

# The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED, N. Y.

Vol. L No. 44.  
Whole Number 2593.

FIFTH-DAY, NOV. 1, 1894

Terms:  
\$2 00 in Advance.

## THE SABBATH RECORDER.

REV. L. E. LIVERMORE, - - - EDITOR.  
REV. L. C. RANDOLPH, Chicago, Ill. CONTRIBUTING EDITOR  
CORRESPONDING EDITORS.  
O. U. WHITFORD, D. D., Westerly, R. I., Missions.  
W. C. WHITFORD, D. D., Milton, Wis., History and Biography.  
PROF. EDWIN SHAW, Milton, Wis., Young People's Work.  
MRS. REBECCA T. ROGERS, Waterville, Maine, Woman's Work.  
REV. H. D. CLARKE, Dodge Centre, Minn., Sabbath-school.

JNO. P. MOSENB, Business Manager, Alfred, N. Y.

O TENDER One, O Mighty One, who never sent away,  
The sinner or the sufferer, thou art the same to-day!  
The same in love, the same in power, and thou art wait-  
ing still  
To heal the poor, maimed souls that come—yes, whoso-  
ever will!

—F. R. Havergal.

THE New York *Observer* (Presbyterian), and the New York *Examiner* (Baptist) have finally abandoned their time honored sheets of large size, and adopted the more tasty and convenient magazine form.

GENERAL BOOTH'S welcome to the United States is an ovation in strange contrast with the ridicule, police interference, and opposition to the Salvation Army movement of a few years ago. "Nothing succeeds like success."

MUNICIPAL reform, so vigorously begun and carried on by Dr. Parkhurst and his co-laborers in New York, has its counterpart now in other cities with promise of good results. Clark and Meloy in Chicago, Smyth of New Haven, and Capen of Boston, are all hard at work in their endeavor to cleanse their cities of so much rottenness.

WHILE it has been said that "every man is the architect of his own fortune," and there is much truth in the saying, still it is not entirely true; at least it is not all the truth. The humble Christian would prefer to say, Every man is a joint architect with God in making his fortune. God gives the capacity and aids man in making his character and his fortune. It is better never to lose sight of this most beautiful relationship, "For we are laborers together with God;" or (R. V.), "We are God's fellow-workers."

THE Minutes of the General Conference have been delayed, waiting for important copy. They are now being shipped and will reach their destination this week and next. It is the purpose of the clerks to provide, and the office to send out, as many copies as will be taken and read; but the edition is not as large as usual on account of the discovery that many copies, hitherto, have lain in the churches uncalled for. A few copies will be reserved for persons who may not receive one in the general distribution, and will be sent on application.

EDUCATION is not what many people suppose, a system of stuffing or cramming the mind with dates of history or facts of science. The object of education in the languages is not simply to enable one to read, write, and converse fluently in a foreign tongue, but primarily to train, cultivate, strengthen, discipline the mind. A mind without education is like marble in the quarry, or metals in the mines. Working, cleansing, heating, hammering, melting, coining, or chiseling, and the coarse iron ore becomes polished steel of great value, or the granite and marble from a rough block of stone, stands forth polished and beautiful to behold.

IN most churches where a Young People's prayer-meeting is maintained, its wholesome influence is diffused throughout the church. There is more life in the regular weekly prayer-meetings. Long prayers, long speeches, dull singing, cold formalism are giving way to bright, hopeful, happy singing, brief and pointed praying, terse and thoughtful speaking. God bless the Young People's Christian Endeavor Societies. But we very much like to see the older people present in the Young People's meetings, and the young folk's at the regular church prayer-meetings.

PROF. T. W. RHYS DAVIDS, Ph. D., LL. D., of London, a distinguished and popular speaker, and one of the leading Sanskrit scholars of our times, will give a course of lectures at Cornell University on Nov. 1, 2, 5, 6, 7, 8. The general subject will be "The History and Literature of Buddhism." He has also been engaged to deliver the same course in November, December, January, and February, in the Lowell Institute (Boston), the Peabody Institute (Baltimore), the Brooklyn Institute, Brown University (Providence), Columbia College (New York City), and the University of Pennsylvania (Philadelphia). Tickets for the Cornell course can be obtained of President Schurman's secretary, A. T. Weber, Ithaca, N. Y.

DID you ever think how much trouble and disappointment you can save your pastor and your friends by taking the precaution to write a brief abstract of the principal events in your life? If every person, in view of the liability of sudden death, would in his leisure, while in good health and memory, write down the important dates and events in his life and keep such data among his papers where it could be easily found in an emergency it would be a great convenience. The date of one's birth, conversion, student life, marriage, engagement in business, various experiences and interesting incidents, will sometime be needed, and no one can furnish these as well as you. It will take you but little time and be of great use.

THERE will, undoubtedly, be a wide difference in opinion, and in voting, in New York State, at the coming election, on the various points in the proposed amended constitution. But there are some points on which all good

citizens ought to be united. For several years gambling, in its various forms, has been a growing evil. It is proposed to draw the reins still closer. In the following quotation, the italics are added to the article which for many years has been the law: "Nor shall any lottery or the sale of lottery tickets, *pool-selling, book-making, or any other kind of gambling,* hereafter be authorized or allowed within the State."

SOME people have the opinion that the study of natural science is somehow opposed to a living faith in God and his Word, and that one eminent in science is seldom found of devout spirit. We believe this is a great mistake. Read the lives of such eminent naturalists as Professor Agassiz, Henry Dana, Morse, Hugh Miller, Asa Gray, Owen, Carpenter, Sir Humphrey Davy, Faraday, and others whom all men will recognize as eminent. Yes, many who will read these words will scarcely pardon us, if, out of deference to the well known modesty of the persons, we should omit to mention in this connection our own Wm. A. Rogers, A. R. Crandall, Jonathan Allen, and E. P. Larkin.

In the nature of the case the honest, religious students of natural science become more intelligently and profoundly devout. They learn to "look through nature up to nature's God, and him adore."

SOME months ago we received a volume entitled, "Apocalypse Interpreted, chapters 12 to the End; or the Destiny of Rome and the Great American Republic," by C. F. Hinrichs, Poplar Bluff, Mo. There are so many attempts to explain the Apocalypse, and such wide divergence in the lines of interpretation on the part of the many essaying to give light on this confessedly mysterious part of the Word, that we have come to regard with some misgiving, and to read very slowly, any work pretending to interpret the book of Revelation. This work of Mr. Hinrichs begins with the 12th chapter of the book because, he claims, that this chapter forms a complete division between the two halves of the book, and that all which is indispensably necessary for the people of God of this day to know, and in particular for the people of the United States, is fully revealed in the last half of the book." Another reason given for beginning with the 12th chapter, "is the fact that in it are found *the keys* without which it is *impossible* to correctly expound the whole." We should very much prefer that any one attempting to explain this interesting book would begin with the first chapter, as the Revelator did, and make clean work of it. People generally will prefer the whole rather than the half. It will not be possible to give a suitable review of this work in the space usually given to book notices. It must be read to form any adequate idea of the author's somewhat original interpretation of the Apocalypse. He himself has not attempted to epitomize by giving chapters with condensed outline, in the index. It would have

been better with such a table of contents. The author speaks as one who has given much time and thought to the study of this prophecy. Its application to the Church of Rome and the United States government, especially as related to the agitation and attempted Sunday legislation is somewhat striking, to say the least. The volume is well gotten up in its mechanical work, being published by the *Citizen Printing Company*, Poplar Bluff, Missouri. It contains 478 pages.

#### OUR TRACTS AND LITERATURE.

We raise the question why there are not more frequent calls for evangelical and doctrinal tracts by our settled and missionary pastors, or any other persons. A shipment has just been made upon the urgent request of Bro. Hills to Attalla, Ala., and we would be glad to send out other boxes in any and every direction. This literature should be in circulation. Some societies of young people, encouraged by their pastors, have done excellent work in mailing and distributing them. All pastors should keep a supply constantly on hand, and see that their church families are all provided with such reading for themselves and to hand out. The only charges will be that you pay the freight, which will be very light. Can we not have fifty orders within the next thirty days? Every loyal Seventh-day Baptist family should have a corner set apart as a "tract depository."

[From L. C. Randolph.]

She was the only woman in the line and she seemed refined and modest. It was registration night in the 34th Ward, 4th Precinct. About thirty of us were waiting our turn. Just in front of the lady was a sport smoking a cigar. Second, toward the rear, was a loafer puffing a cob pipe. Skirting the edge of the procession stood an old blue-eyed Irishman, the short stem of a dirty pipe asoak in his mouth. The pipe and the mouth appeared to have been in the service about the same length of time and were of the same grade of clay. The lady had the choice of three kinds of tobacco smoke, but she showed no preference. The Irishman was making a conversational harangue about the duty of a woman to "stay home and mind the baby." It was bad enough, but his being drunk made it worse. On the whole it was the strongest woman suffrage argument I ever heard.

The lady stood it bravely. There was a steadfast far-away look in her eyes. Her husband was at her shoulder; but he was not her main support—she saw something. Perhaps this was what she saw: polling places, clean, neat, and inviting; in respectable localities without a saloon on either side; officers courteous and respectful and requiring other people to be. Perhaps, too, she saw the polls thronged with earnest, intelligent women prepared to cast the white winged ballot in the way that would count the most for the good of the country they loved. Perhaps she saw them admitted to full suffrage and eagerly embracing the privilege. But she did not see these things "face to face." It was "through a glass darkly." She was a pioneer and her vision of coming good sustained her even up to the point when the chief politician rolled a big quid over to the other side of his tobacco stained mouth and leaned forward to ask her name.

In some of the precincts of the city the ladies are said to have been treated with exemplary courtesy. But in more of them we fear that the dawn of the new era was but a faint gray.

It moves slowly, but a better day is coming. When? Well, as Olive Schreiner would say, "in the future."

MR. SMITH did some trading at the "Bald Eagle" last week. The "Bald Eagle" is a bargain store. The bait which hooked Smith was note paper at a penny a quire. Being a writer for the press, he thought this was his opportunity. He paid for a ream of it and ordered it sent along with other goods. When the bundle came it contained only five quires of the paper and Smith was wroth. He would show these fellows that they could not cheat *him*.

But the "Bald Eagle" was eight miles away and before the next day Smith had cooled off. It occurred to him that it was not necessary to follow the time-honored custom of storming around and making everybody's nerves raw. There being only a matter of a few sheets of note paper at stake, he would try politeness. He dropped in at the "Bald Eagle" that day and pleasantly related the circumstances to the shipping clerk. "Of course it was only an oversight," said Smith "and I knew you would want me to report it." The young clerk seemed to grow two inches taller as he thanked the customer for calling and assured him that the matter should receive immediate attention. Smith went down the street softly humming to himself. The warning influence of the trifling incident stayed with him all day. The shipping clerk told his mother that night as he hung up his overcoat that the work at the store had been unusually pleasant. It pays to oil the bearings, said Smith next morning as a boy came with a package from the "Bald Eagle."

THE bitterest human cry which ever came to my ears was the cry for work—not charity—but for the privilege of earning daily bread. It is an alien cry. What place has it in this generation of marvelous plenty and many-sided development? Yet the first thing to strike the "Traveler from Altruria" and arouse his utter amazement must be the fact that after these thousands of years men should still search, plead and fight for some vantage ground where they can win the necessities of life.

Good sir, you who were yourself reared in plenty and can not believe that these things are true, go out to some of the sections of the city where the shadows of want forever linger. Go there in the chill of the early morning and watch the men and women going to their work. Note the threadbare coats and the poor, thin dresses. See the cheeks which are wasted for lack of rest and nourishing food and the eyes which have grown haggard in a hopeless struggle. Know too, that though their work is hard and the pay poor, there are hundreds of others who would gladly take their places.

It has been mine more than once to look into the eyes of some friend vainly seeking for something to do. The sight haunted me for weeks. Only the other day a woman said to me in bitterness of heart: "The way we have to live in this world makes it poor preparation for the world to come." She was not a cynic, but rebuff and defeat had burnt into her soul. Not for her life would she do a dishonest act. Her father having once been a rich man died poor to keep his honor clean. His three daughters cherish his name and his principle. Work has failed them all. This sister said to me: "We look all through the papers for situations, but its of no use. When I went to answer the last advertisement, though it was early in the morn-

ing, there were fifty before me. Thirty more came while I was there." "Did they look as though they were needy?" "How could I tell? I was needy myself but I would not let others know it. My chances would be so much the less. Only those who have influence or are young and attractive can get a place."

There were premature wrinkles in the high-bred face and a touch of silver in the hair. Her eyes filled with tears as she went on: "There isn't much religion in it all. How could the Christians on the boulevards rest easy in their luxurious surroundings when they know these things?"

I never yet heard a minister preach to a wealthy congregation about the words of Christ to the rich young man without explaining it all away. It seems very hard for us to carry out the gospel in the kind of lives we have to live.

"And yet," I said gently, "this carrying out the gospel in the everyday life is the only thing that will make the world better."

Then I sat down and read a report of Dr. McGlynn's speech of the night previous: "With civilization I have no quarrel. With the barbarism miscalled 'our nineteenth century civilization' I have a quarrel that shall end only at my tomb. In this boasted age of ours the lightning has been chained and Niagara has been harnessed. There are inventions to meet every contingency and need, but no invention to relieve the burdens of the poor and degraded. Why? Is it not because there is no money in it? Yes. And see where this lands us—at the very grave itself of benevolence and chivalry."

THIS is to introduce to the Seventh-day Baptist people Theophilus A. Gill. Bro. Gill was first an Episcopalian, then a Baptist, now is a member of the Chicago Seventh-day Baptist Church. He is at present a graduate student in the Divinity School of Chicago University. A man of conscience and ability, he is destined, in our opinion, to be heard for the truth which he has sacrificed to embrace. He has promised in due time to write a sketch of his experience, so at present I will content myself with commending him to the affectionate fellowship of the denomination with which he has cast his lot.

#### FIRMNESS OF PURPOSE.

BY THE REV. WILLIAM C. DALAND.

Character is not simple, but composite; it includes all parts of one's nature. It is an error to suppose that the morality of a man's character lies in any one element, even in the will. In estimating the character as a whole many component parts have to be taken into account. An important element in all moral character is a strong purpose to carry out the desires and impulses of the emotional nature, which is perhaps the directive influence in the character itself. We cannot judge of character by the feelings and desires simply. He who loves the good and abhors the evil, he who wishes to do right, whose intentions are pure and whose impulses are noble, is a far more estimable person than he whose inclinations are the reverse of these. And yet in the estimate of the character of such a person we need to have in view the strength of purpose which he has to carry out his inclinations, and which transforms his hopes and aspirations into realities.

People differ greatly in this matter. Some instantly set about putting into action the de-



sires which take possession of them. No sooner is a purpose formed in their minds than they begin to carry it out. If they espouse a principle they act up to it, and with immediate consistency proceed to mold their lives by it. Other people seem to be satisfied with the good intention and feeling. Like a man who thinks he has paid a debt when he has given his note for it, they think the work is all done when they have decided to do it. In such cases this very notion they have often prevents them from doing it at all.

The habit of resolutely carrying out one's purposes and consistently acting out one's convictions is one that we all need to cultivate. For the lack of it the world suffers more perhaps than of any other one element in moral character. It is an element which, no matter what our impulses and desires may be, is valuable to us all and to the world at large. Every character built up with this strong and determined purpose as its basis is a help to the world, and this is true even no matter what be the grade of ethical cultivation attained by that character. It might indeed be argued that this would lead to the carrying out of evil desires as well as good ones, and that thus the good and ill effects of an increase of positive determination would balance each other. But the fact is that, as a general thing, the evil character is the weak character. Hardly any one deliberately forms an evil purpose and consistently carries it out. We begin to do wrong by drifting into it, not by deciding to do the evil thing. The increase, therefore, of the habit of carrying out our impulses and inclinations with a deliberate consistency would tend to the development, not only of strong characters, but of better ones. For the strength of purpose and the firm resolution acquired as a habit would be an effectual restraint upon wild impulses toward wrong, and would prove an almost certain means of resisting sudden or unnoticed temptations to evil.

A great need of the world to-day in the matter of character is not so much nobler feelings, not greater emotional excitement, nor a passion for holiness, but rather more stamina, more strength, more power, a firm and consistent carrying out of our inclinations and purposes for right as well as of our sincere convictions of duty. Anything that can help us in the development of this important element of our characters will be of real and permanent value to the world. In home training, in the school, as well as in the pulpit, this trait ought to be made more prominent and its utility set before the young in particular. Thoughtfulness in not forming a purpose until we have seen the end from the beginning, and determination in carrying out every purpose we form, are two qualities we all need to cultivate as much perhaps as any other.

#### A PROLIFIC SOURCE OF EVIL.

BY H. D. CLARKE.

I.

It is the opinion of the writer that altogether too many people in this country are contented to shut their eyes to the truth and remain in ignorance of the stupendous impostures which Satan invents to corrupt the government, society, and the very Church of God. Men who know of these things and write for the purpose of putting Christians on their guard are too apt to be called pessimists and alarmists. The easy-going religion of the day wants no stirring up, no exposure of crime; it prefers stagnation and quietness. It is too lazy to find the source

of many public and private evils, and too cowardly to grapple with questions pertaining to reform. It might hurt the business or the politics or the standing of some one. It deals in glittering generalities and opposes reform work on special lines.

We met some ladies recently in a neighboring village who were leaders in the temperance and social-purity work. They told us that nothing much had been done there because their ministers did not believe in speaking much upon those questions. Now the time has come when a minister who will not or dare not face the question of temperance and social purity, or any other question affecting the welfare of humanity, is recreant to duty and deserves the name of "time-server." The world and the church have not outgrown the need of John the Baptists who go to the bottom of things, who deal in first principles, who take an ax and strike at the root of the Upas-trees that breathe out poison. Especially ought every Christian to be active and intelligent in exposing and opposing the evils that are clothed with the garb of religion. It is with this in view that we wish to say some things—not new but forgotten, or not known by the rising generation—relative to corruption in social and religious life, and especially the religious life of many of our neighbors of the Catholic faith who associate with our daughters in the public schools, and in many other ways. In dealing with the question of social purity we have mostly confined ourselves to the literature, and pictures, the debasing waltz, and similar things that tend to suggest impurity and lead to profligacy. If the editor consents we will make a specialty of another prolific source of corruption in two or three articles, and this with the hope that many pulpits will devote a few sermons to the enlightenment of the public, saying more than we can in this way.

