

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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"As some rare perfume in a vase of clay  
Pervades it with a fragrance not its own,  
So when God dwelleth in a mortal soul  
All heaven's own sweetness seems around it thrown."

WILL all persons who have paid express charges on packages of Conference Minutes, send receipted bills to this office, so that the money may be refunded.

A LETTER in the Woman's Department, from the Corresponding Secretary, makes an appeal for a Thanksgiving fund to send the RECORDER to sisters who cannot take it otherwise. An excellent suggestion.

THURSDAY, the 29th of November, has been set apart by the proclamation of the President of the United States and the Governors of the several States, as a day for thanksgiving and devout recognition of God's providential care and love to the people of the United States. Let it be so observed.

ON another page we publish the first general Thanksgiving Proclamation ever issued by a President. It will be read with much interest, especially as it came from the heart of the great and good Washington. With him it was no mere formality, but full of the spirit of love, faith and devotion to the "great Lord and Ruler of nations."

THE study of good citizenship, recommended by Dr. Clarke in his address at Montreal when the Young People's Society of Christian Endeavor met there in July, 1893, seems to be bearing substantial fruit. Christian Citizenship Leagues are being formed for the more permanent encouragement of this line of study. It should, and doubtless will, include something of a systematic course in economics. In Illinois the Christian Endeavorers have undertaken to organize such a league in every township.

AT a meeting of the trustees of Alfred University, held in the evening of Nov. 17, 1894, the resignation of President Main was accepted to take effect at the close of the present school year—in June, 1895. President Main was, by unanimous vote, requested to retain the professorships of philosophy and theology after the termination of his relation to the school as President. The meeting was very harmonious,

and the managers and friends of the University are hopeful. The attendance is increasing and excellent class work is being done.

THE new Sabbath-school Board has entered upon its work with much zeal. The preparation of the lesson helps and general management of the *Helping Hand* for 1895 has been hopefully committed to the care of the Board consisting of Rev. L. R. Swinney, DeRuyter, President; Rev. J. A. Platts, Leonardsville, Secretary; and Chas. J. York, DeRuyter, Treasurer. Six Vice-Presidents were appointed, one in each Association. The *Helping Hand*, under its new and able management, will be ready for distribution next month, in time for use the first Sabbath in January, and all schools should send in their orders before the middle of December if possible. We hope there will be a demand for a much larger edition than ever before.

STILL the war between Japan and China worries along. There is not much prospect of immediate peace, notwithstanding the fact that President Cleveland has tendered his services as arbiter. The same kind of service has been offered by other powers but thus far without avail. The Japanese appear to be far superior to the Chinese in the art of war. The fact of the massiveness of the Chinese population at first led to the prophecy of the ultimate victory in their favor. But this massiveness and clumsiness is against them. These hundreds of millions, mostly ignorant of warfare, cannot be massed together and successfully handled. The Japanese are skilled and on the alert. They can move about rapidly and capture every important point long before the Chinese can make a successful defense, and peace, when established, seems likely to be dictated by the smaller nation. England's prowess, on sea and land is not due to superior numbers, but to intelligence, activity, courage, and therefore superior power.

RELIGIOUS persecution is not restricted to a few States in our own country, as Pennsylvania, Maryland and Tennessee, but now we have word from Switzerland that the sturdy and conservative Germans are waking up to the dangers of having honest, conscientious observers of the Lord's Sabbath in their midst! Pastor H. P. Holsee, the American representative of the Seventh-day Adventists in Central Europe, and the director of the publishing house at Basel, is now undergoing a term of sixty-one day's imprisonment in that city for allowing work to be done in his office on Sunday. While this punishment is being inflicted, just across the street from the printing office soldiers parade and practice target shooting on Sunday. This pastor was taken from his home October 25th and confined in the city prison. But such exhibitions of intolerance is more in keeping with the spirit of most monarchical governments than

in a republic where religious liberty is one of the promised blessings and boasted privileges. Our citizens should not be too severe in their strictures on the inhumanity and intolerance of Russia even, until they are sure their own hands are washed from the stains of attempted legislation in favor of Sunday as against the Bible Sabbath and its conscientious observance. Americans should not allow their zeal to so far outstrip their judgment as to equal, if not excel, the intolerance of the land from whence their forefathers fled, seeking religious liberty, nearly three hundred years ago.

IN many localities ministers' meetings are held once a week or once a month for the mutual improvement of its members. Where there are enough of the same denomination, as in some of our larger cities, these meetings are composed of members of like faith, as Baptists, Methodists, Presbyterians, Congregationalists and so on. In smaller places where several pastors of different denominations can conveniently unite in such a service there is a cultivation of friendly acquaintance and the interchange of suggestions, kindly criticisms and investigations that are very helpful. Since such social opportunities cannot be enjoyed by many of our pastors, whose churches are scattered, other methods are sometimes adopted and prove very useful. Hence in some of our Associations, such opportunities are enjoyed, though less frequently, by an association of pastors and others, called a Ministerial Conference. These gatherings occur quarterly, semi-annually, or annually according to location and convenience of getting together.

The Ministerial Conference of the Western Association held a session in the Andover church, November 14th. There was a well arranged programme of papers to be presented by twelve ministers, nine of whom are pastors. All were present but one and all the subjects assigned except two, were presented. The programme having already been published in the RECORDER it will not be necessary to give it here. But we desire to say that these services were very interesting and profitable. It was pleasant to see so many members of the Andover Church in attendance. This was a decided improvement over some similar gatherings. All people can listen or participate at these meetings with much profit. Some of the papers presented will probably appear in the RECORDER, so we will not attempt to give even an abstract now. The next regular meeting will be held with the Independence Church, probably next May. The brethren present who were members of the Conference were S. S. Powell, Little Ganssee; M. G. Stillman, Richburg; M. B. Kelly, Nile; H. L. Jones, Wellsville; M. Harry and J. Kenyon, Independence; B. C. Davis, A. E. Main, L. A. Platts, L. C. Rogers, W. C. Whitford, Geo. B. Shaw, W. H. Crandall, Jacob Brinkerhoff and L. E. Livermore, of Alfred. Altogether the occasion was one of much interest and profit.

[From L. C. Randolph.]

ONE word more about theological education. I have no desire to be the champion of narrow ideals or to arouse prejudice against modern scholarship. Modern scholarship is bringing into our Bible study, along with some rubbish, much that is valuable. With the maintrend of Doctor Harper's interpretation of the Old Testament I agree. His lecture on Jonah is a master piece. I am inclined, moreover, to accord with the general views of Doctor Briggs. It has seemed to me that the hostility shown toward him was largely due to his own harshness of statement. In other words I have a good deal of faith in "higher criticism." For want of any one else to do it, my friend Peterson and I took up the cudgels in behalf of the double authorship of Isaiah, when we were in the Seminary, and passed as the "Higher critics" of the class. We will not soon forget one very good but conservative brother who said at the time, that he thought "Bro. Randolph would get over it," seeming to regard higher criticism as a kind of spiritual chicken-pox. My views on these matters have not materially changed since.

