The Sabbath Recorder.

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THE SABBATH RECORDER.

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HIS AND OURS.

With silence as their only benediction, God's angels come, to keep a city where affection is there's no one to meet.

They live on earth in thought and deed as truly as in His heaven.

-Frookfry.

HOME.

Home's not merely four walls, 'neath which we sleep night and day, and are waked by the morning's light;

Home is where affection calls, filled with shrines the heart hath built.

Home! Go watch the faithful dove, resting on the waters serene;

Home is there where one's to love, Home is where there's love to give.

Home's not merely roof and room,

It needs something to enbrand it;

Home is where the heart can bloom;

Where there is kind tip to cheer it.

Home is sweet, and only sweet,

Where there's one we love to meet us.

-Selected.

Keep it in mind that religion should always be more an experience than a creed. First the love of God permeates the soul; then the formulates of obedience and methods of work will crystallize in proper shape.

The new church in Plainfield, N. J., will be dedicated Sabbath morning, January 13th, and the memorial services of Geo. H. Babcock will be held in the evening of the same day. The New Market, and New York City Church having been invited to join in these services their regular appointments for that day have been taken up.

The effects of the "hard times" are not confined to manufacturing interests alone, but they permeate society in all of its departments of industry. Our schools are suffering greatly, and not only our smaller and feeble schools alone. The following statement is taken from a press dispatch headed "Harvard College Struggling;" and dated Cambridge, Mass., Jan. 4th. The hard times have forced Harvard to retrench. Notice has been given to six instructors that their services will not be required after the close of the current academic year. They include Professor White, one of the oldest professors in the College. Last year there was a deficit of $25,000 in the College account. Five of the six dismissals are Harvard graduates.

The people of Wilkinson, Indiana, have a way of disposing of the liquor traffic quite summarily. Joseph Weastall had erected a building and driven into town with a license for an hotel with which to stock his saloon. He was benched the other day by the citizens and driven out of town. He did not yield gracefully to the inevitable, and announced that he would return and carry on his business in the building which he had rented for that purpose. Dynamite was then employed as the final argument and the building was blown up. We narrate this incident, without comment, to show that even rumsmellers cannot always have their own way in their insidious attempts upon the peace and safety of communities. Others similarly disposed should take warning.

It is of general interest to know that our late lamented friend and brother, Geo. H. Babcock, whose noble deeds of generosity were of such value while living, did not fail to provide for so many cherished interests when he could no longer counsel and aid as he was wont to do. To Alfred University he left $70,000; to Milton College, $50,000; to the American Sabbath Tract Society, $50,000. There were also some other contingent provisions of a denominational character, and some intentions which were not embodied in his will, but were talked over and will doubtless yet be carried out." Extravagant statements respecting the amount of his estate have been made by some of the papers, which, if true, might cause the generous amounts given to appear small. When all the facts are understood it will doubtless be found that this great benefactor is deserving of unqualified gratitude, not only from those in charge of the great benefaction, but from all who remeber the excellent work done by him in the cause he loved. "When the 'Books are opened," God's angels come, to keep a city where affection is there's no one to meet.

SUDDEN deaths are among the very common, daily occurrences. We are quite apt to look upon people of health, perhaps having suffered many years from disease, and think that death has marked them for his next victims. But how frequently are we reminded that "Man proposes but God disposes," and strong men whom we thought were good for many years of active service are stricken in the midst of their labors, and without warning either to themselves or their friends. Many such instances are doubtless fresh in the minds of nearly all. We mention an instance or two of recent occurrence not hitherto noticed in this paper.

Robert C. Fisher, a prosperous business man of New York, but a resident of New Rochelle, 57 years of age, apparently in excellent health, attended the Trinity Episcopal Church in New Rochelle the day before Christmas. At the close of the church services he walked from the audience room and handed the poorer members and attendants of the church a twenty dollars gold piece as a Christmas gift as they passed out. Just as the last recipient of his bounty left the building, Mr. Fisher suddenly reeled back and would have fallen had he not been caught by his friends. At ten o'clock on Christmas morning he died. It really was not a very unpleasant way to exchange worlds while seeking to bless his fellow-men.

W. D. Busker, of Brooklyn, N. Y., General Superintendent of the American News Company, 50 years of age, was found dead in his bed Dec. 29th. He was reported, up to the time of his death, in apparent good health. Such scenes are so frequent occurrence that it would seem hardly possible that any thinking person could be overtaken wholly by surprise. "Do ye also ready. It should be the first concern of all to be in a constant state of readiness for the event of death, by righteous living. Then it matters little when or where the summons may overtake us.

OCCASIONAL acts of persecution, owing to defective enactments, by State or national authorities, touching the general law of religious liberty, would seem, to one not well read in the history of our own country to evince a spirit of bitterness and retaliation unequaled in our history. It is not uncommon for people, who ought to know better, to complain of present corruptions and evidences of degeneracy in social, political, and religious life as far exceeding that of fifty to one hundred years ago. While we admit there is great occasion for anxiety, and no time for careless indifference on the part of Christian people and reformers, still we reject the extremes pessimistic view above indicated. Careful study of history will tend to correct many misapprehensions of the present trend of affairs among men. Men are occasionally arrested, tried, convicted, fined and imprisoned for Sabbath-breaking, more from bad spite than from good spirit. A man in New York was arrested last month for selling a two-cent shoe string on Sunday, and thrown into jail to await trial for his crime. But these instances are extremely rare as compared with the wicked assaults upon the liberties of good people in the earlier history of our country. In 1639 it was decreed by the compact of liberty-loving, conscience-approving men of Plymouth, Massachusetts and Connecticut, that "Only church members could hold office or vote." In Plymouth it was the law that "Any person denying the Scriptures to be a rule of life shall suffer corporal punishment." In 1651 Dr. John Clarke, an elder in the Baptist Church at Newport, and an officer and treasurer in the State government, visited an aged member of his church living at Lynn, and there preached in a private house. For this offense he was arrested, tried by the highest court of Massachusetts, and sentenced to pay a fine or be whipped. He refused to pay the fine, and was sentenced the right to be heard in defense of his opinions. This right was not granted and he was thrust into prison and after an incarceration of three weeks was discharged.
The writer of these sayings, which have made the Ram's Horn the most widely quoted paper in the world, is Elijah P. Brown. He was an infidel until past middle life, and the account of his conversion is one of the most inspiring stories we ever read. His experiences have given him a wonderful trust and therefore a wonderful power of dealing with a lover of God, and is doing valiant service for the cause which lies nearest to the heart of the world.

Mr. Smith went up to the family sitting room last evening for a quiet hour of reading. He found his occupation rather difficult, with the baby crying and his wife's voice from the blankets in a convenient chair. "Poor boy," said Smith, "he must be cold." His face beamed with fatherly interest as he amply adjusted the blankets around the wriggling form. The boy simply stopped for breath. "Ah," thought Smith, "perhaps the child's position is not comfortable." It evidently wasn't, but after he had fumbled awhile, the complaint only struck a higher key. "That settles it," said the fond father, "the brat is hungry." With stoical resignation he settled back behind his paper, but he looked watchfully over its top when grandma slipped into the room. He wanted to see how she did it. By this time the "heir apparent" had reached the last stages of accumulated grief and despondency. His vacant eyes were asked for by the old gentlewoman who had raised a family of children for nothing. She snatched the baby up from the chair, blankets and all, with that tender soothing croon which seems to carry such balm to infantile bosoms. She talked to the boy in baby language with the usual fluent skill. Then she cuddled him up to her shoulder and hummed. Presto, the baby was smiling and cooing in her lap, while grandma patted his dimples and assured him that he was "a very fine boy." By this time the baby was in high form and was in calf and brown study, with a far-away look in his eyes. And in his diary that night appeared the following hasty generalizations which should be taken with a grain of allowance; but they contain wholesome suggestions:

"There is a real peace of everybody's heart. There is a way to manage unreasonable humanity. We fail so often because we are quick tempered and bungling. Patience will find the key and love will unlock the door."

SUCCESS.

By Henry M. Muxon.

Must a young man leave the Sabbath in order to win success? While we are all looking for the loss of Mr. Babcock, surely we can give but one answer, "No." Here was a man that was eminently successful even in the eyes of the world, and yet was a fearless Sabbath-keeper. It is true, his ability was exceptional and therefore produced exceptional success, but the principles on which his success was founded are accessible, in a degree, to every young man, and a life based on them must win a proportionate success.

While Mr. Babcock's success was exceptional it is simply an illustration of what has appeared again and again among our people. Whether he worked in pressing making, the manufacture of stoves, building, printing, or the mechanical pursuits, in medicine, in law, or in teaching, men have shown us in their own lives that success may be won notwithstanding the hindrances of keeping the Sabbath. Even in the field of sanitation, where it has seemed most troublesome, Rhode Island has shown in the person of one of her governors and of a Secretary of State that attainment of the higher honor is not incompatible with Sabbath-keeping.

