The Sabbath Recorder.

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THE SABBATH RECORDER.

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"The Master hath made the reapers, and, mourner, he calleth to thee; Ope not of the valley of the shadow, and all anxiety doth pass away."

NOT MY WILL, BUT THINE BE DONE.

I would be quiet, Lord, not leave us for a moment if the people thus removing have regretted the result. Mrs. A. K. Wither writes thus of them: "It is a little book, but a priceless souvenir to the young and younger ones just coming into the activities of our people. They can be sent at small expense, if sent to pastors or clergymen for distribution." Write to Mrs. Witter for them.

The Bible is a book of graded lessons. Beginning with the childhood of the race it advances in its teachings to the conditions of mature manhood. It begins with picture lessons, kindergarten if you please, and unfolds in the sublime prophecy and philosophy. It does not end, however, with its own lessons, but points beyond itself to the ever living Christ, from whom, by daily communings, may be drawn fresh supplies of divine grace and invaluable helps to higher lessons in divine wisdom.

The plea of "insanity" is a most convenient ruse to defeat justice and encourage outlawry. When wicked men wish to perpetrate great crimes they have learned to become "cranks," do a few foolish and irrational things, and then for revenge or plunder, commit the crime and trust to the plea of insanity for acquittal. This dodge has become so well understood that it is losing its power. As cranks become less rational courts of justice and judges are becoming more sane, and the majesty of law is being maintained. The cowardly Frenmond is bitterly disappointed in the outcome of his deliberately planned act of murder on the supposition that he could convince people that he was insane and thus secure his acquittal. He will have many less imitators of his villainy than he would have had if his plan had not miscarried. Chicago justice is not altogether a dead letter; hence cranks and anarchists are becoming less popular in that great city.

SELF-EXAMINATION should be a daily, not simply an annual exercise. The best accountants keep their books posted daily. If allowed to run until the end of the year the task is too great and the work is not well done. The accounts should be transferred to the journal and ledger frequently and regularly. So we should every night call ourselves to account. What has been the history of our transactions during the day? What infirmities have I mastered? What temptations have I resisted? What knowledge have I gained? What virtue have I acquired? What wrong have I done to God or my fellowmen? Talk with yourself thus: "I was a little hasty and over sensitive in such a dispute; my opinion gave offense and apparently did no good. It would be better had it been withheld. I will hereafter under similar circumstances observe this admonition, H. Y. T. (Hold your tongue). To-morrow shall, God helping me, be a more successful day in the exercise of self control." Try this plan during 1894 and report at the close of the year.

The life seems setting in the right direction. For many years our people have lost inculcation by unwise, unconsiderate, removals from good and prosperous churches to localities far removed from church and society privileges. It is believed that in a great majority of these cases the people thus removing have regretted the change. Lest there be more of a tendency to colonies, or go where churches are already established. We now have churches in several of the Southern and Western States, where land is cheap and climes favorable for families of small or large means.

In Arkansas, Louisiana, Alabama, North Carolina, Florida; in nearly all the older Western States, as well as in Kansas, Nebraska, Colorado, South Dakota, and California, there are openings favorable to immigration of our people.

We notice in the Atlalla (Alabama) Herald a kindly reference to some of our people who have recently settled in that attractive place. Under date of Dec. 29th we clip the following items:

We are glad to notice that several members of the Seventh-day Baptist Church have recently arrived from the North and West. They are all men of intelligence and energy. They have thoroughly examined the climate and business opportunities of Atlalla and are highly pleased with them. We hope to see many more such immigrants come here.

The Rev. Geo. W. Hills, the Seventh-day Baptist evangelist, who recently came from Wisconsin and located in our city, expresses himself as very highly pleased with this portion of the South. The change of environment he experiences is delightful, and he has a great amount of faith in the possibility and the future of Atlalla and vicinity.

Hammond, La., is another fine location for such as prefer to go still further South. It is a thriving, enterprising village, with many intelligent Northern families, a flourishing church and society, and many attractions. W. N. Potter, Esq., of Hammond, would be glad to give all other information respecting that locality to those who contemplate removal.

There is talk of a colony for Valley Centre, in San Diego county, California, and more particulars will probably soon appear in the Recorder respecting that enterprise. But wherever you do go do not scatter. Keep up your religious life and habits if you have them well formed; if not, make that your first concern, and then settle with special reference to favorable religious environments.

FOOLISH CONTESTS.

Not a week goes by in which there are not more or less of extremely foolish trials of physical endurance, or struggles against nature, merely for the sake of the applause of equally silly men and women whose greatest enjoyment seems to be in witnessing such exhibitions. When heroes exert themselves to the utmost reach of their power to save life or suffering, their deeds are worthy of applause, and grateful recognition. But as a mere test of strength and endurance for a prize, and carried to the extremes of unreasonable and dangerous exposures and contests, the case degenerates into little less than the brutal prize fights. What good can come to individuals or to the public by these exhibitions of human endurance—or often in Endurance, resulting in broken down constitutions, and often death itself?

A few days ago, in Madison Square Garden, New York, Albert Shock sat astride a bicycle almost continuously for six days and nights, thereby breaking all distance records ever made. He will be greatly applauded. But suppose the same amount of energy had been expended in some good, philanthropic endeavor, some really worthy case of self-sacrifice; fewer people, and those of a very different class, would have applauded, but God would have approved, and a good conscience would have comforted. It is bad to know that such a vast amount of human effort is expended on wholly unworthy objects.

[From L. G. Randolph.]

W. T. STRAD, of the Review of Reviews, is still stirring up the angry passions of some very respectable people in Chicago. The London editor evidently believes anything is better than stagnation—even opposition. He seems to have no fear of public opinion, but rather finds daily food in the attacks upon him which
Mr. Stead decided not to negotiate in those less fortunate. With that definition of neglected classes before an audience of women of high social standing. In his remarks he said that the most "disreputable" people were those who had wealth and talents, but who, wrapped in selfish indifference, took no interest in those less fortunate. With that definition he had no doubt there were those before him who were more disreputable than the harlots on South Clark street. It was seriously suggested by prominent ladies present that the man who had wealth or talent and made no attempt to help others.

The newspapers took up the refrain; yet Mr. Stead's ideas and the very language in which he clothed it strangely like those of the Master who fiercely denounced the most respectable people of his day and was content to be counted a friend of publicans and harlots.

But, however that may be, what a lot of time and strength we do spend in fighting one another! Is it not awful? How the devil must enjoy it? Have we not all something better to do? If not, let us go up against the world and feel the Christian worker whose words and methods do not suit our tastes? Whatever I may think of Mr. Stead and his ideas let him go ahead and do all the good that he possibly can. God bless him.

**COMMERCIAL CLERK, AUDITORIUM BUILDING, CHICAGO, JULY, 1894.**

**Sir,—** I find your name on a return, prepared for me, as paying taxes on premises situated on the south side of the street.

As these premises are described on affidavit in the same return as being "openly used as a house of prostitution," in contravention of articles 1602-5 of the municipal code, I wish to ask whether you are aware of that fact or whether you have any explanations to offer or corrections to make before I publish the said list of owners of houses of ill-fame in the book on Chicago which I am now preparing for the press. I am your obedient servant,

W. T. STEAD.

We are all familiar with the story of the old lady who always made it a point to speak well of people. Her daughters said, "Mother was always good to us even for the devil himself." "Well, my dears," she responded placidly, "I think we all might imitate Satan's perseverence."

While admiring the old lady's bright spirit and kind disposition, we must emphatically deny that her rule to speak no ill of others is one which Christians ought always to follow. There are many times when brave men and women are called upon to show up the devil and his human representatives before the world in their true colors.

There are occasions when we must speak ill of others. Then it is that we need the bridle on our tongues of which James speaks. The one we would recommend has a jointed bit composed of two bars, one of which is jointed. One is called the first T is truth. "He called me a liar," sputtered an angry fellow to a sympathizing friend. "Never mind," said his friend soothingly, "he only called you a liar." "Yes," responded the injured one, "but he proved it." In short, it is a simple fact that when we are not certain we accept evil reports too quickly, and pass them along too readily. There is a point to the game called "scandal," which we young folks sometimes play. The players sit about the room in a circle, and one whispers a short story of two or three sentences to his neighbor. The neighbor repeats it to another, and the story goes round the room. Then the first player relates his tale to the company, and the last player his. It is curious to see how the story has changed and finally becomes something entirely different from the original. The same is always the case when you tell a little, or use a stronger word, or paint in brighter colors. The first and cardinal principle for one who is about to repeat something ill regarding his neighbor is truth.

The second T is tenderness. Gossips are persons who talk maliciously or idly. Sewing societies are commonly supposed to be nests of gossip. Doubtless they sometimes are; but the multitudes of tender words and the interest enlisted in noble causes are overlooked. People must have their joke, even if the tyranny of mother-in-law, the waywardness of ministers' sons and daughters, and the tattling of sewing societies have to be overworked. God bless the sewing societies! How many times have they spread the news that the Snob is to be hooked. or old Mrs. Jones had another attack of rheumatism, and needed watchers; or that the minister was out of wood (which should be mentioned by all means), and the sympathetic souls did not overlook the importance of a report, but rivet to work in a practical way to relieve the distress. We have never felt envious because the ladies could talk faster than we could; we only pray the Lord to consecrate their tongues to tenderness.

The third T is tact. O tact, wonderful tact, "apples of gold in pictures of silver." Perhaps a man is a liar; but it isn't always best to tell him so to his face. It might be better to wait and say it over the telephone. Or it might be better not to say it at all. There is a right word to say, and there is a right time to say it, and a right way to say it,—and a right person to say it to. Covet the gift, and pray for it, and work for it. Salt your truth and tenderness with tact. It will keep a good deal longer and go twice as far.

