THE SABBATH RECORDER.

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$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N. J.
The resignation of Prof. Bernis, of the University of Chicago, is still the subject of comment. President Harper has made his statement in very mild and careful language, evidently designed to do the professor no injury. Prof. Bernis has published his reply, in which he seems quite dissatisfied with the President's explanation. It is evident that there were good and sufficient reasons for asking the professor to resign. Without reflecting upon his qualifications, the authorities were not satisfied with his being employed. In that case it was their right, if not duty, to secure a change. Schools and churches frequently have the same experience. It would have been more consistent had the leaders had more of the Christian grace of resignation and would yield more gracefully to the inevitable. Too much effort at self-defense is almost sure to react to the disadvantage of the one who considers himself wronged.

We hear a great deal said about the degeneracy and sinfulness of our times as compared with the past. Old people are quite inclined to remember the good things of the years gone by and dwell upon the strikingly bad features of the present day. This is quite natural and doubtless has always been characteristic. Even Elijah could see nothing to admire in the men of his time, and thought that he was the only servant of God in all Israel. But God assured him that there were, even then, seven thousand who had not bowed the knee to Baal. Often individuals, and sometimes apparently whole denominations of people, seem to fall into the habit of thinking that the number of those whom God can tolerate, or at least, accept, as his children, is exceedingly small. In the opinion of such, heaven will be very sparsely populated. But John must have been very greatly deceived in his great vision if there will not be found great multitudes in heaven: "I beheld, and lo, a great multitude, whom no man could number, of all nations and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands."

One or two things more ought to be said this week concerning the "Letter to Pastors," published in the last Recorder, and the editorial remarks upon the amount of funds needed for the year's work. If those articles have not been read, please stop right here and read them carefully.

We wish to say in addition, that the amount called for (not less than $3,800 more than the average receipts for several years past) will be needed to maintain Dr. Lewis in his new field of work; to publish a new series of tract literature, the old being exhausted; and to help the Missionary Society in carrying on the work in Louisville, Ky., where the two Societies are now doing joint work. If the excellent work done there must be followed up faithfully, or the results we hope for, and which already are within sight, will not be realized. We need to adopt a policy of persistency. This sentiment is a new field, which is much needed until God opens the door for exit as widely as he has opened the door for entrance. The man who purchases land and remains thereon, and faithfully works it, builds his permanent and beautiful home; not so with the man who buys, and then does other less important things, and so keeps changing. It will take money to do what is proposed, but what has God given us money for? It is that we may use it in his service. Now is the time.

The following letter from Chicago is published in order that there may be a response from any readers of the Recorder who may have the data in mind or on record. Mr. Blakely, the writer of the letter, is one of the firm of Ogden, Blakely & Holcomb, 77-79 Clark street, Chicago. If those who are able to do so will furnish the names of persons who have been imprisoned or arrested within the century, together with the dates and all the facts in command, it will greatly aid in the work undertaken, and all such information to the office of the Sabbath Recorder, and we will arrange the matter thus furnished and forward it to Mr. Blakely.

To the Editor of THE SABBATH RECORDER:

I enclose with this letter a sample of a Table that I am getting up on Sunday Prosecutions, and would very much like to have you furnish me the data of any Seventh-day Baptists who have been imprisoned or arrested during the past century. The sample I enclose is merely the style of the Table. It will include all the arrests that I can find of general importance during the life of our nation. I hope that you will interest yourself in it and give me the data, after the style of the enclosed Table, of whatever Baptists you or anyone that you may happen to know of may have knowledge. There were quite a number of arrests about fifty years ago, and a few at scattered periods before that time, and if you can give me the facts concerning those, or refer me to persons who can give me the facts, it would oblige me very much.

Yours very truly,

A. H. Blakely.

In our issue of the 17th inst., we made editorial mention of an article on the subject of "Military drill in our public schools," by Rev. H. H. Hinman, in the Christian Cynosure. By an unintentional omission that article did not appear in that paper as we have so frequently done while our brethren have paid attention to its non-appearance, and sends another article in defense of his position as taken in the Cynosure article. We print both in this issue.

As to the general question of the right or wrong in providing for drill in public schools or not, we have no controversy with our good brother. We depurate war and firmly believe in arbitration as a means for the settlement of difficulties and the prevention of war. But we still think our correspondent is quite too sweeping in some of his statements of the evils of the military drill in schools, which he seems to connect necessarily and closely with war itself. He also makes a mistake in restricting this exercise solely to the boys, and depriving the girls of its influence on both. But it is hardly a safe rule to establish that boys shall not engage in any sports or exercises that are not equally well adapted to the girls.

Again, in Bro. Hinman's communication, in which he deals so largely with the generally conceded evils of war, his third and last general statement is this: "War is always wrong," and therefore unnecessary. But how about the wars in Old Testament times which God himself ordered? How about the taking of Jericho under Joshua? What was the general plan, and what guidance were the armies of Israel in their taking possession of the Promised Land and in driving out the other nations? Were not wars common, and sometimes approved, and even of God's own ordering? Is it strictly accurate, then, to say that "war is always wrong?"

In answer to our question, Can governments be sustained without a military system? he replies, "Yes. In a few instances they have been sustained without war." Would it be fair to ask our brother to give us definitely these "few instances?" They may not be generally known. Further he says: "It might be so in all cases, if the nations would disarm and cultivate the spirit of peace." That is the very point in question. Would it be safe for our nation to disarm and refuse to defend itself by war, if invaded by an enemy, while the nations remain as they now are?

The main ground for any difference of opinion between Bro. Hinman and us is this: His arguments are based on the conditions among the nations of the present day, which we are taught to be, and which we ardently hope will be, in the good time coming; while we cautiously feel our way along in the twilight, or perhaps in the dawning, among the hindrances and conditions as they now exist. But, dear brother, we are for peace, even if we have to fight for it.

As esteemed brother, after reading our remarks in the Recorder of September 19th, on the great need of more consecrated laborers to enter the opening fields for Christian work, raises some questions. In that editorial we said, "Our churches and mission fields are still calling for competent and consecrated workers. There is room for all God has provided. Let no one fear that the demand will not keep ahead of the supply." Our brother cites instances where there are men who are ready to work but are not employed, and asks how that fact can be reconciled with our statements. There is no doubt that which was not written for publication, is not in a caustic spirit, but is an honest inquiry;
and while it was not written to draw on a public answer, and has already been answered privately, still it presents another view of the question which should undoubtedly be discussed in this public way.

We are still disposed to maintain the same position, viz: that the demand is greater than the supply; that there is room for all the workers who are ready and qualified for the work, as members of our churches, who will be held accountable for any failure to meet these demands.

A hundred men are needed, and ten men present themselves. They stand with sickle in hand, but where is the overseer of the field? Where is the man to offer the wages and set the men to work? At this juncture the proprietor appears and announces that the money he had hoped to get has not come to hand; and he cannot pay the laborers. The men want to work, and more men are needed, but they cannot afford to work without wages and let their families starve.

Canals are not to be superceded so easily. Now it is proposed to connect the Black Sea with the Baltic by a canal of 1,000 miles length, at a cost of $154,000,000, and to complete it in five years.

John G. Woolley, the noted probation, temporal lecturer, is at loggerheads with Pres. E. F. Clarke just now. He (Woolley) is quite too radical for Pres. Clarke, and many other good men.

The Mormons have recently taken such steps in political matters, and have shown such much of the unchanged nature that has been only lying dormant, that many new feelings of opposition to the statehood of Utah have been created.

England is now making certain demands upon Venezuela for territory that will be very reluctantly conceded. The United States may be compelled to have a voice in the matter. But it is not easy to predict what our diplomatists will do.

The total number of graduates from Harvard University, since its founding, is 19,335. Of these, 12,864 were academic graduates, 3,234 were from the school of medicine, 2,396 from the law school, 313 from the scientific school, and 528 from the divinity school.

The City of Mexico has an altitude of 7,500 feet, and would undoubtedly be one of the healthiest cities in the world were it not for its imperfect drainage. But a drainage canal for conducting the sewage is nearly completed, after twelve years of work, and is 298 miles in length.

The Commissioner of Labor, Carrol D. Wright, in his report shows that during the last 7½ years 2,911,203 employees have been engaged in strikes. The number of establishments involved were 46,863. The loss of wages to the employees was $35,000,000, and the loss to employers, 29,000,000.

Mr. SHEATS, the now quite noted Superintendent of schools in Florida, vigorously defends the law of the state, recently enacted, which provides for the most extreme separation of the black and white races in educational movements. He also announces that it is a state’s prison offense for a white teacher to live under the same roof with her dark scholars!