On the other hand it is a legitimate question whether those who have left the Sabbath have won more success as a rule than they would if they had remained true to it. Certainly the fame of the Sabbath-breakers is not of the most honorable kind; and "the peculiar Sabbath is not so much of a hindrance as it is usually thought. I do not mean to belittle the obstacles that an ambitious young man must meet in keeping the Sabbath, while trying to make himself a place in the world. They are vexatious and often very discouraging, particularly if one's lot is cast among non-Sabbath-keepers; but they are not insurmountable, and there is even a question whether if they are resolutely faced and overcome, they do not in the end ever contribute to success by reason of the added strength of character and force of will that the struggle for victory gives.

How is success to be attained by the Sabbath-breaker? By the same means that the non-Sabbath-breaker wins it; but since his rest-day may be an inconvenience to many employers he must practice the principles of success with extra diligence.

The one principle that overtops all others is that he must make his work enjoyable. Whatever pursuit he is in he should not be content to remain one of the herd of ploggers. If he is a machinist he must not be satisfied simply to perform his limited operations from day to day with thought of nothing more but must study, so opportunity may be found to know the whole business. If he is a carpenter he ought not to content with simply carrying out the plans some one else has laid out but should aim to acquire the ability to lay out plans for himself. In his spare time he should cultivate his imagination, whether mechanical or intellectual, if one faithfully studies to fit himself for a broader field he is sure to have an opportunity to enter a broader field when he is prepared. If he can fit himself to do some one thing better than the general majority of people then he will be eager to get his services, pay him a good price and care nothing about what day he keeps as a Sabbath.

In the report of the Employment Agency at the last Conference the agent said that the chief qualification that the majority of applicants desired was that the Sabbath be allowed. It seemed to me that he hit a weakness far too common among our young people, the thought that keeping the Sabbath is such a burden that one who does it must be helped by some one in recompense for the sacrifice. Our people are a liberal people, and our business men are disposed to help the "brethren in the faith," but they are working in competition with the world and when a young man in their employ expects him to keep the Sabbath to make up for lack of skill and ability or to offset shiftlessness or neglect of the employer's interest he is asking what, in the very nature of things, his employer cannot grant; and when the Sabbath-keepers prove incompetent or inefficient he must forfeit his position, just as any other man would who was not industrious. It is not that none of the manufacturers conducted by our people is the supply of skillful Sabbath-keeping workers equal to the demand, and it is very often impossible to fill a position requiring unusual skill or ability, with a Sabbath-breaker. It has been my experience of late to be required to wait for months to find such a man; at the same time I have known of many young Sabbath-keepers being tried in subordinate positions and failing (Continued on page 26.)
Alfred Babcock was a business man. These words, taken in their broadest sense, carry with them a significance that too often is lost sight of when they are applied in an everyday, common-place manner. If we analyze the sentence and give it to all which truly be longs to it, we find therein a broadness of thought and a fullness of worth which is ent itled to an almost sacred application.

Such an application, when worthily bestowed, does not fail to man by mere chance; it is something that man must give to man. After the closest application to the little details of whatever line of work one is engaged in.

Realizing the fullest significance of the words, "good business man," we cannot, if we would, withhold them from our departed friend and counsellor, when speaking of his business life.

Mr. Babcock was a thorough representative of the best type of successful business men. Receiving from poor parents, as his only heritage, a studiously endowed brain, with the possibilities of life before him, he began his work as a photographer. Soon reaching out beyond this he established the first printing office in Westerly, R. I., and founded the Literary Echo, from which has grown the present firm of Babcock and Wilcox. 

While in this business he realized the need of improved printing machinery. For him to think was to act. He immediately devoted his time and mechanical genius to this line of work, the result of which was a perfected printing-press, upon which two years ready were granted. From this invention have grown large printing-press establishments.

Financial success had not yet been the reward of all these labors, and at the commence ment of the war he was employed by the Mystic Iron Works, of Mystic, Conn., and later by the Hope Iron Works, at Providence, R. I., to design and superintend the construction of steam vessels for the government service. He then met Stephen Wilcox, of Westerly, who had a large financial success, and devoted his words of encouragement to the man who appreciated the success of doing things right. It was such characteristics as these that made George H. Babcock what he was.

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Supervision of the Sabbath-school. After much hesitancy, he accepted the position and began the work which it involved with the same painstaking attention to details which always characterized his business habits. His weekly reports were a source of great interest and instruction to old and young. In those reviews each week's exercise was a part of a grand or beautiful whole which did not fully appear until the end of the quarter, and this made the quarterly review, usually such a business of detail, a possible task. A single page from Mr. Babcock's mechanical and artistic skill served him a good purpose in this work. The lessons of a given quarter, in his mind, were to be brought into a beautiful temple, a grand triumphal arch, or something equally complete and noble. Thus the lessons were not so many detached and isolated portions of the Word of God, but integral parts of a grand whole—a system of doctrine, a plan of life, a symmetrical character. This he skillfully brought out in his final summary, in the beautifying of which each lesson added a polished stone or a living element. It may be admitted that one with less of artistic taste and less skillful in the use of the crayon would have failed to produce such results in the grouping of the material which always delighted the eye, quickened the fancy, instructed the mind, and touched the heart, in Mr. Babcock's reviews. But a moment's reflection will show that artistic skill alone would not, could not, produce such work. It required a vast amount of study to find a series of twelve lessons, selected as are the international lessons, a grand central thought, to the completion of which each lesson contributes its part, in its own order, each differing in details from the others, and yet not seeming as a whole, but rather to contribute to the complete unity of the whole. This required a thorough study of a quarter's lessons, both as a whole and as individual lessons, before the work was begun by the school. As Mr. Babcock himself used to put it, "The success of the review is a thorough preview." This was really the secret of his success in this matter.

At about the same time that Mr. Babcock was doing this work as superintendent in his own school, there was a wonderful degree of activity among those engaged in making "preparatory outlines" of the international lessons-help publications. Perhaps the foremost place in this movement belongs to Dr. J. H. Vincent, a little later of Catawauqua, now a Bishop of the Methodist Church. Dr. Vincent was then Sunday-school Secretary of the Methodist Church, and had the charge of all their Sunday-school publications. He was the first to "adapt" the international lessons, with outlines, questions, suggestions, etc., to the wants of different ages or grades of scholarship in the schools, these were published in the familiar "Bene" system of adaptations. Dr. Vincent's home at this time was also in Plainfield, N. J., and keeping an eye on what was going on about him in the line of Bible-school work, he was soon attracted to it and began to be the leader of the Seventh-day church by Mr. Babcock. He soon discovered that here was talent which might be made useful in a much broader field. He accordingly began to consult frequently with Mr. Babcock respecting his own plans of doing some of the material points of the lessons to be put forth in his various publications. As the lesson outline was really the main point in the "adaptations" of the lesson it became the object of most painstaking study. This was truly the kind of work for which Mr. Babcock's natural qualities of mind and acquired habits of doing things fitted him. Dr. Vincent quickly perceived this, and at his invitation Mr. Babcock was soon at work making outlines. Lessons for a given quarter were assigned, and each lesson would be divided into several main points, varying from 2 or 3 to 6 or 8 according to the nature of the subject covered by the particular lesson. Sometimes as many as a half dozen different possible outlines could be made on a single lesson. After a whole quarter's lessons had been thus worked over, there came a comparison and selection of that which was deemed the best. Dr. Vincent himself and a number of others had been similarly engaged. The writer of this paper was at that time secretary of our own Sabbath-school department, and was engaged in preparing lesson publications for use in our own schools. In this way it came about that he also was invited to bring outlines prepared for comparison, revision and final adoption. Those outlines or evening settings in Dr. Vincent's study, with such Bible students as Dr. Vincent, Mr. Babcock, Mr. Harbut, and others, were occasions full of inspiration and blessing, never to be forgotten.

But Mr. Babcock's study of the Bible was by no means confined to outlines chosen for a given lesson or series of lessons. The entire Volume was laid under constant and reverent tribute to the right understanding and correct interpretation of the particular portion which might be the subject of study at any given time. This early led him to the preparation of what he called the "Commentary wholly Biblical," upon the current lessons. This consisted of the careful selection of passages of Scripture so put together as to form a continuous and progressive view upon the various points brought out in the outline of the lesson, the whole scheme, outline and comments as well, being in the exact language of scripture. Some of these for a time were published in the Sabbath-school department of the SABBATH RECORDER; they were, to some extent, used by Dr. Vincent in the Berean system of adaptations, and they were the forerunners of that scheme of biblical analysis and comment which at the present day introduces the weekly presentation of the lesson in the Sunday-school Times.