James said that no man could tame the tongue. Another man can. But the power of God can tame the heart, and "from the fullness of the heart the mouth speaketh." So we come back to some old matter concerning which the Bible has so much to say. The truth, tenderness, and tact, must be planted in the heart, be the mouth and work for it.

The secretiveness, the promptness, the promptness of the Associated Charities in—say it, and work for it. Salt your truth and secretiveness with tact. It will keep a good deal longer and go twice as far.

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Chicago is becoming such an asylum for tramps, which are attracted by reports of the wholesale dispensing of charity to the unemployed, that it has been denounced as the worst place in the world for "headheads," who cannot give a good account of themselves. The Chicago Charities are too large to watch for this limit and the purpose of stopping "headheads," who do not have a good account of themselves. They believe that the pressure on the resources of the relief committee, by sending out of town those of the assisted poor who have homes elsewhere, and who might obtain support from their neighbors. The number of dependents increases unaccountably. "Evening Post, Dec. 24, 1893."

The need in Cincinnati up to the present time has been admirably managed. A committee of citizens, including several leading pastors and the mayor of the city, formed a committee for supplying work. This committee decided to use the wool yard of the Associated Charities and raised the $20,000 demanded for the purpose. In cases of sickness or old age, aid was sent to the home after proper examination. On the other hand, the city appropriated thirty thousand dollars for use in the parks. The Park Commissioners employed, for the most part, those who were recommended by the citizens' committee after the lists had been compared with the lists of the Associated Charities. Only a small number of families and residents were given work in the parks; all others were employed in the Labor Yard. Nothing has been given away except to the poor. There has been no public soup house, which we believed would be a public nuisance. There has been no extra work, no gratuitously idle idleness, and no waste or confusion.

Heads of families, resident in Cincinnati received work at the regular rate of one dollar a day. Single men are permitted to work for their meals and lodging at any time. Women are employed in a workhouse and savings banks.

The general curtailment of economic activity which characterizes the present winter is a terrible thing for the wage-workers of the world. The prospect is to see their hard-earned savings slipping away. The improvident and the unfortune, in unprecedented numbers, see no alternatives except charity, starvation or crime.

It must be said to the credit of Christian nations that abundant relief can always be secured for cases of known destitution. As the times grow dim for the strong, the poor are needed more and more. During the present winter millions of people will ask for support from charitable funds, and the support will be granted.

The momentous question arises: What shall be the effect of all this charity? When the charities are well managed, the result will be relief from suffering, removal of strength, and closer bonds of sympathy between the poor and the well-to-do. But elsewhere, from the lack of adequate organization and method, thousands of families will be started on a course of pinching, suffering, and despair. Charitable work is not a general characteristic of improvident people, and many are easily turned from a real quest for work to a quest for largesse and a claim for participation in the savings of others. Assassinating is a dangerous thing to do, but an assassin without transportation and means to beggar is made a punishable offense in Saxony.

For dispensing relief successfully in emergencies like the present, two essentials must be supplied; a well equipped, unified organization for investigation, and means for furnishing aid at low wages. As Dr. Gladen says, "We ought not to the chronic mendicant have it because he does want it."
The Divine Love.

Abraham was called the friend of God because he loved, and was loved of God. They who are walking in his footsteps are possessed of the same divine love. The love of the Christian's heart is strong like the love of David and Jonathan, identical indeed with the love of the ancients, who is addressed by the East as loving more than that of God in the forty-fifth Psalm. There it is said, "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." 7: 7. The love of our heart's beloved is strong as death, and cruel as the grave in hatred of sin, but forever delighted with righteousness, and purity, and virtue. It is a love that flames in the hearts of all God's beloved, no less than the flame of the fire of Jehovah, himself.

The anointed Saviour expressed that love in the choicest language when he said, "Henceforth I call you not servants;... but I have called you friends." Associated with the Saviour are all his people, bound by the strongest ties. With impassioned language he describes in impassioned language in dialogue while the beliefs, there remains the great fact of divided in education, however, there would be little left about which they would seriously differ, surely nothing but what could be compro- missions, whether secret or otherwise, whose object was to override the interests of others. Such simplicity of interpretation would be vastly helpful in all the applications of Christianity.

The true basis of Christian union is the Bible, divested of all traditions and perversions, and received in its simplicity and purity. Whatever tends to its more careful study, to a profound reverence for its precepts, and to the loosening of mere human authority, will tend to promote that union for which the great church is now vaguely feeling, and which is a satisfaction so deeply to be wished for. 2.

S. S. Powell.

There are many wrong ways in doing a right thing, but there is no right way of doing a wrong thing. If any man turns religion into railery by bold jests, he renders himself ridiculous, because he sports with his own life.

For the Sabbath Recorder.

Desire.

By M. E. H. EVERT.

A land before me is to be, you are still God's child; still his hand shall touch the lyre; the creature, and you shall find our religious doctrines and rules for the faith once delivered unto the church of God in the forty-fifth verse of the forty-third chapter of the First Epistle of John, and was called the friend of God. Abraham was called the friend of God because he loved, and was loved of God. They who are walking in his footsteps are possessed of the same divine love. The love of the Christian's heart is strong like the love of David and Jonathan, identical indeed with the love of the ancients, who is addressed by the East as loving more than that of God in the forty-fifth Psalm. There it is said, "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." 7: 7. The love of our heart's beloved is strong as death, and cruel as the grave in hatred of sin, but forever delighted with righteousness, and purity, and virtue. It is a love that flames in the hearts of all God's beloved, no less than the flame of the fire of Jehovah, himself.

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SABBATH REFORM.

"WHY HAS NOT GOD BLESSED SABBATH-KEEPING CHRISTIANS MORE?"

BY REV. M. HARRY.

This question has perplexed many. No doubt the smallness of the numbers of Sabbath-keepers has weakened the faith of some of our people in the rightfulness of our course. And it is evident that many first-day people, though convinced of the correctness of our position on the Sabbath question, are largely, if not wholly, deterred from embracing the "Sabbath of the Lord," on this account. They regard this fact as proof that the Lord is not with us in this matter.

The first thing to be said in reply is, "Judge not according to the outward appearance." If the Bible furnishes only proof for the Seventh-day, and none for the First, then do what God says, even if you are as much in a minority as were Elijah or Daniel; for "we ought to obey God rather than men." "If God be for us, who can be against us?" But the question above assumes several errors:

I. The first is, that the smallness of the number of a body of Christians is evidence of their error at least; which makes the commandments inapplicable. If this be true, then the adherents of all small Christian bodies should join the largest one: the Baptists, or the Methodists, or the Catholics. Not only so, but even the Baptists and Methodists a hundred or more years ago, when they were as few, comparatively, as Sabbath-keepers now, should have been wise and good enough to have joined the Lutheran, Episcopal, or even the Church of Rome. How many Christian people will agree to this method of settling religious questions? Perhaps only one body—that one which supposes the Lord has blessed them with the largest number.

But those who raise this question overlook one great fact: That God's true people have always been a peculiar people, and hence few. "The Lord has made my way peculiar; and my God is with me." While there are more in number than any people, for ye were the fewest of all people." Dant. 7: 7: "Fear not little flock," said Jesus in his day. John also saw the Dragon "make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus." Rev. 12: 17. Not only do the Scriptures tell us that God's people are few compared with the world, but all history informs us that the truly obedient, have always been very small compared with the mass of formal believers. It was so during the history of ancient Israel. Even in Joshua's and Hezokiah's times, the most thorough reformers of those days, the reformation was hardly complete, and lasted for only a short period, when it was followed by general apostasy and formalism. And we all know it has been so during the Christian period. Formality and traditionalism have been the prevailing features of so-called Christianity. It is so now. Again, who does not know that it is "the faithful few" who will bear the heat and burden of the day, who "are the light of the world," and "are the salt," and the life of their respective bodies? Hence, while mere smallness of numbers may not be the sufficient proof of the correctness of the few, you have the corroborated testimony, that Christian denominations are formal and traditional usually in proportion to their numbers, and that the pure doctrines and all the commandments of God are held and kept by but a few. But in spite of these facts, many good men, like Nathaniel, still inquire: "Can any good thing come out of Nazareth?" That always has been the motto, and it is his choice and greatest blessings, not from among the many and popular, but from obscure places and from the lowly and humble. Hence we shall most likely find "the commandments of God and the faith of Jesus" kept in their purity and strength, not in all cases "to the law and the testimony."

II. A second error assumed in the question is, that the truth, and those holding it, must and do speedily succeed, for the "Truth clothed to earth will rise again, The ternal years of God are here; While error lingers in people, And dies amid her error, Some strong reasons why it should be about the last great fundamental truth accepted.

1. It was probably the first important truth discarded. "The man of sin" (lawlessness) was soon to appear, for Paul said, "The mystery of lawlessness doth already work" (2 Thess. 2: 9). Even on his day, this was the work of "the lawless one!" Daniel answers: "He shall think to change times and the law." 7: 25 R. V. What is this law of God thus profaned, if not the Decalogue? And is it not a reminiscence of the fact that the only part of this law which has been "the lawless one," was the "lawless one," a pillar of God, claims to have changed or abrogated, is the fourth commandment? And that he points to the fact of changing the Sabbath from the seventh to the first day of the week, as the signal key, of his abomination, "contradiction of precepts?" See "Doctoral Catechism," pp. 174, 381. Therefore, since the first important step in the wrong direction, according to the law of retraction or reform, is the last to be retraced, we may expect the Sabbath of the Lord to be among the last to be received.