In Worcester, Mass., one hundred licenses were granted at $1,000 each, thus giving the handsome revenue of $100,000. Advocates of temperance rejoicing over this financial benefit. But a careful investigation of all the cost actually traceable to these one hundred liquor saloons and the evils entailed upon the city showed conclusively that for the $100,000 received there was a cost to the city of fully $2,000,000.

Russia is engaged in the construction of a railroad 6,000 miles in length, extending from Saint Petersburg to Vladivostock. The value of the cost of the coast of eastern Siberia is not quite half done. It will be obvious, as far as from San Francisco to London, the longest railroad in the world. Five church cars will traverse this road and hold services at points where there are few people, and too poor to erect a church building. The form of worship is that of the Greek Church.

The largest black diamond in the world, which has thus far been found, was recently found in the old diamond fields of Brazil. Its weight is 3,100 carats. Previous to the finding of this one, the Jagersfontein diamond, found two years ago, was the largest, and weighed 97 carats. The value of the recent one is estimated from $50,000 to $40,000, but being black is of no value for ornamental purposes. Such are used chiefly in diamond drills.
views which should, to say the least, have a place in a great University which claims to teach the many-sided truth. We do not believe Dr. Harper and his associates are guilty of wilful injustice; but they unconsciously identify themselves with the cause of their friends. We have feared this tendency which is becoming but too apparent. We are afraid of the spirit indicated in the words attributed to Dr. Harper: "It is as well enough to sympathize with the laboring man; but our money comes from the capitalists and we cannot afford to offend them." Whether or not Dr. Harper ever said this, it sets forth the policy into which the University is in constant danger of falling. We love the University of Chicago. For many members of its faculty we have a deep personal affection. We believe that President Harper has shown himself a wise and great man in guiding the policy of this young institution. The greatest peril which threatens it is the one we have outlined. If it is to become ultimately the greatest University of the world, it must be and remain a free institution.

The fusing out of the pugilistic unpleasantness at Hot Springs marks the passing of that brutal institution from American soil. People everywhere are heartily tired of the murderous contest-defying with of society. Even the principal parties to the contest are evidently disgusted and appear to wish that some better ways of obtaining money were open to athletic gentlemen. Such ways there are, in plenty, and yet invite not only these men but also all their train of admiring imitators into the honorable walks of life. It is pleasant to think what this world would be if all the brains and muscle now used to degrade humanity were turned into noble channels. God speed the day.

TRUST AND OBEDIENCE
THE REV. W. C. DALAND
Preached Oct. 18, 1894, in known pulpit, Wesserly. R. I.
Text—"What is that to thee? Follow thou me." John 21: 22.
It is exceedingly fortunate for the universe that man has not its control in his hands. The older we grow the more we realize how utterly impossible it is for one man to cope with the vast ranges of thought and of existence which lie beyond the sphere of our relation. In these latter days we are told that we need to revise all our old conceptions—that all our ideas have to be made over to suit the progressive character of the age, it becomes natural that what is established, what exists, should arouse the antagonism of the more advanced among the apostles of the future. But while fashions, manners, customs, habits of thought and action can be in a sense molded as at will, there are certain realities which resist these eager advances. There are certain regions into which the elements of human power and will cannot be introduced. Man has a limited control over matter and the powers of nature. He can direct natural forces when they are in a useful shape; but the force of the climate and the pressure of the sea are beyond man's power. God has given him that control for his own development. Man, then, the crowning work of creation, made in the image of God, has been favored by being placed above all created things. But for his discipline he has been given a task that makes him useful and necessary all around him to which he must bow, limitations which confine him, powers which he may withstand only at his peril. He has also within him a little universe of law, with necessities as real, limits as definite, as the universe without. He has the truest liberty and wisdom, he gains the most useful experience, and attains the greatest progress toward God and toward perfection when he submits to the laws of the universe without and of the universe within.

When we reach the limit of our power in the material world, when we are brought face to face with the inevitable and see how utterly we are at the mercy of the forces which bind us, when we realize the certainty of disappointment, of failure, of sorrow, of sickness and death—of everything which struggles against this life means for the most of us, what wonder that we despair and sink beneath the thought? When we realize the narrow limit to our knowledge, and how little of the universe we can reconstruct in thought, when we know how short a range is at best given to our faculties, and how we are doomed to ignorance about many most important matters, when we feel the imperfection of our human nature and know how unsatisfactory self-communion becomes, what wonder that we are discouraged?

Peter, to whom Jesus gave the mild rebuke and the gentle command of our text, was a man with whose experience we all have a certain sympathy and fellow-feeling. He, too, felt the sharp antagonism of the world without; he had a hard battle to fight of which we have no hint in Scripture—what inner conflict was in that soul! He had striven till strength had well-nigh spent itself, and it seemed to him that the end was worse than the beginning. He had deserted Powell in the last central hour, and had been stung to the heart by the reproachful glance of the gentle One who had ever been tender toward his weakness. Now after his resurrection Jesus would soon go away from his disciples never again to return to them in the human form, and his words to Peter hint darkly at evil to come. Filled with remorse at his own failures and with many forbodings as to the future spoken of by Jesus, he asks, perhaps with a spirit of petulance, "And what of this man?" John's life seemed all calmness of spirit and usefulness until in a moment of confusion. The beloved disciple, had, it seemed, no evil nature to conquer, and no word was spoken to him of future persecution. Things are ill-adjusted in this world. The burdens all fall on the wrong shoulders. Some have hard and thorny paths, while others lie among roses. So thought Peter. But then came the words of the Master: "If I will that he tarry till I come, what is that to thee? Follow thou me," What a lesson was that to Peter! How should he judge of the Saviour? His was to trust and obey. Nothing more. We can well imagine that this word of the loving Jesus was ever with him till the end—a lesson slow to be learned in all its fullness, but one that every child of God must master before he can advance far in the Christian life.

Trust and obey. This is the message I bring you to-day, my brethren. Some of you have long since felt its magic power, some have learned through much sorrow what a depth of meaning is there, for some it may be the measure of a love that is long past and gone; but perseverance upon some heart it may break like a light from heaven never yet known, and may it not then be the earnest of a life for the Master to be lived in his strength throughout the coming years. We who are Christians do not always trust the Saviour as we ought. There are many things which do not concern us directly but about which we many times waste our energy in needless worry and anxiety. If we are earnestly praying and laboring for the advancement of the cause of Christ in the world, if our hearts are burdened for souls, it seems often as though we had the whole of God's kingdom upon our shoulders. We grow disheartened. We see the progress of evil in the social and national world without any despontency the slow advance of the religion of Jesus. In a cowardly way too many of us go off the field of battle and bemoan the thinness of the ranks of God's army. We lament the weakness of faith in the church, and, moping under our juniper trees, refuse to seize the "gift of God," that faith which is free to us all for the taking. Our timorous hearts are affrighted beyond measure because people outside are talking about Christianity as an effete institution, altogether behind the times, dead, lifeless, unproviding while by our own dead lives making good the assertion. Manifestly, difficulties of a general or universal character we cannot remedy. Are we therefore to be idle? The difficulties within in the range of our own influence and in our own hearts we can with God's help overcome. Now if we do our part, if we are in the right attitude before God, these things should not trouble us. When we thus worry and fret about matters beyond our power and altogether out of our sphere, the Saviour says to us, "What is that to thee, follow thou me." Let us trust to him the government of his own kingdom, and resting our confidence upon his almighty power and wisdom, do what he requires of us.

Again: we are many times discontented with our lot. It seems perhaps as though God were needlessly severe with us. When we look at others with a view to contrast our circumstances with theirs, we are often tempted to murmur at the apparent unequal distribution of joy and sorrow, of the pleasures and burdens of life. The world, we say, is all up there, and all down here. We have no part in the well-earned prosperity, but build our lot, he had no doubt many a hard battle to some men have the pugilistic unpleas ance at Hot Springs marks the passing of that brutal institution from American soil. People everywhere are heartily tired of the murderous contest-defying with of society. Even the principal parties to the contest are evidently disgusted and appear to wish that some better ways of obtaining money were open to athletic gentlemen. Such ways there are, in plenty, and yet invite not only these men but also all their train of admiring imitators into the honorable walks of life. It is pleasant to think what this world would be if all the brains and muscle now used to degrade humanity were turned into noble channels. God speed the day.
of strength is vastly more honorable than a lazy, the Christian. take shall end like the most advanced modernphigreater than our own any.

If we boldly reject;:ill trust,

They always begin at find difficulties in the way of accepting Chris-

They

Before they will consent to think about the Gospel .of our. Lord

"Verily I say unto you, except God's grace to bless his people, we do not believe on God, rarely grow spontaneously in the uncon-

"Know ye not, that to whom ye yield yourselves servants to obey, his servants are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" God, rarely grow spontaneously in the uncon-

"To him that cometh unto me, I will in no wise cast out."

