FIFTH-DAY, FEB. 22, 1894

IMPORTANT questions are frequently best presented and discussed by what is known as a symposium or a general and independent expression of opinions. The New York Index is perhaps in advance of all other journals in securing such a consensus of views on the various questions of public interest from time to time. The latest, and perhaps most significant of all, was the remarkable array of opinions touching the Hawaiian question as published in that paper, dated February 8th. Without regard to party politics, the way in which it was attempted to reinstate a profligate queen and a monarchical government by arbitrary and unconstitutional methods, received most care and consideration. Among these representative men are members of Congress, college presidents, lawyers and clergymen of eminence, editors of wide reputation and influence, and of different political affiliations. It may be safe to conclude, therefore, that they reflect the opinion of the masses of the more intelligent of the American people, and that when the opportunity occurs their sentiments will find universal expression through the only channel by which American citizens can be effectively heard.

There can be no doubt that Seventh-day Baptists in America have had much greater possibilities before them than they have sustained or even clearly apprehended; and probably the same can be said of every other body of Christians, great or small. It is seldom that any individual or church or people reach their own ideals in Christian growth.

But there is great probability that any one who attempts to find arguments, and point out reasons for tardy growth, based mainly on Conference statistics, and now and then a resolution passed or tabled, will be led into serious error, and will, perhaps, be in danger of entertaining and teaching pessimistic views that will be more harmful than helpful. Bare figures are often misleading both in point of fact as to actual membership and as regards religious life and efficiency. For example, one year may send up a report of a total membership of three hundred and fifty. The next year that same church reports a total membership of two hundred and seventy-five. The man who is looking for evidence of growth or decay will catch sight of these figures and at once conclude that here is a dying church. It has lost seventy-five members in a single year, and at that rate of decrease (almost 22 per cent) the church will, in four or five years, become extinct. But the real fact is, the first report included a long list of names of non-resident members, some of whom, more before, had either died or abandoned their faith, but had been carried along until, after careful investigation and judicious pruning, the smaller number of members is shown. These dead branches had been accumulating, it may be, for more than forty years. The church at last report, pruned and making a smaller figure in statistics, may be, and very likely is, much stronger, healthier and more efficient than at any previous period in its history. What is true in the one case may also be in a score of other cases.

Again, those who have attended our Conferences most faithfully for the past forty or fifty years cannot have failed to observe that the resolutions frequently passed are, like many acts of Congress, rushed through on short time, and may not be a fair index of the real thought or carefully formulated principles of the denomination, or even a majority of those in attendance at any Conference. To suppose, therefore, that our people are loosing ground, growing timid, or abandoning principle, from the mere fact of the passing of a resolution at one time and tabling a similar one at another, without taking into account the circumstances and conditions attending each case, is a very unsafe supposition.

It is a well known fact, and much to be regretted, that the gathering of reliable and comprehensive statistics from our churches has always been difficult and unsatisfactory. Many who have carefully studied the question of our actual membership to date, place it as high as from 9,000 to 10,000, and, therefore, upon the general estimate of at least three persons who are nominally Seventh-day Baptists in belief and practice, to every communicant, the total number of Seventh-day Baptists would be from 27,000 to 30,000. At the present time there are multitudes of people who are convinced that the Seventh-day is the Sabbath of the Bible and are ready to embrace it practically if they can be encouraged to organize a church and so not be deprived of church privileges. There never has been in all our history such favorable openings in this direction as now—and we have never before, in our history, been responding so heartily to such calls as at present. We are doing more and better home and foreign mission work than at any previous time.

Seventh-day Baptists have never before had as prominent recognition and as favorable standing in the estimations of other Christian bodies as at present. Our positions and arguments are acknowledged as valid by large numbers of fair-minded, intelligent Christian people. While we have no reason to relax our efforts because of some evidences of victory, we should also be equally careful, not to underestimate our abilities and belittle ourselves in our own
eyes, or in the eyes of others, by too somber and helpless estimates. Nothing tends more to discouragement and to weaken our forces than to overbear the impression that we, as a people, are lost. It tends to drive our young people from us and to discourage the week and all who are not really well informed. Physicians dread to have their patients receive calls from unwise sympathetically and gloomy friends. Their presence is depressing, and patients thus visited are almost invariably placed at a disadvantage; while the presence of one cheerful, hopeful, encouraging person is often better than the best of medicine. Many a victory has been wrested from the enemy and given to deliverance by the prayers by the presence of a single officer whose courage and hope inspired his men. Milton, in his sonnet to Cromwell, declares that

"Peace hath her victories
No less renowned than war."

From L. G. Randolph.

It would be difficult for us to write anything this week except with regard to the revival now in progress at Westerly.

For three weeks we have been working here amid the worst weather known in Rhode Island for a long time. The gain has been steady, but slow—often discouraging. To-night the audience room for along time. The gain amid the worst weather known in Rhode Island this week except with regard.

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The following papers, which were read at the "Memorial service in honor of Geo. H. Babcock," on the evening of Jan. 13, 1894, present such views of his character and work as make them worthy to be a prominent factor in this sketch. The first from Prof. Thurot, was read by Mr. Babcock's pastor, as follows:

GEORGE H. BABCOCK.
Biographical Sketch Continued.

BY HIS PASTOR.

The following papers, which were read at the "Memorial service in honor of Geo. H. Babcock," on the evening of Jan. 13, 1894, present such views of his character and work as make them worthy to be a prominent factor in this sketch. The first from Prof. Thurot, was read by Mr. Babcock's pastor, as follows:

School of Mechanical Arts

AND OF THE

SHELBURNE.

Mr. Babcock, in\n
R. H. THORNTON, Director.

New York, N. Y., Jan. 8, 1894.

My Dear Sir—I regret exceedingly that long-standing engagements will prevent my attendance at the memorial services to be held on the coming Sabbath, in memory of our late and beloved friend, Geo. H. Babcock. I would like, however, to send a word of greeting to other mourning friends, a word of sympathy, of hope that the world has made to them more than its usual appreciation to fair men like Mr. Babcock, and that more would be done no too much for such service.

One could write a volume on the life and work and public work of such a remarkable character and mind. His presence was an inspiration to all who knew him. The gain amid the worst weather known in Rhode Island this week except with regard.

The faculty and the students of the College adopt resolutions expressive of their pain and sorrow in the death of Mr. Babcock, of their great appreciation of his services to the Institution, and their sympathy in bereavement and at their seemingly irreparable loss.

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They have succeeded, and the genius of Mr. Babcock were, at least, as remarkable in the division of labor, as in designing, and in instructing and pleasing. He was known to every slightest manifestation of appreciation, or change of manner or speech; his intelligent sympathy, his loveliest of qualities, was present in remarkable degree. He always entertained, his feeling and intuition of a woman, with all the strength and aggressiveness in his active life, that command, and that self-esteem, in such increasing numbers, or "the other shore." When such heart ties are broken, it is hard for one to look forward to the change of direction all the time.

Mr. Babcock was a peculiarly helpful and satisfying friend. His affectionate disposition; his sensitiveness to every slightest manifestation of appreciation, or change of manner or speech; his intelligent sympathy, his loveliest of qualities, was present in remarkable degree. He always entertained,

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of heat as affecting water; and wrote and published a standard work on climate, regarded the best in any language.

He constantly craved sympathy and approval, and at the same time, he was marvellously sympathetic in his impressions. He had a heart that of a woman, desiring to love abundantly, and to sacrifice, if need be, for the comfort of those he loved. With his immediate acquittance, this fruit of his was captivating, inspiring, and winning. Ah! what crushing effect his departure makes upon those whose deepest affection fixed him around him. The world doth to them seem empty.

His keen discernment and his generous disposition led his individual movements, were productive of inestimable good to young people and to society at large. His efforts and benevolences in this direction, his true and free spiritual in generations to come. He enjoyed even more than the receiver this wise bestowment of his means.

His religion was simple-hearted and truthful, as the reliance of a child on a parent. He was most conscious of his views upon all subjects of this nature, because he was clear-headed and conscientious to the core. In the denomination of which he was a most conspicuous member, and a most efficient supporter, his death will be widely deplored, and his aid, in its boards and assemblies, in its plans and enterprises, most deeply missed.

His mantle, with its beautiful and ample folds, lies upon the chair he left vacant; and will some worthy and devoted soul, sit in the seat where he sat, and reflect, see, shake out the creases in its rich fabric, gather it around his form, and wear it as gracefully? God grant that this may be done.

But I must close, as I fear I have written too fully for your use. I could not, as the one whose memory we cherish has been my faithful and beloved friend from my youth; and for four months not long since, I was almost his sole companion day and night, and on a visit to Europe. How interesting and sacred are the hours we have spent together?

Yours in the bonds of love for the absent one,

Summary of remarks of O. U. Whitford, as Secretary of the Missionary Society:

Mr. Babcock was a member of the Board of Missions of the Missionary Society for a number of years. He occasionally attended the Board meetings. We were always glad to have him in attendance. He had a warm missionary spirit. He was always interested in every effort of the Board to extend Christ's kingdom at home, and in its plans and enterprises, most deeply missed.

He was also a generous contributor for missionary work. His widow has received from him timely material help. Many a missionary and missionary pastor, struggling hard to live on small salaries, will bless his memory because of kind, thoughtful, substantial aid. The Board will miss his genial, manly presence, his good counsels, generous help, and will deeply feel their loss. The missionaries will miss his kind words and helping hand. We mourn with you all, with the Plainfield Church, this city and community, the dear afflicted family, the departure of this noble Christian man. May there rise the memory of young people somone one upon whom his mantle may fall, to take his place in advancing every good cause, honor God, and bless mankind.

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W. G. WHITFORD.

