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THE SABBATH RECORDER.

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COMFORT ONE ANOTHER.

Comfort one another,
For the way is growing dreary,
And the feet are often weary,
And the heart is very sad.
There is heavy burden-bearing,
When it seems that none are caring,
And we half forget that ever we were glad.

Comfort one another
With the hand-clasp close and tender,
With the sweetness love can render,
And the look of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken—
(Gentle speech is oft like manna from the skies.
—Margaret E. Sangster.

THERE are many sad failures in life because we are not wise enough to seize the opportunity for advancement when it comes.

HALF conversion is no conversion. Unless we give our whole heart to God we give him nothing, for he will not accept divided affections. It must be "unconditional surrender."

THE mind cannot produce its best fruitage without years of study, training, discipline, any more than the soil, however rich by nature, without skillful cultivation.

It is reported that seventy anarchists are on their way to this country. Our soil for several years past has been very encouraging to such outlaws. The authorities are determined to prevent their landing, and return them to their own country.

ELECTRIC fires are now quite common, originating mostly from the charged wires used for power, or lighting. Two hundred and thirty-eight fires were thus caused last year, resulting in the loss of \$3,204,587 in property.

THE next regular meeting of the Tract Board will occur in Plainfield, N. J., Nov. 11, 1894, at 2 15 P. M. A full attendance is desired. The Publishing House interests will probably be under consideration, and the Board desire all the light and aid they can have in the final decision as to location and management.

AFTER all these centuries of criticism, high or low, concerning the origin, authenticity and reliability of the Bible, it still remains a joyful fact to the Christian that this sacred volume is

the source of all Christian truth; the only complete rule for the Christian life; the only book that unfolds to us the glorious realities of eternity.

THE question of place for holding the next session of the Western Association was referred to the Executive Committee. It has been thought best to call a meeting of the Executive Committee at Andover, N. Y., on Fourth-day, Nov. 14th, at the time of the meeting of the Ministerial Conference. If any church of this Association desires to entertain the Association next June please notify L. E. Livermore, Corresponding Secretary, previous to Nov. 14th, and the matter will receive attention at the time and place above mentioned.

WE acknowledge, with thanks, the receipt of a catalogue of Educational Books and works of general knowledge in the Chinese language, by John Fryer, LL. D., of the Chinese Imperial Government Service, Shanghai. These books cover a wide range of subjects and include several hundred volumes. A vast amount of work is represented in this catalogue. There are five series of Chinese school and text books described, all of which have either been translated or written by Dr. Fryer, whom many of the readers of the RECORDER have had the pleasure of meeting, and who sustains a very friendly relation to our people and to our China Mission.

How many people are in the habit of repeating the Lord's Prayer in a listless way without making a thoughtful, sincere, personal application of its beautiful language. "Forgive us our debts as we forgive our debtors." Do we really forgive as we hope to be forgiven? Sometimes people think they have forgiven while they still cherish unkind feelings and inwardly rejoice at some harm that may come to the object of their dislike. They really delight at every occasion to deal a solid blow at an enemy. Buried troubles are easily unearthed to receive a fresh whack, and with difficulty are buried again. Old grudges keep coming up, though professedly forgiven. There seems to be some satisfaction in pounding the old dead carcass of real or fancied offenses. Such a disposition reminds us of the man who was found pounding the lifeless body of a very troublesome old woodchuck. A passer-by said, "Why, man, that old woodchuck was dead long ago; what is the use of hammering him now?" "I know well enough he's dead," was his reply, "but I want to meller him."

THERE is no more valuable or desirable trait of character than loyalty, to either person, cause, or country. A spirit of disloyalty is destructive of peace and prosperity wherever found. It turns personal friends into bitter enemies, ruins families, destroys churches, pre-

vents denominational growth, makes serious trouble in nations and governments, and sometimes destroys them. Disloyalty is the festering cause and fostering spirit of strikes, rebellions, and nearly every sin and act of disorder, whether directed primarily against God or man. Loyalty is fidelity, submission to lawful authority and support of its measures. Disloyalty is treason, rebellion, anarchy, ruin, whether in Church or State. Peaceful submission to the rule of the majority is a fundamental law of all good government. Loyalty admits of petition, appeal, protest, argument, but when these fail, submission. Disloyalty refuses to submit to anything but one's own will, listens to no argument, is violent, revolutionary, pernicious. All good citizens and Christian people should avoid every appearance of disloyalty.

THE death of the Czar of Russia, which for weeks past has seemed inevitable, occurred at Livadia, Nov. 1st, at 1 30 P. M. The name Czar, a title like that of Pharaoh, Caesar or Herod, is applied to the autocrat or emperor of Russia. The Czar whose death has just occurred, was Alexander III., second son of Alexander II., who was assassinated in the streets of St. Petersburg, March 13, 1881. Alexander III. became heir apparent to the throne on the death of his elder brother which occurred in 1865. Since 1881 the Czar has lived, as did his father, in constant fear of assassination from the anarchists (anarchists), who have constantly sought opportunity to destroy him. He has been so closely guarded and secluded that he has been practically a prisoner within the massive walls of his own palace. Alexander II. was born March 10, 1845, and was therefore only 49 years, 7 months and 21 days old at the time of his death. He has had but thirteen years in which to rule the mightiest empire on earth. Russia in Europe and Russia in Asia comprise a territory equal to about one sixth of the entire land surface of the earth, having a breadth, east and west of about 6,000 miles, and length north and south of 2,300 miles. This badly governed country has been somewhat prominently before the American people for several years past, through the representations of the press, lecturers and others who have resided in Russia, and have given much attention to the arbitrary and cruel treatment of citizens and prominent people who have been suspected of not favoring the government in all of its arbitrary deeds. What effect the death of the Czar will have upon the stability of the government and the peace of all Europe remains to be seen. In religion, the great majority belong to the Russian church whose doctrine is that of the Greek church. They are called Protestants, as distinguished from the Roman Catholics, and yet the difference is not nearly as marked as in this country. In some instances the two have intermingled in church relationship. There were, a few years ago, according to the census, 58,000,000 adherents to the Russian church.

[From L. C. Randolph.]

WHEN this issue of the RECORDER reaches its readers our new missionary to China will be on the way to her great work. The far-away rumble of that train flying through Her Majesty's dominions toward the Pacific coast stirs the heart to memories of the past and resolutions for the future. Permit one who has known Rosa Palmberg all through her college life a word of reminiscence and Godspeed.

It was in the fall of '87 that she first came to Milton. That birthright of vigorous health and modest ways, which the best country life bestows, was hers. Quick and eager to learn, she entered with zest into the college life and at once took her place along with those who were accounted full of promise.

She was not a saint, except in Paul's sense. She was like the average girl. She had her special faults to fight and the very human impulses which beset us all. So far as mental equipment goes, then there was nothing to designate her for the work to which she has gone which might not, perhaps, be said of you,—you, young woman, who read these lines. Yet for those who knew her best there was one chief charm to her character,—that was her earnestness. In the prayer-meeting, the class room, the hours of leisure, or the frolicsome diversions of student life, there could be seen underneath all the desire which colored her life—to “be good” and “do noble things.” When the call came and kept coming, “Come over and help us,” she was the one to answer. When the roll was call in the consecration meeting at Walworth four years ago her response meant China. In that one act of consecration she showed her fitness for the work.

This is no time nor occasion for words of fulsome eulogy. Young people, as you follow our missionary across the sea with your love and prayers, remember that the door to greatness is open to all. “Doctor Rosa” is one of us. If she is more blessed than others, it is because she has given more. “Jesus bids us shine,”—“you in your small corner and I in mine.” Her corner is a long way from ours. We may not see her face again until we sing together the Song of Redemption. But let her life be for us an inspiration to stand at our post wherever it is that the Lord can use us best.

THE same links of love which stretch across the ocean to the “Old World,” can extend over the river into the world which is forever new. Does it sometimes seem to us that we are like

“Ships that pass in the night,
And speak each other in passing”?

Yet it is all one ocean—the great ocean of God's love and purpose. And if each craft bravely and fearlessly plows the course according to its chart, the ships shall all salute one another again under one flag in the harbor of eternal peace.

THREE weeks ago we had something to say about the present status of the Divinity School of the University of Chicago; the value of higher learning and granite blocks; and the claims of Alfred Theological Seminary. These were subjects upon which we had been thinking not a little, and wrote from a deep conviction of their importance.

Two letters lie upon our table a comparison of which would seem rather bewildering upon first reading. The writers of both are well known in our denomination for integrity and devotion to the cause. One says: “Your article

just hits the nail on the head.” The other letter—well, that hit the nail on the head too, only the nail it hit was our own finger nail—the one that bears the ink stains.

Yet, let us say right here in all seriousness, “if any brother have ought against” us, let him sit down at once and explain it fully and frankly. And let him ask God's blessing on the letter. If, in your opinion, some misstatement has been made, speak out. Only good can come of it, if you write in the spirit of the Master. Let all sides of the truth be heard and let us in the meanwhile be “open and above board,” frank, and kind.

This brother believes that the article three weeks ago “grossly misrepresented” the Chicago divinity school in that while it spoke of “the losses which have been brought about by changing the Seminary,” it failed to “mention in a specific way any of the innumerable gains which are positive and easy to be seen.”

Now, Seventh-day Baptist brothers and sisters, that article was written for a purpose and the purpose was to set forth the importance of spiritual power in education. We want to say again—“It does take something more than granite blocks and money and erudition to make the best training school for preachers.” That was our *text*. The Divinity School of the University of Chicago was the *illustration* and Alfred came in for the *application*.

We have a high opinion of the University divinity school—much higher than the average Baptist has. We did not mention its advantages in our article. It did not occur to us that this was necessary in that connection, for these are “easy to be seen” and would at once occur to the mind of any one interested. The losses, the disappointment, the falling off in numbers and enthusiasm, the opposition inside the denomination, while they are common talk among Baptists, are not known among us. They had been powerfully impressed upon our mind in conversation with Doctor Northrup and some of the students, and we used them to point a moral.

THE *ideal* education for a Seventh-day Baptist minister, as we would outline it, should include both Alfred and Chicago. It is an ideal, however, which not all can realize. We advised one young man to go at once to Alfred and take his entire theological course. We might give entirely different advice to some one in other circumstances. The advantages of both schools seem almost indispensable for one who is to be thoroughly abreast with the times as well as fully prepared for his special work as a Seventh-day Baptist minister.

The work in sociology, the study of life and its problems in a great city, the opportunity to see and hear the great men of the age, the glimpse into the wonderful field of modern scholarship, the contact with bright men who hold different opinions from one's own—all these call the young man to the city. He feels that he must have these before he can call his preparation finished.

On the other hand if the Seventh-day Baptist denomination is to be a unit, a living, growing, aggressive force, its ministers must stand together, “one in faith and doctrine,” one in fellowship and purpose. To this end they should get at least a part of their education together, and much of their training should be along the lines inspiring them and preparing them for their special work. Natural cohesion may hold some denominations together, but not a denomination like ours, fiercely attacked from opposite directions. The principle of a Seventh-day Baptist education is not merely a matter of logic. It is a matter of life and death.

A PROLIFIC SOURCE OF EVIL.

BY H. D. CLARKE.

II.

That the evils we are speaking of in connection with auricular confession are not creatures of prejudiced Protestant writers is proven by the fact that many Roman Catholic writers have treated the subject for the benefit of priests, and deplored the degrading sins against purity that have been the outcome of this confession. Mr. Chiniquy, one of the purest priests of the Catholic faith, said he was surprised when for the first time he saw this duplicity to be a fundamental stone in his church. He relates the facts of a priest who came to him to confess certain iniquities. This man told Mr. Chiniquy, while in the confessional, that all of the girls and married women who had confessed to him had made such statements as to be the secret cause of shameful sins in thoughts, desires, and actions. Over this fact the priest wept, and received the usual pardon. But within two hours that same priest stepped into the pulpit and gave a masterly sermon on “the Divinity of Auricular Confession,” and declared that Jesus Christ was “performing a constant miracle to strengthen his priests, and prevent them from falling into sins on account of what they might have heard in the confessional.”

In 1560 efforts were made to have all who had been seduced into sins by their confessors to appear and denounce them. But so many had destroyed the purity of women, and been in turn destroyed by them, that it was found impossible to punish all, and the inquest was given up.

Now, it is well known that whatever tends to destroy the sacred ties of marriage is an enemy of human society, and wherever society has in its midst such an aggressive enemy, peace and purity is an impossibility. Men often wonder why social evils and abominations so flourish right in the midst of churches. This is in a great measure accounted for when we recognize the fact that society is influenced so much by Roman Catholic ideas and measures. That this church is the enemy of pure homes and the destroyer of virtue is evident as we study the workings of auricular confession.

Would our merchants permit their pastors to open their safes and examine their papers and pry into all the secrets of their business? Could any minister handle without protest from the jeweler all his delicate tools and jewels, and break into the money-drawer as he pleases? “Not much.” And yet a priest is permitted to pry into the secret chambers of the merchant's wife and a jeweler's daughter if they be Catholics. He is allowed to ask her what her most secret thoughts and desires are, and compel her on pain of damnation eternal to divulge the most secret and most impure or passionate longing. Every Catholic surrenders to the priest his or her self-respect and purity, if faithful to the vows of a Catholic.

How great are the dangers of indiscretions, fatal errors on the part of priest and confessor, especially when a carnal priest is in secret communion with the wives and daughters of his congregation. A husband abdicates his true dignity the day he permits his wife to go to a priest to confess every thought she may consider wrong.

Suppose some knave should look through the key-hole into your secret chambers and see all that is done and hear all that is said. But the confessional is that key-hole through

which the priest sees and hears your secret words and actions. Thousands of women soon learn to give their confidence and to trust their very soul, yes, and body, to the priest. At his feet confessing her follies or supposed unlawful desires, she becomes his tempter and he hers, and they both are adulterers.

This confessional destroys the joys, responsibilities, and holy privileges of the married life, and makes it a life of disguised adultery. In the Catholic Church husband and wife are not one. A third party is between them, and the third party knows the thoughts and acts of the wife that she would not even divulge to her husband.

Now, the moral degradation of women is soon followed by the moral degradation of the nation, and that means ruin and overthrow. Why is Spain weak, poor, cruel, and miserable? Because among other things the confessional has defiled and enslaved their women. Defiled women sow the seeds of disrespect, impurity, and so Spain is a morally degraded nation. France has also felt the effects of the confessional, and so of Italy and other Catholic countries.

If this nation fully regarded as most needful the protection and respect of women and girls, if liberty is a sacred thing, and purity essential to true prosperity, then would legislators prohibit the confessional and regard it as treason to good government. Instead of that Rome's power in politics makes this school of immorality legal under the abominable falsehood of calling it an ordinance of religion.

In the confessional women are told that there they may hear and say things that would make a harlot blush, and that it is no sin. She may tell her priest of things the most filthy, and if, as a result, they together fall into sin, sins the husbands and fathers never hear of, they can afterward confess again and receive the usual pardon.