Again, we are not to labor in obedience, following Jesus for a while, and then sit down and cry because the way is hard. We must be unflinchingly obedient, ever watchful and ready, alert to do the Master's will, "for he that shall endure to the end, the same shall be saved." Mark 13: 13. Moreover, besides serving God diligently within the range of our own power, we need to seek by every available means, with God's help, to increase our strength, to bring our power up to the level of his requirements, and not by stretching and loosely interpreting his commandments try to bring them down to the low plane of our weakness. The Christian's life is a growth, and the condition for growth is exercise of our gifts, ever increasing in our efforts, and ever more nearly approaching the divine ideal. Whenever we lower that ideal, that growth is stunted. In this, the precursor of decay and death, ensues. Trust without obedience is vain and empty.

When the day of reckoning shall come and we shall all be called to give an account of the deeds done in the body, "then wilt thou know, my man, that faith without works is dead." On the other hand, obedience faithful and true, coupled with a lack of trust, is an insult to Jesus our Master, and is unworthy of any Christian. But it must be confessed that a faithful worker who is lacking in faith (which latter sounds rather paradoxical) is vastly more honorable than a lazy, drowsy Christian whose life is all trust and no fruit. Nevertheless, to refuse the most implicit trust to the one Saviour to whose love and fidelity we owe all, is both unworthy and unprofitable to the sincere Christian. Do the best, the very best that thou canst for the Master, seek his guidance and help, try to increase thy power and strength by every means within thy reach, and when thou hast advanced the best of thy load upon the great burden-bearer and let him carry it all for thee; give him as well as the best service of thy hand, the most precious gift of all, the loving trust of thy heart. He will receive thee, and make thee his forever.

(Continued on page 697.)
Missions.

There is too much theorizing, time-serving, easy-going religion in the Christian world today. God's truth is not to be forgot. Jesus Christ is a great thing to save men from eternal ruin and death, but people do not like to square their lives by its holy and righteous principles. They are too strict and exacting. But the religion of Christ is eminently practical. It is for the every day relations and duties of life. Its doers are men of God; I have the promise of getting into the kingdom. We are to be judged by our deeds, whether they be good or evil. Hence we must take our religion into our homes, purify and control them. It must direct our business. We cannot engage in and carry on some kinds of business and be a Christian. When we are pursuing a business which Christ can approve, we must carry it on in righteousness and in the fear of the Lord. We must take our religion into all social relations as controlling powers, so all social pleasures shall accord with the mind of Jesus and harm our spiritual life and growth. Again, we must take our religion into our citizenship. It should direct and control our political action. A Christian should never vote for bad men.

At a Quarterly Meeting, there were three Sabbath-keepers—Brother and Sister Ellis and Sister Wright. Their membership was in the Free-will Baptist Church. They had never seen a Seventh-Day Baptist, and did not know where they were in the Southwest. I have visited them and preached there three times. The last time was on my return from the Association last October. Then there were eight Sabbath-keepers in the church, including the pastor, Elder W. H. Godsey. He is active and earnest and writes me that in the past year he has organized three new churches, and in all has openly preached the Sabbath truth. But at the last Quarterly Meeting charges were preferred against him and Dea. Ellis as heretics on the Sabbath question, and their trial set for November.

Bro. Godsey has written to me that when it is decided that it is here we to keep God's Sabbath in the Free-will Church, he wants me to be there to organize one (or he hopes more members) and to form a new church in November. There are other points he desires me to visit. There is another Free-will Baptist minister in their Association, but on the Tennessee side of the river. I have visited them and preached there three times. It was voted that the Treasurer be presented and voted to be received and placed on record.

The meeting was called to order at 9:30 A.M., the President William L. Clarke in the chair. Prayer was offered by the Rev. A. E. Main.

There were present 23 members and 8 visitors.

The minutes of the special meetings, Aug. 13th, and Aug. 25th, were read and approved.

The report of the Corresponding Secretary was presented and voted to be received and placed on record.

The report of the Treasurer was then presented and voted to be received and placed on record.

It was voted to grant the following orders:

- W. Whitford, salary and expenses, $600.00
- F. E. Peterson, salary and expenses, $75.00
- E. S. Novell, salary and expenses, $75.00
- E. B. Leek, salary, $75.00
- C. H. Stagg, salary and expenses, $114.22
- L. G. Lee, $60.00
- Geo. W. Lewis, traveling expenses, $25.00
- T. A. Horn, salary and expenses, $75.25
- J. H. Hersey, salary and expenses, $90.95
- W. B. White, salary, $125.00
- D. C. Lippincott, salary and expenses, $97.80
- St. John's Church, $14.75
- Blackie Church, $25.00
- Sones Church, $12.50
- Lay's Creek Church, $18.70
- New Auburn Church, $18.75
- Attalla Church, $25.00
- Ely Church, $12.50
- Rome Church, $25.00
- Hammond Church, $25.00
- Bethel Church, $45.75
- Greene County Church, $12.00
- G. Vellines, salary for 3 months, $100.00

It was voted that the Treasurer be authorized to pay all remaining salaries due missionaries and churches when he shall have received a check or draft from the Missionary Board.

It was voted that all rules relating to the incidental expenses of missionaries be rescinded, and that a committee of three, consisting of Mr. J. H. Potter, Mr. I. B. Crandall,

THE SABBATH RECORDER.

Regular Meeting, Oct 16, 1895.
and the Rev. O. U. Whitford, be appointed to draw up a rule for the future guidance of the Board, on which matters they shall confer, during the time that they have a pastor.

It was voted that an appropriation be made for the ensuing year for the First Wesleyan (R. I.) Church and for general missionary work by its pastor on the Post Road at the rate of $400 a year during the time that they have a pastor.

It was voted that an appropriation be made for the same purpose at the same rate, for the current quarter of the present year.

It was voted that appropriations be made for the Girls' Boarding School at the rate of $300 a year for the Rev. D. N. Newton, for work on the Missouri field.

It was voted that an appropriation be made for the ensuing year for the salary of $300 per annum during her stay in America in the employ of the Board.

It was voted that the Rev. Ella F. Swinney be allowed one-half salary (namely $300 per annum) during her stay in America in the employ of the Board.

It was voted that an appropriation be made of $350 to be placed in the hands of the Shanghai Missionary Association for the purchase of land for the Boys' Boarding School at the discretion of the Association.

It was voted that an appropriation be made for the ensuing year at the rate of $400 a year for the salary of the Rev. F. E. Peterson as Editor of the Evangel and Sabbath Outlook.

The Evangelistic Committee then presented a partial report in writing, supplemented by the reading of letters from the workers in Louisville, Ky.

It was voted that the report be accepted and placed on record after being completed by the Secretary.

It was voted that the Evangelistic Committee express to Mrs. L. C. Randolph our appreciation of her services in caring for the workers in Louisville, Ky., and present her as a token thereof the sum of $50.

It was voted that an appropriation be made for the ensuing year at the rate of $400 a year and traveling expenses for the Rev. H. L. Wheel as general missionary on the Iowa field.

It was voted that an appropriation be made for the ensuing year at the rate of $50 a year in travelling expenses for the Rev. J. C. SMith for work on the Preston (N. Y.) field at the rate of $50 a year and traveling expenses.

It was voted that an appropriation be made for the ensuing year at the rate of $425 a year and traveling expenses for the Rev. S. B. Wheeler as general missionary on the Colorado field.

It was voted that an appropriation be made for the ensuing year at the rate of $125 a year and traveling expenses for the Rev. J. W. Babcock, Mr. H. S. Tinkham, and Rev. H. R. Babcock, on the Missouri field.

It was voted that an appropriation be made for the Rev. W. D. Burdick, on the Stokes (O.) field at the rate of $50 a year and travelling expenses.

It was voted that an appropriation be made for the ensuing year at the rate of $400 a year and traveling expenses for the Rev. L. F. Skaggs on the Missouri field.

It was voted that an appropriation be made for the ensuing year at the rate of $500 a year and traveling expenses for the Rev. T. J. Van Horn as general missionary on the Northwestern Illinois and Kentucky field.

It was voted to employ the Rev. S. I. Lee for three weeks extra labor in the year 1895.

It was voted that the Treasurer be authorized to advance to the Rev. S. I. Lee the salary which will be due him at the expiration of the three weeks for which he is thus employed.

It was voted that an appropriation be made for the ensuing year at the rate of $50 a year for the Rev. D. N. Newton, for work at Cumberland, N. C.

It was voted that the appropriations for the ensuing year for the China mission be as follows:

- Rev. D. H. Davis, $1,000
- Miss Susie Burdick, $300
- Dr. Eliza F. Swinney, $300
- Dr. Rosa W. Palmberg, $600
- Boys and girls under 18 years, $900, or so much thereof as may be necessary.
- Instruction, $250, or so much thereof as may be necessary.