It is known to some, but not to the majority of reformers, that the institution of auricular confession is the corner-stone of Rome's stupendous power; the secret of her influence, and while pretending to be a divine institution is a cunning imposture of the devil to destroy virtue, corrupt religious teachers, propagate crime, and thwart the efforts of true Christians to build up the kingdom of God.

It is said that the majority of saloon-keepers are Roman Catholics. It may also be said that the majority of impure girls and women spreading woe and licentiousness among their associates, are Roman Catholics. This cannot be otherwise, for it is a part of the religious system of that church. This may seem a radical statement, but it is true, nevertheless. Some of our people have thought that Bro. A. H. Lewis was too much inclined to lay too great stress upon the fact that Catholicism brings us many of the evils of our day, and that Rome received it from pagans, who made immorality a part of their religion. But Bro. Lewis has gone deeper into the study of these questions than the most of us, and knows what he is saying. So while reformers are dealing with the social problem let them not overlook this hot-bed of iniquity. The Scriptures speak of a power symbolized by a woman arrayed in purple and scarlet, and decked with gold and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. She is called the "mother of harlots and abominations of the earth." Nothing has ever yet come so near representing all this as the Roman Catholic Church, rich and

powerful, and maintaining the filthy institution of auricular confession.

Let us prove this if we can. Many a priest has confessed, and many a woman has confessed that the hearing and making of confessions has forever destroyed their virtue. The priest has often protested against it, saying that by it he was ensnared and thrust into a pit of perdition, a veritable Sodom, but that the powers that be made it compulsory, and pretend that for the salvation of men it must be maintained. The temptations the most degrading, dishonest, shameful, are continued by command of the church. In the confessional box fair women and even innocent girls become the cause of temptation and sin to the unmarried priest. And it is because these confessions are pledged to secrecy that so many Catholic fathers allow their beloved daughters to go to unmarried priests to confess their most secret and most impure thoughts and desires in hope of finding pardon through their intercessions. How can such a system as that be other than a snare to priests and their confessors, leading to degrading iniquities? We will give more details in our next article.

#### TRUTH.

BY CHAS. A. BURDICK.

"What is truth?" asked Pilate when Jesus said to him, "Every one that is of the truth heareth my voice." A momentous question, but now asked apparently in a light and trifling spirit, or in mere indifference. Pilate had heard enough about truth to recognize this as the question of the ages. And now he had the great opportunity of a life time to learn what is truth from one who told him, "for this cause came I into the world that I should bear witness to the truth," from one who said, "I am the way, the truth and the life." But he had an earnest desire to know the truth, or possibly he thought there was no such thing as absolute, inflexible unchangeable truth, or if there was, it had never yet been found out. At any rate he did not think it worth while to wait for an answer to this question; for, "when he had said this he went out again unto the Jews."

Pilate was a type of a large class of people who, if they chance to think enough about truth to ask what it is, do so in no spirit of earnest inquiry, and turn away from the source of truth no wiser than they were before they asked the question. Many seem to think that whatsoever one has been taught to believe, that to him is truth. And doubtless there are many who believe that there is somewhere fixed and unchangeable truth, but are withheld from any serious effort to find it, thinking it impossible for them to separate it from the mass of contradictory creeds and opinions.

Can we know positively what is truth? Is it practicable to sift out the alloy of traditional errors till we have only simple and unmixed truth? If so, is its possession worth the effort to find it? Certainly God must have intended that we should know what is truth. Jesus said, "If ye continue in my word, then shall ye be my disciples indeed; and ye shall know the truth, and the truth shall make you free." And certainly it is important to know the truth. According to Paul God chooses men to salvation "through sanctification of Spirit and belief of the truth." Jesus said, "The true worshipers shall worship the Father in Spirit and in truth." The wise man said, "Buy the truth and sell it not."

As an incentive to a patient search for truth we need to put a high estimate upon its value.

It is worth more than wealth, or fame, or power. As a condition to a receptive frame of mind in the search for truth we need to form a high conception of its character as all comprehensive, all pervasive, and as of absolute universality in the universe of God; in short, as centered in the throne of God. Truth is God's thought, unfolding in nature as natural laws, in the domain of intelligence as laws of mind, in the spiritual domain as laws of duty and of life; and infolding every form of being, every branch of knowledge, every relation of life, every present interest and final destiny.

Every hypothesis, theory and experiment in the field of science, every effort of reason in philosophy, every effort to formulate a true code of laws, and every aspiration of a devout mind is a reaching after the truth. In fact truth is the essence of all true science, philosophy and religion, and the foundation of all true government. As every great discovery in science has been the result of a reverent questioning of nature by a mind free from a preconceived opinion of what should be nature's answer, so a right knowledge of revealed truth must be the result of a longing, reverent, unbiassed mind, searching God's Word.

A great hindrance to the progress of truth in the religious world, and in the political world as well, is the assumption that what our father's taught, and what our church or our party says, is the truth. As a first step in the path to true knowledge we must come to admit that we may not yet have all the truth and no error.

Another hindrance to the progress of truth is the fear of agitation in respect to what are considered long established doctrines. If the adherents of any church, or party considered it as settled that truth is identical with their creed or opinions they become nervously apprehensive of danger to the truth when there is any independent public investigation and agitation of their creed, and forthwith want to apply the gag. Truth has nothing to fear from any honest and reverent investigation. It is the nature of truth to agitate when the intellectual or spiritual atmosphere becomes murky with error through traditional teaching.

Investigation of current doctrines should never be entered upon in a skeptical spirit, with a predetermination to find errors in them, nor with an itching desire for novelty of doctrine. But all careful investigation with an unbiassed mind, prompted by an ardent love of truth, can never be harmful, but must be helpful to the cause of truth. Let us then never cease to inquire in a reverent spirit, What is truth?

#### HUNTING IN OLD ALLEGANY.

BY W. F. PLACE.

Once when I had come to a realizing sense that much study is a weariness to the flesh, I seized my rifle and started out for a tramp. As I went up "Pine Hill" I met Alfred's "most distinguished citizen," who gave me one of his comprehensive glances from head to foot, then fastened his gaze, for a moment, on the gun, and curled his lip in an indescribable scorn that seemed to say: "What are you out for, young man, bears or Indians?" My return smile meant: What do you know about other men's pleasures? Do you not understand that this gun is the slight support that my imagination needs to make my tramp perfect on this lovely October day? I drink in the beauty of the autumn landscape, am inspired by the invigorating air, note the now rare bird, see the gliding snake, tempted out by the warmth of the

day, and all my heart sings peans of gladness that I am alive and able to enjoy so entrancing a world.

The gun furnishes an incentive to extend my walk, and thus to enjoy more; it gives play to my imagination; it calls up other hunters, and I think of the boy Iulus on his foaming steed, despising the unwarlike herds:

"For him too peaceful and too tame  
The pleasures of the hunted game:  
He longs to see the foaming boar  
Or hear the tawny lion's roar."

Or my mind scurries off with Cooper, Scott, the old ballads, and things that are and things that were blend in one harmonious picture, and the world and life seem larger and grander than before. The sudden scurry of a squirrel up a tree calls me back to the now, a well-aimed shot brings the squirrel out of the tall tree, and the sense of skill and self-control makes the enjoyment perfect.

I return to my room with nervous weariness all gone, with blood oxygenized and tingling, with my whole frame full of the gladness of life. As I look back over a generation in time my blood still tingles as I go, in memory, over the old tramps, often with companions most enjoyable, too many of whom, alas, have gone from this life, and I say, "Oh illustrious citizen of Alfred! what did you know about hunting in Old Allegany!" The good of those tramps still abides with me, and as I have seen my school-mates dropping out, untimely by the way, I have rejoiced in the instinct that thus sent me forth.

The only thing that prompts this is the thought that other generations of students are now seeking knowledge where we once sought; in them we live over our lives, through them we still aspire. Many a young man of my time now lives without a body because he was so absorbed in things of the mind that he despised the body. I hope students will walk Alfred's hills to the end of time, and that the last of them will find such hunting there as I once found.

#### CORRESPONDENCE.

LAVENDER, Ga., Oct. 14, 1894.

Dear Sir:—A member of one of the Seventh-day Baptist churches in Allegany county, requested me to send my experience to you to be published in the RECORDER, and so here it is. I was converted about the 16th of August 1890, during a session of meetings at a First-day Baptist Church, named Pisgah, situated 11 miles from Rome, Ga., on the north bank of the Coosa River. We had no prayer-meeting or Sunday-school at the church, and so I was not called on to do any Christian work for several months, consequently I became cold and indifferent to my duty. I was willing to do, but was not encouraged by the church. I lived this way some three years, changing with the weather, getting warm in summer and cold in winter, until the summer of 1893 when I became enlivened to my duty as a Christian in a series of meetings where I felt the Holy Spirit in great power. From that time until now I have served the Lord in my poor weak manner. With regard to Seventh-day Baptist belief, God called my attention to it first in the year 1890, in the person of my brother who had become a member of the Seventh-day Baptist church, but I did not pay much attention to it then; second, in the person of a Sunday-school quarterly which stated that the day had been changed, under the direction of the apostles, and gave four references which I traced up and found that they proved nothing; third, in the spring of 1894, in

a book called Bible Readings by a Seventh-day Adventist, where he stood up for the Sabbath and proved it so plainly that I became determined to go to God's revealed Word to find out about this matter, which I did, and for six months I prayed, talked and read upon this subject, and the more I did so the more I became convinced that the Seventh day or Saturday was the Sabbath of the Lord, and not Sunday. I gave myself until the 25th of Aug., 1894, to become perfectly satisfied that I was right. Just before the 25th I told the brethren of a Sunday-school where I had been elected Superintendent, that I was going to resign my place as superintendent which I did soon after; also, the office of assistant superintendent in the church to which I belonged; also as clerk of committee on "extended arms" of said church. I gave up these offices because I could not conscientiously fill their demands, being of Seventh-day Baptist belief. The first Sabbath that I kept was the 25th of Aug., 1894, which was my 21st birthday; the second was Sept. 1, 1894, on which I joined the Seventh-day Baptist Church at Attalla, Ala., 54 miles from my home. Some time before I joined I felt that there was a duty that I owed to my God, that I was not discharging; I prayed that God would show me what it was that I was neglecting. My prayers were answered in a three days blessing, when I became a member of the visible church of Christ in this world. In becoming a Baptist I left father, mother, and sisters and all of my relations in the South. In becoming a Seventh-day Baptist I left all of the above stated and home, friends, State and almost every thing else. I did not see a Seventh-day Baptist member during my six months of study. Oh, brethren and sisters of the Seventh-day Baptist church, pray earnestly that God may still bless a poor, weak, servant who is not meet to be called a servant.

C. H. PALMER.

#### A WORD FOR DERUYTER.

To the Editor of the SABBATH RECORDER.

I settled as pastor of the Seventh-day Baptist church of DeRuyter, Jan. 1, 1870, and holding the pastorate for more than 16 years, I ought to know something of the churches and the citizenship of the place. During this time I held many revival efforts in my own church, by the help of God and faithful brethren and sisters. The church, aside from deaths and removals, more than doubled its membership as the fruitage of these efforts, while a goodly number were gained into the other churches of the village. The gospel of Jesus and his melting love proclaimed, never failed to draw respectful and attentive audiences from the citizenship of the village and country. My dear Brother Saunders, in his letter for this week's RECORDER, says that one of the embarrassments in the way of present success, is that churches, ministers, and evangelists have worked the field for money, and that the impression prevails, that they are after money and not souls. He excepts the present pastors, paying them the compliment of being noble workers. During my pastorate, saying nothing for the Seventh-day Baptist pastor, whose life and work must speak for him, I was assisted by J. L. Huffman, A. B. Prentice, and L. C. Rogers. Who ever thought of charging these brethren of working for money and not for souls? I remember Reed, Phillips, Fuller and others in the Baptist pulpit, Hinman, Webster, Gutsell, Harris, and others in the M. E. pulpit, unselfish and devoted workmen, reaping souls for Jesus. Indeed during this long pastorate I think DeRuyter was as free from selfish ministers as any field I have known. Of course I can not speak for DeRuyter since I left it.

J. CLARKE.

VERONA MILLS, N. Y., Oct. 18, 1894.



## MISSIONS.

### MISSIONARY SOCIETY.

Fifty-second Annual Report of the Board of Managers of the Seventh-day Baptist Missionary Society.

(Continued.)

#### EVANGELISTIC WORK CONTINUED.

After the close of last Conference at Milton, Wis., Bro. F. E. Peterson, pastor of the New Market Church, N. J., spent two weeks in Southern Illinois with Missionary VanHorn in holding meetings. He gave his time, and his traveling expenses were paid by a friend of missions. Their labors were mostly among the young people, interesting them in the Christian Endeavor movement, and in the formation of Christian Endeavor Societies.

The Rev. L. C. Randolph spent a part of last November and December, one month in all, and also the Rev. C. W. Threlkeld, a month in evangelistic labor with Missionary VanHorn on the Southern Illinois field. The places where this labor was performed were Palaski, Mt. Pleasant, Villa Ridge, Crab Orchard, and Stone Fort. The result of these efforts was the quickening into new life and activity of our small churches in Southern Illinois which seemed to be dying out, and the conversion of some 60 persons. There were added to our churches 13, —6 of them by baptism, and some of them were converts to the Sabbath. Many of the 60 converts joined First-day churches.

At the request of the Hammond Church, La., the Rev. C. W. Threlkeld was sent there to labor one month with its pastor, the Rev. Geo. W. Lewis, the church to pay his traveling expenses. His labors were very efficient and satisfactory and were blessed with gratifying results. The church was generally revived, 5 were added by baptism to our church; 10 to the First-day church, and many were led to consider the Sabbath question.

The Rev. E. H. Socwell, of Welton, Iowa, was sent to the Missionary Field in February to aid Missionary L. F. Skaggs in evangelistic work. He won the hearts of the people and wherever he labored they were greatly stirred up on the question of salvation and obedience to the whole law of God. One was added to the Delaware Church, and our small churches were strengthened and encouraged.

Mr. E. B. Saunders labored two weeks with the pastor of the West Hallock Church, Ill., in a revival effort in that church in January. Three were added to the church by baptism and two reclaimed, and the members took on new spiritual life and entered into more earnest service for the Master.

Mr. E. B. Saunders and the Rev. L. C. Randolph were employed to labor in evangelistic work in Westerly, R. I., and with them the Rev. F. E. Peterson, the Rev. W. D. Burdick, and Mr. George B. Shaw to more particularly assist them in singing, though they did valuable service in preaching and in conducting meetings. The three last named were without salary, only their traveling expenses were paid. These brethren labored either in whole or in part seven weeks,—four weeks in the Seventh-day Baptist church and three weeks in a union effort in Armory Hall and the Opera House. The pastors of most of the churches in the town co-operated in these meetings and the plan was earnestly and loyally supported by the business men, particularly of our own church. The meetings began January 26th and closed March 18th. The results were that 38 were baptized and joined the Pawcatuck Church

and 9 were added by letter. Over 60 united with the Baptist churches and about 50 with the other churches. This enumeration is of those only who were converted under the influence and direct effort of the union meetings. There was a very good awakening throughout the town. The converts were largely men, old and young, many boys, and but comparatively few women and young children. As a direct result of these meetings a Young Men's Christian Association was organized in Westerly, and is in successful operation. There was a great revolution in the shops, stores, and other places; profanity and light and impure talk gave way to earnest Christian conversation, and the attitude of men toward God, the church of Christ, and holy things was greatly changed. The good effects of these meetings will long be felt in Westerly and some of them will never cease. From Westerly Brethren Saunders and Randolph went to Ashaway, R. I., and began their evangelistic labors with the First Seventh-day Baptist Church of Hopkinton, March 16, 1894.

Rev. Mr. Randolph was called to Chicago and left the work April 5th, Mr. Saunders continuing to labor alone until June 3d. The church and community at Ashaway were aroused as they had not been since a revival effort there in 1837. Members of the church whose voices had not been heard in a religious meeting for years began to pray to God for themselves and others, and to praise the Lord. Business men whose influence had been against Christ and religion came over to the Lord's side and led in conducting prayer and conference meetings. As a result of their wonderful awakening, 74 were baptized, 63 of whom joined the First Hopkinton Church, 9 were added by letter. Of the converts about 20 went to other churches for baptism and membership. Some 30 backsliders were reclaimed. Among the converts were 9 men and their wives, and twelve who were either husband or wife. The general tone of society was so changed as the result of these meetings that strangers noticed and remarked upon it. It was a rare thing to hear an oath on the streets. Attendance upon religious meetings has been greatly increased and is still maintained.

In March, 1894, the Rev. E. A. Witter, of Albion, Wis., D. B. Coon, a theological student of Chicago University, and the Milton College Quartet, engaged in evangelistic work at Coloma, Wis., holding meetings for two weeks. It resulted in quite an awakening among the young people. There were some 20 conversions. Seven united with our church by baptism and five of them were converts to the Sabbath, several joined by letter and a number of the converts united with a First-day church.

A brief summary of the evangelistic work for the year is as follows: 13 workers as evangelists and singers; about 8 months of labor; 600 conversions; 185 united with our churches by baptism, 30 by letter and testimony; 315 joined other churches; 110 reclaimed, and 25 converts to the Sabbath. Mr. Saunders reports 180 sermons, conducted about 250 meetings, traveled 5,000 miles, thinks that 1,000 people have been changed in their lives, and that a hundred men have quit drinking through these evangelistic efforts.

#### MINISTERIAL AID FUND.

Two young men pursuing their studies in our schools in preparation for the ministry, have been assisted during the year from the interest of this fund which has been so wisely and generously given for this purpose.