The Pope of Rome has over 100,000 priests whose work it is to put all imaginable questions to women in the confessional. Each priest has no doubt on the average five female penitents each day (though a Catholic writer has said ten). Thus there are 500,000 women that Rome asserts the right to question and pollute every day in the year! What moral poison is thus spreading over the world under the mask of religion! In purity's name suffer us to unmask this wicked monster in another article.

SOUTH-WESTERN ASSOCIATION.

The Seventh Annual Session of the South-Western Association convened with the Providence Church in Texas county, Mo., beginning Oct. 11th, and closing Oct. 14, 1894, holding three sessions each day.

Though the attendance was not large, yet all the churches were represented either by delegate or letter, and most of them by both. The churches of Attalla, Ala., and Bethel, Indian Territory, upon application were unanimously and most heartily received into the fellowship of the Association. The latter was represented by Rev. J. A. Warden, a recent convert to the Sabbath who at present is engaged in volunteer evangelistic work wherever the field may open for his services. This brother, with brethren Lee, Skaggs, and the writer, were the only clergymen present from within the Association. But we were greatly assisted and encouraged by the presence, counsel and discourses of Rev. L. A. Platts, D. D., of Alfred, N. Y., delegate from the Western, Central, and Eastern Associations, and Rev. T. J. VanHorn, of Southern

Illinois, delegate from the North-Western Association, also Bro. Wm. Jeffrey, of the Salem Church, W. Va.

Dr. Platts not only gave us two interesting and instructive sermons, and encouraging reports from the East, but by request of the Association spoke at some length concerning the history and work of our Missionary and Tract Boards.

The subjects of Education, Woman's Work, and the work of our Young People, each had its proper place on the programme, and many valuable hints were offered by those present. We feel that as an Association we are much behind our privilege in the three last named causes. Advanced steps were taken, however, in respect to both Education and Young People's Work. The churches were asked to take action in the near future concerning the propriety of founding a denominational school within the Association.

At the request of some of the brethren a special meeting was held, and by the assistance of some of the delegates a Union Y. P. S. C. E. was organized to meet in the Providence church building, our own young people taking an active part.

Throughout the sessions of the Association all seemed to feel that much instruction and inspiration were received and the recipients better prepared to do spiritual work the coming year. After the first two or three sessions, the First-day people of the neighborhood turned out in quite large numbers, especially evenings, often completely filling the house, and seeming to regard the occasion as a rare treat, it being the first time our Association was ever held with this church, if I mistake not.

Though the churches are yet small in membership, widely scattered and limited in means, some of them being without either pastor or church building, yet the cause in the Southwest as represented by Seventh-day Baptists has moved steadily on during the year, special revivals being reported in some parts, and additions to the churches to the number of 67, most of them being by baptism; the whole number now being about 225, besides some scattered families or parts of families who have not as yet seen fit to unite with us.

Our next session will be (D. V.) in November, 1895, with the Fouke Church, where it is hoped, by virtue of its central location, that even a larger attendance may be secured, more enthusiasm aroused, and still better work planned for the Master's service.

Your brother in the work,

G. W. LEWIS, *Cor. Sec.*

HAMMOND, La., Oct. 31, 1894.

TO "UNCLE OLIVER."

My Dear Uncle Oliver:—Allow me to thank you most sincerely for the good advice and counsel you gave me with regard to the subject I wrote you not very long ago. Please allow me to say also that I entered college just prior to receiving your very welcome letter with high expectations and anticipations. I believe in the old "maxim" "That where there is a will there is always a way." While I have not settled the question with regard to an occupation or a profession for life, I am determined, if possible, to secure an education, and the main object in seeking your advice, dear Uncle, was first of all to decide upon what course of study to pursue, whether it should be a scientific or classical. I believe you, dear Uncle, when you say you would not change your occupation for another. I also believe you when you say you all most

envy the blacksmith, for I am well aware that you possess more ingenuity than the ordinary mechanic. Have I not seen you at the carpenter bench time and again? Don't I know how you delight to spend your leisure moments with some mechanism? But again allow me to thank you dear Uncle for the manifest interest you take in me and the good advice you have already given. I appreciate them very highly, knowing that they come from an honest and a loving heart, and if, at any time, I should see that mother and the other children were suffering or likely to suffer, I would cheerfully leave school and take up any legitimate line of work by which I might help lift the burden of life and thus help in one of the grandest and most noble causes here on the earth. But on the other hand, while it seems to me they are in a fair way to earn for themselves a comfortable living, I shall bend every energy to secure the much coveted education.

From your nephew,

H. W. SMITH.

CORRESPONDENCE.

FROM AMSTERDAM, HOLLAND.

To the Editor of the SABBATH RECORDER.

Dear Bro. Editor:—On Sabbath, Oct. 20th, a genuine feast for the Haarlem Church occurred. The brethren from Haarlem, Amsterdam, and Rotterdam, were gathered for a joyful memorial day. Twenty-five years ago, October, 1869, the Haarlem Church was founded, and Bro. Velthuysen, Sr., elected as their minister. In our country believer's baptism was then scarcely known. There was a little Baptist Church at Franeker, a trifling town in Friesland, but in our provinces nothing was heard of them as they had no means of promoting their principles throughout the country, neither had the other brethren, very few as they were, who acknowledged the baptism as according to the Scriptures.

From his conversion Bro. Velthuysen has shown a great zeal for the kingdom of God. At his home the Christian Young Men's Association was founded, and he was one of the foremost and warmest friends of the schools with the Bible, and all that was done in those days when a cold rationalism ruled the hearts and a satisfaction with one's own vain human virtue and so-called good works. Every true Christian was welcome at his home, and found a hospitable roof with him.

Very soon, however, Bro. Velthuysen and some other Christian friends found the existing churches all were deviated quite far from the biblical constitution and conversation, and had deformed all institutions of our Lord. He therefore withdrew, with some of them, from the Reformed Church, and the sad condition of the church was a common subject of discussion; while others continued in words, Bro. V. in deeds. So the friendship of many ceased, as they loved more the approval of men than of the living God.

Sincerely and regularly searching the Scriptures Bro. Velthuysen and his friends soon found that baby sprinkling was absolutely contrary to the Word of God. He had heard of English Christians, Baptists, who maintained the scriptural ordinance of baptism on the profession of a living faith in their Redeemer; but he was not aware of the existence of any such Christians in our country. One day, however, he read in one of our daily papers a ridiculous account of the immersion of a woman in a ditch on the country near Franeker by a pecul-

iar sect which had been established there. Bro. V., knowing the spirit of the paper, immediately supposed that in F. might be found a church in scriptural sense. He went there to make acquaintance with those brethren, and before long he and his wife and four other friends from Haarlem were baptized. A few months afterwards they celebrated the baptism of four sisters and two brothers at Mr. Velthuysen's home at Haarlem, where a font had been made in the yard. Bro. de Neui, from Franker, then led the service, but at the same eve the church at Haarlem was founded, and Bro. Velthuysen elected as her minister. After this decisive step many of his former friends who had no desire or courage to follow, avoided our Bro. V., or even hated him and cast him out of many labors he took a lively part in. They felt they were judged by his positive actions, and they only continued to get orthodox preachers, but suffered the evil conditions to continue.

Every Sunday the brethren gathered at first at Bro. Velthuysen's, afterwards in the spacious room of Bro. de Nobel, by the deacon's, where a Sunday-school of their own was held. This discreet labor was an eternal blessing to some. Still it was obvious that there were some people who disliked to attend such meetings in a private house, and moreover, the little church longed for a public testimony for the truth. The little flock applauded very much the intention of Bro. de Nobel to build a little chapel. They bought a small house with a stable, which was transformed into a chapel, still the place of worship of our Seventh-day Baptist Church.

At the inauguration day all the brethren who could afford to come from elsewhere were gathered, and the first Baptist Conference was held in Holland. The church increased steadily, and flourished. The preaching of the gospel by our Bro. Velthuysen bore many blessed fruits, and many a baptism was celebrated with brethren or sisters to whose conversion he had been the instrument. Notwithstanding the mockery and injury the "plungers" were the object of, every Sunday our little chapel grew fuller.

Many years before Bro. Velthuysen had been repeatedly stimulated from different sides to devote his life to gospel work. He had always declined, not thinking it right to leave his business, as there was need of positive Christians in common life too. Seeing, however, that it was impossible to take to heart and administer all the interests of the church, and the spreading of the truth and preaching of the gospel, when his help was so much wanted, he decided after earnest prayer and the great joy of the church, to sell his affairs, and to labor in the Lord's vineyard. Soon afterward he began to edit a little weekly, the *Boodschapper*, (Messenger), to promote pure gospel truth and the scriptural idea of the church and her institutions, as the Lord and his apostles had invested them. Slowly but gradually the little paper increased in interested subscribers and the scriptural truth of believer's baptism, and all truth connected with it, began to spread among the people. The costs of printing and postage finally were met by the subscriptions. The church at Haarlem numbered about seventy or eighty members, except those who were baptized at Haarlem, but lived outside.

In those days of prosperity the brethren were put to a severe test. Bro. Velthuysen received from an unknown hand (our beloved now glorified Bro. Wardner), the seven tracts on the Sabbath question. He was much occupied at that time, and only had a slight look at them. Judging the idea of keeping the Sab-

bath very Jewish, yet he obtained a deep impression of the earnestness of the author, and did not venture to put them decidedly aside. His only desire had always been to obey the Lord's voice and not that of tradition or the Christian world, and the same had been the principle of the church,—the Bible and the Bible alone. So he began, as soon as he found the opportunity, diligently to compare the statements of the tracts and the Scriptures and then he soon lost all foundation for Sunday-keeping, for which cause he formerly had much sacrificed. The defense of the Sunday by the learned advocates agreed totally with the manner of defending the babies' christening. It strengthened him in his conviction, and immediately he rejected the Sunday observance and kept the Sabbath day holy, with his family.

In the church his conversion to the Sabbath caused a great consternation. Having translated the said tracts in the *Boodschapper*, many of the brethren from elsewhere protested and turned from Bro. Velthuysen, and the Haarlem Church was torn asunder.

At first Bro. V. stood alone, but soon the sincere, one by one, were convinced and joined him. They had all for this time no other hope than their trust in all God's promises for the faithful, who hear his voice. Still most of the brethren shunned the great trouble they foresaw in going such a way, so contrary to the whole society, and sought for every means to oppose, whilst others followed for a time perhaps more for the minister's than for truth's sake. So few were left, but their principles and faithfulness though severely tested were found true. Our church is small, but by the grace of God and the unceasing labor of our pastor and the church, it is an evident fact that our little flock is very well known throughout our country, and people usually think we are quite a number.

When Bro. V. first embraced the Sabbath he soon found the address of Rev. Jones, in London, and prepared to visit him, and our people rejoiced very much when some years the brethren from America came to visit us, whose love and constant help was God's rich remuneration for so much we had to leave, besides the peace of our souls and the glorious approval of our Lord. We are known very well in our country as Sabbatharians, but though Christian people generally avoid hearing of these things, they cannot deny that we are foremost in all movements for the salvation, or the promotion of the happiness of our fellow men. So, for instance in temperance, social purity, and midnight missions, and other kinds of mission work, last not least, the important mission to Java, among the soldiers and the abandoned children of their native concubines.

Still the testimony for the Sabbath is very seldom honored or practiced, and the preaching of the full truth of God has very little success. But the word of God shall not return unto him void. Sometimes we fear the combat is too fatiguing, especially for Bro. Velthuysen, as there are so very few fruits in the Sabbath cause; but the knowledge that our God does not look for success, but considers the heart, consoles us, Surely a Jeremiah who persevered all his life, and was not obeyed a single time, speaking in the house of the Lord, had only tasted all bitterness from a stubborn people, stands much higher among the prophets than Jonah, who had the most striking success, though himself being unwilling in the highest degree.

Very great are the privileges our God has granted us these twenty-five years in our faith-

ful pastor and teacher. Among all these men who cause people to speak over their works on the Christian sphere, he occupies a unique stand.

Do they all arrange their minds and testimony in a large part to the opinions of men? As a good and faithful disciple, he stands, of him who said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Wherever the honor of God is concerned he comes to the front. He braves bold atheists and enters into public discussion with them on their boastings, which all people would avoid, and attacks all that is contrary to the Scriptures, either in his paper or in public meetings. The leaders feel their weakness and avoid all contact with us. By the midnight mission, the mission at Magelang, the temperance movement, etc., our people are in constant contact with some active Christians, but the clergy everywhere do their utmost to stop their influence as a people, with a few exceptions. During the fifteen years Bro. Velthuysen now has been the champion for the Sabbath cause, at Rotterdam a church is founded, and the brethren at Amsterdam have their place of worship.

We have well succeeded in concealing every preparation for our memorial feast to our pastor. As usual he went to the chapel, Sabbath eve, Oct. 19th, to preach. When he entered he found all brethren and sisters from Haarlem, and many from elsewhere, gathered together, singing to him the last verses of Psalm 134. Bro. V. was deeply moved. The chapel was nicely adorned, and round the well provided table all friends sat down, their faces shining with gladness. Every one had endeavored his utmost to make the feast a success, that it might leave a blessed impression with us all. The recollection of many years of combat and blessing, either of a joyful or an earnest character, were presented in different ways in prose, in verse, and in true gladness we were together till one o'clock that night.

The morning service was opened by Bro. Spain, our deacon, with the reading of Psalms 103. He moved our hearts to contemplate the blessings the Lord has granted us, to everyone's own soul by the ministry of our pastor. Bro. V. profoundly touched by so many evidences of love by the church, spoke in a very suitable and instructive manner on the words of Solomon, "A man that hath friends must show himself friendly," encouraging us to realize the value of Christian love, especially between pastor and flock, and among ourselves as brethren in Christ, bought by his precious blood to a new life of love and faith, fulness and united by those imperishable ties which endure for ever and ever. Bro. Bakker, from Rotterdam, concluded by some edifying words on Psa. 111: 4. "He hath made his wonderful works to be remembered." The prophecies of the enemy that all our efforts would very soon come to nought were made void, and as a people we are much better known at present than at any time before, and have a good reputation with all who seek the welfare of their fellowmen. Trusting that this memorial day would interest our American brethren also, we pray you dear Bro. Editor, to place this report in the SABBATH RECORDER that you all may join with us to praise the Lord for this blessing. We wish to take at least a praying part in your labors.

A. BAKKER.

AMSTERDAM.

EVERY hour comes with some little fagot of God's will fastened upon its back.—Faber.

MISSIONS.

REFLECTIONS OF A BUSINESS MAN.

BY A CHURCH MEMBER.