It was voted that Miss Susie Burdick be allowed one-half salary (namely $300 per annum) during her stay in America in the employ of the Board.

It was voted that Dr. Ella F. Swinney be allowed one-half salary (namely $300 per annum) during her stay in America in the employ of the Board.

The Committee on the Treasurer's salary reported, recommending that the Treasurer's salary be $300 per annum.

It was voted to recommit the report to the committee with instructions to report again at the next meeting.

It was voted that the committee to which was referred the change in the report of the Treasurer be instructed to report again, that if the Board still adhere to the recommendation of the committee, it will then make the necessary arrangements with the Mill Yard Church.

It was voted that the Rev. William C. Daland cannot go to New Brunswick to visit the next meeting.

ADJOURNED MEETING, OCT. 20, 1895.

An adjourned meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture room of the Pawtucket Seventh-day Baptist Church, Pawtucket, R. I., Oct. 20.

The meeting was called to order at 9:30 A. M., the President, W. L. Clarke, in the chair.

Prayer was offered by Mr. G. H. Utter.

There were present 17 members and 7 visitors.

The minutes of the regular meeting of Oct. 16th were read and approved.

An application was received from the Hamond (La.) Church for aid in the support of a pastor. It was voted that the application be referred to the Board of Directors.

The committee to which was referred the recommendation of the delegate to the Mill Yard Church presented the following report:

Your committee to whom was referred the recommendations of the delegate to the Mill Yard Church in London, England, would respectfully report:

First, It is our opinion that the annual expense to this Society of sending a missionary pastor to the Mill Yard Church would be not less than $800 to $1,000 for each of the first three or five years; and that the expense would be increased the first year by the cost of transportation to this country and to England of the person chosen as such pastor.

Second, In view of the importance of, and the many interests involved in, the question whether this Society shall or shall not send a missionary pastor to the Mill Yard Church in London, the members of the committee are unwilling to make any recommendation as a committee. They are, however, as individual members of the Board, ready to share with the other members the responsibility for whatever action may be taken by the Board.

Third, The committee respectfully requests that it be discharged from the further consideration of the question.

Geo. H. Utter.
WM. L. CLARKE, Com.
L. B. CRANDALL.

It was voted that the report be accepted and the committee discharged.

It was voted that this Board call a missionary pastor to serve the Mill Yard Church of London, Eng., for the term of three years.

It was voted that the Board call the Rev. W. C. Daland to fill that place.

It was voted that the salary of the missionary pastor be $1,200, and the expenses of transportation to London, all receipts on the field to be reported to the Treasurer.

It was voted that the Corresponding Secretary be instructed to report to the Rev. William C. Daland, and if he shall signify his acceptance, make all necessary arrangements with the Mill Yard Church.

It was voted that the Rev. William C. Daland cannot go to New Brunswick to visit the next meeting.
the Rev. George Seely, that he have authority to appoint a substitute.

It was voted that the thing is to do the duty that comes nearest to us with our whole heart, and soul, and strength. Such work will always tell for the highest good everywhere. If you ever find yourself where you have so many things pressing upon you that you hardly know where to begin, take one step that comes to hand, and you will find the rest will all fall into line and follow after like a company of well-drilled soldiers."

DON'T THROW IT AWAY. \[...\]

CHARITY FOR ALL.

And now abidest faith, hope, and charity; these three: but the greatest of these is charity. If there be on earth one feeling, one sentiment that is more holy, more godlike than any other, it is that feeling which enables us to look over the petty faults of humanity and focus on the good. It is the feeling which worketh no ill, but is constantly a bond among the brethren. And the world would be an Eden if charity were cultivated as it should be.

Charity consists not merely in giving alms, but in using wisdom to make the giving effective. It is not always easy to determine where to begin, take hold and press upon you the duty that comes nearest to us with our whole heart, and soul, and strength. Such work will always tell for the highest good everywhere. If you ever find yourself where you have so many things pressing upon you that you hardly know where to begin, take one step that comes to hand, and you will find the rest will all fall into line and follow after like a company of well-drilled soldiers."

SOUTH KINGSTOWN CHURCH--SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dear Sirs:--We have reason to rejoice that the last year has been prosperous to the Missionary Society. This Society has raised $53 50 for the purpose of sending a teacher to take charge of the Boy's School, which sum has been forwarded to the Treasurer of the Woman's Board, with the hope that other societies would add to this fund until the sum put at interest until the time of use.

The meeting was well attended and a feeling of deep interest was manifested in matters pertaining to denominational work and life.

Sincerely,

A PAPER, WITH SELECTIONS.

It is with a thankful heart we prepare for this first quarterly meeting of the year. Thankful that so many of us are yet alive, an unbroken link in the chain of the Lord's church. During the past year one of our sisters, Mrs. George W. Hills, has passed over the river to the better land. Our hearts are very sad that so young and earnest a worker should be taken away, but God knows what is best, and we are sure that it is well with her.

In reviewing the work of the year past, we have great reason to be thankful, that with God's blessing we have been able to do as much as we have. Let us be encouraged to go on, consecrating ourselves more earnestly to the Master's service, looking to him for help and strength to do whatever work may come to us in the future.

WORK.

"Hard work always tells; of course it depends upon the honesty of purpose back of it as to whether good or bad is accomplished, but it never fails to have its effect, and if the work is strongly infused in the effort, the results will usually be in the direction desired."

A paper read at the quarterly meeting of the Ladies' Evangelical Society of the First Alfred Church, Oct. 5, 1895, by Mrs. Samuel Whitford.
reached them and they in turn are called to apply it to others, they assume the defensive. The reformers of to-day may have been conservatives of to-day. And losing sight of the breadth of the principle, seek anxiously to limit it to their case as formerly to extend it to their case. Men will admit this principle of charity to be a glorious principle. They will be the truth of its generous law as it is before them, and when they go out in daily life and mingle with the world and get some pecuniary interest in view, how readily they forget all its applications and for the law of love substitute the rule of self-interest, of fraud perhaps, or even violence. How easily is the great principle sacrificed to some policy of the hour and all the ties of brotherhood forgotten and unfelt. Charity is manifested in sentiments of affection between men, in noble and kindly sympathies, in toiler, in friendship, love and truth. Man needs more acquaintance with his fellow-men. We need a closer communion, one with another. 

\[Ede\]wellese.

WILL YOU LAUGH TO ME AGAIN, MOTHER? It was little three-year-old Mabel who asked this question one morning in the early spring. She had been picking me the first spring flowers, and oh, how "biful" she thought those bright yellow dandelions were! I had enjoyed them, too, and had responded to her saying, "Mama, those bright yellow dandelions were! I had enjoyed them, too, and had responded to her saying.

\[Phillip's Brooks once said.\]

While careful, and perhaps too often a pair blankets, some clothes, a counterpane, and some old linen from Mrs. Smith, City; 1 bbl. of apples, obedience. When we think of Dr. Tucker, Brooklyn; 1 bbl. of apples, obedience. When we think of Dr. Tucker, Brooklyn; 1 bbl. of apples, obedience.

\[First.\]

First. "Sit about thee! "Joy unto the land!" To whom are you coming? You are coming to the Master. Better are than gold and silver, which their hearts continue to give them the smiles and sunshine which they have been failing to give them. This Home in New York is situated on Hudson Street, No. 509, between W. 10th and Christopher Streets, and is an institution worthy the support and hearty cooperation of all Christian workers.

Here, the too oft neglected or forgotten sailor may find alleviation from physical suffering and comfort for his weary, saddened heart, after a long cruise or perilous illness on shipboard or in hospital. Its aims are to care for all, regardless of creed or nationality, remembering the Divine injunction, "Inasmuch as ye have done unto one of the least of these, ye have done unto Me."

Mrs. J. G. Burdick, wife of the pastor of the First Seventh-day Baptist Church, New York City, is the superintendent in charge of this Mission, to whom all donations may be sent. Cash will be most acceptable, in any amount, also general provisions, bedding, old linen and all useful articles, with magazines and other reading matter, most thankfully received. "Surely blessing I will bless thee." - R. L. T.