But—to put Bro. Sindall's word to good use—it seems to me that a good many people in this age are getting drunk with learning, and very little of it seems to go to some people's heads. The learning would be all right, but the leaven of conceit gets into it and ferments it. And then look out. When a man becomes so proud of his learning that he depends less on the Holy Spirit—he knows either too much or too little.

There was a good deal of human nature in the old ranger who was away from camp without his rifle or knife when he met a grizzly. "O Lord," he said, "help me out this once. I've never asked you for anything before and if you'll stand by me now I never will again." He had no use for the Lord when he had his gun. And sometimes a man comes out of a university to preach. He has read Kant and studied comparative religions. He knows all the crooks and turns of theology, can read the Bible in "the original," and is up on the evidences of Christianity. What does he want of any help? He can slay the devil alone and single handed. And his adversary breathes a sigh of relief. The devil is not afraid of a man. It is only the power of Almighty God working through the man that he fears.

The strong point of the divinity school of the University of Chicago is scholarship. The student here breathes an atmosphere which is distinctively scholarly. The keynote is research.

The strong point of Alfred as a training school for Seventh-day Baptist preachers is spirituality. The student breathes—or ought to breathe—an atmosphere of consecration. The keynote is prayer. This comparison is of course, only relative. There is scholarship at Alfred and spirituality at Chicago. But these seem to be the dominant tendencies. We need both. That they are not antagonistic we have found from the example of the greatest preacher since Christ—Paul.

THE report of the commission appointed by President Cleveland to consider the Pullman strike, is an admirable document, and did the Western Editor good in every fiber of his being. It was our privilege last summer to speak several times in the laboring man's behalf. Being of Welch descent, we took the part of the under dog—not to prove labor guiltless; far

from that—but to point out some of the wrongs which it was suffering.

We suspect that our views were not over popular at the time with RECORDER readers. The trend of criticism in the religious press was mostly the other way. Various flings, more or less good-natured, some times less, were indulged in by friends. We were even called "Debs." But we will forgive everyone, if they will read the report of the strike commission through, giving special attention to such passages as the following. Regarding the General Managers Association of the railroads, it says:

The association is an illustration of the persistent and shrewdly devised plan of corporations to overreach their limitations and to usurp indirectly powers and rights not contemplated in their charters and not obtainable from the people or their legislators. An extension of this association as above suggested, and the proposed legalization of "pooling," would result in an aggregation of power and capital dangerous to the people and their liberties as well as to employes and their rights. The question would then certainly arise as to which shall control, the government or the railroads, and the end would inevitably be government ownership. Unless ready for that result and all that it implies, the government must restrain corporations within the law and prevent them from forming unlawful and dangerous combinations. *At least, so long as railroads are thus permitted to combine to fix wages for their joint protection, it would be rank injustice to deny the right of all labor upon railroads to unite for similar purposes.* [The italics are our own.]

Regarding Pullman and the treatment of employes the report says:

Some witnesses swear that at times, for the work done in two weeks, they received in checks from 40 cents to \$1 over and above their rent. The company has not produced its checks in rebuttal. During all of this reduction and its attendant suffering, none of the salaries of the officers, managers or superintendents were reduced. Reductions in these would not have been so severely felt, would have shown good faith, would have relieved the harshness of the situation and would have evinced genuine sympathy with labor in the disasters of the times.

In its statements to the public, which are in evidence, the company represents that its object in all it did was to continue operations for the benefit of its workmen and of trades people in and about Pullman, and to save the public from the annoyance of interrupted travel. The commission thinks that the evidence shows it so ought to keep running mainly for its own benefit as a manufacturer that its plant might not rust; that its competitors might not invade its territory; that it might keep its cars in repair; that it might be ready for resumption when business revived, with a live plant and competent help, and that its revenue from its tenements might continue.

Regarding Mr. Debs and his associates the commissioners say:

There is no evidence before the commission that the officers of the American Railway Union at any time participated in or advised intimidation, violence or destruction of property. They knew and fully appreciated that as soon as mobs ruled the organized forces of society would crush the mobs and all responsible for them in the remotest degree and that this meant defeat. The attacks upon corporations and monopolies by the leaders in their speeches are similar to those to be found in the magazines and industrial works of the day. From the testimony it is fair to conclude that strikers were concerned in the outrages against law and order, although the number was undoubtedly small as compared with the whole number. Many impartial observers are reaching the view that much of the real responsibility for these disorders rests with the people themselves and with the government for not adequately controlling monopolies and corporations and for failing reasonably to protect the rights of labor and redress its wrongs. None assert that laws can completely remedy contentions as to wages, but many do insist that something substantial can be accomplished in this direction if attempted honestly, reasonably and in good faith.

Regarding labor unions the suggestion is:

However men may differ about the property and legality of labor unions, we must all recognize the fact that we have them with us to stay and to grow more numerous and powerful. Is it not wise to fully recog-

nize them by law; to admit their necessity as labor guides and protectors; to conserve their usefulness, increase their responsibility and to prevent their follies and aggregations by conferring upon them the privileges enjoyed by corporations with like proper restrictions and regulations? The growth of corporate power and wealth has been the marvel of the last fifty years. Corporations have undoubtedly benefited the country and brought its resources to our doors. It will not be surprising if the marvel of the next fifty years be the advancement of labor to a position of like power and responsibility. We have heretofore encouraged the one and comparatively neglected the other. Does not wisdom demand that each be encouraged to prosper legitimately and to grow into harmonious relations to equal standing and responsibility before the law? This involves nothing hostile to the true interests and rights of either.

These quotations are simply given as authoritative expositions of certain wrongs and dangers which we tried to point out last summer. These questions are still living questions and they demand the earnest and thoughtful attention of Christian people.

#### LETTERS TO THE SMITHS—NO. 12.

TO FRANK SMITH.

(Continued.)

Don't be absent-minded, Frank; don't be "odd;" don't be so if it can be helped, I mean.

There is one place, my dear boy, where you preachers need no little tact and considerable common sense, and that is when you are called upon to "say a few words to the children." You know this as well as I, yet it will do no harm to stir up your mind by way of remembrance. You have yourself been amused by some of these "talks." You recollect the good old Elder who visited our Sabbath-school and was asked to speak; and you remember the polysyllables he used in trying to convey to their minds some very heavy and dry theological doctrines. And you know how the children fidgeted, at first, then got so uneasy that they fairly crawled over one another in order to have something going on that they could understand.