#### CHURCH BUILDING FUND.

Some personal contributions have been made to this fund during the year. Out of this fund there has been appropriated \$253 to the Boulder Church, Colorado, to aid them in building their house of worship. Rev. S. R. Wheeler, General Missionary in Colorado, located at Boulder, has also received for that purpose from canvassing in some of the churches in the Northwest, and from personal donations, several hundred dollars.

#### THE EVANGEL AND SABBATH OUTLOOK.

The Missionary Society, through its Board, has furnished the assistant editor during the year for this valuable paper. The Rev. F. E. Peterson has been our representative in it and filled that place. This paper is doing a grand work, being sent far and wide, in arousing and begetting an evangelistic spirit and in eliciting attention to, and the investigation of, the Sabbath question. Quite a number of persons have been led through its influence the past year to embrace the Sabbath.

#### DENOMINATIONAL EXHIBIT AT THE COLUMBIAN EXPOSITION, AND REPRESENTATION AT THE PARLIAMENT OF RELIGIONS AND THE RELIGIOUS CONGRESS.

Our denominational exhibit at the Exposition, though not large, was complete, and a credit to the committee who have it in charge and to our people. It was one of the best visited of all the denominational exhibits. It attracted attention and elicited inquiry. The Missionary Society and the friends of our missions furnished many articles of historical and missionary interest for it.

Many representatives of our missionary cause were present at the Parliament of Religions and the Religious Congress. In our own denominational Congress the Missionary Society had a prominent place on the programme and was well represented by papers and addresses from those appointed to present them.

#### WORK OF THE CORRESPONDING SECRETARY.

The Secretary reports 852 communications received, 937 written; 372 packages of printed matter mailed, such as annual reports, papers, and magazines; 82 sermons and addresses in 8 States and in 32 of our churches; visited 6 churches in the Eastern Association, 7 in the Central, and 12 in the Western, in the interest of our missions and systematic giving to the Missionary and Tract Societies; attended Conference and Anniversaries, 4 Associations, 7 Missionary and 3 Tract Board meetings, the Parliament of Religions and the Religious Congress held in connection with the World's Columbian Exposition, presenting a historical paper on our missions, both foreign and home, at our own Congress; attendance at the funeral of Dr. Nathan Wardner, preaching the funeral sermon and presenting a sketch of his labors as a missionary; traveling during the year about 10,000 miles; editing the missionary page of the SABBATH RECORDER; preparation of the Board's Annual Report; work on various committees, and the consideration of many questions for counsel and help and correspondence therewith which have called upon his attention and time.

#### SUMMARY.

In extent and results our home mission work the past year has been one of the most successful in the history of the Society. Thirty-four workers in 23 States and Territories report 947 weeks, or over 18 years of labor; 2,501 sermons and addresses; 1,070 prayer-meetings, 4,793 visits; 35,938 pages of tracts and 1,414 papers distributed; 363 additions,—237 by baptism; 35

converts to the Sabbath; the organization of 3 churches,—1 in West Virginia, 1 in Nebraska, 1 in Colorado; 2 Bible-schools in West Virginia and 1 in Southern Illinois; 1 Christian Endeavor Society in Alabama and one in Southern Illinois. Through the evangelistic work hundreds have joined churches of other denominations, hundreds have been reclaimed, and very many expressed a desire to be Christians.

CONCLUSION.

In this report we have surveyed the fields and what has been accomplished upon them the past year. It has also brought to view the open doors and opportunities before us, and the demands for work in the year to come. What ought we to do and what shall we do?

1. We should deepen and broaden the missionary spirit among the people in every right way. Thank God, it has been and is increasing in the hearts of the people, but there is room for a great deal more, and the more they have of it, the more they will be blessed and the cause of Christ advanced.

2. There should be no let up in the effort to get our people more universally committed to the plan, method, and abiding practice of systematic giving to both the Missionary and Tract Societies, that we may have a steady and continuous flow of funds into their treasuries for use in the kingdom of Christ. If thoroughly adopted and carried out by our people it would more than double our yearly income.

3. We should push forward the evangelistic work all we possibly can all along the lines. The work of God now is the evangelization of the world. We are God's fellow workers. It is the high calling and the responsibility of every man saved by Jesus Christ to help save some other man. The world greatly needs this work, for only 4 out of every 14 persons on the earth are even nominal Christians. Thousands upon thousands, millions upon millions, are under the corruption, misery, darkness, and death of sin. Only one out of every three persons in our own fair land is a professed Christian. In evangelistic work is our life, hope, and growth as a people. The small churches need it to save, strengthen, and enlarge them. The large churches need it to give them life and power, and make them greater sources of good to the cause. The whole denomination needs to be evangelized in order to become successful in the work of Sabbath Reform. Evangelization prepares the soil for the reception of Sabbath truth, for it to spread, grow, and bring forth abundant and lasting fruitage. We therefore should have the coming year more means for evangelistic work and more evangelists on the fields.

4. We should have a better and more thorough fostering care of all of our interests in every place where we have a foothold. Converts from evangelistic work must be nurtured and grounded in the faith and set to work in Christ's service. The forts must be held, and used not merely for defense but for aggressive work. To this end States and districts should be manned with missionaries to hold what we have and enlarge our borders. Such is what we believe to be the practical lesson, the appeal, and the inspiration all along the lines of this Annual Report.

May the Lord gird us as a people for this work. May he endue us with the power of the Holy Spirit endowing us with the spirit of prayer, of giving, and of working, so that we shall pray as we have never yet prayed, give as we have never yet given, and work personally and collectively as we have never yet worked

for the salvation of men, the spread of the truth as it is in Christ, and the extension of God's kingdom in the earth.

In behalf the Board, and approved by them Aug. 6, 1894.

O. U. WHITFORD, *Cor. Sec.*

BROOKFIELD, N. Y., Aug. 16, 1894.

MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture room of the Pawcatuck Seventh-day Baptist church, West-erly, R. I., Oct. 17, 1894. The meeting was called to order at 9 30 A. M., the President, William L. Clarke, in the chair. Prayer was offered by the Rev. A. McLearn. There were eighteen members present.

The minutes of the regular meeting, July 18th, an adjourned meeting Aug. 6th, and a special meeting Aug. 17th, were read and approved.

The Treasurer then presented his quarterly report which was voted to be received and placed on record.

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

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

Upon the presentation of the question of passage of Dr. Palmborg to China, by what route she should go, etc., it was voted that the matter be left with the Corresponding Secretary and Treasurer to arrange with Dr. Palmborg.

It was voted that the Treasurer be authorized to pay Dr. Palmborg \$100 for medicines.

Correspondence was presented from churches, ministers and officers in regard to appropriations for 1895.

It was voted that the Treasurer be authorized to make such arrangements with Wm. Stillman, Attorney, in the settlement of the Susan Stillman estate as, in the judgment of the Treasurer, shall be advisable.

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

Salary of the Rev. D. H. Davis.....	\$1,000
Dr. Ella F. Swinney.....	600
Miss Susie Burdick.....	600
Dr. Rosa W. Palmborg.....	600
Boys' Boarding School.....	800
Incidental expenses.....	200
	\$3,800

It was voted that an appropriation be made for the ensuing year of \$400 for the salary of the Rev. G. Velthuisen, missionary in Holland.

It was voted that an appropriation be made for the ensuing year of \$800 and traveling expenses for the salary of the Rev. O. U. Whitford, Corresponding Secretary.

It was voted that an appropriation be made for the ensuing year of \$500 for the salary of Mr. A. L. Chester, Treasurer.

Appropriations were voted as usual for the following churches:

First Westerly Church.....	\$ 75
Second ".....	75
Cumberland (N. C.) Church.....	50
Conings (W. Va.) Church.....	50
Watson (N. Y.) Church.....	100
Lincklaen (N. Y.).....	75
Otselic (N. Y.).....	75
O. S. Mills, for work upon the Preston (N. Y.) field.....	50
Hornellville (N. Y.) Church.....	75
New Auburn (Minn.) Church.....	75
Pleasant Grove (S. Dak.) Church.....	100
Hammond (La.) Church.....	175
Attalla (Ala.) Church.....	100

It was voted that an appropriation be made for the ensuing year at the rate of \$200 a year and traveling expenses, for the Rev. E. H. Socwell as general missionary on the Iowa field.

It was voted that an appropriation be made for the ensuing year at the rate of \$400 a year and traveling expenses, for the Rev. S. R.

Wheeler as general missionary on the Colorado field.

It was voted that an appropriation be made for the ensuing year at the rate of \$125 a year and traveling expenses for a general missionary on the Berlin (Wis.) field.

It was voted that an appropriation of \$50 be made for the Rev. W. D. Burdick for the ensuing year, for work upon the Stokes (Ohio) field.

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

It was voted that an appropriation for the ensuing year for the salary of S. I. Lee for six months' labor as general missionary on the South-Western field, at the rate of \$400 a year and traveling expenses.

It was voted that an appropriation of \$50 be made for the ensuing year for the Eagle Lake Church for missionary work.

It was voted that an appropriation be made for the ensuing year of \$500 for the salary of the Rev. T. J. VanHorn, missionary evangelist in Southern Illinois and Kentucky.

It was voted that \$200 be appropriated to the Rev. J. H. Hurley for labor in Nebraska, to be performed under the direction of the Corresponding Secretary.

It was voted that the Rev. O. U. Whitford, the Rev. W. C. Daland and Mr. G. B. Carpenter be evangelistic committee for 1895 to work upon the same plans as per vote of last year.

It was voted that an appropriation of \$2,100 be made for evangelistic work to be done under said committee.

It was voted that the matter of employment of the Rev. A. P. Ashurst be placed in the hands of the evangelistic committee; also, that the labor of the Rev. G. W. Hills as missionary evangelist be under the direction of said committee.

The following orders were voted:

O. U. Whitford.....	\$275 10
F. E. Peterson.....	75 00
E. H. Socwell.....	77 70
S. R. Wheeler.....	184 35
L. F. Skaggs.....	115 50
S. I. Lee.....	38 46
Geo. W. Lewis.....	63 30
T. J. VanHorn.....	180 08
Geo. W. Hills.....	235 06
D. B. Coon.....	21 98
D. K. Davis.....	6 25
G. B. Shaw.....	4 25
First Westerly Church.....	18 75
Second ".....	18 75
Salem Church.....	20 88
Ritchie.....	25 00
Conings ".....	12 50
Lincklaen ".....	18 75
Otselic ".....	18 75
Watson ".....	25 00
Hornellville hurch.....	18 75
New Auburn.....	18 75
Pleasant Grove ".....	25 00
D. N. Newton (Cumberland Church).....	12 50
Rock River.....	25 00
Attalla Church.....	37 50
G. Velthuisen.....	100 00

It was voted that a certificate of employment be issued by the President and Recording Secretary certifying that Dr. Rosa W. Palmborg is in the employ of this Society.

It was voted that the Treasurer be authorized to hire such amounts of money as may be needed to meet the necessary expenses during the ensuing year.

It was voted that the Treasurer be authorized to request the names of any members of this Board as endorsers on notes not to exceed \$500, to be paid at maturity.

It was voted that the Treasurer be authorized to advance the money to pay for six months' appropriations for China, also that he be authorized to advance money to pay the necessary expense of passage for Dr. Rosa W. Palmborg to China.

Adjourned.

WILLIAM C. DALAND, *Rec. Sec.*



## WOMAN'S WORK.

### AUTUMN FASHIONS.

The maple owned that she was tired  
Of always wearing green;  
She knew that she had grown, of late,  
Too shabby to be seen!

The oak and beech and chestnut then  
Deplored their shabbiness,  
And all, except the hemlock sad,  
Were wild to change their dress.

"For fashion plates we'll take the flowers,"  
The rustling maple said,  
"And like the tulip I'll be clothed  
In splendid gold and red!"

"The cheerful sunflower suits me best,"  
The lightsome beech replied;  
"The marigold my choice shall be,"  
The chestnut spoke with pride.

The sturdy oak took time to think—  
"I hate such glaring hues;  
The gillyflower, so dark and rich,  
I for my model choose."

So every tree in all the grove,  
Except the hemlock sad,  
According to its wish ere long  
In brilliant dress was clad.

And here they stand through all the soft  
And bright October days;  
They wished to be like flowers—indeed,  
They look like huge bouquets!

—Edith M. Thomas.

### "GOOD MORNING."

"Good morning, world!" On the window seat  
She balanced her two little timid feet,

She clung with her dimpled hands, and stood  
Framed in like a picture of babyhood.

The clambering vines hung low and green  
'Round the sunniest curls that e'er were seen,

As she stood with beauty and light impearled,  
And bade "Good morning!" to all the world.

"Good morning, world!" and the great world heard;  
Each rustling tree and each singing bird.

The dancing flowers and the fields of grass  
Nodded and waved at the little lass;

And the far off hills and the sky overhead  
Listened and beamed as the word was said;

And the old sun lifted his head and smiled—  
"Good morning, world!" "Good morning, child!"

—Woman's Journal.

For Sabbath-day, Nov. 3d, pastors please  
preach, pithy, pointed proclamations of China's  
pressing needs, praying for peaceful, prosperous  
passage of Physician Palmberg.

MRS. ALBERT WHITFORD, Cor. Sec.

### REPORT OF WOMAN'S BOARD.\*

The work of the year has brought with it  
much enjoyment in the Master's service. It  
was undertaken without previous experience,  
but it has gradually unfolded, and thanks to the  
efficient aid of our faithful co-laborers, it has  
proved comparatively easy and always a pleas-  
ure. We shall not be satisfied with results un-  
til every sister shall be willing to do *something*  
to help in the great work of the world's re-  
demption. We seem to see a beginning of the  
realization of this ideal in the generous response  
of our women to help in sending an assistant  
to Dr. Swinney. We rejoice that Dr. Palmberg  
is ready to go this year. To keep up an inter-  
est in our benevolent work we need to *know*  
about it week by week, as we can learn from our  
denominational paper, the RECORDER. Let us  
work with the purpose to place it in every home.  
We note with pleasure more calls for Thank-  
offering Boxes. With these little helpers all  
can furnish a share for our treasury. They are  
a great means toward religious culture.

Let our motto for the new Conference year  
be "To do *something*. To do it *now*, with all  
the heart and then trust God to bless the re-

\*Read at the late General Conference.

sult." We show by figures the work of each  
Association in the five special lines of the Board  
so far as reported for the year.

### NORTH-WESTERN ASSOCIATION.

While we have not accomplished all that was  
desired and hoped for in our work during the  
year, we nevertheless have cause for gratitude  
that some progress has been made. Three new  
societies have been organized with encouraging  
outlook for each. There is, I believe, a grow-  
ing interest in our denominational work among  
our women in the North-West, and we are striv-  
ing to come into closer touch with each other  
and the work. Several societies have reported  
increased interest and effort. More of our wom-  
en are seeking to inform themselves in mission-  
ary work—this we believe to be a very hopeful  
feature, and trust the desire may become uni-  
versal, then would we be strengthened and our  
growth be substantial.

Good work has been done in seeking to secure  
the reading of the RECORDER by all the families  
in our Societies. More calls have been made  
for Thank-offering Boxes. We have not as yet  
succeeded in securing any new organization  
among our young women or children. In many  
places there are Christian Endeavor and Junior  
Societies doing good work in denominational  
lines. In such places it has seemed impracti-  
cable to urge other organizations, still we hope  
for better success in this line in the near future.  
We anticipate an increased interest, and in fact  
it seems already beginning to be manifest in  
our China Mission, from the fact that Dr. Palm-  
berg, who is so soon to go to that field, is one  
of our North-Western girls. The Societies of  
our Association have cheerfully responded to  
the call for her outfit furnishing.

While there is much for encouragement there  
is also cause for regret that we have not as yet  
done all that was expected of us financially. I  
fear that some of our societies do not fully re-  
alize *their* responsibility as auxiliaries to the  
Woman's Board. The obligations taken by  
the Board can only be met by the united effort  
of all our women.

Though we aimed to make the apportionments  
as fair and just as possible, all things considered,  
some have failed to meet them. In some in-  
stances however, we know this failure has been  
due to most unfavorable circumstances, and  
would be glad to know that none was the result  
of indifference. What we need most of all in  
order to do better service is a deeper consecra-  
tion, a fuller realization of our great mission  
as workers together with God for the world's  
redemption.

PHOEBE S. COON, Sec.

### EASTERN ASSOCIATION.

Mrs. W. C. Daland, Sec.:—Owing to the ill-  
ness of her children, no regular report was sent  
to the Board, but from the local reports we get  
glimpses of the work, where we find helpful in-  
terest in the home poor, in looking up non-resi-  
dent members by correspondence, in the dis-  
tribution of the tracts of Mrs. Davis and Ran-  
dolph and in the Mizpah Mission. We note an  
increase of interest in our missionaries in China.  
Mrs. Daland writes, "Other receipts in the  
Eastern Association, which are not included in  
the regular reports from local societies, some  
being raised by women of the church, others  
are gifts from societies which do not report  
balances, etc., Foreign Missions, \$152 05; Home  
Missions, \$12 50; Tract Society, \$14 50; Board  
Expenses, \$2.

### SOUTH-WESTERN ASSOCIATION.

Mrs. A. H. Booth, Sec.:—Members of these

churches are so widely scattered that they think  
they cannot sustain societies in most parts of  
the field, but there is a good society at Ham-  
mond, La. Mrs. Booth always expresses her  
confidence in the loyalty of the South-West to  
the truth, and that its people would be willing  
and glad to help if they had the means. This  
year their report is excellent, having fully met  
their apportionment for all the work of the  
Board, and its special calls for Dr. Palmberg  
and the Kindergarten supplies, besides a gift  
for Dr. Swinney.

### CENTRAL ASSOCIATION.

Mrs. T. T. Burdick, Sec.:—Apparently a greater  
number of societies than last year have endeav-  
ored to raise money for the special lines of work  
called for by the Board, and though there is a  
falling of in the amounts, due to the very hard  
times, yet evidently there has been greater effort  
and more interest. Two societies are newly or-  
ganized and though small have done good work.  
One of these has raised its full apportionment  
and helped in other benevolent work. Mizpah  
Mission and Salem College have been helped  
by this Association. A very encouraging re-  
port comes from the "Earnest" Circle of King's  
Daughters in Adams Centre. A fitting memo-  
rial in the Shanghai Hospital witnesses to the  
earnestness of their zeal. May God bless and  
prosper them and also the Young Ladies' Mis-  
sionary Society of Brookfield and the Walworth  
Young Women's Mission Band in Wisconsin.  
We feel a generous pride in this goodly trio.