Some of the most annumitable symptoms is a frigid prayer-meeting. The church thermometer hangs in that room and when it gets down to zero, the people are made cold and windy. But few attend the services; for a chilly place is never attractive to outsiders. The prayers offered are apt to be languid, formal, without pith or point, and the exhortations are of a stereotyped style that have grown wearisome by long reiteration. The chill of that refrigerator is felt all through the church even to the Sabbath-school. We went to church and left lying on the floor. It is no wonder if the pastor's heart grows heavy and his spirits faint. Such prayer-meetings are both a cause and an effect of a spiritual declension in any church.

A church is a simple collection of individuals. A declension in spiritual life is an individual's sin, and the only place for repentance and recovery is in the heart of the individual backslider. A church-member will often say, "I don't care what the other fellow did, but I will hit the nail on the head by confessing honestly, "My own heart is cold, and my own spiritual life is becoming barren. It is I that needs a revival." What is the cause of that brother's low spiritual temperature? Precisely the same reason that the weather is cold on this January morning.

Yonder sun is as hot a furnace to-day as it is in the middle of July. But our globe lies at a different angle towards the sun from what it does in midsummer. The change is not in the sun, but in the earth's axis. The same remark applies to the sun.

God never changes. The Holy Spirit is promised to-day to those who seek aright as abundantly as he was promised to the apostolic church. The reason why a Christian is cold or why a church gets frozen up is that they have swung away from Jesus Christ, and have put themselves in a position towards him that our globe has towards yonder solar furnace. When a church-member becomes worldly and indifferent to his spiritual duties he throws himself out of the life-giving warmth and out of the sunlight of Christ's condescension. His winter is of his own making; his sins have sent him down below zero. While in that condition he has no "joy in the Holy Spirit," no power in his prayers and no influence in drawing sinners to Christ. In fact he needs to be re-converted himself before he can do anything to convert others.

The first duty of a cold Christian or a cold church is to confess backsliding sincerely and make reform and repent. Heaven, earth, and water are theirs, and they have "the blessing will come". The church that very evening in Mc'Cheyne's pastor's study, invited a spirtual of heavenly fire in its midst. The godly mother of the youth had kept up an anthracite heat in his ministry by perpetual prayer. He had an immense power of the knees. On a certain day he writes in his diary, "desired appeared to me all day to be prayer smoking as intense in my heart." It was the same way with Mc'Cheyne. The walls of his study were witnesses of his prayers; and he lived before his flock just as he prayed before his God.

Much depends on the kind of fire that is used, if a church is to be warmed up. A lucifer-match of mere human effort may start a bonfire of pine shavings; but as in the case of Elijah at Mount Horeb, "the Lord is not in the fire." Don't send first for any man; send for the Holy Spirit. Reliance on the best man or measure is fatal. Religious machinery ends in empty clatter unless the "living Spirit is in the wheels." Jesus Christ promises to his faithful followers the baptism of the Holy Ghost and of fire. The humblest private Christian may have that as truly as the most eloquent pastor or evangelist. God answers honest prayer and hard work. When the spirit kindles a spark, co-operate with him, and fan it into a flame. Genuine revivals often have small beginnings. Have you a seed of heavenly fire in your soul? Then go out and warm others!

H. Skinner was pastor of the Arch Street Church, Philadelphia, he got his elders together and they sought a baptism of fire from heaven. It came, and it spread through the whole congregation. Charles G. Finney needed to get into a glorified himself and then "the fire burned." I am now reading the lately published "Diary and Letters" of my beloved friend, the late Dr. Andrew A. Bonar, of Glasgow—the biographer of Mc'Cheyne. The book shows that God used him to keep up an anthracite heat in his ministry by perpetual prayer. He had an immense power of the knees. On a certain day he writes in his diary, "desired appeared to me all day to be prayer smoking as intense in my heart." It was the same way with Mc'Cheyne. The walls of his study were witnesses of his prayers; and he lived before his flock just as he prayed before his God.

SOME GAINS FROM THE HIGHER CRITICISM.

BY REV. WILLIAM C. DALAND.

This brief article is essentially what was prepared for a meeting of ministers, suggested by the one by the Rev. Dr. John Hall, to which I alluded in an article which was presented I have said before in the columns of the Recorder, and this is not for the purpose of controversy; I wish simply in a few words to show some gains which I have never mentioned and which seem to me to have resulted from the Higher Criticism as applied to the Bible. These gains might be classified in various ways, but I shall consider them under these heads: First, Gains in regard to the Bible itself; second, Gains in the manner of Biblical Study; and third, Gains in the application of the Bible to life.

In the first place, one of the gains resulting from Higher Criticism is that the Bible is made to seem to the student a more real book. To regard it not simply as a supernatural book, but as human literature, and to criticize
It as such, brings it nearer to us. When we examine the literature structure of a book and draw conclusions therefore as to the meaning and significance of the book, its place in history, its authorship, and the like, the book becomes more real to us. When the Bible is regarded as strictly a supernatural work and studied, it is so far removed from us as to seem utterly unreal. When I, as a boy, read the "Song of Solomon," and was told that it was written by Solomon at divine dictation, and that it was an allegory descriptive of the relation between Christ and the Church, I was moved to me; but the view of the Bible which is most realistic to place God in our thought in that deeper spiritual relation to those books which contain his Word is (not to regard him as the mechanical author of what must then be at once supra-human and ridiculous if used and studied by rational beings in the only way that such beings can study them. It is a case where it is better that God be removed to a distance; for "familiarity breeds contempt," or if not contempt, at least such a treatment as renders the work meaningless. But I truly appreciate the Higher Criticism, if they are devoutly inclined (that is, in theological language, if they are controlled by the spirit of God), are the most reverential and humble students; just as the devotional astronomer are made more humble and reverential by their study than the superstitious savage who regards the comet as a sign of coming evil, and who sees in the volcano an outburst of the wrath of the earth-god. Then, too, the manner of biblical study has been by the Higher Criticism made more liberal and charitable. There are some notable exceptions to this, but the intolerant are not all-higher critics. The residuum of uncharitable students in the church is a survival of mediæval barbary, and almost all large, owing to the stubbornness of the unchristian heart. But the ostium theologicum is not what it once was, and the strife between hostile camps is less severe. Our judgments are not so dogmatic. We are searchers after truth, and sometimes critical and even literary study of the Bible we have learned to help each other in a loving spirit. Not so sure of our conclusions as when we knew less, we have been led by the kindly virtue of charity and have learned the sweetness of brotherly kindness.

In the third place, there is a gain resulting from the Higher Criticism in the practical application of the Bible to the salvation of men. This is not in the application of specific texts. Or, if there be a gain in some cases, it is balanced by losses in others. The student of the Higher Criticism learns how better to preach from some poetical passage in Genesis, or some portions of Job and Ecclesiastes, but he, on the other hand, loses some pet texts which delimit the heart of the entire heritage. So it is about an even thing. But the view of doctrine as progressive throughout Scripture, the exaltation of biblical theology over a philosophical system of doctrine, and the biblical teaching of redemption as brought out through the Higher Criticism in reaching the minds of devoutly inclined thinking men, and those men who are meant to be reached.

The theology prevalent before the age of the newer criticism would repel such, and while some are perhaps not startled out of sleep as they would be by extreme statements which can be made effectively only by one to whom the Higher Criticism is an abomination, many more are warmed into spiritual life by its genial influence.

Further, many difficulties in the understanding of Scripture are removed by the Higher Criticism, which stand in the way of many thoughtful men, and keep them from the religion of Christ. The rem val of these is then thrown up to one who would carry to them the words of eternal life. Abundant illustrations of this can be found in the Old Testament, and in the teachings of our Saviour, the true significance of which is blind to one who does not study them in the light of the current Jewish theology of his day.

Besides this, the popularization of biblical study which has accompanied the Higher Criticism is a great agent in the evangelization of the world. While this may not be regarded as directly resulting from the Higher Criticism itself, it may surely be questioned whether the present era, which is pre-eminently an era of biblical study, would have partaken of this character if it had not been for the wonderful impetus given to the study of the Scripture by the newer criticism, it is so far removed earnest in the view of inspiration that inspiration is that influence from who sees in the volcano "Ghost" economy accumulated for the new book. The student of the Bible to me; or rather, study to-day. It is more reverential to place as a sensible view of the matter have learned the sweetness of brotherly kind­

IN MEMORIAM.

Miss Anna S. Davis, Senior, daughter of Mahlon and Susanna Davis, died at Shiloh, N. J., Feb. 4th, 1894, in the 72d year of her age. Miss Davis early life she went to Philadelphia, Pa., to follow her trade as tailor's, where she remained most of the time for 40 years, and by industry and economy accumulated a good property. She was baptized July 30, 1831, and joined the Seventh-day Baptist Church, and attended the Marlboro Missionary and Tract Societies during her declining years, and was with her for the last 32 years and faithfully and tenderly cared for her during her declining years, the last six of which she had been an invalid.

After years of suffering Sister Davis peacefully fell asleep. Funeral services were conducted by her pastor at her late residence, and her remains were laid to rest in the Shiloh cemetery.

ADAM was put out of Eden for committing one sin, and yet there are liars and thieves who expect to be made welcome in heaven because their wives belong to the church.
THE SABBATH RECORDER.

MISSIONS.

SOME QUALIFICATIONS OF THE HOME MISSIONARY.

The peculiar surroundings of the home missionary demand certain qualifications somewhat peculiar to his life, and while those which I may suggest should perhaps be possessed by every pastor, yet they seem especially needful for the home missionary, at least if he labors upon any field of which I am most familiar.