Some years ago I was called to face a serious question. This is how it came to me. It was the last day of the year. I had gone home from business a little earlier than usual, and was now sitting alone in my library. My mind somehow fell to thinking on last things. I thought of the last day of my life, of the last generation of mankind, and now, by a swift turn backward, I reflected on the last words of Christ before he left the world. Instantly those words stood out before me as if printed in large capitals, "Go ye into all the world and preach the gospel to every creature." I immediately rose to my feet and walked the room. These words had never so impressed me before. I had been accustomed to raising some objections to foreign missions. But here was a plain yet solemn commandment from the lips of Christ. It seemed as if he were in the room, although I saw no form. I cannot describe the strange vividness with which the thought flashed upon me that it was the main business of the church, in fact the one thing for which it existed, to carry the gospel throughout the world and to do it as quickly as possible. And I reflected, somewhat uneasily, that I was a member of that church. Then the question came almost as forcibly as if I had heard a voice, "What does this last commandment mean to you?"

I again sat down, resolving before the New Year should come to find some light on this question. The light came. Let me state, in a few words, the conclusions which I then reached and the experiences which have followed.

If I were a young man, of suitable qualifications, I should certainly feel that this word of Christ was a pretty direct message to myself. I am sure I should not dare, in such times as these, to take up any other calling until I had seriously considered whether I ought not to be a foreign missionary. I am convinced that the next fifty years will be the most remarkable in the history of mankind. The nations are being touched with a common life and brought near together. I believe, with many others, that pagan systems are soon to meet with rapid and far-reaching changes. It looks to me as if no other field of work were so urgent or so full of promise. If ever God called young men to go to the heathen, I believe he is calling now.

But I am no longer a young man. I am the father of five children, for whose rearing I am responsible. I have come to the conclusion that the last commandment of our Lord has a special application to *Christian parents*. It seems much clearer to me than it used to that children are to be trained primarily and mainly with reference to the work of the kingdom. I hope that each member of my family will come to feel a sort of personal obligation for the spread of the gospel in the world. And if to some bright son or daughter of our household the Spirit of God shall whisper a special call, wife and I have agreed that we shall not stand in the way. No ambitions for their professional or social or pecuniary success will allow us to hush the voice of the Spirit and so imperil the very foundations of their Christian character.

On that New Year's eve I was in very moderate circumstances. Still I could not escape the conviction that the last commandment included me. As is perhaps usual at such a season of the year, I looked over my habits of expenditure. I saw that I was spending more upon certain luxuries than for the salvation of the world. To my astonishment I found that I had paid more for a family concert ticket, and two or three times more for an excursion, than I had given during the whole year for the Lord's work in foreign lands. It did not take me long to decide that this was wrong management. I recalled the statement of a distinguished acquaintance of mine who once said: "I settle the matter at the beginning of the year whether, consistently with other duties, I can take in the regular prayer-meeting of my church. I cannot possibly stand the strain," he said, "of having this question come up for

settlement every week." It seemed to me a good rule respecting benevolent gifts. I felt that I could not stand the strain of having the matter come up for fresh settlement every time I heard an appeal. Nor did it seem to me to be quite the manly thing to do so. And so, with the coming of the new year, I adopted the plan of giving a certain proportion of my income. This I have found to be delightful beyond expression. The vexed question of "how much" is disposed of, and Christian stewardship has come to have a real significance.

I want to add that through the providence of God I have been blessed with some means. The last commandment still rings in my ears, "Go ye into all the world and preach the gospel." I cannot directly preach, but yet I am sure that I have a very definite part in this great work. If I cannot go, I can send—and a better man than myself at that. For some time I have been paying all the expenses of a certain foreign missionary. He is my representative on the field. I occasionally hear from him, and I and my family follow his work with great interest and delight. Nothing could induce us to surrender the joy of this service. If I continue to be prospered, I am planning to undertake soon the support of two native evangelists in Japan.

I have now told you what the Great Commission means to me. What does it mean to you? "How much owest thou unto my Lord? Sit down quickly and write."—*Missionary Herald*.

UGHT WOMEN TO SPEAK IN THE CHURCH?

BY REV. H. H. HINMAN.

Though there has been for the last fifty years a growing, if not universal conviction that the declaration of the apostle, "Let your women keep silence in the church, for it is not permitted them to speak, but they are commanded to be under obedience as saith the law," (1 Cor. 14 : 34) was a local and specific rather than a general command, yet there are others who give it a literal and absolute meaning and hold that all speaking and praying in assemblies of both men and women ought to be restricted to the brethren. It is becoming in those who regard the strict letter of the Word, and who repudiate all mere church authority to carefully enquire what is truth.

1. It is obvious that the teachings of the apostles are not self contradictory, and that such teachings as are obscure must be interpreted by those which are unmistakable, and that all must be in harmony with the general purpose and spirit of the gospel.

2. Whatever was prophetically declared to be an essential part of the gospel system cannot be forbidden under the gospel.

3. Whatever had the sanction of the apostles could not at the same time have been prohibited.

Now the great purpose of the gospel of Christ was to make known the way of life to all mankind. The proclamation of this truth has ever been regarded as the blessed privilege of all who have heard it. Thus Isaiah says: "How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace." Isa. 52 : 7. Again the Lord says, "And the spirit and the bride say come, and let him that heareth say come." Rev. 22 : 17. To "say come" here is made the duty of all who hear, and includes both men and women. Again Paul tells us that in the church "there is neither Jew nor Greek, male nor female, for ye are all one in Christ Jesus." Gal. 3 : 28. This implies a community both of rights and of obligations.

Whatever was prophetically declared of the gospel system cannot be forbidden under the gospel. The wonderful prophecy of the out-

pouring of the spirit as given by Joel, declares that "your sons and your daughters shall prophecy—also upon my servants and my handmaids will I pour out my spirit." Joel 2 : 28, 29. This manifestly referred to the gospel period. Peter quotes it as being fulfilled on the Day of Pentecost, and after saying, "On my servants and my handmaids will I pour out my spirit," he adds "And they shall prophecy." Acts 2 : 18. "Prophecy" here was not restricted to the foretelling of future events, but at least included instruction or preaching. This prophecy seems to have had a fulfillment in the case of the four daughters of Phillip (who was one of the seven deacons) "who did prophecy." Acts 21. Also in the case of Phebe, who was deaconess of the church of Cenchrea, and the messenger of Paul. It is not certain that she was a religious teacher, but it seems highly probable.

But the third reason for believing that women had the apostolic sanction as public teachers, is seen in the fact that Paul gave specific directions as to the manner in which they were to pray or to prophecy. He declares that "every woman that prayeth or propheseth with her head uncovered," (that is without the customary veil), dishonoreth her head." 1 Cor. 11 : 5. This must refer to praying or prophesying in the general congregation and not in a woman's meeting, for if only women were present custom did not require them to be veiled. Now surely the apostles could not have told them how to do something that he had prohibited. This throws light on the meaning of the prohibition as given in 1 Cor. 14 : 34, and 1 Tim. 2 : 12, 13. The apostles were writing not of Jewish women, but of those converted from, and living among idolaters. He did not wish them to create disorder, or to outrage the general sense of propriety which put many restrictions on women when in public. We live under far different circumstances and are entitled to all the liberties of the gospel.

SPEARVILLE, Kan., Oct. 29, 1894.

TRACT SOCIETY.

Receipts in October, 1894.

Church, Little Genesee, N. Y.	12 84
Berlin, N. Y.	10 00
Farina, Ill.	4 25
Scott, N. Y.	8 00
Adams Centre, N. Y.	30 00
Plainfield, N. J.	48 78
Chicago, Ill.	2 15
" P. P.	4 50
Hartsville, N. Y.	5 00
Brookfield, N. Y.	12 85
Walworth, Wis.	8 00
Nortonville, Kan.	14 17
Milton, Wis.	12 98
Milton Junction, Wis.	24 68
Sabbath-school, Farina, Ill.	3 48
D. C. Whitford, Wolcott, N. Y.	5 00
E. E. Whitford, Factoryville, Pa.	5 00
Income, Permanent Fund	227 75
Sabbath-school, Plainfield, N. J.	16 22
Balance receipts, New York Office	5 89
Mrs. J. S. Babcock, Nortonville, Kan.	50
Lester Tomlinson, "	1 25
C. T. Buntan, "	2 00
Bert Thayer, "	50
J. A. Brock, "	50
H. D. Bardick, "	1 00
Mrs. Survila Saunders, Middle Grove, Ill.	5 00
Mrs. Susannah Hakes, "	5 00
Eugene E. Hakes, "	5 00
Mrs. E. E. Hakes, "	5 00
M. B. Vars, "	5 00
Lillie Vars, "	2 00
Mrs. A. J. Potter, "	2 50
" Mattie Ballou, "	1 00
" John Davis, "	1 00
" Lucy Talloft, "	1 00
" Emma B. Tucker, Edelstein, Ill.	1 00
" Nancy F. Handolph, Peoria, Ill.	10 00
" Robert Greene, Edelstein, Ill.	50
Nathan Mills, Welton, Iowa	1 00
W. J. and J. W. Looftboro, Welton, Iowa	1 00
Mrs. L. A. Looftboro, "	1 00
L. A. Looftboro, "	1 00
Sadie Looftboro, "	50
Mr. and Mrs. F. M. VanHorn, Welton	50
J. O. Babcock, Welton	1 00
Mrs. R. A. Rogers, Welton	1 00
G. C. VanHorn, "	1 00
A. S. Babcock, Rockville, R. I.	10 08
W. C. Ashaway, R. I.	2 00
Mrs. E. R. Maxson, Syracuse, N. Y.	5 00
Mrs. T. V. Stillman, Westerly, R. I.	5 00
Y. P. S. C. E., Second Alfred Church	5 00
Ladies' Evangelical Society, Second Alfred Church	4 83
One-half collection, Minnesota Semi-annual Meeting	4 57
Mrs. Ida F. Kenyon, Alfred, N. Y.	2 00
Employees Publishing House, Alfred, N. Y.	5 00

\$552 45

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., Nov. 1, 1894.

WOMAN'S WORK.

"THY BURDEN."

To every one on earth
God gives a burden to be carried down
The road that lies between the cross and crown,
No lot is wholly free;
He giveth one to thee.

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says, "Cast it on me,
And it shall easy be."

—Marianne Farningham.

REPORT OF WOMAN'S BOARD.*

The report that one Association has a live "Juvenile Band," is an exceedingly good report, and may others take heed. If one wants a sympathetic, enthusiastic following, let him organize and lead the children. We ought to hasten to gather them under the influence of the church, for they are soon to become a vital part of its life. As Mrs. Waterbury, the Baptist Home Secretary, beautifully says, "In that little company of restless boys and girls are the managers of our Boards, the pastors of our churches, State and district secretaries, circle presidents and treasurers."

We still urge the organization and maintenance of Children's Mission Bands, and that these bands be kept distinct, except where impracticable. Then let Foreign Mission Work find a place upon the Junior programme and in the hearts of the children. It is suggested that Sabbath-school classes be reckoned as bands, and be known by an appropriate or perhaps a uniform name. Without doubt an infant class of "Little Helpers," or "Precious Jewels," would prove a decided success even if their mission service came but monthly, on the review Sabbaths or temperance lesson days, when it is most difficult to interest them. Provide them with neatly designed Mite Boxes, and they will enjoy saving their pennies to send to the children in foreign lands. We believe this by the way that not only their pennies and dimes but their dollars come in on Children's Day to buy Kindergarten supplies to amuse the children in the hospital in China. Enough was sent to meet present needs and leave a goodly sum to meet future demands.

PHOTOGRAPHS.

The receipts for the sale of Dr. Swinney's pictures have been \$46 13, part of which has been used for photographs and the balance put into treasury, eventually to be used to carry on her medical work. We have now added photographs of Dr. Palmberg.

TRACTS, MRS. DAVIS AND MRS. RANDOLPH.

The Ladies' Evangelical Society at Alfred have done a grand work in sending out these excellent tracts, and through the helpful kindness of one of their members, nearly a thousand more have been scattered by the Woman's Board. Cannot some other Societies aid in this work by distributing the balance?

FROM MISS SUSIE M. BURDICK.

The time has come for me to send you some word concerning the past year. As I look back it seems to me there has never been a year in my experience with greater burdens and perplexities. Never a year, too, when I have been so conscious of God's nearness and of his readiness to help, so it has been a blessed year.

A report of the school work has been sent, as in previous years, with the report from the

*Read at the late General Conference.

Association to the General Board, hence it will be unnecessary to go into details here.

We are looking forward to Dr. Palmberg's coming within a few months with great pleasure. I cannot help hoping, too, that this year is to be God's time for sending some one to take the boy's school in charge. Whether such help comes or not, will not the sisters pray with renewed earnestness, that God will enable me to do better and more acceptable work, and that his blessing may rest upon the schools and upon all the work. The late Rev. James Gilmore, M. A., missionary to Mongolia, in an address in London, after describing to his audience a Chinese street chapel, an ordinary Chinese audience and the missionary's manner of conducting a service, said, "What I want to impress upon you is this: after those men have left the chapel you can do as much for their conversion as we can do in China. I want you to pray for the conversion of these men to whom we in Peking, and others in other parts of the world, are the means of communicating these truths of Christ." It is, indeed, true that "except the Lord build the house they labor in vain that build it." So, dear sisters, please ask for us very great blessings this coming year. With Christian greeting.

SUSIE M. BURDICK.

HOME BOX WORK.

Seventeen churches responded to the call for funds for Home Mission Christmas gifts, contributing \$127 33. This was distributed among nineteen missionaries and missionary pastors, and in every case was very gratefully received.

MRS. E. A. WHITFORD, *Chairman of Com.*

At our closing meeting of the year the Woman's Board, knowing that Mrs. Clarke could not longer serve as its presiding officer, conferred upon her the office of Honorary President, in expression of our appreciation for long and efficient service. This year has passed with its duties, its responsibilities, its opportunities, its privileges, its joys and its blessings. But the new year begins when the Conference closes its present session, and who will resolve to begin work with this new year, with a purpose to make it one of greater success. May God's blessing rest on every laborer.

In behalf of and approved by the Woman's Board,

MRS. ALBERT WHITFORD, *Cor. Sec.*

CHEERFULNESS.

"A well-lighted Christian ought to fling out the steady rays of cheerfulness. An irritable temper is a sin; and a gloomy, morose, desponding temper is a libel on a Christian profession. 'Rejoice in the Lord *always*' is the injunction of the Holy Spirit. Dark, foggy days are not as heavenly as clear, sunny days. The natural note of a bird is not a shriek or a groan, but a song. When a young man or woman is converted, their companions ought not to say 'how mopy they have become,' rather, they should say, 'how cordial and happy and kind they are; their religion seems to sweeten them.' It was into a world, not only of moral darkness, but into a world full of difficulties and trials and tears and depressing influences, that Christ sent his disciples with the injunction, 'Let your light shine!' And I'll warrant that the house of Lydia, and the home of Cornelius, and the tent-maker's shop at Corinth, were as much brightened by the advent of Peter and of Paul as was that dreary old dungeon of Phillippi when Christ's two cheerful prisoners sang praises to God at midnight."—*Dr. T. L. Cuyler.*

EVERY attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer to heaven.