2. It is the nature of error to hold on to its first vantage ground or last retracing step, with the greatest tenacity. It may lose some points and still have others from which it may operate, and the last, as well as the first, gained and taken, is gone. The fourth commandment is that rallying point. It is the point of entrance of the lawless one into the sacred circle of God's holy law, and he well knows that when his grasp on this point is broken his occupation is about gone. Here is the bitterest fight and sell his life dearly.

Another thing showing that the fourth commandment is the key to a large departure from Bible practice, or general return to it, is seen in the fact that those embracing the Sabbath naturally and easily abandon error, in infant baptism, affusion, and other traditional usages. Having given up the chief and fundamental error, and having made the greater sacrifices, the others follow as a matter of course.

3. The enemy knowing this, with Satanic craft and malice, has made the most stupendous preparation to prevent such a return. He has been fortifying his hold upon God's Sabbath with utmost diligence for over sixteen hundred years. Here he has built his pillars of the church, the most conspicuous instances of every so-called Christian country. He has written the Sabbath-article in the creeds of every Christian denomination, except two small ones. He has woven the Sunday error into the very fabric of political, social, and religious life, and to human appearance he has made a return to the Sabbath of the Lord about impossible. No other Biblical practice has been so completely outlawed and put under the ban. Baptists often remark the severity of the opposition to Bible baptism, but they have long endured the most subtle and insidious, religious liberty and equality in this, while Sabbath-keepers have religious equality in only one State in the United States, and toleration only in the rest, and not even that in Maryland and Pennsylvania. In fact, they are practically fined or outlawed in every so-called christian country.

IV. To the foregoing may be added this additional reason for the paucity of Sabbath-keepers, and is usually expressed as follows: "We don't know his history; we don't know the nature of the case, be recognized later on than the rest, why should not the Sabbath truth be that one?"

There are some strong reasons why it should be about the last great fundamental truth accepted.

a. Read at the Ministerial Conference held in Little Rock, Dec. 28, 1852, and requested for publication in the Sabbath Recorder.
believe the seventh day is the Sabbath;" and not a few Sunday ministers appeal to the difficulties of keeping the seventh day as a motive to them in their labors, because their members continue to be the same. It is a powerful motive and more are prevented from keeping the Sabbath by it than by all other arguments combined.

V. There is one more fallacy implied in the question: "What is Christian influence measured by their numbers?" \(^{10}\) Christian influence is measured by the number of their members, because the smallness of nationalities and also scattered everywhere, yet exert a social and political influence equalled by no similar number of people. And while Sabbatarians have abundant reason to bemoan their failure to reach the houses of the 'defenders of Sunday' felt upon the hosts of the 'defenders of Sabbath' religious question of the day. And all the religious thought and life of the Sabbath is measured by the number of its members 'inclined to Sabbath religiously.'

One meeting will be held in two weeks, back. Let me see what ways and means are present. The Sabbath is the Lord's, Jan. 4--6, at Wise, who last published the Sabbath Recorder. The Sabbath Recorder is a permanent organization. Tracts will be enrolled among the subscribers, so I will keep it. This weary, disappointing day that dawns, my friend, is a day of the Lord. It is a day of toil, and exertion, and suffering, and sorrow, and often of the most effective prayer. This weary, disappointing day that dawns, my friend, is a day of the Lord. It is a day of toil, and exertion, and suffering, and sorrow, and often of the most effective prayer.

ABRAHAM M. MAISNER, the Rev. M. D. Mainsner, the Rev. Dr. Stephen S. Wise, the Rev. Dr. Aaron Wilson, the Rev. Dr. Samuel P. D. Otis, the Rev. Dr. Samuel Roeder, the Rev. James Wise, the Rev. David M. Piner, and the Rev. Abraham Neumark. New York Times.

HEAVEN'S BIRTHDAY.

By MRS. M. C. JOHNS.

A year is gone since he has been in benediction! Dear Lord, how we miss him! "For all his grace to Thine Thee that so long it has been given To him to see the brightness of Thy face."

It is a year! What hast it brought to him? What has it meant to us we know full well--Pens and pencils with patience, eyes tear-dim, And hours whose tale to God alone we tell.

But unto him! The heart beats quick and high When the thought travels through the boundless deep, Which lies beyond our life as oceans lie. What strength for life is his! What keenest eye of any man! What is on the slips of paper. There are four pennies, two nickels, and a bright silver dime wrapped up in the papers. On the slip for the penny number one I read, 'This penny goes in for a blessing the Lord gave me that I did not deserve.' The Lord is merciful and slow to anger. This next slip of paper, for enabling me to perform a duty which I was about to shirk. 'My grace is sufficient for thee.' On slip number three Mrs. Sharp writes, 'I put this penny in because the Lord helped me to put down my selfishness, and I gave something that hurt me to give.'

"The Lord is like system and order in his business, and as everybody cannot live in the same house, but must divide around, so he expects us to sow beside all waters where his work is going on. Now I will rest a while and see what Mrs. Sharp will do for me."

"This is Monday morning, two months from the day I was placed on this mantel. I do not feel as empty as I did then, and I think I will take a peep at what is inside of me. My sakes! there are a lot of pennies and other pieces of money, and I find there are some of them wrapped in paper. I will open these and see what it is for. On the slips of paper, there are four pennies, two nickels, and a bright silver dime wrapped up in the papers. On the slip for the penny number one I read, 'This penny goes in for a blessing the Lord gave me that I did not deserve.' The Lord is merciful and slow to anger. This next slip of paper, for enabling me to perform a duty which I was about to shirk. 'My grace is sufficient for thee.' On slip number three Mrs. Sharp writes, 'I put this penny in because the Lord helped me to put down my selfishness, and I gave something that hurt me to give.'
THE SABBATH RECORDER.

[Vol. 1, No. 3

THE OUTFIELD AND THE INFIELD.

The outfield becomes more and more exclusively the field of battle; the infield more and more exclusively the field of equipment. And on the outfield the church is at the one conspicuous business of "preaching the gospel to every creature;" on the infield the church is at the one conspicuous business of "sweeping the entire field of missionary labor." Let us then, to-day, sweep the entire field of missionary labor. The one conspicuous business of the church is the field of missionary labor; evangelistically the field of missionary labor is the one conspicuous business of the church.

By REV. B. S. ELLIOTT, JR.

In the 6th chapter of the gospel according to John, he gives the synopsis of a discourse preached by Christ to a multitude that had followed him to the synagogue at Capernaum. Many of his own disciples were his hearers on this occasion; and it seems from the narrative that the doctrine of this searching discourse came into conflict with the preconceived ideas of some of these disciples. Hence they complain that his sayings are hard. The apostle further tells us that from "that time many of his disciples went back and walked no more with him." From the historical side, the remarked fact is significant. The historical facts of which I am speaking are not causes for this drainage away. But while in the present time there have been many who, either from personal choice, or, on account of discouragement and persecution, have turned away from light into darkness, have rejected truth and accepted error. In the early history of the Christian Church it was unbridled by denominationalism; hence apostasy meant "re- lapse, either into paganism or Judaism."

Authentic history indicates that the great majority who thus forsok the early church did it not of free choice, but were driven to it by fear of persecution. Trajan and Diocletian resorted to persecution to considerable extent in the first and second centuries for the purpose of crushing Christianity; but Christians were most cruelly persecuted under Diocletian and Valerian in the third century. Those who were driven from Christianity under persecution would have been willing to turn back if they had been allowed by the church to regain their path of primitive purity.

We believe the occupation occupied by Seventh-day Baptists lies nearer to this path than that of any other denomination. We are confident that in addition to other truths possessed by us an equal claim to other truths of this line of denominationalism, the Sabbath truth is of very great importance, and is a source of light and strength to all who conscientiously live in its observance. But we are perplexed, as a people, as to the extent to which these lapeled Sabbathmen, who have been brought up in the observance of the Sabbath, with others who have been led into its light, can, without persecution, relapse into the observance of an unhallowed pagan institution. And our perplexity does not depress the fact that these lapeled Sabbathmen are comparatively numerous. From the Atlantic to the Pacific, from Hudson Bay to the Gulf, there are many who have once observed the Lord's Sabbath who are now, against the dictates of conscience, ignoring its claims and engaging in occupations in which the Sabbath is profaned. These ideas are especially true of the young people. Judging from the number of this class with whom we come in contact, and those also of whom we hear, it is safe to say that if all living people who have once been members in good standing in our churches were still such, the numerical value of our lapeled denomination would be double what it now is. This may be slightly overdrawn, but it is nevertheless a deplorable fact that the denomination has been drained by this stream of apostasy to that extent that there has been little increase for several years past.

While there is a continual apparent increase there seems to be no actual gain. Something is wrong. There are causes for this drainage from our people of much of the best young talent among us. Our considerations that to-day should be distinguishing the rest of every loyal Seventh-day Baptist.

What are the influences that seem so effective in leading our people from us? In answer to this question it seems first, that the clergy and the laity of our denomination are not responsible. In order to maintain the popular position on the Sabbath question they have filled the land with the anticlerical doctrines of no-lawism and no-differentiation (one day in seven), which are in many minds quite plausible theories. These are the ideas people are susceptible to the aspiring young people of our denomination. They are not slow to discover that these men occupy the most influential positions, are

LAPPED SABBATARIANS.*

*Read at the Ministerial Conference held at Little Genesee, N. Y., Dec. 19, 1893, and required for publication in the SABBATH RECORDER.
among the most highly cultured, and are recognized leaders in thought. Under these considerations, coupled with the almost natural tendency of people to look upon might as the champion of right, it becomes much easier to induce conscience to be satisfied with the observance of the Sabbath as taught by these ecclesiastical leaders rather than that indicated by the plain word of God. The temptation is strengthened by the consideration that if they should open the doors, they would have open to them so many more avenues to an influential life or a successful business career. Such sophistry has undoubtedly been the means of leading many to lives of great difference if not final rejection of God's Word.

