was present at and conducted thirty-five of the meetings. Seldom or never before had I observed the claims of the gospel presented with such ability and power. There was great interest from the very start, and continued throughout. From the second day till the last meeting there were unconverted persons who expressed a desire to become Christians, and every day some one or more were converted. It was a pious sight to see a strong man, with others younger, and ays, to the gift of light and life who lived of soul, imploring ‘God to be merciful to me a s he saw me." I thought to myself, why not enjoy it while it is here, and let God provide such weather in the future as to make up for that? In fact we always have pleasant weather in Milton.

There is an aged brother I love, who more than once in our weekly prayer-meetings has stated that somewhere we are greatly favored here in not having any cyclones, or rough weather, or hazy broths. A severe blizzard and storm throughout the country in the farther West, we get only the tail end of it, and if it occurs in the East we only read about it after it is over, or while it is raging, and it has perhaps a ten to twenty times as it has, and he has concluded that we are especially favored of Providence because a more God-fearing people live here than anywhere else. Perhaps it is so. I dare not sound too loud a note in this strain, fearing lest this delightful weather may be succeeded by another which they have in other places, cyclones, hail, snow, blizzards, etc.

We had an excellent Quarterly Meeting at Milton Junction, excellent in spirit and excellent in results. The sermons were all full of instruction, and were delivered with earnestness and clearness. Some will probably go to other churches.

Our exercises were very satisfactory, and a great many were inspired with the thought that here is a place, and a change where they have been in other places, cyclones, hail, snow, blizzards, etc.

Our college is doing well, remarkably well for these times, about one hundred and thirty students in attendance I hear. By the way, I am to give a lecture in the chapel to-night on ‘Sunshine.’ I wonder if this spring weather has hurried up to be in harmony with my subject. My brother, all ready referred to, would say ‘Undoubtedly.’

This is the last and least in the course preceded by the following programme:

Jan. 30. A Trip in Spain, the Land of Castile. Rev. W. C. Whitford
Jan. 17. Prehistoric Man and His Appearance in the Mississippi Valley. Willis P. Clarke, Esq.
Feb. 21. The Boys of the'90s. Prof. S. L. Mason.
Feb. 28. The Sabbath, or the Day of Rest. Prof. S. L. Mason.

I heard a magnificent lecture last week in Whitewater by the Rev. Dr. Conwell, on the "Silver Crown," in which he said the world needs orators, lecturers. He called attention to the fact that the well received and gifted lecturers were not at all numerous enough to meet the demand, and that the coming orator was to be a woman. Why not a Seventh-day Baptist woman? Young ladies, young men, hear this is an open field for the exercise of your talent, in which you can lecture as many nights in a week, as was kept Sunday, and no one will stop to inquire what day you keep as the Sabbath. (Query. Is it right for a Sabbath-keeper to lecture on Friday night and receive pay for the same? I never do.)

As delightful a place as Milton is, still some persons are moving away, how foolish! Evan Davis and family have moved to California, also his mother and sister. I was very sorry to see them go, but Mr. Davis offers his large, new, elegant residence with the grounds handsomely improved, for five thousand dollars, with nine thousand dollars, with an Orclay heater in the house, which works admirably, the finest residence in Milton. I wish some good Seventh-Day Baptist would come, buy and live in it, and send his boys and girls to the college. He could make a good living on these four acres, set out to a dozen different kinds of grapes in abundant bearing, with currants and raspberries, and the balance of the ground so fertile would yield carrots and onions enough to support the family. I keep my horse from November to May on carrots I raise on a little patch in my garden. I got no commission for the sale of this property. Enquire of Rev. E. P. Clarke or F. M. Green, Milton, Wis.