ONE bright Sunday in 1892, two of Dr. Holme's admirers chanced to be placed in the pew in King's Chapel adjoining that in which the genial poet invariably sat. They had hoped to see him, but to be seated next to him was unlooked-for joy. But even greater pleasure was in store. The more ardent disciple of the poet—a woman—when the opportunity came, sang, as was her wont, with enthusiasm and delight. This not being the conventional procedure of the average worshiper in King's Chapel, the woman's tuneful voice was easily detected by Dr. Holmes. After the service the humble singer and the great poet arose side by side, the former craving the honor of a word, the latter with a kindly purpose to acknowledge pleasure given. Said the kind poet: "I want to thank you for your sweet singing this morning." It has done my heart good." Said the woman, modestly taking the hand so kindly given to her, "I want to thank you for the pleasure your writings have given to me." "O," replied the poet, "they cannot have given you as much pleasure as your fresh, hearty, happy singing has given me this morning. Come and sit near me whenever you can."—*Congregationalist.*

BLESSING IN THORNS.

My God, I have never thanked thee for my thorn. I have thanked thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou divine love, whose human path has been perfected through suffering, teach me the glory of my cross, teach me the value of my thorn. Show me that I have climbed to thee by the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of that hour when I wrestled until the breaking of the day. Then shall I know that my thorn was blessed by thee, then shall I know that my cross was a gift from thee, and I shall raise a monument to the hour of my sorrow and the words which I shall write upon it will be these: "It was good for me to have been afflicted."—*George Matheson; D. D.*

A PRAYER.

My way is rough
And set with many a snare,
The night is dark
And full of tears and woe;
O, let me feel
Thy tender Father's care;
Give me thy hand
To guide me as I go!

Sometimes I hear
Gay laughter on the breeze;
Sometimes I hear
Soft voices calling low,
Tempting my soul
To pause awhile, and seize
Some idle hours
Before I further go.

I have no strength
Alone to run my race,
But Thou art strong
And lovest me I know;
Lead me, my Lord,
To see Thy blessed face,
Hold fast my hand
And guide me as I go.

—Thessa June Summerton.

HOW WE MAY KNOW.

Hereby we do know that we know him if we keep his commandments.

Whoso keepeth his word in him verily is the love of God perfected.

He that saith he abideth in him ought himself also so to walk, even as he walked.

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

He that doeth the will of God abideth forever.

A CHRISTIAN, when he makes a good profession, should be sure to make his profession good. It is sad to see many walk in the dark themselves who carry a lantern for others.—*Packer.*

TEMPERANCE.

A STORY WITH TWO SIDES.

A woman stood at the bar of justice, and by her side two stalwart policemen. Her name was called, and she answered. Then the judge asked the clerk to read the charge against her.

"Disorderly conduct on the street, and disturbing the peace," read the clerk.

"Who are the witnesses against the woman?" asked the judge, and the two policemen stepped forward to be sworn.

"Now tell the story," said the judge; and one of them began.

"I arrested the woman in front of a saloon on Broadway on Saturday night. She had raised a great disturbance, was fighting and brawling with the men in the saloon, and the saloon-keeper put her out. She used the foulest language, and with an awful threat struck at the keeper with all her force. I then arrested her and took her to the detention house and locked her up."

"The next witness will take the stand," said the judge; and the other policeman stepped up.

"I saw the arrest, and know it to be just as stated. I saw the woman fighting as the saloon keeper put her out in the street. I heard the vile language she used in the presence of the crowd that gathered in the street."

"Call the saloon-keeper. What do you know of this case?"

"I know dis voman vas makin' disturbance by my saloon. She comes und she makes troubles und she fights mit me, und I puts her the door out. I know her all along. She vas pad vomans."

Turning to the trembling woman, the judge said:

"This is a pretty clear case, madam; have you anything to say in your defense?"

"Yes, judge," she answered in a strangely calm though trembling voice.

"I am not guilty of the charge, and these men standing before you have perjured their souls to prevent me from telling the truth. It was they, and not I, who violated the law. I was in the saloon last Saturday night, but I'll tell you how it happened.

"My husband did not come home from work that evening, and I feared he had gone to the saloon. I knew he must have drawn his week's wages and we needed it all so badly. I put the little ones to bed, and then waited all alone through the weary hours until after the city clock struck twelve. Then, I thought, the saloons will be closed, and he will be put out on the streets. Probably he will not be able to get home, and the police will arrest him and lock him up. I must go and find him and bring him home. I wrapped a shawl around me and started out, leaving the little ones asleep in bed; and, judge, I haven't seen them since."

Here the tears came to her eyes, and she almost broke down, but, restraining herself, she went on:

"I went to the saloon where I thought most likely he would be. It was about twenty minutes after twelve, but the saloon, that man's saloon,"—pointing to the saloon-keeper, who seemed to want to crouch out of her sight,— "was still open, and my husband and these two policemen"—pointing to those who had so lately sworn against her—"were standing at the bar with lips still wet with drink, and the flecks of foam not yet settled in the empty glasses before them. I stepped up to my husband and asked him to go home with me, but the men laughed at him and the saloon-keeper ordered me out. I said 'No, I want my husband to go with me.' Then I tried to tell him how badly we needed the money he was spending, and again the keeper cursed me and ordered me to leave. Then I confess I could stand no more, and I said, 'You ought to be prosecuted for violating the midnight closing law.'

"At this the saloon-keeper and policemen rushed upon me and put me out into the street, and one of the policemen, grasping my arm like a vise, hissed in my ear, 'I'll get you a thirty

days' sentence in the workhouse, and then see what you think about suing people.' He called a patrol wagon, pushed me in, and drove to the house of detention, and, judge, you know the rest. All day yesterday I was locked up, my children at home alone, with no fire, no food, no mother."

It was well the story was finished, for a great sob choked her utterance, and she could say no more.

"Dismissed," said the judge in a husky voice, and the guilty woman who had so disturbed the peace passed out of the court room.

But what of the saloon-keeper who violated the law by keeping open after twelve o'clock at night? And what of the policemen who violated their obligation by drinking while on duty, and who threatened an honest woman with a sentence in the workhouse if she dared to tell the truth? Oh, nothing at all! They were too guilty to be prosecuted.

The facts of this story will be found on record in Judge Ermston's court.—*Cincinnati Living Issue.*

A TEMPERANCE LECTURE.

A good instance of proving a point in a fair argument has been put in print as follows:

A noted temperance lecturer once visited the shop of a hatter, and asked him to give something to "the cause." The shopman coldly replied that he had no interest in it, and then it was that the temperance man began to instruct him, after the Socratic method of question and answer.

"I am sorry to hear that," he said, "for it shows me that you are not acquainted with your own business."

"If you are more familiar with my business than I am," said the man, with some spirit, "I shall be happy to take lessons of you."

"Well," said the lecturer, "you deal in hats, and intend to make a little money on every hat you sell?"

"Yes."

"Whatever sends customers to your shop, and increases their ability to buy, promotes your interest, doesn't it?"

"Certainly."

"Whatever makes men content to wear old, worn-out hats does your craft an injury?"

"Yes."

"Well, sir, if you and I were to walk out along the wharves, and through the streets and lanes of this city, we should see scores of men wearing on their heads old, miserable, slouched hats which ought years ago to have been thrown into the fire. Now, why don't those men come at once and buy of you?"

"That is not a difficult question to answer," said the shopman. "They are too poor to buy hats?"

"What has more influence than liquor in emptying their pockets, and not only that, but injuring their self-respect to such an extent that they are willing to wear old clothes?"

"Nothing," said the man hastily. "Here is some money for your cause. I am beaten!"

WHEN THE SALOON GOES.

The increased consumption of bread will raise the price of wheat.

The increased demand for shoes will increase the demand for hides.

The increased call for clothing will make the wool and cotton markets boom.

The wages of farm laborers will advance, because the productive value of their labor will advance.

The wages of coal-miners will be raised, because the consumption of coal will be vastly increased.

The wages of railroad men will advance, because new trains will have to be put on to meet the demands of trade.

The slum politician will no longer run the political primaries.

The ginmill statesman will no longer sell out the State to corrupt corporations.

The besotted anarchist will no longer arouse public sentiment against justifiable strikes.

The hotheads in the labor union will no

longer precipitate a strike regardless of consequences and the chances of success.

The wives and sisters of drunken bums will no longer be forced to compete in the labor market, to keep body and soul together.

The penitentiaries will be depleted and the contract labor problem will solve itself.

The foreigners who care more for drink than they care for their children will stay away, and the immigration problem will be solved.

The beer-guzzling anarchists will go back to the Old World and stay there.

Children will no longer be conceived by drunken fathers, nursed by besotted mothers, and educated in the dives.

The inmates of the brothels will leave their business or leave the country, for the brothel can thrive only on liquor.

Lynching will grow beautifully less, and cases of rape will be few and far between.

Two-thirds of the divorce lawyers will find their occupation gone.

Twenty-five million a week will be restored to legitimate trade, and hard times will vanish like the morning mist.—*The Voice.*

PRESENT DEMANDS.

"A time like this demands . . .
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking.
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting justice sleeps."
—J. G. Holland.

TIGHT SHOES.

We are very thoughtful about our hands, while we often treat our feet as though we were ashamed of or had a grudge against them, and wished to make them as uncomfortable as possible. Think of the number of girls who, in choosing a pair of shoes, consider the shoes and not the feet! And so they crowd the poor little members into pitiless boots that are too short or too narrow, and must be "broken in," which dreadful phrase simply means that the imprisoned foot must rebel and stretch and strive till it pushes the leather away or subdues the stubborn resistance of seam and sole. A week of torture, and then nature takes her revenge, and Minnie has a corn, and Susie has a bunion, and Laura an ingrowing nail, and all because the boots were not selected according to common-sense.

Sometimes a girl insists on wearing a very high-heeled slipper, which tilts her forward and gives her an unbecoming paddling sort of walk, distressing to herself and absurd in the eyes of her friends. A slipper of that sort is a distortion and very unlovely.

There are feet which cannot be properly fitted at the shoe shop. For these a last should be made, and every pair of boots fitted individually. This costs more at first, but shoes thus built to order outwear others, and are a comfort from their first to their final day. "As easy as an old shoe" is a proverb, but I like new shoes to be just as easy as old ones.—*Harper's Young People.*

"WHY, mamma, you've got a gray hair in your bang!" "Yes, dear, that came because you were so naughty yesterday." "O mamma, what a naughty little girl you must have been to grandma. All her hairs are gray."—*Ex.*

"If a dog should howl under your window at night, would you regard it as a sign of death?" "Yes, if it was light enough for me to get a good aim at the dog."

HUSBAND—Do you know that every time a woman gets angry she adds a new wrinkle to her face? WIFE—No, I did not; but if it is so, I presume it is a wise provision of nature to let the world know what sort of a husband a woman has.

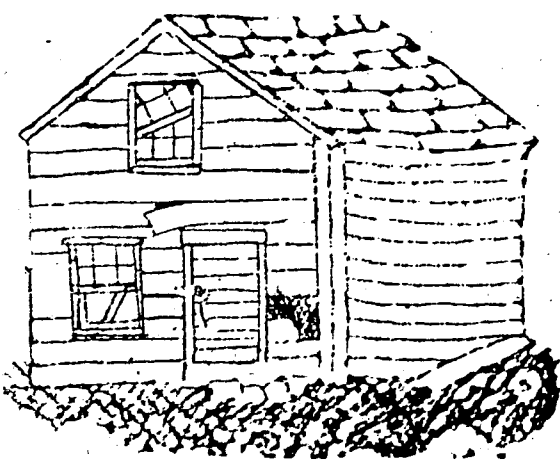
MILTON, WIS.



Joseph H. Goodrich

The town of Milton was settled by emigrants from various places in the East as early as 1836. In the summer, two years afterwards, Hon. Joseph Goodrich came from Allegany Co., N. Y., and chose his future home in the village of Milton, of which he was the founder. He was accompanied by Henry B. Crandall, who still resides at Milton Junction, in the ninety-eighth year of his age, and by James Pierce, now living in the village of Milton. Here Mr. Goodrich erected the first frame house, into which he moved his family in March, 1839. Here he started a store, a post-office and a hotel. In the Seventh-day Baptist Church of the place was formed, first as a society and Bible-class in the month mentioned, and afterwards as an organized church. He gave to the place the land for the present park. The first pastor of the church was Rev. Stillman Coon. He was succeeded by Elders Zuriel Campbell, Varnum Hull, W. C. Whitford, O. P. Hull, D. E. Maxson, L. C. Rogers and E. M. Dunn, the last the pastor since 1876.

In 1844, Mr. Goodrich built the gravel-wall academy, twenty by thirty feet, and opened a select school in it taught by Rev. Bethuel C. Church, who has the credit of conducting the enterprise at Alfred, N. Y., which became the Academy and the University of the place. Up to 1851, the following persons known to our denomination had charge of the school, Prof. Jonathan Allen, assisted by P. P. Livermore, Rev. A. W. Coon, assisted one term by Rev. W. C. Whitford, and Col. George R. Clarke. In the meantime the academy had been incorporated. In the year above given, Prof. A. C. Spicer and his wife took the supervision of the school and continued it seven years. Under their administration, the main portion of the principal building and the Ladies' Hall were erected. In 1854, Prof. Albert Whitford, still

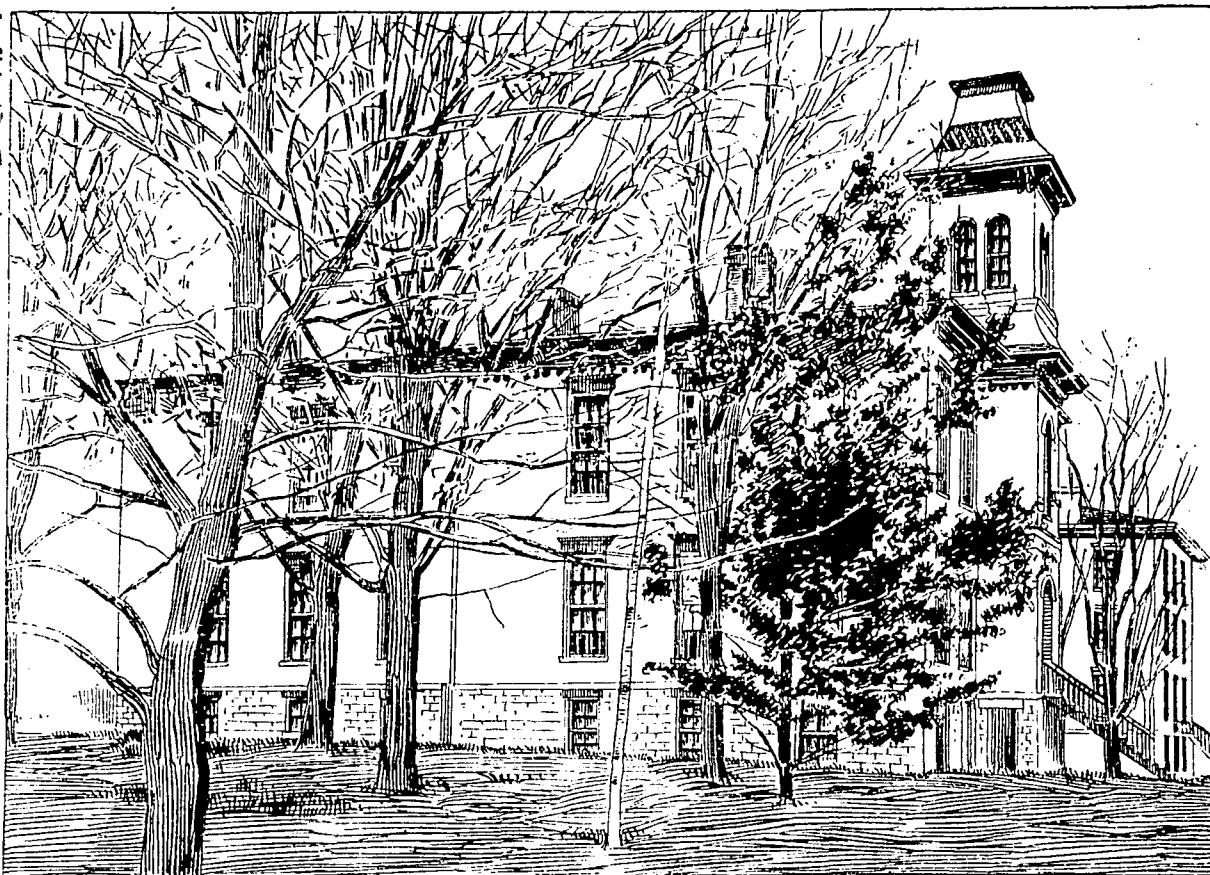


LOG HOUSE OF JOS. GOODRICH.