Samson got his honey out of the very lion that roared against him. The Christian often gets his best blessing out of his greatest seeming calamities.

\[Selfish hearts are never gay.\]

\[Life for the dear husband and little ones, had I\]

\[Scatter blessings in thy pathway!\]

\[Glowed well the darkened earth.\]

\[Hearts there are oppressed and weary.\]

\[Drop them the city of eyes.\]

In the second place, the limitations of our knowledge greatly condition our obedience. Within the range of our knowledge we are bound to obey thoroughly and submit our will to the will and the guidance of God. Beyond our knowledge we can only trust our Father to supply from his omniscience what is lacking in us. But we must seek enlightenment and increased wisdom by experience through God's Word and the efficiency of his Holiness and love to all which ever broaden our views of duty. We must unfailingly obey when the matter is perfectly clear. If one course of action is plainly right and another is plainly wrong, there can be no question as to duty. In matters of Christian morality we are too apt to be like the Chinese mason whose wall was not perpendicular. An American took a plumb-line to show him the error in his work. When suspended, the plumb-bob swung out some distance from the wall and the mason was puzzled. Then an idea struck him. He took hold of the wall and moved it over to the wall and held it there. "Now all right," he said in triumph. Thus do we act with God's commands when not matched by our conduct. We simply stretch and at times even bend a rule a little, and say with about as much reason, "Now all right." Matters which the Father has in his own knowledge and power are not for us—we must trust him. "What is that to thee," says the Master. But if our known duty we must cheerfully and willingly perform. "To him that knoweth to do good, and doeth it not, to him it is sin." —James 4: 17.

Third, and lastly, God's love to the world is the ground of our hope and trust in him. While our love to him is the true motive to obedience. When we think of God's wondrous gift to us of his own Son, when we realize with what a longing desire he is awaiting our service, how can we refuse him the love of our heart, the most or the least we can render? As far as our hearts prompt us, let us yield our lives to him, and when our poor love fails shall we not rest secure on his boundless love to us? What encouragement has been given to the anxious and devoted follower of the Lord Jesus. Will you not seek to cultivate him who gave himself for you, who has loved you with an everlasting love? Think of what he has done for you. Can you doubt him? To you, my fellow Christians, who have done despite to the blessed Saviour, does not that love come like a burning re-}
Young People's Work

Many of the Indian Christian Endeavor Societies of the West are organized into a separate union, called the Dakota Christian Endeavor Union. A well-attended and enthusiastic convention of these Societies has lately been held.

President Clark and Secretary Baer have both made trips through the West in the past week in attendance upon the fall State C. E. Conventions. Dr. Clark's trip took him through Canada also. Both officers report remarkable gatherings of unequalled spiritual power. Evangelism was the prevailing note in most of the conventions.

The Presbyterian Christian Endeavor Society of Salisbury, Penn., has discovered a novel way of raising missionary money. The church was in need of a sexton, so the Christian Endeavor Society volunteered its services. The pastor reports that the church was never so well taken care of and the Endeavorers have applied the salary to their missionary contributions.

The question is being agitated here in Wisconsin, among the Christian Endeavor societies connected with the Baptist Churches, of withdrawing from the State and District Unions of the Christian Endeavor Societies, and of forming, or rather joining, the Baptist Young People's Union, for such a Union has already been formed. This is precisely what has been done by the young people's societies connected with the Methodist Church, and Epworth Leagues have been formed. Now if the other Churches follow in the steps of the Methodists and where the Baptists seem to be only the Baptists, but the young people, and the children of the older people too, for such are really the movement of the Young People's Societies.

The pastor reports that the church was never so well taken care of and the Endeavorers have applied the salary to their missionary contributions.

What can be done to avert this misfortune? Is it best for the young people to refuse to join these denominational Unions? I think not. In my opinion the young people of the Seventh-day Baptists of Wisconsin solved this question some six years ago, when they formed a "Southern Wisconsin Union of the Christian Endeavor Societies of the Seventh-day Baptist Churches." In fact these societies now belong both to the State and to the Denominational Unions. "But," says some earnest advocate of the Baptist Young People's Union, "a society cannot belong to both." I see no reason why it cannot. If there is anything in the constitution of the Baptist Young People's Union which forbids such action, the constitution should forthwith be changed.

Now as I understand it, the unit of the Christian Endeavor organizations is the local society. If it wishes it may join the State Union, or District Union, or a local union, or it may not, just as it chooses. There is no power or authority compelling a local society to join these larger organizations. If it wants to join a denominational union it may, or it may not; or it may join both. For example, in a village where there are Seventh-day Baptist Churches, I have known of chil-
dren who belonged both to the Sabbath-school and to the Sunday-school, and I have known of some that were members of two Sunday-schools, where the hours of meeting for the two schools were different. In the same way I hold that local societies have the privilege of joining denominational unions and at the same time of holding a membership of the State or District Union of the Christian Endeavor Societies. I hold, farther, that there should be denominational unions, but I think that a great mistake was made when such unions, patterned after and founded on the same principles of the Christian Endeavor Societies, were formed. I believe there should be a Methodist Union of Christian Endeavor Societies, and a Baptist Christian Endeavor Union, and a Presbyterian Christian Endeavor Union, etc., etc. These denominational unions should be State and district unions held in connection with the state and district meetings of the Church to which they belong. Such gatherings would add life and zeal and spirituality to the larger meetings. I know whereof I speak, for we have experienced such gatherings of our denomination, at our Conferences, our Associations, our quarterly meetings, an hour, a session, a day, as the case requires, for the young people, and it is one of the best features of these gatherings. Through these denominational unions, denominational work can be carried on. Now in addition to this, we ought all to unite, without reference to denominational lines, in a grand united effort toward the saving of men from their sins; we ought, as we have now, to have our State and District, and County Unions of Christian Endeavor Societies, just as we have Union Sunday-School Conventions. I trust that not only the Baptists, but the young people, and older people too, for such are really the movements of this narrowing movement of other religious bodies, should watch this atter carefully and thoughtfully before they take any step which shall do violence to the grand onward movement of the Young People's Societies connected with our churches.

President's Letter

Dear Young People:

It has been two weeks since I wrote, and it seems less than one. The special meetings at Quononontaug have nearly closed. Eld. Main, who will preach for them Sundays, will doubtless hold some other meetings occasionally. We closed the series of revival meetings on Sunday night, Oct. 13th. Though a rainy day and evening, there was a good attendance. Six more were baptized and ten united with the church at night. One lady was sick and not able to be baptized, and yesterday I received a letter from several others for baptism. We found the Lord's plans to be better than ours again. He had arranged that in the place of only one, two should be baptized, the other a grand old man nearly eighty-three years of age. "A child shall lead them." First his grandson, eighteen years of age, came to Christ; then his son, forty years old; and now the grandfather. This makes in all thirty who have been baptized here. Some will join Eld. Horace Stillman's church. First Westerly, located three miles away, this little church, where the young man has worked faithfully for several years. God bless these men who preach for two churches, drive from ten to twenty-five miles a day, and get two and three hundred dollars only.

Elder Huffman helped him set this church on fire with Christ's love the past winter. Eld. Main has a new camp a little to the west of this, and he has worked very solidly. I believe, is going to be transformed with the gospel. When I visited this country, only three years ago, it didn't seem to me God would return so soon, if ever, to lead men to love and praise him. How much more wonderful is the power of God, when he now rules by love. Young people, you have helped in the last seven years to push this work a hundred years in advance. Has it cost you too much? Are you sorry for any sacrifice you may have made? How many of our people are here, because you were here last year? How many of you just joined the Church this fall and winter establish other outposts? Shall we not make the last Sabbath of this, and of each month remaining in the year, a day of prayer in our Christian Endeavor Societies? Does our mission and our evangelistic work? God has so wonderfully answered our prayers. Next week I hope to write of the work at Mystic, Conn., where we have just started a campaign. Remember to pray for us here.

E. B. Saunders.

Mystic, Conn.

Question.

Dear Sir:

How is it? Will you please tell me? My father used to attend school at Alfred. That was more than twenty-five years ago. He was there only four years, and during that time he learned to read and write and was graduated. He may now consider himself a college graduate. What was my father's name? I know he was born in Alfred, Maine, but all I can remember is that he was a young man, and that he went to Milton and graduated in five years. Now I have a fairly good education in the common branches. I have a second grade teacher's certificate with good standing, and have taught school a year, and I find when I come to make arrangements to enter school at Milton next winter, that it will take at least seven years of hard work, and if I have to stay two, or three years and pay expenses, perhaps nine or ten years to graduate. I find that the same is true at Alfred. Now what is the difference? Why may I not spend a year or two years where father spent four? Sincerely yours,

Anna.

The question which perplexes you may also have occurred to others. The explanation is doubtless along two lines. 1. The schools which you mention used to grant diplomas to persons who completed a short course, and graduated in one, two, or three years. New schools, however, have, in recent years, greatly extended the time required in their courses. Two schools have, I think, the same standing, both of which have, for the two schools were:

A. B.

Mystic, Conn.
Children's Page.

A FABLE OF TWO APPLE-TREES.

In a farmer's garden, near a mossy wall, stood two trees. The owner called them "twin trees," when he set them out, they looked so much alike.