And then you have not forgotten that young minister who, when asked to "say something to the children," arose with a lofty air and manifest dignity, and then, right in sight of the young folks, let a long ladder down on which he descended to a level with the infant class. And then, how the boys and girls smiled as he talked "baby talk" to them. One little chap nudged his seat-mate and said, "I say, Jim, what does he take us for?"

But the "talk to the children" that was most unwise of all was by that long-winded brother who was asked to speak five minutes to our Sabbath-school. It was before you came. He was a stranger to us and was representing some society, I have forgotten just what it was. Well, he spoke just twenty-five minutes, and in a rambling, tedious manner, too. We had to omit the lesson review and the closing hymn, and then dismissed fifteen minutes late.

Yes, indeed, people who are asked to give a short talk to the children need some wisdom and knowledge of child nature as well as words.

Not long ago I heard a talk to the children that might serve as a model of its kind. The speaker was full of thought; his face was full of kindly expression of thought, and he knew boys and girls. His first word got the attention of even the smallest of the little tots in the infant class, and every eye was upon him during the four minutes he spoke to them. He made three definite points in his short talk, and the little folks remembered them. But,

better than all, they took from him something of his spirit, and felt it worth while to be such a Christian as he looked and acted. They'd be glad to have him come again.

It is a gift devoutly to be coveted to be able to approach young people in plain Anglo-Saxon, and without seeming to *come down* to them. I don't believe children like an evident air of condescension in any one. It is a fine tact that some men and women have of meeting our little folks in such a way as both to please and benefit them. Covet this gift, Frank.

Need I say anything about opening and closing service on time? I suspect the necessity for it is too evident to every good pastor to require any advice on the subject. It is very plain that an audience that gets to "fidgiting about" is not getting much good of what is being said or done. One of the most effective preachers I have ever known stopped so short off in his sermons that he often surprised us. I think the effect was better than can be produced by the speaker who assures his patient audience that he has one more point to make and then he will close; and then after that adds, "Now just another thought and then I am through;" and then after that thought says two or three times, "Just one word more," etc., etc.

When people expect the service to close at one o'clock they put themselves into a one o'clock attitude; and it is something of unusual merit that will take them out of that condition and put them into a half-past one attitude without spiritual friction.

A preacher who knows what time it is has in him an essential element of success.

I once knew a person whom, out of common courtesy, we had now and then to call upon to speak; but we always feared he would overrun his time, and we were not generally disappointed. And so we avoided, when we could, giving him an invitation.

Last Memorial Day there was a great meeting held, at which two persons were to speak. The first talked so long that the other found it nearly time for dismissing when his turn came. He said it was time to close the meeting and he quietly pronounced the benediction. The first speaker left the hall like one in deep thought.

A few weeks ago a gentleman led a devotional meeting at a Y. P. S. C. E. Convention. He read a long chapter and made extended comments upon it. Then he said, "Now, I want to leave this meeting in your hands, and I want you to do the talking and praying." And then he gave several reasons why there should be many prayers and testimonies in such a meeting, "But," he said suddenly recollecting himself, "I must not take up precious time," after that a hymn was sung, and two short prayers were offered in quick succession by the young people. The meeting began to be interesting, but just then the elderly preacher who had been invited to lead it arose and said he was sorry, but it was already considerably past the time for closing, and they would be obliged to dismiss the meeting. After giving them another talk by way of benediction he offered a closing prayer, and the devotional meeting gave way to reports from the various societies; and we all felt a little disappointed.

Now, Frank, that good old man talked well, but just then I'd rather a great deal have heard each one of those fifty young people say just a word for Christ than listen to him so long.

The prayer-meeting question is one well worthy a right solution. I hope you will be successful. Faithfully,

UNCLE OLIVER.

#### ORDINATION OF DEACONS.

On the eve of the Sabbath, Nov. 9, 1894, there was held an interesting and impressive service in the Pawcatuck Seventh-day Baptist church, Westerly, R. I. At that time were ordained two brethren, who had been previously chosen to serve in the office of deacon, Mr. George H. Utter, and Mr. J. Perry Clark. After the preliminary services, in which the Rev. O. U. Whitford read the 103 Psalm and offered prayer, the pastor of the church reading as lessons 18 : 12 to 27, Acts 6 : 7, 1 Tim. 3 : 1 to 13, and preaching a sermon from Matt. 20 : 25 to 28, the services of ordination proper were held. The latter consisted of prayer by the pastor, who with the Rev. Mr. Whitford laid hands upon the candidates, charge to the new deacons by the Rev. O. U. Whitford, the right hand of fellowship with words of welcome to the duties and joys of the office by Deacon William Maxson, the venerable senior deacon of the church. The choir of male voices which leads the music in the church services sang "Lovely Appear over the Mountains the Feet of them that Preach the Gospel of Peace," by Gounod. The services closed with prayer and benediction by the pastor, the Rev. William C. Daland.

#### THE BIBLE.

The following description of that matchless book, the Bible, was found in Westminster Abbey, without name or date; but though the author is unknown it is a remarkably condensed statement of what this wonderful book is and what it will do:

A nation would be truly happy if it were governed by no other laws than those of the blessed book.

It is so complete a system that nothing can be added to it.

It contains everything needful to be known or done.

It gives instruction to a senate, authority and direction to a magistrate.

It contains a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets a husband as a lord of the household and the wife as a mistress of the table, tells him how to rule and her how to manage.

It prescribes and limits the sway of the sovereign, the ruler, and the authority of the master, commands the subjects to honor, and the servants to obey, and promises the blessing and protection of the Almighty to all that work by its rules.

It promises food and raiment; and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father, tells him to whom to leave his fatherless children, and whom his widow is to trust, and promises a father to the former and a husband to the latter.

It teaches a man to set his house in order and know his will, it appoints a dowry for his wife; and entails the right of the first-born, and also shows how the young branches shall be kept.

It defends the rights of all, and reveals vengeance to every defaulter, over-reacher and trespasser.

It is the first book, and the oldest book in the world.

It contains the choicest matter, gives the best instruction, affords the greatest pleasure and satisfaction that was ever enjoyed.

It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds and unparalleled wars.

LEARN to make a right use of your eyes; the commonest things are worth looking at, even stones and weeds, and the most familiar animals. Read good books, not forgetting the best of all. There is more true philosophy in the Bible than in all the books of all the sceptics that ever wrote.

—Hugh Miller.

#### THE FIRST THANKSGIVING PROCLAMATION.

— BY THE  
PRESIDENT

OF THE

UNITED STATES OF AMERICA.