PRES. W. C. WHITFORD, D. D.

teaching in the institution, was added to the faculty. Pres. W. C. Whitford became principal in 1858, and has remained at the head of the school ever since. A college charter was obtained from the State in 1867. The Presidents of the Trustees have been since this date, Rev. W. C. Whitford and Ezekiel B. Rogers, the present incumbent. W. P. Clarke, Esq., has served as Secretary many years. The following have been other well-known teachers from our people: Mrs. Chloe C. Whitford, deceased, Mrs. Ruth H. Whitford, Mrs. President



Kenyon, Mrs. Jane C. Bond Morton, Miss Mary F. Bailey, Rev. O. U. Whitford, Prof. T. W. Saunders, Prof. Henry D. Maxson, Rev. E. M. Dunn, Prof. W. F. Place, Dr. T. R. Williams, Prof. N. W. Williams. Its graduates embrace some of the most prominent workers in our churches.

A gift from Rev. Daniel Babcock enabled the College to establish a library in 1871. The Christian Association of the College was begun in 1856, and has continued its work every term since. Of its students, 312 entered the Union army during the Civil War. For twelve years two members of the faculty and a graduate have been State Superintendents of Public Instruction in Wisconsin. The greatest contributor to the endowment fund of the institution, is Geo. H. Babcock, deceased; already \$20,000 have been paid, and \$50,000 more given in his will.

We are glad to be able to present cuts of "Uncle Jo" Goodrich, as he was familiarly known, his first building, Pres. W. C. Whitford, and the main College Building.

Our people here have a very neat \$7,000 church, with a nice audience and excellent music. Eld. Dunn has preached to them for eighteen years with increasing excellence. They are the most liberal patrons of the SABBATH

RECORDER of any church I have yet met. Eighty-two were on the Milton list and I have secured twelve new subscribers while here, sent about \$80 to the RECORDER office, and secured pledges to the Societies to the amount of \$250.

G. M. COTTRELL, *Field Sec.*

Nov. 1, 1894.

SEVENTH-DAY BAPTIST COLONIZATION.

BY S. I. LEE.

I am glad that this subject has found a place in the columns of the RECORDER as I consider it to be one of great importance in connection with our Sabbath Reform work. When the subject was first presented to me I was a lone Sabbath-keeper in Oregon. Experience taught me as nothing else could the great desirability of Sabbath-keeping society. My experience in the mission field of the great South-west has served to deepen the conviction that most of our isolated Sabbath-keepers would be greatly benefited spiritually by gathering together and maintaining public services on Sabbath-days. It is true that the man or the woman whose heart is thoroughly imbued with love to God can, by private devotion and the study of God's Word, grow in grace and in the knowledge of the truth, and thus maintain his or her spiritual integrity, and by precept and example may win others to keep the commandments of God and the faith of Jesus. And thus in his isolation such a one may do valuable missionary work, and by the blessing of God may win many to righteousness.

Theoretically, it may appear to be the proper thing for Sabbath-keepers to be scattered as much as possible, that the truth may thus be disseminated among the people, but it is practically true that comparatively few are able thus to live in isolation and keep themselves pure.

Many of those who try this experiment, instead of winning those around them to obey the truth, soon yield to surrounding influences and fall into line with their neighbors, either in keeping Sunday or by regarding the Sabbath only after the same loose manner that Sunday is usually observed. And all who keep the Sabbath without Sabbath-keeping companionship feel to lament their lonely condition, and feel a great longing for the companionship of those who keep the commandments of God and the faith of Jesus.

Many of those who keep the Sabbath are poor in this world's goods, and are without homes of their own and dependent on others for employment, and consequently are liable to move often in order to obtain work. This condition of affairs existed in Texarkana to such an extent that the removals exceeded the additions to the church and it was fast becoming a church of non-resident members. This led to the consideration of colonizing in some place where homes could be procured cheaply, and where a comfortable living could be made and permanent church and educational privileges secured.

Careful consideration of various locations finally led Bro. J. F. Shaw and others to settle upon the present site of Fouke as the most favorable location for such a colony. This site was then an unbroken forest, situated upon the divide between Red and Sulphur rivers, with sufficient fall to give good drainage in every direction, and without gullies or heavy grade. Nature had marked it a favorable site for men to build a village, and a new railroad just built through it made it accessible, and at the same time gave opportunity for the Lumber Company that owned the land to take off the pine timber, and offer the land for sale.

Brethren Shaw and Snell bought forty acres each, and Bro. Shaw surveyed and laid off the town in the woods. The following summer Bro. Snell built a house, and the next fall the next building was erected, which was the printing office. This was speedily followed by several dwelling houses, a blacksmith's shop, a school-house, etc. The clearing of the land around the houses followed the building of them, and for some time the prospects of the colony were flattering, although but two families of the Texarkana church moved here, only one family remained there, the rest were scattered abroad and are either lost to the cause, or as lone Sabbath-keepers are held by us as non-resident members. Most of the first builders of Fouke came from Idaho. And these, as well as myself, had made many moves, seeking for that good place which is just ahead, and calls for one more move to get there. These soon heard of the wonderful advantages of the Colorado Mountains, and the desire to make another move soon took possession of their minds, and the Southern climate which at first delighted them, became almost unendurable, and some of them at a sacrifice of nearly all they had left us to lay foundations in another new place. The rest soon followed. And of those who ever lived in Idaho, I and my wife are all that remain at Fouke. But we had lived in Arkansas nearly ten years before going to Oregon, and had determined to come to Fouke, before we went to Idaho to spend the summer. And as we had made many moves in which I had crossed the continent, we came here expecting many hardships and some trials. We met some that were unexpected, but determined to make the best of them instead of running from them into those we know not of. And now after four years residence here, I say in all sincerity that I do not know of a location where with my limited means I have any reason to think we should be better satisfied.

I do not advise any one who has a comfortable home where they enjoy comfortable health and have anything like good educational, social, and church privileges, to leave all these and come here, or go elsewhere. But there are many in the Northern States who, as I did many years ago, find the cold winters not only uncomfortable to endure, but find them also sapping the vitality of their system, and many with the premonitory symptoms of pulmonary disease, often made worse by cold weather, who would be very likely to be greatly benefited by living in a Southern climate. I have lived fourteen years in Arkansas and have not known of as many deaths from consumption in this time as frequently occur in some towns of 500 or 1000 inhabitants in New York in one year.

Again there are many families living in cities and villages, North and South, who are unable to own a home where they are, and depend upon their daily toil for support. Many of these by industry and economy have saved a few hundred dollars, but the prospect of sufficient to own a comfortable home is in the far future. These may be benefited by going where land is cheap, yet fairly productive, where lumber is also cheap, and where the climate is mild enough so that costly edifices are not needed for protection from the cold, and where the demands of fashion are not exacting. These specifications can be met at Fouke, Ark.

Another class are the lone Sabbath-keepers; and largely with these in view were the foundations laid for this town. While with some of these it may be impracticable to move into the country and either buy and clear land, or buy

near to that which is already cleared, and while some would not be able to transfer their business to Fouke with a good prospect of success, it yet remains that there are serious obstacles in the way of isolated Sabbath-keepers that make the companionship of Sabbath-keepers a necessity for the Scriptural growth of most of them. Every Sabbath brings a feeling of loneliness and a sense of isolation made more keen as we see others who profess to worship the same God, and to be governed by the same Bible, engaged either in their ordinary toil, or gathered in jovial groups to have a good time. And these isolated Sabbath-keepers are either compelled to lose from the period of productive labor one day, or at least a part of it, or have no opportunity to hear preaching, or take any part in public religious services.

Those who have children growing up to manhood and womanhood take a great responsibility in raising them where all their associations outside of home lead them to disregard the day God commanded to keep holy. For their children's sake, if for no other, many of our isolated Sabbath-keepers ought to make a change of location and raise their children where enough people regard God's law to keep up a regular Sabbath-school and prayer-meeting on the time that God has said keep holy. These can be maintained without a preacher and will help largely to keep the people together, but wherever practicable have preaching also.

If we fail to bring our children under these influences, we will have a large share of the responsibility for their yielding to influences we have placed them under. These and other reasons lead me to heartily endorse the idea that it is best for most of our isolated Sabbath-keepers to colonize, even if they suffer loss financially, which some would do.

As this article is already longer than intended I will in another issue give what I consider to be the advantages and disadvantages of Fouke as a colonization center for Seventh-day Baptists.

HOME NEWS.

New York.

ALFRED.—This quiet little borough is usually about as wide awake as any town of its size. Since it is intensely Republican in politics, there being a minority of Prohibitionists, and a still smaller minority of Democrats, there is no occasion for any great political excitement.

The main topic of conversation for the past month or more has been the contemplated removal of the Publishing House. All of the local interests of Alfred will be affected and more or less damaged by the change. Still, as was generally expressed at a mass meeting of the citizens held in the vestry of the church the evening after the Sabbath, Nov. 3d, there is confidence that the Executive Board are competent and honest and will do what they deem for the general good. A statement of the reasons why the change should not be made was provided for, and submitted to another meeting held the following evening and ordered forwarded to the Board.

Alfred had the pleasure of a visit in September and October with the venerable father and mother of our pastor, Rev. S. D. Davis and wife, of West Virginia. Also the brother of Pastor Davis, Samuel Davis, who is devoting himself to lecturing on temperance, has spent his vacation in Alfred, returning to work last week. We have enjoyed a visit from Prof. C. E. Crandall and wife, of Chicago. Prof. Crandall is a fine Hebrew scholar and seems to be

indispensable in that department in the Chicago University.

The first term or quarter of the Alfred University school year closed the 6th inst. A little over one hundred students were registered. More are expected for the next quarter.

Another fire excitement was occasioned about 3 o'clock in the morning, Nov. 2d. The wood-house in close proximity to the residence of Prof. A. B. Kenyon was found to be on fire. By the prompt aid of the Fire Company and their chemical engine the residence was saved. Alfred is proud of its well drilled and equipped Fire Company, and only regrets that these facilities were not provided before the two disastrous fires of the past.

UTICA.—The last Sabbath in October we held our fifth service in this beautiful city at the residence of Dr. S. C. Maxson, No. 22 Grant street. Some that were here, when the idea of holding public service upon the Sabbath in this city once a month was presented, have left, and my esteemed and life-long friend, John C. Maxson, the Doctor's father, who had been with us on several occasions, has been gathered to the company of sainted loved ones, "and where congregations never break up and Sabbaths never end." Nevertheless there were seventeen in attendance last Sabbath, all Sabbath-keepers but two, the wife of a clergyman I knew in his boyhood, and a young lady, and all but three residents of the city. There are a few others who keep the Sabbath who have not as yet met with our company. One who was with us, an intelligent lady of perhaps sixty, and her daughter, are converts to the Sabbath, having kept it but a few months. The Doctor conducts a very interesting Sabbath-school at the close of the preaching. On the whole the interest is encouraging. Brethren pray for this work.

J. CLARKE.

OCTOBER 29, 1894.

BERLIN.—It has been some time since any items of news have been sent from this place to the RECORDER. It may be of interest to the readers of the RECORDER to know somewhat of the work of this church. The isolated situation of it makes it impossible to enjoy a yearly or quarterly meeting with other churches of like faith and practice, thus depriving us of the inspiration which such gatherings infuse into the life and work of the Christian. Notwithstanding this the work of the church is going along well under the efficient and earnest labors of Bro. G. H. F. Randolph, its pastor. He is earnest and practical in his sermons. The Sabbath-school is doing good work in leading the young to see the beauty and power there is in the gospel. There is a Bible study meeting held every Thursday evening at Pastor Randolph's, for the studying of the Sabbath-school lesson for the next Sabbath. The Y. P. S. C. E. meeting has been changed from Sabbath afternoon to Sabbath night, which seems to be a change in the right direction, as more attend the meeting.

Your correspondent expects to change his residence from Berlin to Hebron about the middle of November, as he has accepted a call to the work there. I spent the second Sabbath of this month (October) there, preaching three times, and though the weather was unpleasant most of the time I was there, it did not keep the people home from church, but a good congregation was present at all the services held. I only regretted that I could not then spend more time on the field. Pray that I may have the divine blessing attending my work among that people.

Pray for the work here in Berlin, for in many respects it is a hard field.

A. L.

(Additional Home News on page 716.)

YOUNG PEOPLE'S WORK.

QUESTIONS ON THE NORTH-WESTERN ASSOCIATION.

LESSON I.

- Ques.—How many churches are there in this Association?
 Ans.—Thirty-six.
- Q.—Which is the oldest?
 A.—Milton.
- Q.—When was it established?
 A.—In 1840.
- Q.—Which is the youngest?
 A.—Calhan.
- Q.—When was it established?
 A.—In 1893.
- Q.—What is the total membership of this Association?
 A.—Two thousand four hundred seventy-one.
- Q.—Which State has the largest number of churches?
 A.—Wisconsin.
- Q.—How many are there in Wisconsin?
 A.—Eleven.
- Q.—How many States are there in this Association?
 A.—Ten.
- Q.—Which is farthest north?
 A.—Grantsburg, Wis.
- Q.—Which is farthest east?
 A.—Jackson Centre, Ohio.
- Q.—Which is farthest south?
 A.—Stone Fort, Ill.
- Q.—Which is farthest west?
 A.—Boulder, Colo.
- Q.—Which is highest above sea level?
 A.—Boulder, Colo.
- Q.—Which is nearest sea level?
 A.—Stone Fort, Ill. (?)
- Q.—Who is pastor of the largest church?
 A.—The Rev. Elston M. Dunn.
- Q.—Which has the largest average attendance at Sabbath-school?
 A.—North Loup, Neb., 112.
- Q.—Which is the smallest church?
 A.—Isanti, Minn., and Farmington, Ill., have four each.
- Q.—Which is the most important church in the Association, and to which do you owe the greatest duties?