Again, I believe our own ministry will have to bear considerable responsibility in this matter. We are aware that the enemy is pressing hard upon us, even taking many of our most influential members of our people, and that he is using all the means at his command to divert us from observing the Sabbath. But we believe that our own ministry is not doing all it should do to meet this situation. We should not be silent in the face of this temptation. The work of love many of our young people, with strong personal advantage of their positions to those who have no regard for any day. While this, if true, should not be, and in turning against the truth, it nevertheless has a very discouraging effect upon the young.

Many others have been lost to us on account of carelessness on their own part, and that of their parents, in the choice of companions. Youth, who would have, company, but are apt to receive the impression from prevailing tendencies, that high culture and wealth are the prime qualities to be desired in companions, rather than a true spirit of piety and denominational affinities. Mere companionship often ripens into love, even among those of different religious beliefs, and in the blindness of love many of our young people, with strong principle and good motives, are unable to see the application to their case of the injunction, "be not unequally yoked together with unbelievers," becomes more and more apparent. It becomes more and more a necessity that there be another conscience, and trample upon God's law in order to keep peace in the family, the mistake is then very apparent.

But evidently the cause that is more effectual than any other in producing lapse Sabbatarianism is a negative one. This is a lack of spiritual instruction in the home. There are leading and influential members of our churches, farmers, mechanics, merchants, and others all over the denomination, who arise from their beds from four to six o'clock in the morning, while their children, who had been engaged in the field the entire day, read the sensational and corrupting news of the daily paper till bed time (neglecting, or not taking our own publications), and then retire without having looked into the Word of God, or offered a prayer in the family throughout the day. No word of spiritual counsel is given to the children, and this programme is carried out from Sunday morning till long after the Sabbath ends on Friday night. Then they excuse themselves from attending the prayer-meeting on the ground that they are too tired, even though they may live near. When parents bend every energy in the direction of temporal prosperity, paying no attention to spiritual culture, teaching by their intense activity in temporal, and silence and inactivity in spiritual affairs, that temporal prosperity is the prime object of life, the inevitable result will be that the children, even though they may be somewhat religious, will not allow the observance of a particular day as the Sabbath, especially when the great majority observe Sunday, to stand in the way of any business enterprise. But this is not all. We are admonished to "not other wise." and this should be especially applicable to Seventh-day Baptists. But when we see and hear of some of our influential members, even the deacons of some of our leading churches, who are so much conformed to this world, many of whom even encourage their children to attend dancing schools, and like hurtful places of amusement, where they necessarily imbibe the very essence of vanity and worldly-mindedness, we may be assured that when these children shall have reached maturity many of them will already have been launched far out upon the tide of careless indifference. How can we expect to retain our young people when many of them are educated to conform to the world with its frivolities, and taught that merely a form of godliness is essential to salvation. Is it any wonder that, with such a lack of spiritual instruction on the one hand, and positive encouragement to worldliness on the other, there have been, and still are among us, many merely nominal Seventh-day Baptists who observe the Sabbath because it is convenient to do so. Most of these, when they find it convenient to do so, as readily observe the first day of the week as the Sabbath, or have no regard for any day.

We have called your attention in a very curiously manner to what we consider the principal causes in producing lapse Sabbatarianism. You have long from time to time urged them yourselves beforehand, and, grieved over their sad effects. But our discovery of, and grief over detrimental influences will not remove them. Something should be done. The ministry should lead in creating a hunger and thirst for God and his truth, and carefully pointing out the fallacies of the popular positions upon the Sabbath question.

Parents should heartily co-operate with the pastor in this work, and should be extremely careful to see that their children choose proper companions. And in addition to this, if in any case you are not satisfied with the course being induced to take our publications, thereby keeping themselves and their children informed and interested in the denominational work; and more important still, if all parents would gather their children around them every day, instruct them in the word of God, and render this at the family altar, this tide of apostasy would be well nigh stemmed, and the heavenly Father would smile upon us and cause his truth to spread much more through our efforts.

CRUSHED OUT BY PERSECUTION

BY THEO. L. GARDNER.

When the territory called the "South-Western Association" was organized at Lost Creek, Va., in 1829, there were several Seventh-day Baptist churches in the State of Ohio. On page 24 of the "Jubilee Papers" we find the names of seven west of the Ohio River that belonged to the Association as it was in 1832. For years and years these names and the churches themselves have been lost to our records, and there are few persons living who can give any account of the causes of their dissolution. One of these churches was situated in Warren county, Ohio, about twenty-two miles north-east of Cincin nati, in the town of Lebanon, the county seat. Lewis A. Davis and others report visits made to that people in the early missionary operations on this field.

While at Conference at Milton, Bro. H. M. Stott gave me the data for the following account of this church and how it came to disband. Their leader was Thomas Babcock, a faithful brother who moved to Ohio from Salem. His wife was Martha Davis, a daughter of William Davis, and sister of "Bottom Billy," of West Virginia. They lived in an old stone house built in 1830. Des. John P. Nutt low, a convert of New Jersey, Samuel Lippencott, a revolutionary soldier of New Jersey, who came to Salem with the caravan one hundred years ago, and was ordained a deacon, were among the constituents. There is some error in the names of the deacons, but we have the names of licensees John Patterson and Simon Babcock, of Salem; the latter of whom was five years old when his parents brought him from Jersey; also the names of Samuel Davis, a brother of Jacob, Amos and Seth. In some of the deacons more there were we have no means of telling.

It seems that the church was short lived. They were persecuted for conscience sake. A minister of another faith had Thomas Babcock arrested for working on the first day, and he has paid no attentIon to the spiritual culture, and even had his ministry would have particular day observe to them so many was offered a Sabbath, and was among the first members. The church was short lived. Some of them, some of the members of these churches forsook the Sabbath, and others scattered on westward, and their names appear in other churches of our faith. James Hill stayed in Warren county and died there; but his son James went back to West Virginia, and married a daughter of Eld. Peter Davis. John H. Hill became missionary in the employ of the Association, and after a few years we find his name in connection with the little flock at Farmington; but tradition has it, that he also yielded to the pressure and went with the other. Some of the churches who forsook the Sabbath went clear over to Universalism.

Thinking, perhaps some of our aged readers might be interested in this bit of history, we furnish as it was related to us, and may it come under the notice of some who could finish us with data for the story of other little flocks that have been swallowed up by the world.

The story of these dead churches ought to make us wise. How it does emphasize the fol-
ly of the hop-skip-and-jump policy of Seventh-day Baptists. These rolling-stone-that-gather-
ner-no-moss Christians, who have to tear them-

selves away from the churches of their faith, and scatter away westward, like chaff driven
before the wind. Seventh-day Baptists, grave yards all the way from Rhode Island to the
Rocksies. Two or three uneasy mortals—

sometimes not more than one—just as they get
nicely rooted in some good locality, will tear
themselves and families loose, and set
Westwards miles and miles from any Sabbath-
keepers, and begin to cry for a missionary
to come and visit them; and after much toll and
money expended in this "promising field,"
with perhaps, a house of worship built; the
"go-west" spirit seizes them, and away they
go heller skelter, nobody knows where; and
in a little time, a few renegade Sabbatarians, a
few graves, a dilapidated meeting-house, and
one or two old Sabbath-keepers who could not
follow the others, are all that is left to tell the
story. How much better it would be for Sev-
enth-day Baptists to have a little more regard
for the associations and surroundings into
which they bring their families. There are
now plenty of places where we can plant our
homes amid the genial and helpful associations
of growing churches, where there is some
chance to hold the children firm in the faith.

SEVERN.
BY REV. MARTIN SINDALL.

Text: John 11:35—"Jesus wept." Theme: Sympathy, its source and end.

There are certain characteristics in the natures
of all human beings which prove without a
doubt that we are a common brotherhood.

Whether it be the powers as manifested in
that grand trio, the intellect, sensibility, and
will; or as seen in our social natures, in our
joys, in our sorrows; they all likewise point to
the fact that man is the greatest work of God,
and being his sons are therefore brothers.

This being true it is eminently fitting, and in
fact it is incumbent on us to be sensible in the
active life of his fellow beings, in so far as
that interest will terminate in profitable re-

Ae one of the greatest needs of the church is
this sympathetic moral force. It is this moral
force that we are to go out and search for—ac-

ording to my mind—which will unite all religions, if such a thing ever
should transpire. Sympathy means suffering with.
It carries in itself the thought of having
such a deep interest in the welfare of a friend
that his life will come your face to reflect that
joy, or if sorrow comes to him you will be
there to console and to heal the wound, if pos-

sible. "Am I my brother's keeper?" is a ques-
ton not confined alone to Cain, but must be
thought of and answered in the affirmative by
us all. With all the pitying or sympathizing
thing in his behalf I am performing a brother's
duty. By thus taking an active interest in his
welfare, I became acquainted with his business
interests; with his inner life, his aspirations, his
successes, failings, prizes and sorrows; in a word, I
become a sympathizer. If he be true to this
evidence of humanity he will likewise take an
interest in me and through that interest symp-
pathize with me. This being true in individual
lives, in the moral fact of our being, those
emancipated from each other have an inter-

est for one another, and in case there be a
Johnstown flood or a Russian famine, sorrow
comes and goes from the various nations of the
earth. A Galilee or a Lincoln dies and mes-
cages of sorrow are wired from kings and
queens. A Spurgeon ascends to his eternal
home and oes all the earth comes the regretful
question, "Why so early in life?" We are
naturally so constituted from the beginning of
human and divine possessed as a constituent
part of his being this nature, and as all that is
right and holy the divine twain far above
the human, so sympathy was more fully devel-
oped in him. The confounding Mary and Martha,
and who wept at Lazarus' grave. There is not in
all the pages of history a more touching scene
than the one narrated in the eleventh chapter of
the gospel of John. How

we can help but love the lovely Jesus as he
stands weeping by the grave of his friend Lazar
us? In the two words of our text we get an
insight into the loving heart of the Son of God.
And not only here but as he stood upon an
eminence near Jerusalem and looked down upon
it Luke tells us of his touching cry in the words
"O Jerusalem, Jerusalem, which killest the
prophets and stoneth them that are sent unto
thee; how often would I have gathered thy
children together, as a hen doth gather her
brood under her wings, and ye would not!"