#### A PROCLAMATION.

WHEREAS it is the Duty of all Nations to acknowledge the Providence of Almighty God, to obey his Will, to be grateful for his Benefits, and humbly to implore his Protection and Favour: And whereas both houses of Congress have, by their joint Committee, requested me "To recommend to the People of the UNITED STATES, a day of PUBLIC THANKSGIVING and PRAYER, to be observed by acknowledging with grateful Hearts the many Signal Favours of Almighty God, especially by affording them an opportunity peaceably to establish a Form of Government for their Safety and Happiness." NOW THEREFORE, I do recommend and assign THURSDAY the TWENTY SIXTH DAY OF NOVEMBER next, to be devoted by the People of these States, to the Service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be: That we may then all unite in rendering unto him our sincere and humble thanks for his kind Care and Protection of the People of this Country previous to their becoming a Nation;—for the signal and manifold Mercies, and the favourable Interpositions of his Providence in the Course & Conclusion of the late War;—for the great Degree of Tranquility, Union and Plenty, which we have since enjoyed;—for the peaceable and rational Manner in which we have been enabled to establish Constitutions of Government for our Safety and Happiness, and particularly the national one now lately instituted;—for the civil and religious Liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge;—and in general, for all the great and various Favours which he hath been pleased to confer upon us.

AND ALSO, that we may then unite in most humbly offering our Prayers and supplications to the great LORD and RULER of Nations, and beseech him to pardon our National and other Transgressions;—to enable us all, whether in public or private Stations, to perform our several and relative Duties properly and punctually;—to render our national Government a Blessing to all the people, by constantly being a government of wise, just and Constitutional Laws, directly and faithfully executed and obeyed;—to protect and guide all Sovereigns and nations, (especially such as have shown kindness unto us) and to bless them with good Government, Peace and Concord;—to promote the Knowledge and Practice of true Religion and Virtue, and the increase of science among them and us;—and generally to grant unto all Mankind such a Degree of temporal Prosperity as he alone knows to be best.

Given under my Hand, at the City of New York, the third Day of October, in the year of our Lord One Thousand, Seven hundred and eighty-nine.

G. WASHINGTON.

#### A PURE HOME ATMOSPHERE.

There is nothing on earth for which one ought to be more thankful than for having been brought up in the atmosphere of a pure home. Such a home may be narrow and even hard. It may be deficient in material comforts and utterly lack the graceful amenities that lend a charm to human life; but it has in it the forces on which great characters are nurtured. One of our best friends—a man as sturdy as a forest oak—once said to me: "I was the son of poor parents, and from my youth up was inured to self-denial and hardship; but I do not remember ever to have heard a word from the lips of either my father or my mother that was not as chaste as the driven snow." Better such a recollection as that than an inheritance of millions of money.—*Central Presbyterian.*

GOVERNMENT and co operation are in all things the laws of life; anarchy and competition, the laws of death.—*Ruskin.*

## REPLY TO REV. DR. McLEARN.

BY REV. N. KINNE.

To the Editor of the SABBATH RECORDER:

*Dear Brother:*—When a few weeks since we wrote you a few lines concerning the responsibility inherent in the right of suffrage, our thought at the time was, we have written our last word for the press; but since receiving your issue of Oct. 18th, containing Brother McLearn's very severe review and criticisms of an article of ours on the typical character of the Sabbath, and feeling that if those criticisms were accepted as just we must be regarded by our friends as a fit person to occupy a ward in the Illinois asylum for the feeble-minded; and not being convinced that we had fully reached that mental condition, and still possessing a little strength, we shall attempt to vindicate the general truthfulness of our published views. We must labor under the disadvantage of not having at hand anything which we or others have written on this question, the papers containing them having been given away. We only have before us Brother McLearn's criticisms.

It must be admitted by all who read what he says that he speaks as one fully assured of the verity of what he asserts. Our critic charges us with assuming everything. Note the following language from his pen, "and every statement that our dear brother has made in support of the Sabbath as a type is assumed." A few lines above he makes the following assertions, "the memorial character of the Sabbath rests upon indisputable scriptural authority while for the typical character of the Sabbath there is not a solitary passage in Scripture." Now we regret to say that if we apply to the above quotation our critics own evidential logic the whole of the above is mere assumption. The difficulty with our brother is, that in some unaccountable way he has imbibed the notion that the typical character of the Sabbath cannot be established unless there is a specific scriptural declaration that it is a type; forgetting that an equally specific scriptural declaration is essential to prove that the Sabbath is memorial; and does our brother entertain the groundless opinion that the Bible contains a solitary assertion that the Sabbath is a memorial institution? There is no such scripture. It therefore follows conclusively that unless the reality of these characteristics of the Sabbath can be established by a true exegesis of what the Scriptures do teach concerning them, they must be rejected as erroneous. Having in some measure cleared the way let us say that by divine aid we hope to so present the teaching of God's word concerning the typical character of the Sabbath, that its divine Institutor may be honored and his truth be vindicated.

In a former communication our brother assumes that unless there be specific scriptural declaration that the Sabbath is a type, the opinion or belief that it is typical must be traditional. If we had not repudiated such an assumption as untenable we should not have undertaken to prove the Sabbath to be a type. We knew that the Bible contained no such declaration, for it is sufficiently clear without it. This erroneous conception of the kind of proof essential to establish the typical character of the Sabbath seems to us to be the basis of most of his strange assertions concerning what was presented in the article criticised. Now as a complete answer to all the criticisms of our brother we offer the grounds of our faith in the typical character of God's Sabbath.

First, in determining whether the Sabbath or

anything else is a type, we should consider what is essential to constitute anything a type. We appealed to the most reliable authority in order to determine the true meaning of the word type. We learned that a type is an example, pattern or general similitude—one of Webster's definitions is: aggregate of characteristic qualities. According to the above, to prove that the Sabbath is a type we need only show that it possesses the aggregate of characteristic qualities, or is an example or pattern of a person, event or thing which is future. Does the Sabbath then possess the characteristic qualities, or is it an example or pattern of any future event or thing?

In answer to that question we offer the following: The word Sabbath is the name of an institution, and a word which had its origin in the act of Jehovah as recorded (Gen. 2: 23), and as formulated and recorded. Ex. 20: 8-11. Please read these Scriptures. Jehovah created all things in six days, "and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it." This institution was given to the human race to be observed during all time on each successive seventh day of the week. The rest idea inheres in the very nature of the institution itself, and God's first rest-day was, and no doubt was designed to be, the example and pattern of each succeeding Sabbath-day through all time till merged or lost in the endless Sabbath of the heavenly state. Our Sabbath rest is limited. Jehovah's rest is unlimited. His first, or initial Sabbath, in the order of nature and in its characteristic qualities was necessarily the archetype of all subsequent rest; and this we believe to be in harmony with the dictates of reason as applied in the true exegesis of the 3d and 4th chapters of the letter to the Hebrews. In those chapters the apostle employs the most weighty and forceful arguments and considerations to dissuade his Hebrew brethren against the commission of the awful sin of apostasy from the Christian faith; and in doing so he puts before them the unspeakable consequences to their forefathers of the sin of unbelief, which may be justly characterized as the damning sin of the world.