LOYALTY TO THE CHURCH CHOIR.

It does not always happen that the church choir is composed of young people alone, nor of members of the Y. P. S. C. E., nor even of persons who are trying to lead Christian lives, however sad this last fact may be; but yet the members of a choir cannot help feeling that they are banded together for some good purpose, and realize a desire to be loyal in a greater or less degree to this organization.

Should some one ask you to become a member of your church choir, would your answer be given without thought of the duty or duties which it brings to you? If you answer "Yes," then you have in truth pledged yourself to do the duties which are required of you, or in other words, have agreed to be loyal to the choir under all circumstances.

In the first place comes the choir practice. Do you realize how trying it is to a leader to have the hour of practice come and find only a few of the singers in their places? Suppose he begins work at once with perhaps two basses, one tenor, two sopranos and no altos, and begins practicing some new hymn or anthem. Just as the singers are becoming a little familiar with

the music, in come some altos to whom the piece is entirely new. They can only feel their way along as the others sing, and the result is that the music has to be gone over enough more times to make up for what these late ones lost in the beginning. Later on a stray tenor and a missing soprano or bass come in and perhaps the choir is, at last, all together.

Do you not see how much confusion and extra work is brought about by the tardiness of even one or two, and can you blame your leader for asking you to be prompt? If you have any feeling of loyalty whatever you will do your best to prevent such delay and confusion again.

I once heard a leader say that he must have singers whom he could depend upon to be at choir practice and at church, or he could do nothing. What did he mean? Simply that he must have *loyal* singers or his work would be thrown away and the choir a failure.

Could the members of a choir feel the burden and importance of the work before them and realize that something depends upon the faithfulness of each one, their work would be more satisfactory, the life of the leader more bright and hopeful, and the hearts of the people be cheered and blessed by the sounds of a sweeter melody and a finer harmony.

Some one has said that singers are the most sensitive people on earth and the most likely to become jealous. Perhaps that is true, but, young people, let us go to work to take the truth out of such remarks as these. We cannot be loyal to Christ and harbor selfish desires in our bosoms, neither are we worthy to sing hymns to his praise if we are so selfish as to feel a twinge at our heart strings whenever some one else is chosen to sing a solo that we could sing, or so sensitive that we cannot bear a criticism from our leader.

Your voices may be sweet now and your singing beautiful, but think how much sweeter and richer they might be, if all such feelings as these were put away and your hearts were filled with a pure, warm, unselfish love, and if each one of you could say as Jennie Lind said, "I sing only to God."

But the duty of loyalty is not confined to the members of a choir alone. Every member in the church has a duty in this direction. I know that some would say that the choirs should be banished, because they believe congregational singing is much more effective in Christian work. If you want to warm people up in church or prayer-meeting get them all to singing. I agree with the critic of choirs thus far, but I plead for the choir, for I believe that in many cases it is a great power for good, and because I know that all congregational singing becomes monotonous.

We need variety in this as much as in other things and in variety alone are the best results reached. You may say that solo and choir singing can never reach a heart or bring a wandering soul to Christ, but if you make such a statement I shall say that you are one of a number who by disloyalty are hindering and destroying the good work which some good choir is trying to do.

One reason why congregational singing has such power over hearts is because all are so loyal to it, and show their interest in it. Now if we could be loyal listeners as well as loyal singers, and when our choir is chanting some beautiful psalm or singing some grand old anthem or hymn, would show our interest and loyalty in our actions, who knows how many hearts might be touched, and how many lives be brightened and souls lifted nearer heaven by

the melody and harmony of the trained voices of the choir.

I was once at a meeting in a large tent, where a lady with a clear, sweet voice sang that beautiful solo, "Though the Sinner Bloom at Morning," and could you have seen the audience and the glistening eyes, and one strong man who left the tent with tears rolling down his cheeks, you would not dare to say that a solo can never touch people's hearts.

Let us have congregational singing and choir and solo singing also, but let us be loyal to them all, that the power and sweet influence of music may not be lost in any selfish desires or jealous criticisms. "Sing unto the Lord a new song; and his praise in the congregation of saints."
 E. A. K.

JUNIOR WORK.

In the Christian Endeavor world of to-day, the word Junior is understood to apply to all workers who cannot with propriety be called young people. Since 1887 separate organizations have existed for this class which is by no means a small one. In 1894 there was reported a world-wide total of four thousand six hundred and forty-four Junior Societies, and the present year has undoubtedly yielded an enormous increase.

Look at the young people to-day and compare their work with that which was done twenty or thirty years ago, and you can readily see what systematic organization has done for them. And is it not true that there should be as many societies for children as for young people? Wherever there is material for a young people's society, surely there is material for a Junior society.

Children are influenced by numbers. It pays to make the society attractive, and so to win many. We hear of societies numbering ten, fifteen and twenty, and that in a community where there are large numbers of children. We should not feel satisfied if we have only a half dozen, a dozen, or twenty or thirty; we want a great many children, we want all the boys and girls, and if I understand aright, the spirit of Junior Christian Endeavor is to reach out not simply after the children belonging to good families, but it aims to reach them all, those who are not surrounded with the best of home influences, those who do not attend our churches and Sabbath-schools as well as those who are in good homes and under the best of Christian influences.

The Junior prayer-meetings are for the souls of the boys and girls who attend. Not for amusement, not for physical exercise, not for mental or vocal training, though all these are excellent servants, but first, last, always for rounded consecrated lives. Not to make little old men and women of them, but to help them to be Christian boys and Christian girls.

The prayer-meetings are to aid in letting all the Christian duties begin in childhood, when faith and love begin. To aid in systematic giving, Bible-reading, talking about Christ and talking to him; learning to form principles regarding drink, tobacco, and impure language. Then the duty and pleasure of mission work—because Jesus said so.

Friends, you and I are spending one hour each week, fifty-two weeks in the year, with from fifteen to fifty boys and girls. What are we doing with these opportunities? Constant, careful Christian instruction is demanded for the Juniors of our land. As saith the prophet of old, "Precept upon precept, line upon line, here a little and there a little."

The true Junior society has a definite aim, a two-fold aim, which is, first to keep the boys and girls in the fold of Christ, and second to train them for active Christian work. To keep them in the fold of Christ. Notice, I don't say to see that they are converted; that may be necessary in some cases, but in many of our Christian homes to-day the boys and girls are so tenderly and lovingly guarded that from babyhood their thoughts are turned toward the Father. We must not make the mistake of asking such boys and girls to become Christians, and make them feel that there is an experience through which they must pass before they can become children of God. To keep them in the Saviour's fold then is the first aim of the Junior Society.

The second aim of the society should be to train the boys and girls for all work which a Christian church member may be called upon to perform. He must learn to take part in meeting by prayer and testimony, to read the Bible understandingly both in private and public; for the grand truths of the Bible, sublime from their very simplicity, can be easily grasped by the young mind. He must learn to act as chairman of committees, to get others to work, to write a report of the work of such committees. He must learn to act as treasurer and secretary of a society, to take charge of a business meeting and to do missionary work, both home and foreign, to give systematically, to be cordial to strangers, to work with the majority, and to keep his temper even if things do not always go just to suit him, and above all to win souls to Christ. To win them tenderly, lovingly, eagerly, with the wisdom of the serpent and the harmlessness of the dove.

In order to do the most work possible along all lines, the different committees are formed. Every society should have at least two committees, the Lookout and Prayer-meeting. Their work, with the assistance of the superintendent and the Junior Committee from the Young People's Society, is the same as the work of these committees in the senior society.

Before closing, let me put in my plea for object lessons in the Junior meetings. We know that our two most rapid senses are those of seeing and hearing, and that what we see makes a more lasting impression than that which we merely hear. Then perfect attention is more easily attained. One has said, "It is simply impossible to be carried away by wandering thoughts when both eye and ear are being appealed to by the speaker."

It matters little who are the laborers or what the method. But there is need of patient, persistent, prayerful effort. Such toil receives a rich reward even in this life, for we confidently expect these Juniors to develop into a band of loyal, devoted men and women, who will lift high the standard of truth and bear it steadily onward.

ANNA L. WELLS.

DODGE CENTRE, Minn.

OUR MIRROR.

PRESIDENT'S LETTER.

We closed work at Lincklaen Centre Sunday night. Pastor Mills will continue meetings, as the interest demands. Sabbath-day was a happy one at Lincklaen Centre. Many came from DeRuyter to the meetings afternoon and evening; they could attend both services since the day services are held in the afternoon in order not to conflict with those held in the Advent church near by. The house would not hold all who came to attend the services. At the close

eight were baptized, one brother over sixty and another over seventy years of age. Others expect to be baptized, many have been reclaimed and all much blessed. Sunday night at the close of my last meeting the interest ran very high, and some newly started. It is as heard to leave off as it is to commence, and is very hard to know what is best to do always. I left DeRuyter Monday at 2.30, and am "On the way to glory land," expect to go by way of Milton, get my family and take them with me. The train boys complain of sleepy passengers and poor markets for fruits, candy, gum and even for campaign documents, while the real hinderance to trade is that his wares are not on the free list. But I am wandering from my subject and I must be more careful in writing my letters, for people are reading them more or less, even people who will not attend the gospel meetings. The village paper of DeRuyter (edited by a good-natured man whom I rather like because he disagrees with me) has devoted half a column to points in my articles written while in DeRuyter, and which have stuck in his or someone's crop. At the head of the column is a man in the pulpit with flowing beard, with far more dignity than I have, looks as if he might be dispensing with the gospel. I am reminded of what an ignorant Southerner once said of Nasby and his letters, that he might be a good Democrat and mean all right but he did not think he helped the cause any.

The good people of both DeRuyter and Lincklaen Center have given this work their hearty support. At DeRuyter they procured the hall where meeting were conducted for five weeks and made up a purse for the Missionary Board of over \$50. At Lincklaen Center, though the church is poor in this worlds goods and few in numbers, eleven dollars were raised at the closing meeting. Let us continue to pray for the cause at those places.

E. B. SAUNDERS.

—THE weekly prayer-meetings of the First Verona Society are held Sabbath morning preceding the regular service. The last Sabbath in each month the pastor, Rev. J. Clarke, meets his appointment in Utica and the young people's meeting takes the preaching service, this being the time of their consecration meeting. The society is doing a good work, as but few families are not represented by two or more members.

—THE New York State Convention was held at Albany, Oct. 8th and 9th. Mr. Mershon, of Chicago, in his address spoke of the need of a deeper sympathy with humanity and a greater width of vision and that the plan of salvation was not bounded by our own household, town or country, but includes the whole world, and the work of the Endeavors is to win the whole world for Christ. Rev. Dr. Sibrand, of Troy, gave an eulogy on the life of Ross. This, the largest State Convention ever held in New York, had a registration of 4,439.

BIBLE-SCHOOL DEPARTMENT.

BY REV. L. R. SWINNEY, PRESIDENT.

At the late General Conference a Sabbath-school Board was elected from the Central Association, and they desire to enter upon their duties and do the work to the best of their ability. And first, we want to express our gratitude for all the hard work our predecessors have done. Especially do we wish to commend the long and patient labors of Bro. H. D. Clarke in the preparation of the Sabbath-school lessons. No one who has not tried it can have any idea of the toil and care and research it requires to prepare these lessons, which cover the whole range of Scripture, and include all the doctrines and duties of the Christian life. God bless him and them for their solid work!

And now, during the Conference year, we

want to emphasize and magnify three lines of work—Bible Institutes, Home Class Work, and Teacher's Meetings.

It is fitting that Bro. I. L. Cottrell, who championed the Sabbath-school cause at the late Conference, should take the lead in the first Bible Institute in the Eastern Association at the yearly meeting at New Market, Nov. 9th. May there be a large attendance, a deep interest, and a blessed spiritual feast. Two Institutes are being arranged for in the Central Association, at Verona and Adams Centre. Others will follow, but we want the Associational Vic-Presidents to take the immediate charge.

The Home Class Work is a new and blessed means to reach isolated Sabbath-keepers, and those near by who cannot attend church. Arrangements are made with the publisher, Timothy Hough, of Syracuse, to supply, for 25 cents, the books, blanks, and explanations needed, and we shall be glad to help start this Home Class Work. But thorough Bible study requires careful and thorough preparation of each lesson, and we must have teachers' meetings and trained teachers. Let us see to this in all our churches.

It was late when the Tract Board asked us to take the preparation of the Sabbath-school lessons for 1895, but noble brethren offered to prepare them for the first quarter—Rev. Clayton A. Burdick, for January; Rev. Martin Sindall, for February; and Rev. W. C. Whitford, of Alfred, for March.

And now, if the new Board is helpful to the Bible-school work throughout our denomination it will be because it comes in close touch with the workers, and I can specially invite our people to write to Bro. J. A. Platts, of Leonardsville, who has done such splendid service in our Madison County organization, and he, as secretary of our Board, will be ready to give counsel and help in every possible direction.

And again asking your prayers and help, let us address ourselves to the work.

THERE are those whose preaching, in its whole tone, manner and purport, seems to be ever suggestive of the expectation that the hearer is about to heed the message. And in this expectancy there is the hiding of a gracious power, as when Mr. Finney whenever he went to a place to preach is said to have been wont to convey the suggestion and to make the impression, that sinners were going to repent and come to Christ, and that they might as well come forenoon as afternoon.—*The Advance*.

LOSING the temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you are crossed and you give way to your temper, the clean feeling vanishes and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And any one who has experienced this feeling knows that it cannot be shaken off, but must be prayed off.—*Sel.*

WE are not our own; we are bought with a price, and nothing short of an unreserved surrender of self-interest to God's interest in humanity is moral or just. Not to be self-sacrificing in other's service is injustice. To be unloving, even to the unlovable, is to be ungodly.—*Rev. George Herron*.

SOME kinds of piety slops over, and some kinds bubble over.

OUR YOUNG FOLKS.

A SECRET.

Shall I be like gran'mamma when I am old?
 Shall I wear such a queer little bonnet—
 No feathers, no posies, but just a plain fold
 With a little white edging upon it?
 Shall I sit in an easy-chair all the day long,
 With a great ball of wool and a stocking?
 Shall I think it quite dreadful for folks to do wrong,
 And dirt and disorder so shocking?

Shall I wear a white cap full of dear little bows,
 And a row of white curls on my forehead?
 Shall I keep my face clean, and take care of my clothes,
 And never be snappish and horrid?
 Shall I think that the Bible's the nicest of books,
 And remember the sermon on Sunday,
 And not think how stupid the minister looks,
 And wish it would only be Monday?