For several years they grew side by side, in the sunshine, but when winter came, one of the trees began to shake in the wind and to shed its boughs. Thus it came to pass that autumn had stolen all of its beautiful leaves, and "Jack Frost" was wiping its very roots. But winter passed, and spring-time unlocked the rills and swept softly to the violets that they came out in pretty, blue suits, and the lambs skipped forth from the fold, and the two apple-trees hunted up their green gowns, and the birds made nests and sang glad songs among the emerald leaves, and the complaining tree began to wonder if this world was so bad, after all. But the farmer came with his long pruning shears, and began to lop off here and there a branch, and, on some, there were pink, swelling buds. When his work was completed, the fruitful tree said, "Now, I am done! I will not try any more! I desire death in the winter, and, just as I began to be happy, I have lost all of my beauty. See! It lies withering on the ground, and I heard one of our spruce neighbors say, "I am so glad I am not an apple-tree!"

So the tree never sent out another leaf or branch and the buds withered without unfolding, and the birds found another home, and when autumn came the farmer "sought fruit thereon and found none," while the other tree "had done its work" and lived its "short academic course," as the farmer called it, and it fell and was soon consumed as fuel for several generations.

Children, which tree are you like? When your kind parents want to lop off your faults, do you root out these as comparatively easy things to be done? Or, would you keep a patient heart, waiting years before you? Do the work day by day and you will not be overtaxed in the end. But it is exactly the thing to do. The farmer's wife would not want to be a little girl like me," she answered. "Then you must help Annie. The poor little thing will be frightened if they laugh at her." Then they will laugh, at me," said Robbie; so he fairly shivered with dismay at the mere thought of the short jokes they would give if they showed themselves. He was afraid he had not been good enough, but he was not sorry for it, for it was all about his own fault, and he was not sorry to be punished. But hush," said Rob, "and Annie will feel as if she had a friend."

"I'll tell you," said Robbie, reassuringly; "I'll tell you," said Annie, "I'm going to make the best of things."

The truth was Robbie was fighting a real battle, but he did not know it. There was a new scholar in the little Annie Hoffman. Her father was a miserable drunkard, and he had done all sorts of things to gain his living. She had no mother, her poor mother had done her best; but poor little Annie was a pitiful sight in her faded, outworn, ragged dress.

Rob had discovered in some way that a few of the rougher, more thoughtless boys were proposing to make fun for themselves when she came out of school to go home, and all the time during his conference he had been pleading earnestly with him. "You ought to try to stop them," it said. "But they would not. Why a little boy like me," he answered. "Then you must help Annie. The poor little thing will be frightened if they laughed at her."

"Well, suppose they do laugh," answered Conscience, pitilessly; "if you are mamma's little girl, it oughtn't to make you cry, though they do this little thing, you would not be apt to do anything great.

So the moon had passed, and now Rob must decide one way or the other; but it seemed to him that he was no nearer a decision than at first.

"We'll have some prime fun," he heard Tom Rogers say. "She's the greatest looking object I've seen this year.

"Hello there!" he cried out, as Annie appeared in the doorway; "is that a ragbag I see walking round?"

"She's my sister," said Rob; "I hope you will be patient."

"I must tell you," said Rob, "we are going to toil very hard not to do anything.
Home News.

Rhode Island.

WESTERLY.—The blessing of our Father is manifest upon us in manifold ways. A good degree of material prosperity, exemptions from military service, and prosperous weather attended upon the residents of this community. Vacation having passed, many have returned to the various occupations and industries, with seemingly renewed health and zest. Our schools are flourishing under a most efficient corps of teachers, and are better accommodated by new buildings.

Our churches are also showing that vacation is over in the increased attendance upon divine service, and the morning mornings, and the evening hours. One of the periods of pastoral change is again present with us. At the M. E. Church the Rev. J. T. Docking, who so successfully chaperoned the American contingencies of the World’s C. T. U. to London, and of the Grindewald Conference to Switzerland, has been succeeded by the Rev. W. J. Smith. The Rev. G. A. Conybeare, of the Christian Church, has been filling his pastoral duties elsewhere for a month or more. The Rev. G. A. Conybeare, of former pastorate, has supplied the pulpit here for several Sundays. The Rev. S. H. Woodrow, of the Congregational Church, has just accepted a call to the Plymouth Church in Providence, and will leave for that place Nov. 1st. Pastors equally as able may supply the vacant places, yet it causes regret that those we have learned to esteem highly and depend upon are leaving us.

The Rev. H. L. Hastings has favored us with three addresses recently, one of which was his famous and able answer to the lecturing upon the Mission of the Messiah, by Dr. D. M. G. Moses, "by nameless in religious journals, save as he is mentioned as the tool of the enemy. This latter address of Mr. Hastings was delivered at a union service of all the churches, and was well received. The Mission has just celebrated its third anniversary, at which Bro. E. B. Saunders conducted the service, participated in by the pastors and many others. The universal interest and affection which that blessing and good had been the result of its influence.

October 18, 1880.

NEW YORK.

BERLIN.—Sabbath-day, Oct. 12th, our pastor, the Rev. G. H. F. Randolph, tendered his resignation to the Church, to take effect the 1st of November.

The Rev. H. L. Hastings has just delivered a discourse before the Sabbath School Union, of which the Rev. G. H. F. Randolph, tendered his resignation to the Church, to take effect the 1st of November. The Sabbath School Union, of which the Rev. G. H. F. Randolph, tendered his resignation to the Church, to take effect the 1st of November. The Sabbath School Union, of which the Rev. G. H. F. Randolph, tendered his resignation to the Church, to take effect the 1st of November. The Sabbath School Union, of which the Rev. G. H. F. Randolph, tendered his resignation to the Church, to take effect the 1st of November.

Resolved, That we express our high appreciation of the faithfulness and unceasing efforts on behalf of this Church and people during his pastorate. And be it further Resolved, That since our pastor has been called to enter the door which has been opened for him, to fit himself for more efficient labor in the vineyard of our Lord, he has been employed by the prayers of this Church for his success, and that we will continue to pray for the work, and that which we now feel so keenly as our loss may redound to the glory of God.

A new personage is being built on the Church lot just north of the church, which we hope to have completed in time to accommodate the next pastor, whoever he may be.

J. F. GREEN.

ADAMS CENTRE.—Our bell, the gift of Charles Potter, is in place in the belfry of our church. It was the second Sabbath in October that its grand tones, vibrating on the morning air, rang out the call to the people of Adams Centre. And it was a happy coincidence that that day was the twenty-seventh anniversary of the present pastorate of the Adams Church. But another pleasant thing—a surprise awaited us at the church that morning. The church had been handsomely decorated with flowers and ferns and potted plants, and on a ribbon tastefully looped among them were the figures which told the years that had passed. Others beside the pastor and family had remembered and anniversaried. October 30th was another anniversary. A few of the friends of Martin D. and Ellen Titcomb spent the afternoon and evening very pleasantly, and were royally entertained at their beautiful home that day, in honor of their twenty-five years of married life.

A. B. P.

IS THE ART OF WAR TO BE TAUGHT IN OUR PUBLIC SCHOOLS?

To the Editor of THE SABBATH RECORDER:

In your issue of October 17th is a kindly-written editorial criticism on my article in the Christian Examiner on "Military Duty in the Public Schools," which I do not "find on another page." It doubtless gave place to more valuable matter. But the editorial gives me occasion (with your consent) to say something to your readers on this subject.

There are some reasons why military drill should not be introduced in the schools which I did not mention. They are as follows:

1. Military drill does not afford the best exercise for a symmetrical, physical development.

2. It is not appropriate for our girls, who need physical training quite as much as the boys.

3. If made compulsory, it would violate the conscience of many parents, guardians, and pupils, who believe war to be intrinsically wrong.

4. It is unjust to deprive a portion of the people of the benefit of the public schools or to tax them for what they believe to be a needless and improper expense.

But the whole question turns on that of the harmony of the Gospel of Christ with spirit and practice of war. If these are in harmony, then, of course, we should not only admit military drill into our schools, but make it an essential part of our education, as war can be clearly shown to be wrong, then every thing that gives it even an implied sanction ought to be avoided.

Nor is this question to be confounded with that of the right to defend one's person and property, which is a separate question. Neither is it a question of the propriety of police officers and the execution of the laws. I believe in government, and the maintenance by all legitimate means. War, as practiced by all nations, is immoral, and must be avoided. But the people of a nation have certain well-defined and easily-recognized principles, without which there could be no armies and no war. Before considering these principles, let me consider some of the arguments in defense of war.