The first qualification I would suggest is, that he should not only be a devoted, earnest preacher, but also a man of strong faith and bright hopes. I know of no other calling in life where more devotion and faith and brighter hopes are required than in the life of the home missionary. His field is often large, far too large, and he is not permitted to remain in any one place as long as is necessary to obtain the best results. Frequently he can sow but a few handfuls of seed in a place and is called by earnest appeals to other needy fields. Thus, the work is often here a little and there a little, while but little attention can be given to the field after the seed is sown. Here his faith must be exercised, as he leaves the field pastorate, praying the Lord of the Harvest to give an abundant harvest. The harvest may be delayed it may not come during his life, but in faith, still trustful and hopeful and with devotion to his work, he must continue to sow the good seed, learning the great lesson to “labor and wait.”

He must love his work. While this is true of the pastor it is especially true of the home missionary. He is denied the pleasure and comfort of family and home, to a great extent, and is not permitted to enrich his mind by frequent visits of his friends and to thus better prepare himself for his work. He must frequently pass through trials and unpleasant scenes peculiar to his life, but, in them all and through them all, he must have an ardent love for his work or he will accomplish very little.

He must be bended with the longing for souls. If this burning anxiety be absent his work will drag and the good results will not be forthcoming. This anxious longing for souls will bear him up under many trials and carry him through many dark hours which came in a peculiar home missionary life. His trials are known to none others. In short he should be often in prayer, always with God.

He should be a thorough scholar a man of culture. This is true of the pastor and doubly true of the Seventh-day Baptist home missionary. He must meet and converse with ripe scholars of other denominations, as he is on his field, and must sometimes meet their assaults upon his religious beliefs. While he should be proficient in a general way he should especially be a scholar in Greek and Hebrew. He must meet such scholars and should be their equal or he is at once placed at a great disadvantage. Culture, true culture, carries with it power and the home missionary needs that power.

He should be in good health and possess power of enduring hardships. Here we believe our young men are often lacking. He should be able to partake of whatever food is placed before him, and to sleep in whatever bed is prepared for him; and to do so without giving the impression that there is anything difficult about it. If he is at all comfortable he should be able to stop though on a given field as his permanent lodging place and return to it each evening, he has lessened his influence for good. The people want the missionary to tarry over night with them, to bow their family altar in prayer and, for a season, to be counted as a part of their family and in these pleasant relations he is often permitted to accomplish good which otherwise would be impossible. And once said to the writer: “I really dread to see Elder—come to our home. He is a kind, earnest, Christian man, but is so particular about his eating that I do not know what to cook nor how to cook it.” Another good woman felt uncomfortable when another missionary came because he was so particular about his sleeping habits.

The home missionary, whom people desire to see coming can do the people little good. The missionary must preach in a plain, simple manner, but speak with earnestness and strength when needful and upon a moment’s notice.

Other suggestions might be made, but there are some of the leading ones that have come to the writer’s mind in the actual experiences of home missionary life.

FROM S. I. LEE.

I have no excuse to offer, but have a reason to render not making my report for the last quarter sooner. It is this: I came home from a tour in Sebastian, Crawford, Pope and Hot Springs counties. I traveled to Texarkana three days before the expiration of my half-year permit. Next morning I came home. I found quite an accumulation of letters needing immediate attention. I classified these and gave the first place to my son, who had written concerning business of immediate importance to him. Second, reading the article in the Recorder concerning brethren at Evansville, Ark., who wished to be visited and organized as a Seventh-day Baptist church, but which did not give name of informant, I drew near at once and wrote a long letter to J. S. Alcheshire. I next began to reckon up and tabulate the items for my report; before that was complete la gripppe stepped in and gripped both head and hand, commanding a halt, and this is my first effort to write.

The past quarter has been one of unusual disappointments to me. I made my plan to start immediately after our Association for Southern Texas, a trip which would have taken from four weeks to possibly eight weeks. Last spring I borrowed $40 from friends. The first week I lost $20, and the second week I had no money. I was in the dark on what to do. My vocation was not permitted to enrich his mind by frequent visits of his friends and to thus better prepare himself for his work. He must frequently pass through trials and unpleasant scenes peculiar to his life, but, in them all and through them all, he must have an ardent love for his work or he will accomplish very little.

He must be bended with the longing for souls. If this burning anxiety be absent his work will drag and the good results will not be forthcoming. This anxious longing for souls will bear him up under many trials and carry him through many dark hours which came in a peculiar home missionary life. His trials are known to none others. In short he should be often in prayer, always with God.

He should be a thorough scholar a man of culture. This is true of the pastor and doubly true of the Seventh-day Baptist home missionary. He must meet and converse with ripe scholars of other denominations, as he is on his field, and must sometimes meet their assaults upon his religious beliefs. While he should be proficient in a general way he should especially be a scholar in Greek and Hebrew. He must meet such scholars and should be their equal or he is at once placed at a great disadvantage. Culture, true culture, carries with it power and the home missionary needs that power.

He should be in good health and possess power of enduring hardships. Here we believe our young men are often lacking. He should be able to partake of whatever food is placed before him, and to sleep in whatever bed is prepared for him; and to do so without giving the impression that there is anything difficult about it. If he is at all comfortable he should be able to stop though on a given field as his permanent lodging place and return to it each evening, he has lessened his influence for good. The people want the missionary to tarry over night with them, to bow at their family altar in prayer and, for a season, to be counted as a part of their family and in these pleasant relations he is often permitted to accomplish good which otherwise would be impossible. And once said to the writer: “I really dread to see Elder—come to our home. He is a kind, earnest, Christian man, but is so particular about his eating that I do not know what to cook nor how to cook it.” Another good woman felt uncomfortable when another missionary came because he was so particular about his sleeping habits.

The home missionary, whom people desire to see coming can do the people little good. The missionary must preach in a plain, simple manner, but speak with earnestness and strength when needful and upon a moment’s notice.

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**WOMAN'S WORK.**

In a private letter from Dr. Swinney she writes, "Evening, Jan. 21st. I have now been here over a week—a whole week of rest and quietness, a new thing to me—and truly I feel greatly refreshed. I leave day after tomorrow, the 29th, at noon, reaching Shanghai, Jan. 30th."

The following letter was received by Miss S. M. Stillman, of Alfred Centre, in acknowledgment of barrells sent to the suffering miners and lumbermen of Saint Ste Marie, Mich. It will interest our readers and may stimulate others to render assistance:

**DEAR MRS. STILLMAN.**

The eight barrells so full of comfort and helpful supplies and the precious dollar, have brought joy indeed and strengthened our faith, when we needed it more than ever before in our lives. The barrells were a surprise to us, and such a surprise. We wish we could thank every friend separately for everything. O, the comfort these things will carry with them.

The last mine is closed at Hurley. O, the work to be done there... But God is storing up blessings there and here. Our hearts, O, how thankful are we to know what to do, and the expenses of all this work falls upon the shoulders of O, may God help. Pray for our workmen in no wise let them down. It is full of possibilities for great results. But the times are so hard and the financial possibilities in every way so great. Thank God for the life that filled the barrell. May God bless every poor creature that receives it.

In his name, 

EMMA G. NASON.

**FROM DR. ELLA F. SWINNEY.**

YOKOHAMA, Japan, Jan. 19, 1894.

_Dear Mrs. Rogers,—_ You will be pleased to learn that I am comfortably settled in this pleasant "missionary home" after all the toil and care that awaited me in Shanghai, I decided that I would make a week's rest before entering upon my work in China. I know that you and others will be glad that I have taken this opportunity. The weather is cold and bracing in Japan, quite like our winters in Shanghaï, and in continuing the journey next year, I am determined to stay for a short time, to take in well the Chinese New Year and the opening of the work immediately.

It is quiet and restful here, the only disturbing element being the earthquakes which are occurring frequently. The daily papers are full of the subject, and it is the constant theme of conversation.

In a place about one hundred miles from this, a few days ago, there were one hundred and sixty shocks felt in twenty-four hours, and in another place near by there were thirty-nine shocks in twenty-four hours, the earth opening with wide gaps, and breaking in several places, causing the terrified inhabitants to flee for their lives. The first day of my arrival the lady of the house advised me and the others not to lock our room doors at night, because the earthquakes last for weeks, and the timbers of the doors and windows of the houses so much, that even though we were able to lock our doors, yet in the course of the night an earthquake might so strain them that we would be unable to unlock and escape, if there should be danger and need of a hasty exit.

We have had three since I have been in this city, that came with a low rumbling noise and a sudden trembling of everything.

One readily understands how unstable the sea can be, but when the solid earth moves and trembles, it seems mysterious.

A distant volcano, with its red glare of light shooting up into the sky, calling to my window at night when the air is clear.

Miss Does, of the Presbyterian Mission, invited me to visit one of her day-schools, having 240 pupils and 8 native teachers. Their Christmas box came very late and now was going to dispose of the gifts. There was singing, the repeating of the 103rd Psalm, an amusing dialogue representing the terror of the Corean Conquest and the Japanese victory, followed by the giving of the presents that had been collected, and the proceeding to the extent and influence of the Bible woman's work attracted my attention.

I thank you, and through you, all the dear friends who wrote me so many letters—over ninety—to enjoy upon the ocean. They gave me great pleasure and through their expressions in them that I shall never forget.

Believe me very sincerely your sister in Christ.

A WOMAN'S IMPRESSIONS OF THE CONFERENCE.

At our late Conference convictions of the importance of the work of our several denominational Boards were greatly deepened and strengthened. Intervals of ten or twelve years in attendance upon its sessions afford a better opportunity for observing the progress of the several branches of our work in special lines for a given time, than a frequent attendant not actively engaged in any line would be likely to possess; and after the lapse of several months we are constantly comparing the Conference of 1870, 1881, and of 1893 in tone, in spirit, in papers, in reports, in special lines for a given time, and in immediate results, and it seems to us that there could not be clearer or stronger evidence of advancement in everything that goes to make up our denominational life.