The Christian is not the weak voice of a man
and therefore his dependence. He came
upon earth to minister to dependent creatures,
not to be ministered unto. The true man ever
sees the needs of his fellow beings; he is not
bound up in self, but, as the cloud sends forth
rain to beautify and make fruitful the earth, so
an individual who realizes what life is and lives
in conformity to it sends forth beautiful show-
ers of blessing to the needy ones about him.

The same thought was beautifully expressed
by the late Mr. W. E. Gladstone. Every
No man has to come true greatness who has not
felt in some degree that his life belongs to his
race, and that what God gives him, he gives
him for mankind. Only as a man is absolutely
and utterly given up to God, can God absolute-
lly and utterly use him, for he who are so
consecrating their lives to the service of their
Maker are being used to some extent by him,
but God does not use a man to perform his
greatest works who is not absolutely and utterly
given up to him.

As the pure gold, pure gold, and silver, is of
most value to the jeweler so the pure lives
of children given to God are used by him as of
the most value.

It is not always those who stand in the most
conspicuous places and seem to have great and
responsible positions that are doing the most
for God, for many of the life that, led in
obedience, has alone with a brilliant lustre in a
darkened corner of the earth. Perhaps you re-
member the story of that bedridden saint in
England, dwelling in a vine-covered cottage
place for two years. During two years of
suffering. She asked, "What can I do for
God?" and there on her bed she gave her-
self utterly to him. Very soon the fragrance
of that life went out into the world, and little
children came around her doors and sung their
sweetest songs, and there were tears in the
eyes and knelt by the bed-side, not to inspire
her but to gather inspiration for their lives.

One day that wonderfully gifted woman, Fran-
nces R. Havergal, came and sat by the side
of that bed and learned the secret of that life
and told it out to the waiting millions beyond, and
multitudes of souls have been helped by that
consecrated life. The man, out—far out in the
light—miles from shore is performing a task
which saves many lives. And why all these
lives given as it would seem for others? Symp-
athy my friends, grounded in love, without
which there would be none. If we have this
sympathy in our hearts we can trace its origin
to Christ, the author of our lives, of our love
and our sympathy, and all the elements which
make it all therefore. In the first place then true sympathy helps us to
lead a life—a present life for others. We
gather the inspiration for it from him of whom
John says, "Jesus wept." The inspiration is
such a thing as "food in nature;' it must be used at
once, to-day, or it is gone. The wise man is he
who knows the value of the present. He
who improves the present can leave the future
to take care of itself. The great aim of Christian-
ity is not so much to teach men in regard to a
glorious life beyond, but the sacredness of the
to-day. "The harvest of the future is but the
golden ripening of to-day's sowing.

The great crises in finances is caused by
placing fears in the future. Men don't know
just what is going to be done, and so some in
fear withdraw their fortunes from the banks,
money is hoarded in places where it does the
world no good. Business almost comes to a
standstill. If it all would go ahead and be
raising fears as to the future, all would be
well. But the great fear would be that the world
would be free from the dark cloud which
has been over-hanging it so long.

Second, sympathy, the more it is exercised,
will the sooner bring about the true end of
Christianity; that is, the conversion of the
world. The more men go out and gather inspiration for it from him of whom
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is the most serious question of our times. Is Christianity able to establish right relations between man and man? The skepticism which is most dangerous to Christianity to-day is not doubt as to the age or authenticity of its sacred books, or distrust of its time honored doctrines, but loss of faith in its vitality. That is, in the life of Christianity. We can readily see that the price of the three men which will maintain this vitality in Christianity must be the out-growth of a sympathetic feeling. No great tasks were ever performed without a united energy—coming, a little from the many, and in this way making up a great power by union. But certainly we can affirm that the true sympathy between man and man must be appealed to, and must in some way be brought about. This can only be accomplished by following the example of our Lord and Saviour. Selfishness is what causes so much dis­ rapport in society, in the political world, and the church. It has held sway for the ages which give the years of humanity's life, and it will continue until love reigns supreme. The duty of every Christian then is to see first that his own heart is right in the sight of God; that his own life is the truth as it is in Jesus; men who will cast self interest aside, and without reserve throw themselves into the work of the Master. Every department of life is calling loudly to men and women with convictions of truth. Jesus, the sympathizer, is the head over all things in church, in State, in society, in business, and in commerce. It is the burden of the Christian to make that headship real, and to seek to extend the rule of Christ. Let us not postpone any duty that we feel to be right because the world may not be in sympathy with us. As some one recently said, "No man can fail to notice how Jesus was the whole world of sinners. Yet they were right—God was on their side—and they were saved." You may be a Noah. If you feel that you are right, go forward, and in the face of a sinful majority conquer for, and in the name of the Lord.

How and it is that here, after all these centuries, men must almost pound it into people that Jesus is their best friend, and as such, he is a safe leader. But there are many who believe it and despise the establishment, may, the growth of his kingdom upon earth. It is a glorious fact, as members of this king­ dom, that the life of a Christian is not an aimless one, for he is helping others to live better. In that conviction, "Lucile," its author, writes beautifully upon the influence of one life upon another:

"No stream from its source
Flows seaward, though lonely move its course,
But some of its glimmering is star ever rose
And set without influence somewhere. Who knows
What earth beneath the ages bore?
No life can be pure in its purpose, and strong in its strife,
And all its life's influence holy.

Christian friend, life in all its wonderful possibilities, in all its far-reaching influence, is yours, is mine. But there rings out clear and strong the silvery tones of a bell which tells the secret of such a life. It says, sympa­ thy. The discussion is with him who was the author of this blessed trait. To him who was not ashamed to weep before the multitude as he stood by the grave of Lazarus. I would point you to him as one worthy to follow as a Master! If you find any cause in him which is unworthy, I say, Master for you, reject him. But you cannot. He has stood the test, the criticisms of nearly nineteen centuries. As Christians, we recognize Christ as our Mas­ ter because of his goodness. "Goodness is the divineness, and love is the infinite for God and love." So we take this sympathetic divine one as one of all beings to follow; our aim is to be like him, and to organize all society upon the principles which he inculcated, and to jubal all humanity with the spirit which he inaugurated." We will ever continue to love him. We will ever bow before him and gladly point back through the ages to the time when, in the little town of Bethany, "Jesus wept."

WASHINGTON LETTER.

From our Regular Correspondent.
Washington, D.C., Jan. 12, 1891.

Much chagrin is felt over the probable fias­ co at Honolulu. The President, after the Queen changed her mind, and thereupon the monarchy of future armed support, instructed Min­ ister Boutelle, of Maine, to proceed no further unless the Queen changed her mind, and thereupon turned the matter over to Congress. But the Queen having assurances, possibly, of support from other quarters, did change her mind and acceded to the President's conditions. Mr. Will­ lias has accordingly announced, so it is believed, to the revolutionary government, the wish of President Cleveland that it surrender, which of course it has not done. The little island government thus defies the great republic in the person of its executive, and there is great excitement in Hawaii. Everybody feels that a cable connection with Honolulu would be use­ ful these days. Meanwhile the Senate Com­ mittee investigates and the House filibusters over Hawaii.

Last week Boutelle, of Maine, insisted upon being heard in the Hawaiian matter, and the Speaker and the House refused. The Republi­ cans sustained Boutelle, and the Democrats could not muster a quorum on account of the dissatisfaction of some with the tariff bill, and particularly with the income tax feature. A quorum was actually present in the House all the time, but Speaker Crisp would not follow ex-Speaker Reed's example, and count it.

The outlook of the Wilson Bill is stormy. It cuts down the tariff below the current point, and makes up the deficiency by an unpopular income tax. The political reason appears to be the supposed necessity of taking wind out of the sails of the Populists. They make the in­ come tax permanent, and grant it to the present Congress. An income tax is theoretically admirable and quite popular with many who feel that the rich should be taxed proportionately to their wealth. It is argued, and by many Democrats, that as a matter of fact, an income tax has been in effect, and this is the reason that experience has demonstrated that its practical working is very unequal, unjust and unprofit­ able. The main objection is that it is iniquitar­ ioral. People resent an inquiry into their income, and the total house consumption, which are ordinarily honest to conceal and evade, while dishonest men do not hesitate to boldly shirk the tax by perjury. Such a tax is fully paid by only the strictly honest and conscien­ tious. A considerable number of Democrats, of course, support any bill of which Wilson Bill, are anxious to secure amendments. The Republicans say the whole bill is bad, and that they will not help here and there a Democrat to amend it so that he can secure a re-election, which is another constitutional opinion that if the tobacco men, the collar and cuff, the lumber and wool men, and the rest of them, want Republican aid, they must help to defeat the whole bill. This, however, they are not likely to do, as they will each and all hope that the bill will be amended in the Senate to suit their particular cases.

The Democratic party formerly advocated a tariff on sugar, its theory being to impose du­ ties upon articles which could not be produced here, or could not be produced in quantity ap­ propriate by the United States. But the issue of the sugar bill is to suit the people of Louisiana, and want Republican aid, they must help to defeat the whole bill. This, however, they are not likely to do, as they will each and all hope that the bill will be amended in the Senate to suit their particular cases.