When it is remembered that during all these years Mr. Babcock was intensely active in business matters, inventing new devices in the machinery which his company was manufacturing, giving personal attention to many of the minute details of that part of their work, looking after the business interests of the concern in the sharp competitions and rivalries which all such establishments have to encounter, and building up on all sides a large and devoted following in the profession natural to his tastes; how could he accomplish so much in a line so entirely different from his daily work? It will be a fair answer to this inquiry to say that this work was his diversion, his recreation. His situation as to business offered no such facilities, nor such variety of occupation or recreation which he eagerly sought and diligently used. He lived in Plainfield, and his business was in New York; in those days he seldom, if ever, took his business out of his office. It was a day when the man was away from his house and office, and another in the evening between the office and house were at his disposal. These two hours a day, instead of being given to gossip over the daily papers, as with most of the passengers, or to cards, as with too many, with Mr. Babcock were sacred to his Bible and note book. Many of those numerous outlines, to which reference has been made, were wrought out on these daily trips, as well as many Bible Readings for Y. M. C. A. and Sabbath-school gatherings.

His evenings, too, were largely devoted to this Bible work, and, finally, being a Sabbath-keeper, and his business being in the city where no business could be done to advantage on Sunday, he found one whole day each week, excepting the Sabbath, at his disposal for some good Sabbath-school gathering. No inconsiderable part of this day found him in his study over his Bible and his Sabbath-school work.

How much of soul culture for himself, and how much of help, encouragement, and inspiration for others have come from those fragments of time culled from an intensely busy life, and devoted to such a holy use, only the records of the eternal worlds can reveal.

Three lessons from this brief reminiscence are worthy to be cherished by every business young man of our day.

1. The Bible is still, as it ever has been, God's own store-house of wisdom and rich spiritual blessing for all hungry and thirsty souls.

2. It may be selected and its rich abundance may be drawn forth by reverent, patient, prayerful study.

3. The busiest man of business, as well as the minister, may find the time, if he have the disposition, to enter in and possess its wealth.

There are many elements, which, wrought together, gave Mr. Babcock a high place among the successful, great, and good men of our time. Not the least among these was that he believed in, loved, and reverently studied the dear old Bible.

Mr. Babcock as Associated with the American Sabbath-Traction Society. 

Geo. H. Babcock has justly been called a "many sided man," by which term it is intended to convey respectfulness to his remarkable versatility of mind, or his ability to turn from one line of thought to another with equal readiness. This ability is not very common in men, but it was possessed by Mr. Babcock to such a degree as often to surprise those most intimately acquainted with him. There are many specialists who attain eminence in some particular line of study or professional pursuit, but rarely do we find men who can truly be called specialists in many different lines of work at the same time.

Such was Mr. Babcock's grasp of mind; so retentive was his memory; so penetrating and analytical were his methods of investigation; so careful and correct were his conclusions that those who were associated with him, in business or professional work, respected and trusted him, not only because of his remarkable versatility of mind, or his ability to turn from one line of thought to another with equal readiness, but also because of his remarkable versatility of mind, or his ability to turn from one line of thought to another with equal readiness. This ability is not very common in men, but it was possessed by Mr. Babcock to such a degree as often to surprise those most intimately acquainted with him. There are many specialists who attain eminence in some particular line of study or professional pursuit, but rarely do we find men who can truly be called specialists in many different lines of work at the same time.

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clearly the difficulties in the way, and the magnitude of the work which was even then pressing upon the Society. For several years there had been a growing conviction in the minds of our more advanced thinkers and those interested in the work of Sabbath Reform, that we must respond to the call for larger and more comprehensive methods of work, more and better literature, and the development of some projectile force by which our views of Bible doctrines could be effectually scattered throughout our own country, and eventually among the Christian denominations. Upon this idea the Corresponding Secretary of the Society this organizing work would largely devolve. It soon became apparent that no mistake had been made in the choice of the secretary. His deep and all-controlling religious sentiment, his strong faith in the Word of God as the only authoritative rule of faith and practice, his great organizing ability, his practical knowledge of printing, together with his good judgment, benevolence, and financial ability, eminently fitted him for the position.

He commenced the task of re-organizing and laying the foundations for successful work as one planning for permanence, and not merely for present results. His opinions were eagerly sought by the members of the Executive Board, carefully given, and seldom found to be incorrect.

In his first Annual Report as Corresponding Secretary, made at the session held with the General Conference at Ashaway, R. I., in 1895, he gave a detailed account of the doings of the Board, and of the advanced steps taken; and after showing that nearly three times as much money had been contributed to support the Board during that year as had been given the year previous, he said, “It is evident that the faith of the Board in our people and in God has not been misplaced.” Near the conclusion of that report he said:

“Not less than $80,000 for their specific charitable work. And why should we not consecrate one-tenth of all our income to the Lord? Shall it be said that those for whom Christ gave himself, and whose hearts are, and hope to be, to the mercy of God, are content to do less for him than did the far less favored Jews? This is not consistent with the true heartedness of the Jewish nation. It grew out of the thankfulness of a pious heart, and is itself quite inadequate to express the gratitude of a pagan-souled man. What shall we say then of the man or woman who is content to do less? And yet it is certain that all our people can give less than a tenth of a tenth of their income to the Lord’s work! It is blessed to give as one brother has said, ‘As the Lord gives, so does he in turn. Do lives in an un-plastered “dog out,” denies himself the luxury of tea, coffee and meet, and eats the plainest food, with few of the luxuries of life, that he may have the means to give to the Lord, because he loves him so! This brother has spent forty dollars in the past year to try out a new plan of this Society! We need more such consecration.”

Mr. Babcock’s last report as Corresponding Secretary was made at the Conference held at Salem, W. Va., in August, 1899. His business had so enlarged upon his hands that it became necessary for him to spend some time abroad, and he was compelled to resign his office as Corresponding Secretary. The Board and Society very reluctantly accepted his resignation; for he was one of those who can give too much, and the interests of the cause were very much dependent upon his official connection with the Board.

He remained just as faithful in his attendance, and increasingly valuable as a counselor, until overwhelmed by disease he was no longer able to be present at the regular meetings of the Board. But even then his mind was clear and his valuable counsel was sought in the quiet of his own beautiful home.

Mr. Babcock was very tender hearted, sympathetic, and thoroughly conscientious. He was engaged in large business interests, but always regarded himself as simply a steward to whom the Lord had entrusted these interests for a time, and for the proper use of which he must give account. He clung to life with great tenacity and could not believe until within a few days of the end, that God was about to call him home. His intimate friends revealed their apprehensions that the close of his earthly life was near he said, “I do not think I am going to die. I have twenty years work planned for the Lord.” But a little later when his comprehension of the situation was realized that he was likely soon to enter into his rest, he said, “I have an investment in Christ which is worth more to me than all my bonds.”

And thus this truly great, because really good Christian man, at the early age of sixty-one and a half years, with everything to make life attractive and desirable, without a murmur of regret and in the fullness of the Christian’s hope, peacefully, triumphantly fell asleep in Jesus.

Mr. Babcock as an Educator.

1. In speaking of Mr. Babcock I must speak as one friend speaks of another. It has been my privilege to be quite intimately associated with him for years, in denominational work. We differed widely in opinion, a few times, upon important subjects; but I do not recall one unkind word of his in our discussions. To me in my official capacity he was a good friend and cordial fellow-worker; to me individually he was a helpful and generous friend and Christian brother. I, too, have lost a friend, tried and true.

2. If, perchance, some one should say, by way of address criticism, that we are paying great public honor to a man merely because he was rich, we reply that we are not honoring his name on account of his riches.

Like learning, eloquence, and other gifts and possessions, however, wealth does represent some sort of fold power. It is either the result of power in the owner, as in this case, or for great evil. It is probably true of all strong men, Mr. Babcock, no doubt, had some strong imperfections. He was, however, not only the wise and interested official head of the governing power of our University; but he was a man of real and great strength of character, and a really good and useful man. And these memorial services, though eminently fitting, are held not so much for his glory as for our benefit.

3. He was a man that some would like to call a self-made man, in contrast with those who are supposed to have been made by circumstances or opportunities; an idea that seems to me to have much of absurdity. The fact is, whether a young man has, at the beginning of his career, riches or poverty, education and other advantages, or liberating chances, he will be self-made if made well. It is not circumstances or opportunities, of themselves, however good, that bring success. If success be won at all, it must be won by ourselves in mastering circumstances and seizing upon opportunities. In this sense, our friend was indeed a self-made man.

4. Mr. Babcock was a man of real breadth of culture, of large and liberal views. One of our teachers speaks of him as a remarkable example of self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a. self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a. self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness. Not only was he an authority in mechanical engineering but he was educated and loved by himself in liberal views. He had a self-cultured broad-mindedness.