For instance, in 1870 very few young people were in attendance from abroad; we think less than a score, and no young person nor any woman had a part in the sessions. In 1881 more young people were present and took part in the Conference meetings and prize services, and one sister had a place on the programme on Missionary day; the first woman to break the ice and to start the gulf stream of a newer and warmer life. There was then no woman preacher in our ranks, no medical missionary, no missionary teacher. There was no Outlook nor Sabbath-school paper, though Brother and Sister Clark had given us their liberal offerings for the Sabbath-school paper at that session, and Dr. Lewis gave us some of a broad hint of what would soon be developed in the way of a new publication. There were then no Young People's Christian Endeavor Societies in our churches. There were no "Student Evangelists". Consequently the interests that all these things have created, and which combined in so many ways to characterize the Conference of 1893 were little less than marvelous, and altogether inspiring and encouraging. Mention should be made of the McClintock prize book, the cause of which was started by Miss Swinney and her sister. Miss E. B. Clarke and Miss M. G. Thorpe took the prize as a subject, and the work attracted my particular attention.

On Missionary day there was an excellent programme, and very cheering reports, both on the work and the condition of the treasury, and the cheerfulness and hopefulness manifested by the Board were clearly reflected on the audience. In the dispatch from Shanghai, the report, one expressed in a sentence both sor-
row and regret that to-morrow the Tract Board would make a different report. We believe that this note of sympathy, struck in the moment of congratulation, was the beginning of the movement which was so earnestly planned during the last days of the life of the beloved teacher, and which the Tract Board, together with the Young People’s Society of Christian Endeavor and other denominational organizations, is making a success.

The session devoted to the Young People’s Society of Christian Endeavor, or young people, was a notable exception. We were impressed with the interest that all these organizations of young people are carrying on, especially in the Sunday schools, and the work of the Tract Board in this direction is very encouraging. The session was devoted to the Young People’s Society of Christian Endeavor, and the interest was manifested all over the country in the Sabbath question must receive much greater impetus because of the steadfast adherence of those raised in the truth for the cause of righteousness. It is easy to picture the figure, or hear, or see. The object differed from most of our conferences, as the presence of Dr. Swinney “Kearsarge,” was the sunrise prayer-meeting. It was here we were most impressed with the difference between the past and the present of our annual gatherings, and the Psalms of David have had a new meaning to us. The presence of our young people makes the real spirit of the assemblage, the true heart that was present, our duty, our rights, our interest. We listened to the sad tale of domestic life, especially the female side of it—the desolation, the misery—the woe of it all; without comprehending how great is that darkness that has in it none of the brightness of the light that cometh from the sun. It seems to us that the spirit of the Lord has not been manifest in his mightily for the home coming; that she had been his messenger to our people to be up and doing, in a way that shall directly increase the effectiveness of her labors now, and in so speedily sending to her assistance the help she so greatly needs.

Those who have read all her letters from the foreign field know all that can well be written of her. It is a great step forward in the world that is she occupies the same, one being as far as from the verge, tedious platitudes and long drawn out repetitions of machine sermonizing as the other from the highly artificial mannerisms and scroochings of some of our ultra fashionable preachers.

The Wilson Bill is now in the hands of the Senate Sub-committee of Finance. The committee works in secret but its doings leak out. It is believed that sugar, coal and iron and perhaps lumber will be taken off the free list. Four or five Parliamentarians have hereafter promised that a tariff would be put on sugar and that the income tax would be thrown overboard. The latter may not come true but everything points to duty on sugar. It is old time Democratic doctrine to improve duty for revenue upon things we could not produce, while the Whigs, on the contrary, were for a protective duty only on things we could produce. And as there was no hope of domestic sugar production adequate to consumption, the Democratic party favored a duty and the Whigs did not, at least in theory. Not only is a sugar duty in accord with ancient Democratic doctrine but now it is necessary to secure the vote of the Louisiana Senators for the new bill. And as not countering the sugar industry. There are other Senators whose States are deeply interested in coal, iron ore, lumber, silver and other articles, and it is predicted that upon some of these now on the free list, some of these duties will be imposed, while the protection duty which the Wilson Bill puts upon other articles will be reduced. The Republicans will do whatever they can to defeat the bill as a whole without filibustering, debating or even in the Senate, without debating. It is thought that they will not combine with dissatisfied Democrats simply to amend, but only to finally defeat the bill in case it is not amended by the Democrats themselves sufficiently to secure practically full party support. As the bill will go back to the House and then into the hands of a conference committee uncertainty hangs over individual items, though no one doubts that tariff rates will be decidedly reduced.

The whiskey men take the increased tax provision of the Wilson Bill with great alacrity, on the free list of the old binding period, very cheerfully. The secret is that as the tax is not payable until the end of that period, ten dollars or more will be saved on every forty gallons cask by allowance for shrinkage.

The wreck of the “Kearsarge,” on Ronsedor Reef, revives the story of her fight with the “Alabama,” which was essentially a victory of Americans over the English. The “Alabama” was English built, and carried English guns and crew, and was sunk because her speed, her gunnery were better. Twenty-eight of out her three hundred and seventy shots hit the “Kearsarge.” The most dangerous hit lodged a shell in the stern post of the “Kearsarge,” which did not, however, explode. That shell post, with the shell in it, is preserved at the Washington Navy Yard. The “Kearsarge’s” boilers were partially protected by chains, her coal bunkers being empty. The “Alabama’s” bunkers were full and chains were not used. When the “Alabama” sunk, an English yacht picked up her officers and crew and carried them to England.

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REDEEMING THE TIME.

BY REV. A. H. LEWIS.

A personal letter lately received from one of our pastors, to whom I had written concerning the circulation of Sabbath literature, contains such valuable suggestions, and evidences such an evident comprehension of pastoral duty, that I venture to ask the presentation of a part of the letter to your readers. I hope it may be the means of awakening and deepening similar desires and determinations in the hearts of others, both pastors and laymen. Among other things it said:

"I am now on the dividing summit of life, and I have a fixed determination to make better use of the last half of the time allotted me than I have done of the first. You have said two things in that letter which have helped me greatly. At the Conference you expressed the hope that the doors of our churches might become like the New Jerusalem, 'closed neither day nor night.' It aroused a belief in me, which I had permitted to slumber, that we owe a debt to the communities about our churches. The next day after reading it I filled an appointment at a school-house near home, and announced that there would be preaching at our church that night. I commenced a series of sermons on the 'Ten Commandments.' I have invited the people to continue in their revival work all winter, so that the series is not completed, but I shall continue it as soon as I get home. I always have a crowded house, and I believe it is of God.

"Your other declaration (last RECORDER) at the exordium, "God buries the workers, but the work goes on;" flew like an arrow to the mark. One great fountain of help for our people is broken up, and the cause must now depend upon the little springs to fill the streams and keep the timber (rafts) moving. I feel that the divinest summits will shine with such a spirit of consecration in us that our leaders may not feel that they 'tread the winepress alone.'

"The two points referred to by this correspondent are vital, and most pertinent at the present time. One is called an obligation towards our Sabbath, in the present state of society, cannot reach the masses outside of our own people. We ought to go to them and draw them in every possible way. Our mission is as great to the immediate neighborhood as that surrounding it, if not in another distant field. Seventh-day Baptists must do more to meet the larger demands of truth and duty to those with whom they come in constant contact.

"God's work must go on. We fall, one by one, but the ranks must be filled. The band must not touch the dust. The staff may be blood-stained by wounded hands, but the folds must not trail the earth. We like that spirit of crowding into the work, more and more. It matters little whether our work is called a 'dividing summits' of life, in the flash of youth, or standing on it in the strength of manhood, or going down the other side with steps that will sometimes falter, but with the ripeness of accumulating years. One thing behoves us all,—work, work, work,—all the time, and on the spot. The man who does not go into deep work is turned into the more glorious light of the everlasting day of rest and victory.

PLAINFIELD, N. J., Feb. 9, 1884.

A BEAUTIFUL answer was once given by a little girl in an orphan's home. The question was, "What would you like for Christmas?" She answered, "An umbrella skirt." There was silence for awhile, and then, with trembling voice, this dear child said, "Because he is so precious that no one can test all his preciousness."—Selected.

SERMON.

BY REV. C. W. COOK.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17.

The term world is used in several senses. It is used in a physical sense, as the earth; in a political sense, relating to governments; and in our text it has a figurative sense, relating to the fallen race of sinners. Man, made in the image of God, was made ruler of all things animate and inanimate below. He was placed in the garden of Eden ("fit abode for gods"). Satan, having stirred up a rebellion, he and his crew became cast out. But it may be that the devil had heard something whispered in heaven about a new made world where God had placed in paradise the sinless pair, objects of God's love and chief delight. To Adam's happy abode, with his wife, "Ah, thou the commandment came in sin makes his way. He pitches his camp near the garden, may be, and here now he lays his plan, day by day he watched the innocent couple. It may be that he had noticed that Eve had more control over her husband than Adam over his wife, and he thought Eve would have less power to resist temptation than Adam; at any rate he throws off his sooty garment and presents himself to Eve in the attitude of a friend. He knew that the wages of sin is death, and that if sin had no power he would try it on Adam and Eve. He appeals to the woman's self-pride, he was successful. I have thought that perhaps his success with Adam and Eve was the reason that the devil appealed to the Savior's appetite when temptimg him in the wilderness. They sinned against their Lord and Benefactor, and were driven out of the garden, which implies that they were separated from God and heavenly fellowship.

