

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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By thine own soul's law, learn to live,  
And if men thwart thee, take no heed,  
And if men hate thee, have no care—  
Sing thou thy song, and do thy deed;  
Hope thou thy hope, and pray thy prayer,  
And claim no crown they will not give.  
—John G. Whittier.

It is said that there are one hundred and fifty daily and weekly newspapers in the world, now published as organs of the Anarchists. The most of these are published in Spain. France has five, England four, Belgium one, Rome one, and Venice one. Several have been attempted in the United States, but the editors and proprietors as a general thing soon come to grief. The soil here is not good for such publications.

WITHOUT attempting to settle the mooted question of the consistency of a little Christmas recreation and Sabbath-school festivities, we desire to urge that all Sabbath-schools making this a special occasion for socials, gifts, and services, pay special attention to the duty and pleasure of making others happy besides ourselves. Contribute in money or other necessities to the comfort of those who are less fortunate. Create a fund from which wise appropriations can be made for the poor; for our Saviour says, "The poor ye have always with you" and "It is more blessed to give than to receive."

A BUREAU of Information was established one year ago last August, by the General Conference, seeking to facilitate communication between those in need of workmen and those in need of work among our people. It was designed to have the manager of this Bureau keep a record of persons needing help, with the conditions so far as known, also of those needing employment. Mr. Charles F. Maxson, of Farina, was appointed to that position. He submitted a report at the last Conference showing considerable work done in this line, but declined reappointment. The report was received and no one was appointed to carry on the work thus inaugurated.

That there is a demand for just such a bureau, well conducted, cannot be doubted; and since no one is appointed to that duty for this year, the editor of the SABBATH RECORDER will volunteer to act in that capacity until the next Conference. All persons therefore who desire to employ Seventh-day Baptists on farms, in shops, stores as salesmen or clerks, or as house-keepers,

seamstresses, teachers, or in any other useful and honorable calling; and all persons who desire to secure a situation may place themselves on record at the RECORDER office. All particulars necessary to a fair understanding of business required, and qualifications for the business sought should be carefully stated. A stamp enclosed will insure a prompt reply. A standing notice will be found among special notices.

### DEATH OF GEO. H. BABCOCK.

In common with our entire denomination, and large circles of friends and acquaintances outside of our people, the village of Alfred Centre, with its varied interests, is bowed in sorrow. Sabbath morning a telegram was received which gave a little hope that Mr. Babcock might yet survive the trying ordeal through which he has been passing. The pastor announced from the pulpit, to many anxious people, the more favorable report. But alas for human hopes. The brighter prophecies of the morning were turned to darker disappointments at night, and all our hearts were filled with inexpressible sadness as the telegram came on Sunday morning announcing his departure.

For several weeks past there has seemed to be occasion for very grave apprehensions. Many anxious prayers have been offered that God would interpose and conquer the disease that seemed to baffl the most skillful efforts of human agencies. But to-day we stand dumb in the presence of this overshadowing sorrow, and with bowed heads and broken utterances we try to say submissively, "The Lord's will be done."

The Trustees of Alfred University, of which body Mr. Babcock was the President, held a meeting on the evening of the 17th and appointed a committee to draft suitable resolutions expressive of their great sorrow, sympathy and high appreciation of his truly noble character and great worth. They also recommended that the Faculty suspend the class exercises on the day of the funeral and hold memorial services suitable to the occasion; and that President Main and Pastor Davis arrange for memorial services in the church on some Sabbath to be hereafter announced. Representatives from the Faculty and the Board of Trustees were appointed to attend the funeral services in Plainfield, N. J., December 20th.

### TOPICS FOR THE WEEK OF PRAYER.

The topics suggested by the World's Evangelical Alliance for the week of prayer, beginning the evening of January 7th and continuing to, and including the 14th, are as follows:

- Jan. 7. Sermon: Pentecostal Power. Acts 2:1-4.
- Jan. 8. Humiliation and Thanksgiving.
- Jan. 9. The Church Universal.
- Jan. 10. Nations and their Rulers.
- Jan. 11. Foreign Missions.
- Jan. 12. Home Missions and the Jews.
- Jan. 13. Families and Schools.
- Jan. 14. Sermon: The Second Coming of Our Lord: Rev. 22:12.

(Additional Editorials on page 824.)

[From L. C. Randolph.]

—LAST Friday at Dansville, Ills., two men were hung for the crime of murder. This event was not in itself of an extraordinary character; but the circumstances surrounding the case were such as to make it an impressive object lesson to fathers and mothers. These were both young men barely out of their teens, their faces frank and open. Both had formerly been considered exemplary young men. One of them came of a good family. But on the night of August 25th last, they in company with two companions who have since been condemned to imprisonment for life, attempted to rob a rich farmer, and when he resisted shot him through the heart. The four young men seem to have taken their start in the downward way through bad company. Having formed a kind of comradeship in evil with each other their descent was rapid, until they gained the reputation of being desperate characters.

It is with conflicting feelings that one reads the reports of the minister who has visited them almost daily since their sentence. He says that a wonderful change has come over them both, that they have repented of their sins and hope for forgiveness. They spend much of their time in singing and praying, and one of them has remarked that he would be glad when the happy day would come when he would leave this earth for heaven. It is not strange that the accounts of such conversions bring little cheer to the heart. Though we recognize the possibility of the vilest sinner returning at "the eleventh hour," one can but wonder how deep the repentance would prove to be, were these men suddenly made free. One can but think of the fibers of character which these reckless years have formed. One can but remember the blackened records which will go up to the judgment day.

The older we grow, the more we believe in the possibilities of humanity; the possibilities for good and the possibilities for evil. The germs of consecration and recklessness, love and hate, generosity and greed, lie side by side in the heart awaiting development. No father or mother has a right to rest in a feeling of security. A few bad companions or bad books are sometimes sufficient to bring out the baser impulses and place them on the throne of the will. The keynote of a boy's life may be taken in an evil hour. Let us save the boys and girls by surrounding them with our prayers and the sweet and tender influences of Christian homes.

—THE winter brings more than the usual number of cases of destitution in the families of men who are "out of work." There is not so much danger of extreme distress near the centers of population and in thickly settled districts as on the frontiers. There intelligence travels slowly and much suffering may take place before the danger is well understood by the sympathetic public. This cloud of want has its silver lining in the generosity and human kindness which it calls out. One has a better opinion of his kind when he sees in what

unexpected places the flowers of unselfishness blossom.

While there are, no doubt, among the armies of idle men, many who would beg or steal rather than work, yet the indiscriminate manner in which the authorities of many cities treat their unemployed seems unnecessarily heartless. Unless fuller information shall alter our opinion, we are prepared to approve heartily Governor Lewelling's executive circular to the boards of police commissioners of cities of the first class in Kansas. In this circular he orders the commissioners to discontinue arresting idle men and putting them to work at the rock pile. We give his own words in defense of his action:

There is nothing especial in the circular to cause any alarm in the public mind or to justify the newspaper criticisms of my motives. The circular was inspired simply by natural humanity. Kansas has her share of the 3,000,000 of unemployed workingmen in the United States, and these men should not be put in jail and made to suffer degeneration for no other reason than that they are out of work and out of money. It is no crime to be without visible means of support. I was in that condition once in 1865 in Chicago. I had to walk the streets all night because I had no money to buy a bed. The next day I found work shoveling dirt on a railroad and was glad to get it. I was no thief, but I was a "tramp" in the present acceptance of the term, and had I been picked up by the police I could not have found honest work the next day. My circular only applies to those men whose sin is their enforced idleness. For that class the rock pile shall be abolished in Kansas so long as I am governor. Men who commit offenses against society are not protected by the circular.

—THE vast majority of Christians become such before they reach middle life. This has been proven again and again. Habits of thought and feeling and action become fixed and nothing short of a mighty upheaval of character can save a man whose hair has grown grey in the service of his own self. "Sometime," says the young man, "I will be a Christian—not now." And here the other day we found a man of seventy who was still lulling his soul to sleep with the same song, "Yes, sometime." There is a white haired man who comes regularly to the meetings. He is a most attentive listener and shakes hands earnestly with the preachers after dismissal. He is still feeding his soul on husks—the imperfections of Christians. We have talked together until the tears came to his eyes; yet when the young men and women around him are coming forward for Christ, his face is hopeless and irresolute. The neglect and refusals of all these years are wrought into his being and stands hopelessly and sadly looking on while "Jesus of Nazareth passeth by." Young man, you that are strong, "remember now thy creator in the days of thy youth, while the evil days come not, . . . while the sun, or the light, or the moon, or the stars be not darkened nor the clouds return after the rain."

—Two murder trials of extraordinary interest are at present taking place in the criminal courts of Chicago. Both of these are of such a nature as to give them a world-wide notoriety; yet they are strikingly dissimilar in respect to the circumstances surrounding the terrible crime.

In the trial of the murderer of Mayor Harrison there is not the slightest doubt as to the identity of the assassin. Of his own volition he gave himself up to the authorities with the smoking pistol in his hand. The trial derives its interest from the celebrity of the victim and from the psychological study which is presented in the mind of the poor wretch who committed the deed. Is Prendergast insane? Or is he a

man of weak mind and strong passions, nursed by solitary broodings and intemperate habits? Or is he a tragedian cunningly acting his part? Or is he a strange, uncanny combination of the three? The testimony of experts will be watched with absorbing interest, and on their verdict rests in no small part the destiny of the prisoner for this world.

—THE case of the State of Illinois *versus* Daniel Coughlin is of even greater and more thrilling interest. The theory of the State is that Daniel Coughlin was the chief conspirator in the murder of Doctor Cronin four years ago. There is no doubt as to the mental competency of the prisoner. The course of the defense evidently will be to attempt by every resource at their command to break the mighty chain of circumstantial evidence which has been woven about the man whose life they are trying to save. The murder was of such cool and calculating brutality as to justify the words of State Attorney Scanlan in his opening statement: "There have been men killed in the heat of passion, men killed in drunken brawls, men killed through jealousy, men killed by those whose reason had fled; but you may search the cases of this county and this country, and in modern times you will never find a case the counterpart of this. The pages of the dark ages must be resorted to, to find a case so black in its devilry." The public long ago made up its mind to whose charge this crime must be laid; but it would be both unjust and un-American to refuse the man to whom the courts have given a new trial, one more chance to clear his reputation before the bar of public opinion.

—HOWEVER tardy and uncertain human justice may be, punishment is inevitable. The murderer may escape the clutches of the law, may live a long life unfettered by prison bars, may even die defiant with lips sealed. But, with the record which he has written and the character he has forged he must stand before the Great Judge of all the world before whom there can be no evasion, and from whose sentence there is no escape.

—WE write in the midst of the revival work at Pulaski, Ill., which is still going on. About one hundred have expressed the desire to seek Christ by coming forward, giving the preachers their hand and kneeling for prayers. There have been many bright conversions. It is said that there has been no interest like this since the days when Eld. Huffman was here thirteen years ago. Bro. C. W. Threlkeld has just arrived to assist in the work. He has an extended reputation here as a preacher and is much beloved. This field of Southern Illinois is white for the harvest. No section that we have visited is more responsive to the gospel or gives better promise of denominational growth. We are profoundly convinced that it is the part of wisdom to "stay by" this section of country, and build up the cause of Christ as well as our denominational interests here.

We give grateful thanks to God for the blessing which has fallen upon this work. We pray the Lord of the harvest that he will send forth laborers into his harvest in Southern Illinois.

TRUSTING in God and doing our duty; these are words which binds us together. If you or I can feel that those who know us best can say of us that we are trusting in God and doing our duty, it is enough to teach us that this is a ground of communion which neither the difference of external rites nor the difference of seas or continents can ever efface.—Dean Stanley.

#### OUR PLEDGE AND OUR CHARACTER.\*

BY LIZZIE A. FISHER.

Reputation and character are often used as synonymous terms.

However their meanings differ widely. It has been well said, "Character is what we are; reputation what we are said to be."

The building of a true, noble character should be our aim; the reputation will take care of itself. But if at times our reputation is not a true reflection of our character, still we can rest securely, feeling time will disclose the truth to earthly friends; and to *the Friend*, all is open for he looketh on the heart.

Much patient endeavor is required to form such a character as I believe every member of the Christian Endeavor strives, in a greater or less degree, to have. Furthermore, our environments are conceded to have a great influence over our lives. Knowing this to be true, we, of our own free will, take the pledge of the Christian Endeavor Society and rear another safe-guard between us and the allurements of the world, and also place ourselves in such position that in keeping the pledge our acts will become habits, and habits pass into a character of which we need not be ashamed.

Have you ever thought that the pledge is a cast-iron one? Yes? But have you not, on second thought been glad it is made of just such material? That it can neither be bent or broken? What of the ability of the Christian Endeavorers to keep such a pledge? Any thought of the difficulty must pass away with the reading of the opening words, "Trusting in the Lord Jesus Christ for strength." One cannot help pausing, in thought at least, whenever that part of the pledge is read. All our doubts and fears as to our ability to do what we promise are given into the keeping of him whose "grace is sufficient" for us, if we only trust him. I thank God that with all our variableness, there is one with whom there is "no shadow of turning."

We find when we come to the doing of "whatever he would have me do," that were it not for the strength which he gives, we would fail. This constant striving to do "whatever he would have me do," must, in time, fix a habit of right doing which is of incalculable value in the formation of character. One who signs the Christian Endeavor pledge also promises "to pray and read the Bible every day." Who will say that these are not two of the best habits our young men and women can form? If we would be wise, strong, and helpful in social life we must not neglect the society of our Father.

Charles Kingsley says: "I have been praying long and earnestly, and have no fears now." When we speak to God in prayer, let every one lay the cause of the Christian Endeavor before him, for truly, "More things are wrought by prayer than this world dreams of." The estimate which Mr. Moody places upon Bible reading may be judged by the fact that his Bible is marked from beginning to end, thus denoting constant use.

How much fuller our life is when the reading of God's Word is made an essential part of each day's living, instead of crowding it into some out of the way corner, to be attended to, if other duties permit, if not, to be delayed until some more convenient time.