MILTON JUNCTION.—The beautiful weather and fine condition of the roads permitted a large attendance at the Quarterly Meeting of the Southern Wisconsin Seventh-day Baptist Churches, which convened with the Church of Milton Junction, Feb. 23d to 26th. The sermons were all full of instruction, and were delivered with earnestness and clearness. The praise service and conference meeting, on the evening after the Sabbath, led by Brethren Charles Sayer and E. A. Witte, will long be remembered, because of the evident presence of the Master. One hundred and twenty gave testimony in one hour. At the closing of the meeting three manifested a desire to become Christians, by raising the hand.

The exercises of the Young People’s Union of the Southern Wisconsin Churches, on First-day afternoon, consisting of music, papers on “Junior work,” “Christian Course,” “The Sword of the Spirit,” “Personal Work,” and reports from the different societies, and a statistical report compiled by the Secretary of the Union, and closing with a consecration meeting, were very interesting and encouraging. No one said that good works are dedicating their talents to the Master’s service.

We feel that the Quarterly Meeting just closed left an impression upon for good upon all who attended, and we are grateful for the favorable providences attending all the services.

G. W. B.

ALBION.—Once more we send to the friends of our denomination greeting. The Lord has been very good to us and has graciously blessed us of late. Beginning with the week of prayer we held a series of revival meetings nearly every night for five weeks. These meetings resulted in a quickening of a large portion of the church members and the bringing of salvation to others. Many others have professed faith in Christ and a desire to become his children. This number is made up of men and women of all ages, from the man of sixty-five down to the boy of twelve years. There have been no baptisms at our last service. The spirit of revival is sweeping all over this country, bringing into the Master’s fold many men of mature life and business men, some among us have decided to keep the Lord’s Sabbath.

We wish here to express our conviction that the pamphlet recently prepared by Brother Lewis, “Roman Catholics and the Sabbath,” is and should be at once published.
is one of the best of its kind ever prepared in defense of God's holy Sabbath. May the Lord open our hearts, not only to read, but to furnish many copies of it for others to read.

E. A. Witter.

Nebraska.

FARNAM.—It may be of interest to the readers of the Record to know what is being done for the cause of Christ, and especially for Sabbath Reform in Nebraska. Leaving this hour, Farnam, Ohio, January 23rd, stopped a little while to attend a meeting of Sabbath-keepers at Waterman, Ohio, and reached Chicago in the morning of the 25th, and it's in the midst of a fierce blizzard. It stopped drizzling snow, and weather was kindly enough to aid in getting railroad permits, by Mr. I. J. Ordway. At night I left for Humboldt, Neb., reaching there next day at 3:30 P. M. I found an opportunity to ride to the home of Dea. Lewis VanHorn, where I was most kindly received and hospitably entertained. That morning the thermometer had been 20 degrees below zero, but was followed by two weeks of remarkably mild and fine weather. I stayed there ten days, preached eleven sermons, and made several calls which would alone have been enough to have completed the work of a long vacation. I found the First Church weakened by migration, and somewhat by other causes, but in a healthy condition, and blest with two most excellent deacons, J. G. Babcock and Lewis VanHorn; the third, Dea. Davis, having returned to his home. I found the county a very fertile one, and if the population of the county could be increased to four hundred feet deep, there would be a great and most commendable change in the character of the county.

The county of the Missouri River. There is a new settlement newly settled, is the Long Branch, and reached there ten days afterwards. We fell into a fierce blizzard, and reached Chicago the 25th. We reached the Novelty house there on the 26th. There were quite interesting. The electricity is generated by water power, the turbine wheel which drives the dynamo being about 1,000 yards from the farm. The electricity is fed to the house by underground wires to the house and farm, in each of which a storage battery is placed. These supply the electric current for all purposes when the machinery is not working. The whole of the mansion is illuminated by electric light, and an electric motor is provided for domestic purposes.

SABBATH-KEEPING.

FEDDING LEE'S ARMY.