The state that man fell into is called death. It was not physical death, it was legal death. Paul says, "All the commandments were sin by the power of death, that is, the strong man's house."

A man sentenced to prison for life is dead so far as the law is concerned, and his heirs can take his property as if he were in the grave. He can own nothing as free from him as he were dead; though he is alive physically he is legally dead, dead in trespasses and sin. He is fast shut in the prison house, and Satan, the strong man, keeps his palace, but Christ is the stronger one. The power that controls the world's condition as being in "deep pit, in which there is no water, out of which he was brought by the blood of the everlasting covenant." Thus the world was under the sentence of death; yes, dead, and Satan had the power of death over the world. Him that had the power of death, that is, the devil. Thus man, alienated from God, and his heart fixed on evil continually, and completely under the dominion of the devil, would not return to God if he could, and he could not if he would. All that is left him is his will and mind, and the devil to get him.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him ... might have eternal life." John 3:16.

From what has been said it is plain to be seen that Jesus had two things to accomplish in saving the world. 1. He must exhibit God's love in his life-work in such a way as to move the world's sympathy and draw out its affections and twine them around God, from whom they had fallen off, and 2. He must destroy the devil and pluck the sinner from his potent grasp.

We have, in the life-work of Christ, the brightest display of God's love to the sinner that could be presented to the soul. There is nothing, perhaps, that is so well calculated to draw out the affections and twine them around an object as to know that object has made great advances and succeeded greatly against it, and especially if sin has seemed that suffering. I have read of a certain king who made a law against adultery; the penalty was the loss of two eyes. The king's son was the first to transgress. He was brought before the king and in manner proper to such a case he was convicted, as he was about to take out the second eye the king says, Hold! the penalty was two eyes, take out one of mine. The effect that this would have on the transgressor is obvious. The loss of one eye would cause great suffering of his. If we are to fear for the soul of the higher, and when we looked upon the face of his father he would feel that the law was holy, just, and good, or his father would not have had one eye taken out; that his father esteemed the law as such. It would also impress him very strongly upon the mind. The king's love for the law. It would lead him to hate his sin and love his father, and teach him the evils of sin, and lead him to repentance and reformation of life. So with the sacrifice and suffering of Christ. For God so loved the world that he gave the Son of his love that was forever beloved in him might have eternal life.

When the people saw the sufferings of Jesus on the cross they said, "Surely this was the Son of God!" When the apostle charged the other to the thing that God's love was shown out, "What shall we do to be saved?" He was bruised for our transgressions, and by his stripes we are healed.

The second great work to be accomplished to make salvation possible, was the destruction of the devil, and abolish death, Heb. 2:14. "That through death he might destroy him that had the power of death, that is, the devil." Notice, the first part of the verse is a finished fact, accomplished when the Lord came. "But is now made manifest by the appearing of our great God and Savior Jesus Christ, who delivered us from death and brought life and immortality to light through the gospel." To abolish death must be to destroy him that has the power of death, which is the devil. To destroy death does not imply annihilation. It means to subjugate, to deprive of power, to remove all power. Satan was conquered he may have been chained at least a thousand years. The world was taken from the power of the devil. "Who hath snatched us from the power of Satan and brought us into the kingdom of the Son of his love" Col. 1:13. It seems that the destruction of the devil was caused by personal combats of Jesus, as in the wilderness and in the garden.

We read (Matt. 12:29) "Or else how shall one enter into a strong man's house and spoil his goods except he first bind the strong man, and then he will spoil his goods." The devil is the strong man keeping his palace. Jesus was the stronger person who bound Satan. Satan's goods were those over whom he had dominion —the world. They were spoiled by being translated from the power of darkness into the kingdom of the Son of his love. "Having spoiled principalities and powers, he made a show of them, openly triumphing over them, in himself alone." Col. 2:15. "Then hath ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea, for the rebellions also that the Lord God might dwell among them." Ps. 6:18.

Diabolus had taken the town of Man-saul,
and every isage of the great King Shaddai had been torn down, so there was not a thought of God in all the town. (Bunyan.) One of the gifts for the rebellion, no doubt, was freedom from the idea of home. For ‘Son makes free is free indeed.’” Were it not for the destruction or subduing of his power no man could be saved. Of course those combats between Christ and Satan were spiritual; we could not see, nevertheless they were none the less true and real. We learn something of the devil’s power over men, as in the case of the man among the tombs. Also we see something of the power of Jesus to subjugate Satan. This power, in a degree, was given to the apostles, but it is a name of Jesus. There was a victory over Satan on the cross. There, through death, Jesus destroyed the devil, that had the power of death. Heb. 2:14. What an event! How amazing! By the passion of the Lord he redeemed the world and destroyed the devil. “Ye are redeemed by the blood of Christ.” Thus, having revealed the love of God to the world, and bringing eternal life to light through his gospel, and having subdued Satan’s power, he bestows the like saving power to his people. Having breathed into the world his best gift, he has gone out to preach the gospel everywhere, saying, “Lo, I am with you all the days.” Speaking of his death on the cross, Jesus says, “Now is the judgment of this world; now is the prince of this world come.” The devil is called the prince of the air, and the prince of this world. O that we all might know how great things the Lord hath done for us!” Amen.

ECHOES FROM THE SOUTH.

Many of our people are becoming interested in our sunny land. We receive many letters of inquiry. To each of so many we cannot say all we would be glad to, and I from home so much, answers are at times delayed. To in part bridge over these and other difficulties I will answer some of the questions in which these and other friends are interested, through the columns of the Recorder. 1. Our climate is delightful. We have had but one flurry of snow this winter which melted as fast as it fell. We have few fogs, but never reaching one-half inch in thickness. We have had vegetables fresh from the garden all winter. Thermometer seldom registers 95 degrees above in the shade in summer. 2. Soil is good but Southern farming is on very primitive methods and with no money in the business as they carry it on. The modern, improved methods will, I believe, make farming profitable here.

South pine lumber at the mill can be had for $6 per thousand feet. We have pine, oak, walnut, chestnut, poplar, ash, and various other lumber. I had my years supply of cordwood cut and delivered in wood, valued at $1.50 per cord. There is a good deal of hickory and beech timber.

7. Hay is worth $20 per ton. We are told that clover cannot be raised here, but some have successfully raised it and we are convinced there might be money in raising hay if I have just returned from a trip to Florida and South Georgia, and wherever I have been hay is selling for $30 or more per ton, and I am told it is about the standard price year after year. Much of it is shipped here from Ohio and Kentucky, but all might be raised here for $5 or less per ton.

8. Both sand and lime stone are found in the mountains in great abundance and of best quality.

9. Our little city has about 2,200 population. It is 900 feet above sea level, therefore the air is pure. The city limit runs up onto the side of Lookout mountain, which is about 800 feet, at this place, above the valley. Chandler mountain, which is south-west from here, at this end it is about 1,100 feet above the valley. Sand mountain is on our west about 800 feet above the valley, and across the Coony river, 12 to 15 miles to the east, is a range of mountains of various heights; there mountains, except the last mentioned, have flat tops and very nice farms are upon them. Thus it is we can, within a few miles, have a great variety of temperature, according to altitude, which is of great value to invalids.

10. This land is about twelve or fifteen miles wide and reaches down to the Gulf, widening as we go southward.

11. Strawberries and small fruit can be successfully raised here. Strawberries usually sell for 10 to 15 cents per quart.

We need: Some dairy farmers; a milk wagon in town; some truck farmers; strawberry growers; a canning factory in town; a cotton spinning factory—which the city would aid in establishing; a wagon and repair shop; a factory for making window, wash, tanner, barrel, harness, shoe, lath, door and blind factory; a foundry, and machine shop; barrel hoop factory. A little money will establish a profitable business. The Seventh-day Baptistse have never had such an opening before.

This is a fine railroad point. We have five roads.

There are rich iron and coal mines all about; four or five iron mines within a half mile of town—but they are nearly all suspended now on account of hard times, which are felt more here than in the North. This makes it a more favorable time to invest here at present. But there are some other things we wish to refer to. Do not sell out to come here, or any other place, if you have a good locality and society, and are comfortable and healthy. This would make a much better home than I ever lived in before, and I have lived in New York, Wisconsin and Minnesota. But if you are “bound to move,” come and look us over and I think you will be pleased and settle here. Do not come to live here until you first come to examine for yourselves. Do not take my opinion, or any other persons. If you are anticipating moving do not go to some Eldorado (?) and live alone and be lost to the denominations, to your own highest interests and convictions of right, and to usefulness, and finally be lost from God and heaven, but settle where you can have the society and aid of Seventh-day Baptists and also be able to aid others in holding up the banner of God’s truth.

Another point is, do not come here unless you can identify yourself with the highest interests of our cause and to aid in defending truth. So many times people leave their old church homes and wear their letters off without using them in joining the Lord’s people in their new home, and sometimes they almost forget the religion behind. Therefore brothers and sisters do not do it. If you want to come here to help the cause of the Lord and develop your Christian character as will please God, and at the same time find a pleasant home and profitable business opportunity, it is a very hearty welcome. May the Lord bless you in coming. Our little church here, with about 25 members, is brave, faithful and hopeful, under whose auspices you will be gratified to have faithful ones find homes among us.

Feel free to make further inquiry as you may desire. Fraternally, Geo W. Hills

LESSONS FROM THE BIRDS.

I will learn of the birds of the air, and learn more; For even as they which fly, so also ought ye, for they neither sow nor reap, neither have storehouses, nor garner up. Matt. 6:26. I am told many times by my friends, who have been visiting the South, that the number of birds is amazing! They are often heard singing in the house when the window is left open, and one does not have to go far to hear them. Yet, unheeded by the busy world, they sing songs of love and peace, and are unceasing in their praise of Him who made them.