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YOUNG PEOPLE'S WORK.

COURAGE.

Ah! You say, "Life's not worth living!"
And you shrink from duties plain,
As you look with awe and trembling
Down the long lines of grief and pain.
Lift your eyes, ye Christian comrades,
And learn what's dressed in gladness.

Surely, there's sunshine striking
On the garden of the Lord's own making.

Share your burden with some other,
Bearing part of his in turn.
Speaking words of hope and comfort,
Proving to others you are strong.
Do not shrink from cares and crosses,
My boy, you are the Lord's own chosen.

At the final day of reckoning,
When you're called to give an account;
Then when comes the last, last trumpet
And the dead arise to meet their reward;
Ah! what a sight your Lord will have to see of the little group of your own, who thought not so much as I should have had the stalk been one genuine stalk.

The greatest moment was when the flames, which had been working within the structures, suddenly burst through the walls of the Peristyle, just underneath that large group of statuary, the center and highest of all the figures. The flames lighted up the scene all about as they cleared away the smoke for a moment and wrapped themselves about the lower part of the structure and then flashed up even above the highest part. This lasted perhaps five minutes, then suddenly, with a tremendous crash, the whole building toppled over and the flames shot up hundreds of feet into the air. Did you ever see a picture of Elijah and the chariot of fire as he went up into heaven? One could not but think of such pictures as he watched this grand panorama, undescribable, unimaginable, the sight of a lifetime.

SAVE, LEARN, REMEMBER.

"Keep a thing seven years, turn it over and keep it seven years longer, and by that time you will find a use for it." The truth of this old saying is often brought to mind either by our having followed a book that you or we set down, neglected to do so. How often we have wished for those andirons, which our grand-mother sold for old brass at two cents a pound! In how many houses is it impossible, when occasion demands, to find a sack, a piece of wrapping-paper, or even a newspaper more than a day old! Whatever is good may sometime be made useful; therefore save things.

One useful thing often wasted is time. Let us make the most of our opportunities. We never meet a person who does not know something of which we are ignorant. No doubt he will be willing to tell us about it if he finds us anxious to learn. People are generally glad to talk on their favorite subject to intelligent listeners.

Perhaps you are not at work this winter; what are you doing to fit yourself for a better place when the time comes? If you are a book-keeper why don't you take up a course of stenography? If you are a school teacher, have you thought of taking up one of the languages or sciences, either by yourself or in a correspondence class? If you are reading add to your stock of knowledge, or is it designed just to "kill time?" It is an honor to be known as a well-informed, a well-read person; therefore learn things.

When you have found something which you want to remember, it is a good plan to follow Captain Cuttle's rule and "make a note of it." The act of writing it will serve to fix it in your memory. Make use of note-books, scrap-books, diaries and cash accounts, and they will help you to remember things. Now after you have followed these three rules, be selfish in what you have accomplished. Be willing to share with others; and by always supplying the right thing at the right time you may become known as a public benefactor.

OUR MIRROR.

PRESIDENT'S LETTER.

My Dear Young People:—I write to you this week from my old home church, West Hallock. This is the country with which I grew up. Forty years has developed it from a wild prairie to one of the richest farming countries I have ever seen. Mammoth corn-stalks and corn crops are the glory of this country. Years ago when I was a lad and going to Alfred school I took one of those corn-stalks, over fifteen feet high, and cut it in sections, put it in my trunk, and then put it together and placed it in the Pantheon of the University. Many of the students were present to hear what President Allen would say when he saw it. He soon came; he looked at the corn, then looked at me, then said, "Young man, how many stalks of corn did it take to build that stalk?" I replied, "Not so much, though not so much as I should have had the stalk been one genuine stalk." He passed on and so did I, never feeling quite paid for my trouble, and always a little timid about seeking compliments.

The soil is evidently too rich for Sabbath-keepers, for many of the farms have been sold out of our society, and the membership of the church is not holding up. It is now about eighty, I think. The Christian Endeavor Society is being made up of farmers, and numbers about thirty. A good Sabbath-school and many children coming up. Elder Stephen Bardick is pastor. Revival meetings have been in progress nearly a week now. The pastor and church membership are working no doubt to point the unconverted to Christ. Quite a few came forward last night. I thank God that Illinois corn crops make noble young people as well as fat pigs.

Water in streams is very low, and arrangements are being made to get the license for baptism, which we hope to use as soon as completed. We have here a fine orchestra of four pieces, which helps us much in keeping up interest and an attendance. We need your prayers.

We hear of many good sunrise prayer-meetings New Year's morning. Report them, please, to the "Mirror."

E. B. Saunders.

—The Farina Y. P. S. C. E. had a very interesting sunrise prayer-meeting, and observed the week of prayer. We are now collecting funds for the State. Outline of plan brought $45 for the organ fund; $10 of this was in large donations. We thank all for their offerings and kindly goodwill.

—The Albion Endeavor Society gave an entertainment New Year's night, consisting of a cantata, entitled "Columbia's Reception to the Nations." The parts were well taken. A good spirit was in attendance, and the treasury was well replenished. A sunrise prayer-meeting was held New Year's morning. An excellent spirit was manifest, though but few were present. The Society sent a Christmas box of papers and magazines to the Mizpah Mission, amounting over $8 in money.

—The Permanent Committee still have pledge cards like those distributed last winter. If any of the societies found their use a practical benefit in raising money, and would like to continue their use, the Secretary will gladly send them upon application.

OUR YOUNG FOLKS.

A MOONLIGHT NIGHT.

How beautiful on yonder casement pane
The mild moon gazed—mark!
With what a lovely and majestic step
The mild moon gazes—mark!

How beautiful on yonder casement pane
With what a lovely and majestic step
The mild moon gazes—mark!

By whatsoever induced,
That fate will square the account she owes,
Till the cold, dark shadow of the

When the chickens come home.

You may take the world as it comes and goes,
And you will be sure to find
That meal will sustain the want she owes,
Whoever comes out behind;
Past the things that the Lord has done, and
By whatever inducement,
Roll on, roll thus, queen of the midnight hour,
With what a lovely and majestic step
At the final day of reckoning,
By whatsoever induced,
That fate will square the account she owes,
Till the cold, dark shadow of the

When the chickens come home to roost.

If you say tears and sighs and save,
And work tilled toil, to wealth expands,
Till the cold, dark shadow of the

When the chickens come home to roost.

If you say tears and sighs and save,
And work tilled toil, to wealth expands,
Till the cold, dark shadow of the
with the church to-morrow, and I have already 'set apart' one evening of the week to meet with God's people in his service. As I opened the door of my soul and let him in. I am unlike man lives on earth. 13. "Set your bow." Placed it there in the clouds. The natural laws which make this phenomenon of doubt exist. The Bible tells us not whether this was the first bow or not. When Jesus used the bread and fruit of the vine as a symbol for the church, the bread was used as a sign of the spiritual bread for baptism. For the philosophy of the rainbow see also a book on Natural Science. 11. "When I bring ... bow, the promise of a rainbow signifies exactly the same bow. 15. "Remember my covenant, and always remembering his promises, he will not keep in mind his people's sins. The cross ratifies his promises and puts away our sins. A rainbow during or after a storm; grace returning after wrath. 16. "I will set my bow ... clouds. 17. "This is the token." Sign. A coming of clouds and rain-drop may these have been seen by Noah, and the rainbow appeared, God spoke. "Behold, this is the sign."

**LESSON V.—GOD'S COVENANT WITH NOAH.**

### LESSON TEXT—Gen. 9:8-17.

**GENERAL STATEMENT.**—The complete history of the human race is not found in the Bible. Such a volume would be too large for man seeking salvation to study. The history before us is written on the basis of man's redemption. Thus many important characters are suddenly dismissed. The early ages are rapidly passed over. We have Adam, Abel, Seth, Enoch, and Noah, up to the present lesson, before us as representative men of faith with whom God deals in mercy. Between the last lesson and this is a gap of time and this is the history of God and a list of his descendants. Launch them and their families of inventors; his pastic composition the first on record. Noah and Enoch with a genealogy of the representative generation of great and important leaders. The command to build the ark, the flood, Noah's departure from the ark and God's declared blessing. The human race now again established; some twenty-five hundred years with Noah both there and it will be well to consult much larger works than a Sabbath school Quarterly.

### EXPLANATORY NOTES.

**THE COVENANT.**—"God spoke." Just how it is not necessary for us to know. "Noah." Gen. 6:29, says, "Noah was a just man and perfect in his generation." By the line of Seth is written in the tenth generation from "To his sons." Already heads of families and were heads of great and distinct races. These were the ancestors of Abraham, by whom are the fathers of the great oriental nations. Noah's descendants populated Africa and probably parts of Arabia and Babylonia. Japheth lived in Central Asia. His descendants were spread over the East, Greece, Romans, and in later ages became the Germans, French, Scandi­navian, English, and American people. 8. "I establish. 9. "The invariable, covenant-keeping Jehovah." "The Covenant." An agreement between two parties. God agrees to bestow and promise benefits tendent ever since. The school starts anew. In studying God's covenant with Noah and his influence, it is well, while he speaks of the covenant, to remember that man may comprehend it. He uses figures of speech to make it plain to our finite intellect. Divine activity, a new departure and a dependent people; the two first feet. 17. "This is the token." Sign. A coming of clouds and rain-drop may these have been seen by Noah, and the rainbow appeared, God spoke. "Behold, this is the sign."
CORRESPONDENCE

I wished to attend the late General Conference; also that I might say a few things to Pastor A. H. Lewis and other church pastors in Conference assembled. I wished to say to Editor Lewis: You have undertaken a very difficult work, and I am thankful that you are undertaking your Sabbath Reform labors, a work not likely to be very largely appreciated in your life-time—not fully so indeed even by those of your own denomination. But I perceive from the synopsis of his sermon at the Conference (and those thoughts were written immediately after reading it), that he is fully aware that his is a hard task and a hopeless one, as he may well think it to be, except as his faith in God's overruling providence enables him to hope for that "unexpected to come." I believe the "curing of that a neglected evil," is one of the things of which I wished to speak. Yet I will not now.