### WESTERN ASSOCIATION.

I have no means of knowing whether there  
is advance in the work in this Association or  
otherwise. There are a few in each church  
deeply interested to carry on the work. If they  
were organized and we had their numbers from  
year to year, I trust we should find they are in-  
creasing. As reported to me the amounts paid  
for Foreign Field, Home Field, Tract Society  
and Woman's Board expenses do not come very  
near \$625, the sum the Board desired to raise.  
I hope the Treasurer's book will show more  
than this as all have not returned the blanks,  
but even with this showing we have no cause  
for discouragement. The interest and earnest-  
ness that can accomplish so much without or-  
ganization, or if you prefer, the very unsatis-  
factory organization which we are working un-  
der, will more than double the work if we cease  
our fruitless efforts to capture our Aid Societies  
and Evangelical Unions and organize Woman's  
Board auxiliaries in every church. I trust you  
will be directed in the choice of wise measures  
and our women may become more intelligent  
and interested in every good work. It is im-  
possible for me to keep the work another year.  
I do not know how you choose the Secretaries.  
I wish the Associations might do it for them-  
selves. I think everything asked of this  
Association for Miss Palmberg's outfit will be  
provided. With warm interest in the success  
of the work.

M. E. BOWLER, Sec.

(To be continued.)

"BEING in an agony, he prayed," is the  
record of our Saviour's Gethsemane experience.  
The lesson stands for all time. Like a bright  
lamp the little sentence shines amid the olive  
trees of the garden. It shows us the path to  
comfort in our time of sorrow. Never before  
or since was there such grief as the Redeemer's  
that night, but in his prayer he found comfort.  
As we watch him the hour through we see the  
agony changing as he prayed, until at last his  
bitterness was all gone, and sweet, blessed peace  
took its place. The gate of prayer is always the  
gate to comfort. There is no other place to go.  
We may learn also from our Lord's Gethsemane  
how to pray in our Gethsemanes. God will  
never blame us for asking to have the cup re-  
moved.—Rev. J. R. Miller, D. D.

## ELIJAH AT HOREB.

BY IDA FAIRFIELD.

A lonely, barren mountain,  
With dark cliffs towering high—  
Their jagged summits leaning  
Against the starlit sky—  
There Israel's prophet waited  
To see the Lord pass by.

The wind, on strong, swift pinions,  
Swept by with power unknown,  
The rocks were rent in pieces,  
The crags were overthrown;  
But 'mid the desolation  
Elijah stood alone.

Then came a dreadful earthquake  
Which tore the solid ground,  
And shook the hills with terror,  
In darkness most profound,  
And filled the hollow caverns  
With rumbling, moaning sound.

Then followed fire, whose brightness  
No earthly light could claim,  
And wrapped the hoary mountain  
In unconsuming flame.  
Was it Jehovah's presence,  
The glory of His name?

Nay, not in stormy tempest,  
Or whirlwind's voice of fear,  
Nor earthquake's shock, nor flaming  
Of lightning far and near,  
To greet His weary servant  
Would He, the Lord, appear.

There came the gentlest whisper,  
"A still, small voice," which stirred  
Elijah's soul profoundly,  
With its unuttered word.  
He veiled him in his mantle,  
And knew God's voice he heard.

"What dost thou here, Elijah?"  
He heard the Spirit say,  
"Go back, along the wilderness,  
Return upon thy way.  
Anoint my kings and prophets,  
And I thy strength will stay."

Oh, "still, small voice," whose whisper  
God's servants hear to-day,  
For weariness or weakness  
Thou wilt not bid them stay,—  
"Anoint my kings and prophets,  
Anoint without delay."

## CONNECTICUT SKETCHES.

BY EVA ST. CLAIR CHAMPLIN.

I.

## STATE TEACHER'S CONVENTION.

On Friday, Oct. 19th, nearly two thousand teachers took early trains for Hartford. Their object was a programme prepared by the State Association, and to be given at the High School and Y. M. C. A. buildings.

The great attraction of the morning was an address by G. Stanley Hall, of Clark University. Mr. Hall would have a love of nature as the basis of science, literature, art, and religion. Children are born with a wonderful nearness to flowers, trees, animals, clouds, and stars. And this natural love may and should lead the way to all future scientific knowledge. If in the city, the teacher should plan excursions into the country. Thus scientific truths will be placed upon their proper groundwork and the imaginative faculty be reached aright. Mr. Hall's address was greatly enjoyed.

In the afternoon the center of interest was the lecture of Hamilton Wright Mabie, of "The Outlook," an energetic and intensely interesting speaker. This was on the kindergarten section of the programme, and was adjourned to the Assembly Room of Connecticut's beautiful capitol. "The Creative Element in Education" was his subject. He would encourage the fairy period of childhood, giving special attention to the beautiful Greek myths. In teaching analytical and synthetical science to young children there is danger of robbing them of those fruits of the unimagined which lend the rarest charm to childhood. The youths of Athens were reared on Homer, and this accounts largely for Athenian greatness. Genius or greatness means a great vitality. The

person of genius or of greatness is eternally young. To him the marvels and beauties of nature are as fresh and inspiring on the last as on the first morning. Shakespeare, after retiring from the world could write "The Tempest," and "Cymbeline," so full of sentiment and harmony. This vital force should belong to all, not to the few. All should be creative, and we are so in proportion as we are rightly educated and are in harmony with the great Creator. A bundle of facts not tied together with a principle, are useless. The true teacher gives of himself, and interprets to the pupil the pupil's own nature.

Excepting the opinion of a few extremists in science teaching, the Convention is said to have been the most satisfactory held in years. It was certainly a source of gratification to those who believe in spiritual as well as intellectual and physical growth, and that the ideal is attained only when all are harmoniously developed.

NEW BRITAIN, Ct., Oct. 23, 1894.

## CHICAGO.

Chicago is a great big, big town, and we can't see it all in a day or a week. Notwithstanding its numerous churches, reformatory and benevolent societies, institutions of learning, art and science, and the various spasmodic and permanent efforts to improve human condition and life, and lessen the sources of sin and crime, yet it is doubtful whether the forces of evil do not greatly exceed the powers for good. Selfishness, greed and lust devise many witty inventions to accomplish men's designs even though it be at the cost of property, character and life itself. The saloon, gambling den, house of ill-fame and all the vile literature and cheap art compete for the ruin of youth and destruction of manhood. I know of no way by which these things are to be suppressed except by the united effort of all decent people to agitate and legislate until the whole brood of Satanic agencies be driven back to the den from which they came. It is time for Christian people to arise in arms and not cease the battle until victory is won. There are sections and streets in the city wholly made up of fine residences that see little or nothing of these things, and then there are others it would seem that see little else, miles without a church, and in almost every block, perhaps, from two to a dozen saloons, and in some of these still other evils and enticements besides liquor-drinking. I don't wonder Mr. Stead wrote his book, "If Christ came to Chicago."

The first effect on one coming to the city is to be astonished and pained, and like Paul at Athens "his spirit is stirred within him when he sees the city wholly given to idolatry and debauchery." As said Dr. Henson, we can get used to most anything, so that it fails to move us; but let all these evils come out in a grand parade before us: First comes the army of the saloon, the distillers, brewers, bar-tenders, followed by the moderate drinkers and drunkards, ragged, tottering; then their wives, pinched, scantily clothed, clinging to their breasts little ones, half dead with hunger and fright, the gambler with his ill-gotten gains, the thief, robber and prostitute, and the whole line, if seen at once, would be so shocking that the city would rise in its righteous wrath and sweep it into the Chicago river. But we get used to things. Better not. Better act while the flush of the first feeling is on. As says a certain French writer: "There is no necessity to invent fables nowadays, the fictionist need never tort-

ure his brain for stories either of adventure or spectral horror. Life itself as it is, swift, varied, wonderful, terrible, ghastly, beautiful, dreadful and withal so wildly inconsistent and changeable, that whoever desires to write romances has only to closely and patiently observe men and women as they are, not as they seem, and then take pen in hand and write the *Truth*."

The church will have to hurry up to get ahead much when there are ten saloons to every church and they run *seven* days in the week and half the nights, while the week's work for the church is done in a few hours.

What can be done?

1. I would say petition legislatures to pass laws prohibiting manufacturers from putting pictures into their cigarette packages. This custom produces untold evil.

2. Prohibit the cigarette itself if possible.

3. Prohibit obscene and lewd pictures from bill boards and stores and saloons.

4. Destroy the vile literature.

5. Close the gambling dens.

6. Close the saloon on Sunday.

7. Then reduce the number from one-half to three-fourths.

8. Have a Lexow Committee and Civic Federation in every town.

9. Put *good men in office* and enforce the laws.

(The Western Editor says if the 9th is carried out all the rest would be; there must then be law enough already if properly enforced.)

Lastly, when the foregoing is accomplished anything else may be that is thought expedient.

G. M. COTTRELL, *Field Sec.*

OCTOBER 18, 1894.

## WE AND OUR NEIGHBORS.

Chicago proves that it is possible for Seventh-day Baptists to live and thrive in a great city. Our history and present status here are somewhat phenomenal. From a handful a few years since, running a Jewish mission Sabbath-school, there has grown up a church of some fifty members,—a church that not only is caring for itself but has just pledged, through its members, \$175 for our benevolent societies for the coming year (provided one of the absent members continues his past contributions). They impress one as being united and bound by more than usual church ties, doubtless largely the result of the cordial reception our people have always received at the Ordway home. None of them, I think, are counted rich, and but a very few with an income above \$1,000. Yet many occupy positions of trust and high honor. There are business men, business men's wives, music teachers, doctors—doctors of medicine and doctors of philosophy.

Nor is our light all under a bushel. The able pastor—the Western Editor, who needs no introduction, is sometimes heard through the Chicago dailies; and last Sabbath the church was cheered by receiving to its membership a new convert to the Sabbath, Theophilus A. Gill, from the Princeton College, and for this year divinity student in Chicago University, who gives promise of being of much value and use in the denomination, and who has had some experience in preaching and church building.

It is also remarkable, the representation that our people have in the great Chicago University. Three Seventh-day Baptist young men are teaching in the University,—Wardner Williams in music, Eugene Crandall in the Hebrew language, and E. H. Lewis in English literature. These are all *doctors*, and only lately Mr. Lewis received the degree of Ph. D., *Mag-*



*na cum laude*, from the University, which was the highest honor with which it has ever conferred a doctorate. This degree requires of the candidate an original dissertation upon a subject entirely new in literature. Mr. Lewis' thesis was on "the History of the Paragraph," and will make a book of 200 pages.

The University is planned for a great school, and will, sometime, when completed, cover four blocks, and cost many millions of dollars. There are one hundred and fifty instructors and nine hundred students, and the courses and methods of study are too many and intricate for me to unravel, or the reader, perhaps, to understand. The school is working the university extension successfully, which the writer was unable to look into for want of time. The best judgment on our relation to the University seems to be that it should furnish the place for our higher education post-graduate work, but that we should first make use of our own schools as far as they can carry us in both college and theological work, and then use this University for the finishing touches.

Our next work is at Milton.

G. M. C.

CHICAGO, Oct. 19, 1894.

#### ALBERT UTTER, M. D.

Albert Utter, M. D., was born at Unadilla Forks, N. Y., November 25, 1818. He died at Plainfield, N. J., October 15, 1894. He was called suddenly,—heart disease, almost instantaneously. His health has been much impaired for several years, and all knew that he was likely to be called with little warning. His friends have comforting evidence that he was ready for such a "going hence" and that he was not as one overtaken or unprepared. Dr. Utter's early life was spent at the place of his birth. He came to Plainfield in 1844 where he read medicine with the late Charles H. Stillman, M. D. He graduated from the College of Physicians and Surgeons in New York City, and commenced the practice of medicine in New London, Conn., in 1847. A few years later he spent one year in California, and returning, opened a Hydropathic Sanitarium in Plainfield, N. J., in 1854, which he conducted until the demands of the civil war drew him into the service of the country. He enlisted in September, 1862, and was mustered out in August, 1865. He held the position of assistant surgeon with the rank of first lieutenant. His service was mainly with the army of the Potomac. He participated in battles at Fredericksburg, Rapidan Ford, Brady's Station, and in many skirmishes. He frequently united the duties of chaplain with those of surgeon. At a reunion of his regiment at Rocky Point, R. I., this year, many gray-haired survivors bore testimonies to the value of his services to them as a Christian surgeon, who rebuked their wrong doing and cared for their wounded bodies. The Veteran Association of First Rhode Island Cavalry sent an official letter to Mrs. Utter, after his death, expressing deep sympathy, and closing with these words: "Comrade Utter, wearied by his cares and suffering, has taken his lamp and retired to his chamber for rest. We shall meet him in the morning, where the 'wicked cease from troubling and the weary are at rest.'" After the war he was in the West—Chicago, Ill., and Milton, Wis.,—for five years. He returned to Plainfield in 1871. Declining health gradually drew him from the greater activities of life, and for six years past he has borne the weight of increasing invalidism.

Dr. Utter was baptized by Elder John

Greene and united with the church at Leonardsville, N. Y., in his boyhood. He transferred his membership to Plainfield in 1844, and later to Waterford, Conn., and Milton, Wis., during his comparatively temporary residence at those places. He reunited with the Plainfield Church in 1871 from whence he passed to the church above.

The instinct of the reformer was prominent in Dr. Utter. He was one of the first to undertake whatever he deemed to be for the best interests of society. During his life in Connecticut he organized a literary society, which continued for many years, and was a source of great good intellectually and socially. He pioneered the work of musical culture in Plainfield, was conductor of the first musical society, and of the first public concert in that city. He was especially efficient in all matters connected with church music; this made him chorister for thirty-five years, nineteen of which he held that office in the Plainfield Church. He was also a teacher in the Sabbath-school in Plainfield for more than sixteen years, and a Sabbath-school worker in other churches where he resided. During a recent attack of heart trouble, when he thought the end near, he said, "Tell the church to hold the banner high." He was at the morning service on the Sabbath but one preceeding his death, and at the close of the service expressed himself to a friend in a manner in keeping with this last message.

Dr. Utter was a "radical" by nature, an enthusiast in the early days of the anti-slavery movement, and an especial promoter of the Reform Club, temperance work in Plainfield, and of similar work elsewhere. The suddenness of his home going accorded with his wishes. The final services were held at his late home on the evening of Oct. 17th. His dust rests in River Bend cemetery at Westerly, R. I. Let it be that all those to whom this notice recalls memories of him heed the message, "Hold the banner high."

A. H. L.

#### "WONDERED."

BY REV. R. NEWTON.

In Christ's name, peace to all who love the truth as it is in Jesus.

Of the beast that rose out of the sea John said, "And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." Rev. 13:3. Is it not evident that the seventh head or dynasty, the Napoleonic, which supported Popery, received its deadly wound at Waterloo and Austerlitz, so that the Pope lost his civil power in Rome in the year 1870? But now his influence over the nations is scarcely less than it was before, so that apparently the deadly wound is healed, or nearly so. This, then, is the time for all the world to wonder after the beast. But, in face of the fact that there are, at this time, a great many thousands of Baptists and Protestants, even into the millions, how could it be said that all the world wondered after the beast? Let us consider a few points.

The Protestant class, aside from the Baptist, received sprinkling and pouring for baptism from the Roman Catholic Church, which inherited it from the beast, or national power of Rome. Sprinkling and pouring for baptism instead of immersion denies, so far as the act has a bearing, the burial and resurrection of Christ. Is not this wondering after the "beast"? What shall be done to stay the overflowing tide of infidelity that is setting in from this cause? What can be more likely to

prove fatal to Christianity than a practical denial of the resurrection of Christ? Let not Christians think that baptism is unimportant. How very sad that the Christian in the act whereby he professes to forsake sin denies him who alone can save from sin.

The Baptist and Protestant classes both, with a small exception, profess to observe the Sunday-Sabbath which is also inherited from the beast. Certainly it is not taught in the Bible, God nowhere calls Sunday or the First day of the week, Sabbath. When the weekly Sabbath is mentioned this Sunday Sabbatism gives preference to a heathen name, for the day robs God of his day the seventh, and once each week practically denies the Creator. Can there be a greater blasphemy than for Catholics to claim that the Sunday Sabbath is the child of the church by the Holy Ghost? Shall Christians without even stopping to think still wonder after the beast? O let us beware; there is a time of fearful retribution close at hand, an hour, a day, a few years of terrible plagues, when God will require these things. The feast of the passover (the passover Sabbath) was a type of rest in Christ. But where in the Bible is it taught that the weekly Sabbath is either a type or a memorial? Is it not simply God's rest? If some fond parents should write to their son at school saying to him, we are anxiously waiting your return, it will be a glad day with us when we see you at home again, and the son does not consider it worth his care, and when the time comes goes another way without good cause, would he not be cruel? When God who is infinitely wise, good and holy, commands his children to come and share in his rest and they, from whatever cause, refuse to do it, what shall be said of them? This Sunday Sabbatism is a fruitful source of atheism. Will Christians still sow the seed chiefly in this and sprinkling and pouring for baptism that will surely bear the horrible fruit, "Anti-christ," "the man of sin," "the two-horned beast"?

Are Seventh-day Baptists clean? Why do some of them use the heathen names for the days of the week? Of whom did they borrow the "D. D."? And where did the so-called Christmas come from? If in these things and there may be others, as the love of money, we Seventh-day people are wondering after the "beasts"; and are we sure that we are not? Then is not the whole world involved according to the words, "and all the world wondered after the beast"? Brethren in Christ, let us wash our hands of the "beast." O that all Christians would carefully consider these things.

FAYETTEVILLE, N. C.