5. He was a true friend of Alfred University. As a Trustee he not only pointed out plainly what he believed to be serious faults in spirit and methods, but stood ready with good counsel and a liberal hand to help strengthen and build up. Several years ago he added to the University’s endowment fund $80,000, and by his will he provides for $70,000 more, making, with other gifts, considerably over $100,000. In the death of Mr. Babcock Alfred has lost a noble friend.

6. Among the lessons of exceeding value to us, I would mention the following:

(1.) His great success as a business man, his broad intellectual culture, and his spiritual attainments, did not come early and speedily, but after long and hard struggles. He surmounted obstacles, encountered and overcame difficulties, mastered many a hard and perplexing problem. It is not at all likely that every one of you, young men and women, can become rich and great; but all of you can, if you will, reach
some good measure of real success in your own sphere of life and labor.

(2) I feel safe in expressing the firm belief that our best hope of finding his chief satisfaction in the rich man, in the mere possession of wealth. He did enjoy, as he had the right to do, successful planning and prosperous endeavor; and he enjoyed the use of riches for himself, his home and friends, and for the public good. This is a thing that is given because there are men that seem to find a chief delight in the mere possession and hoarding of riches; but the spiritual qualities of our friend's head and heart saved him from many of the dangers and temptations of the acquirement of these marvellous concentrations of wealth and power.

(3) Thus was he a man that possessed and manifested a public and benevolent spirit. Certainly, he could not have neglected his business interests; but he also had time, thought, words, and deeds, for home, educational, religious, social, and political affairs. Our churches, schools, communities, and all good and great enterprises are sadly in need of more public spirited and benevolent hearted men and women.

(4) How can we, the trustees and faculty, best pay honor to the name of Mr. Babcock, and show our gratitude for the services he rendered to the University? If the redeemed can look down from their heavenly home, as I like to think they can, he would be most pleased, not with lofty monument or costly tablet erected to his memory—for he was a plain, solid, and unostentatious man—but with a liberal and progressive work in the management of University affairs. We know much of his earnest wishes, large plans, high hopes, and proposed advanced measures; and the fulfillment of these will be the best monument we can build for him. Under the tender, but inspiring influence of this hour, may we dedicate ourselves to more united, enthusiastic and efficient work for the increased prosperity and usefulness of the great interests committed to our keeping.

The following expression of the Trustees of Alfred University, by vote, requested to be published in the Recorder:

Singing Quadets, “Nearer to God to Thee.”

Benediction, Pres. A. E. Main.

Mr. Babcock was, by vote, requested to be presented to the Board of Trustees, George H. Babcock.

Bro. Henry L. Jones, now of Wolfe-ville, N. Y., was their pastor, but had to leave on account of the poor health of his wife. He was universally liked, and we would be glad to have him now as their pastor. They are making an effort to secure another in connection with the brethren living in the city of Utica, he spends every third Sabbath in said city. We hope that this will be successful. We send and send him occasionally on a missionary visit to the Seventy-third Baptist in Wolcott, Rochester, and Syracuse, N. Y. It would do him good, and those whom he should visit. It was so stormy and the going so bad we did not get among the Verona people as we would have liked.

Bro. A. B. Practice still holds the fort at Adams Centre. He has now the longest pastorate of any of our ministers, and is so beloved by his people that it looks as if he were elected to stay there for life. Bro. Practice is what we call a snug pastor. May the great Head of the church multiply the number of such workers among us! We visited some of the lone Sabbath-keepers in Wolcott and Syracuse, and would like to have visited more. In Wolcott we visited the father and his family, in whose home lived the widow of the late Elder Alexander Campbell. There are there also two of his sons and their families. In Syracuse we had a very pleasant visit with Dr. E. B. Maxson and wife, and their son, who is a physician in partnership with his father. While we can see the danger of isolation and some of its unfavorable results, we are glad to meet so many loyal to...
the Sabbath and our cause among the isolated ones. We had a stormy Sabbath at DeRuyter, and a small congregation, but an attentive one.

In the afternoon we went to Crayler Hill, but there was no congregation, the roads were snowy. We returned to Haarlem, where we held a Blossoming excellent work, and is deservedly popular, not only in his own church, but in DeRuyter and the surrounding country. While at Lincklaen Centre and Otseloe we were blessed with some pleasant weather and fair sleighing. Missionary Pastor Mills carried us about to see his people, and we had better opportunity to call upon the families there than in any other place visited. Brother Mills is an industrious and faithful laborer on his field. We presented Sabbath Literature to Lincklaen Centre, and right after service started for Otseloe Centre, nine miles away, eating our lunch on the way, as the pastor is accustomed to do, and preached at 2:30, returning to Lincklaen Centre at night. Some of the churches mentioned in this item take only monthly collections for the Missionary and Tract Societies. The people were urged, both publicly and privately, to adopt the system of weekly giving, using our pledge card and envelopes. Our DeRuyter people have done nobly in the way of benevolence and missionary enterprises. So it could not visit the Scott and Watson churches as desired, but urgent missionary matters called us home. We enjoyed this visit among these churches, and trust some good was accomplished.

O. U. W.

FROM HOLLAND.

Dear Brother:—Your communication of Oct. 24th last reached me due time. Many thanks to the Board for the appropriation, granted to me for the year that is coming in order to sustain me in my efforts for spreading the truth. My prayers are that God may help me to be faithful in all my ways to his truth, and to be not unworthy the trust placed in me by the brethren. I feel happy by the knowledge that this pecuniary help is associated with so many prayers, for it is only God's strength, that, in our feebleness, can perform good things.

My labors are going in their usual way, except that now in this winter time I go out for more local labors, mostly from home, Sunday 3d till 18th, presiding every evening at a meeting in another town or village; this time in the northern parts of our country, Friesland and Groningen. Two days I was the guest of a minister of the Reformed Church, who asked my presence for help in temperance movement. Once he gave me his church, and once he hired a hall in an hotel. And the same was the case with a minister of a Free Gospel Church. The other times the expenses were all for my own account. A minister of the Dissented Reformed Church entered in public discussion with me on the subject, "Sunday or Sabbath." I hired a meeting-house in Haarlem for this purpose, because our church could not do for it, and we had a large and very attentive audience. The discussion lasted irregularly about two hours, and very end in a kind and brotherly spirit. Both parties agreed to take it up still once. My expenses were made good by the audience itself.

At Amsterdam we have now our own meetings.

Our church members there, a carpenter, built it, and every Sabbath our meetings are held there. Every other Sabbath I am ministering there since the opening of this locality, and the other time our Bro. A. Bakker, who lives at Amsterdam, takes the lead. Formerly the meetings were held in the house of Bro. A. Bakker. The opening of this public meeting place of ours in our Capitol, appeared to be something remarkable in the eyes of editors and readers. A large number of all kinds of newspapers, religious and profane. Well I think this was a good thing.

Last week I should have given two lectures at Helder; the first evening on temperament, the second on the weekly rest-day. A time before all things were arranged; the hall, used for all kinds of meetings, was hired by me, and two times the advertisements were placed in different local papers. But just at the morning that I intended to take the train a letter told me that the meetings could not take place. As I learned soon, this disturbance was caused by the influence of people who are afraid that the love for the Sunday would diminish by my testimony. It was said in the papers that were sent to me from Helder, that a great number of people appeared in the evening to find, to their astonishment, that I got another opportunity, and am expecting that the interest will not be lessened by this thwartly manner of keeping under truth.

By different occasions social-democrats and zealots try to throw in their peculiar sentiments in the discussions, but the Lord always enabled to turn them in such a manner that they keep silence, and their own friends feel their feebleness. I never find liberty to seek for a dispute with them, but when they come up I do not find liberty to withdraw myself from reasoning with them. It is my strong opinion that this manner of doing is prescribed to me by the honor of God's cause itself.

From India we get good, indeed good, tidings. If I am not wholly mistaken our little flock seems itself bestowed with a great honor by God, because having such a missionary as our dear Bro. Job's van der Steur, may be by the grace of God. You know two Christians in the Isle of Java are now Sabbath-keepers and asked for admittance to our church. And our Sister Mary van der Steur is now at Magelang as a help to her brother. The woman here in the name of her Saviour, having no outlook for any help, but the living God and his promises. Easily you may understand that these two are living night and day in our prayers to God. Sixteen children took Bro. van der Steur in his house to be their father. Poor, helpless children, forsaken by every one, most of them off-spriing of European father and Indian mother, the first forsaking the wife with whom he lived unmarried, and jumpping and her children in the deepest misery, till the mother herself, either by starvation or death, must give up the care for her children.

I will ask Miss C. de Boer, or my boy at Alfred Centre, to translate the "Memory and Survey at the end of my first year of labor at Magelang," that was presented by Bro. van der Steur to the mission papers in this country, and when translated to ask room for it in the Sabbath Recorder.