Our substance, time and talents are pledged when we promise "to support our own church in every way, especially by attending all her

\*Read during the Young People's Hour at the Yearly Meeting of the New Jersey Churches held with the Shiloh Church, Nov. 24, 1893.

regular Sabbath and mid-week services; unless prevented by some reason which I can conscientiously give to my Saviour." But to whom should we give our all rather than to him who gave our all to us? The last clause of the sentence, "unless prevented by some reason which I can conscientiously give to my Saviour," deserves attention. I believe that clause has taken many a Christian Endeavorer to church, prayer-meeting and Sabbath-school when they would not otherwise have gone. You ask yourself, "Is the reason I have for not wishing to go to the house of God such a reason as would deter me from going to some special event?" Ah, truly, the reason which we can conscientiously give are few.

"We agree to be true to all our duties, to be present at, and take some part aside from singing in every Christian Endeavor prayer-meeting." This prompts us to be true to a fixed principle of duty; feelings play a subordinate part; it is "do" and the feeling will come in the doing. To pass from taking part in our gatherings to participation in the larger church meetings, is but a step.

If at the end of a year's work one says, "The Christian Endeavor has been no help to me," the most fitting reply one could make would be in the words of the Persian motto:

"Diving and finding no pearls in the sea,  
Blame not the ocean; the fault is in thee."

Our young people cannot strive to keep the pledge faithfully, without life becoming purer, and character stronger.

Let every Christian Endeavorer receive inspiration from the thought,

"Thou hast promised, thou art true;  
Trusting thee, and striving too,  
In thy strength, thy will I'll do."

#### CHRISTMAS.\*

Is it Right for Seventh-day Baptists to Observe the Festival of Christmas?

Many years ago the writer of this essay wrote on the subject of idolatry, and read it before this Association at Walworth, Wis., in which the following remarks on Christmas observance were contained:

I presume very few know that the popular custom of celebrating the birth of our Saviour with a Christmas tree, and adorning churches with evergreens, originated in the idolatrous customs of the nations of Northern Europe, previous to their conversion to Christianity. If this were known it seems to me it would not be practiced as much as it is. Some years ago a correspondent of the *Chicago Inter Ocean* asked the editor what was the origin of the Christmas tree? It was answered, that before the Germans and Scandinavians were converted to Christianity, they held a yearly festival in honor of some of their gods, and they used evergreens in its celebration; it was called the Yule Tide festival, and when they were converted to Christianity, the festival with its evergreens was transferred to the celebration of the birth of the Saviour on Christmas day, and thus they honored the Saviour with the same things, and in the same way in which they had been accustomed to honor their idols. And how must we suppose the Saviour himself regards such a custom? If he could not tolerate eating food which had been offered to an idol, in some of the seven churches of Asia, how can he ap-

\*An essay written by J. T. Hamilton, for the Ministerial Association of the Seventh-day Baptist churches of Southern Wisconsin, and read by Elder N. Wardner, and requested to be published in the SABBATH RECORDER.

prove of this practice in the churches of the present day?

Mr. Beecher, also, in one of his weekly prayer-meeting talks, said that the custom of adorning dwellings and churches with evergreens, was borrowed from the Druids, who were idolators, just as we borrow many other customs from those we condemn. Hear what the Lord himself has said about it, "Thou shalt not plant thee a grove of any trees, near unto the altar of the Lord thy God, which thou shalt make thee. Neither shalt thou set up any image, which the Lord thy God hateth." And the practice of teaching children that an imaginary being called Santa Claus, brings them the gifts which they receive on Christmas day, ought to be abandoned, not only on account of its utter falsity, but because the children get the impression that there is really such a being, and learn to love and venerate him, and this amounts to nothing less than idolatry. The following incident occurred in the city in which the writer resides. A man having an enormously long and heavy beard, was dining at a hotel, and a lady and her little daughter were also seated at the table. The little girl looked at the man with marked interest for sometime, and then said in a whisper, "Ma, is that Santa Claus?"

Now, in all that I say about this, I do not condemn the custom of making gifts to children and friends as tokens of love and friendship, for there is not only nothing wrong about that, but it is a very beautiful and appropriate way of manifesting the regard and interest which friends have for each other, but it might and should be done with much less labor and trouble, without any reference to any so-called Christmas day, or any of the ridiculous performances connected with it, especially the idolatrous tree, or the personation of the imaginary Santa Claus. Christmas celebrations—if observed at all—should be made more decidedly religious in their character; our children should be taught its nature and significance, and to love and adore the Saviour whose birth it is designed to commemorate, as the greatest and best gift ever made to a sin-ridden world; for its salvation. How very inappropriate and irreligious are many of the performances connected with the Christmas festivals as they are usually conducted. The legendary Santa Claus is personated by some individual, arrayed in the fantastic robes which that old saint is supposed to wear, and that and other ridiculous ceremonies constitute the chief interest of the occasion, instead of the blessed Saviour himself. Is not this just the same as setting up an image of an imaginary being which the quotation I have just made, so positively forbids?

After the lapse of so many years, I am "of the opinion still," as when I wrote the preceding sentiments. Recently additional knowledge and light have come to me on this subject. In a book entitled: "Two Republics," written by Elder A. T. Jones, of New York City, the following statements are made: "About the middle of the fourth century there were added another form and element of sun-worship. Amongst the pagans for ages, December 25th had been celebrated as the birth-day of the sun. In the days of Domitian and Trajan, Rome formally adopted from Persia, the feast of the Persian sun-god Mithras, as the birth-festival of the unconquered sun—*Natiles invicti Solis*. The church of Rome adopted this festival, and made it the birth-day of Christ. And within a few years the celebration of this festival of the sun had spread throughout

the whole empire, east and west. The perverse-minded bishops readily sanctioned it with the argument, that the pagan festival of the birth of the real sun was a type of the festival of the birth of Christ, the Sun of Righteousness. Thus was established the church festival of Christmas. This custom like the forms of sun-worship—the day of the sun—worshiping toward the east, and the mysteries which had already been adopted, were so closely followed, that it was actually brought 'as a charge against the Christians of the Catholic Church, that they celebrated the Solstitia with the pagans. The worship of the sun itself, was also still practiced. Pope Leo I. testifies that in his time many Catholics had retained the pagan custom of paying obeisance to the sun from some lofty eminence. And that they also "first worshiped the rising sun, paying homage to the pagan Apollo, before repairing to the Basilica of St. Peter."

From these statements it is not difficult to see that Christmas is no better in its origin, and no more sacred in its character, than is the Sabbath of the fourth commandment, for they both have had their origin in the idolatrous beliefs and customs of pagans, and therefore should not be observed by any Christians, whatever their name may be; much less by Seventh-day Baptists, who profess to be guided by the word of God alone, not heeding the traditions of a paganized and apostate church. The New Testament does not reveal any statement of any date as to day, week or month, of the birth of the Saviour, hence it may be very legitimately inferred that no such observance was ever contemplated in the divine mind as that of Christmas day, for if it had been intended to have an observance of that character, the precise day of its occurrence would undoubtedly have been given. And there is not a single instance recorded in the New Testament of any such observance by the apostles, or any of the churches which they founded; for we may justly and safely say, that if any such thing had been a matter of binding obligation, the first churches would have paid some attention to it, and we should have had accounts of some celebrations of that kind, and some directions as to the manner in which it should be observed.

The very name "Christ-Mass" shows its origin to have been in the Papal Church, as the name is derived from the custom of that church to celebrate a high mass in honor of the day, on its annual return, in all their churches, and the day is regarded by all Catholics to be more sacred than Sunday. In view of all these facts, and when we remember that idolatry is one of the most offensive sins in the sight of the eternal and holy God, that can be committed by human beings, and is so terribly denounced and condemned all through the Bible, we must conclude that the day we are discussing should be at once and forever abrogated, as a day commemorating the birth of the Saviour, by all who wish to make the Word of God as the only and sufficient rule of faith and practice.

WHITEWATER, Wis., Dec. 3, 1893.

#### INFORMATION WANTED.

The undersigned desires to secure the name and address of every isolated Sabbath-keeper, and all interested in studying the Sabbath question in the portion of the South which lies south of Kentucky and east of Mississippi. Any, either North or South, who can assist in making up this list will confer a favor by so doing.

GEO. W. HILLS, *Evangelist*.  
ATALLA, Alabama, Dec. 3, 1893.

## LETTERS TO THE SMITHS.—No. 2.

TO MY NEPHEW HARRY SMITH.

*My Dear Harry:*—When I came home from my delightful visit with your folks I purposed in my heart to write to you now and then. But my life is a busy one and I have neglected you longer than I intended.

You recall, no doubt, our moonlight walk while I was at your home; how we went along the river bank and then climbed the high hill just east of the village; and what a pretty view we had, as we sat upon the granite boulder at the top, of the town below us, the quiet country lying beyond, the glossy surface of the pond at our left, the river threading the broad meadows at our right, the evening star hanging low over the horizon before us, and the full moon risen high enough in the east to glorify all we saw with such a flood of silvery light as to make the scene before us an enchanting one.

You will recollect that as we sat there and talked, you somehow came to speak to me of your desires for this life; you said you wished you might, after getting through the course of study at the village school, go away to college; and that you "would like to amount to something in the world." And you will recall, I presume, many other things you said during that "good talk" of ours that made us both feel as if the hour spent together on the hill had been almost a sacred one. Indeed, it seems so to me yet,—almost like the Mount of Transfiguration, for, under the quiet, uplifting influence of the time and place we came to speak of things we did not so much as mention while in the lively company of the uncles and aunts and cousins in the village below. I am now glad I spent that hour with you, for I verily believe we came nearer heaven than we live ordinarily.

I had thought of you, Harry, as a boy whose feelings and purposes did not reach much beyond the fun you could get out of your daily association with the other boys of the village. I knew you had the name of being rather mischievous in the school,—so much so, in fact, as to perplex the professor not a little; and I think your father and mother have worried about some of your ways more than you will ever know. In fact, I believe that, if the truth were known, your sweet, patient, loving mother has wept as she has prayed for you.

While I think of it, Harry, I want to say to you that the poor, thin, half-sick mother that is so thoughtful of you in these days, was once one of the sweetest, freshest-looking girls I ever saw. We all called your father a lucky boy when he won her affection, and when they were married we felt as if the Smith family was made better by her taking the name. I just wish, Harry, you could see her as she was then; you'd like to kiss her, if you had any right to do so. But she is really *better* now in every way than she was then, and you have a perfect right to kiss her. Go and do it *now*.

Yes, Harry, knowing something about you in your every day life, I was not a little surprised at your manner of talk while we sat upon the granite rock on our Mount of Transfiguration. I found out then that there is something in boys not to be seen on the surface; and I think the discovery has been of use to me.

But I am wondering what you are doing toward the attainment of those worthy desires of which you told me. I have feared that you might, not seeing the way open to you just now, give up going to college, and so give up your ambition to "amount to something in the world." People may amount to a great deal in

this world of ours, my dear boy, and never see a college; but I am very sure that a liberal education is a wonderful help to a boy who wants to "amount to something." Especially is it an almost necessary help in the calling you would like to follow. While I know that a fair degree of success may be reached without a college training, I also know that he who does not get in early life a liberal culture of mind must always work at a disadvantage; he will be obliged to see all along the journey younger men and women overtake him and pass on by him and out of sight; and, as he plods slowly on, even when doing his very best, he will be daily,—hourly, perhaps,—wishing he could have started out with their advantages.

Harry, my dear boy, this has been the experience of any number of people whose early training was not good; it has been my own experience, hence I know the truth of what I tell you, and I love you too well to withhold the truth from you.

I know well enough that you would, if you go to college, have to "work your own way" through; and I understand, too, that to do such a thing requires no little grit and perseverance. Yet, I have seen boys not so favorably situated as you are undertake the struggle; I have watched them daily for years while in the struggle; and I have seen them come out of it conquerors—manly, strength of character stamped upon every feature, and eyes bright with intellectual activity. And I have almost involuntarily doffed my cap to such well-earned manhood, as one of these young heroes has passed me with a cheery "Good morning!"

I am not so sure, Harry, but that the grit and persistence one of these young men has gained by so long and constant use is worth more to him than what he now knows of Latin and Geometry. Yet they will, no doubt, be of use to him some day. All learning comes to be of use sometime, somewhere.

Harry, if you have a real desire to go to college and "amount to something in the world," begin, I pray you, to lay your plans for doing it. What if you cannot go this year; just say, "All right, I'll go the next year or the year after." What if you cannot get through before ten years from now; then be getting about it as soon as possible, or it may take twelve years. Take all the time necessary, *but stick to it!*

I think now of an earnest preacher who was years in getting through college, because he had to "work his way" through. Then he went to the Seminary, and that took three years longer. They call him one of the "boys," or did very recently, yet the family Bible records an event in his life that occurred away back in the '50's. Do you think, Harry, that he now wishes he'd begun his life-work fifteen years ago, instead of spending nearly that time in careful training for it? Bless your heart, boy! he's thankful every day that God gave him strength to *persist* in getting all the preparation he did; for he feels now a *strength to do* that came with his study and his exercise of sanctified grit.

And now, Harry, may God bless you and stir into activity in you the highest possible motives you ever felt in your life. Think of our talk upon our Mount of Transfiguration. Do not let the hum drum and discouragements of every day life keep you from the attainment of your worthy desire to go to college and to "amount to something in the world."

Faithfully,

UNCLE OLIVER.

## SABBATH REFORM.

## SUCCESS IN LIFE AND THE SABBATH.

One of the severest checks upon Seventh-day Baptist progress has been the loss of young people, draining away the strength of the denomination like a cut artery. Some of these young people have gone away because their views of religion have changed as they have developed. All churches have, and must have, such deserters who are not to be blamed, however much their loss be deplored.

Another and much larger class have gone away for the sake of personal success, not claiming to have changed their views, but declaring that they cannot afford to remain true to their convictions. It cannot be denied that the loss of every Saturday is a serious hindrance to a young man or woman in the business world, yet is it true that Seventh-day Baptists cannot succeed and remain true to their faith?

The Jews have had a much heavier burden of hatred, opposition and different religious customs to bear than the Seventh-day Baptists, yet how many of them have ruled king's courts, financial circles? Who ever found a Jew in an alms house?

The Seventh-day Adventists have had a greater burden to bear—the same Sabbath, and other views from which the Seventh-day Baptist is free, yet in many lines the success of the Adventists is phenomenal.

Many individual Seventh-day Baptists have proved that success is not denied them, even in strictly business lines, and they have done as much, too, I venture to say, to make the Seventh-day Baptist name respected as any class of men within the denomination.