I will learn of the birds of the air, and sew, and make my home. Shall not I derive my life, for though many there be, I am not the least present but for my heart’s love. Where the Lord’s work is, there shall I go. Matt. 10:39.

I will learn of the birds of the air, and I will have a family. For though they of which the devil is king, they, yet they are happy. Matt. 6:25.

I wish to be as happy as a bird, and to have the society of those I love. Let not my home be an gloom, but a place where each shall find rest and comfort. And let the Lord bless us all! H.C.

FROM A LONE SABBATH-KEEPER.

The following extract from a letter, not designed for publication, will be read with interest and doubtless an echo of many hearts similarly situated.

“I reside on §8 which please apply on my indebtedness to the Sabbath Recorder. As the year drew near its close, and as sometimes from the stress of hard times one is led to think of retirement, I would look at the Recorder and wonder if it could be spared. I cannot find it in my heart to part with so cherished a friend from my earliest recollections, with the exception of a few years in which I was in a transition state. I did so firmly believe that Sunday observers had good ground for their belief that for nine years I became a Sunday observer, trying faithfully all that time to find Bible proof that I was of the denomination of Sabbath, or some other sufficient reason to justify me in my course. During this time I neglected reading my Bible, reading my times, and having no reverencing much upon the other side of the question. Aside from this time the Sabbath Recorder has been a faithful cherished weekly visitor in my home. I believe my father, of blessed memory, took the paper from its first issue to the time of his death, and my mother’s hand, it seemed to me, touched it with something of reverence. Certainly it is that during its audible to our inquirer, we here re-quired to be under the wholesome restraint of silence and attention. And since it has come the home it has been a more of a friend and counselor, until its coming is looked forward to with pleasure and expectation.”
**SYMBOLS.**

PLEASE read very carefully the second article on Loyalty, by E. A. K., wife of one of our young pastors.

NOTICE in particular the second and fourth points, or questions of the article.

You will also be interested in the article from one of our loyal corresponding secretaries in the "Sunny South."

LOYALTY TO OUR PUBLICATIONS.

I want to ask you four questions, but you need not answer them unless you wish to. Mean by this that loyalty to our publications demands at least four things and these things are embodied in the following questions:

1. Do you subscribe for our papers?
2. Is your subscription promptly and pleasantly paid?
3. Do you read the papers thoroughly?
4. Do you put them to the best use after they are read?

No one can say that our papers are not interesting, that we are not benefited by reading them, or that they do not make us more loyal to our cause. Neither can we say that the papers are not worth the subscription price.

There are not often the excuses offered for not subscribing; but the reasons usually given are many and varied, yet it seems to me that they all spring from one root, and that is a lack of loyalty.

There are many who would as soon go without half their meals as to go without the Sabbath Recorder, and to them I have nothing to say just at present. But I know of many who say they wish they could afford to subscribe for the Recorder. There are a few, I know, who do subscribe, but there are many who, had they the loyalty in their hearts that ought to be there. Why, the Sabbath Recorder will cost you not quite four cents a year, and your agent will not be learned to destroy any of them, but will cause you to have them distributed. He can find a place where they will do good I am sure. Be loyal to your papers, and you will not let the sunshine of the life of Jesus shine upon your papers, and offer it to some one else to become loyal.

E. A. K.

SHOWERS AND SUNSHINE.

We do often stop and think how much good comes from the beam of sunshine, or how much the garden, dying for want of rain. At this critical moment the shower came and all were refreshed; they lift their drooping heads and a new growth begins immediately; no time is wasted; the beam of sunshine that now rests up on them will give new strength and life.

Is it not the same in the Christian life? Were it not for the showers how could we appear as living, as Christian members? If we were not supplied with the life of Jesus, how could we be made ready for the Lord's Supper? Too often our meetings are for the purpose of organizing, but who will say that they are not also for the purpose of bringing us closer to each other and to Christ? In the experience of falling into forgetfulness, the light of Jesus comes upon us and freshens us for the service of others.

E. A. K.

SABBATH RECORD.

The first article is a letter from Shiloh, Wis., dated January 14th. The letter is written by a lady who is quite well known, and who has been a subscriber to our papers for many years. She asks for prayer, and says that she has been much encouraged by the letters that she has received. She also says that she has been much interested in the work of the church, and that she is very much interested in the work of the Sabbath Recorder. She asks that she may be able to subscribe for it herself, and that she may be able to help her friends to subscribe for it as well. She says that she has been much encouraged by the letters that she has received, and that she is very much interested in the work of the church, and that she is very much interested in the work of the Sabbath Recorder. She asks that she may be able to subscribe for it herself, and that she may be able to help her friends to subscribe for it as well.
THE SABBATH RECORDER.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894.


LESSON IX—SELLING THE BIRTHRIGHT.

For Sabbath day, March 3, 1894.

GOLDEN TEXT:—The life is more than meat, and the body is more than raiment. Luke 2:21.

GENERAL STATEMENT.—After Abraham's trial, God solemnly affirmed "by himself," there being no greater, that great blessings should be blest. See Searls' wife died, and in the promised land he had to buy a burial-place for her. He then secured for Isaac a wife, who was Rebekah, the daughter of Nahor, Abraham's brother. This was twenty years after Isaac had been offered in sacrifice by his father. Isaac was a quiet, delicate child, and became a good man. Abraham died in a good old age and was buried in Meshebeh by the side of Sarah. Isaac, a rich and powerful chief among the Canaanites, was popularly baths by his peaceful and just. Esau and Jacob were twins, each of whom became heads of great tribes. Esau was a great hunter, a man of the field, and a lover of fleshly pleasures and gratifications. Jacob prevailed over Esau; Christians will prevail over the world.

EXPLANATORY NOTES.

THE CUNNING HUNTER. 27. "The boys grew." Both in stature and diverse dispositions. "Cunning hunter." Skilled in hunting. Home, flocks, and domestic life were irascible to him. He loved excitement, was sensual. "Man of the field." Fond of the chase. "A plain man." Complete, regular in habits. In contrast to Esau. "In tents." His life as a shepherd or shepherdman. 33. "Isaac loved Esau." It is often said that people love opposite. Jacob was quieter, more modest in his ways, and Esau apparently bright, sprightly, energetic. Isaac loved the boy most like his mother, and Rebekah loved him most like her father. Jacob the necessary. Not loved merely for this, or the gratification of his father's estate and inheritance of Canaan. (2) To the covenant blessings and functions of the domestic state. (3) To the official authority and duty of the civic state, and (4) Propegentism of the promised seed. Now Jacob knew that God had overruled the natural law or established dispensation, and had promised that he would be his son. By being willing to wait God's time and trust to his method, he proposes to purchase all this while his brother is faint, with a mess of pottage and a small cup of beer. A contemplation for the divine gifts that he sells for that. 32. "At the point to die." Extravagant speech, or else a "comparative advantage." To obtain an advantage. "Edom." For a confirmation of his name appropriate in more than one way.

JACOB, THE CUNNING SUPPLANTER. 31. "Sell me this day." "Sell me with guarantee of legal sale and sure discharge." 38. "Why the birthright?" (1) Eair to a double portion of his father's estate and inheritance of Canaan. (2) To the covenant blessings and functions of the domestic state. (3) To the official authority and duty of the civic state, and (4) Propogentism of the promised seed. Now Jacob knew that God had overruled the natural law or established dispensation, and had promised that he would be his son. By being willing to wait God's time and trust to his method, he proposes to purchase all this while his brother is faint, with a mess of pottage and a small cup of beer. A contemplation for the divine gifts that he sells for that. 32. "At the point to die." Extravagant speech, or else a "comparative advantage." To obtain an advantage. "Edom." For a confirmation of his name appropriate in more than one way.
What use to a dying man? He prepare the present generation to be habituated to the idea of death, as it is here described, and still are living. 33. "Sweat to me." Essau may repent of this and so I will have the consent ratified by a solemn oath. Paul reminds the Philippian jailor of the sentence that awaited him. As good a man as Jacob afterward became, he seems just now despicable mean. "And he swear." As readily as he had given up the birthright. Time he is called. 2 Kings 2: 24. "The great God." And what a grand sight! Look into the Bible. Do you want to know what doctrines are correct and what errors abound, and should be rejected? Study the Bible. How willing shall you be to know which day is the true Sabbath, and how you should observe it? Seek your answer from the Bible. It sets up the right principle for you, pleases for the right policy, and will settle all disputes. Study prayerfully, reverently, gloriously, Holy Word.

**Home News.**


**Small Churches**—I suppose the more all our Editors, Secretaries, Boards, and people, know of each church, large or small, and scattered Sabbath-keeping families, the better. Much of my work has been among Sunday observers, but quite often I find a person or a family that keeps the Sabbath. But recently I have made a special effort to know of their religious condition in Petrolia, Wellsville, Stanard's Creek, and Connersport. While there are some things to encourage, on the whole, numerically we are losing. The union church in Roulette, in which we owned an interest, has been sold. In Connersport a part or all of eight families are keeping the Sabbath. Others under the pressure of opposition have gone over to Sunday. At Hebron our people have a very nice church property, and it is all paid for. They are trying to secure the services of a settled pastor. They may start a meeting if there are not born again, a better life. It was hard to leave, but I stayed the last day I could and meet my previous engagements. They will do the most and best work without a pastor of any church that I know of, but to gather in those who seem interested they need help very much.

H. P. BIRDDE.

**Norwich.**—Nearly a whole church sick. This has been the unfortunate state of the little band at Norwich, unable to hold meetings or even to visit each other in their time of need. Most are better now. I wish to say personally, that I have been deprived of all social religious privileges now, and lost his inheritance. Jacob has 30 have been poured through God's spirit in the old Lost Church. In hope of the last day, we are trying to secure the services of a settled pastor. We hold there six buffalos, and some of the stormiest and worst cases of nervous prostration, and ask the dear friends who have sent kind letters to accept this apology for seeming neglect. In hope of the life where there is no sickness.