The young lady, daughter of a missionary, that is now a Sabbath-keeper in the Isle of Java, asked room in one of the religious papers there for an article on the Sabbath. It was the Dutch translation of what The Light of Home of March, 1889, has sent us under the pen-name of "The Editor of Helder - 'How I became a Sabbath-keeper." Perhaps one of the copies of my translation of said article, that I spread to a great number in the form of a tract, has fallen in the hands of said lady. The paper took it up and so a new way was opened for preaching this truth throughout our colonial colonies. The editor gave a few words before, "I will not refuse to take up this article, although nobody has a right to mean that we agree with it. It is only by the personal esteem we have for the lady, who sends it, and who is to us a well known, sincere Christian friend, who does love the Lord with all her heart, and very glad, reading this, for I learned by it that our first fruit on Java was well esteemed in Christian circles.

Opposition manifests itself also, even friends who do love with all their hearts the labors among the soldiers, etc., feel now somewhat uneasy because Christian doctrines they do not like find their way also, by our testimony by word and pen, on Java. Some marks and proofs of this uneasiness are indeed very hard. But our hope is in God, he will make all things well. We labor with deep sadness in our hearts, the critical state of health of our dear and much esteemed Brother G. H. Babcock. Our supplications to God are for his recovery. We owe so much to him, and how many with us! May God grant us to see his dear life spared for his dear ones, for the Lord Jesus whom whose help he was. Many dear lives were taken away this same year in the midst of us. O, may it please the Lord to save still long the old guard, as far as it is still living on this earth!

I am thankful for a copy of the Report of our Anniversary of '89; but alas, in my copy the pages 219-235 are not present; perhaps another copy can be sent. If possible, please do so.

I pray for a rich blessing to our people, as such. When these lines reach you, it will be about New Year's Day. God grant us all much new in our consecration to his cause for Christ's sake. With kind regards to all,

Yours in our Saviour,

G. Veltkhuysen, sr.

Haarlem, Dec. 22, 1899.

MISSIONARY SOCIETY.

Receipt to December, 1899.

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Harriett M. Chase was a member of the Missionary Society; she died in hospital.

Alfred Centre, N. Y.

Rev. W. E. Robinson, Secretary.

Missionary blanks 5c each.

John C. Graham, Treasurer.

Rev. R. W. Lathrop, Assistant Treasurer.

The editor of the Missionary Society, West Albany, Ill., is appointed to take charge of the New York Missionary Society.

The following is a list of missionaries with their respective places of residence:

1. M. W. Smith, M. D., Albany Missionary, N. Y.
2. J. E. Garman, Ely Missionary, N. Y.
4. H. A. Miller, Missionary, N. Y.
5. H. A. Smith, Missionary, N. Y.
6. W. H. C. Robinson, Missionary, N. Y.
7. W. H. Robinson, Missionary, N. Y.
8. J. H. A. Miller, Missionary, N. Y.
9. W. H. C. Robinson, Missionary, N. Y.
10. W. H. C. Robinson, Missionary, N. Y.

The subscription list is as follows:

E. A. O. E.

Westerly, R. I., Dec. 31, 1899.

THUS IT OUGHT TO BE WITH CHRISTIANS.

"A captain at evening roll call said to his company: "Soldiers, I am ordered to detail ten men for a very dangerous service, but of the greatest importance to the army in the coming battle. I have not the heart to pick the men, for the chances are against their ever coming back. But if there are any who ask to be volunteer for this service, they may step two places to the front." As the captain ceased speaking, that whole line stepped forward, and another man in his place, and ranks open as before. The captain's eyes were dim, and his voice faltered as he said, "Soldiers, I thank you; I am proud to be captain of such a company." —Signs of the Times."
SUCCESS.
(Continued from Page 4.)

EXACTLY as they would if it had been Sunday-keepers simply because they were not willing to pay the price of success,—industry, devotion to their work and faithfulness to their employer's interests.

A second principle that is really the first and then a third, and is the only one from another standpoint, is the young man must make the perfection of his work the controlling aim rather than the money that is to be gained by it. While he is to strive for wealth as a thing rightly to be desired he is not to make that wealth in life, but rather the thorough performance of the work he undertakes to do for the world. Ruskin expresses it very concisely and forcibly in his "Crown of Wild Olives." "If your work is first with you, and your fee second, work is your master and the Lord of work, who is God. But if your fee is first with you, and your work second, fee is your master and the Lord of fee, who is the devil. Work first—you are God's servant; fee first—you are the fiend. And it makes a difference, not a little difference, whether you serve him who has on his vestiture and thigh written 'King of Kings,' and whose service is perfect freedom; or him on whose vestiture and thigh the name is written, 'Slave of Slaves,' and whose service is perfect slavery."

No one can win success, however much wealth he may gain, if he lives as the servant of money.


due to the offerings of God; but she of her penury hath cast all in the living that she had."—AGNES NORTON DALAND.

WESTERNY, R. I. DECEM. 29, 1882.

PRAYER.
If we should ask the question of each individual, what is prayer? doubtless we would have a variety of answers, according to the personal experience of each one. To one perhaps it is supplication and pleading to a God far away in heaven, with the feeling that he is such a great God, and so far away that it is difficult to make ourselves known to him. But why is it that still, even after all, we still hopeing he may. Yet going from prayer with just the same burdened heart, still the same longing for help, as when they came, and not knowing whether they had been heard or not. To another, prayer is a duty to be performed, not that they expect to receive anything, but it eases the conscience and makes them feel more comfortable. Such prayers are not the kind of which our heavenly Father says, "The prayer of upright is his delight... What is prayer that is acceptable to God?" But first in order to offer such prayers we want to know him to whom we pray. We want to realize that we are not coming to an unwilling and unresisting God. He says, "If any man will not work he Shall not eat."

So give us, but it is to him who hath said, "He that spared not his own son but delivered him up for us all, how shall he not with him also freely give us all things?" In another place he says, "He hath given unto us all things that pertain to life and godliness." And "No good thing will he withhold from them that walk uprightly," and he wants us to know the things which are freely given to us of God. What more could he say to us than this? "My God shall supply all your need." How fully will he supply it? "According to his riches in glory in Christ Jesus," is there any limit to the supply? No they are "the unsearchable riches, and all for us if we belong to him; and he longs to bestow them on us. In Westerly, families are in need of help who have never, probably, known what it was to receive it before, and no doubt the same is true of other places. It is certainly a first duty to look after our own, and the local societies cannot be too zealous in relieving all such cases as may want around them. But can we not do all this without keeping back the money we have been sending in other years to the Tract and Missionary work?"

As we have been told, one hundred and forty dollars was the amount that was received of the contributors of the Tract Board for work this year, because we do not know what to do at home? Is it just, or truly benevolent, to oblige our Boards to throw our own people out of employment because we do not furnish the means to keep them at their posts? It seems to me that to withdraw our support from localities and to give the Tract Board employees because we are helping those who are out of work at home, is simply robbing Peter to pay Paul. Why cannot we do both? Let us give more to our Boards than usual, because they will need it sorely this year; and then let us relieve all the want at home, too, and when the money is gone from the treasuries of our societies, let us put more in, even though we sacrifice something ourselves in order to do it. We shall have to do with sacrifices that we have not done in the past to pay the widow of whom Jesus said, "Of a truth I say unto you that this poor widow hath cast more in than they all; for all these have of their abundance

MOVED, some account of these occasions.

Since our Ex-President, Mrs. E. A. Whitford, and our present Corresponding Secretary, Mrs. Albert Whitford, were both in attendance, the report was read by a member of the board, who said that it was a beautiful and a most interesting and a most fortunate occasion for the board to be there, and that the whole board was present.

Dear Editor of Woman's Work:—There were so few of our Seventh-day Baptists women at the Woman's Congress of Missions in Chicago during the Fair, it has seemed to be not out of the way at all, to request that those who did attend and give, through this department of the Recorder, some account of these occasions.

We want to say that when the report of our own woman's work was called for, Mrs. E. A. Whitford was an able and a ready reporter, and
the reason, "but in everything with prayer and supplication, with thanksgiving let your requests be made known unto God." Everything means the little trials and vexations we meet with from day to day as well as the great burdens and sorrows. In another place he says (R. V.), "Casting all your anxieties upon him for he careth for you." Just the same reason we want to bear the sorrows of our children, because he cares for and loves them. Jesus our God cares for us, only with a love and care as much greater than ours as he is greater than we are. Let us believe the testimony God has given of himself, and claim as our own his exceeding great and precious promises, looking unto him melting to repentance to supply our every need, and believing his words that "If we ask anything according to his will we know he heareth us, and if we know he heareth us we know we have the petitions we desire of him." 

Home News.

Ohio.