The paths open to Seventh-day Baptists have often been given in the RECORDER. I do not care to spend time in repeating them. I will say, however, that all lines of genius are open to any man capable of entering in.

Religious views do not bar out—Shakespeare, Milton, Webster, Edison, or any man or woman capable of going to the top. Young man or woman, if the divine fire of genius burns in your heart, there need be no fear about your religious views. Not only that but you can smooth the path for all your humbler brothers and sisters by your greatness.

To men and women of common mould, medicine, librarianships, teaching, many forms of newspaper work, and many other lines, are open. Show yourself competent and in earnest and you need not fear. All independent business, *i.e.*, all proprietorships of any kind of business are also open. You can get as many people to work for you on Sunday as you want.

But I do not care to unfold lines of work so much as to urge the duty of Seventh-day Baptists to succeed. They must make themselves felt and respected in the great world if they are to influence it. The world cannot be shaken from hucklebury corners though the man that is to shake it may be born there.

It is your duty to succeed also because money is a needful element of denominational success. No doubt nothing can be meaner than to pile up money simply for the sake of accumulating, but to make money to use for humanity is as noble as to gain any other power for the sake of humanity. The schools, churches, the Missionary and Tract movement, have got to have money in increased sums or their work must be greatly crippled and the grade of work greatly lowered.

All men cannot make money. The great problem in society to-day is to combine wealth and labor, or wealth producing brains and wealth producing muscle so that both are blessed.

Are not Seventh-day Baptists bound to gether into so close a brotherhood that they furnish an object lesson to the world of wise and successful co-operation of various elements—capital and labor—brains and brawn?

I claim, then, to be brief, that a Seventh-day Baptist can succeed if he can succeed at all—that is, that success depends on something else than his religious views; secondly that it is the duty of all to succeed, either as leaders or followers, for the sake of the cause they represent as well as for their own sakes.

X. Y. Z.

## MISSIONS.

GOOD reports come from the different fields. At Richburg and Little Genesee the interest is well kept up and many are coming to Christ. Quite a number have put on Christ by baptism. Brother Seager, at Ritchie, W. Va., has been holding extra meetings with his church. Thirteen have been added to the church and a number more are to be baptized, and the interest still increasing.

THE blanks for quarterly reports were sent out December 1st. If any missionary or missionary pastor has not received them if he will inform me at once they will be sent again. The next Board meeting will occur the third Wednesday in January, and it will be an important matter to have a report for the quarter ending December 31st from every one. We want something more than the blanks filled out. We want a full account of the extra meetings held, the results, the present condition and needs of the field on which you labor, and indeed every thing of special interest.

BROTHER T. J. VAN HORN reports from Pulaski, Southern Illinois, that he and Bro. L. C. Randolph are still holding meetings and the whole town seems to be awakened. Fifty in all have been forward for prayer, and about twenty of them have found Christ. Some have joined the Methodist Church and soon some will join the Seventh-day Baptist Church, a few of whom are converts to the Sabbath. God bless the work and the workers, and may many be gathered into the fold of Christ and be brought to the truth as it is in him. Almost every week comes the cry: "Can't you send us an evangelist?" Dear pastors, if we cannot send you one at the time you want him, just commence your meetings and call to your aid some other pastor or a good layman.

AS ONE goes about among our people what a difference he finds among them in denominational spirit and interest. Some are deeply interested in our denominational work. They are interested in our missions at home and abroad, in Sabbath Reform work, in our institutions of learning, in our churches, in our publications, are well informed in regard to these interests, and are giving and praying for their advancement. Such are thoroughly denominational and evangelistic. They are the bone and sinew of our work as a people. One meets too many who are very undenominational. They have no interest in our work, know little or nothing of it, and seemingly do not care to

know anything about it. They keep the Sabbath because their parents and grandparents kept it. They know nothing about the present interest in the world on the Sabbath question. They do not take the RECORDER or any of our publications. They give various reasons for not taking them, take other papers because they can get them cheaper, and thus educate their children away from us. Their reasons are unreasonable and *very undenominational*. They ask questions about persons long dead, and things long ago transpired, not knowing it because they have not taken our publications and are ignorant of our people and what we have done and are doing. They are worldly minded, well posted on the prices in the markets, political matters, and are deeply interested in self and selfish matters. Many of them are well off in this world's goods. They are more concerned as to how their boys and girls will get on in this world than how they are getting on toward God and eternal life. They are *indifferent* as to our purpose and efforts as a people. It makes one feel bad to meet those who are backslidden in religious life, or liberals, skeptics, and infidelic; but that, while bad enough, is not quite as hard to meet as *cold Greenland indifference*. It freezes up everything,—a spiritual life, denominational life, interest, giving, work, and even the hope of heaven. We greatly need in many places, perhaps throughout all the people, a *denominational revival*. We mean by that a revival in denominational spirit and purpose. Some of our people have not even a glimpse of an idea for what we as a people are in this world of ours, unless it is to *exist*. Perhaps to get to the real remedy and down to the bottom of it all, and lift up to universal interest and effort in all our lines of work, we need a wide spread revival of religion, a thorough renewing and consecrating work of grace in all of our hearts.

O. U. W.

FROM F. J. BAKKER.

WODLEJOPPENSTR 18, ROTTERDAM,  
Holland, Oct. 6, 1893.

Dear Brother Wardner, and all dear brethren and sisters who are with you in the same faith and fellowship of the everlasting and blessed hope in Christ Jesus; "Your peace be multiplied." Amen.

Your good letter of October 2d came here in due time safe and well. Much obliged to your kindness for writing so regularly to us. I always hope to remember such, and recognize it as a blessed favor, for which I hope and pray our good Lord will give you your reward, for we know, according to the ever sure promises revealed in God's holy Word, that he will reward us for all we do or have done, for the glory and honor of his name, and the welfare of our fellowmen. When our eyes are fixed upon his everlasting Word, *what* and *how* we have to do, then we will be made ready ever more to do the will of our Father which art in heaven. Certainly we will meet with many discouragements, but when we will try to be a blessing to others we shall, with self denial, travel the road, and with love to our Master's cause work for the whole and benefit of our fellowmen. When we, "looking unto Jesus," how did he for us, and how he gave us an example to follow him, then we will be more able to do what we ought to do, and become more and more strengthened in our way to follow our Lord and Master. For this quarter I could—praised be the Lord—do my usual work between sailors and emigrants, talking with them and in many cases, give them good advice about all

and every good thing, and give them papers to read on their voyage. In many instances it seems to me a good and blessed work, and I hope and pray that it will bring abundant fruit for them in this, and the world to come. I was always blessed with good health and so could do much work this quarter. Mostly twice every week, *viz.*, on Tuesday and Friday, I do visit emigrants on the streets as well as in their lodging houses, and wherever I can find them. And then my mission work among sailors every First-day, but sometimes other days too, all alike I can find time and opportunity. Also I did commence in some backways and small, narrow streets to bring papers, and after a week or ten days go to the same address again and look how it did work and try to talk with the people and give them other papers again. I cannot say much of the results of this work, but many of them found out that said papers came of the Sabbatarians (and without we are very well known as such here in Rotterdam). But so many good words about salvation from sin, and the commandments of God or the faith of Jesus, do come to pass. May our Lord bless it.

At the 15th of October last we had the privilege to baptize a young married woman of twenty-three years of age. She did keep the Sabbath since some months after she came to believe in Jesus. May it please our good Master to keep her and let many follow her. I could make this quarter seventy-five visits and calls, but talks and conversations on the streets and roads, etc., I cannot count. Also could we hold our regular evening meetings twice upon the Sabbath without interruption. We are without location since some weeks already, and do now, like before, have our meetings in the homes of the brethren, but we do try to get a place again. It is very strange and hard work to get a place fit for us, then most of such locations and halls are too large and too dear. We did look out already for a room which seems fit for us. We have had a good and very fruitful season this summer, however it did look that it should be very scarce because there was very little rain, but after all rain did come and with it much blessing in growing of grass, vegetables and fruits. For instance, some farmers could cut their grass for hay three times this summer, and apples, pears, grapes, potatoes, turnips, etc., are abundant and good; but no employ here as everywhere, many hands without work.

My wife sends her Christian love to you all, also our brethren here. There is much talking *how* to do, and *what* to do to make it better, but mostly in the wrong way. I read with much interest in the SABBATH RECORDER about our work at the World's Fair in Chicago, and also our part in the Religious Congress there. No doubt in such a way, and with such means, will the kingdom of God come and more and more appear. May the Lord bless you dear brethren in all your work. Amen.

THE Buddhists in Kioto are building a temple, costing several millions of dollars. When they were placing the immense rafters and pillars in their places the ropes kept breaking, and they could not succeed in getting them in place; so the priests told the people that the gods were offended, and called upon the women to cut off their hair to make ropes. There was a very general response to the call, and pile upon pile was sent in until the weight amounted to two tons, and the length of the rope when made, to two miles, and these coils of rope remain a monument of their devotion to their religion. A missionary of the W. F. M. S. who visited the temple said, "We saw the great coils of rope lying at the entrance way, and noticed that there were many gray hairs braided in with the mass."

## WOMAN'S WORK.

### FOR THE CHILDREN.

*Little Children.*—Did you ever think that, by and by, you will be men and women, and then, what are you going to do? There is one thing I want to ask you to begin to do now. Begin to do little things now—to help some little boy or girl who does not enjoy the blessings you enjoy. Then you will know how to do greater things by and by. There are ever so many little children who know nothing about the blessed Jesus, and they have no one to tell them of Jesus, because their papas and mammas don't know him either. Another of the little things I want you to begin to do now is to save some pennies to help teach these little boys and girls about Jesus. Perhaps in a little while I will tell you some of the ways in which you can earn pennies to save. Would you like to have a "Children's Corner" in our paper?

"For the gifts and the prayers of the children  
Gathered in One Strong Band,  
Could conquer the world for Jesus,  
And make it a holy land."

### LITTLE THINGS.

When God makes a little thing,  
The fairest and completest,  
He makes it *little*, don't you know?  
For little things are sweetest.

Little birds, little flowers,  
Little diamonds, little pearls;  
But the sweetest things on earth  
Are the little boys and girls.

—*Tidings.*

### WHAT WAIT YE FOR?

Why stand ye idle, my sister?  
Your heart is both loyal and true;  
The harvest is white for the laborer,  
And the Master is calling for you.

You are lingering beside the reapers,  
As they toil in the noontide sun;  
Have you help nor comfort to give them,  
Ere the work of the day is done?

The perishing *grain* is around you,  
It falls by your side as you stand;  
Will you gather no sheaves for the Master?  
It is waiting, just now, for your hand.

Then tarry no longer, I pray you!  
You can work even here by the gate.  
The Master may cease from his calling;  
My sister, *why* will you wait?

—*Home Mission Echo.*

GOD measures our gifts by the spirit with which we give. "It is accepted according as a man hath." Our love is tested by our gifts. Ex-President Seelye, of Amherst, used to give to his classes, this definition of love—"It is the leaving of self and the giving of self." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is God's gift to us. What are we giving to him?

"MAN looketh on the outward appearance, but the Lord looketh on the heart." Consecration of heart and life is what we need. All that we have and are, health, strength, time, talents, silver and gold, he asks of us, and our gifts are valued and blest in proportion to how much of self we have put in them. "The Lord loveth a cheerful giver."

IF WE wait until we have more than we want before beginning to give, we shall die without giving. But if we give out of our scanty portion to those whose need is greater than ours, we shall live as givers, and shall enjoy living. The man who only gives from his surplus never knows the real joy of giving.—*S. S. Times.*

"SURELY the healing mission of the religion of Christ is calling to every one of us women of Christian lands. He who is 'King of Kings and Lord of Lords' bids us hasten with our hearts and gifts to help forward his work among 'all nations and kindred and people and tongues.'"

"Be swift my soul to answer Him,  
Be jubilant my feet;  
Our God is marching on!"

### THY BEST NOW.

"Give to the world thy best;  
Give now and take not back;  
Now is the world's great hour of need,  
Now let there be no lack.

"Withhold not, though thy gift  
To thee seem poor and small;  
The mites the widow gave outweighed  
All that the rich let fall."

THE Ladies' Benevolent Society of Milton, Wis., held a very pleasant Thank-offering Box opening, with Mrs. E. M. Dann, the afternoon before Thanksgiving. An interesting programme was presented, interspersed with sacred songs. A leaflet reminding us of our great multitude of blessings, during all the year, gave abundant reasons for heart-felt thanksgiving, and one on the "Undeveloped Talent in our Churches," helped us to see that God has given to everyone, some gift for doing good and of being helpful in his cause. We could but wish that every sister in our denomination could realize that she has the power to do much good, and is greatly needed to bear her share in the advancement of Christ's kingdom. Let us *all* arise and *do something* and great things will be accomplished. The gifts from the boxes amounted to \$14 87. Will every Society holding a box opening send an account of it to the RECORDER, and so encourage the workers on our different fields. The Secretary will be pleased to furnish boxes on behalf of our Woman's Board. Who will let us know that they will make use of these little helpers toward systematic giving? It is a pleasant way in which all may take a share in our benevolent work.

Mrs. O. U. Whitford, of Westerly, R. I., is chairman of the Committee on Home Mission Christmas boxes. Her assistants are Mrs. A. B. Prentice, Adams Centre, in the Central Association; Mrs. C. M. Lewis, Alfred Centre, in the Western Association, and Mrs. S. E. R. Babcock, Nortonville, Kan., in the North-Western. It is deemed advisable to make the gifts to these missionaries, this present year, in money rather than in boxes of clothing. As the Christmas time draws near, please send on, as promptly as possible, your contributions to the chairman, Mrs. Whitford, who will see that they are wisely appropriated. As these gifts demand none of your time for their preparation, let them be in very generous measure, from willing hearts, that all who are laboring on our behalf on the home fields may lovingly remembered.

Mrs. Dr. P. J. B. Waite, of New York City, is still chairman of committee on the China Christmas Box. It will be remembered that contributions for this box, are requested to be sent to Mrs. Waite in May.

MRS ALBERT WHITFORD,  
Cor. Sec. Woman's Board.

### THE MEASURING ROD.

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."
2. Your opportunity. "As ye have opportunity do good unto all men."

3 Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."