All who came out of Egypt by Moses, over twenty years of age, except Caleb and Joshua, not only lost the earthly Canaan but its anti-type, the heavenly Canaan rest. Many of the ablest exegetes hold that the promise of God to Abraham to give to him and to his seed the everlasting possession of the land of Canaan, was also a promise to give to all believers in Christ through all time, the eternal heavenly rest.

The first verse of the fourth chapter is this: "Let us fear therefore lest a promise being still left us of entering into his rest any one of you should seem to come short of it." Now is it not simply absurd to imagine that the apostle addressing his Christian Hebrew brethren 1,500 years after their forefathers had entered the earthly Canaan, should say to them that there was still a promise left them of entering that same rest; and that they were in danger of coming short of it. The obvious sense of the passage is, as Dr. Clarke says, "Seeing the Israelites lost the rest of Canaan through obstinacy and unbelief let us be afraid lest we come short of the heavenly rest through the same cause."

The meaning is made very clear by the true import of the third verse as follows: "For we who believed enter into the rest." The ablest biblical critics hold that by this rest into which

believers enter by faith means, in the language of Dr. Clarke, "The great spiritual blessings, the forerunner of eternal glory which were all typified by that earthly rest promised to the ancient Israelites." This is the same sort of rest as that which Jesus promised (Matt. 11: 28) to give to those who labor and are heavy laden, provided they come to him. It is what Dr. A. B. Earle calls the rest of faith; and this is a rest differing from that of the weekly Sabbath rest for it is not limited to a day or to time, but comprehends the interminable ages of the heavenly rest; and yet our brother can seemingly see nothing in these Scriptures but the weekly Sabbath—no reference to the future—and in his view the rest spoken of in the third chapter and eighteenth verse is the same as that in the fourth chapter and first verse. Our brother seems to mistake also the true import of the eighth verse. If the reader will turn to the 23d chapter of the book of Joshua and read the first verse he will see that Joshua did give ancient Israel the earthly Canaan rest, and therefore there must have been a future everlasting rest which Joshua had not given them. "So then there remains a Sabbath rest to the people of God," not merely the Seventh-day Sabbath of rest for a day here on earth but a far more glorious endless rest in heaven where we hope to meet brother A. McLearn. This is a very imperfect presentation of this important subject.

## SIGHT-READING IN MUSIC.

What a vast deal of comment and query would be aroused in an enlightened community by a person of fair intelligence who was known to have devoted several hours each day, under the guidance of an accredited teacher, to the study of a familiar language, and at the end of seven or eight years could not read its simplest page without stumbling over words and sentences until they were learned by rote! Yet this is what is continually witnessed unquestioned in the study of music.

The fact is, musical education, from a rational stand-point, has sadly lagged behind in the march of progress. It is now high time to apply it to the advanced pedagogical methods adopted by teachers of other branches, and to bring common-sense to bear on the music lesson. Whatever may be the advantages of the favored few, the majority of our music students, at least, do not realize that the language of tones is one that can make its appeal to the mind through the medium of both eye and ear as rapidly and as certainly as does the English language to the ordinary scholar in our public schools.

Much is being written and said to-day about the higher education in music. The air is full of ideas and suggestions bearing on this, and certain faithful laborers in the field are already putting them successfully into practice. Nevertheless, society at large continues to treat music as an idle accomplishment, a means of display, and to cherish a lamentable disregard of the wisdom of basing its study on fundamental principles.

It is a miserable piece of business to struggle with the works of the tone-masters, as our piano students, for instance, so frequently do, before the musical alphabet is properly learned, and spelling, phrasing, pronunciation, form, and meaning conquered. In this day of general culture, when there is so marked a tendency to reckon everything at its proper valuation, the eyes of the public must soon become fully opened to the reckless dissipation of force, time, and means that has been, and to a large extent is still, permitted in studying music.—*Harper's Bazar.*

DID it ever strike you that goodness is not merely a beautiful thing, but the beautiful thing? by far the most beautiful thing in the world? and that badness is not merely an ugly thing, but the ugliest thing in the world? so that nothing is to be compared for value with goodness.—*Charles Kingsley.*

## MISSIONS.

A LETTER from Dr. Palmberg written *en route* and mailed at Winnipeg was received November 12th. She was sea-sick from the jolting and rolling of the cars. She wrote: "That the hardest thing in the world is to sit still and have your stomach jolted about till it is turned inside out as mine is." At the writing her headache was better, was able to eat a little and felt much more comfortable. The scenery for the first day from Montreal was just prairies covered with brush, but the second day it was lovely as she neared Lake Superior. On third day it was rocks, hills, valleys, covered with "Christmas trees" laden with snow, and in the valleys were beautiful lakes. It had snowed more or less *en route*, and that Tuesday morning where they were it was 16 degrees below zero. While penning the letter she was at Hawk Lake Station, just a few pine buildings inhabited by Indians. The only house she saw with a white man in it had a sign, "Beer and Cigars!" Rhode Island can't hold a candle to the rocks here. The day we received her letter was the date of her sailing. We trust she arrived safely on board of her steamer and sailed at the appointed time in good physical condition, and with a cheerful mind. She was to write us next from Vancouver.

In the 5th chapter of 2d Corinthians, 18th and 19th verses, Paul teaches all Christians that God has given to them the ministry and committed to them the word of reconciliation. The moment a man becomes reconciled to God through repentance of sin and the acceptance of Jesus Christ there is the responsibility upon him of making known to others the plan and the conditions on which God would be reconciled to men. He is to urge the duty of becoming reconciled to God upon his fellowmen. He is to do it in the name of Christ. He is to do it with all the new born love of his soul, using the arguments of God and the influence and force of his own experience; seeking the presence and power of the Holy Spirit. It is not enough for the Christian to think he is permitted to do this, or called to do it, but he must know and feel that he is *required* to do it. It is a delightful work and a blessed service, a high calling of the Lord. Paul thought no self-denial and no sacrifice too great, no service too hard if he might persuade men to be reconciled to God, and to save their souls. Would that Christians of to-day were fully possessed with this spirit and purpose and personally work for the salvation of men. Christ is the essential Saviour of men, no one can be saved without him, but every Christian man is called to be an instrumental Saviour of his fellowmen. Who wishes to go to heaven empty handed, no soul saved as a bright gem in his crown of life? What joy comes to the soul when through our influence and effort some one has found Jesus precious? Would a Christian be happy, grow in the graces of religion, come into favor with God and his Son, be eminently useful in the world, truly enjoy life, make high spiritual attainments, become more and more like Christ and make an abundant entrance into glory land, let him greatly love the souls of men and labor earnestly, lovingly, and faithfully for their salvation.