But in respect to that want of interest and appreciation of the Sabbath Reform work apparent and spoken of in the past, I wished to ask, May it not be that you and all other gospel preachers are in considerable part responsible for that want of interest on the part of others? It seems that the time has not yet come when all the membership of even the Seventh-day Baptist churches are prepared to see in the spirit in the service of God and the right of God and man, from highest motives. And may it not be that the gospel ministry are in a large measure responsible therefore?

It seems to me that still now in our day, as it was in the days of the primitive church, on account of the love estate of man, an active interest in the provisions made for man's justification and salvation from the consequences of a sinful life is not to be secured only as an appeal is made to each person's advantage therefrom. Also it seems to me that the active interest and essential service of a majority of Christians in any best and most desirable distinctively Christian cause can be secured only as each one is led to believe his personal salvation in good measure depends thereupon; in other words, that the religion of Christendom is, in general, yet largely a selfish religion, that it is almost wholly a religion of fear and hope—of fear of impending dangers, of threatened disasters, of the wrath of an offended God, who demands exact obedience and assures full punishment of every failure, so as to cause therefrom by repentance and faith—hope to secure exemption from the pains and other disabilities surely awaiting the unrepentant, and a hope of the rewards of blessedness here and of eternal life hereafter.

Doubtless the appeal to such motives to reflection and action occasioned by a religious matter has been primitively essential to secure attention, awaken an interest in godliness and induce to a reformation of life; and doubtless the necessity still exists to a wide extent. Indeed, the universal teaching has continued such that little new motive has been awakened, and so much of a ruling selfishness inheres in the Christian life that very few, comparatively, seem ever to act from advance higher motives. Therefore it is, as I apprehend, that many Sabbath-keepers may not be expected to be personally very much interested in labors to convert others to the Sabbath; certainly not until they are led to believe their personal salvation in a measure depends upon it.

Unless I have greatly erred in my observations and knowledge in respect to this almost universal characteristic of Christian people, comparatively few have arisen to Christian attention, and have been prompt to action from entirely unselfish motives, from higher incentives than personal advantage and self-interest.

And now arises the question as to responsibility for the continuance of this general characteristic of Christian life within the folds of the Christian Church.

I assume that it will be conceded by all to whom I specially appeal that the Christian life here during this educating, disciplining, and developing period, should ever be a progressive one, even unrolling from the lower primitive perceptions, conceptions, and apprehensions, through a series of intermediate ones to those upon a higher plane, where grander and subdiviner views and diviner motives are possible, and that the Word of God, including the gospel of the Lord Jesus Christ, is by God the Holy Spirit led to such continuous progressive advancement, but is designed to enforce it, an advance ever toward the perfect—the Infinite.

And now in utmost charity the inquiry is suggested for consideration. Have not the gospel ministers been too readily satisfied with the primary methods of labor and with primary lessons in teaching? Have you not generally, more from force of almost universal custom than from thoughtful consideration and design because of the conclusion that it was for the best good, quite too long continued those primitive, primary teachings to your congregations, and therefore failed, as nearly all others have done, to advance them to that higher knowledge of God—of his infinite perfections, his greatness, wisdom, and goodness, and of his eternal purposes in respect to man, wherein admiration of deity has been gotten in the soul an all-controlling desire to forever be and dwell in sympathizing fellowship with, and to forever implicitly serve, and to in all things please one so as to make the Lord Jesus Christ is not mere and holy, as the case has so far displaced all thoughts of self and of personal advantage that to serve him and our fellowman as his child, has become the highest pleasure of life, the strongest and all-controlling motive and purpose, so much so that "perfect love casts out all fear," and wherein any enforced sense of duty or hope of reward as an incentive to action has been wholly swallowed up of a sense of privilege and pleasure in the service of God and humanity, and "joy in the Holy Spirit?"—

A. C. SIGDER.

COUNCIL FOR RECOGNITION.

At the call of the First Alfred Church, a council composed of delegates from the various churches of the Western Association convened at Alfred Centre, N. Y., on the afternoon of January 11, 1889. The council was called to consider the matter of the recognition of Jas. Lee Gamble, of Calcooon Depot, N. Y., as a minister of the gospel.

The council was called to order by the pastor of the First Alfred Church. Prayer was offered by the Rev. W. C. Whitford, organist of the First Church. A hymn was sung, and the Lesson Hymn was called for. The council was then instructed by the Rev. C. Davis as Chairman, and the Rev. William C. Whitford as Clerk.

Delegates were present from the following churches: Friendship, Second Alfred, Independence, Scio, Andover, Hornellsville, Harts- ville and First Alfred.

The Rev. Joshua Clarke was appointed to lead in the examination of Jas. Lee Gamble, being invited to make a statement concerning his conversion, call to the ministry and his belief, speaking concerning his Christian life.

He was converted in youth and became a special pupil of the Method Episcopal Church. Being moved to enter the ministry he attended Hartford and Union Theological Seminaries. Nov. 9, 1872, he became pastor of the church at Dipsay, N. Y. A few years later he was ordained deacon, and subsequently elder. He was appointed as a minister of the M. E. Church till 1886, when he withdrew, returning to the Conference his ordination parchments. Since that time he has continued to preach as opportunity offered, but has been a member of no denomination till he joined the First Alfred Church last August.

His difference with the M. E. Church was, in part, concerning baptism. Bro. Gamble was baptized in 1887, and began to keep the Sabbath in 1888. His attention was called to the Son of God in the Seventh-day Baptist Church, a very much interested in religious matters in the service of truth. He was ordained a minister of the gospel in the Seventh-day Baptist Church, a member of the Seventh-day Baptist denomination.

Prayer was offered by the Rev. L. A. Platte, D. D.

The brethren and sisters present welcomed Bro. Gamble with a cordial shaking of hands. It was voted that the Chairman and Clerk prepare suitable credentials for the newly recognized minister of the Seventh-day Baptist denomination as a part of this meeting be prepared for publication in the Sabbath Recorder—

B. C. DAVIS, Chairman.

W. C. WHITFORD, Clerk.

WESTERLY, R. I.

We are not through with our work in Westerly, but we have attempted enough to realize that the times, or something, must be much more away now in towns than in farming communities. The complaint of bad times is heard everywhere, of course, but in these places, getting money, at least for this line of work, is about like pulling teeth, and double ones at that. Westerly is a beautiful place to reside in, if one can afford it. Nearly everything is high priced. A cardfol of Noreaster, anything to follow the cow path or wagon road originally marked out, but in their curving and yard walls solidity and durability cannot be attained by the liberal use of the stones from their quarries. One peculiarity of this,
THE SABBATH RECORDER.

WOMAN'S BOARD.

Receipts in December.

$ 9 75
E. Williams, Canton, Ohio, $1.00; M. Wharrick's
6 00
Elaine Benton, Albion, Ill., $1.00; Miss Lessing, $1.00;
6 00
'Blaine' Society, Albion, Ill., $6.00.
6 00
Miss Lessing, Albion, Ill., $6.00.
6 00
North Iowa Women's Missionary Society, Miss Burkhart's
6 00
Ladies Society for Christian work, Mrs. Herdina's salary
15 00
And board expenses.
8 25
K. E. E.

ELIZABETH A. REED, Treas.

Masons, to do great work for thee my hand
Is far too weak! Thou givest what may suit—
Some little chips to cut with care minute,
Or flat, or grave, or polish.
Others stand
Before the groined marble fair and grand,
And make a life work of the great design
Which thou hast traced; or many skilled combine
To build vast temples, gloriously planned.
Yet take the tiny stones which I have wrought,
Just one by one, as they were given by thee,
Not knowing what came next in thy wise thought;
Set them in stone by thy sacred glance.
Form the mosaic as thou wilt for me,
And in thy temple pavement give it place.

—R. H. Heman.

HOW TO MANAGE A FIRE.

Fire requires air; therefore, on its appearance every effort should be made to drive air, shut all doors and windows. By this means fire may be confined to a single room for a sufficient period to allow all the inmates to be aroused and escape; but if the doors and windows are thrown open, the fanning of the wind will drive the flames beyond the house and cause them to increase with great rapidity. It must never be forgotten that the most precious moments are at the commencement of a fire, and not a second of time should be lost in tackling it. In a large house a tablecloth can be so used as to surround or cover a large sheet of flame, and a cushion may serve to beat it out; a coat or anything similar may be used with an equally successful result.

The great point is presence of mind, calmness in danger, action guided by reason and thought. In all large houses buckets of water should be placed on every landing, a little salt being put into the water. Always endeavor to attack the bed of a fire; if you cannot extinguish a fire, shut the window, and be sure to shut the door. A wet blanket or a handkerchief tied over the eyes and nose will make breathing possible in the midst of much smoke, and a blanket wetted and wrapped around the body will enable a person to pass from a sheet of flame with safety. Should a lady's dress catch fire, let the wearer at once lie down; rolling may extinguish the flames, and the wet sheets will bed the burning body. A wrapped tightly wound will effect the desired purpose.