Jackson Centre.—Last month we were favorably visited by Mr. Brinkerhoff, of Alfred Centre, N. Y., and Prof. Edwin Shaw, of Chicago. Mr. Brinkerhoff preached the best doctrinal sermons and made many pleasant and helpful visits among the people during the week he was with us. We commend the spirit he exhibits in visiting isolated Seventh-day Baptists and those who might be influenced to join our people if they understood Seventh-day Baptist views. Prof. Shaw spent his holiday vacation with us, preaching several times at Jackson Centre and at Stokes. It did our people good to see and get acquainted with a teacher from one of our schools. His visit has strengthened the conviction we have long felt that our teachers ought to get better acquainted with the young men and women in the denominational education, and seek to interest them in gaining a higher education, and at the same time showing the privileges our schools offer.

When the pastor and his wife returned from Christian Endeavor prayer-meeting the evening after the Sabbath, Dec. 23d, they were surprised to find their house filled with friends. Their surprise was increased when Prof. Shaw, on behalf of many friends, presented them with many handsome and useful presents, subscriptions, provisions, money, etc. Those present seemed to enjoy the completeness of the surprise, while the kindly interest of the church in the comfort and temporal welfare of the pastor's family, as was seen in the many days of work in preparing this present, will never be forgotten by those surprised.

New Year's eve we opened our church doors and invited everybody to a free sacred concert. The house was crowded, many being present from a distance. Among the words of commendation were these, "Don't let this be the last."

Sickness has kept many from church services during the past two months, but we are glad to report that the sick are recovering.

Encouraging signs were seen in the Sabbath-school, Sunday-school, and church services, and Endeavor societies, but many who ought to be active in Christian work stay away from the appointments of the church. We do need a thorough and lasting revival on this Ohio field.

Our village is growing notwithstanding the hard times. Jan. 1st excursion trains passed over the Ohio Southern each way. Many of our people availed themselves of the chance of riding over the new road. We trust that many of our people in going east or west will arrange to take the Ohio Southern at Lima and visit this society.

Illinois.

Stone Fort.—Brother VanHorn came here more than one month ago and commenced preaching and visiting families, which awakened considerable interest. After some days Elder L. C. Randolph arrived. They did some good in giving the parents an interest in supplying their children with books, and the interest still continued to increase. The meeting now stands adjourned over to January 3d. Quite a large number have professed conversion, many seem to be seeking. There have been as yet but few additions to the church, but we are expecting others.

M. B. Kelly, Sec.

Arkansas.

DeWitt.—We are few in numbers and so scattered that it is difficult to organize for woman's work or in any other way as those do in larger churches. Our country is an easy one to get a living in, and yet we are poor. This part of the country is comparatively new, and we have many of older settled localities. I cannot think of living without the Sabbath Recorder. I have taken that and the Outlook for eight or nine years.

Amanda Stevens.

Shiloh Remants.

We finished our work in Shiloh and had our grip packed on Sunday. It was a hard day, early the next morning took stage and train for Westley, B. L., where we now are, ready for the work on this field. Thirty new subscribers were added to the Recorder list in Shiloh, about $60 contributed to the Tract Society, and nearly $800 contributed for Mission and Tract Work the coming year on the weekly envelope plan. A short call in Philadelphia on Dr. S. E. Ayres, brought us a cash promise of $10, to complete an even $200 from that field, and it is not our fault that we didn't raise the third $100 in Shiloh, which we would have done if we had received all we asked for. But in the main Shiloh did very creditably.

We are still deeply impressed with the large number of young people there and the seeming uneasiness of intellects and feeling that exists. In Shiloh there are nearly a hundred of them at Acadian Hall to watch out the old year Sunday night. Monday morning the Endevourers had a New Year's sunrise prayer-meeting. Forty-four were in attendance. There were sixteen prayers and fifteen hymns for the occasion. It was a noble resolve and high purpose. The 30th was a rainy, rainy day and night, and there were but few of the old students at the "Reunion," but those present had a most enjoyable time, which will not soon be forgotten. We must confess that those three weeks of work, business, religious and social intercourse, in pastor's home, with friends, neighbors, students, have been delightful ones to us, and we trust that the fruitage of our toil will not cease with 1894, but go on for years in many homes, through the Recorder, systematic benevolence, and high purpose and consecrated endeavor.

G. M. Cottrell.

January 5, 1894.

Correspondence.

Dear Brother in Christ:—I have just returned from a trip among our Scandinavian brethren in the south-eastern part of South Dakota. The places I visited were Big Springs, Danvisle, Lenox and Dell Rapids, and spent the wet weeks of rainy weather on the sunny plains, held meetings nearly every day. The weather was unfavorable at times, and the condition that the Laodiacan Church held in the days of St. John prevailed here also, in consequence of which we did not have very large throngs to preach to. But we are not discouraged but feel thankful to the Lord for what we heard and saw of the kingdom of our God among those people. It made our hearts glad to see quite a number among the young people reading the Recorder, and the Lord was with us in the work. It was a lesson to me to take the cross and follow Jesus. May all grow in grace and knowledge of our Lord Jesus is my prayer.

Yours in Christ.

Andrew Carlson.

Dakstop, Minn.

Fowke, Ark., Jan. 1, 1894.

To the Editor of the Sabbath Recorder:

The old year has gone and the new year has come, which makes me ask what my record will be at the close of 1894. Will the character of our Lord be in my life for the next twelve months as much as the character of the Lord was in the life of our Lord Jesus that year? We cannot but notice the fruitage of our toil will not cease with 1894, and that the work which is done, will increase in the favor of the Lord. May God be in our midst and guide us in the work which we have undertaken, and may the Lord bless our work and all who take part in it.

Now as the South-Western Association has seen fit to appoint as a Committee, Mrs. A. H. Booth, Mrs. W. G. Lewis, and Mrs. W. B. Foster, of Hammond, La., Miss Egelia Wilson, of Eagle Lake, Texas, and myself, our work shall be auxiliary to the American Sabbath-Tow Tract Society. Now my dear brothers and sisters, let us say to you, through the Recorder, that we appreciate the efforts of those who supply the means with which we have to go on for the work. Will each brother and sister that reads this offer at least one prayer for me that I may grow stronger. Our prospects at Fowke are much better than for some time past. We have had four additions to baptism during the series of meetings, two of them from the First-day people. May the Lord direct others.

Yours for truth,

Fannie D. Cranberry.

Curry, to the Christian growing older, seems to be what the sun is to the developing day, which it lightens from the morning to the evening. When the sun is in the zenith in the morning, men and women admire his light, profess his light, but they do not so often look up to him. It is the sunlight that they glory in, flooding a thousand towns with clearness, making a million things beautiful. But as the world rolls into the evening, it is the sun itself at sunset that men gather to look at and admire and love.—Phillips Brooks.

Look upon the bright side of your condition; the bright side is more noble than the dark side, more noble than your losses, but recount your mercies.—Watson.

There is in the human heart an instinctual instinct, the love of power, which, rightly directed, maintains all the majesty of law and life, and misdirected, wrecks them.—Ruskin.
YOUNG PEOPLE'S WORK.

The gates have been torn down. Jackson Park and the "Midway" are once more public grounds. New Year's day Horace Tucker's men withdrew from the tarnsults and the Columbus guard gave way to the city police man.

A trial about the grounds on the afternoon of January 21 discovered a faint resemblance to a mild day of last May. Belie hunters were out in full force poking about in the heaps of rubbish. It was amusing to observe what people were carrying away with them. Old sticks, pieces of bark, fragments of rock, bits of broken pottery, bundles of straw, old mats, etc. There were all sorts of vehicles dodging in and out among the people; bicycles, hand carts, wheel-barrows, express wagons, large and small, and every grade of carriage the city affords.

A walk the whole length of the Midway between the hours of five and six was indeed lovely. It was dark and raining lightly. The west end were a number of smoldering fires where rubbish had been burned during the day. Two men, one woman, and a carriage were met in walking the entire distance. By the time of the sound of escaping steam from the little engine, the only noise heard. Unsightly heaps of plaster and broken laths mark the spots where so recently stood those picturesque buildings. Nearly all the cars have been removed from the Ferris wheel, but all the great frame work of steel remains looking more than ever like a giant spider web. Demolition, devastation, destruction, desolation reign supreme.

CARD PLAYING.

I played cards and I must say that I enjoyed the game. I did not quit on account of any intrinsic evil that I see in card games. I always thought and still think that the principles all such games as cards, authority, checkers, chess, croquet, etc., is the same. But as there is a wide difference in the accompaniments of these games, in as much as certain of them are always found in the hands of evil men, and are frequently and generally used for gambling purposes, it is quite generally enjoyed as innocent pastimes, therefore it becomes quite proper for us to make a difference in our practice of them. And we may consistently refuse to include in our list of pastimes those games which are habitually used by the gamblers, and the blackleg in the accomplishment of their own dishonest schemes.

In the incident which I am about to relate, I do not pretend to say that an invincible argument is made against card playing. All I wish to show is, how nearly I, with the best of intentions, entangled myself; and the reader may draw his own conclusions.