There having been some controversy as to the inducements which Gen. Grant's issue of rations to Lee's troops at Appomattox, Gen. Michael R. Morgan writes to the Washington Post as follows:

I was Gen. Grant's chief commissary, and was present in the room during the interview between him and Gen. Lee. After the terms of surrender had been agreed upon, Gen. Lee said to Gen. Grant: "General, what would you like my army fed?"

Gen. Grant turned to me, as his chief commissary, and said: "Colonel, get the Confederate army." I asked: "How many men are there?" Gen. Grant asked: "How many men have you, Gen. Lee?" Gen. Lee replied: "Our books are lost; our organizations are broken up; the companies are mostly commanded by non-commissioned officers; we have nothing but what we have on our backs."

Interrupting him in this train of thought I suggested, interrogatively: "Say 25,000 men?"

He replied: "Yes, say 35,000 men."

I started to withdraw for the purpose of giving the necessary directions to the door met Col. Kellogg, the chief commissary of Gen. Sheridan's command. I asked him if he could feed the army of Northern Virginia. He replied, with a considerable degree of confidence: "I guess so."

I then told him to do it, and directed him to give the men three rations of fresh beef, salt, hard bread, coffee, and sugar. He mounted his horse immediately and proceeded to carry out all the directions.

Both Col. Kellogg and Small are now dead. We had many rations on the spot to spare and we were wondering whether the tent of the pursuit are considered; but we had and we soon found sufficient to supply the famine army.

ELECTRICITY ON THE FARM.

An interesting example of electricity as applied to farm work is now in operation at a Scotch farm. The whole of the usual farm machinery, such as threshing, sawing, corn shelling and the like, is here driven by an electric motor. The water power is utilized by water wheel which drives the dynamo and powers the machinery, such as threshing, sawing, corn shelling and the like. The dynamo runs about 1,000 yards from the farm. The electricity is fed to the house and farm, in each of which a storage battery is placed. These supply the electric current for all purposes when the machinery is not working. The whole of the mansion is illuminated by electric light, and an electric motor is provided for domestic purposes.

SPECIAL NOTICES.

THE treasury of the General Conference is in need of funds. The churches who have not paid their assessments please take notice.

WILLIAM G. WHITFORD, Treasurer.

ALFRED CENTRE, N. Y., Feb. 20, 1894.

REV. J. CLARK, having accepted a call to the Pastoral of the Virginia churches and Union interest, requests his correspondence to be addressed to him at New London, Oneida Co., N. Y.

A BUREAU OF INFORMATION, designed to be a medium of communication between Seventh-day Baptists who are desiring work and others seeking employment, is to be head quarters at the Recorder's Office, Alfred Centre, New York. Address Editor of the Sabbath Recorder, with stamp enclosed if reply is desired.

PARRISH & PATRONS OF THE AMERICAN SABBATH TRACT SOCIETY, Chicago, are invited to call at the Society's headquarters, 112 South Wabash Avenue, Chicago, between 10 A. M. and 4 P.M. Special appointments made if desired. Elevator, 8th floor, entrance.

THE SABBATH RECORDER. [Vol. L, No. 10. FOR

ALL PAIN
Rheumatism
Feminine Complaints
Lameness Soreness
Wounds Bruises
Catarrh Burns
Piles

USE POND'S EXTRACT
It will Cure.

THE CHICAGO SEVENTH-DAY BAPTIST CHURCH holds regular Sabbath services in the lecture-room of the Methodist Church Block, corner of Clark and Washington Streets at 3:00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 4:30 P. M. at Col. Clark's Pacific home. Stranger are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: L. C. Randolph, 9212 Bartow Ave.

THE NEW YORK SEVENTH-DAY BAPTIST CHURCH holds regular Sabbath services in the Roy's Prayer-room, 9212 Bartow Ave., and in the City Temple, 642 West 122nd Street, New York.


SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 28 Waynesbou set, 2 o'clock, P. M., followed by preaching or prayer service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.