Just wait till I tell you what grandma once said—
 I hope that you won't think me crazy.
 It happened one day when they sent me to bed
 For being ill-tempered and lazy.
 She came and sat by me, and patted my hand,
 And told me: "There's no use in crying;
 It's by stumbling, my pet, that we learn how to stand,
 And we always grow better by trying."

"Was anyone ever so wicked as me?"
 I asked her between my sobbing.
 Then grandmamma laughed just as hard as could be,
 And her little white curls went bobbing.
 "Was anyone ever so naughty as you?"
 I'm sure that I know of one other."
 "Who was it?" "Oh, please tell me; do."
 She whispered: "Your own grandmother."

Now isn't it strange? But of course it is true,
 I can tell you just one thing about it—
 She'd not tell a story, whatever she'd do.
 And we'd only be silly to doubt it.
 But of course I feel certain you never will tell,
 For how perfectly dreadful 'twould be
 To have people know, who all love her so well,
 That grandma was ever like me.
 —Mary E. Vandyne, in *Harper's Young People*.

A MARYLAND HERO.

BY ROBERTA FRANKLIN BALLARD.

In the southern part of our State, during the past summer, a long, well-filled passenger train had pulled out from the station, and was rapidly moving away on its homeward bound track. Several miles had slipped under the fast turning wheels, when the conductor stepped in the car and called out the next stopping place. Those of the passengers who were familiar with the road were a little surprised when the train flew on by it without stopping.

Then the speed of the great locomotive seemed suddenly to increase with each moment. On, on the long train flew until the wheels seemed hardly touching the track. Still no one was alarmed; possibly a little lost time being made up, nothing worse, they thought. Then there came a long, screaming whistle, shrieking out with almost human tones of anguish, and then the train gradually slowed up and stopped.

By that time the passengers were sufficiently frightened for a number of them to jump off the cars and hurry up to the engine, where already a little group of men were gathered. That which they saw there has been burned in their memory with such horror that they will never be able to forget it. Two men were supporting, one on each side of him, the engineer, a great, broad-shouldered fellow. His face was pitcously crushed. One eye was gone, and the blood was pouring from his wounds so that his head and face, and even his shoulders, were horrible to see.

The awful story was quickly passed from one to another. Somehow an iron rod belonging to the engine had become loose, and revolving with frightful rapidity had caught and thrown him with terrible force against the side of the cab. Blind, and suffering so that he was barely conscious, but with the great thought of duty yet undone urging him on, he had groped along, dragging himself on his hands and knees, until he could reach up and, with his poor, bruised hands, grasp the throttle, and with one heroic effort stop the train.

His comrades were tenderly lifting him to a shady bank to lay him down till medical help could come. He was still standing supported on each side by the others, but his head was hanging on his breast, and with his eyes closed

and face so ghastly, he looked more dead than alive.

Suddenly he stopped and straightened himself, threw up his head, then blindly thrusting out his hand with a quick gesture, as if to push away the something which was clouding his brain, he whispered in tense, agonized tones:

"Wait—wait—I—must—go—back—my—engine—will—burst!"

Something thrilled the little group with a strange awe. Instantly, almost unconsciously to themselves, every head was bared, and strong, rough men found strange tears were in their eyes. What a life of duty, done at any cost, must have preceded this day, that the poor, pain-beclouded brain could so clearly hear and answer the clarion call of duty now.

Other hands were ready to do the work he had felt was his; and he was gently laid on the ground. A doctor was quickly brought, and gave some hope that his life might yet be spared.

A good-sized pocketbook was filled and left for him by the passengers, and after a little longer delay the train moved off, but with all hearts softened, and more than one felt that it was no slight thing in this hard, selfish world to have come in touch with a real live hero.—*Christian Advocate*.

A BOARDING SCHOOL.

"I am sure I shall not like it at boarding school," said twelve year old Christine Wilder; "I wish we were not obliged to go."

"I know I shall not like it," echoed her younger sister Irene; "I wish there was some other place for us."

"As long as it seems best for you to come here while your father is away, you must not complain," replied Aunt Margaret. "This is the house; you will soon get over your first natural timidity and be quite content, I have no doubt."

"Isn't Miss Clemmer kind?" asked Irene, the moment they were by themselves in a room assigned them. "I loved her the moment she arose from her desk in so charming a way to receive us, and did not mind being left here then."

"Yes, she is kind in manner. That is the way she makes her money. I heard Aunt Margaret tell grandma so this morning."

"I think she is kind at heart, sister. We shall know when we find out if she is a Christian. You remember mamma said we should always find friends among the people of God."

"Aunt Margaret does not believe much in those things. She said that in time we should get over the grief of mamma's death. She did not say that God would help us in any way."

"You are in the night-time of sorrow now, but the morning will come," spoke a sweet voice at the open door. "How long is it since the morning of heaven's glory opened to receive your mamma?"

"Only six weeks," replied Christine; "and almost immediately papa was obliged to take that long voyage on business. There seemed no way open to us but to go to boarding school."

"All these events have made a great change in your lives. The days have seemed dark, I know; but God gives us times here in this world even that seems like heavenly mornings."

"I remember once when I was ill," said Irene, "how long the nights were, and how glad I was when the shutters were opened for the morning light to shine in."

"Many sick people have had that experience, and it is well when events in our lives lead us to think of sacred things. Can you think of any one in the Bible who came to an experience after trouble that seemed like the daylight breaking?"

"I think," remarked Irene, after a little pause, "Noah and his family must have felt that way when the dry land appeared."

"And Jacob, when he heard that Joseph was alive," added Christine.

"Yes; and you will find illustration of this example in your daily reading. To every life sorrow comes—that is night; but joy follows—that is the morning. Those who trust in Christ as their Saviour have always a day spring in their hearts which assures them that the dawn

will surely come, no matter how dark the night, nor how heavy the burden."

"O, you are one of God's people!" cried Irene, putting her arms around Miss Clemmer. Christine added: "I have been so unhappy that I wished to die. I forgot what mamma told us, that we must live on and be useful. We were indeed in the night-time of sorrow, but our coming here has been like the day-break, because of your belief in our mother's Saviour."—*Mrs. Annie A. Preston, in The Sunlight*.

HELPING THE MINISTER.

"One thing helped me very much while I was preaching to-day," said a clergyman.

"What was that?" inquired a friend.

"It was the attention of a little girl, who kept her eyes fixed on me, and seemed to try to understand every word I said. She was a great help to me."

Think of that, little ones; and when you go to church, fix your eyes on the minister and try to understand what he says, for he is speaking to you as well as to the grown-up people. He is telling about the Lord Jesus, who loves the little ones.—*Child's Gem*.

HOME NEWS.

Wisconsin.

MILTON.—*Bro. Livermore*:—Think you that there is enough of general interest transpiring here to warrant an article of news-items once a month? And yet this is what you ask.

Well, Elder Cottrell, your Field Secretary, is here and advises me that the church of Milton is the banner church of the denomination in its loyalty to the RECORDER office, there being more subscribers here according to our church membership than in any other church he has visited. When he came he said we had eighty-two subscribers. He has got ten new ones, and is very anxious to increase the number to one hundred. I have been around with him three days. He is very persistent, and I think very successful in getting new subscribers. I do not think he offends any one, but oh! how he hangs on. His perseverance, tact, and good nature serve him an excellent purpose.

The Methodist minister who has just entered upon this new charge has suggested that we organize a Monday's minister's meeting, embracing the pastors and other ministers of Milton and Milton Junction, in all about ten. So I suppose we will soon have a weekly, or a fortnightly, or a monthly Monday's ministers's meeting.

The weather is still warm and at present wet; fall pasture was never better than now, and vegetation quite green, but it may close up for winter any day, or it may remain warm a month yet.

Our Sabbath congregations are gradually increasing in numbers, perhaps owing in part to the excellent music furnished by Dr. Stillman and his well trained musicians. I doubt if there is a church in the State that furnishes much, if any, better music.

E. M. D.

Oct. 29, 1894.

AN INQUIRY.

To the Editor of the SABBATH RECORDER:

Dear Sir:—Referring to G. M. O's "Chicago" in last RECORDER, may I ask him, if he had power to close saloons on Sunday, why he would not close them on all days; and if he had power to reduce them one-half or three-fourths, why he would not reduce them to zero? I ask the question here because I have not his address, and I ask for information, not controversy.

Yours very truly,

W. F. PLACE.

FRANCESTOWN, N. H., Nov. 3, 1894.

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 Capernum.....	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 VII.—THE SERMON ON THE MOUNT.

For Sabbath-day, Nov. 17, 1894.

LESSON TEXT—Luke 6: 20-31.

GOLDEN TEXT.—As ye would that men should do to you, do ye also to them likewise.—Luke 6: 31.

INTRODUCTORY.

Did Christ ever repeat his sermons? There is good reason to believe he did, and there is nothing inconsistent with our ideal of him in thus believing. Matthew records this sermon as having been delivered "on the mount," but Luke says in the 17th verse, "And he came down with them, and stood in the plain." However, the narratives as given by Luke may not be in chronological order. Luke's account seems to be a digest of that given by Matthew. It is not uncommon for a religious teacher to repeat, or have reported a digest of his first utterances.

PLACE.—Probably in a plain near Capernaum.

EXPLANATORY NOTES.

BLESSINGS. 20. "Lifted up his eyes." An oriental expression. Directed his eyes to the object of his special attention, the disciples, about to address them. "Blessed." Happy in their relations and destiny. "Be ye poor." An opposite view from the world and the carnal Jews. Happy are the lowly in heart, conscious of spiritual unworthiness and ignorance in contrast to the proud, and worldly, ambitious, those who aspire after worldly riches and honors. Luke omits the phrase *in spirit*, which qualifies the word poor. This is not an assertion that there is merit in poverty and a sin of riches. One may be as selfish and prodigal or penurious over \$50 as over \$50,000. Jesus is now looking at the heart or spirit of man. "Yours is the kingdom." It is intended for you who have this deep spiritual consciousness. It is a gift through divine grace. 21. "Ye that hunger." Spiritual hunger. The deep longings of the soul seeking after God. "Now." In this life. "Shall be filled." Satisfied like a hungry man with nourishing food. Satisfaction in Christ. "Ye that weep." Matthew says "they that mourn." Spiritual anguish manifests itself in tears and groans. Weeping in penitence. Godly sorrow. "Shall laugh." Be comforted and exult with open joy. 22. "Wher men shall hate you." Opposed to your religion and your Christ-life antagonistic to theirs, they shall turn you out of the synagogues, reproach you, persecute you for keeping the Sabbath in the nineteenth century of Christian liberty. "Son of man's sake." Because of faith in, and subjection to, his law and gospel. 23. "Rejoice." When thus treated. "Leap for joy." Be exultant. "Great . . . reward." Of grace, a reward so great and glorious. "In like manner." This should be nothing new. It was so in Old Testament times, and the persecuting spirit always more or less manifested itself. Bigotry and intolerance has been the great sin of religious people, but not so great as by pagans and the irreligious. Consult history. Unconverted people often love to tell of the persecutions by Catholics and Protestants. Let them study French history, pagan history. But it is a gigantic crime wherever seen, whether in the French revolution, Catholic persecutions, or enforcement of Sunday laws upon Sabbath-keeping Christians in America.

WOES. 24. "Woe unto you." An expression of warning and lamentation. Alas for you! A miserable condition you are in and will continue to be in. "That are rich." The opposite of spiritual poverty. You that trust in riches or make them your portion. Riches tend to deceive the soul and choke the word, rendering it unfruitful. "Received your consolation." That is what you only sought and that is all you will receive. It will

be husks to your soul which starves and dies. 25. "You that are full." No cravings after the bread of heaven, but filled with worldly dainties. "Ye shall hunger." Reduced to want, ye shall famish spiritually, have endless hunger without satisfaction. "That laugh now." Worldly hilarity, dissipation, live lives of vanity, gayety, and banish serious thoughts. "Shall mourn and weep." Frivolity turned to sorrow. Wailing and gnashing of teeth upon discovering their miserable end. 26. "Men speak well of you." "All men" means the world in general. The world loves its own, applauds those that delight them and do not reprove them for their wickedness. See James 4: 4. "Their fathers." Wicked Jews of the past. "To the false prophets." Who cried, Peace! peace! and sought to gain favor with sinners by strengthening their hands and pleasing the popular desire.

THE LAW OF LOVE. 27. "But I say." Authority above the Pharisees. "Which hear." Ye my disciples, and others who may listen. "Love your enemies." Love friends and hate enemies was the Pharisaic rule. Though woes come upon the wicked, your enemies, yet ye must love them as I love them and seek their salvation. Let no malice or hate be found in the heart of a Christian. This is the best way to overcome evil. Do them only good. 28. "Bless them that curse you." Speak words of love and kindness. "Pray for them." Meeting curses with blessings, devoutly pray for their conversion and salvation. No comfort like that coming from prayer when evil is done us. We forgive those we truly pray for. Otherwise our prayer is mockery. 29. An illustration of conduct. To be smitten on the cheek is an insolent, outrageous act. Roman law severely punished it. "Offer also the other." Literally? Not necessarily. It is submission to insult and injury instead of revenge. Endure patiently personal outrage. This does not forbid kind rebuke or remonstrating against injustice. May not a Christian in the love of God, for the maintenance of good law and government, enforce even the civil law against assault or oppression, showing the spirit of tolerance? It may not be well under our government to let lawlessness go unchecked and unpunished. But law is to be enforced with gentleness. "Take away thy cloak." Outer and more valuable garment. Demand property by forcible means, legally or otherwise. Contend not in bitter, resentful manner. Seek justice in a proper way. Be generous and forgiving and not quarrelsome. 30. "Give." Principle of Christian benevolence. Withhold not charity. "Ask them not again." Demand not. Use no violence, nor in many cases ask the officers of the law to aid. In the spirit of kindness seek to win the offender to right views regarding personal rights. 31. A general rule for manifesting love. "Make the case of others your own." As you know an honest man would or should do by you, do ye by all men. Heathen authors before Christ have given similar rules, but they were negative. Christ is positive. He commands us to do. Confucius said, "What you do not like when done to yourself, do not to others." Christ says, "As ye would that men should do, do ye."

A LEADING THOUGHT.—The law, a literal rule of righteousness to be lived up to, is also a living principle, a law of love to be worked out.

ADDED THOUGHTS.—Israel in bondage is better than Egypt in riches; John the Baptist in prison is better than Herod in the palace, because of the condition of the heart, hence the lowest condition in God's kingdom is better than the highest on earth. Woes, as well as blessings, are conditional.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Nov. 11th.)

THE GOLDEN RULE Some applications of it. Luke 6: 27-38.