SEC.

HE who day by day puts one touch of rosy sunshine into the lives about him, is working with God.

## TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, Nov. 11, 1894, at 2 15 P. M., the President, Charles Potter, presiding.

Members present: C. Potter, I. D. Titsworth, J. F. Hubbard, F. E. Peterson, W. M. Stillman, A. H. Lewis, L. E. Livermore, J. D. Spicer, C. C. Chipman, G. H. Utter, W. C. Burdick, J. M. Titsworth, H. V. Dunham, W. C. Daland, J. A. Hubbard, J. G. Burdick, Stephen Babcock, E. R. Pope, G. E. Stillman, F. S. Wells, I. L. Cottrell, O. U. Whitford, C. F. Randolph, H. M. Maxson, A. L. Titsworth.

Visitors: L. A. Platts, J. P. Mosher, J. C. Bowen, Bond Davis, Micajah Ayars, W. H. Satterlee, J. Maxson, H. W. Stillman, T. H. Tomlinson, F. A. Dunham, F. C. Smith, E. W. Titsworth, W. C. Hubbard, F. J. Hubbard, R. Dunham, C. H. Randolph, Mrs. Hitchcock, G. Larkin, R. Gorton, Mrs. J. F. Hubbard, Mrs. F. A. Dunham, Jesse G. Burdick, Mrs. R. Gorton, E. B. Titsworth, Lena Tomlinson, B. F. Fisk, Ernestine C. Smith, Bessie E. Titsworth, A. H. Burdick.

Prayer was offered by the Rev. J. C. Bowen. Minutes of the last meeting were read.

On motion the letter of Pres. W. L. Clarke, of the Missionary Society, was laid over to the next regular meeting.

The Corresponding Secretary reported having communicated with the Sabbath-school Board in relation to remuneration for editing the *Helping Hand* and the Lesson Helps in the RECORDER, and that the Sabbath-school Board has assumed the preparation of the lessons in the *Helping Hand*.

The regular monthly report of the Field Secretary was received.

The Committee on Publishing Interests presented the following additional report:

Your committee appointed to gather information in regard to removal of the Publishing House to or near some large city, would respectfully report that from information thus far obtained we have not been able to see our way clear to recommend removal to New York in consequence of what seems to us an increase in cost of maintenance beyond the advantages to be gained. Further investigation may throw further light in the matter sufficient to change the views of the committee. From the best information we have been able to obtain the removal to Plainfield seems most desirable. This will place it where the active membership of the Board resides, and where the denomination has placed the Board for the last thirteen years. While the resident members of the Board in Plainfield would personally very much rather it would go to almost any other place than Plainfield, as all have all the business of their own they can well attend to, yet their loyalty to the cause would appeal largely to them to increase rather than withdraw their labors from this cause; but this question is one larger than any locality. Our investigation convinces us that the work can be done in Plainfield at less expense than where it now is. Your committee therefore lay these facts before you for your consideration and action.

CHARLES POTTER,  
J. F. HUBBARD,  
A. H. LEWIS,  
C. C. CHIPMAN, } Com.

On motion the report was received, and the Board resolved itself into a committee of the whole for consideration of the report. The question was fully and freely discussed by S. Babcock, O. U. Whitford, E. R. Pope, J. D. Spicer, L. A. Platts, W. C. Burdick, W. C. Daland, A. H. Lewis, G. H. Utter, and others, and the following communication was presented by L. A. Platts:

At a meeting of the Alfred Publishing House Association, to which all interested in keeping the denominational publishing business at Alfred, were invited, the question of the proposed removal of the Publishing

House from our village to some eastern city was fully and freely discussed by many of the best and most influential citizens of the town.

The following address to the Board was unanimously adopted:

To the Executive Board of the American Sabbath Tract Society:

While the question of removing the office of the SABBATH RECORDER to New York or to Plainfield, or to some other point, is still pending, we, the citizens of Alfred, desire to offer a few suggestions:

It is hardly necessary to be said that from a standpoint of local interest, we should be very sorry to have the office removed, both on the general principle that the maintenance of any business enterprise in a community is a benefit to that community, and on the more specific ground that, in this case, a goodly number of our citizens have erected a suitable building for the conduct of the business with the understanding that thus a permanent home would be given to the enterprise, the use of which building has been freely donated to the society.

But the entire question of our publishing interests is larger than any merely local matter, and therefore we desire to look at it from the stand-point of what will best promote the work, all things considered, for which the Publishing House was established and is maintained. We believe that, under all the circumstances, this will be accomplished by leaving the Publishing House where it is. The following are some of the reasons:

1. It would be economy. The building is furnished, practically, rent free; the expense of living is less, and consequently work can be done on smaller wages, to say nothing of the cost of removal. We have not yet seen any estimates, or statement of probable cost, made by your Board which would contradict this statement. If there is any disadvantage here in the matter of freights, etc., these it seems to us are more than overcome by the advantages above named.

2. It has been thought that the issuing of our publications from a great center, like New York, would give dignity and character to them, in the eyes of strangers, which they could not have, issued from an unknown place like Alfred. If we understand it, this has been tried with some of our publications, which go chiefly to strangers, by putting on them the New York imprint and having them entered at the New York post-office. We have yet to learn that any appreciable benefit has come to them from this source, certainly any advantage which might be thus derived would not be commensurate with the great cost of the removal.

3. Alfred is nearer to the geographical center of our people than either of the places proposed, and therefore publications issued here will reach the extreme points at a more nearly uniform date. With many families in the West and South-west it is a matter of great importance that they get the SABBATH RECORDER before the Sabbath, for Sabbath reading. The difficulty of doing this will be increased as the work is moved eastward. With the work at Alfred, and the mail west of Chicago started a day earlier than at the present time, nearly all such cases would be fully met.

4. Your Board has often expressed a feeling of embarrassment in trying to manage the business at so great a distance from the publishing house. This difficulty, will, of course, depend upon the amount of personal supervision the Board may deem it necessary to give to the business. If such supervision must constantly be given then the difficulty is a very grave one. But it seems to us that it ought not to be a difficult matter to put the business into the hands of a competent, trusty manager, whose monthly and annual reports should give the Board sufficient information of the details of the office and work to satisfy them that it is being well managed.

With confidence in the wisdom and integrity of the Board, we, the citizens of Alfred, do respectfully submit these points for your consideration, and trust you will give them due weight.

Rev. L. A. Platts and Mr. W. C. Burdick were appointed a committee to attend the next meeting of the Board.

All of which is respectfully submitted.

H. C. COON, *President*.

CHARLES STILLMAN, *Secretary*.