—Philadelphia Call.
Resolved, That while we, the members of the Alle­
garian Leumeral, in humble submission to the will
of the all-wise God, yet we mourn the loss of such
a good and noble friend.
Resolved, That we study his industry, grace, strength
and earnestness of character, and strive to emulate
all of the virtues that made his life a true success.
Resolved, That we extend our confidence and sympa-
thies to all upon whom this affliction may rest, and
especially to the bereaved family.
Resolved, That, as a mark of respect, our session room
be draped in mourning for one term.
Resolved, That a copy of these resolutions be sent to
the family at Plainfield, N. J., that they be placed upon
the records of this lyceum, and that copies be sent to
the Lyceum Recorder and Alfred Fox for publica-
tion.

G. S. BROWNING, \( F. A. F O O G . \)
Adopted Jan. 3, 1894.

BIRTHDAYS OF AMERICAN AUTHORS.

Alice Carey, April 15, 1829.
J. G. Holland, July 31, 1819.
N. Willis, January 29, 1807.
R. W. Emerson, May 25, 1803.
John L. Motley, April 15, 1814.
Wm. H. Prescott, May 4, 1796.
E. P. Whipple, March 5, 1819.
Edward Everett, April 11, 1794.
O. W. Holmes, August 20, 1809.
J. Lovell, February 22, 1810.
R. H. Dana, November 15, 1787.
Harriet B. Stowe, June 14, 1811.
Fitz Greene Halleck, July 8, 1799.
George Bancroft, October 3, 1800.
W. C. Bryant, November 3, 1794.
Washington Irving, April 3, 1783.
J. G. Whitfield, December 17, 1805.
Wm. Ellery Channing, April 7, 1780.
Nathaniel Hawthorne, July 4, 1804.
W. H. Longfellow, February 15, 1807.

THE WORLD'S CRIMINALS.

In 1856 there were 6,737 persons in the pris-
ons of this country, or 293 per 1,000,000 of popu-
lion; now there are 36,205, or 1,150 per 1,000,000.
The prison population of India, large as it is, is
but 15 per 10,000 inhabitants, or less than
half the proportion that prevails in Great Brit-
ain.

In 1890 there were 49,355 penal institutions con-
ing 1,163,154 inmates, and the county jails and 14,864 boy's and girls in the re-
formatories.

Executions ceased to be public in England in
1863. Before that time they were in the
squares in front of the jail and attracted thou-
ousands of people.

In 1887 172,399 persons were arrested in
Great Britain for crime, of whom 83,251 or 50
per cent, were vagrants or persons having no
stated employment.

A LITTLE SWEDISH GIRL was walking with her
father one night under the starry sky, intently
meditating on the glories of heaven. At last,
looking up to the sky, she said, "Father, I have
been thinking that if the wrong side of heaven
is so beautiful, what will the right side be?"

Selected.

Every day is a golden opportunity, which
the Father of mercy has put into our hands for
moral and religious purposes.

POOR LITTLE GEORGIE:—Georgie, full of in-
fluenza, says: "No, I don't feel well. Bofe of
my eyes is leakin', and one of my noses don't
go.
THE SABBATH RECORDER.

CATALOGUE OF PUBLICATIONS

BY

The American Sabbath Tract Society.

Cincinnati, Ohio.

1884.

The Sabbath and the Sunday.

By Rev. H. Lewis, A. D. D., First Presbytery, First Church, New York.


SABBATH TRACT SOCIETY.

BOSTON, MASS.

April 6, 1884.

B. F. CRITTENDEN.

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SABBATH RECORDER.

SURE CURE FOR HOG AND CHICKEN CHOLERA.

I have a hog and chicken-yard covered with cholera, and the very best doctors I can get have failed to find a cure. The following management is the one I have used, and the dogs are saved. I will give it to the public, for the sake of humanity, and the saving of property...

Condition of the Alfred Mutual Loan Association for year ending Jan. 10, 1894.

REVENUE AND EXPENDITURE ACCOUNT.

REVENE.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on Hand</td>
<td>$6,292.20</td>
</tr>
<tr>
<td>Received for Dues</td>
<td></td>
</tr>
<tr>
<td>2,605.80</td>
<td></td>
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<tr>
<td>2,605.80</td>
<td></td>
</tr>
<tr>
<td>Flare</td>
<td>30.30</td>
</tr>
<tr>
<td>Transfer</td>
<td>40</td>
</tr>
<tr>
<td>Loans Repaid</td>
<td>1,297.54</td>
</tr>
<tr>
<td>For Legal Bills</td>
<td>150.10</td>
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<tr>
<td>Total</td>
<td>$1,595.90</td>
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</tbody>
</table>

GAIN.

<table>
<thead>
<tr>
<th>Description</th>
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<tbody>
<tr>
<td>For Sale.</td>
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</tbody>
</table>

LOSS AND GAIN ACCOUNT.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unpaid Dues</td>
<td>$10,500.00</td>
</tr>
<tr>
<td>Unpaid Dues on Loans</td>
<td></td>
</tr>
<tr>
<td>6,843.43</td>
<td></td>
</tr>
<tr>
<td>Salary, and Taxes</td>
<td></td>
</tr>
<tr>
<td>87.50</td>
<td></td>
</tr>
<tr>
<td>Kent</td>
<td></td>
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<tr>
<td>60</td>
<td></td>
</tr>
<tr>
<td>For Printing</td>
<td></td>
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<tr>
<td>10</td>
<td></td>
</tr>
<tr>
<td>For Legal Ads</td>
<td></td>
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<tr>
<td>5</td>
<td></td>
</tr>
<tr>
<td>For Postage</td>
<td></td>
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<tr>
<td>40</td>
<td></td>
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<tr>
<td>For Telephone</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td></td>
</tr>
<tr>
<td>In, on M.V. Property</td>
<td></td>
</tr>
<tr>
<td>50.00</td>
<td></td>
</tr>
<tr>
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<td></td>
</tr>
<tr>
<td>72.91</td>
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</table>

LIABILITIES.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unpaid Interest</td>
<td></td>
</tr>
<tr>
<td>71.38</td>
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<tr>
<td>Unpaid Profit, Last Year</td>
<td>$1.44</td>
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<tr>
<td>Paid For</td>
<td>$1.44</td>
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<tr>
<td>Fixed Paid and Earned</td>
<td>$50.00</td>
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<tr>
<td>State Assessment</td>
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<td>Legal Expense</td>
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<td>Paid Foreclosure Expenses</td>
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<tr>
<td>For Tax Warrant</td>
<td>5.00</td>
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<tr>
<td>Premiums on Loans</td>
<td>5.00</td>
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<tr>
<td>Legal Bills Sold</td>
<td>72.91</td>
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BALANCE SHEET.

<table>
<thead>
<tr>
<th>Description</th>
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<tbody>
<tr>
<td>Balance at Close of Year</td>
<td></td>
</tr>
<tr>
<td>3,657.50</td>
<td></td>
</tr>
<tr>
<td>Dues Added</td>
<td>639 Shares</td>
</tr>
<tr>
<td>Dues Earned (per share)</td>
<td>$5.84</td>
</tr>
<tr>
<td>Interest</td>
<td>$5,625.97</td>
</tr>
<tr>
<td>Capital Stock</td>
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<tr>
<td>Capital Stock, 1st Series, of Shares</td>
<td>$1,293.44</td>
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<tr>
<td>Unpaid Profit, Last Year</td>
<td>$12,000.00</td>
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For terms apply to R. S. Bailey, 9034 Michigan Avenue, Chi., Ill.

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Condition of the Alfred Mutual Loan Association for year ending Jan. 10, 1894.

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<td>Balance at Close of Year</td>
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</tr>
<tr>
<td>3,657.50</td>
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<tr>
<td>Dues Added</td>
<td>639 Shares</td>
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<tr>
<td>Dues Earned (per share)</td>
<td>$5.84</td>
</tr>
<tr>
<td>Interest</td>
<td>$5,625.97</td>
</tr>
<tr>
<td>Capital Stock</td>
<td></td>
</tr>
<tr>
<td>5,625.97</td>
<td></td>
</tr>
<tr>
<td>Capital Stock, 1st Series, of Shares</td>
<td>$1,293.44</td>
</tr>
<tr>
<td>Unpaid Profit, Last Year</td>
<td>$12,000.00</td>
</tr>
<tr>
<td>Unpaid Dues</td>
<td>$10,500.00</td>
</tr>
<tr>
<td>Dues Eamed (per share)</td>
<td>$5.84</td>
</tr>
<tr>
<td>Interest</td>
<td>$5,625.97</td>
</tr>
<tr>
<td>Liabilities</td>
<td>$1,595.90</td>
</tr>
<tr>
<td>Liabilities on Hand</td>
<td>$5,625.97</td>
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<tr>
<td>Unpaid Profit, Last Year</td>
<td>$1,595.90</td>
</tr>
<tr>
<td>Unpaid Dues</td>
<td>$1,595.90</td>
</tr>
<tr>
<td>Capital Stock</td>
<td>$1,595.90</td>
</tr>
<tr>
<td>Capital Stock, 1st Series, of Shares</td>
<td>$1,293.44</td>
</tr>
</tbody>
</table>

For Sale.

In the village of Alfred, N. Y., within one-half mile of the University grounds, a productive and watered farm.

This farm lies upon the main road, and is suitable for growing up into tillage.

For Sale.

To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wn., is for sale, is offered for sale.

A splendidly built Queen Anne cottage, large, roomy, in perfect order, and a perfect repair.

It is offered at a great sacrifice.

Every room in the house is comfortably furnished, and all the sewing room, set, and furniture is of the best grade.

For terms apply to R. S. Bailey, 9034 Michigan Avenue, Chi., Ill.

$525.00.

Aman's paradise one month, will prove the most interesting and valuable article in your garden. Try our fruit trees, cherry & peach trees, pears, plum trees, etc., and see how they flourish on our soil, and how your friends will be pleased with all the fruit.