OH, let it not be told on judgment day that you let your family stand without the only safeguard,—the religion of Christ! Give yourself no rest until your children are the sons and daughters of the Lord Almighty. Your son does just as you do. He tries to walk like you and to talk like you. The daughter imitates the mother. Alas, if father and mother miss heaven, the children will! Oh, let Jesus come into your house! Do not bolt the hall door, or the parlor door, or the kitchen door, or the bed-room door, against him. Above all, do not bolt your heart. Build your altar to-night. Take the family Bible, lying on the parlor table. Call together as many of your family as may be awake. Read a chapter, and then, if you can think of nothing else besides the Lord's prayer, say that.—*T. DeWitt Talmage.*

PUT a smile on your face when you go out for a walk, and it will be surprising how many pleasant people you will meet.—*Ram's Horn.*



## YOUNG PEOPLE'S WORK.

CHRISTIAN ENDEAVOR to-day means active, aggressive work, especially along three lines. (1) Junior work—save the children and the young people will take care of themselves; (2) good citizenship and temperance, municipal reform, purity in politics, total abstinence from all that intoxicates; (3) missionary extension, spreading of missionary information, promotion of missionary spirit and collection of missionary money. Let not the Seventh-day Baptist young people be found in the rear ranks of these lines of work.

### A DIFFERENT VIEW.

The inquiry of working with Sunday churches from one of our members who is isolated from our denominational work, appealed to me strongly because I had once been in the same situation not long ago, and I found that, without any service on Sabbath-day and Sabbath influences, attendance at the Sunday services made Sunday seem more like the Sabbath, and less like a work day. After listening to a good sermon, and enjoying a lively, wide-awake Sunday-school class, a Sabbath feeling would creep over me, and it was hard to shake it off and settle down to work when I went home, though the relative position of the two days, as regards the true Sabbath, was firmly fixed in my mind. So I think that constant work with a Sunday church has a decided tendency to weaken Sabbath principles.

FRIENDSHIP, N. Y.

### LETTER FROM GRANDMOTHER.

*My Dear Little Girl:*—Your sad letter came to me last night, and I went to sleep with a deep longing in my heart to comfort the poor child who has come to her old grandmother for help. The sad wail in your letter, "There are times when I cannot pray, for I cannot live up to my best conceptions," has made my heart ache for you. Let us see if grandma can't soothe the pain a little, as she used to stroke the poor, aching head when her darling was small.

First, dear, do not feel that anything in the world can change God's love for you. And if his love is unchanging he can never weary of your prayers. I know the hard, unhappy feeling in your heart, that you have no right to ask for help when you consciously ignore the help in the time of temptation. I know the feeling of shame as you realize that your efforts are fathoms below your ideals, that you do not even try to live up to what you know is right.

But, dearie, there has never been a time since Peter's denial of his Lord when God was not willing to forgive and to give new strength for the next struggle, if we pray for forgiveness. Learn to forget your mistakes, when your heavenly Father does. As I have gone through life I have come to consider that one of our great mistakes is brooding over sins that God has long ago forgiven. That brooding seriously retards our moral growth.

Do not be discouraged over your failures. You know it is not the number of times that we fail, but the number of times that we rise, that matters. The real failure will be only in not going to your heavenly Father for forgiveness and help. Ah! my little girl, grandma knows the dreary sensation in the heart when we look into our lives and know that we are not doing our best; when we feel that ev-

erything is wrong; that God is afar off, and we but see him dimly. But this, too, she knows, that the only relief for it is in prayer.

Don't say, for one moment, "I cannot pray." To say that is only to make of God a Master whose wrath is to be feared. God is never angry with us. He could not be and still teach us to say, "Our Father, who art in heaven." But he has put into each of us a spark of his divine nature, and it deeply grieves him when we ignore that divinity and treat him as an alien. Write again to me, my darling. Your twenty years seems so small as I think of my long life, nearly spent. Let your old grandma help you, if she can. Do not forget, though, that your real help can come only from the One whom we call in common, "Our Father."

Lovingly your grandmother,

MARGARET A. LOVEJOY.

PEACEDALE, October 17, 1894.

## OUR MIRROR.

### PRESIDENT'S LETTER.

*My Dear Young People:*—The work at Lincklaen Centre is going on. We have had rain, mud, and dark nights for the past week, and yet the work has grown rapidly until we have been driven to hold meetings day and night. The first few nights the attendance was small, but potato digging and all work have finally given way, as it should, for better things. We have thought every night was the last, all through the week, and every night and every day has brought new faces; new voices are heard praising God in song, in testimony, and in prayer. We have been permitted to see prayers answered of fifty and sixty years standing. Some who had hung their harps on the willows, in the land of their captivity, have taken up the song and are praising God again. Some are praying for light who fifty years ago said to the Holy Spirit, "Go thy way for this time; when I have a more convenient season I will call for thee." Many are saying this now. Some have a heart of flesh where once they had a heart of stone. I praise God for sending this spirit in such power that men who have seen the sins of others so long are now so overwhelmed with their own that they cannot see the sins of other people. What else can do this? I want to ask all the friends who are praying for us, from the business man's meeting of Ashaway, R. I., to the Christian Endeavor Societies and scattered ones, to pray for this work and those for whom you have been praying. To some of you I have written, but cannot now for the want of time. The work can go on, though I am due at home before you read this letter. I must stop for a few days. Many are coming over four miles from DeRuyter nearly every night.

E. B. SAUNDERS.

The sixth Seventh-day Baptist Endeavor Society in Wisconsin was organized at Berlin, in September with nine charter members. Rev. D. B. Coon was elected President and Miss Hettie Whitney Corresponding Secretary.

A HOLY man is a whole man—one unbroken, complete. His whole nature is filled out, his life is complete, in that God is in it; his character is whole, in that it is filled out to the fullness of Christ.—*Ex.*

A CHICAGO writer gives the following reasons why there is now so much poverty, crime and misery in that great city: "There lives but one baker to each 70 families, one grocer to every 89 families, and one liquor saloon to every 35 families."

## TEMPERANCE.

MR. MOODY is said to have once entered a gospel temperance meeting in a strange city with a blue ribbon in his button-hole, whereupon he was asked, "Are you a reformed drunkard?" and answered, with his characteristic emphasis, "No, I am not," upon which his questioner, nothing daunted, said, "Well, don't you think you ought to be?"

A SALOON-KEEPER should not be allowed to sit on a jury or vote. A man who is so morally degraded as to engage in selling, for his own selfish gain, that which he knows robs men of their reason, injures their bodies and destroys their souls, is not to be trusted with the affairs and fortunes either of individuals or of this great nation.—*Judge Randolph.*

AN item is going the rounds of the press to the effect that whisky is now manufactured out of old rags. We see nothing remarkable about this. Every one knows that nearly all the old rags now in the country are manufactured out of whisky, and there is no apparent reason why the process of conversion may not work as well one way as another; from whisky to rags, and from rags to whisky. What a beautiful business it is!—*New York Observer.*

THE *Express* figures it that every year the workmen of Aurora pay \$200,000 to the saloons of the city. The laborer who spends his money in the saloons will to-morrow think he is ground under the iron heels of capital. The laborer who saves his money to-day becomes the capitalist to-morrow. No man can spend his money and have it too. The road to wealth and comfort does not lead through the saloon.

REV. HUGH PRICE HUGHES affirms that the working classes in England spend no less sum than eighty million pounds annually on strong drink. If the commodity bought with this money was food it would give strength and ability to labor, and there would be some return. If it were spent for clothing there would be some return; but it would be a blessing to the people if the money were deliberately taken from them and no strong drink given in its place, as compared with taking the money and giving the drink also.

### TEMPERANCE NOTES.

Among many interesting incidents connected with the closing of the saloons in Kittanning, Pa., a leading merchant tells the following:

A woman came into his store very timidly. She was evidently unaccustomed to trading.

"What can I do for you?" inquired the merchant.

"I want a pair of shoes for a little girl."

"What number?"

"She is twelve years old."

"But what number does she wear?"

"I do not know."

"But what number did you buy when you bought the last pair for her?"

"She never had a pair in her life. You see, sir, her father used to drink when we had saloons; but now that they are closed he doesn't drink any more, and this morning he said to me, 'Mother, I want you to go up town to-day and get sissy a pair of shoes, for she never had a pair in her life.' I thought, sir, if I told you how old she was, you would know just what size to give me."

O, it is pitiful that the children of this republic must be robbed of shoes and bread that a few idlers may be supported. The man who gives his influence in favor of the saloons gives his sanction to this cruel robbery. He says, "This idler may have the privilege legally to take the hard earnings of this toiler, and debase him, though his children go with bare feet."—*The Christian Work.*

THAT is what we are put into the world for—to help one another. You can pass on the kindness by serving my good friends, who, in return, will do their best for you.—*Louise M. Alcott.*



## OUR YOUNG FOLKS.

### THE BOY WHO DARED TO BE A DANIEL.

BY S. JENNIE SMITH.

Sabbath-school was dismissed and the children were going, some in one direction, some in another, to their homes. The majority of them were chatting merrily of the proposed strawberry festival, but one little fellow seemed to be engrossed with more serious thoughts. He was alone and apparently unconscious of the nearness of his companions until a lad about his own age joined him and inquired, "Say, Ralph, what are you thinking of? You look as wise as an owl."

"I should hope I was a little bit wiser than a bird," answered Ralph with a smile. "But I was just wondering, Ned, if I could be brave enough to go into the lion's den like Daniel did. I wouldn't like to stop praying to God, but it would be pretty hard to make up your mind to face a lot of lions."

"Yes, indeed, but then father says that we don't need grace to do those hard things until we are called upon to do them, and then if we ask God, he will give us the strength we require. All we've got to do is to attend to the duty nearest us, and seek for strength for that."

Ned was the minister's son and had enjoyed many an instructive talk with his kind father.

"He says, too, that we are often called upon to face other kinds of lions in this life, if we persist as we ought in doing right. But here we part, Ralph, good-by," and the boy turned off into a side road, leaving Ralph again alone.

Ralph's way led through a quiet, country lane, for his home was beyond the village where nearly all of his companions lived.

"Well, I won't have to go into the lion's den to-day," he said to himself, as he sauntered along; "and when I do I guess God will give me the strength," and with this thought a gayer frame of mind came to him. "But it must be grand to be a Daniel."

Just then two large boys crept stealthily from the bushes that lined one side of the road and looked anxiously around. "Say, John, there's Ralph," one of them muttered. "He'll tell we didn't go to Sabbath-school. Let's frighten him into promising not to."

"Hello!" cried John, in a loud voice.

Ralph turned and was surprised to see his brothers approaching him.

"Going home?" one of them asked.

"Why, yes, Tom, ain't you?"

"No, not yet; and if any one inquires where we are, just mention that we've been to Sabbath-school and will be home soon."

Ralph's eyes opened wide in astonishment. "But you didn't go to Sabbath-school," he replied, "because your teacher came and asked me where you were, and I told her I didn't know; I thought you were coming."

"Well, it isn't any of your business whether we went or not," growled John. "All you've got to do is to say we were there if you're asked."

"I can't tell a lie about it, can I?"

"Yes, you can, if you just make up your mind to do it."

"But I won't tell a lie about it," said Ralph, sturdily.

"No, I suppose you had rather get your brothers in a scrape. You know what will happen if we're found out."

Ralph hesitated. He was an affectionate child and disliked to see anybody in trouble, especially his own brothers, but he had a very decided opinion that he was in the right, and therefore concluded to speak the truth at all hazards.

"I'm just as sorry as I can be," he returned, sadly, "and I'll beg papa to forgive you and say I know you won't ever do it again, but if they ask me I can't tell a lie about it."

"You won't, eh, little saint?" cried John, angrily, grabbing his brother's arm; "Now promise to do as we say or we'll pitch you into that deep pond over there."

Ralph was too young to realize that this was only an idle threat, and he was very much frightened, yet in that moment of terror, the thought of Daniel in the lion's den flashed

through his mind and gave him the strength that he had not dared to hope for. He saw in an instant that he had come to his temptation and his den of lions, and he felt that God had protected Daniel in that far away time, he would now protect him. Ralph had never learned to swim, and he was in fear of the big frogs and other creatures that inhabit ponds, but he did not flinch; with a boldness that surprised even himself, he looked steadily at his brother and replied, "You cannot frighten me into doing that wrong thing. I will not pray to the image of falsehood that you have set up."

It was now his brother's turn to be astonished. They had never thought of Ralph as anything but a timid, little boy who could be overcome by the slightest threat, and for a moment they were at a loss what to say. Of course, Ralph was merely repeating some of his teacher's words, but they were not aware of that fact, and consequently wondered at his remarks. Finally John managed to stammer, "Do—do you want to go in that pond?"

"No manner of hurt was found upon him because he believed in his God," continued Ralph, with his mind still on his Sabbath-school; "God delivers his faithful ones in time of trouble."

Turning away, John was about to walk off, but Tom detained him. "Wait a moment, John," he said, and then the others noticed that there were tears in his eyes. "I want to tell my brave little brother that I honor him for sticking to the truth. As for me, I shall confess to father, and promise not to repeat the offense."

"I am with you," John replied. "Come Ralph, we'll go together now and hereafter. We need never be afraid to go where Daniel leads."—*Christian Intelligencer.*

### A CONVERTED PURSE.

"Certainly, I am grateful to you for asking me. Put me down for twenty-five dollars."

A look of pleased surprise passed over the solicitor's face, succeeded by another of perplexity; for it happened that he knew that his friend had precisely the same salary as he, and that twenty-five dollars was a generous fraction of his month's income.

"Oh! that's more than we expect, Frank,—and than you can afford, too, I fear," he added with the freedom of a comrade.

"Oh, no! Let me tell you how it is, Jack. You know I turned right-about-face when I became a Christian last winter; and I resolved at the start not to enter into a junior partnership with the world, and a senior partnership with the church.

"You know my habits. I was not an inordinate smoker. Three cigars a day, with a treat to the fellows now and then, cut off, reduced my expenses a hundred dollars a year. Then I had a careless fashion, ruinous to my digestion, of adding a bottle of claret, or some fancy, indigestible pudding or cream, at least twice a week, to a wholesome lunch. Looked squarely in the face, and given its right name, it was an indulgence of unlawful appetite; so I made seventy-five dollars a year by stopping that. Sunday headaches, too, went at the same time.

"One day I was looking over my neckties to find some particular color, and I found I had thirty-seven, with at least ten scarf pins. That made me run through my accounts next day—they weren't very well kept, but I guessed as nearly as I could—to see what there was in my wardrobe that would leave me better dressed, from a Christian and artistic point of view, too, for that matter, if I never wore it again; and I am ashamed to say I found I had a hundred and fifty dollars worth of dry goods on hand that was the price, not of good taste, but mere caprice.

"Now I don't propose to submit to a taxation in behalf of my weaknesses and vices, and be niggardly with the church I've promised before God and man to support and increase.

"There you have it all! I spent over three hundred a year, you see, in the service of appetite and fashion, for things that made me less a man. I've transferred that mortgage; yes, I can afford easily that twenty-five dollars, especially when it is to rescue some other fellow

deeper in than I was. Come to think of it, make it thirty! The other five is a thank-offering.—*Sunday-school Times.*

### CORRESPONDENCE.

To the Editor of the SABBATH RECORDER.

I begin to fear that you are getting tired of articles on "Sanctification," for I have waited for several weeks for the appearance of an article which I sent several weeks ago. What is the matter, has the subject exhausted, or has it become distasteful to you, or have you such an abundance of better matter, that you have no room for my pencilings? I intended to give one more number but it won't pay to write it if it will not be published. I was very glad to learn from you and some who were present at the late Conference, of the marked manifestations of increased spirituality and divine power in the denomination, and pray that the rising tide may continue to flow, until every church and isolated Sabbath-keeper may be overwhelmed in its purifying and saving influence. Ever since I became acquainted with your people and began to go among them, I have thought that this was what was needed more than anything else, to make you successful in the great work which you feel God has given you to accomplish. Please pardon the freedom and plainness with which I express myself on this subject, for I feel it is a very vital one. We all know that Jesus would not permit those who had been with him for three years, to enter upon the great work, for which he had chosen them, until they had received a special preparation for it, in that baptism of the Holy Spirit which was given on the day of Pentecost. Just before his ascension to his father, he said to them these impressive words, "But ye shall receive power, after the Holy Ghost is come upon you and ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

This divine power did actually come upon them in just ten days from that time, and it has been my belief for many years, that it is the blessed privilege of God's people to have the Spirit in just as large measure as they had it then, for the Christian age was to be peculiarly distinguished as the dispensation of the Holy Spirit clear down to the end of time. And this was what the apostles and evangelists of those early times of Christianity depended upon for success in promulgating the gospel to both Jews and Gentiles—to the worshipers of the true God, and to those who worshiped false gods. And under such influences the gospel was the power of God among both classes of people, unto all that believed. Those who engage in this work in these later days rely for success too much on merely human appliances, and not enough upon the spirit's power. I have thought many times that it will take a long time to educate the world to Christianity by means of schools merely. I remember hearing many years ago, a retired missionary say, who had labored among the Indians who then inhabited the southern portion of the United States that it was very difficult to get them to abandon their savage habits, and to adopt the habits and customs of civilization, until he got them converted to Christ, after which it was comparatively easy. The experience of Sanctification by those who profess to be Christians, especially those who engage in missionary work, at home or abroad, would give them an element of power which would very largely increase their success. And is not this a very desirable object? O that the people of God might realize what it is their exalted privilege to have, by plunging in that "fountain filled with blood," which has power "to wash all their sins away."

J. T. HAMILTON.

WHITEWATER, WIS.



# SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1894.

FOURTH QUARTER.