ALFRED, N. Y., Nov. 5, 1894.

At the close of the discussion it was Voted that the Board be instructed to move the Publishing House from Alfred to Plainfield, N. J., as soon as they deem it practicable. Affirmative 19, negative 3. By common consent this

(Continued on page 749.)

## WOMAN'S WORK.

## SUBMISSION.

BY MARY F. WHITFORD.

"Bound for life to an invalid's chair!"  
Over her face came a look of despair,  
"O God!" she cried, "is there nothing less?  
Must I burden my friends with my helplessness?  
Give me patience to bear it with fortitude,  
And let me e'en here do a little good.  
I'll conquer myself, bid my proud heart be still:  
It is hard, but I yield to thy sovereign will."

God answered the prayer of her stricken heart,  
And summoned his servants to do their part.  
First Patience came, and with soft hand pressed  
From her face the traces of dark unrest.  
Pain chisled her features and Grief blanched her hair,  
Love entered her heart and claimed a place there;  
Even Mirth, the sly elf, came her fair face to grace,  
And the invalid's chair was a beautiful place.

Soon the invalid's chair a Mecca became,  
Where the heart-sick and weary for sympathy came;  
To her side went the maiden and poured in her ears  
The tale of her hopes, loves, sorrows, and fears:  
Young manhood revealed his ambitions to her,  
Feeling sure that his story her warm heart would stir;  
And the toddler beginning to climb up life's stair  
Claimed a kiss from the one in the invalid's chair.

And now, tho' she suffers, her heart is at rest,  
And she sings to herself, "The dear Lord knew best,"  
Weak, broken and shattered, she lies at his feet,  
A life made by sorrow full, round and complete;  
And the good she has done is almost unknown,  
Tho' 'twill all be revealed at God's judgment throne.  
Yes, we'll know, when he opens our records there,  
Of the souls that were ble-sed by the invalid's chair.

—Arthur's Home Magazine.

## "IN EVERYTHING GIVE THANKS."

BY MRS. MARY B. WINGATE.

One year ago we gathered,  
With hearts so glad and free,  
And counted o'er our treasures;  
How thankful then were we.  
That day our circle numbered  
Childhood and youth so fair,  
And some upon whose faces  
Were lines of thought and care.

And one, in early manhood,  
Who cheered us all the while,  
For him the flowers were blooming,  
For him hope's brightest smile,  
His face with love was beaming  
That day—one year ago,  
His life was full of promise,  
His future all aglow.

The year has brought its changes,  
Our lives have felt its blight;  
For he whose hopes were brightest  
Has vanished from our sight.  
And yet we thank thee, Father,  
The life so near its close  
Was full of joy and beauty,  
A perfume like the rose.

Pervades with sweetest fragrance  
The memories now so dear,  
Around our loved one clinging  
This home-day of the year.  
We thank thee, O our Father,  
That the brightest star of love,  
Though missing from its orbit,  
Is shining now above.

Sometimes our spirit pinions,  
Plumed for an upward flight,  
Can catch its radiant gleaming—  
Its aureole of light.  
We hush each earth-born murmur  
And thank thee for each boon,  
Though lonely be life's pathway,  
The "rest" comes sure and soon.

We ask that we, O Father,  
May grow more thankful still,  
Until our lives are molded  
Into thy perfect will.  
Until our circle gathers—  
Life's parting scenes all o'er—  
To hold a glad reunion  
Thankful forevermore.

IN Exodus 31 we have an account of God's method of choosing his workers. He called them and prepared them for the work he had for them to do by filling them with his spirit—giving them wisdom, understanding and knowledge and then commanding them to work for him.

CHRIST called and ordained the twelve and commanded them to go forth and preach of the kingdom of heaven.

GOD has a work for each one of us to do. He will qualify us for this work and will fill us with his spirit when we come into that condition of service which only deep humility of heart, a willing spirit can give, and when we seek for wisdom to know his will and a desire to do his will.

ONE share in this work will be left undone unless we conquer our selfishness, which is one of the greatest hindrances to God's cause. The grace of God alone can lift us out of ourselves where we can truly say, "None for self, all for thee."

A JAPANESE student of Harvard, Mr. Watari Kitashima, in a lecture on the Chinese-Japanese War delivered in Boston, after giving a narration of the principal events leading up to the war, in conclusion said: "If the Japanese win it means the independence and reform of Korea, and the modernizing of China. If China wins it means the shutting out of Korea from civilization and an immense increase in China's already great conceit. It is a war which, if Japan is successful, will light up the darkness of the vast Chinese Empire and carry the banner of Christ into the great Asiatic regions."

Dear Little Folks:—Will you ask your school friends, or those who are your class-mates in Sabbath-school, to join with you in forming a little Mission Band, so that you can work for and help the children in far-away China; help them to go to school where they can learn to read the beautiful stories about Jesus, who loved little children, for now they do not know what it is to have happy, pleasant homes, or fathers and mothers who love them. See these beautiful names for Mission Bands: Busy Bees, Buds of Promise, Coral Workers, Cheerful Givers, Christian Soldiers, Door Keepers, Extra-cent-a-day Band, Flowers of Hope, The Fragment Society, Happy Workers, Happy Helpers, Little Helpers, Lilies of the Field, Little Armor Bearers, Little Builders at Work, Little Crusaders, Little Stars, Precious Jewels, Penny Gatherers, Sunbeams, Seek and Save Circle, United Workers, Useful Doers.

Will the one who forms the first Band please write me a letter and tell me about it.

Your friend, MRS. ALBERT WHITFORD.

ARE we thankful for past blessings? Many of our mercies are of such a nature they cannot be repeated. Do we remember them with gratitude? Do we thank God for the past while we praise him for the present mercies and trust him for the future? Doubtless many of us have friends who know "the sorrow's crown of sorrow, remembering happier things," some of them are in humble homes where want and pain are their constant companions. I think of one such now—a friend of my earlier days—who, though never in my acquaintance with her, has lived in a home where it was not necessary for her to labor for her daily bread—and who has for years been on a bed of suffering and helplessness, yet her misshapen hands are always busy, and though her yearly income is but a few dollars she always wears a bright smile on her face and there is no thankfulness more sincere than hers.

Only a short time ago in answer to a question as to whether my friend was failing in strength and courage I received this reply, "No, no, she does not fail but instead grows brighter."—Some of her friends and neighbors

bear this testimony as to her helpfulness to others, that when they feel discouraged and disheartened a visit to the home of this sister dispels their gloom. What a testimony to the power and efficacy of the love of Christ in the heart of one who "commits her way unto the Lord."

Let us strive to keep our hearts warm with a tender recognition of what we have enjoyed in the past while we are conscious of the truth that "God's mercies are new every morning."