I was visiting at the boarding place of a friend who was teaching school. Boarding at the same place was a young Englishman. During the evening cards were introduced and the Englishman was invited to take part in a game of euchre. Having been reared in London, the young Englishman had had an opportunity to see the evils of gambling, and he had been taught to avoid card playing as he would avoid conviction. But here was a jolly company, and, if he did not play, he would lose all the fun. So he drowned his conscientious scruples (although it evidently cost quite a struggle), and, having done so, was soon taught how to play cards. We passed a pleasant evening and were soon separated.

Several weeks later I met the young Englishman on the cars. Mutually glad of the companionship, we were soon engaged in conversation. Coming to the discussion of card playing and drinking. He condemned card playing and upheld moderate drinking. I, on the other hand, condemned all drinking of intoxicating liquors, but defended card playing.

He said, "I drink moderately, and I receive no harm from it. Any man is a fool who drinks enough to make him drunk. I shall never do so unless a thing. My father drinks moderately, so did my uncle. My grandfather did the same. None of them ever suffered any harm by the practice. And I see no reason why I should not take an occasional drink, if I want to."

I answered, "You may be safe yourself, but how about your example? Some other man, not having your strength of will or clear judgment, may be in doubt as to the right or wrong of moderate drinking. But, having confidence in your wisdom, he may determine to adopt your plan. But like thousands of others, before he is aware, his appetite becomes stronger than his will, and your moderation leads to his excess."

When you renoun with him, he fails to see any difference between your position and his own, and your warnings have no weight with him. Later on, he becomes a confirmed drunkard; and he knows that he has come to his unhappy condition through following your example. Are you not then somewhat responsible for his downfall?"

The answer I got was stunning. It was this, "How about playing cards? You could not be persuaded to give up cards. But you teach others to play cards, and some of them may not be able to see any difference between playing for fun and playing for money. Some of your disciples become gamblers, are you not likewise responsible for it?"

I was then pretty well propped and my eyes wondered. "Well," said I, finally, "I never looked at it in that light before. You have made a good point. I want to think it over, and if the point you have made seems true, I will play my last game of cards."

I did think it over, and since that time, have found announcements of a less questionable character. My reasons for quitting may not be the most logical. But I now have the assurance that, when I strike hard for temperance, the blow is not going to rebound and knock all the breath out of me, as did in the instance just mentioned.

Y. T. E.

WHAT OF THE HOUR?

Sympathy of an Address given by the Rev. E. A. Wit- ten before the Second Peace-ball, in their hour in the Quarterly Meeting, Sunday P. M., Nov. 26, 1880.

"Watchman, what of the night?" is the language of Scripture expressive of a condition of need on the part of the children of Israel, as also an earnest desire to know the conditions that they might be in a position to ward off the approach of calamity and assure a possible victory, rather than a sore defeat.

In the midst and presence of so much failure, dishonesty, political corruption, and ecclesiastical unrest, it seems to us that no thoughtful, earnest heart can fail to ask itself the question, What of the hour? What are its needs? What are the demands it places upon me? In answering these questions it is necessary first to understand that the hour is pregnant with obligations. Nothing less than the welfare of the world were opportunities for great achievements in life so abundant as now. We who live amid the closing days and scenes of this nineteenth century are blessed above all others in opportunities not only to be and to do, but to believe and know the greatness of the opportunity is worthless, however, unless we are ready to use it when it comes. President Allen used to tell us that opportunity was like a man with his head shaved smooth, saving a single lock of hair about the forehead, and must be promptly seized or forever lost.

Preparation is necessary. Fitness is wanted. Yet how many are there failing not only to prepare themselves, but to be possessed of the fitness prerequisite to success in any given line of work. The hour needs men and women who are strong for its duties; strong physically; strong intellectually; but above all, it needs those who are strong spiritually. It needs boys and girls who are being trained in consecration to a faithfulness that they may be the men and women needed. It is said by some that scarcely one in ten can be depended upon.

The hour needs those who have been so trained that they will stand in the place of duty though they be the losers.

PRACTICAL CHRISTIAN ENDEAVOR.

By MRS. G. W. GANDER.

Fundamentally this work of practical Christian Endeavor begins with ourselves. First let us try faithfully to extract the mote from our own eye before we begin on anyone else.

Did you ever know a soldier to enlist in the army, put on his uniform, march with other soldiers in a parade, drink, sing, and be jovial and laugh about the whole business? If such a one belonged to this particular army, and yet habitually absent himself from the long marches, hardships and battles that soldiers are supposed to share in common? Do you call to mind a number of any one of the professions who does this? Would it be a man who is supposed to be a Christian? Would it be an organist who has taken the degree of punctiliousness? Did you ever hear of a Christian Endeavorer, either active or associate, who reads the Bible and prays every day, goes to, and takes part in the society prayer-meetings, belongs to a committee and yet, for this reason or that, rarely attends the business meetings of the society?

There is a story of a child who was found sitting in the temple in the midst of wise men both hearing and questioning them, answering as well as he could. The question put to him was, "What must I be about my Father's business?" The life of this child from first to last affords us the one true pattern of a life of practical Christian Endeavor. I believe if Christ were to occupy your place or mine to-day, as the member of a practical Endeavor society, then he would be found gratuitously to business meetings as well as to prayer-meetings, socials and conventions.

We have a large society of both active and associate members. But, yet the average attendance upon business meetings is deplorably small. Possibly this may be the experience of other societies besides the one at Alfred, since the question is now and then asked, "What can be
done to induce Christian Endeavorers to go to business meetings?" This one thing can be done. We may cultivate a sense of individual responsibility in the matter. We are supposed to have arrived at years of discretion. We are considered capable of buying and selling for ourselves and are expected to be the responsible, practical persons we delight in considering ourselves. I believe we may prove ourselves faithful in little, even though the little may at times be uninteresting. Amelia B. Edwards in a letter to Mr. Arnold, a firm believer in the discovery of the hands and works of God, says, "I cannot afford to leave undone, through thoughtlessness or carelessness, anything, small or great, that might go to the good of our religious business with heart, soul, and body. We shall be prepared to show our honest, cordial Christian interest in our fellowmen.

A returned missionary recently said in my hearing, "The world in general knows and cares little about the Bible in itself. It is used as a means to find its Bible, or lack of it, in the lives of Christ's professed followers." What stronger inspiration could I have for living an honest, Christian life, than the thought that my life in itself may make some soul, that could hardly be reached in any other way, a heaven of heaven? We are apt to fold our religion away too carefully.

A man who follows Christ's own method of Endeavor work tells me that work upon the street is Christian Endeavor in its most intense form. "You and I, upon the street, men and women, boys and girls, to whom it should be our pleasure, as well as duty, to convey the gentle message of the gospel of love. Now if we only talked of our religion as we do our gowns, our farms, our politics, we would be much more than we would enjoy it, and the good growing out of it could hardly be measured. Why should we not make manifest our cordial interest in, and sympathy with, those who are trying to be Christians, as well as those who have never tried? It is so difficult a thing after all as one might suppose. Recently I took my courage in my hand, and with much inward misgivings asked a boy, in whom I have been much interested, if he would not become a Christian. He looked at me for a moment, thoughtfully, and then replied, "I don't know, but I might as well start now as any time." Sometime, somehow, we are sure to speak the right word, to do the thing most needed if we do our duty in a loving, unselfish way, properly.

The organization and maintenance of Junior Societies to be the hope of the Endeavor movement in the years to come. An entirely practical work is the leading of young people in the ways of organized right doing until it becomes a habit with them.

There is one day of the year at Alfred, and the enthusiasm which they bring to their work, the matter of factness with which they perform this work, and the sweet gravity with which they conduct their own prayer and business meetings might even benefit a Senator organization. There is a story of a servant girl, who, having been converted, was asked by her employer how her daily life, since she had become a Christian, differed from her previous life. "I do not know," she replied thoughtfully, "nor can I mention all the corners." If we faithfully sweep out all the corners I am sure God will take care of the rest.

OUR MIRROR.

PRESIDENT'S LETTER.

The happy New Year from our Permanent Committee to the Christian Endeavor Secretaries, will be a letter from our Secretary asking you for funds for 1894. It will read something like this:

"My Dear Endeavorers—1894 opens before us with demands larger than our boards can supply. As our General Secretary has said, "The Task Board has opened new fields of labor faster than the Missionary Board can develop them. They cannot do business without funds. We cannot prosper without giving. We do want to put our little means where they will bring great returns. Out of our last hundred and two hundred came through the evangelical movement among our young people. Last year the appropriation made by the Missionary Board for our work was $700, which we undertook to raise by the pledge card. The results of this movement have made the Board feel warranted in an appropriation of $1,300 for the coming year. One dollar per capita from our members would furnish over $2,000 for denominational work. Will your society make a canvass of its members and you will do more than this, and report the result to us and to the "Mirror" column of the Recorder? This will stimulate other societies to prompt action in this matter. We also enclose blanks for letters of introduction, or transfer of membership cards, and you need only use them freely and report with what results to the "Mirror." Will you also make this work, and especially the young men of our denomination, subjects of daily prayer the coming year."