Oct. 6.	Jesus at Nazareth.....	Luke 4: 16-30.
Oct. 13.	The Draught of Fishes.....	Luke 5: 1-11.
Oct. 20.	A Sabbath in Capernaum.....	Mark 1: 21-34.
Oct. 27.	A Paralytic Healed.....	Mark 2: 1-12.
Nov. 3.	Jesus Lord of the Sabbath.....	Mark 2: 23-28; 3: 1-5.
Nov. 10.	The Twelve Chosen.....	Mark 3: 6-19.
Nov. 17.	The Sermon on the Mount.....	Luke 6: 20-31.
Nov. 24.	Opposition to Christ.....	Mark 3: 22-35.
Dec. 1.	Christ's Testimony to John.....	Luke 7: 24-35.
Dec. 8.	Christ Teaching by Parables.....	Luke 8: 4-15.
Dec. 15.	The Twelve Sent Forth.....	Matt. 10: 5-16.
Dec. 22.	The Prince of Peace.....	Isa. 9: 2-7.
Dec. 29.	Review.....	

### LESSON VI—THE TWELVE CHOSEN.

For Sabbath-day, Nov. 10, 1894.

LESSON TEXT—Mark 3: 6-19.

GOLDEN TEXT.—I have chosen you, and ordained you, that you should go and bring forth fruit.—John 15: 16.

#### INTRODUCTORY.

The enemies of Jesus were foiled in argument and thwarted in their effort to find some evil in him or real ground of complaint. He had not broken the Sabbath law but had done only good. But they were determined to destroy him if intrigue or some plan could accomplish their purpose. The beginning of this lesson shows the baseness of the human heart when set against Christ and truth, and the more so when, as it often is, clothed in the garb of religion. Let modern Pharisees beware how they fight against God's law and ordinances under pretense of love for them.

PLACE.—Western shores of the Sea of Galilee.

#### EXPLANATORY NOTES.

ENEMIES. 6. "Pharisees . . . took counsel." With hypocritical zeal for the Sabbath and the law, unwilling that Jesus should do good, they have no scruples about breaking the sixth commandment and murdering him. With this in view they held a consultation with the "Herodians." Partisans of Herod who favored the Roman rule in Judea. As they were enemies of the Herodians, regarding them as half-apostate Jews, this counsel only shows the depth of their own hate of Jesus. "Destroy him." This seems to be the first mention of their deliberate plans. Other attempts were the impulses of a mob.

FRIENDS. 7. "Jesus withdrew." From the city. "Great multitude." His fame was spreading all the time. 8. "Idumea." Ancient Edom, south of Palestine. Descendants of Esau. "Tyre and Sidon." Famous cities of Phoenicia, north of Palestine. A great crowd from different and distant places. 9. "Small ship." Smaller than the usual fishing boat. "Wait on him." Constantly attend him. "Throng him." Creating confusion and preventing his being heard. 10. "Healed many." One reason why they pressed upon him. "Plagues." Scourges. Any disease seemed to be regarded as a scourge from God. 11. "Unclean spirits." Or rather persons possessed with them. "Fell down before him." The spirits controlled the bodies of the possessed. "Thou art the Son of God." Spirits knew who he was. They had doubtless met his power and knew his nature before he came into the world. 12. "Straitly charged." Strictly forbade their testimony. He did not wish that kind of witness for it would not be believed though true. He has no alliance with demons. They would as quickly lie as tell the truth if occasion were given.

MESSENGERS. 13. "Into mountain." For retirement. "Calleth whom he would." Such disciples among the many as he would now ordain his special attendants and apostles. 14. "He ordained." Set apart. "Twelve." A partial choice had already been made. This was formal and complete, "Should be with him." As a preparation for their future service. To learn of him, catch his spirit. "Send forth to preach." The chief business of apostles and messengers of Christ. "Preach the Word," was Paul's charge to young Timothy. 15. "Have power." Authority. "Heal sickness." Do as Jesus had done, works of mercy, and in that stage of Christianity prove their doctrines by wonderful works. It is the privilege of modern disciples to visit the sick, pray for them, relieve suffering, oppose the work of Satan, but miracles are not needed. 16. "Simon." Son of Jonas. A fisherman. "Surnamed Peter." Rock. Grace was to change his nature and make him as firm

as a rock. 17. "James." A native of Bethsaida. His mother was Salome. Martyred by Herod Agrippa. "John." Author of the Gospel of John, three Epistles, and Revelation. "Boanerges." Modified from the Hebrew, meaning sons of thunder, indicating a fiery temperament. But we are not accustomed to think of the beloved John thus. 18. "Andrew." Brother of Peter. "Philip." Not Philip the deacon. Acts 6: 5; 8: 5-12. "Bartholemew." Son of of Tolmai. Many think this the same as Nathaniel. "Matthew." Levi, a publican. "Thomas." Thought to be a Galilean. Four incidents in his life are recorded. He was affectionate but skeptical. "James." His mother's name was Mary. James the Less, to distinguish him from the brother of John. "Thaddeus." Called Lebbeus. "Simon." From the sect called Zealots, fanatical adherents to Jewish institutions. 19. "Judas Iscariot." He kept the bag of money, received the same commission to preach and cast out devils, but admitted devils into his own nature, became miserly, envious, jealous, and betrayed his Lord and Master, then committed suicide. "They went into a house." Came home to Capernaum.

A LEADING THOUGHT.—The companionship of Jesus is our best training.

ADDED THOUGHTS.—"Pilate and Herod are made friends" in opposition to Christ, i. e., the enemies of truth in their opposition to it forget their greatest differences. Catholics and Protestants unite in convention when upholding the traditional Sunday as against the Bible Sabbath. Practical knowledge of religion fits us to teach it. Christ chooses special messengers. Christ wants witnesses who voluntarily surrender the heart to him.

### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Nov. 4th.)

HOW MAY WE PREACH CHRIST? 2 Tim. 4: 1-10.

Every Christian Endeavorer, if true to his vows, is a preacher of Christ. Among the many ways to preach is,

*By obedience.* Matt. 21: 28-31, 2 Pet. 2: 5, Heb. 11: 7. Jesus preached by his example of obedience to the Father. "I come to do thy will." In preaching Christ we must preach not only that we are to have faith in him as our Redeemer, but that we are to do his holy will, that is, obey him. As by him all things were made, and he gave the law, we cannot preach him and leave out his law of ten commandments. Obedience is the best test of our faith, and an example of obedience has great influence over mankind in sin.

*By speech.* Jer. 1: 6-10, Isa. 6: 7, 8. One can scarcely be said to have mastered that which he cannot tell to another. If we have come to know Christ we can, in one way or another, tell what we know. As the ability and willingness to speak out our convictions is vital to the Christian life, we cannot well maintain that life unless we often own Christ in public testimony. Thus owning or confessing him, he is proclaimed to others.

*By warning.* 2 Thess. 3: 14, 15. Our church covenant pledges us to watch over each other for good, to the intent that we and they may abound in all wisdom and spiritual understanding. Thus abounding, we know and make known Christ. If watchful for the good of men we cannot see them sin or err and refrain from admonition.

*By cheer.* Acts 27: 34-36. The religion of Jesus is the religion of good cheer. It calls upon men to do themselves no harm physically, mentally or morally. It is the gospel of hope and joy. Paul, by his cheering words and example, did much to awaken interest in religion and its founder that could brave the fiercest storm and make calm the troubled soul.

*By helpfulness.* 1 Kings 17: 10, 11, 15, 16. The mission of Christ was to help others, the sick, the sorrowing, the poor. In ministering to them he won them to himself. So the disciple, doing good in his Master's name and in the Master's spirit, can win souls to him. It is powerful preaching.

—It is not only the teacher's duty and privilege, but the parent's, to enforce and illustrate biblical doctrines and personal obligations. The child and pupil should be brought, as it were, face to face with its God and its endless responsibilities. To give no time to this, but spend it in teaching business methods, geography, history, and in worldly things, lawful in themselves but not the all-absorbing things, is to sadly pervert opportunities and ignore God and his truths.

—The work of the Sabbath-school teacher is the work of the father and mother. All of the Sabbath-day's work of love should be augmented and supplemented by family instruction. The first church of God was the home. Jesus was honored before his birth by

the faith of Abraham and his family and servants. In Abraham's home was taught the faith of God, the doctrines of God as far as known in his day.

—God knew Abraham that he would command his children and so instruct them that they would know, love, and obey the true God. No friend of God's was ever content to relegate the spiritual and eternal welfare of his family to outside parties. Even with confidence in the teacher as loyal and true to the principles of religion, he will not do it. He is glad to have others instruct them, but he makes sure of their right instruction by doing the work himself.

—THERE is a peculiar and beautiful relationship existing under God's appointment between parents and their offspring which a true Christian cannot give up. He is responsible and cannot delegate that responsibility to another.

—EVERYONE knows that a father and mother are constituted the guide and guardian of the household. This guardianship includes spiritual enlightenment. If parents lead the way to Christ by example, prayer, biblical explanations, and press home upon the heart and conscience Bible truths, they can well leave results with God.

—It is a great joy and privilege to point youthful minds to the Saviour and to the higher, nobler life of a child of God. Let every Seventh-day Baptist be a home teacher, loyal himself, and then will the Sabbath-school be many fold more useful and powerful in accomplishing its mission with our children and ourselves.

### MISSIONARY SOCIETY.

A. L. CHESTER, Treasurer,  
In account with  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
Balance last report, June 30th.....	\$1,690 14
Receipts in July.....	1,098 09
" August.....	1,814 85
" September.....	188 28
	\$4,196 31

Cr.	
Rev. W. C. Daland, evangelistic account.....	\$ 68 89
J. F. Hubbard, Treasurer, receipts for Tract Society.....	3 62
Rev. O. U. Whitford, balance June 30th.....	287 20
" F. E. Peterson, " " " " " " " " " "	75 00
" E. H. Socwell, receipts on field.....	2 33
" " " balance June 30th.....	68 94
" S. R. Wheeler, " " " " " " " " " "	125 00
" L. F. Skaggs, receipts on field.....	7 23
" " " balance June 30th.....	110 00
" S. I. Lee, " " " " " " " " " "	15 40
" T. J. VanHorn, receipts on field.....	5 80
" " " balance June 30th.....	188 54
" Geo. W. Hills, receipts on field.....	50 70
" " " balance June 30th.....	209 70
First Westerly Church, balance June 30th.....	18 75
Second " " " " " " " " " "	18 75
Salem " " receipts to J. L. Huffman.....	3 23
" " " balance June 30th.....	21 77
Ritchie " " " " " " " " " "	25 06
Conings " " " " " " " " " "	12 50
Linnkaen " " " " " " " " " "	18 75
Ottawa " " " " " " " " " "	18 75
Wassa " " receipts to U. M. Babcock.....	6 50
" " " balance June 30th.....	18 50
Hornellsville " " " " " " " " " "	18 75
New Auburn " " " " " " " " " "	18 75
Pleasant Grove " " " " " " " " " "	25 00
Rev. N. Newton, balance June 30th.....	12 50
Rev. F. F. Johnson, receipts on field.....	26 15
" " " balance June 30th.....	110 25
Rock River Church, " " " " " " " " " "	25 00
Attala Church, " " " " " " " " " "	37 50
Rev. D. K. Davis, " " " " " " " " " "	15 44
Boulder Church from C. B. fund.....	53 00
Rev. G. Velthuyssen, salary from July 1st to Oct. 1st.....	100 00
Dr. E. F. Swinney, for Kellogg bed in hospital.....	25 00
A. L. Chester, Treasurer, miscellaneous expenses.....	11 50
Rev. G. Velthuyssen, for John van der Steur.....	88 00
A. L. Chester, Treasurer, salary from Jan. 1st to July 1st.....	800 00
Rev. Geo. W. Lewis, receipts on field.....	7 53
" " " balance June 30th.....	48 34
Special interest account from General Fund.....	65 18
Washington National Bank note.....	500 00
Miss Rosa Palmberg, advanced on expenses.....	50 00
Rev. H. H. Hinman, advanced on expenses.....	25 00
" O. U. Whitford, evangelistic account.....	25 00
" " " " " " " " " " " "	75 00
" " " on salary.....	50 00
" W. C. Daland, evangelistic account.....	50 00
G. B. Carpenter, receipts on field by E. B. Saunders, on evangelistic account.....	52 70
G. B. Carpenter, evangelistic account.....	55 81
Washington National Bank note.....	500 00
Rev. O. U. Whitford, receipts on field.....	12 25
	\$3,532 28

Balance, Sept. 30th.....	\$ 684 08
E. & O. E.	
WESTERLY, R. I., Sept. 30, 1894.	
	A. L. CHESTER, Treas.

ROCKEFELLER is expected to pay an income tax to the general government of \$152,225, assessed on \$125,000,000 worth of property. The Jay Gould estate is not expected to pay more than \$80,800; Russell Sage, \$90,000; Cornelius Vanderbilt, \$81,000; William K. Vanderbilt, \$75,960; John Jacob Astor, \$50,000

AS HEARTS come most closely together in common sorrows, the soul finds its Saviour most surely in times of the heaviest cross-bearing.



## HOME NEWS.

New York.

ANDOVER.—Sabbath-day, October 19th, will not soon be forgotten by the people of Andover. In the first place, it was a lovely day, and almost the entire church and society from the village and both the Lanphear and the East Valleys came out, making a congregation of one hundred and fifteen persons, one of the largest Sabbath congregations ever known here. In the second place, after a brief Bible reading by the pastor, on the subject of baptism, the congregation repaired to the water near by where seven willing candidates were buried with Christ in baptism. Among these were a father and mother with their son and daughter; the remaining three were adults, heads of families. Returning to the house the right hand of fellowship was given the new members by the pastor in behalf of the church. It was a blessed day.

Notice was given that on Wednesday evening, Oct. 24th, Mrs. J. G. Burdick, of New York, would address the people of the village on the subject of the New Mizpah Mission in that city, in which she is engaged. On this same day (Oct. 24th) Deacon Bliss Clarke and his excellent wife reached another land mark in their married life. More than 70 years ago Brother Clarke came into this country, with his parents from Leonardsville, N. Y., only a little later, came Miss Relief Woodcock, with her parents, from New Hampshire, and on the 24th of October, 1839, fifty-five years ago, they were married. Their home has been in this county ever since, and has been the centre of many and blessed Christian influences. May the heavenly Father still remember them in loving tenderness.

L. A. P.

SCOTT.—The revival meetings are still being held with good interest. I have now been here over five Sabbaths. Have had meetings every night and nearly every day. The congregations are gradually increasing all the time. Some eighteen have professed conversion, backsliders have returned to God and duty. Yesterday, Sabbath, was a day that will long be remembered by Scott people. After sermon the church by unanimous vote agreed to settle and drop all difficulties and pledged themselves to strive to live and labor together in unity for the advancement of Christ's cause in their midst. We then repaired to the creek where the ordinance of baptism was administered by Pastor Rogers to the happy converts. We then returned to the church where fourteen members were received into the fellowship of the church, five of these by letter, nine by laying on of hands and prayer, and giving hand of fellowship after baptism. Then these for the first time, with a large proportion of the membership of the church, in the most solemn and impressive manner partook of the sacrament of the Lord's Supper, being waited on in this service by the two aged and gray headed deacons, Potter and Hubbard. The beauty of the autumn day, the new life in young converts, and the revived and newly inspired condition of the church all conspired to make it an occasion of deep interest and profit.

J. L. HUFFMAN.

WEST EDMESTON.—The name is nearly as large as the town, but we "feel bigger" than we used to because we now have the long-hoped-for, the much sought after, and the half-century coming, railroad!

With a sort of sorrowful smile we once spoke

of it as the "Dilly-dally Railroad," but now we are proud of the Unadilla Valley Railroad. We may "feel big enough" after a while to entertain the "General." At least we sincerely pray that God's blessing may so attend his cause in this place that not only the quality of Christianity, but the quantity of Christians may increase.

The service, Sabbath morning, is well attended, and the Ladies' Beneficial Society is doing excellent work.

We are trying to increase the Sabbath-school and prayer-meeting attendance, and we hope, as the days go by, that "love's labor" may not be lost.

I sometimes wish there was no such word as "but."

Some one will say, "I would go to prayer-meeting, but—" Another, "I like to go to Sabbath-school, but—" "He is a church member, but—" "I believe in temperance, but—"

Of course there are places where the little disjunctive is quite convenient, but in Christian service it is often quite a hindrance. God can surmount all obstacles and in him we will trust.

MARTIN SINDALL.

Rhode Island.

WESTERLY.—October 18th finds us still enjoying unusually fine weather for so late in the season. We have had no frost to affect vegetation as yet; and gardens, both flower and vegetable, are failing in yield only from premature ripening caused by the long period of drouth. The harvest of fruit and produce has been larger than was anticipated by the most sanguine; and although we have had but little rainfall during the autumn thus far, fields have kindly responded to that, and are looking much more attractive in their greenness than when clothed in dun colors of scorched grass.

Business is good in Westerly, and the various trades and industries pursued are giving employment to the usual numbers. Building may be said to be booming, as many are trying to avail themselves of the present low rates in lumber before they advance.

Our school is flourishing as never before, employing thirty teachers and occupying four buildings in this one district, and proposes to erect a large, new building for the high school in the near future.

The church edifice, formerly occupied by the P. E. Church, has been converted into a school-house since the completion and occupation of the beautiful, new granite one at the corner of Elm and Broad Streets. The ceremonies of dedication occurred on Tuesday, the 16th of this month, and were quite imposing and interesting, having been participated in by a number of clergymen of the Episcopal faith, some thirty or more being present. The pastor of the Methodist Church has arranged for the third course of popular lectures to be given by that church, and the series began with a "Poem lecture, the Drama of Human Nature," by Will Carleton, on the evening of Oct. 18th. A packed house and full appreciation was accorded "The Peoples' Favorite Poet."

The pastors of the several churches have returned from their vacations, seemingly much refreshed in both body and spirit. Before the return of our own pastor his pulpit was occupied upon four Sabbaths by other pastors. One, as President of the Epworth League, had just returned from leading it upon its recent pilgrimage, and seemed to have imbibed new ideas and fresh inspiration, as manifested by his sermon. One, who had

recently visited his birthplace in Wales, gave evidence of added spiritual powers in a sermon preached from the text, "Lord, teach us how to pray." Another, who had spent his vacation nearer home, had also taken a stronger hold on divine truths, and forcefully presented them. The fourth, fresh from the drinking in of "the deep things of God" at Northfield, preached from the text, "That ye might be filled with all the fullness of God," a sermon calculated to stimulate and increase a hungering and thirsting after righteousness in each thoughtful listener.