4 The necessities of others. "If a brother or a sister be naked, or destitute of daily food," etc.

5 The providence of God. "Let every man lay by him in store as God hath prospered him."

6 Symmetry of character. "Abound in this grace also."

7 Your own happiness. "It is more blessed to give than to receive."

8 God's glory. "Honor God with your substance."—*Watchman.*

I AM a humble pensioner, myself, for my daily bread;  
Shall I forget my brothers who seem in greater need?  
I know not how it happened that I have more than they,  
Unless God meant that I should give a larger part away.  
The humblest wayside beggar and I have needs the same.  
Close side by side we walked when God called out one name.  
So, brother, it but happened the name He called was mine;  
The food was given for us both—here, half of it is thine.

—*Helen Hunt.*

### IT IS CURIOUS WHO GIVE.

It's curious who give. There's Squire Wood, he's put down two dollars; his farm's worth \$10,000, and he's money at interest. And there's Mrs. Brown, she's put down five dollars; and I don't believe she'd had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grandchildren to support since her son was killed in the army; and she's nothing but her pension to live on. Well, she'll have to scrimp on butter and tea for a while, but she'll pay it. She just loves the cause; that's why she gives."

These were the utterances of Deacon Daniel after we returned from church the day the pledges were taken for contributions to foreign missions. He read them off and I took down the items to find the aggregate. He went on:—

"There's Maria Hill, she's put down five dollars; she teaches in the North district, and don't have but twenty dollars a month and pays her board; and she has to help support her mother. But when she told her experience, the time she joined the church, I knew the Lord had done a work in her soul; and where he works you'll generally see the fruit in giving. And there's John Baker, he's put down one dollar, and he'll chew more than that worth of tobacco in a fortnight. Cyrus Dunning, four dollars. Well, he'll have to do some extra painting with that crippled hand; but he'll do it, and sing the Lord's songs while he's at work."—*Missionary Messenger.*

A STRIKING remark was made by Dr. Mac Gregor in the General Assembly of the Church of Scotland. He read in a very respectable newspaper that the collection made for football alone in the country—taking all that was connected with it—amounted to £8,000,000 a year, while £1,500,000 was the total sum raised in Great Britain for foreign missions.

How strangely the good and the bad are taken together from Christian lands to pagan is seen in the statement that in the South Seas the first word usually learned is "missionary," and the next is "tobacco." And it is much to be feared that "whiskey" follows hard after."

WE are unmerciful when without necessity we are judges of evil thoughts, when we suspect meanness, bitterness, untruthfulness—not to speak of worse surmises—in others. The merciful in thought give no room in their hearts for suspicions such as these. They do not secretly impute evil.

—*French.*

THERE are people who boldly assert their willingness to suffer anything for the Lord, who cannot eat a cold dinner without growling to save their lives.

## THE RECORDER'S BLACK LIST.

As the South-Western Seventh-day Baptist Association has been black-listed in the RECORDER for some time I ask for space to explain to your readers facts which are insuperable barriers to the payment of the assessment as there shown. And these facts were largely in reach of the committee who made the assessment if they had even looked at the Minutes of the Conference of A. D. 1892.

Now for the facts. First on the list appears Fouke, with the largest assessment, which implies that we are the largest (or the wealthiest) church in the Association. This is very far from the truth. The Conference report of 1892 gives 17 resident and 25 non-resident members, total, 42. The same report gives Hammond 43 resident and 2 non-resident members, total, 45; *i. e.* one more resident member than the total members of Fouke, yet Fouke is assessed 50 cents more than Hammond. Again Hewitt Springs, in the same report, is credited with 19 resident and 10 non-resident members, total 29; assessed 55 cents less than Hammond. Again the same report gives Providence 19 resident and 4 non-resident members, total, 23; and Delaware 16 resident and 6 non-resident members, total, 22; yet Delaware Church was assessed 36 cents more than Providence. And DeWitt Church with only 11 members, 30 cents less than Providence. Later statistics make the inequality much greater, but I am not sure that these were within the reach of our committee.

But this is not all. Our committee has taxed churches that have been dead and dropped from our minutes for several years. Bulcher appears as a name on the report, but even then had ceased to exist and did not have even a name to live, as every member had moved away before that report. Rupee Church died like Bulcher before I came into this Association. And if there is any Rose Hill Church it is composed of one lone Sabbath-keeping sister as resident, and one brother hundreds of miles from there.

Eagle Lake is the only Seventh-day Baptist Church in Texas having even a name in the records of the South-western Association, and that is composed of a widow and her two daughters as resident, and perhaps one or two non-resident members.

I wonder where our committee found their statistics? They must have dreamed, but if so, their dream has not materialized. And we feel that the black-list does us injustice. I wrote to Bro. O. U. Whitford concerning this matter when I first saw it in the RECORDER, and then stated what I now repeat, that I consider the resident members (for with us at Fouke, at least, they pay all that is paid) are the ones to be considered in this matter, and that whenever anything near an equitable assessment is made we at Fouke will pay our pro rata. But with our present number of seven resident members, or even with the 17 of two years ago, we shall plead for equality, and object to being advertised for what we are not.

We most heartily wish we were strong enough to be rightfully called on for what now appears against us, but we are not. Perhaps the committee judged that because of our fine and favorable location that Fouke ought to be the largest and strongest church in the South-west. If so, I agree with them in believing that we have, all things considered, as good or better natural advantages to offer to Seventh-day Baptists who desire a home in a mild climate and are willing to help in solid work, and who have good staying qualities, than any other

point I know of. We will be glad to welcome such, but let our Committee on Finance remember they are not here yet. S. I. LEE.  
FOUKE, Ark.

## LETTER FROM FIELD SECRETARY.

NEW YORK AND PLAINFIELD.

Arriving in New York Friday morning I immediately went to 86 Barrow street, where I found my old friends, Rev. and Mrs. J. G. Burdick. They have a flat of four rooms connected by double doors, two of which are furnished for the Sailor's Mizpah Mission, of which Mrs. Burdick has charge. One contains a piano and organ and about thirty chairs, the other a table of reading matter for the sailor boys. After breakfast Mrs. Burdick, with her friend Mrs. Burdick, of New Market, and myself started for the wharves for a visit to two ships. We first went aboard the "Lucania," of the Cunard line, one of the largest ocean steamers, carrying over 400 seamen and a capacity for 1,400 passengers. Mrs. B. seemed perfectly at home among the sailors on board from the head officer down to the sootiest sailor, and had a kind and cherry word for every one she met, and an invitation to her Mizpah meetings, which are held every night. She put up notices here and there calling their attention to the same. It was surprising how many she knew and how many were able to call her by name. In one department where there were several men we sang a line of "A Home on the Ocean Wave," and some man with Irish wit responded that the man who wrote that must have ridden from Dog's Island to Greenwich, about one-half of a mile across the Thames. Then we sang a verse of "Throw out the Life Line," in which the sailors heartily joined. Mrs. B. then asked us to offer a short prayer, but we fear the effect of this was largely lost because of the sound of the boatswains whistle which rang out just as we began, calling them on deck to duty.

We next visited the "Bovic," of the White Star line with somewhat similar experiences. Mrs. B's heart is in this work and her labors gratuitous. Their rent is \$35 per month. She is glad to receive contributions from individuals or societies. She can make good use of any *illustrated* papers or magazines that may be sent her. The sailors enjoy the pictures as well as people on land. They also enjoy the Christmas letters that are sent them.

Reaching Plainfield Friday evening, we first called on our old friend, pastor and teacher, Dr. A. H. Lewis, where we were surprised to find the little children of his former Alfred home grown to young womanhood; but *sic semper*, time is hurrying us all along.

We were pleased with the large attendance at the prayer-meeting at the church, nearly fifty. The night we passed in the pleasant family and palatial residence of Charles Potter. Sabbath morning the Christian Endeavorers celebrated the second anniversary of their Society, with a responsive and musical program entitled, "The Gracious Invitation," which was very nicely rendered and in which the writer also gave a fifteen or twenty minutes talk. The report of the Secretary, Miss Lulu Lewis, showed a very prosperous condition of the Society. Organized two years since with 16 members, it now contains 61 active, 4 associate and 25 honorary members, and has raised \$131 during the year, besides sending 300 books to Salem College, and two barrels of goods to other parts. They have also organized a Junior Society and Mission Band. The young people are well organized and all seem to be in the

harness for work. Cannot all of our societies do just the same kind of thorough work?

Plainfield I suppose takes the palm in the matter of giving. One of the secrets of it is their systematic method, which I hope may be introduced in every church, especially for our Mission and Tract work.

That magnificent new church here will soon be ready for dedication. Our people will greatly regret to learn that our Brother Geo. H. Babcock is still in a very precarious condition. To-morrow we are to meet with the Tract Board which decides the plan and place of our work as Field Secretary.

G. M. COTTRELL.

DECEMBER 9, 1893.

## THE SEMI-ANNUAL MEETING AT BERLIN, WIS.

The Semi-annual Meeting of the three churches of Berlin, Coloma, and Marquette, Wis., was held with the Berlin Church on the 1st, 2d and 3d of December, 1893. The weather was very severe, and only two were present from Marquette, and one from Coloma.

Our dear brother, E. A. Witter, pastor at Albion, came to help us in the services. He preached four very able, and very practical sermons, well adapted to the people and the occasion. The meetings were of a highly spiritual character, and were very helpful to our people here. It would have been more helpful if more had participated in the social meetings. As it was I feel that very great good has been accomplished, and Christ's gospel has been seen and felt to be more precious, yea, "The power of God, and the wisdom of God." An essay was read by Miss Laura Gilbert, which was replete with practical helping thoughts.

At the business meeting it was decided to hold the next meeting with the Coloma Church the first Sabbath in June, 1894. A motion was made and carried inviting Eld. Geo. W. Burdick to attend that meeting. Alternate, Elder E. M. Dunn. Essayists were appointed for that meeting. Bro. H. F. Clarke was appointed a committee of correspondence, to secure a missionary pastor on this field. The meeting then adjourned.

J. M. T.

## RESOLUTIONS OF SYMPATHY.

WHEREAS, God in his providence, has seen fit to remove from our midst our much loved sister and co-worker, Mrs. Esther Worth Davis, therefore,

*Resolved*, That while this providence seems mysterious to us, we bow in submission to the divine will.

*Resolved*, That while we mourn our loss, we lift our hearts to God in thankfulness for the noble life she lived, and her worthy example of loving helpfulness.

*Resolved*, That the Woman's Missionary Society, of North Loup, has lost a valued member, who, ever since its organization has been one of its most generous, active and efficient workers. Ever ready to help the needy and encourage the wayward in nobler living.

*Resolved*, That we hereby tender our heartfelt sympathy to the bereaved husband and children in this great affliction, and that a copy of these resolutions be presented to the family of the deceased, also that copies be sent to the *North Loup Loyalist* and the *SABBATH RECORDER* for publication.

By order of the Society,

MRS. DELIA CHASE,  
MRS. MARTHA HIBBARD, } Com.  
MRS. MYRA HUTCHINS,

NIGHTLY rest and daily bread, the ordinary use of our limbs, and senses, and understandings, are gifts which admit of no comparison with any other; yet, because almost every man we meet possesses these, we leave them out of our enumeration of blessings.—*Paley*.

I CAN never be alone in the world, for the world itself is the presence of God to my mind and heart. Wherever I turn my feet, wherever I turn my thought I encounter the besetting God.—*F. H. Hedge*.

SEVERAL of our churches have been in the habit for years past of observing the "Week of Prayer," as suggested by the Evangelical Alliance. Topics are arranged for each evening for one week commencing the first Sunday in January each year. This year the week commences the 7th of January and ends the 14th. We give, elsewhere, the topics which certainly are sufficiently general, and specific, to afford ample room for thought and prayer by individual churches or in union services. It is a beautiful scene, and conducive to general spiritual development, when Christian men and women everywhere unite in seeking the special favor of our common Father in the many and common interests which the topics present. We trust that the observance of the week of prayer will become more general in our churches, and will result in gracious out-pourings of the divine Spirit.

WE publish an article this week from Rev. S. I. Lee, of the South-Western Association, relative to the assessments on that Association for Conference expenses. We are very certain that the committee had no thought of doing the good people of that new Association any injustice in making the apportionment from the best information at hand; and we are as slow to believe that Bro. Lee *intended* any wrong in characterizing the publication of the churches, with their dues, as a "Black list." Every year, at Conference, the Finance Committee makes a report comprehending the duties assigned. One of its duties is to make an apportionment of the expenses upon the churches of the Conference. This report is made for the information of the churches and is always published in the Minutes, and in the RECORDER, not as a "black list," but simply for information and as a necessary part of the proceedings of the Conference; and this is the first instance of which we are aware, that such information has been regarded as discreditable to the churches. If any wrong has been done to any church or Association there is a proper way to have such wrong righted. A fair statement of the case at the next Conference would be sure to have a respectful hearing and a satisfactory adjustment. The showing made by Bro. Lee is certainly deserving of attention and bears evidence of mistakes in the apportionment which all will most gladly recognize and correct at the proper time and place.

## HOME NEWS.

New York.

RICHBURG—A great many people that know something about this place may notice a few words from us. In the first place, we praise God that our Bro. Saunders was permitted to work among us in this glorious cause of waking up souls, and shining them up by hard rubbing. May the Lord give him physical and spiritual strength to carry on this evangelistic work in many places, and may the Lord bless his dear ones back at Milton, and reward them all with the glorious recompense of the righteous. God has sent him to us and we are more than ever convinced that God sends us for the greatest work that falls to the lot and privilege of man—such is the glorious work of saving souls. Many among us have been aroused to better spiritual life and activity, and some have been obedient to the divine command, "Repent and be baptized." The promise of the Holy

Spirit is to them that will walk in such obedience. Seven have been thus far obedient, and we have the promise of more to follow in baptism. On the evening of Dec. 9th over fifty of us went down to the Little Genesee meeting where the good work is also carried on. We shall sadly feel the loss of Bro. Saunders after his brief stay in these three churches, Nile, Richburg and Genesee doubtless they can bear it somewhat easier at Nile and Genesee where they have greater numbers and such leaders as Bro. Kelly and Bro. Powell, but I trust that the many good lay workers in our place will still rejoice in the divine leadership of Jesus the King of glory, and be able to stand the tests of loyalty that must come to us to try our faith. We shall try to work the works of faith under his divine leadership. The Ladies' Aid Society here is in working order. The Christian Endeavor is doing well considering the scarcity of material that usually makes up that society. We are still continuing two or three extra appointments per week. Pray for this church, and especially that its leaders may be wise and harmless according to the divine command, and also aggressive for salvation.