A. F. BARNES.

**West Virginia.**

**Lost Creek.**—We are having a precious outpouring of God's spirit in the old Lost Creek Church. I have seldom if ever witnessed such powerful manifestations of the presence and work of the spirit as in the past few days. We have been holding meetings one week. About 30 have professed conversion. Many others are seeking. The pastor, Elder Byng, and wife, are doing excellent work and are much beloved by all the people.

J. L. HUFFMAN.

**RHODE ISLAND.**

*(Concluded.)*

**DIARY OF A WEEK'S WORK.**

**New York.**

Sunday, Jan. 28th: Snowbound at Ashaway. Sold 37 five-cent tracts. Received $18 cash. Took $55 in pledges for the year. Attended a funeral.

Monday: Still storming. Looked after the remnants. Changed program. Took stage to Westerly, attended a part of the afternoon prayer meeting. Talked with a large number of friends. Collected on one Recorder, and received one dollar contribution. Staid here all night.

Tuesday: One of the stormiest and worst days of the winter. Conversed the half score of Seventh-day Baptist families, taking in 20 more, which included three new Recorder subscribers. Took evening stage for Rockville. Spent evening writing half dozen letters connected with the work.

Wednesday: Conversed. One new subscriber; two old ones, $1 50 donation.

Thursday: Twelve dollars donated, two new Recorder subscribers, and payment for a year by an old subscriber.

Friday: Fifteen miles ride; four new subscribers at Cononchet and ten dollars cash contribution from that place and Rockville. Presented good and well attended prayer meeting.

Sabbath-Day: Preached for Pastor McLeans at Rockville, 83 with individually contributed. Taught Sabbath-school class; conducted Y. P. S. C. E. Rode nine miles, and preached in evening at Hopkinton. Sold during the week 40 of our literature. As we shivered in the weather near his icy touch, we earnestly pray to heaven—on behalf of the destitute poor in our great cities throughout our land—that his mercy may be great and merciful.

There is considerable sickness in our community. Most cases, however, are reported convalescing.

In absence of a pastor the Rev. Hood, U. P., also the Rev. Jacobs, M.E., of Nortonville, gave excellent sermons from our pulpit. Among the home talent the Rev. Eyerevey gave several sermons which were reported by many as ranking well among the ablest and most spiritual they ever listened to. The first Sabbath in the new year, Rev. Eyerevey had the pleasure of receiving into the church by the right hand of fellowship, our present pastor, the Rev. J. M. Todd, also Dr. and Mrs. C. B. Chandall, who located here three years since.

Pastor Todd, by his purity of life and spiritual sermons is fast winning the hearts of all with whom he meets. His influence is already telling for good.

The church Sabbath evening prayer-meeting has been re-organized, is gradually gaining in attendance and the interest is broadening and deepening.

Last Sabbath we were welcomed a sister to a home in our church. May God abundantly bless his efforts and give him strength to work till the golden sunset shall illuminate the close of a long and useful life.

Our Woman's Missionary Society gave their annual dinner at the home of Mrs. O. W. Babcock, at the Baptist 'Pastors' Luncheon. Babcock also gave a dinner the first Thursday this month. Oysters were served on both occasions.

The attendance was good and all reported a very enjoyable, and we trust, profitable time.

Thanks to our Women's Board for the letter read on the occasion, which added interest, Feb. 11, 1894, to the literary part of the programme.

A WEEK'S REORDER.

Sent to F. A. Barber, 507 Washington St., West Virginia.

See T. A. Bartlett, 801 Canal St., Norwich.

To H. P. Birdde, 975 Washington St., Norwich.

To J. L. Hoffman, 181 Prospect St., W. Virginia.

To A. F. Barber, 507 Washington St., West Virginia.

To Mrs. J. M. Todd, 113 Main St., Norwich.

To Mrs. C. B. Chandall, 23 Main St., Norwich.

To Mrs. G. S. Pepper, 110 Main St., Norwich.

To Miss N. M. Meng, 110 Main St., Norwich.

To Miss O. H. Rice, 110 Main St., Norwich.

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TRACT SOCIETY.—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, February 11, 1894, at 3:15 P. M.

President: Eld. W. C. Babcock.


Prayer was offered by the Rev. J. G. Burdick.

Minutes of last meeting were read.

The Committee on Memorial Record in memory of Geo. H. Babcock presented the following report, which on motion was unanimously adopted:

In 1881 the Executive Board of the American Sabbath Tract Society was so located as to make Plainfield its headquarters, and Geo. H. Babcock was made Corresponding Secretary of the Society. He occupied that office for nine years. Much important work came to him in this office, including enlargement of the work of the Society, which followed his election. Bro. Babcock brought to this position certain characteristics which made him a success, such as his clear, logical views, methodical habits of thought and action, earnestness, and a clear conception of the work of the Society in its welfare. His reports—1882 to 1891—form a valuable factor in our permanent denominational literature. It would aid us all to re-read the history of what was done during the last twelve years, as it is recorded in these annual reports, and in the writings of Dr. Potter, now that the pens which wrote them have been laid down forever, so as early records are concerned. In his first report, Ashaway, 1882, Bro. Babcock said:

The Lord has a work for this Society to do, and the greatest share of that work must be done by ourselves and our possessions to this work, and prepare ourselves to carry it out in the most effective manner for honor and glory. We need to put our hearts as well as our money to follow it up with our prayers.

Money is needed to carry on the publication and circulation of the Outlook. This is a bold step, but one which the blessing of God can make powerful for good to the world and to ourselves. The recruit does not know his own power until he is put in the front of the battle. We have seen God long enough in the background. Let us step to the front, and deal powerful blows for the cause of the Lord, and he can and will give us the victory.

Bro. Babcock's last report was presented at Westfield in 1888, and the editor of the Observer gave such a summary of the situation, which, in many respects remains unchanged, that we quote from that interesting writing:

Everything shows that Sabbathism, in the proper sense of the term, can never be restored in connection with any other position will be assumed it is not easy to say. The whole question is in so chaotic a state that philosophers least concerning it. The main effort which the friends of Sunday are now making to combat this instruction, is in the field of civil legislation. Strenuous efforts are being made to obtain a national Sunday law and to enforce the nearly obsolete laws which rest upon the statute books of the States. Such movements help to drive away the last vestiges of the Sabbath. For the appeal to civil law withdraws attention from the Word of God, and carries the public mind away from the Bible as the standard in the matter of Sabbath-keeping. We therefore recognize the fact that the future of Sunday will have an immense influence upon the future of Sabbathism, and hence upon the life of Seventh-day Baptists.

The Seventh-day Baptists, and their views, are known and respected an hundred, fold more than they were fifty years ago, and respect has not reached its limit. But the time has come when we are bound to make our names known, and it will be necessary for us to start by strengthening our point where those who respect us feel that they must obey the truth. We believe that by respecting the Sabbath; by our self-sacrifice, our integrity, our scholarship; by our persistence in the interest of the places we hold, and our faithfulness in witnessing for the truth, and the their condemnation for the persistence with which we maintain the Sabbath, the Sabbath is a living, last family and seeks to revive a dead issue. This is the provision of the great majority of those who now know of the Seventh-day Baptist views. On the other hand, a few thoughtful ones among the leaders, and more abundant ones are carefully considering the claims of the Sabbath and if the efforts already put forth are followed up, much good will result. If conversion does not result in such cases, the cause of the Sabbath will be further advanced. As far as we have seen, there is not public opinion left on which to build a Biblical Sabbath Reform. We believe that it is already known that there is very little money to be raised.

This absence of money is the result of many causes, of teaching and believing that the Sabbath law was abolished under the gospel. It is of no avail for us to say that this is error, and ought not to be believed. Many honestly believe it, and their indifference to the truth we teach. Hence the great difficulties which surround the future of the Sabbath movement.

The final question is: Can a conscience be renewed or increased? Until this question is settled, we must continue and increase our efforts.

Had we been aware of these facts we would have been more successful, though we could scarcely have been chosen better.

Who reads the annual reports of the treasurer of this Society will see that Bro. Babcock supported wise plans with corresponding liberality; and the minutes of our last meeting show that he provided that form for the Business for the Master shall go on from year to year. Though gone from us, he will still work for the cause of truth and righteousness.

It remains for us here to record our appreciation of his fellowship and service, our deep consciousness of loss, and our grief as we add his name to the large list of those who are called from labor to reward. Still we rejoice in blessed expectations, and pray that the mantle of each departing one may rest on those who will emulate their example, and carry the Master's work which their folded hands have laid down to larger fields and greater victories.

A. H. Lewis.

J. M. Titworth.

Correspondence was received from L. C. Randolph concerning the Western office of the Society. The questions relating thereto were on motion referred to the Corresponding Secretary with power.

H. D. Clarke wrote concerning the publishing of a recent article of the Rev. Madison Harris as a tract, and on motion the article was referred to the author for revision if desired, before publishing the same.

On motion the President was authorized to execute a bond to executors of the will of Maria L. Potter, holding them harmless from costs, damages and expenses in their settlement with this Society under the will.

Report of New York Office was received for past month.

On motion the second edition of 5,000 of the booklet entitled, "Roman Catholics and the Sabbath," was ordered printed with revised title if desired, and distributed at any for the payment of postage.

The Field Secretary presented report for the past two months.

In the absence of the auditors, E. R. Pope and D. E. Taitworth were appointed auditors pro tem.