Our Missionary Secretary has also preached twice for our pastor; and each time has been enabled to present the cause in seemingly new and attractive garb. His sermon upon "Our Mission Fields," preached Oct. 13th, was so expressed as to hold the closest attention of every one, and each was made to realize the importance of our work and its imperative demand upon us, of not only being sustained, but of being further pushed and developed along the many lines of opportunity which duty plainly sets before us.

Our pastor seems to be preparing the foundations for sound and practical work in teaching us "what we believe," by beginning with "the Apostles' Creed," taking each successive clause as the topic of the Sabbath evening prayer meeting. The topics bid fair to yield more spiritual enlightenment than one would at first suppose could be drawn from them. Taken with the Scripture lessons presented with them, they are full of "meat for the strong" and of "milk for babes" in spiritual life and understanding.

At a church meeting, held Sept. 30th, brethren George H. Utter and J. Perry Clarke were each unanimously chosen to fill the office of deacon. Every one was more than favorably impressed with our Dr. Palmberg, and many hearts will continually bear her in loving remembrance before the throne of grace. On Sunday evening, Oct. 7th, a reception in her honor was given by the Y. P. S. C. E. in the church parlors, which was a pretty and festive affair.

"The People's Mission," has just observed its second anniversary, and has begun its third year of beneficent work, with more of a hearty support from pastors and people than ever before.

M.

## Literary Notes.

MISS JEROME'S BANNERS.

Each Leaflet or Banner consists of four pannels beautifully decorated in colors and gold, attached by ribbons of appropriate colors, combined with elegant extracts from popular authors, and enclosed in decorated envelopes. Fac-simile of artists' original designs.

Miss Irene Jerome's happy faculty in grouping and interpreting beautiful thoughts by means of colored and illuminated designs is highly appreciated by all book-buyers and her work is welcomed by all lovers of the beautiful. Her precious creations, "One Year's Sketch-book," "Nature's Hallelujah," "A Bunch of Violets," "In a Fair Country," "Sun prints in Sky tints," "The Message of the Bluebird," and "From an Old Love-letter," are the most popular illustrated books published in this century, and are welcomed by people of artistic taste in all walks of life. And now, following her late success in illuminated color work, "I have called you Friends," we have a new revelation of the resources of her genius, and one well adapted to grace and beautify the beloved homes of our land. Complete catalogue sent free. Lee and Shepard, Publishers Boston.

JOHN KENDRICK BANGS' quaint humor is to enliven the pages of *The Ladies' Home Journal* with a series of twelve articles depicting the club talk of four men about women's affairs. Mr. Bangs calls this club "The Paradise Club,"—"paradise," he says, "because no woman nor serpent ever entered into it."

**MILKMEN HAVE AN OUTING.**

A fine mixture of fun and instruction at Wallkill, N. Y., given by the New York Condensed Milk Company.

Four hundred and fifty of the best known men of New York, Brooklyn, Jersey City, and Newark, gathered together at the West Forty-second street ferry at 7 o'clock on the morning of October 4th. They were men whose faces are known to every class of citizens in these cities, whose daily visits are welcomed in more than 50,000 families in this city alone, and in a proportionate number in near by towns, and yet in the whole lot there wasn't a politician, an office-holder, a policeman, or a clergyman, not a lawyer, and only one doctor. Nearly all were young, bright-eyed fellows, although here and there was one with gray hair. A band of musicians was in waiting to join the company.

The object of these excursions is two-fold. First, of course, is the purpose of pleasure. The second object is instructive. The Company has found that it more than paid in the past to make the men who sell their products familiar with all the system and processes through which the milk and cream passed before it came into their hands. No one of the 450 men who visited the Wallkill factory could fail to gain new arguments as to the care and cleanliness of these processes, with which to help himself in extending his business.

The doctor who was on the excursion is the veterinary surgeon who is at the head of the corps of inspectors who see that the farmers live up to the contracts made with the Condensed Milk Company. Besides the fun and the instruction the milkmen get statistics to digest. Twenty thousand cows' milk is used daily at the ten or eleven factories of the company. At some of these factories nothing is done except to pack fresh milk in sealed bottles; at others nothing is done except to put it up in cans, and at others, like that visited, both processes are carried on, and in addition condensed milk is made to be sold by measure.

One factory does nothing but supply cream. The skim milk is sold back to the farmers for five cents a can, to feed the pigs. From \$75,000 to \$100,000 worth of sugar is used every month, and 40,000,000 to 50,000,000 of the little 1-pound cans of sweetened condensed milk are packed. Three thousand persons are employed directly by the company. Japan and China are the principal foreign buyers of this product, and since the war began in Corea this demand has much more than doubled. The increased quantity is supposed to be needed for the use of the troops in the field.—*New York Sun.*

**SPECIAL NOTICES.**

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 Plainfield, N. J.

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.

The Yearly Meeting of the Seventh-day Baptist churches of New Jersey and New York City will be held with the Piscataway Church, New Market, N. J., Nov. 9th, 10th and 11th. The following is the programme, subject to such modifications as occasion may require:

Six-day (morning and afternoon), Sabbath-school convention, conducted by Rev. I. L. Cottrell and Rev. J. C. Bowen.

Evening. Praise service and conference meeting.  
Sabbath morning. Sermon. Rev. I. L. Cottrell.  
Afternoon. Sermon to children Rev. A. H. Lewis.  
Y. P. S. C. E. Prayer meeting.  
Evening. Sermon. Rev. J. G. Burdick.  
First-day morning. Sermon. Rev. J. C. Bowen.  
Afternoon. Young People's Hour—half hour devoted to Junior work.

Evening, Lecture—Good Citizenship,—Rev. A. H. Lewis.

The Treasurer of the General Conference requests attention to the following apportionments:

**NORTH-WESTERN ASSOCIATION.**

Milton.....	\$ 11 00
Albion.....	9 75
Jackson Centre.....	6 35
Utica.....	2 35
Southampton.....	3 95
Rock River.....	4 25
Welton.....	3 45
Carlton.....	4 65
Dodge Centre.....	7 10
New Auburn.....	2 45
Long Branch.....	1 50
Wood Lake.....	50
Stone Fort.....	1 40

North Loup.....	12 90
Milton Junction.....	9 75
Shepherdsville.....	30
Chicago.....	2 35
Coloma.....	95
Marion.....	85
Isanti.....	60
Pleasant Grove.....	2 40
Bethel.....	65
Grantsburg.....	20
Dell Rapids.....	65
Marquette.....	55

**SOUTH-EASTERN ASSOCIATION.**

Salem.....	10 85
Lost Creek.....	8 40
Middle Island.....	5 10
Ritchie.....	4 60
Roanoke.....	1 70
Greenbrier.....	5 80
Conings.....	70
West Union.....	1 35
Salemville.....	1 70

**SOUTH-WESTERN ASSOCIATION.**

Delaware.....	85
DeWitt.....	55
Eagle Lake.....	25
Hammond.....	2 65
Hewitt Springs.....	1 05
Providence.....	1 15

**EASTERN ASSOCIATION.**

Piscataway.....	5 25
First Hopkinton.....	17 90
Shiloh.....	19 30
Berlin.....	5 80
Waterford.....	2 55
Marlboro.....	3 90
Rockville.....	10 65
Pawcatuck.....	17 95
Woodville.....	90
Greenmanville.....	1 40
2d Westerly.....	1 60
Cumberland.....	95

**CENTRAL ASSOCIATION.**

1st Brookfield.....	10 70
DeRuyter.....	6 90
1st Verona.....	3 85
Adams.....	15 00
2d Brookfield.....	10 85
Cuyler.....	90
2d Verona.....	1 35
Watson.....	3 15

**WESTERN ASSOCIATION.**

Friendship.....	8 25
Richburg.....	4 10
Scio.....	1 55
Hebron Centre.....	2 40
West Genesee.....	1 30
Hornellsville.....	1 05
Wellsville.....	2 50
1st Hebron.....	4 75
Clifford.....	75
Hartsville.....	5 40
Shingle House.....	1 50

W. C. WHITFORD, Treasurer.

ALFRED, N. Y.

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Elevator, 8th St. entrance.

REV. A. P. ASHURST, Quitman, Georgia, is an independent Seventh-day Baptist missionary. He would be glad to correspond with any interested in the dissemination of Bible truth in Georgia.

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

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 No. 461 South Union Street. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: L. C. Randolph, 6124 Wharton Ave.

REV. J. T. DAVIS desires his correspondents to address him, until further notice, at Ferris, Riverside Co., California, near which place lands have been secured for the colony which has received prominent mention in the RECORDER.

The regular meetings of the Executive Board of the American Sabbath Tract Society are held at the session room of the Seventh-day Baptist Church in Plainfield, N. J., on the second Sunday of each month, at 2.15 P. M. All members are requested to keep this appointment in mind, and visiting friends are always welcome.

**POND'S EXTRACT**

THE ONLY ACTUAL CURATIVE AGENT OF ITS KIND.

**FOUR THOUSAND DROPS**

—in a bottle—small size—and EVERY DROP EFFECTIVE in curing that troublesome

**CATARRH, LAMENESS, RHEUMATISM, SPRAIN, MOSQUITO BITE, PILES, SUNBURN, BRUISE, WOUND, OR ANY PAIN**

from which you are suffering.

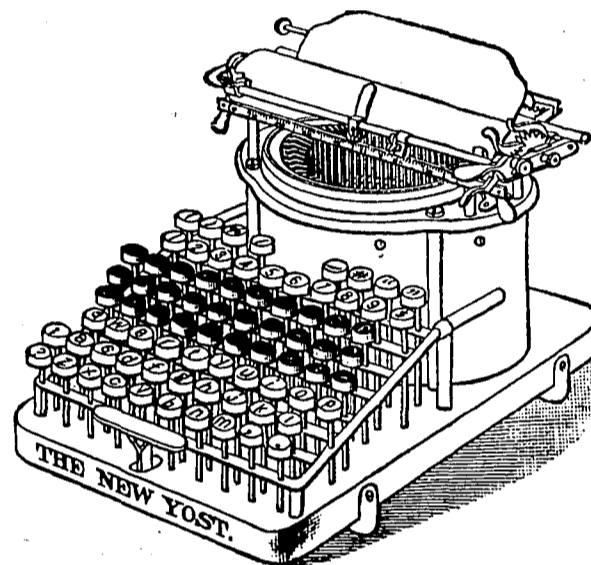
USE IT AFTER SHAVING.

**CAUTION.** A discriminating intelligent purchaser demands QUALITY. Large bottles—and large profits—to unscrupulous vendors do not compensate for days of pain and nights of torture that may be avoided by insisting that no weak substitute be offered in place of the GENUINE

**POND'S EXTRACT**

MADE ONLY BY POND'S EXTRACT CO., 76 Fifth Ave., New York.

**THE NEW YOST.**



PERFECT IN ALIGNMENT.

EXPENSIVE AND UNCLEAN RIBBONS

DONE AWAY WITH.

No Shift Keys to Puzzle.

J. P. MOSHER, Alfred, N. Y.,

Agent for Allegany County

BULLARD & Co., Gen. Agts., Elmira, N. Y.

YOST WRITING MACHINE Co.,

61 CHAMBERS ST., NEW YORK, N. Y.

WESTERN OFFICE of the AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. 51 South Carpenter street, Chicago.

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. GEORGE SHAW, Pastor.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale nowhere else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred N. Y.



LOCAL AGENTS.

The following Agents are authorized to receive all amounts that are designed for the Publishing House, and pass receipts for the same.

- Westerly, R. I.—J. Perry Clarke. Ashaway, R. I.—Rev. G. J. Crandall. Rockville, R. I.—A. S. Babcock. Hopkinton R. I.—Rev. L. F. Randolph. Hope Valley, R. I.—A. S. Babcock. Mystic, Conn.—Rev. O. D. Sherman. Noank, Conn.—A. J. Potter. Waterford, Conn.—A. J. Potter. Shiloh, N. J.—Rev. I. L. Cottrell. Marlboro, N. J.—Rev. J. C. Bowen. New Market, N. J.—C. T. Rogers. Dunellen, N. J.—C. T. Rogers. Plainfield, N. J.—J. D. Spicer. Salemville, Pa.—Mrs. Geo. B. Kagarise. Salem, Va.—Freston F. Randolph. Lost Creek, W. Va.—L. E. Davis. Berea, W. Va.—E. D. Sutton. New Milton, W. Va.—Franklin F. Randolph. New York City, N. Y.—Rev. J. G. Burdick. Berlin, N. Y.—R. R. Greene. Adams Centre, N. Y.—Rev. A. B. Prentice. Lowville, N. Y.—B. F. Stillman. Greenway, N. Y.—J. F. Stetson. West Edmeston, N. Y.—Rev. Martin Sindall. Brookfield, N. Y.—Dr. H. C. Brown. DeRuyter, N. Y.—B. G. Stillman. Lincoln Centre, N. Y.—Rev. O. S. Mills. Scott, N. Y.—B. L. Barber. Leonardsville, N. Y.—Edwin Whitford. Alfred, N. Y.—Rev. H. F. Burdick. Independence, N. Y.—S. G. Crandall. Scio, N. Y.—Rev. A. A. Plase. Richburg, N. Y.—Rev. B. E. Fisk. Little Genesee, N. Y.—E. R. Crandall. Nile, N. Y.—J. B. Whitford. Shingle House, Pa.—Rev. G. P. Kenyon. Hebron, Pa.—Mrs. Geo. W. Stillman. Jackson Centre, Ohio.—J. H. Babcock. West Hallock, Ill.—Niles S. Burdick. Chicago, Ill.—L. C. Randolph. Farina, Ill.—E. F. Randolph. Milton, Wis.—Paul M. Green. Milton Junction, Wis.—L. T. Rogers. Edgerton, Wis.—Dr. H. W. Stillman. Walworth, Wis.—E. K. Maxson. Albion, Wis.—T. B. Collins. Berlin, Wis.—John Gilbert. Cartwright, Wis.—D. W. Cartwright. Utica, Wis.—James H. Coon. Dodge Centre, Minn.—Giles L. Ellis. New Auburn, Minn.—John M. Richey. Welton, Iowa.—O. W. Babcock. Garwin, Iowa.—Thos. S. Hurley. Grand Junction, Iowa.—Rev. E. H. Scowell. Billings, Mo.—Rev. L. F. Skaggs. Hammond, La.—Rev. G. W. Lewis. Nortonville, Kan.—O. W. Babcock. North Loup, Neb.—Rev. Oscar Babcock. Humboldt, Neb.—Joshua G. Babcock. Smyth, Dak.—W. N. Burdick. Fayetteville, N. C.—Rev. D. N. Newton. Attalla, Ala.—Rev. B. S. Willson. State Bridge, N. Y.—John M. Satterlee.

BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (8 lines), per annum, \$3.

- Alfred, N. Y. ALFRED STEAM LAUNDRY, T. B. TITWORTH, Proprietor. Satisfaction guaranteed on all work. A. A. SHAW, JEWELER AND GRADUATE OPTICIAN, Complete Test Lenses for fitting difficult cases, accurately. UNIVERSITY BANK, ALFRED, N. Y. Incorporated Sept. 1 1894. Capital, \$25,000. W. H. Crandall, President. L. A. Platts, Vice President. E. E. Hamilton, Cashier. This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank. ALFRED UNIVERSITY, ALFRED, N. Y. Royal privileges for Gentlemen and Ladies. Fall term begins, Tuesday, Sept. 4, 1894. ARTHUR E. MAIN, D. D., PRESIDENT. E. M. Tomlinson, A. M., Secretary. W. W. COON, D. D. S., ALFRED DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M. BURDICK AND GREENE, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware. THE ALFRED SUN, Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address John M. Mosher, Business Manager. SEVENTH-DAY BAPTIST EDUCATION SOCIETY, L. A. PLATTS, President, Alfred, N. Y. WM. C. WHITFORD, Corresponding Secretary, Milton, Wis. T. M. Davis, Recording Secretary, Alfred, N. Y. A. B. KENTON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president. Utica, N. Y. D. S. O. MAXSON, Assisted by Dr. D. Myron, Eye and Ear only. Office 25 Genesee Street.

New York City

POTTER PRINTING PRESS CO., Potter Building. C. POTTER, JR., H. W. FISH, JOS. M. TITWORTH, D. E. TITWORTH.

Leonardsville, N. Y.

THE OTSEGO FURNACE CO. Warm Air Furnaces. Sanitary heating a specialty. A. W. Daggett, Pres. I. A. Crandall, Sec. & Treas. H. D. Babcock, V. Pres. G. C. Rogers, Mgr.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. F. HUBBARD, Treas. A. L. TITWORTH, Sec., Rev. F. E. Peterson, Plainfield, N. J., Cor. Sec., Dunellen, N. J. Regular meetings of the Board, at Plainfield, N. J., the second first-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J. E. B. POPE, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., Proprietors.

W. M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc. Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. WM. L. CLARK, President, Ashaway, R. I. W. C. DALAND, Recording Secretary, Westerly, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. ALBERT L. CRISTIE, Treasurer, Westerly, R. I. The regular meetings of the Board of Managers occur the third Wednesday in January, April, July, and October.

A. A. STILLMAN, The Leading CARRIAGE BUILDER AND DEALER.

Hope Valley, R. I.

G. E. GREENE, REGISTERED PHARMACIST, Hope Valley, R. I.

Ashaway, R. I.

FINEST GLEN WORSTED MILLS, Manufacturers of fine Worsted Suiting and Panting Cloths for manufacturing and jobbing trade. Remnants always in stock. W. B. WELLS, Agent. A. E. SHAW, Superintendent. Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 203 West Madison St.