M. G. S.

DERUYTER.—This church has been favored with benevolent members who have shown their interest in the cause in a very practical way. Former pastors have faithfully set before them the needs of our denominational societies and of our own church, and generous members have given by bequest, and in their own life time, considerable sums to be placed on interest for the support of the gospel and the spread of the truth. Among those who have thus given were Sister Avis Coon, Bro. Orlando Holcomb, Sister Diana Hubbard, Dr. S. S. Clarke and Sister Angeline Page. These funds invested by the Missionary, Tract and Education Societies, and our own church, yield considerable sums every year for the steady advancement of our cause. The amount given to our church alone has been carefully invested and increased till it yields a permanent income towards the pastor's salary of nearly seventy dollars a year. And last and not least Dr. Frank S. Wells, of Plainfield, N. J., who was a member here from his youth, and whose honored father, Dea. J. B. Wells, has lived here so long, generously offered to give one-half of the appraised value of his old home for a parsonage for the DeRuyter Church. The business arrangements were carefully completed, and our society at its recent Annual Meeting heartily and unanimously adopted the following:

*Resolved*, That we express our deep and hearty appreciation of the generous gift of Dr. Frank S. Wells, of one-half of the value of his house and lot next to the church, for the use of a parsonage. And may God greatly bless the giver as he has certainly blessed us in receiving the gift.

From all these gifts with their rich returns, we do believe that former pastors have been faithful to their charge, and our members, considering their means, have shown their interest in a most practical and blessed way.

L. R. S.

SCOTT.—The Union Thanksgiving services were held at the Seventh-day Baptist church, conducted by the pastor, and the annual sermon was delivered by the Rev. B. C. Sherman, of the M. E. Church. Text, Ps. 33: 12.

Clayton C. Clarke is spending a few days—including Thanksgiving-day—with his sister, Mrs. F. A. Dunham, of Plainfield, N. J.

The year for which Pastor B. F. Rogers was engaged has nearly expired; a unanimous call

is extended to remain, but as yet no definite arrangements are made.

The young people of our society recently gave an entertainment at the church consisting of colloquies, music, both vocal and instrumental, concluding with an address by the Rev. B. F. Rogers, on the beauties and wonders of the "White City." It proved an enjoyable occasion and financial success, all of which seemed to inspire them with new zeal, and at present writing the Sabbath-school anniversary entertainment is well under progress.

Oscar Scott, son of the Rev. J. L. Scott, who will be well remembered by many of our denomination, departed this life, Oct. 26, 1893, aged 58 years. He is survived by a wife and two children. He had been a resident of Scott for about 30 years. He graduated from the Eclectic Medical College, Cincinnati, Ohio, in the year 1858, but owing to feeble health at the time of graduation engaged in other lines of business, and never fully entered upon his medical profession. At various times he was entrusted with responsible positions by his fellow townsmen. He was a kind neighbor and will be greatly missed in the community.

A. E. R.

Rhode Island.

WESTERLY.—A cold wave has settled upon Rhode Island, really this is the second one which has visited the State; the first came about Dec. 3d, with the first snow storm of the season. The temperature previous to that date had been quite mild for the season; so much so that no one seemed to relish the sudden advent of severe winter weather. There are many unprepared to successfully meet such weather who have never heretofore felt their inability to comfortably protect themselves and families from its inclemency; and this is owing to the unusual depression in business. Many of those who have employment work such short days and receive such reduced pay for that time, that they are hardly able to keep the wolf from the door. But the extremity of some has proved the opportunity of many. An item in one of the local papers about a good way to observe Thanksgiving coming under the notice of the Principal of the school, resulted in the bringing in of offerings of money, food and clothing by the pupils of all grades. They brought, and brought, in little parcels and big bundles, until it kept two teams busy, from nine o'clock until four, collecting them from the various schools and different grades of District No. 1. They were all taken to the Mission, as that seemed the place ready for the work, and then the work of sending out dinners for Thanksgiving began. Turkeys, ducks, chickens, fresh beef and pork, ham and salt pork, sausage, canned meats and fish, potatoes, turnips, carrots, onions, squash, pumpkins, apples, oranges, cranberries, canned fruits, jellies, bread, pies of several kinds, and all kinds of cakes, besides a large quantity of clothing, comprised the offerings. Before ten o'clock Thanksgiving morning forty-six dinners, consisting of meat of some kind—many with chickens—and all kinds of vegetables, cranberries and fruit had been sent out. And what seemed wonderful, over two barrels of potatoes, nearly one of turnips, and a large quantity of apples were left; and yet in no case were less than two quarts of each vegetable sent out; in some four quarts and in others one peck of potatoes were sent to one family, and it is safe to say that of donors or recipients no one was happier than the little children in grades one and two over "our Thanksgiving present to the poor." The distributing committee found even



greater need than was supposed to exist. The money—some twenty or more dollars—was used in purchasing fuel. The children have inaugurated a scheme of systematic dispensing of alms; as there have been boxes placed in the various grades which are already filling with pennies and nickels for Christmas offerings. The officers in the several churches agree that the work begun in the public schools is a worthy example for the churches and Sabbath-schools to follow.

There is universal mourning in Westerly over the death of Mr. Stephen Wilcox. His benefactions in the town have been numerous and large. There are many to call him blessed among men; while the beautiful "Memorial Building," nearing completion, is a fitting monument to his public spirit and love for his native town. The roof and trimmings of terra-cotta, from Alfred Centre, not only add grace and beauty to the structure, but also testify to the generosity of another favored and dearly loved son of Westerly, as they are the gift of Mr. Geo. H. Babcock, now of Plainfield, N. J. Many are praying for his ultimate and sure recovery from his present illness.

Mr. Geo. Daland, brother of Pastor Daland, has a large class in music in Westerly this winter, which promises to do him great credit and furnish rich and rare entertainment to those who are fortunate enough to hear its exercises.

The usual attendance upon each of the services of the church is quite large. The Sabbath eve prayer-meetings have had the "Heroes of Faith," as enumerated in Rom. 11th chapter, as a series of lessons which have been interesting and profitable. Those who ponder and pray while the pastor preaches are grateful for the evident growth in the deep things of God which Mr. Daland is making. If only what is heard from the pulpit on one Sabbath was put in practice by each hearer not only this town but the State would become remarkable for purity of life and purpose. M.

DECEMBER 13, 1893.

Wisconsin.

ALBION.—On Sabbath, Dec. 9th, the pastor preached his annual sermon, taking for his text Neh. 4: 6. After speaking briefly of Nehemiah, his position, the condition of Jerusalem, and Nehemiah's earnest longing to work for the upbuilding of Jerusalem and the re-establishing of the worship of, and confidence in, Jehovah, he said that there were three qualities that combined to make Nehemiah successful in his work.

I. Consecration. See chapter 1: 5-11.

II. Method. See chapter 3.

III. Steadfastness. See chapter 4: 21-25 and chapter 3: 2, 3.

This lesson was then applied to the work of the church and to individual life. In a direct, yet tender, manner the pastor spoke of the work of the past two years. The improved spiritual condition resulting in more largely attended prayer-meetings. Attention was also called to the blessedly helpful influence of the cottage prayer-meetings held on Tuesday evenings with the families somewhat remote from the church.

Reference was also made to the good cheer given and received from carrying the communion to the sick and aged who could not come to church, as also the going out to some homes Sabbath afternoon with a few friends for a social singing and prayer. The real life of the church is more strong and vigorous. The finances are reported as never being in so good a condition as at present, and that too,

notwithstanding the quite extensive improvements which have been made in the church the past year. This speaks well for the working of the envelope system of weekly offerings which has been in use the past year.

While we rejoice in the evidences of prosperity in the church in all of its lines of work, let us not forget to be consecrated and steadfast in the work of the Lord. The struggle which has been ours to get the work started upward has been hard. We have been successful so far because the people had a mind to work together for one end, the upbuilding of Christ's kingdom and the strengthening of his cause in the hearts of all men.

At the close of the sermon the following statistics were given for the year ending Dec. 1st: Sermons, 89; addresses, 7; funerals, 7; covenant meetings, 6; prayer-meetings attended 130; added to the church by baptism 8; by letter, 3; deaths, 2; dismissed by letter, 3; calls made, 100; letters written to absent members, 25.

Statement of monies raised and expended by the church and the various societies connected therewith: Total amount raised \$1,144 70. Paid for church improvements, \$184 51; benevolence, 143 33; pastor's salary of 1892 and 1893, \$683 85; care of church, \$87.

The benevolence includes contributions to Tract and Missionary Societies; the New Mizpah; Wisconsin Children's Home Finder Society; Susie Burdick's school-work in Shanghai; box sent for the Hospital work in Shanghai, and assistance to destitute families.

BERLIN.—Receiving an invitation from the friends of Berlin to meet with them in their Semi-annual Meeting, I started Friday morning, December 1st. Did not reach there in time for the meeting that evening. Brother Todd conducted the meeting, and report said it was a good one. The weather was so very cold the friends from Coloma could not come over. The friends of Berlin turned out very fully to all the meetings. Brother Todd said that when they had a brother there it was expected he would do all the preaching. Accordingly I preached Sabbath morning and evening and Sunday morning and evening. I felt deeply impressed with a desire to bring the Lord helpfully near to that people. The Lord heard my prayers and gave freedom and warmth to my heart in utterance.

The people upon that field are very lonely in the thought of their pastor's removal. It is surely to be hoped that some warm-hearted, earnest worker in the vineyard of the Lord, shall feel the Lord calling him thitherward.

There are many scattered families that need to be visited in their homes, cheered, fed upon the word of life, and helped in Christian service. Brother Todd has been doing very faithful work on that field, the results of which will not be fully known this side the final reckoning. Let us pray that this field may be remembered and blessed by the divine uplifting.

E. A. WITTER.

MILTON.—Mercury down to 20 below zero this morning. The weather has been rather colder than usual at this time of year, since winter really began in November. Snow is abundant and somewhat drifted, though not so much as to hinder travel either by team or rail.

The winter term of college begins to-day with a very encouraging prospect so far as numbers are concerned.

Mr. R. W. Brown, who purchased the Oran Vincent property last fall, is laying plans for extensive improvements the coming season;

having already removed the old house and remodelled it. Mr. Brown expects to erect a modern residence on the old site in the spring.

William Walter Brown, an old resident in this part of the country, who has been sick for a long time, died at his home on Thursday last. His funeral was held at the church. Sabbath-day at 2 30 P. M.

Arrangements are in the hands of a committee for Sabbath-school Christmas exercises on Christmas eve.

E. B. Saunders, who has been engaged in evangelical work in the East for a number of weeks has returned to his home for a short time. Deacon Truman Saunders who has been confined to the house so long is reported somewhat improved in strength. Mrs. Saunders is also quite ill. \*

DECEMBER 13, 1893.

#### TRACT BOARD MEETING

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., Dec. 10, 1893, at 2 15 P. M.

President Chas. Potter in the chair.

Members present, Chas. Potter, I. D. Titsworth, J. F. Hubbard, F. E. Peterson, W. M. Stillman, A. H. Lewis, J. D. Spicer, J. M. Titsworth, H. V. Dunham, J. A. Hubbard, J. G. Burdick, Stephen Babcock, D. E. Titsworth, G. E. Stillman, H. M. Maxson and A. L. Titsworth.

Visitors, G. M. Cottrell, H. H. Baker and R. Dunham.

Prayer was offered by the Rev. G. M. Cottrell.

Minutes of last meeting were read.

The President reported deeds properly signed for the sale of the Oran Vincent property at Milton, Wis.

Treasurer reported that with the President a loan of \$300 had been secured to apply on payment of bills.

Committee on Field Secretary reported having arranged with G. M. Cottrell and agreed with him upon salary and time of beginning service.

Report adopted.

A. H. Lewis presented report as representative at the National Conference held in Allegheny, Pa., which was received and its main points ordered placed on record. A report of this session has already appeared in the RECORDER.

Treasurer reported cash on hand, \$519 33.

Bills due, \$623 45.

Bills were ordered paid.

Time was given to the informal discussion of plans, methods and needs of the work, and on motion it was voted that the Field Secretary begin his work with the church at Shiloh, and from there as his judgment or consultation with the Board may determine.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

THE first Protestant missionary ordained as such, says Professor Kruger, was Caspar Wiltens, of Antwerp. He was ordained at Amsterdam, for the Dutch East Indies, December 20, 1610.

THE first Protestant missionary society formed on the Continent under an impulse from England was the Netherlands Missionary Society (*Het Nederlandsche Zendinggenootschap*), formed in 1797.

## YOUNG PEOPLE'S WORK.

TOGETHER with the general depression in business, the closing of factories, the suffering from hunger and cold, and the hard times in general, there has come a scarcity in contributions for this page, and a general depression in the matter of writing articles for the RECORDER.

NO DOUBT we, the young people, are busy and have no time to give to this work. The extra labor of the holidays has been coming and is now upon us, and we barely have time to read the RECORDER, much less have time to contribute to its pages. We must leave that work for the editors.

VERY well, but there is danger that we may become weary of the contributions of "Evergreen" and "Winde." That this may not occur, suppose now after the holidays are past we conscientiously set ourselves to the task of writing something for our department of our paper. Send such articles to Edwin Shaw, 5455 Monroe Ave., Chicago, Ill.

THE holiday season is pre-eminently a home season. It is the vacation time for students, teachers, and many other classes of people. It is a general "going home" time. The thoughts of those who are debarred the privilege of enjoying the blessings of their homes, and the thoughts of those who have no homes, turn at this season with a more intense yearning for that which the true home affords.

AS THE ideal home is a type of the heavenly home, we may very properly suggest a few characteristics which are common to both. The home is a place of refuge, so is heaven; a place of safety, so is heaven. Love rules in the home, so in heaven; purity and virtue are there, and in heaven also. In the home we are free from all restraint and are at liberty to do and say what most pleases us; so will it be in heaven. In the home are harmony, comfort, and rest; these belong to heaven as well. Perfect confidence is in the true home; it is in heaven. Joy and happiness are in the home, and they are in heaven. The one cannot last, but passes away; the other is eternal. Let us so live that we may sometime have the privilege of being "at home" with the Lord.