The first is that of Justinian, "Inter arma silent leges, which may be rendered, "in war all law is silent." But this is not true. God's law is never silent. Paul said, whatsoever ye do, do all to the glory of God. 1 Cor. 10: 31. Another plea is that "war is necessary for the maintenance of civil government, and therefore cannot be wrong." But what is here taken for granted, is not true. Force may be necessary to civil government, but war, in the sense of a military system, is not. Then, too, this plea of necessity is made to sanction most enormous evils. I would point out to the people of our town, the things that are wrong can ever be necessary." I regard war, as practiced by all nations, as wrong, for the following reasons: 1. It requires the unconditional submission of the conscience of the individual soldier to the will and commands of the soldier requires this. If he shall be commanded to do an act contrary to his sense of
justice, he must obey, or be court-martialed and shot. He cannot resign. If he deserts he incurs the penalty of death. He must do or die. This condition of justice or humanity to the will of those in command, is an essential element in all war. It is a necessary part of the military system, without which armies would be but mobs, and war impossible. Now, such subordi-
nation of conscience can never be right. "We ought to obey God rather than man." Conceding that the commands of those in authority may be right, they also may be wrong. It is therefore follows that unconditional and unalienated obedience has a right to swear to do what may be wrong, and hence has no right to take the oath of a soldier.

2. It is and must be true that some wars are unjustifiable. Both sides of an international conflict cannot be right, and both may be in the wrong. But the soldier in a regular army is bound to serve in whatever war his country may undertake. It may be for the subjugation of an innocent people or for the propagation and extension of some awful wickedness. To see such, the individual soldier has no opinion in the matter, and no right to discuss the merits or demerits of the war. He is sworn to go, and do, what he is bidden. No man has a right to place himself in such a position. It cannot be right to be wrong, and a soldier cannot be right to be a soldier. Nor is this a merely supposable case. Great Britain and the United States are nations in which the principles of Christianity have perhaps, more influence than in any others. But Great Britain has its wars, and so have many thousand of her people, and spreading desolation and death, to compel her to buy opium, which the Chinese government knew was demoralizing and destroying the people. This act of Great Britain was a great crime against God and humanity and every British soldier was a participant in that crime. No man can avoid the possibility of being involved in a similar crime who consents to be a soldier. Not less atrocious was our war with Mexico (1846-7). We have the story of many of Great Britain's soldiers who served in Mexico as an officer, that it was "undertaken for the protection and extension of human slavery." This was an awful crime and in its results, it involved us in the war of the rebellion, the most destructive act of this age of modern wars. Every soldier in the armies of Generals Taylor and Scott were partakers in that crime. There was no way to avoid such responsibilities except by keeping out of the war. In the fratricidal strife between France and Germany (1870-71) we could not have been right, and yet both German and French soldiers were made to kill each other, regardless of any principle of justice. They had no right to do this and hence had no right to be soldiers. But without soldiers there could be no war, and hence all war must be wrong.

3. War is always wrong because it always seeks to make men miserable, or destroy persons who are or who are supposed to have, committed acts of international wrong, but the unconscious instruments, who have been but the tools in their hands. Take for example the late war between China and Japan. The people of both sides were both as much at loggerheads with the causes of the war. The vast multitude of the Chinese were perfectly ignorant, not only of the causes that led to the war, but most of them, of the very existence of a separate state of their own. They are ignorant, unoffending people who were made to suffer, while the men who did the wrong, all persons. And this is true of nearly all wars. Is it right to inflict the penalties of death on the innocent, because it is guilty? Is it right to help to do this? If not, then no man ought to be a soldier, and to teach the arts of war is an immorality.

There are many other reasons that might be given for thinking that all war is wrong, and therefore unnecessary, but if each of the positions I have taken is tenable, then I have sustained my point. But I am asked, can governments be sustained without a military system? In a few instances they have been sustained without soldiers or war. It might be so in all cases, if the nations would disarm and cultivate the spirit of peace. It can never be necessary to disobey God. It will always be wise and safe to follow the teachings and example of Christ and his apostles. It is useless to do otherwise. When our Lord said to Peter, "Put away your sword," he meant that by it he meant for all men and for all time.

H. H. HINMAN.
OBERLIN, Ohio, Oct. 18, 1895.

MILITARY DRILL IN THE PUBLIC SCHOOLS.
REV. H. H. HINMAN.
The papers inform us that the School Board of Chicago has voted to introduce military drill into the public schools of that city. It is what might be expected since the introduction of Boy's Brigades into the churches, and it is an example likely to be followed in other large cities. Nevertheless it is greatly to be deplored as indicating a sad decline in civic and Christian morality.

It is one of the signs of the times, and signifies:
That our children and youths, though living under present and prospective peace, are to be familiarized with war, as something necessarily incident to national existence, and a manifestation of true patriotism, in harmony with Christian morality.

2. It means that an essential part of the education of each boy shall be instruction in the art of deceiving, overreaching and killing his fellow-men.

3. It means that the spirit and love of war, which for more than half a century has been steadily declining, shall have a revival; and that we are now engaged in competition with nations of Europe in the most military preparations and expenses which make government a burden to be endured rather than a blessing to oulive.

4. It means that just as the nations have begun to learn the practicability and wisdom of arbitration as the remedy for war, we put back the dial of reform and seek to perpetuate the spirit and the race of Cain.

5. It means that the decline of human life and the deprivation of public and private morals, such as always accompanies and is to be feared in war, is to be feared in war.

6. It means that the military profession (which is none other than the profession of robbery and murder) shall be placed on a par with the learned and peaceable callings of the law, medicine and the ministry.

7. It means that we shall eliminate from the body of Christian morality the idea of patience, forbearance, forgiveness and humanity, and that we shall substitute hatred and dishonor of our fellow créatures.

8. I do not mean to prophesy that all these evils will result from the introduction of military drill, but that the spirit and tendencies are all in the direction I have indicated, and if we are spared so great a calamity, it will be because of Providential intervention. One thing is certain, that we cannot expect the protection of the Prince of Peace so long as we foster the spirit of war.

Chicago, Sept. 22, 1895.

SchooL s.

Lesson V.—SAUL CHOSEN KING.

For Sabbath-day, Nov. 9, 1895.

Lesson text.—2 Sam. 10:17-27.

Golden Text.—"The Lord reigneth, let the earth rejoice; let the multitude of his tale glad thereof." Ps. 97:1-5.

Introduction.
In his old age Samuel transferred some of the burdens of his judgship to his two sons, Joel and Abiah. But their administration was not impartial, and first, they "took bribes and perverted judgment." The people became restive under such injustice, as well they might. But their conduct was not corrected by a holier measure, they asked for a king. Although Samuel was greatly displeased and pointed out to them that they would suffer greater evils, by such an assertion, he was not, however, going to give up their purpose. The Lord told Samuel to grant them their request and directed him to Saul whom he privately anointed king. He gave Saul the bread and the Holy Spirit so rested upon him that he progressed with other prophets. Our lesson contains the public announcement of the choice.

v. 16. "Michal," at this time was one of the important sacred places where, as we saw by the last lesson, solemn assemblies were held.

v. 18. As introductory to the business in hand, the people are reminded of how God had wonderfully led and delivered them. With such a leader and deliverer, did they need another?

v. 19. "Rejected your God." God himself had been chosen and set apart to be their judge. See chapter 1 Sam. 13:1. God was not the one whom they desired.

v. 20. "Benjamin was taken." The lot fell on the tribe of Benjamin, showing that the king was to be from that tribe. Proceeding in the same way with the families of Benjamin, the lot fell upon Saul's family and then upon him.

v. 21. "He could not be found." Saul hid himself, it being seen from modesty and fear. He may have realized his unfitness for the position, or to the reproofs of the prophet he may have been sent to serve where it was a sin for the people to take him.

v. 22. His personal appearance was imposing, being tall and handsome. Was he the man for the people?

v. 23. Samuel commends him for his superior personal presence. "God save the king." An expression denoting acceptance of the choice, and ready submission to his authority.

v. 25. "The manner of the king," Samuel told the people and recorded in a book the laws, we might look to the same for such a reform as the world wants.

v. 26. "Gibeah." About 22 miles north-west of Jerusalem, and three or four miles less from Michmash. Y. V. 5:1. A head of a great nation. In whom God had made conscientiously loyal to their king.

v. 27. "Belial." Not a proper name, but used for any wicked person. It was in great measure the misfortune of his choice. No presents. The tribute that belonged to the king, and which the rich were accustomed to pay him. " Held his peace." Margin. "Was as though he had nothing to fear." Simply did not notice their attitude.

Rich with no very great things, but with the little things of life. He had little of the splendour of the worldly conqueror. "He was a model of a cheerful word when the heart is weary, the patient, steady performance of duties that the woman with the fewest things, and yet they contain the riches with which God is well pleased."—Rose Porter.

Why cannot we, slipping our hand into his each day, walk trustingly over that day's appointed path, thorray or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.
HOW REVIVALS COME.