On receipt of such a letter from Miss Cranabble, Secretary, you will understand it at your first meeting.

E. B. Saunders.

The Junior Society of C. E. of Jackson Centre, Ohio, began three months ago with seven members and two committees. The Lockout Committees have worked faithfully, and the roll now shows sixteen members. Three more committees have been added to meet the needs of the Society. The children are quite regular in attending, and each one is always ready to take his place in the prayer meeting. All effort is being made now to interest the members in missions and mission work.

"—Our Y. P. S. C. E., of Little Genesee, held a sunrise, or 7 o'clock, prayer-meeting on New Year's morning, led by our pastor, Rev. S. Powell. About twenty-five young people were present, and they all agreed to begin the new year with more active service for "Christ and the Church." It was indeed a prayer-meeting, and we felt we could truly say, "This is none other but the house of God, and this is the gate of heaven." Many earnest and heart-felt prayers were offered that we might be more faithful in the duties of the Society and the church in the coming year than we had ever been. The latter part of the hour was filled with bright and encouraging words from nearly every one present, and when the meeting closed we all went away feeling that we had received a blessing, and that we were better prepared to meet the trials and temptations of the coming year.

—The Walworth Y. P. S. C. E. began the New Year with a sunrise prayer-meeting, held at the First Christian Church. The president in his opening talk, leads a Bible study, taking up the Bible by books, and occupies fifteen minutes before the regular Christian Endeavor meeting with this work.

—At seven o'clock, Monday morning, January 1st, the Milton College bell called together all the Christian Endeavor Societies for a union sunrise meeting in the chapel, which was led in an earnest spirit of consecration by Mr. E. B. Saunders. After a few heartfelt prayers, the leader turned our thoughts to the morning work called ours. This had been prayer for the young men in 1893, and we were urged to recall how abundantly those prayers have been answered. Since that time a revival has borne fruitage of more than a thousand tools for the church. These are put in the hands of two devoted young men in Southern Illinois. Let even this one example teach us more abiding, trusting faith in God's power and willingness to answer our prayers for this new year.

A contrast was drawn in the reading lesson, between the story of Abraham's test of obedience and that of the young man who came running to Jesus to inquire the way to be saved, and the question pressed home to each one of us, how are we to bear the test of the coming year?

—May we not hear more reports from the sunrise meetings at an early date? Let the influence and inspiration of those seasons of fresh consecration reach out to cheer us all and increase our faith.

OUR YOUNG FOLKS.

KINDESS TO INFERIOR ANIMALS.

The following sketch is from the pen of Marion Clement, who, in her Northern home, writes of the children here in behalf of the dumb beast:

I want in this article to interest the boys in the smaller and less insignificant portion of our dumb creatures, such as toads, snails, turtles, etc., which most persons look upon with averting eyes and contempt, thinking them of no use, beauty or consideration. I am sorry to say, also, that most boys like to torment and even to kill these little beings, simply because they come to us in a moment of feeling or suffering, if they ever give the matter any thought. Nothing is more cruel or erroneous. They are all very useful little creatures perfectly harmless, but interesting to us and to their pretty homes. I never knowingly tread on an ant hill, for it is an unkind act, and they have the paraseness, in which sixteen, all the ants of their pretty homes. Toads are as useful as birds, in this world, and perform the same useful work that men do, in their own way, all the rats of our gardens, etc., that feed on on and ruin gardens and trees. Toads eat nothing else. They are so useful they may be saved by some of the places where they are sold in Paris by the barrel or dozen in the markets, to gardeners who raise fruit and vegetables for the Parisians. They are put in these gardens, where they prove an inestimable blessing, and help by eating bugs, worms, etc., and without these useful little garden servants,
Like a marble statue sat the young subaltern by his whole body, and in his whole appearance, under and above, the honest, ordinary-looking, wicked boys torment or kill toads, as so many love to do. They are not pretty, but that is made up for by the fact that they should be avoided. Many human beings are as homely and disagreeable looking, but they are not wicked. They have put to death on other account. It would have been more difficult to have killed a child.

...indicated... The table, and there is a... the two men shook hands warmly. "You... There were tears among those rough men at the sound of that innocent voice; and when the case came into court the judge whispered to the woman to go home and try to be a better mother. It was the drink that made the trouble. It is the drink that is always working.---Union Sign.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1883.

FIRST QUARTER.

March 15. Review.

LESSON III.—CAIN AND ABEL.

FOR SABBATH-DAY, JAN. 30, 1884.


GENERAL STATEMENTS.—The first parents, now outside of paradise, have established their home. Cain and Abel are added to the family, and it seems that family worship is initiated. They have offerings unto the Lord, of which Cain brings grain and fruit, no doubt the result of his toil. It might be acceptable in more circumstances, but here he has been instructed to couple it with a denial of his need of pardon. Abel brings a lamb, and comes before God with sprinkled blood; showing, no doubt, his consciousness of transgression and his faith in a promised Saviour. God gives his approval to Abel, which excites the envy and hatred of Cain, thus showing the real condition of his heart.

EXPLANATORY NOTES.

John and the Postage-stamp.

John was a boy who "lived out." Every week he wrote home to his mother, who lived on a small rocky farm among the hills. One day, John swung open the door and saw an envelope from the wood-box, and saw that the postage-stamp on it was not touched by the postmaster's stamp to show that it had done duty and was honor­ forth useless. "The postmaster missed his sign then," said John, "and left the stamp as good as new. I'll use it myself."

He moistened it at the nose of the tea-kettle, and carefully pulled the stamp off.

"No," said his father, "for that would be cheating. The stamp has been on one letter; it ought not to carry another."

"I can carry another," said John, "because, you see, there is no mark to prove it worthless."

The post-office will not know.

"But you know," said conscience; "and that is enough. It is not honest to use it a second time. It is a little matter, to be sure; but it is cheating. God looks for principle. It is the quality of our character by which we are seen."

"But no one will know it," said John, sadly.

"No one?" cried conscience. "God will know; it is enough; and he, you know, de­ signs truth in the inward parts."

"But who is it that knows it?" said John, doubtfully.

"The postmaster's sign is his character—yes; it is cheating to use the postage-stamp a second time, and I will not do it."

The boy was a little ashamed.---Sel.
THE SABBATH RECORDER

Jan. 11, 1894

29

THE SABBATH RECORDER

COME UNTO ME.

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**SPECIAL AND COMBINATION OFFER.**

To all new subscribers we offer the *Record* from now up to the close of 1884 for the price of one year, $3.

To those who will pay all back dues in addition to one year's subscription, the choice in the following periodicals may be had at the prices named:

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**SPECIAL NOTICES.**

**BIBLE SOCIETIES.**

The second book, "The World's Congress of Religions at the World's Columbian Exposition," will be ready in the early part of January, 1894. It is the production of the well known Publishing House of W. B. Conley Co., of Chicago. The publishers say of it: 

"Mechanically, it may be called a gem. It contains about 1,000 pages, printed in large type on extra superplated paper and is elegantly and substantially bound. The illustrations are of the very highest order, and not only to the beauty of the work but greatly enhance the value of it. Every page, too, is provided with marginal notes so that the gen of any subject can be discovered at a glance.

"The cover, which has an elaborate and embossed design, is printed in black and gold, and is the finest of that style—finest silk cloth and full morocco. In cloth, it weighs 7.5 in full Morocco, gilt edges 7.25. Making it a marvel of cheapness and a revelation to book buyers."

The Seventh-Day Baptist Congress will have as large or larger representation in the books as in either of the other books by Br. Barrows or Nesbitt, and for a cheap book, it will find better than the latter. I should be greatly pleased to secure the agency of this book for any of our young men who wish to sell it. Those of our people who have or wish to subscribe for "Br. Barrows' World's Parliament of Religion," may have it forwarded to them free of expense, by remitting to me.

Insa J. Ordway, 230 West Madison St., Chicago.

**AMERICAN SABBATH TRACT SOCIETY.**

All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited.

Room 11, 24 floor M. R. Church Building, E. Corner of Clark and Washington streets, Chicago.

**ERIE LINES.**

TO NEW YORK, PHILADELPHIA, BOSTON, CLEVELAND, CINCINNATI, CHICAGO.

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**NOTICE.**

To those who will pay all back dues are invited to address the Society at Nortonville, A. Building, Avon Avenue and 23d St.; or to call at the Society's headquarters, Room 100, Bible House, Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th fl. en suite.

**EIGHTH DAY BAPTISTS.**

In Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weymouth street, Bible-school at 2 o'clock, P. M., following preaching or prayers 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.

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