WE had a letter from Miss Thoughtful the other day. We, that is, our C. E. Society. We personally were also blessed with a letter from her, but that is not the one to which we refer. Miss Thoughtful, you know, is absent, out in an adjoining county teaching school, but she has not forgotten the work of the C. E. Society at home. She wrote the letter to be read at our last consecration meeting. She said that she sadly missed the help and strength she used to get from the weekly prayer-meeting, and from the committee prayer circles, and she wanted us to remember her in our prayers. She told us about her work in school, how she was often troubled, how things didn't always go right, how she was sometimes very discouraged, almost ready to give up entirely, and then again how things would seem to be better and how she was quite happy and contented with her work. She told us about a few large boys and one or two girls whom she had not succeeded in getting interested in the work of the school. They seemed to care for nothing but fun, and were especially unmanageable when there were

visitors present. She wanted us to help her by suggesting ways of getting them interested, and especially by praying for them. They were not Christians, but she hoped they would become such during the winter. Then she told us about a little prayer-meeting she had started on Tuesday evenings in the school-house, to which all the people of the district were invited. She herself was to pay for the wood and kerosene for one month, to get the meetings started; she hoped others would be interested enough by that time to help her. Two of the boys, not Christians, had agreed to look after the fires and lamps, and attend to sweeping the house. She wanted us to pray for these meetings. She wrote a good deal more, and the letter did us all so much good. It is nearly twenty miles from here to her school-house, but if the weather is pleasant and the sleighing is good, about eight or ten of us are planning to drive out there next Tuesday evening and give her a surprise prayer-meeting. We hope that all absent members are as faithful in writing to the home society as is Miss Margaret. It is a wonderful mutual source of strength.

EVERGREEN.

THE city of Chicago is just now all in a fever of excitement over the approaching election of mayor, to fill out the unexpired term of Mr. Harrison. When this issue of the RECORDER appears the contest will have been decided and either Mr. Swift or Mr. Hopkins will be mayor. Both candidates are practical business men and promise, if elected, to conduct the affairs of the city on upright, straight-forward business principles. In fact, according to a published interview with each man, they agree almost perfectly in regard to the principles and platforms upon which they stand. Of course the questions are mostly local, like the "track elevation" question, or the "gambling" question, etc. But when the candidates of two great political parties seem to agree so perfectly in reference to the principle upon which the city shall be governed, and when they make practically the same, almost identically the same, promises to the public, whose votes and support they desire, then the question naturally arises, what difference does it make which man is elected? Well, it makes a great difference, for it is a lamentable fact that ante-election promises and platforms are too often only a bait to catch votes. It is a fact that not one man, but many men, govern the affairs of the city, and in reality it was not a man who was put in office last Tuesday, but a party, and so we must look at the character of the men who support the candidates if we would wish to know the character of the rulers of the city. For illustration, you can see to-day in nearly every saloon window, a large lithograph, a picture of one of the candidates. That shows where the saloon men stand. It shows that gamblers have a decided preference for one of the candidates, notwithstanding the fact that they both promise the same thing. It shows what kind of men are back of the man whose picture hangs in the saloon windows.

Young men, there is a great field of usefulness for you in the realm of politics. A great opportunity for you to make yourselves felt as powers for honesty, justice, and righteousness. Too many of us look at politics as a bad matter and then simply wash our hands of it and let it alone, except perhaps it may be that we vote on election day. This is not enough. Our influence should be felt all the time. I believe we have a duty in this matter more imperative than we are wont to imagine.

WINDE.

## OUR MIRROR.

### PRESIDENT'S LETTER.

My dear young people, do you remember how many of our C. E. Societies commenced the year 1893 by holding sunrise or seven o'clock prayer-meetings? I think something like twenty of our Societies held them, and most of them were reported to the Mirror. We asked God for the salvation of souls. I think more people have been led to Christ, at our hands, this year than any that I remember. Some may say we can do this work and sleep late New Year's morning. Do not try it. Let us hold as many morning meetings as we can. Put on your best leader, have good singing (by the people), let us push this work again for 1894, and obtain twice the results of last year. Ask God for good straight revivals, and start in New Year's morning to work for them. If you think we do not need them, I want to tell you I know of at least six churches which are asking help to carry them on at once. I was compelled to leave the work in Allegany county too hastily in order to prepare for other fields. It is just getting where men dare not resist it, but the good work will go on under the direction of the pastors, at the hands of enthusiastic people, both old and young. It was a sad yet happy parting, my last night at Genesee, many of the Richburg friends were there, and people unsaved had to either leave the house, or bar the door of their hearts to keep the Saviour out. I am sure the people at Genesee will not be scared at an early morning meeting, for many of them surprised me by coming to the 7 o'clock train to say farewell.

We do not yet know the numerical results of these three revivals, but the churches have shown an endorsement of the work by raising for the Missionary Board \$100. Where special work is needed let us commence it, by prayer New Year's morning, and where you do not feel the need of it pray for other places. One man said to me at Genesee, "I did hate to have you come, but I hate more to have you leave." He knew how a man nearly frozen to death would ache when he began to thaw out. Get around, and take part in a red hot New Year's morning meeting, and if you do not begin to ache you are all right.

E. B. SAUNDERS.

—THE Welton Y. P. S. C. E. is still alive and working, if it has not been heard from lately. The outlook seems encouraging from the interest manifested in the prayer-meeting and the desire to help each other. The pastor and his family, numbering five, have recently been added to the list of active members, which inspires us with the hope of doing more efficient work. The young people of the Society have given two entertainments lately for the purpose of raising money to buy a new church organ. This Society has acted upon the suggestion to take a collection for the benefit of the Boulder Church.

B. B.

—SOME one says, "Why should the children be the only ones to have a good-cheer meeting? It would apply just as well to the senior societies." Perhaps this is an improvement on the last week's suggestion. We do not doubt but the relief committees could make wise use of any supplies they might get by this means. Give it one trial at least and then watch the next month's reports and see if your relief committee says, "The committee are sorry to report that no needs have come to notice this month, and nothing has been done."

—SEVERAL of the young ladies of Brookfield,

N. Y., spent Thanksgiving Day in a very interesting and profitable manner. They are members of the Sabbath-school class of which Mrs. Sarah Fitch is teacher, and she acted as leader of the flock. Thanksgiving morning, at about ten o'clock, they assembled at the home of one of the members, bringing with them numerous articles, such as pies, bread, tumblers of jelly, oranges, etc. They also had a thick, warm comforter which they had previously made. Laden with these they wended their way to an humble home far to the south of the village where they left the comforter, together with a large supply of good will. They then turned their faces northward once more, leaving with each sick or lonely one some little token of remembrance. By the time they had again reached the centre of the village it was nearly eleven o'clock and they hastened to the Baptist church where, at that hour, union services of the three churches were held. But as soon as possible after dinner they were once more to be seen upon their way, and they did not "weary in well doing" until the sun was lost behind the western hills. As they turned homeward they were very tired, but their faces reflected the pleasure which had been so plainly shown by all upon whom they had called, and they felt that their efforts had not been in vain. Later Mrs. Fitch received, from one poor widow, a little note from which we quote the following: "You don't know how I enjoyed what you all brought me, but the best of it is, to think that so many young people should be the charitable ones to think of me. It has done me so much good to be remembered by them. May God bless you all is my prayer."

It seemed to us that this should be an encouragement to all Christian Endeavorers to make some such work the main feature of their Christmas and Thanksgiving Days. It could do no harm and they, at least, would be the recipients of great blessing.

G. I. C.

## OUR YOUNG FOLKS.

### BOYS WANTED.

[The saloon must have boys, or it must shut up shop. It is a great factory, and unless it can get two million boys from each generation for raw material, some of these factories must close out and its operatives must be thrown on a cold world, and the public revenue will dwindle. "Wanted, two million boys," is the notice. One family out of every five must contribute a boy to keep up the supply.—FERNALD.]

Two millions! Now may Heaven  
Be merciful to me  
That never in that company  
My own dear boy I see!

My boy! so brave and loving,  
With eyes so clear and true,  
Can these accursed pitfalls,  
Be set for such as you?

One of five! Thorne Terrace  
Is bright and fair to see.  
Five happy homes are builded,  
Five families are we.

Safe seems our street and sheltered;  
All danger far away;  
Under the budding maples  
Our little children play.

But round the second corner,  
Where the tides of traffic flow,  
And jarring echoes clamor  
As men rush to and fro,

There is a place all gilded,  
Where fiery draughts are poured,  
As tender youth joins bleary-eyed age  
Around the drunkard's board.

My boy in reach of peril?  
And will it come—the day  
When his young feet, lured thither,  
Shall o'er that threshold stray?

When his hand shall be lifted  
The fatal cup to drain

Until the drunkard's madness  
Shall fire him, heart and brain?

So help me, God in Heaven,  
The son Thou gavest me,  
Light of my eyes, shall never  
Such ghastly ruin see!

God gives the mother courage  
To cope with beasts of prey,  
But here is monster deadlier,  
Than all that rend and slay.

Help, Lord! Our babes deliver,  
Strike for them swift and soon.  
Avenge the fallen, sweep from earth  
The thrice accursed saloon!

—Mrs. E. E. C. Glasier, in *Union Signal*.

### THE STRANGER'S DOG.

BY GEORGE H. COOMER.

"You have a noble looking dog here," was my remark to the master of a Wisconsin farm-house, where I had stopped for a night's lodging and been kindly welcomed to a place in the family group.

The reference was to an enormous mastiff that lay at full length on the floor. A two-year-old baby was toying with the huge ears, while the older children were tumbling promiscuously over the limp form.

"Yes," replied Mr. Knowlton, "and he is as noble as he looks. He deserves all the kindness we can bestow. There is something pathetic in his history."

I saw that my entertainer was a man of feeling and intelligence, and that evidently the great yellow brute could not have had a better master.

"Probably you have had him for some years," I said.

"No," he replied; "only since last winter. All previous to that time is a blank in poor Lion's story—so far as we are concerned. I sometimes wonder what memories he may have of another home."

"And is it possible," I said, "that such a big fellow came to you by accident—a stray dog? Why, Lion,—good old Lion, what a pity that you cannot tell where you came from!"

As I said this, I patted his large head; and when he had pounded the floor for a minute or two with his tail, he stood up and put his nose across my lap.

"He knows a friend at first sight," said Mr. Knowlton, and has already got you down in his book. He is very affectionate, and will suffer agonies from our little tribe here without complaining. But when he is roused, let his enemy beware! He is then a lion indeed."

"I should think so!" was my reply. "Why, Mr. Knowlton, he must weigh a hundred and fifty pounds."

"A hundred and sixty-four," said my host; "I weighed him yesterday."

"I infer from what you say," I remarked, "that you have seen his powers put to a test."

"Yes," answered Mr. Knowlton, emphatically, "I have! It was at a moment, too, when my own life depended upon his strength and courage. He saved me from certain death!"

"Do tell me the story, sir," I said. "It must be a thrilling one."

"Well, you must know that until last winter I entertained the opinion, common to most people, that our Western wolves are very little to be dreaded by man. I had never seen one of great size, and felt confident that a Newfoundland dog, such as I then owned, would prove more than a match for the fiercest wolf in the woods.

"One bitter cold day in December, I started for a market village, three miles from here. I went on foot, as some bad snowdrifts prevented me from using my horses. I was not alone, however, for the dog went with me. He was a Newfoundland, as I have said—a large, black fellow, and full of pluck.

"When we had gone about two-thirds of the way, I observed a stir in a clump of snow-covered bushes, and in a few moments a big timber wolf showed his head and shoulders from the cover.

"I saw at a glance that he was a monster of his kind; but, besides having the dog with me, I had my double-barreled gun, and so felt safe enough. True, I am no marksman, but I felt better for having the gun.

"Well, poor Tige, the Newfoundland, made straight for Mr. Wolf, and they clinched at the edge of the thicket. It was such a fight as I hope never to see again.

"I knew well that Tige would never give up while there was life in him, but I began to fear that life would not be in him long. They rolled over and over, snarling, yelping, tearing; but the dog was getting the worst of it.

"You can hardly imagine my excitement as I realized that such was the case. I ran towards them with my gun presented, but their motions were so quick and their changes of position so sudden, that it was almost impossible to get a chance at the wolf without endangering Tige.

"I fired, but could not see that the shot took the least effect. Probably my care for the dog caused me to miss the mark. No success of mine, however, could have helped poor Tige. He was too far gone for that. Almost at the moment of my firing, the wolf left his four-footed victim and came rushing directly upon me. I let drive the other barrel, but that made no difference. His eyes looked like coals of fire; and I could see the whole of his teeth at once, for the lips were drawn away from the red gums the entire length of the jaws. He was very long from head to tail, and taller than the tallest dog. The hair on his spine stood up like a hedgerow, and he was covered with blood from his encounter.

"If ever my thoughts flew fast, it was then. I saw not the shadow of a chance for life. There, in the snow, I must be torn to pieces by that frightful timber wolf! Brief as the time was, I thought of home, and wondered what my wife and babies would do without me. At such a moment one sees his position as if it were revealed by a flash of lightning. It is all imprinted upon his brain in an instant.

"I sprang a little aside, clubbed my gun, and swung it around my head with all the power of despair. It came down somewhere upon the wolf. Just where it hit him I don't know; but I do know that the breach broke short off, and flew fifty feet.

"The blow helped me a little, but not much. I got time to use the part that remained in my hand, and I remember now with what a sound the steel barrels came down on that ugly shape. You will hardly believe me, but they were fairly bent! What did he care for it? Just nothing. Oh, it was awful—for I saw that I could do no more.

"In another moment I should have been down in the snow, with the big jaws tearing me limb from limb.

"I try to think now how it was that I first knew there was help at hand. I try to remember just how I felt and what I thought, but I cannot. It seemed as if a thunderbolt shot by me; and then, all at once, I realized that the wolf had other business.

"The biggest dog that I had ever seen had fastened upon the beast, as much as to say, 'Take some one of your size!' and they were struggling and tumbling and tugging together. The snow was torn up till it almost buried them, and blood and hair flew on all sides.