God has arranged for the bestowal of all blessings in the most bountiful manner, for the revival of his church and for the continuance of her prosperity to all time. See his perfect plan for watering the earth. The sun lifts the vapors into the air; the wind carries them unto distant places; attraction condemns them to the earth. Thus the fields are watered; the earth yields her increases. But the system of nature is not more perfect than the system of grace, for watering the earth, the love of God, like the glow of sunlight, fills the firmament with gracious influences; his sovereign will, operating through the Holy Spirit, carries the blessings in all directions; the mediatorial intercession of Jesus concentrates these influences of the Spirit into practical blessings; and prayer, the law of spiritual gravitation, draws the showers down upon the praying churches. The arrangement of grace is complete for the church to have life always, and to have it "more abundantly." Shall we have the teeming showers and be revivified? The arrangements are perfect. The only condition is, "let the earth open." Let desire, like the thirsty chaparral, lay bare its greenness for what can come only from heaven. Prayer, prayer with desire; desire, earnest and continuous, will draw the copious blessing, as the parched earth draws down the beneficent dew. Will not the churches pray without ceasing, till the reviving comes, and comes to remain? Will not at least a few earnest souls in each congregation pray with desire that will take no denial? How willing is God to bless, to revive, to turn old congregations into new, to break into the hearts of the people, and to restore them into fruitful, hopeless ones into joyful churches, full of the Holy Spirit and of power!—The Christian Nation.

Special Notices.

WANTED.

Copies of the Seventh-day Baptist Quarterly, Vol. I, No. 3. Fifty cents apiece will be paid for a limited number of copies.

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ANNIVERSARIES.

SOUTH-WESTERN ASSOCIATION; Fouke, Arkansas, Oct. 31, to Nov. 4, 1895.

The Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in September and in each month following for public worship, at 2 P.M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

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 services follow at 2 P.M. A general invitation is extended to all, especially to Sabbath-keepers remaining in the city over the Sabbath.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Building, corner of Clark and Washington streets, at 2:30 P.M. Everyone is cordially invited to meet us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

The First Seventh-day Baptist Church of New York, Yonkers, has three services in the Boylston Hall, Pratt Meeting-room, on the 4th floor, near the coronet, Y. M. C. A. Building; corner 4th Avenue and 25th St.; entrance on 25th St. Meeting for Bible study at 10:30 A. M., followed by the regular preaching service. Stranger's are cordially welcomed, and you in the city of New York are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mispagh, 509 Hudson St.

The Fourth Annual Conference of the South-Western Seventh-day Baptist Association will be held at First Seventh-day Baptist Church at Fouke, Ark., beginning Thursday, Oct. 31, 1895, at 9:30 A. M., and continuing four days. The Reverend J. C. Maxon, First Seventh-day Baptist Church, Fouke, Ark., Presiding; Rev. J. C. Donoho, Missionary, Pastor of the First Seventh-day Baptist Church, Fouke, Ark., an address delivered by him Tuesday, Nov. 6, 1895. Special boards to be addressed by the Rev. J. C. Maxon, Rev. J. C. Donoho, Missionary, New York, New York City, New York, and Young People's Work. Other services to be in the hands of a committee appointed at the Association.

THE FIFTIETH ANNIVERSARY, the 9th of November, 1895. Church organized the 9th of November, 1845. The 9th of November, 1895, comes on Sabbath-day, Nov. 9.

509 HUDSON STREET, NEW YORK.

For the convenience of churches desiring to pay the proportion of the expenses of General Conference, the following list is presented. The names of several churches are omitted from this list because their members were unknown to the Committee on Finance. They may remit at the rate of $.0629 per member.

Southern Eastern Association:

Salem............................................. $14.20
Lost Creek.................................... 7.40
Salem............................................. $28.00

Total, $49.30

Central Association:

First Brookfield..................................... $15.20
Delmar.......................................... 10.00
New York........................................ 5.00

Total, $30.40

Western Association:

First Alfred..................................... $40.60
Freeport......................................... 10.90
Monticello...................................... 15.50

Total, $67.00

Total, $91.80

FROM THE BIBLE we learn that every doctrine, every principle, is made to blend with the fact of Christ's resurrection, that the denial of the latter leads to the instant and total annihilation of the former.
LITTLE ALICE'S PRAYER.

"I don't want to say my prayers," said Alice, who was always tired of saying her prayers, mamma.

"Mrs. M. sighed, and scarcely knew what to do with her little daughter, whom she had given to God as soon as she was born, and had prayed him daily to make her obedient. And now she was tired of saying her prayers! But she was only four years old; and the mother asked, gently:

"And does my little Alice feel willing to go to sleep with the other people?"

Alice laughed, and kissed her auntie. She was going to bed. "Will Papa be asleep, too?"

"Then auntie will be upstairs, to take care of her little girl."

Alice to-night, when it is all dark, will be asleep."}

The New Hebrides.

The woman who was with the incidents narrated by Dr. J. G. Paton of his life in the New Hebrides, will be glad to know that Mrs. Paton has prepared a volume entitled "Letters and Sketches from the New Hebrides," soon to be published. One incident which she tells is amusing in itself and illustrates the entire absorption of her husband, the missis, as the natives call him, in the great purpose he had in view, so that he entirely overlooked the commonality of the scene which so impressed his good wife. Here is Mrs. Paton's story:

"The trial to my risibles I found it hardest to bear was that which befell me especially on Sabbaths. The first of these days in particular presented a ludicrous scene in the way of dress, and it was only by a most desperate effort he could manage to keep a long face while watching the natives coming into the church. The author had arrived on a Tuesday; a number of garments had been distributed among the people, and there were thirty to thirty turned out to worship. One man I remember, came prancing in, looking delighted with himself in a snow-white vest—absolutely nothing to be seen of the man. Another, walking majestically with a woman's arm pinned round his throat and the tips of his fingers appearing at the bottom of it. A third had a native bag done up so as to represent a hat, which he took off quite the manner of a picture as he entered the door. One man had on a nice little jacket I had presented to him with the advice that everyone who wore any clothing at all did so in the abdestant fashion. The effort at self-control was fast becoming unendurable when the worthy missis unintentionally "proved the last straw." His face was a picture of adoring thankfulness, and his prophetic soul—unconcealed by the entire garb of his 

THE ELM BEETLE.

Mr. John B. Smith, of Rutgers College, gave an address recently before the Montclair (N. J.) Town Hall Society on The Elm Tree Beetle and the Preservation of the Elm Tree. He gave a description of the appearance and habits of the beetle, and said they could be exterminated by means of either of the purple or Paris green in the proportion of one pound of either to five hundred and fifty gallons of water, one pound of stone or shell lime, or two gallons of milk of lime, being added to prevent injury to the foliage. Among the plans he also declared to be a sure remedy. It is formed by adding fourteen ounces of acetic acid to one hundred gallons of water.

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The reader of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to control in all its stages, and that is Catarh. Hall's Catarh Cure is the only positive cure known to the medical fraternity. Catarh being a constitutional disease, requires a constitutional treatment. Hall's Catarh Cure is taken internally, directly upon the blood and mucous surfaces of the body, thereby destroying the foundation of the disease, and giving the patient strength, by the constitution and natural force in doing its work. The proprietors have so much faith in its curative powers, that they offer $100.00 for any case that fails to respond. Send for list of testimonials.

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The SABBATH RECORDER. 708

MARRIAGES.

The November number of Harper's is distinguished by the strength and variety of its fiction. It opens with a brilliant short story, "Men and Women," which is termed "a masterpiece of realism." The story deals with the annual New York broadcast and illustrates the part which to the fashionable life represented, have been made for it by W. T. Stead. In "A Pilgrim on the Gills" Owen Water tells a tale of politics and highway robbery in Arkansas, in which fiction thinly disguises fact. This true story, which is a longer and more ambitious work than the author has hitherto attempted, is illustrated by Frederic Remington. Harriet Prescott Spofford gives a vivid picture of Washington life in "A Thanksgiving Breakfast," a tale appropriate to the season.

A BONE TO THE EMBROIDERERS.

It is hardly more than a year ago that a progressive enterprise in an ingenious way of putting up its jacket with a corset and a jacket, with or without a skirt, sold for sixty cents, and produced a revolution in women's clothing. The embroidery is beautiful work, and the embroiderers have the trouble of unwinding the stitch and re-making it. They have not yet learned to do it smoothly, and not carelessly done with the old-fashioned sketches to prevent them from roughing and staining. The Braintree & Armstrong Silk Co., New London, Conn., which holds the exclusive right to put up the embroidery, has demonstrated its originality by the publication of a "Doverley and Centering," which has chapters on Embroidery Stitches, Circles, Flowers, Embroidery, Tuniques, Day-leys, Ideal Honiton, Luncheon and Tea Costumes, Cut Work and Table Spreads in Decorations and Embroidery. It is intended for the use of dressmakers and engravers of patterns, and full information as to where they can be obtained will be furnished. Burke and Thistle give a brief article, giving a complete list of all the various stitches and threads to be used in working each individual part. In a word, the book deals with the subject that every lady who embroiders cannot fail to find it useful.

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