The Committee on Field Secretary, with the approval of the Corresponding Secretary, was continued as Committee on Consolation and Instruction.

Treasurer presented second quarterly report duly audited, which was adopted.

Treasurer reported cash on hand $809.54, bills due $914.70.

Bills were ordered paid.

Minutes read and approved.

ARTHUR L. TITWORTH, Rec. Sec.

One little grain in the sandy barn;
One little flower in the field of flowers;
One little star in a heaven of stars;
One little hour in a year of hours.—

What if it makes, of what if it bears?

The ber is built of the little beginning;
And the little flowers makes the meadow gay;
And the little stars lights the heavenly plains;
And the little grains of gold in the field;

Give it to all that life containss

—Emmet Whitman.

"BELIEVER in the faith cure?" Yes! The kind that takes the fever of worry out of the brain, puts a smile on the face in place of a blank, drives away the "bypass," makes the heart hopeful, the head clear and the hand active.
FEET WASHING.
Dear Editor,—It is not for the sake of ridiculing this subject, occasionally treated in your columns, and held so sacredly by its adherents, that I call attention to this article, but to give briefly two reasons that settled and put me at rest upon this question.

1. The fact that this ordinance (if it were to be regarded as such), as given in the gospel of John the 13th chapter, was not observed by the New Testament church. At least there is not an account of its observance for about 67 years after its origin in the New Testament history of the church. Had Christ intended it to be observed in connection with the Lord’s Supper, how can this reprehensible neglect on the part of the church be accounted for? How account for John’s neglect to correct the church’s culpable disobedience in his four later inspired communications to them, provided they were doing wrong in this matter?

To me this reason is a strong presumptive, if not positive evidence, that Christ never intended the observance of the rite of feet-washing in connection with the Lord’s Supper.

2. The Apostle Paul in 1 A. D. 57, says that he received by special revelation from the Lord the institution of the Lord’s Supper. 1 Cor. 11: 23, and onward. Christ who gave to the church this institution as stated by John in the 13th chapter of his gospel, gave it, a special revelation 27 or more years later to Paul, omitting all reference to feet-washing. How account for this omission? Certainly there is but one answer, which is this; the rite of feet washing was no part of the ordinance of the Lord’s Supper, and therefore of course not to be observed in connection with it. Hence its non-observance by the primitive church as noticed in my first proposition. This reason involves most positive evidence, and these two together have settled me upon this question. Most respectfully,

J. Clarke.

ALFRED CENTRE, Feb. 13, 1894.

TRACT SOCIETY.

SECOND QUARTERLY REPORT.
J. F. Hubbard, Treasurer,
In accordance with the AMERICAN SABBATH TRACT SOCIETY, GENERAL FUND.

Dr.
Cash received as follows:

$ 171.70

Received from Railroad Ticket Agents, post paid

116.55

Received from donations, as follows

125.00

Received from Special Fund, receipt for 3 months, as follows

5,911.20

Dr.

Balance due Treasurer as per last Quarterly Report

5 00

PAYMENTS TO TRACT SOCIETY
Gardiner Shipping & Mailings, post paid, Boston

$ 5.32

A. H. Lanham, Editor, Recorder and Expositor

375.86

H. C. Hamilton, Post Office, post paid

75.00

Express, Pittsburgh Conductor

40.23

Recording Secretary, 200 printed postal cards

.05

Local Publishing House, post paid

100.00

Rev. G. Valtiner, Holland, post paid

80.00

Library exchange, post paid

50.00

Proudfoot, Michigan, post paid

66.00

Publishing House, Clarion People, post paid

37.92

L. E. Lefever, Editor, expense

32.50

L. E. Lefever, I. O. O. F., expense

31.32

L. E. Lefever, post paid

28.90

L. E. Lefever, care of Chicago Office, post paid

30.80

G. C. Lefever, Field Secretary, salary 1 month

30.00

E. J. Lewis, New York Office, expense

45.00

E. D. Davis, article for Recorder

25.00

W. F. Steel, post paid

25.00

Editors, exchange

30.00

$ 1,473.20

Balance in hands of Treasurer

11 21.78

$5,911.20

$ 1,473.20

$4,438.00

NEW YORK OFFICE FUND.

Balance from last report

$ 156.00

C. B. Cottrell & Sons, White Plains, R. I.

400.00

C.

$ 541.00

Cash paid as follows:

Dr.

Fort Lewis, New York

$ 91.75

Paul’s Piano, post paid

17.00

Editors’ contributions

10.00

Attendees’ Services, $15, $20, $25

113.60

Balance in hands of Treasurer

11 7 68

$1,320.00

THE CALIFORNIA COLONY.

All who are interested in trying to carry out the reason put to us for seven-day Baptists to colonize in California are hereby requested to cooperate in that enterprise. Individual members of the Missionary Board have privately stated what they thought would be a suitable man for the California Field. That person says, “I am deeply interested in the colony movement, and feel that something should be done. I believe that the principles to which you hold are right, and a means financially, morally, and spiritually, by our lack of systematic action.” He further intimates that with a sufficient number to join the colony, and some financial aid, he is willing to undertake the enterprise. So now,

1. As was proposed in Recorder of January 25th, let all, east or west, who are interested in the colony, notify the undersigned of their intention.

2. Will each family or individual in California, who is interested in getting a missionary to work on his own, write to Rev. J. E. Davis, 68 Divinity Dormitory, University of Chicago, Chicago, Ill., informing him how many steps to the Missionary Board, for that object, actually, for one to three years. The same invitation is extended to friends to the colony, to co-operate and help others who may be interested in the movement.

S. F. Randolph.

PARKIN, III.

SPECIAL NOTICES.

REV. J. CLARKE, having accepted a call to the pastorate of the Verona churches, and Union interest, requests his correspondents to address him at New London, Oneida Co., N. Y.

THE Quarterly Meeting of the Southern Wisconsin Colonies will convene with the church of Milton Junction, Feb. 23d to 25th.

The following is the order of services as arranged by the committee:
Sixth-day evening at 7 o’clock, preaching by Rev. H. B. Babcock.
Sabbath morning at 10:30 o’clock, preaching by Rev. E. M. Dunn, to be followed by a session of the Superintendent of the Milton Junction Sabbath-school.
Sabbath afternoon at 3 o’clock, preaching by Rev. W. C. Whitford.
Evening after the Sabbath at 7 o’clock, praise service conducted by Charles Sayre; 7:30 prayer and conference meeting led by Rev. S. H. Babcock.
First-day morning at 10:30, preaching by Rev. A. A. Witter.
First-day afternoon at 2:30, Y. P. S. C. E. Hour, under the direction of the Y. P. S. C. E. Union of the Southern Wisconsin Churches.
First-day evening at 7 o’clock, preaching by Rev. N. W. Nardin.

THE Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin will convene with the church of Milton Junction, on Sixth-day, Feb. 23d, at 10 A. M.

The following is the programme:
1. How can a better discipline be secured and maintained in our churches? E. A. Witter.

2. Which kind of sermons, the topical, the textual, or the expository? Instructing, and evangelizing the people? F. O. Burdick.

3. In what sense were the writers of the Scriptures inspired? Does their inspiration assure the accuracy of what they wrote? S. H. Babcock.

4. What relation has prayer to spiritual life and character? Phoebe Doug.

5. Exegesis of 2 Cor. 7:6-11. E. M. Dunn.

6. Address on life for us as a people to commemorate the organization of the first Seventh-day Baptist Church in America. Rev. H. B. Babcock.

7. Is it our duty to forgive an offending brother without his seeking forgiveness, and a declaration of repentance? Hamilton B. H.

8. Exegesis of 1 Cor. 14:24, 35, and 1 Tim. 2:11, 12. W. B. West.

THE Seventh-day Baptist Christian Endeavor Union of Southern Wisconsin will meet in connection with the Quarterly Meeting of Wisconsin churches, at Milton Junction, on First-day, February 25th, at 2 o’clock P. M. A special programme will be presented, and the hour promises to be one of interest.

A BULLETIN of Information, designed to be a medium of communication between Seventh-day Baptists needing workers or women and those seeking employment, to meet the head-quarter office, Alfred Central, New York. Address Editor of the Sabbath Recorder, with stamp enclosed if reply is desired.

All persons contributing funds for the New Milpah Reading Rooms for seamen will please notify that Mrs. W. L. Russell is now Treasurer. Please address her at 121 West 25th street, New York.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the Borden Methodist Church Block, corner of Clark and Washington Streets at 3:00 P. M., Sabbath-school at 2 P. M., Sunday School at 9:45 A. M., Sabbath, 11:30 A. M. at Clark’s Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are especially invited to meet with Pastor’s addresses.

J. C. Babcock.

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Friends and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society’s building, 100 Bible House, Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th fl. entrance.

SABBATH-DAY BAPTISTS in Providence, R. I., hold regular services every Sunday at No. 28 Waymouth street, Bible-school at 2 o’clock, P. M., followed by preaching or praise service at 3 o’clock. All strangers will be welcomed and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

WESTERN OFFICE OF THE AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale. Sabbath Reform and Religious Liberty literature supplied, bound and unbound, at the lowest and cheapest rates. Visitors welcomed and correspondence invited. Room 11, 2d floor M. E. Church Block, S. E. Corner of Clark and Washington streets, Chicago.

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

GEORGE SHAW, Pastor.

ALFRED CENTRE, N. Y.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, December 25th and 26th, 1893, bound in fine cloth, can be had, postage free, by sending 75 cents to this office. They are on sale nowhere else. No Seventh-day Baptist minister’s library is complete without it. A copy should be in every home. Address John P. Mosher, Ag’t, Alfred Centre, N. Y.
THE SABBATH RECORD.

Feb. 22, 1894.


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