"I could do nothing but stand and look on. Once or twice I thought the wild creature would be too much for the tame one. But again the great dog would put forth all his tremendous strength, and the old wolf would go down. Oh, how I wanted to help that dog! How grateful I felt to him!

"At length the enemy weakened. I could see it. I knew that he had got more than his match. He turned to run, but the dog was instantly upon him. Again they strained and tugged, tearing up another square rod of snow. But this time the fight was all one way. The dog was as active as ever, while the wolf had lost much of his power and courage.

"In a minute or two I saw that the wolf was down for good. He had given up every attempt to defend himself, and the dog was tearing at his throat in a way that must soon finish him.

"It was not till he was quite gone, however, that his conqueror would let him alone. Then, to my surprise, the dog turned to me, and began pulling at my coat as if to lead me away.

"At first I resisted, not knowing what to make of it; but he pulled me along in spite of myself.

"It occurred to me at length that he must have some good reason for the act, and I started off with him at a brisk pace. Then he let go my coat and led the way, keeping some rods ahead. At intervals he would stop and look back as if to make sure that I was following.

"By way of experiment, I once turned in another direction, but had not gone twenty steps when he once more had me by the clothing.

"'Good dog,' I said, 'you have helped me, and I will help you!'

"When I had gone about half a mile, I came upon a man lying insensible in the snow. The dog stopped beside him with a piteous whine.

"The stranger's limbs were badly frozen, and a small, empty flask protruding from one of his pockets, told the whole story. He did not look like a drunkard, yet it was evident that he must have been drinking, or he would not have sat down there to freeze.

"I rubbed his face and hands with snow, and tried to revive him; but it was useless. In the meanwhile a neighbor of mine came up and hurried off to the village for assistance. In about an hour the unfortunate man was placed in good quarters; but he remained unconscious; and that night he died.

"It was afterwards discovered that he was an Englishman, with no relatives in this country, and no friend but his faithful dog.

"I tried the animal by two or three names, and found that he responded only to that of Lion. He seemed to take his master's death very hard, showing as much grief as a human being could have done. But he took strongly to me, appearing to bear in mind the circumstances of our first meeting. He would not leave his master's body while it was in sight; but when it had been laid away, he seemed to accept the inevitable with a perfect knowledge that all was over.

"I have not the least doubt that he had started off in quest of assistance for the helpless man at the time of discovering me.

"Ever since that day he has made himself one of our household; and as I see him frolicking with the children, I think how little they realize the debt they owe him. It is pleasant to see him give baby's face a lap with his big tongue; there is such true affection in the act. He knows just as well as we do how tender and helpless she is."

As Mr. Knowlton finished his story, I stroked Lion's broad head and shoulders, and tried to imagine him as he must have appeared in that terrible fight with the timber wolf.—*Our Dumb Animals.*

BE THOROUGH.

In lawful pursuits, whatever you do—  
Building a mansion or mending a shoe—  
Be honestly earnest in all of you work,  
Never attempting plain duty to shirk.  
Do everything well; as well as you can,  
No more is expected by God or by man.  
No less will suffice for your own self-respect  
Or save you from sting of wilful neglect.  
The purest of pleasures can only be found  
In the virtuous effort, healthful and sound.  
This truest of maxims cherish and nurse—  
"Work is a blessing, and ease but a curse."

A THANKSGIVING POEM.

The turkey gobbled so fiercely that it scared poor Tom away;  
But Tommy gobbled the turkey and so got even, next day.

AN OWL IN THE STOVE.

"For several days it seemed to me that I heard something move in the stove, but I paid no attention to it. One night as I was going to bed the noise in the stove was so plain that I was sure there was something in there. I started to open the stove door, but it occurred to me that it might be a big snake, so I went and called my father. He came in with a cane and opened the stove, and saw a big pair of eyes glaring at him, but it was too dark to see what they belonged to. He dropped a small piece of burning paper in the top, and put in his hand and drew out a great big owl. His lordship looked at us as wise as if he knew everything in the world, but he acted very stupidly. After he had winked at us a few times, as if he was asking, 'Well, what are you going to do with me?' we opened the window for him, and he hardly knew enough to fly out.

"Well, when that excitement was over I made a fresh start for bed. Some rooms in Florida have carpet on the floor, and some don't, but most don't. My room didn't have any, of course. I sat down on the side of the bed to pull off my shoes, and I heard something break. I thought it was the side piece of the bedstead. 'It's the climate,' said I to myself; 'it's made me so fat that I'm breaking the furniture.' I held the lamp down and looked, but the bed was all right, so I sat down again, and the minute I touched the bedstead the cracking began again. 'Go it,' said I, 'and we'll see what will happen.' The cracking changed into a crash, and bang went one leg of the bedstead right through the floor. In those houses the floor above is the ceiling of the room below, so part of my bedstead stuck through into the parlor, and they picked the caster off the parlor floor. It was dry rot, that was all. In that climate the dry rot works away at the inside of a board, and eats it all away but a little crust on the outside; so the board looks perfectly sound when it has no strength at all, and as soon as any weight is put on it, it breaks."—*From Harper's Young People.*

AMERICAN little girl to her mamma—What is a dead letter, please? Mamma—One that has been given to your father to post.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

FOURTH QUARTER.

Sept. 30.	The Power of the Gospel.....	Rom. 1 : 8-17.
Oct. 7.	Redemption in Christ.....	Rom. 8 : 19-26.
Oct. 14.	Justification by Faith.....	Rom. 9 : 1-11.
Oct. 21.	Christian Living.....	Rom. 12 : 1-15.
Oct. 28.	Abstinence for the Sake of others.....	1 Cor. 8 : 1-13.
Nov. 4.	The Resurrection.....	1 Cor. 15 : 12-26.
Nov. 11.	The Grace of Liberality.....	2 Cor. 8 : 1-12.
Nov. 18.	The Imitation of Christ.....	Eph. 4 : 20-32.
Nov. 25.	The Christian Home.....	Col. 3 : 12-25.
Dec. 2.	Grateful Obedience.....	Jas. 1 : 16-27.
Dec. 9.	The Heavenly Inheritance.....	1 Pet. 1 : 1-12.
Dec. 16.	The Glorified Saviour.....	Rev. 1 : 9-20.
Dec. 24.	The Birth of Christ.....	Matt. 2 : 1-11.
Dec. 30.	Review.....	

LESSON XIV.—REVIEW PLAN.

For Sabbath-day, Dec. 30, 1893.

Topic.—Growth in Grace.

GOLDEN TEXT.—But grow in Grace. 2 Peter 3 : 18.

PLAN OF REVIEW—BY ONE CONNECTING THEME.

Growth in Grace, confining the attention to that theme only. Let a pupil—a good reader—read the one or more verses referred to in each lesson. Many points may be used from other verses; they need not all be read. Another pupil more advanced, or a teacher, will, in from one to three minutes, briefly develop the points in his own language, and enforce them. Stick to the theme; don't wander; be pointed, practical.

- Gospel's Inspiring power. Lesson I.  
Growth by Thankfulness, 8; Prayer, 9; Ministering, 11-13.
- Redeemer Needed and Provided. Lesson II. Growth by being Justified Freely, 24.
- Our Growth by Faith. Lesson III.  
Growth by Faith, 2; Hope, 2; Tribulations, 3; Patience, 4.
- Works of Christian Life. Lesson IV.  
Growth by Consecration, 1; Humility, 3; Loving Activities, 10, 13.
- Total Abstinence for other's sake. Lesson V.  
Growth by True Knowledge, 2; Care for the Weak, 9; Self-denial, 13.
- Hope of Victory. Lesson VI.  
Growth by hope of the resurrection, 19, 20, 22; Complete Victory, 26.
- Increase by Liberality. Lesson VII.  
Growth by Liberality, 2; Giving Self, 5; Christ's example, 9.
- New Life in Christ. Lesson VIII.  
Growth by being Renewed, 23; Ceasing Evil, Doing the Opposite, 28, 32.
- Gospel Grace Cultivated. Lesson IX.  
Growth by Cultivating Social, 14; Devotional, 16; Domestic Virtues, 29.

- Religious Life. Lesson X.  
Growth by Self-restraint, 10, 19; Hearing the Word, 22; Helping the Needy, 27.
- An Inheritance Incorruptible. Lesson XI.  
Growth by Sanctification, 2; Temptations, 6, Fiery Trials, 7.
- Christ among his People. Lesson XII.  
Growth by Patience in Persecution, 9; Visions of Christ, 16.
- Expected Redeemer. Lesson XIII.  
Growth by Seeking Jesus, 2; Worshiping, 11; Giving, 11.

SUGGESTIONS FOR GENERAL REVIEW. Give five minutes lively drill on the Titles and Golden Texts, then pursue any plan chosen by the Superintendent. Let a good reader among the pupils read selected verses, occupying only a minute. Then an advanced pupil, or a teacher, will give, in from three to five minutes, exposition of the points chosen from the lesson.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Dec. 24th.)

THE CLOSE OF THE YEAR. What God has done; what he will do. Psa. 1 : 5 : 11-18; 73 : 23, 24.

Another year is now closing. It has been in many respects just like preceding years. We are one year nearer our eternal home. And now what has God done this year? O can we count his blessings! Have we thought of every one and written them all down that we might praise him for each? Ah no! We were too busy and received them as a matter of course. But God "has been mindful of us." He hath given life; we live spiritually; we are blessed of the Lord. Under a sense of mercy we are led to sing, "The Lord hath been mindful of us." "He hath holden us by our right hand." There has come true in our own experience, in so many ways, that "God hath blessed us," that all that is within us would bless him forever. What has God done? He has led some Juniors, some Christian Endeavorers this year to confess Christ and to begin the never-ending psalm. Sins of the year have been forgiven; needs supplied; mercies enjoyed; fears removed; hopes fulfilled. "Praise ye the Lord." It is the honey of life which one may suck from the flowers of grace that ever bloom; praise is life's crown, therefore praise the Lord for the year.

What will God do? That may depend somewhat upon us. But his blessings will continue. He never tires of it. "The Lord shall increase you more and more." "Thou shalt guide me with thy counsel, and afterward receive me to glory." Weariness will not suspend his great mercies; failing strength shall not end them. From everlasting to everlasting he is the God of blessing.

"King of glory, King of peace,  
I will love thee;  
And that love may never cease,  
I will move thee.

"Seven whole days, not one in seven,  
I will praise thee,  
In my heart, though not in heaven,  
I can raise thee."

SCRIPTURE REFERENCES.—He will be mindful of his covenant. Psa. 111 : 4-10. He hath heard. Psa. 66 : 16-20. He will hear. Isa. 65 : 23-25. He has helped. Psa. 27 : 9-14. And hath delivered. Psa. 55 : 18-23.

—NOTES or comments coming from a recognized leader in thought, or statements made in books written by titled clergymen carry with them great influence. Any error of statement is therefore of great harm in the Sabbath-school world, for many thousands are depending upon their teachings for authority in matters treated. It becomes a writer to be very conscientious and careful in his interpretations of the Scripture.

—THE writer once put this question to a class of middle aged people: "Is it ever right to do evil that good may come?" When one prominent church member unhesitatingly answered that it was. Now possibly he had been encouraged in such an error by such statements as a few years ago were made in Sabbath-school comments where a citation was made from Hodge's Systematic Theology, which seemed to teach that a lie is justifiable under certain circumstances. Now a lie is a sin *per se*. God is truth and truth is of God. God can neither

lie or justify a lie. It may be a question as to what is a lie. One is not always obliged to disclose a certain truth, for instance, as to where a person may be concealed whom another is trying to murder, but he must not lie. A person may use means lawful to conceal some truth, but not by lying. Lying is always and everywhere a fearful sin. So is doing evil, even though God brings good out of it.

## IN MEMORIAM.

Asenath, youngest daughter of the late Simon F. and Isabella Randolph, was born in Plainfield, N. J., Dec. 23, 1820. She was called into the heavenly rest Dec. 6, 1893. She united with the Seventh-day Baptist Church of Piscataway in early life, under the pastorate of Wm. B. Maxson, D. D. She was married to Thos. S. Alberti, on the 14th of June 1838. Bro. Alberti remains to wait a little while until the union of more than fifty-five years on earth shall be made everlasting in heaven. She was one of the constituent members of the Plainfield Church, in 1838, and with a single interruption from change of residence, remained faithful in this relation until God transferred her membership to the church. Above failing health alone withdrew her from active and efficient service in the kingdom of Christ.

For more than seven years past she has been an invalid; but patient and uncomplaining, anxious lest others suffer inconvenience on her account, and gladly awaiting the Master's call to "come up higher." The evening before she went home, answering her daughter's question, she said: "I will hear the [heavenly] music tomorrow;" and she did. Earth-worn and wearied with disease, she has found "rest, sweet rest;" "peace, sweet peace;" Joy, glad joy, among the redeemed.

## MINISTERIAL CONFERENCE.

The Ministerial Conference of the Southern Wisconsin Seventh-day Baptist Churches convened, in connection with the Quarterly Meeting, at Albion, Wis., Nov. 24, 1893.

In the absence of the officers no morning session was held. Conference was called to order at 2 30 P. M. by Pres. A. B. Spaulding.

It being the annual meeting the following officers were elected for the ensuing year. President, A. B. Spaulding; Vice President, H. Hull; Secretary, G. W. Burdick.

Rev. N. Wardner presented his paper, subject, "Distinction between the Moral and Ceremonial Laws," which, by vote of the Conference, was requested for publication in the SABBATH RECORDER.

All the other essayists being absent, or unprepared, a paper, on the subject to have been treated by Bro. Hills, at this meeting, viz., "Is it consistent for Seventh-day Baptists to observe Christmas according to present custom?" prepared by Bro. J. T. Hamilton, was presented and read by Rev. N. Wardner.

After remarks by several of the brethren, it was voted to request the paper for publication in the RECORDER. The following is the program for the next Ministerial Conference, to be held in connection with the Quarterly Meeting to convene with the Milton Junction Church, on Sixth-day before the last Sabbath in February, 1894:

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, is the most successful in interesting, instructing, and evangelizing the people? F. O. Burdick.

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

4. What relation has prayer to spiritual life and character? Phebe Coon.

5. Exegesis of 2 Cor. 3: 7-11. E. M. Dunn.

6. Is it advisable for us as a people to commemorate the organization of the first Seventh-day Baptist Church in America? If so, how? O. U. Whitford.