C. B. COTTRILL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 319 Dearborn St.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President, Mrs. J. B. Morton, Milton, Wis. Hon. Pres., Mrs. Harriet S. Clarke. Cor. Sec., Mrs. Albert Whitford, Milton, Wis. Treasurer, Mrs. E. B. Saunders, Milton, Wis. Rec. Sec., Mrs. E. M. Dunn, Milton, Wis. Secretary, Eastern Association, Mrs. A. T. Maxson, South-Eastern Association, Mrs. W. L. Burdick, Lost Creek, W. Va. Central Association, Mrs. T. T. Burdick, South Brookfield, N. Y. Western Association, Mrs. M. G. Stillman, Richburg, N. Y. North-Western Association, Miss Phebe Coon, Walworth, Wis. South-Western Association, Miss Estella Wilson, Eagle Lake, Texas.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE. E. B. SAUNDERS, President, Milton, Wis. Reta I. Crouch, Secretary, Milton, Wis. HENRY W. GREENMAN, Treasurer, Milton, Wis. ASSOCIATIONAL SECRETARIES.—Samuel B. Bond, Salem, W. Va., Edwin G. Carpenter, Ashaway, R. I., A. C. Prentice, Adams Centre, N. Y., Miss Eola Hamilton, Alfred Station, N. Y., Edwin Shaw, Milton, Wis., Leona Hamiston Hammond, La.

MILTON COLLEGE, Milton, Wis. Fall Term opens August 29, 1894. Rev. W. C. WHITFORD, D. D., President.

CATALOGUE OF PUBLICATIONS

BY THE AMERICAN SABBATH TRACT SOCIETY. ROOM 100, BIBLE HOUSE, NEW YORK CITY, OR ALFRED, N. Y.

BOOKS. THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo., 268 pp. Fine Cloth, \$1 25. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows: VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition. Revised. Bound in fine muslin, 144 pages. Price, 50 cents. VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 588 pages. VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 to 1888. 18mo., cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine; by Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 6x7 inches; 216 pp.; fine muslin binding. Price 50 cents.

THOUGHTS SUGGESTED BY THE PREDICAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition. Fine Cloth, 128 pp. 25 cents. Paper, 64, 20 cents.

SEVENTH-DAY BAPTIST HANDBOOK.—Containing a History of the Seventh-Day Baptists; a view of their Church Policy; their Missionary, Educational and Publishing Interests, and of Sabbath Reform. 84 pp. Bound in paper, 15 cents.

LAW OF MOSES, LAW OF GOD, NO-LAW, AND THE SABBATH. By Rev. E. H. Scowell. 32 pp. Price 5 cents.

SEVENTH-DAY ADVERTISING: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 35 pp. Paper, 5 cents.

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lusk, in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 22 pp. Price 5c.

BAPTIST CONSISTENCY ON THE SABBATH. A serious statement of the Baptist doctrine of the "Bible and the Bible only, as our rule of faith and practice," applied to the Sabbath question, by Rev. H. B. Maurer. 24 pp. Price, 5 cents.

COMMUNION ON LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 30 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. B. Wheeler, A. M. 32 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

THE BIBLE AND THE SABBATH. Scripture passages bearing on the Sabbath. Price 2 cents; 50 or more copies at the rate of \$1 50 per hundred.

'SABBATH,' 'NO-SABBATH,' 'FIRST-DAY OF THE WEEK,' AND 'THE PERPETUAL LAW,' IN THE BIBLE. By Rev. Jos. W. Morton. 49 pp. An Appeal for the Restoration of the Bible Sabbath. 40 pp.

The True Sabbath Embraced and Observed. 16 pp. TOPICAL SERMONS.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.

CINCINNATI BELL FOUNDRY SOLE MAKERS OF THE "BIMYER BELLS" FOR CHURCH, SCHOOL, FIRE ALARM, &c. Catalogue with 2500 testimonials. Prices and terms free.

HARD-MOUTHED HORSES AND PULLERS CONTROLLED WITH ABSOLUTE EASE. RUNAWAYS IMPOSSIBLE. This statement is now repeated by thousands who have purchased BRITT'S AUTOMATIC SAFETY BIT. SAFETY GUARANTEED. HE CANNOT BREATHE, AND MUST STOP. SAFETY FROM RUNAWAYS ABSOLUTELY GUARANTEED WITH THIS BIT. Any horse is liable to run, and should be driven with it. By its use ladies and children drive horses men could not hold with the old style bits. Send for illustrated pamphlet containing testimonials from all parts of the world, and earnest and candid expressions about the BRITT AUTOMATIC SAFETY BIT and its resistless but harmless and humane power in subduing the most vicious horses and controlling the most stubborn pullers and chronic runaways. The only bit in the world that is endorsed, advocated, used and sold by the Society for the Prevention of Cruelty to Animals, The Highest Authority. DR. L. P. BRITT, 37 COLLEGE PLACE, NEW YORK.

Apostolic Examples. By C. D. Potter, M. D., 4 pp. GERMAN TRACTS.—By Rev. N. Wardner, D. D. —1. The Sabbath: A Seventh Day or The Seventh Day; Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue. 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christ? Keep as the Sabbath during 200 years after Christ.

EVANGELICAL TRACTS.—"God's Love," 8 pp. "The Birth From Above," 7 pp.; "Sanctification," 7 pp.; "Repentance," 5 pp.; "Salvation by Faith," 5 pp.; "Time Enough Yet," 5 pp.; "Following Jesus," 5 pp.; "Will You Begin Now?" 5 pp.; "Salvation Free," 7 pp.; "A Change of Citizenship," 5 pp. Price 5 cents per hundred pages.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS. "HELPING HAND" IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. E. Livermore. Price 25 cents a copy per year; 7 cents a quarter.

"THE PECULIAR PEOPLE," A CHRISTIAN MONTHLY DEVOTED TO JEWISH INTERESTS. Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lusk.

TERMS. Domestic subscriptions (per annum)..... 85 cents. Foreign "..... 50 " Single copies (Domestic)..... 5 " (Foreign)..... 5 "

REV. WILLIAM C. DALAND, Editor, ADDRESS. All business communications should be addressed to the Publishers. All communications for the Editor should be addressed to Rev. William C. Daland Westerly, R. I.

"DE HOODSCHAPFER," A SIXTEEN-PAGE BELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price..... 75 cents per year PUBLISHED BY G. VELTHUYSEN, HAARLEM, HOLLAND

DE HOODSCHAPFER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

"OUR SABBATH VISITOR," Published weekly under the auspices of the Sabbath-school Board, at ALFRED, N. Y. TERMS Single copies per year..... \$ 80 Ten copies or upwards, per copy..... 50

CORRESPONDENCE. Communications relating to business should be addressed to E. S. Bliss, Business Manager. Communications relating to literary matter should be addressed to Laura A. Randolph, Editor

"THE SABBATH OUTPOST," A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform. PUBLISHED MONTHLY By the South-Western Seventh-Day Baptist Publication Society. TERMS. Single Copies per year..... \$ 50 Ten copies to one address..... 4 00

ADDRESS: THE SABBATH OUTPOST, FOURK, ARK.

FOR BEAUTY For comfort, for improvement of the complexion, use only Pozzoni's Powder; there is nothing equal to it.



CONTENTS.

EDITORIAL—Paragraphs; Our Tracts and Literature... 689
From L. C. Randolph... 690
Firmness of Purpose... 690
A Prolific Source of Evil; Truth... 691
Hunting in Old Allegany; Correspondence; A Word for DeKuyter... 692
MISSIONS—Missionary Society; Missionary Board Meeting... 693
WOMAN'S WORK—Autumn Fashions—Poetry; "Good Morning"—Poetry; Report of Woman's Board... 695
Elijah at Horeb—Poetry; Connecticut Sketches; Chicago... 696
Albert Utter M. D.; "Wondered"... 697
YOUNG PEOPLE'S WORK—Paragraphs; A Different View; Letter from Grandmother; Our Mirror—President's Letter... 698
TEMPERANCE—Paragraphs; Temperance Notes... 698
OUR YOUNG FOLKS—The Boy Who Dared to be a Daniel; A Converted Parse... 699
CORRESPONDENCE... 699
SABBATH-SCHOOL—Lesson; Christian Endeavor Topic; Paragraphs... 700
Missionary Society—Receipts... 700
HOME NEWS—Andover, N. Y.; Scott, N. Y.; West Edmeston, N. Y.; Westerly, R. I... 701
LITERARY NOTES... 701
Milkmen Have an Outing... 702
SPECIAL NOTICES... 702
BUSINESS DIRECTORY... 703
CATALOGUE OF PUBLICATIONS... 703
MARRIAGES AND DEATHS... 704

MARRIED.

BOND—GREEN.—At the residence of the bride's father, Farina, Ill., Oct. 1, 1894, by Pastor C. A. Burdick, Mr. William H. Bond and Miss Clara L. Green, all of Farina.

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.

STONE.—Mrs. Hannah E. Stone, wife of Frank Stone, was born June 4, 1835, and died in Boyleston, N. Y., Oct. 5, 1894. She made a public profession of religion many years ago and died trusting in Jesus.

A. B. P.

POLAN.—Near Blandville, W. Va., Oct. 10, 1894, Martin V. Polan, aged 22 years and 6 months. He was baptized by Eld. H. P. Burdick and united with the Middle Island Church. He was the youngest son of Deacon John A. Polan, and he was so amiable in all the walks of life he was loved by all who knew him. His funeral was attended by a large gathering of the people. He leaves behind him a father, mother, two sisters and two brothers and many others to mourn their loss. The funeral sermon was preached by the writer.

M. E. M.

KELLY.—On Lick Run, near Blandville, W. Va., Sept. 13, 1894, Nathan Kelly, aged 78 years and 3 days. Brother Kelly was one of the first who settled on this stream, and from the unbroken forest had built him a comfortable home. On his seventy-eighth birthday, which was three days before his death, a large company of friends and relatives visited him and spent a pleasant and happy day. He was enjoying good health, no one thinking death would separate them so soon. He had been a faithful member of the Middle Island Church for many years. His wife, Eleanor, had been taken from him nearly two years ago. Since her death he has been cared for by his younger son and wife. He leaves two sons and one daughter and a large circle of other relatives and a church to mourn their loss. Text, 1 Peter 1: 4.

M. E. M.

TEFFT.—In Janesville, Minn., Sept. 30, 1894, Jesse Willard Tefft, aged 57 years. He was the son of Jesse and Dancy Bliven Tefft, and was born in Almnd, N. Y. While a young man he went West, attending school at Milton, Wis., teaching in the public schools, and going on to Minnesota more than thirty years ago. He was identified with the business interests of Janesville, now a stirring, prosperous town, from the beginning of its history; and it was the universal testimony of his townsmen that no one in the community would be so much missed as he,—particularly for his deeds of kindness and sympathy among the sick. Mr. Tefft was never married and for many years his widowed sister, Mrs. Amy Whitticar, and himself have lived most happily and congenially together. His brother, Clark B. Tefft, from Illinois, and his sister, Mrs. L. A. Patten, of Alfred, N. Y., were with him at the time of his death. The following are his words of his pastor, the Rector of St. John's Episcopal Church, "For thirty years he walked in and out among the people of this village leading a blameless life. He died in the confidence of a certain faith, in the comfort of a reasonable, religious hope, in favor with God and in perfect charity with the world."

Certified Milk.

Every dairy supplying our condenseries is under our supervision. Milk is produced under rigid hygienic rules. The company's reputation is therefore a certificate of the absolute purity of the Gail Borden Eagle Brand Condensed Milk.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder ABSOLUTELY PURE

FOR all fits of doubt, perplexity and fear, the following cure may be relied on, for it is from the Great Physician: "Cast thy burden upon the Lord, and he shall sustain thee."

How's This?

We offer one hundred dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, O. Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 cents per bottle. Sold by all Druggists. Testimonials free.

OBSERVE what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of your real self.—Bengel.

THE more we sit at his feet and watch to see what he has to say to ourselves, the more we shall have to tell to others.

BOOK AGENTS NOW IS YOUR TIME

Hundreds of men and women are now earning \$100. every month canvassing for the world famous just selling new book "Our Journey Around the World" by REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 250 beautiful engravings. 64-61st thousand. The King of all subscription books. One agent sold 200 in his own township; another, a lady, 58 in one Endeavor Society; another, 132 in 15 days. 3000 more agents wanted at once for Fall and Christmas work. Now is the time. No distance no hindrance. For We Pay Freight, Give Credit, Premium Copies, Free Outfit, Extra Terms, and Exclusive Territory. Write for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

EMBROIDERY SILK HALF PRICE

Factory ends or waste embroidery silk at half price. One full oz. package (assorted colors) sent post-paid for 40cts. (1/2 oz. package, 25 cts.) All good silk and good colors. 100 crazy stitches in each package. With an order for five oz. we give one extra ounce FREE.

THE BRAINERD & ARMSTRONG Silk Company, 2 Union St., New London, Conn.

TRADE MARK REGISTERED. BARLEY CRYSTALS New Diabetic, Rheumatism, Tonic Cereal; also Gluten Dyspepsia Flour and Diabetes Flour. Pamphlet and Cooking Samples Free. Unrivalled in America and Europe. Ask Dealers, or Write Farwell & Rhines, Watertown, N. Y., U.S.A.

REV. A. W. COON,

CANCER DOCTOR,

Now located at Alfred, N. Y., is prepared to cure all cancers pronounced curable after examination, or No Pay. His medicine is his own invention, and will kill the cancer in a few hours, with very little pain. Examinations free. Patients can be treated at their homes by special arrangement. Address,

Rev. A. W. Coon, Alfred, N. Y.

Send for testimonials.



General or local Ladies or gents. Agents. \$75 a week. Exclusive territory. The Rapid Dish Washer. Washes all the dishes for a family in one minute. Washes, rinses and dries them without wetting the hands. You push the button, the machine does the rest. Bright, polished dishes, and cheerful wives. No scalded fingers, nosolded hands or clothing. No broken dishes, no muss, cheap, durable, warranted. Circulars free.

W. P. HARRISON & CO., Clerk No. 12, Columbus, O.

RARE CHANCE TO MAKE MONEY. Juvenile and other Holiday Books. RARE, WHEREIN? LET US GIVE YOU PARTICULARS!

If you want to make from \$250.00 to \$400.00 between now and the Holidays, write to us at once for a Canvassing Outfit of our BEAUTIFUL JUVENILE HOLIDAY BOOKS. We guarantee the

Best Terms, and Best Books

in every particular. Best of paper, Most interesting and instructive stories written for the children. Prices, 50 cents, \$1.00, \$1.50, graded to suit all ages.

BIG SALES! LARGE PROFITS! EXCLUSIVE TERRITORY!

If you want your choice of territory, send immediately 45 cents to pay express charges, and we will send you full instructions and

OUR BEAUTIFUL \$4.50 OUTFIT FREE.

NO EXPERIENCE NECESSARY. We give full instructions.

Address, Dept. Rare, S. I. BELL & CO., Publishers, PHILADELPHIA, PA.

IOWA MORTGAGES.

IOWA FIRST MORTGAGES

UPON IMPROVED FARMS IN CRAWFORD COUNTY. ABSOLUTE SECURITY. Net 6 per cent interest, payable semi-annually.

We remit principal and interest and attend to these mortgages until paid in full without charge. You get all of the papers, being, application, with full description of the security offered, appraisers' certificate, our personal report, abstract showing perfect title recorded mortgage, note with interest coupons attached, and assignment of the mortgage. We take these mortgages in our own name and when sold assign them to you. We have negotiated over \$1,000,000 in these mortgages without a single foreclosure or loss to our investors or ourselves. We invite correspondence and thorough investigation.

Examination of securities allowed if desired.

W. A. McHENRY, SEARS McHENRY, Denison, Iowa.

Completed loans now on hand for sale at par and accumulated interest as follows:

Table with columns: Amount, Acres, Value, When Due. Rows include various loan amounts and due dates from Oct 2, 1899 to Dec 3, 1898.



SOLID TRAINS BETWEEN NEW YORK AND CHICAGO.

PULLMAN CARS TO NEW YORK, BOS-

TON, CLEVELAND, CHICAGO

AND CINCINNATI.

WEST.

No. 5, daily, Solid Vestibule train Olean, Salamanca, Jamestown, Cleveland, Cincinnati, Chicago. Meals in dining car. Stops at Wellsville at 1.35 a. m.

No. 8, daily, stopping at all principal stations to Salamanca. Pullman cars to Cleveland, Cincinnati and Chicago, connecting for Bradford. Stops at Andover at 8.47 a. m.

12.59 p. m. No. 29, daily accommodation for Dunkirk, connecting at Carrollton for Bradford. 8.18 p. m. No. 1, daily, stopping at all stations to Salamanca, connecting for Bradford.

EAST.

10.42 a. m. No. 6, daily, accommodation for Hornellsville.

No. 8, daily, solid Vestibule train, for Hornellsville, Corning, Elmira, Binghamton, New York and Boston, connections for Philadelphia and Washington, also connecting for points on Buffalo and Rochester Divisions. Stops at Wellsville 11.06 a. m.

No. 14, daily, for Hornellsville, Addison, Corning, Elmira, Waverly, Owego, Binghamton and New York. Stops at Wellsville 1.17 p. m.

6.27 p. m. No. 18, daily, accommodation for Hornellsville, connecting for points on Buffalo and Rochester Divisions.

No. 12, daily, for Hornellsville, Corning, Elmira, Binghamton, Boston and New York, through Pullman sleepers. Stops at Wellsville 7.02 p. m.

No. 10, daily, New York special stopping at Hornellsville, Corning, Elmira, Binghamton, arrive at New York 8.07 a. m. Pullman Vestibule sleepers. Stops at Wellsville 9.55 p. m.

Further information may be obtained from Erie agents or from

H. T. JAEGER, Gen. Ag't P. D., 177 Main St., Buffalo, N. Y.

D. I. ROBERTS, Gen. Pass'r Agt., New York City.

Machine Shop.] [Foundry.

MACHINERY

Built especially for you at

Rogers' Machine Shop,

ALFRED, N. Y.

100 cents worth of work for \$1.

D. H. ROGERS.

Pattern Shop.] [Boiler Shop.

OH! IF I ONLY HAD HER Complexion! Why it is easily obtained. Use Pozzoni's Complexion Powder.

SABBATH RECORDER

PUBLISHED WEEKLY

BY THE

AMERICAN SABBATH TRACT SOCIETY

—AT—

ALFRED, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 50 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred, Allegany Co., N. Y."