Every true Christian will have enemies, and in some way suffer persecution. This being true, how shall he treat them? Jesus enforces the duty of love, its extent, and its standard. Woes from him who is divine have been uttered against the enemies of the gospel, because of their treatment of it and its followers, yet disciples must not harbor feelings of revenge or malice toward these enemies, but love them. We cannot love the deeds of the wicked, God does not, but he and we love their souls, wish them well, do them good. This is God's plan, and the best way to subdue their hatred and overcome evil with good. Rom. 12: 20, 21. When insulted and reviled speak words of kindness and peace. Pray for such as curse us. Divine help will accomplish what human effort cannot. Cursing is to be met with blessing. The Christian meets insult and injury with submission; *i. e.*, he must not contend and fight. He may insist that justice shall be done, and for good government and the subduing of persistent

criminals he may use the law carefully. Officers of law are to enforce law and preserve persons and property. The principles of the Golden Rule forbid a revengeful and retaliating spirit or manifestation. We must be generous with our enemies, forgiving and Christ-like. Better suffer loss than be quarrelsome. Forgiving injuries instead of averging them is a mark of true greatness and goodness. The righteousness of a Christian must exceed that of the world's morality, or he cannot enter the kingdom of God. Matt. 5: 20, 1 Cor. 13: 13, 1 Peter 2: 23, Rom. 2: 1, Matt. 18: 33, 34, Judges 1: 6, 7, Psa. 41: 1, Prov. 11: 24.

—It is only a few years ago when the writer used to visit his uncles and cousins, and join in the fun of gathering apples in the autumn. People then drank cider (sweet of course), and the apples that were for cider were shaken from the trees and shoveled into the wagon, and shoveled again into bins for the mill. But those good old Rhode Island Greenings and Seek-no-farthens, and Baldwins, were carefully picked by hand and gently laid away in the cellar bins for winter use. Gathered one by one without being bruised they would keep a long time.

—WELL, what has that to do with Sabbath-school paragraphs? Simply an illustration of the best method of gathering souls for the kingdom of God. In the days of Israel in the purification and restoration the Lord was to gather seed by seed, "one by one." It is not God's plan to reap the masses at once. When Jesus gathered his disciples it was individual work, and each disciple went out to gather others in the same way. God looks at individuals. Guilt attaches to individuals, and one by one men repent and come to Christ. It was thus even when three thousand were converted in a day. If a community is very wicked it means that there are many individual sinners needing repentance and a personal union with Christ.

—In such soul gathering it is personal labor, personal responsibility. The pastor preaches, and then with the Sabbath-school teachers and the Christian parents and friends, he gives personal attention to souls. When the church first appointed a committee of seven deacons, it was that in their dispensing charity, the apostles might have more or all the time for personal labors among the lost.

—PETER went after Cornelius; Aquila and Priscilla instructed Apollos; Philip talked to the Treasurer of Queen Candace. So Sabbath-school teachers must not forget to labor with each individual pupil unconverted. You, dear teacher, are the bearer of *one lamp* to light up some heart. Your one lamp held up before one sinner is worth fifty torch lights paraded in the streets. You can win a soul when alone that can never be reached when in a crowd.

—THEODORE L. CUYLER tells this: "As I recall my own ministerial experience, I can testify that nearly all the converting work done has been done by personal contact with souls. For example, I once recognized in the congregation a new-comer, and at my first visit to his house was strongly drawn to him as a very noble-hearted, manly character. A long talk with him seemed to produce little impression; but before I left he took me up-stairs to see his three or four rosy children in their cribs. As we stood looking at the sleeping cherubs, I said to him: 'My friend, what sort of a father are you going to be to these children? Are you going to lead them toward heaven, or—the other way?' That arrow lodged. At our next communion season he was at the Master's table, and he soon became a most useful officer in the church. There is an unbolted door in about everybody's heart, if we will only ask God to show us where to find it."

THE world is hard and rude; the world is blind and stupid; the world often fails to know its best friends and its truest benefactors; but there is no crust of stupidity so crass and dense but that through it there will pass the penetrating shafts of light that ray from the face of a man who walk in fellowship with Jesus.—*Maclaren.*

OFTEN the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else he would not hide his oaks in tiny acorns, or the wealth of a wheat field in bags of little seeds.—*Theodore Cuyler.*

A LAZY man's clock always runs too fast.

Literary Notes.

THE *Preacher's Magazine* for November is at hand, and is a notable number. It has strong and valuable sermonic and homiletic material. Its variety is always pleasing. It contains a charming sermon, appropriate to Thanksgiving Day, by the Rev. S. Parkes Cadman, and one of vigor by James Stalker, D. D. The Rev. Mark Guy Pearse speaks of Esther, the Queen, as "The Ophan Maiden," in a discourse of much richness. "The Reward of the Teacher," by F. W. Farrar, D. D., concludes a series upon "The Teacher and the Class." "A Harvest Promise," by Rev. F. D. Hyde, B. A., is excellent. Many suggestive and timely outlines for Thanksgiving give the Homiletical Department an important place in this issue. The "Children's Sermon," by Rev. J. Reid Howatt, and "Sermons to Busy Men," by Dr. Parker, are both good. The "Notes upon International Lessons" and "Outline Addresses on the Golden Texts," by Rev. Wm. E. Ketcham, D. D., maintain their great worth. The "Prayer-Meeting Talks," by the late Dr. Charles F. Deems, are in demand, and more are found in this number. No preacher can afford to be without this magazine, and none grows more steadily in popular favor. Monthly, 15 cents a copy, or \$1.50 a year. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

THE *Treasury of Religious Thought* for November is very full and complete. Its frontispiece is an excellent likeness of Rev. F. C. Iglehart, D. D., of the Park Avenue M. E. Church, New York, whose eloquent sermon at the opening of the Methodist department of the World's Parliament of Religions in Chicago in 1893, forms the initial article. There is a good picture of Dr. Iglehart's Church on Park Avenue, and a sketch of his life. Rev. W. E. Barton's sermon on Cosmic Redemption will attract wide attention. Dr. David Gregg begins a series of sermons on The Uses of Temple Beauty, illustrated by fine engravings of the memorial windows recently placed in the Lafayette Avenue Church, and much more valuable matter. E. B. Treat, Publisher, 5 Cooper Union, New York.

THE *St. Louis Republic*, for October 19, 1894, prints a three-column reply to "Senator Edmunds' contribution to the tariff discussion in *Harper's Magazine* for February." The curious fact is not mentioned that Senator Edmunds' article appeared in *Harper's* for February, 1888. All things are said to come to him who waits, but few persons have been obliged to wait six years for an answer to a paper on the tariff.

THE principal fashion features in *Harper's Bazar* for November 3d are evening dresses and calling costumes drawn by Chapuis. A beautiful illustration of Golf by Frost, with a descriptive article by Adelia K. Brainerd; and an especially delightful thing is the page of miniatures from the Loan Exhibition of Woman's Portraits, to open November 1st at the Academy of Design.

MR. HARDY'S new novel "The Simpletons," will begin in the Christmas *Harper's*, and continue through the year 1895. As in most of this author's stories the scene is in Wessex. Unlike "Tess," the tale is chiefly concerned with the fortunes of the hero.

Reduced Rates to Wellsville, viz., "Erie."

Account of the Olean District Conference of the M. E. Church to be held at Wellsville, N. Y., Nov. 11th to 19th, 1894, the "Erie" Ry. will make reduced rates; tickets good for going passage from Nov. 10th to 18th inclusive and for return on or before, Nov. 19, 1894.

The "Erie's" After Election Excursion to New York.

The crowning event of the glorious autumn season will be the "Erie" Lines popular excursion to America's chief city on Thursday, Nov. 8th, tickets good ten days, and for going passage on any regular train on Nov. 8th and for return on or before Nov. 17, 1894, at one fare for the round trip, \$7 15 from Alfred. Your choice of a charming daylight or night journey. For tickets, Pullman car accommodations and further information apply to nearest ticket agent of the "Erie."

SPECIAL NOTICES.

ONE very interesting page of the Minutes is No. 19. When you get your copy of the Minutes please see if it means anything for you.

WILLIAM C. WHITFORD, *Treas.*

ALFRED, N. Y., Nov. 4, 1894.

PROGRAMME of a Ministerial Conference to be held at the Andover Seventh-day Baptist Church, Nov. 14, 1894, at 10 o'clock A. M.

1. Enduement of the Holy Spirit, what is it? To whom promised? Luke 24: 49. Madison Harry.

2. "Friends of the mammon of unrighteousness." Exposition of Luke 16: 9. Geo. P. Kenyon.

3. Women's work in the churches. Interpretation of 1 Cor. 14: 34, 35. S. S. Powell.

4. What is the relation to and effect of our evangelistic work upon Sabbath Reform? M. B. Kelly.

5. Relation of the civil laws of our time to true Sabbath-keeping. H. L. Jones.

6. The pulpit and social problems. Geo. B. Shaw.

7. How explain passages which seem to make God the author of sin? Isa. 45: 7, Amos 3: 6. W. C. Whitford.

8. How shall heaven be more of a reality to Christians, and how preach retribution? L. E. Livermore.

9. "The new heavens and the new earth." Interpretation of Isa. 66: 22, 23. L. C. Rogers.

10. Does the popular conception of inspiration need revision? B. C. Davis.

11. Rest to the people of God. Heb. 4: 9. L. A. Platts.

12. What should the pulpit teach respecting the sufferings of the Deity in atonement? A. E. Main.

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.

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.

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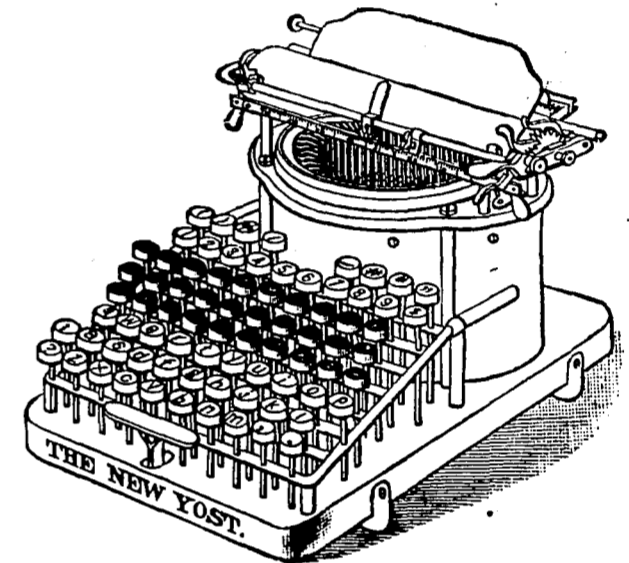


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THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended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

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 no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred N. Y.

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SMITH—NILES.—At the residence of the officiating
 clergyman, Alfred, N. Y., Nov. 1, 1894, by Rev.
 George B. Shaw, Frederick E. Smith and Miss
 Grace H. Niles, both of Alfred.

BLOSS—FOSTER.—In Willing, N. Y., Oct. 31, 1894,
 at the home of the bride's father, Edward R.
 Foster, by Eld. J. Kenyon, Charles S. Bliss, of
 Independence, N. Y., and Miss Loie E. Foster.

BUTTON—BURDICK.—At the residence of the bride's
 uncle, Charles C. Clarke, Milton Junction, Wis.,
 Nov. 1, 1894, by Rev. Geo. W. Burdick, Mr.
 George Adelbert Button and Miss Grace May
 Burdick, both of Milton Junction.

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.

WILKES.—At Savory, Mass., Sept. 15, 1894, Mrs.
 Charlotte W. Wilkes, aged 74 years.
 She had been a sufferer for a number of years.
 A few weeks before her death and up to that time
 she suffered at times great pain of body, but she
 tried to be patient and Christ-like. In early life
 she consecrated herself to her Saviour, whom she
 tried to follow closely. She united with the M. E.
 Church in early life, and continued a member of
 the same until her death. Six years ago she em-
 braced the Seventh-day Sabbath and was a consist-
 ent keeper of the same the rest of her life. She
 leaves two daughters to mourn her death, Mrs. E.
 M. Bourne, of Savory, Mass., and Mrs. A. Lawrence
 of Berlin, N. Y. A. L.

CRUMB.—In Brookfield, N. Y., Oct. 1, 1894, S. A-
 vira Crumb.
 Alvira (Miller) Crumb was born in Covington,
 Allegany Co., N. Y., Dec. 8, 1829. When a child
 her parents removed to Ohio, where her mother
 dying she lived with her aunt for a year, and with
 a family by the name of Hogans until she was
 eighteen, when she accompanied her father to
 Brookfield. She united with the Second Seventh-
 day Baptist Church here in 1849, and for forty-five
 years has been a faithful and consistent member.
 She was the widow of Joseph Crumb who pre-
 ceded her in death some three years. C. A. B.

CRANDALL.—At Tallette, N. Y., Oct. 26, 1894, Jerry
 Crandall, aged 80 years.
 Jerry Crandall was born at South Brookfield, N.
 Y., Nov. 4, 1814, and has always lived in the town.
 He was twice married, first to Polly Palmer, and
 about 1855, after her death, to Elvira Babcock. He
 professed Christ in 1868 and was baptized by Eld.
 J. M. Todd, uniting with the Second Seventh-day
 Baptist Church of Brookfield, with which he was
 in good standing at the time of his death. The
 funeral occurred at the residence of his son Daniel
 Oct. 28th, at which place he had been kindly cared,
 for. C. A. B.

DYE.—In Rockville, R. I., Oct. 25, 1894, Thomas P.
 Dye, in the 82d year of his age.
 Mr. Dye was born in Hopkinton, R. I., Feb 6,
 1813. He was united in marriage to Deborah
 Kenyon in 1840, and in 1844 was baptized and
 united with the Six-Principle Baptist Church, of
 Richmond, R. I. His wife died in 1860, and in
 1861 he was married to Catherine F. Hall. He was
 the father of ten children, eight by the first wife,
 and two by the second. He leaves a wife and
 eight children to mourn their loss. A. MOL.

ROSE.—At her home near Milton Junction, Wis.,
 Oct. 28, 1894, of cancer, Luanna E. Rose, wife of
 Anson E. Rose, and daughter of Nicholas and
 Eusebia Burdick Coon.
 Sister Rose was born in Milton, Wis., Feb. 26,
 1844, and has lived in the vicinity of Milton all her
 life. At the age of thirteen she was baptized by

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 Church. A few years ago she transferred her mem-
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 assuming, but devoted Christian, always ready to
 minister to the sick or suffering. Oct. 31, 1893, she
 was married to Anson L. Rose. The day of her
 burial, Oct. 31, 1894, being the thirty-first anni-
 versary of their marriage. Her pastor was as-
 sisted in the funeral services by Rev. W. C. Whit-
 ford, pastor of the Rock River Church, and Rev.
 E. M. Dunn, pastor of Milton Church.

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2,000 00	180	4600	June 22, 1898	900 00	120	3000	Oct. 25, 1897
2,000 00	160	5600	May 14, 1899	500 00	80	2400	Aug. 22, 1899
2,000 00	160	4900	Dec. 28, 1898	600 00	80	2400	Jan. 2, 1899
1,900 00	160	5000	April 1, 1896	600 00	160	6400	April 10, 1899
1,500 00	160	4900	July 27, 1899	600 00	80	2400	May 19, 1899
1,400 00	120	3600	Dec. 3, 1898	500 00	40	1800	June 30, 1899



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 ning, Elmira, Waverly, Owego, Binghamton and
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