Western Office of the American Sabbath Tract Society. All the publications of the Society on sale; Sabbath Reform and Religion; Liberty literature supplied; books and musical instruments furnished at cheap rates. Visitors welcomed and correspondence solicited. Room 11, 2d floor, M. E. Church Block, S. E. corner of Clark and Washington streets, Chicago.

Seventh-day Baptists Church of Hornellsville, N. Y., holds regular services in the lecture-room of the Baptist church, corner of Church and Genesee streets, at 2:30 P. M., Sabbath-school following preaching service. A general invitation is extended, especially to Sabbath-keepers remaining in the city over the Sabbath. Address: intersection of Church and Genesee streets, Hornellsville.

ALFRED CENTRE, N. Y.

CENTRAL OFFICE—Copies of the minutes and reports of the Seventh-day Baptist Council, held at Chicago, Oct. 22-25, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are for sale on request. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Moomer, Agt., Alfred Centre N. Y.
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MARRIED

MOORE—TRANIER — in Lower Hewett, N. J., Feb. 19, 1894, by the Rev. Mr. Whetstone, James B. Moore, and Miss Harriet L. Hendricks, both of Lower Hewett, N. J.

KAYE—HOPKINS — in Buffalo, N. Y., Feb. 20, 1894, by the Rev. Mr. Taylor, Walter P. Kay and Miss Jennie V. H., both of Buffalo, N. Y.

FLETCHER—BAILEY — at Middletown, N. Y., Feb. 21, 1894, by Rev. J. H. Taylor, Jasper C. Bailey and Miss Mabel A. Champney, of Middletown, N. Y.

DIED

Some ordinary notices are inserted free of charge. Notice wadding twenty lines will be charged at the rate of ten cents per line for each line in excess.

BRENNER—In the town of Genesee, N. Y., Feb. 18, 1894, Mr. Harriet Edwards, in the 85th year of her age. Mrs. Edwards was born June 21, 1816, in Port Hope, N. B. She early experienced religion, and at an early age was baptized and united with the Little Gutten Seventh-day Baptist church. The family moved by her parents on the bath, Feb. 21st. A more extended sketch of her life will appear elsewhere.

RAFFERTY—In the town of Genesee, N. Y., Feb. 19, 1894, Mrs. Harriet Edwards, in the 85th year of her age. Mrs. Edwards was born June 21, 1816, in Port Hope, N. B. She early experienced religion, and at an early age was baptized and united with the Little Gutten Seventh-day Baptist church. The family moved by her parents on the bath, Feb. 21st. A more extended sketch of her life will appear elsewhere.

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WANTED

March 18th, a good trusty boy, between the ages of 12 and 16 years, to do general farm work. Christian boy preferred. A good home and permanent position to the right one. Seventy-dollar board as the Sabbath. Reference given and required. Address at once, E. J. Green, Centre Berlin, Rochester, N. Y.

For Sale

To settle the estate of Rev. James Bailey, deceased, the homestead occupied by him on the west side of Wilton, N. Y., is offered for sale. It is a splendidly built Queen Anne cottage, large, roomy, finely finished and in perfect order. For information apply to J. R. Bailey, Pierce St., Weysterly, R. I.

Shop Property for Sale

Consisting of a shop containing wood working machinery with water power; a blacksmith and paint shop, lumber sheds, etc. Located in Seventeenth-day community. Good opening for mechanic. Will be sold at auction.

SABBATH RECORDER

**Some Things Are Looking Better.**

Yes, every day shows changes and improvements in every branch of business. If you are out of employment, or have spare time occasionally, write without delay to E. J. Green, at Green's Deposit, Genesee, N. Y., for information as to how you can make connections that will be worth your consideration.

**Poultry.**

Barred and White Plymouth Rocks. Eggs for baking from superior stock of these Plymouth Breeds at moderate prices. E. D. Barker, Pierce St., Weysterly, R. I.

**For Sale.**

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