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

8. Exegesis of 1 Cor. 14: 34, 35, and 1 Tim. 2: 11, 12. Wm. B. West.

## CORRESPONDENCE.

DeRUYTER, N. Y., Dec. 15, 1893.

To the Editor of the SABBATH RECORDER:

The Minutes of our late Conference and Anniversaries are now printed and sent out to the people, 2,500 copies. Will they be taken and read? Will they be kept in our libraries, or on file in our homes, or will they be thrown into the waste basket? Will some one twenty years hence, desiring to collect our minutes and reports and bind them into a book for reference be unable to find anywhere the minutes of 1893? Have we, as a people, the historical spirit? In the last two years as we have traveled among our churches and people we have been greatly surprised to see how many copies of our Minutes lie in our churches untaken. Minutes for several years accumulate, and the janitors, tired of seeing them and having them in the way, destroy them. Are we publishing too many and thereby wasting our money? If not, are we unwisely distributing them, putting in some places more than they need, and in other places not enough? Is it because of indifference and a lack of denominational interest they are not taken and so many copies go to waste? This evil, if it is an evil, does not exist in the small churches alone, but in the large churches as well. Would it not be well when a church finds a number of copies of our Minutes untaken, not likely to be taken, lying around, to send them back to our Publishing House? Would it not be better, if we are publishing more than our people want for themselves and to give to others, to print less and save our money for purposes greatly needing it? We do not send this as a criticism, but as a matter we need to consider and wisely remedy.

O. U. WHITFORD.

## BENEDICTION SERVICES AT SHILOH FOR DR. ELLA F. SWINNEY.

The last part of Dr. Swinney's stay in this country was with her mother, brother's family, old friends and acquaintances in the church and community of her childhood home. Her remarkable strength and endurance were severely taxed in addressing different meetings, making farewell visits with relatives and old friends. Sabbath morning, December 2d, benediction services (we did not like to say farewell services) before a large audience were conducted as follows: After the opening exercises, Dr. Swinney gave an address, and benedictions in the form of short addresses followed by Mrs. J. B. Huffman, in behalf of the Ladies' Mite Society, which has a history of about eighty years; Mrs. Louis Hummel, in behalf of the Ladies' Benevolent Society; Miss Ada Bonham, in behalf of the Junior Benevolent Society; Mrs. I. L. Cottrell, in behalf of the Sabbath-school; Mr. W. L. Hummel, in behalf of the Young Peoples Society of Christian Endeavor; the Pastor, in behalf of the church; and the Rev. L. R. Swinney, of DeRuyter, for the family; then followed reconsecrating prayers. Mother

Swinney, in the 80th year of her age, was able to be present part of the time. The audience was deeply moved by the services, and greater interest in the work manifested, from which we hope lasting results.

The morning of the 4th inst. our beloved sister bade adieu to her family and aged mother, never expecting to meet her on earth again, and turned her face toward China, leaving home, mother, brothers, relatives and friends for him and his, who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I. L. C.

## ONE MOTHER'S MISTAKE.

"It seems to me," said a woman lately,—one whose sons and daughters are grown and out in the world,—"that if I had my children to bring up over again, I would give up everything, and devote myself to each till he was five years old."

"What I did was to employ nurses—what a travesty of the tenderly significant world!—from infancy to about that time, when I looked after them myself."

"One of my children—he is a married man now—cherishes still a most unreasoning fear of the dark, even of passing the open door of an unlighted apartment, because, forsooth, years ago in his babyhood, a nurse urged him to sleep, lest a wolf should come out of the dark and get him."

"A second son will carry to his grave a nervous dread of laughing, born of a practice by another nurse of showing her large, white, glittering teeth in a mirthless grin when, as an infant, he fretted. I caught her at it one day, and instantly sent her away; but the mischief was done, and I have been helpless to combat it. And my nurses were no worse than my neighbors'."

"A child's care-taker should be a child-lover; and who loves a child like his mother? I long to say to every young mother I know: 'Stay with your babies, if you possibly can, until they are big enough to know what is going on about them.'"

WHO doubts that the *Youth's Companion* is correct in affirming that a potent cause in delaying the advance of Christianity in China is found in the doctrinal differences of the churches? The Chinese are taught to regard difference of sect as equivalent to difference of creed; hence they cannot easily be brought to understand that Presbyterians, Methodists, Congregationalists, Baptists, Catholics, Greek Churchmen, Friends, and others, are all preaching one faith. "Again, Chinese bewilderment is increased because the Catholics, the English and the American missionaries use different Chinese words for God. This causes the people to think that the missionaries have different dieties."

THE man who tries to defend himself by saying that he gives as much as somebody else, knows that he is not giving half enough.—*Ram's Horn*.

DISINTERESTED love and self-denying service to our fellow creatures are the most acceptable worship we can offer to our Creator.—*Channing*.

WHEN Satan first comes to tempt, he is modest and asks but little. He digs about and loosens the roots of faith, and then the tree falls the easier on the next gust of temptation.—*Gurnall*.

AN egotist will always speak of himself either in praise or in censure, but a modest man ever shuns making himself the subject of his conversation.—*La Bruyere*.

THE highest state of religious life is when a man sacrifices every personal and worldly advantage, encounters every annoyance or peril, if need be, rather than be in the least untrue to what his soul believes the commandments of God.—*J. Storre Smith*.

FROM THE FIELD.

Sunday evening, Dec. 10th, I had the pleasure of talking to fifteen of the seamen at Sister Burdick's Mizpah Mission, 86 Barrow Street New York City. After a short sermon on the gracious invitation, we ascertained by questioning them that one of the boys had been from his mother's home in Liverpool three or four years without letting her know of his whereabouts. We urged him to write and let his mother know where he was. All joined heartily in the chorus of "Where is my wandering boy tonight?" and after dismissal, he gave his mother's address and consented to our writing her, which we have done, and which we hope will give her the happiest Christmas she has had for many years. He also confessed that he had been very bad during the past year, but he meant to turn over a new leaf for the New Year. Only one, of many of the wandering boys, that the city and the sea have swallowed up from home and mother, for whom neither time nor eternity may have any reunion. This afternoon Bro. J. G. Burdick and myself called at the Marble Collegiate church on Fifth Avenue, to look in on the Fifth Anniversary of the American Sabbath Union.

There were twelve in attendance besides ourselves. When President Mott invited any representatives of Sabbath organizations to make themselves known, that the secretary might take their names, I asked Bro. B. if I should do so, and as he said go ahead, I arose and said, Mr. President, "I don't know that I properly belong here, but as you have called for representatives, I would say that I am Field Secretary of the American Sabbath Tract Society." "Of what Society, did you say?" asked the President. "American Sabbath Tract Society." Then Secretary Knowles explained that the basis of the Society was the divine Authority for the Lord's-day, or Christian Sabbath, etc., and he presumed that I didn't subscribe to that basis, so I had nothing more to say. About one hour later one man as he passed from the room said to me: "You ought to be a life insurance agent, you've got gall enough." We told him we had been, and have been wondering since what connection he had had with the same business.

The evening session (at which such men as Dr. Cuyler was to speak,) opened with about fifty present, a few others coming in later. This Society is seeking thorough organization the country over, state, county, and town, in the interests of Sunday-observance, legislation, etc. On the seal of this Society I find printed: "The Sabbath," "The Bible," "The country with these pillars stands or falls." 1 Kings 7: 21. "The Sabbath was made for man."

Here is a grand text for every Seventh-day Baptist minister—can't they all preach from the above during the next two months? I start tomorrow for Shiloh, N. J., where I begin my work.

G. M. COTRELL.

Home address, 1122 W. 6th St., Topeka, Kan., Eastern address, care of J. P. Mosher, Alfred Centre, N. Y.

DECEMBER 11, 1893.

INQUIRY.

Who is the author of the following lines and where can the whole poems be found?

"Common the beautiful tints of the fall; So is the sun which is over all, Common the rain with its pattering feet; So is the bread which we daily eat, Blessed be God, it is common. So unto all are the promises given, So unto all is the hope of heaven;

Common the rest from the weary strife; So is the life which is after this life, Blessed be God, it is common."

"Take this for granted, once for all— There is neither chance nor fate, And to set and wait for the sky to fall, Is to wait as the foolish wait."

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WEAR your velvet within; show yourselves aimable to those, above all, who live with you.—Joseph Jonbert.

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THE next communion service of the Walworth Seventh-day Baptist Church will occur the first Sabbath in January. It is earnestly requested that every member of the church communicate with us at that time either by letter or verbal testimony. Non-resident members are urged to send communications. PASTOR.

THE MINISTERIAL CONFERENCE of the Western Association will be held with the Little Genesee Church, Dec. 27th and 28th.

Wednesday night at 7.30. Introductory Sermon. B. C. Davis.

Thursday morning at 9.30. Pastor's meeting.

At 10 A. M. Bible Study in Academies and Colleges. A. E. Main.

The Pastor's Work. Geo. P. Kenyon.

Lapsed Sabbatarians. M. B. Kelly.

Duty to and from Non-resident Church Members. M. G. Stillman.

Getting Religion. Henry L. Jones.

Relation of Church and Christian Endeavor. Mrs. M. B. Kelly.

Why are professed Christians so indifferent to the claims of the Sabbath-school upon them as teachers. Mary E. Bowler.

Exegesis of 1 Tim. 6: 16. S. S. Powell.

Why has not God prospered Seventh day Christians more? M. Harry.

Let all bear in mind that the people are invited to come in, to hear and be heard. The order of the programme is subject to change. COM.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at 101 West 93d street, New York City.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph, 6124 Wharton Ave.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

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SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

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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 to Sabbath keepers remaining in the city over 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, Oct. 22-29, 1893, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where 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.

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MARRIED.

HOLSTON-CLARKE.—At the home of the bride's parents, Mr. and Mrs. O. P. Clarke, Walworth, Wis., Nov. 30, 1893, by Eld. S. H. Babcock, Mr. Edward M. Holston, and Miss Helen E. Clarke, all of Walworth.

PHELPS-VAN HOUTER.—At Milton Junction, Wis., Nov. 26, 1893, by Eld. N. Wardner, Mr. Wilbur H. Phelps, of Janesville, and Miss Mabel Van Houter, of Chippewa Falls.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

SHEPPARD.—At her home in Alfred Centre, N. Y., Aug. 22, 1893, of laryngeal tuberculosis, Mrs. M. E. Sheppard, wife of Dr. Mark Sheppard, aged 56 years.

Mrs. Sheppard, the daughter of Aaron and Julia Babcock Coon, was born in Petersburg, N. Y., Aug. 27, 1837. When about twelve years old she joined the church of that place, and from that time to the time of her death, was a consistent Christian. Always conscientious, tender hearted and loving, she drew to herself many friends. Those of her teachers and classmates, both of DeRuyter Institute and of Alfred University, will remember her as most talented and scholarly. Leading her friends always in all literary pursuits, she has left them treasures of beautiful poems which reveal her own pure and lofty spirit, and point toward the Father and home that she loved, and toward the rest, which, after long years of patient suffering and waiting, is hers. She leaves an aged father, a loving and devoted husband, and many friends who sincerely mourn her loss.

The delay in the publication of this notice is by accident and is deeply regretted. B. C. D.

ENOS.—In Nile, N. Y., Dec. 9, 1893, Mrs. Sarah Enos, aged 87 years.

She was the oldest of eleven children born to Abram and Sarah Crandall, only two of whom survive. She was born in Plainfield, N. Y., Sept. 17, 1806. In 1827 she was married to Harry Enos, who survives her. This unusually long union of nearly sixty-seven years, was, with the exception of the first year, spent on the place where she died. She was the mother of four children, daughters, two of whom are living. In early life she made a public profession of religion, and was baptized by Eld. John Green. She has been a member of the Friendship Seventh-day Baptist Church since about the year 1828. Until the infirmities of age forbade, she was an active worker in the church, and by her tender watchcare at the bedside of the sick and dying, she evinced a Christ-like spirit and endeared herself to all who knew her. M. B. K., JR.

MILLARD.—Near Adams Centre, N. Y., Nov. 19, 1893, Mrs. Almira Millard, aged 89 years and 22 days.

She was a daughter of Daniel Fox, who died in this town a few years since, aged 103 years. She was a gentle, sweet-spirited, intelligent Christian. Her husband died several years ago. For the last few years she had lived with her daughter, Mrs. Christopher Maxson. She leaves an aged sister, and four daughters, who, while they mourn, yet rejoice that she has entered upon the heavenly inheritance. A. B. P.

BURDICK.—In Lincklaen Centre, N. Y., Dec. 9, 1893, Mrs. Luanna Burdick, aged 85 years, 7 months and 18 days.

This aged sister gave her heart to Jesus when about thirteen years old, under the labors of Eld. Wm. B. Maxson, and was baptized by him into the Seventh-day Baptist Church of Truxton Hill, now Cuyler. She was the last, and lived to be the oldest of a family of thirteen children. Dec. 20, 1846, she was married by her brother, Eld. Russel G. Burdick, to Benj. S. Burdick, of Lincklaen,

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and Dec. 4, 1847, removed her membership to the Seventh-day Baptist Church of this place. In her later years, she with her husband, united with the Advent Society, and their names were finally dropped from membership in the church. She leaves an aged husband and many relatives and friends to mourn their loss. She had no children, but was not only a faithful and loving wife, but a tender mother to the only daughter of Bro. Burdick, and a young man who was brought up in the family. She was truly a mother in Israel, esteemed and loved by all who knew her. Her house was an asylum for the needy, and the hungry were never turned from her door empty. At her funeral a sermon was preached by the writer from Rev. 14:13, a text chosen by the family. Rev. O. S. Mills assisted in the services. "Blessed are the dead which die in the Lord from henceforth."

A. W. C.

ALBERTI.—In New Brunswick, N. J. Dec. 6, 1893, of heart failure, Mrs. Asenath Randolph Alberti, wife of Thomas S. Alberti, aged 73 years. See "In Memoriam" in another column.

Literary Notes.

THE American Antiquarian and Oriental Journal edited and published at Good Hope, Ill., by Rev. Stephen D. Peet, is a very valuable Bi-Monthly to all lovers of antiquarian research. Volume 16 (1894) promises to be very valuable. This Journal is always on hand for sale at 175 Wabash Ave., Chicago, Ill.

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