WILL the pastors of our churches kindly ask their congregations to take up collections on Thanksgiving Day, or the Sabbath following, to provide a fund by which the Woman's Board may furnish the SABBATH RECORDER to sisters who would gladly read the paper, but are not able to subscribe for it. Several such names have already been sent us, and we desire to supply the means by which they may keep up an interest in our denominational work. But we do not like to ask the office to meet this need, since they generously provided us with a number of gratuitous copies last year. Would not this contribution help us to express very practically our recognition of the abundant mercies bestowed by our heavenly Father.

In behalf of the Board,

MRS. ALBERT WHITFORD, Cor. Sec.

## MISTAKES NOT SINS.

Much of the unpleasantness and unfriendly feeling amid the associations of life arises from looking upon the mistakes of others as sins or intentional wrong doing. Where there are mistakes in consequence of careless indifference to the proper course to pursue, the sin, if any, is in the indifference and not in the mistakes which follow. Many are they who are unhappy in view of their mistakes and errors committed when prompted by the best of motives and desirous of doing that which is wisest and best. Such may thank God that though blamed by their fellow men, he will not count them as sinners. Here is where, in a multitude of eyes, when infelicities and variances occur, in the associations of life, that place should be given for that charity which covers a multitude of sins, that St. Paul so strongly enforces.

In these times when many are in poverty and in depression of mind in consequence of their mistakes in business affairs, and others to whom they have made promises they cannot meet are suffering embarrassment on account of their delinquencies, and are feeling dissatisfied with their course, it becomes all to exercise that charity which suffereth long and is kind. No one, however prosperous now, can be assured, amid the sudden changes and the frequent instances of dishonesty and treachery in honorable positions, how soon he may be involved in embarrassment. Let strict integrity be cherished while all due forbearance and consideration is shown towards the unfortunate.

In the complicated interests and associations of society let it ever be remembered that remarks of others are liable to misapprehension from being interpreted from a different standpoint of observation, and how liable all are to be mistaken while sincere and honest in their opinions.—*Christian Secretary.*

THE editor of the *Missionary Herald* assures the friends of missionaries who are in China or Japan that they need feel no anxiety concerning the personal safety of our workers, although their work may be made more difficult, as the war will naturally turn the attention of the people away from spiritual things. The Chinese government has issued strict orders that special protection be afforded to missionaries, and a cable dispatch from Peking states that missionary families bound for China need fear no serious delay.

## HISTORICAL & BIOGRAPHICAL.

### BIOGRAPHICAL SKETCH OF REV. NATHAN WARDNER, D. D.

(Continued.)

#### SUBSEQUENT RELIGIOUS CAREER DURING HIS SCHOOL-DAYS AT ALFRED.

It has already been mentioned that he united with the First Alfred Church soon after he embraced the Sabbath in 1842. Fortunately for him, Rev. Jas. R. Irish, who felt a special interest in the new convert, became then his pastor, and remained such during the next three years. Here he found needed encouragement in the sympathy, counsel, and public influence of this spiritual father. Previously he had worshiped, while a student in the Academy, in the First-day Baptist churches at Andover, Almond, Purdy Creek in Hartsville, as often as he had opportunity on Sundays. To the last place he sometimes had accompanied Rev. Hiram Cornwall, who resided on Hartsville Hill, four miles from Alfred, and who was then in charge of the church there. This minister, who afterwards became a Sabbath-keeper, had formerly been his pastor at Andover; and between them existed a strong attachment. It is related that at the meetings of these people, he was accustomed, after his profession of religion, to engage often in prayer and brief exhortation, when the sermon was finished on Sunday. At Alfred he took part, under the leadership of Eld. Irish, in the exercises of the prayer and conference gatherings of the church; and at the request of Prof. W. C. Kenyon, also very frequently in those of the school. He was not overfluent in speech, but thoughtful and earnest. His style was so plain and direct and his every-day conduct so exemplary, that they added greatly to the force of the solid and practical matter which he usually presented. We have not learned that he preached, during this time, in any of the school-houses or the private dwellings in the vicinity.

The Seventh-day Baptists at Alfred gave him truly a religious home. He was most cordially welcomed into their fellowship. He was received with warm hearts on his visits to their families. His whole soul yielding to the stern convictions of conscience when he began the observance of the Sabbath, won their implicit trust. They saw in him the promise of decided usefulness in some work of the denomination. All their words and acts conspired to assist him in reaching an important position of labor, when he had completed his studies. He was sent several times as a delegate to the Western Association of our churches, and served as a recording clerk in the sessions of that body in 1844, and the following two years. His inexperience and modesty kept him from participating in any prominent discussion of our doctrines and enterprises at such times. The impressions as to his ability and character made then by him on the minds of leaders among our people, were very favorable, and seem to have endured to the end of his life.

He appears to have had an innate longing for missionary work; and he was urged by his friends, while a student at Alfred, to prepare himself for a foreign field. It is said that he entertained no thought of offering himself for such a mission, which our churches were expecting them to establish shortly. He felt that he was not adapted to such a position. His eyes were fixed upon the Mississippi Valley, as presenting in its imperative needs and accumu-

lating chances for good doing, a most inviting theater for his future efforts. He looked with admiration upon the results of the pioneer labors of Rev. John Greene and Rev. Walter B. Gillette, years before, in building up feeble churches and in starting new ones in the Western Association. He saw the inestimable good that the missionary educational zeal of Eld. Irish and Prof. Kenyon had effected through the Alfred school. He was possessed with the ardent desire to make himself influential for Christ and to his fellowmen, by preaching or teaching in the new regions of the West. As to which of these callings he should pursue in his subsequent career, he had made no final decision. On this subject he consulted frequently with Prof. Jonathan Allen, with whom he had formed a close friendship while in the academy, and who had similar aspirations in respect to the pulpit and the school-room. Early in 1846 he was invited by Eld. Irish, who, with Prof. Gordon Evans and Mrs. Lucy M. Carpenter, reopened DeRuyter Institute, April 29th, of that year, to become one of his assistant teachers. While this subject was under consideration, he was urged by Prof. Allen, who had been invited to become the Principal of the Academy at Milton, Wis., to take a position in that institution instead of DeRuyter. He says, "The matter had not been settled when the call came to me from the China Mission."

#### BECOMING A MISSIONARY TO CHINA.

By the fall of 1845, Rev. Solomon Carpenter and wife were engaged by our Missionary Board to work on a foreign ground. It was considered advisable that some person should be secured to labor with them. The Board desired such help, and others saw it was needful. So the Board, through its Recording Secretary, Rev. W. B. Gillette, published in the SABBATH RECORDER, a communication, bearing the date of July 19, 1846, on this subject. It states that they "are anxious that a suitable young man should accompany Brother and Sister Carpenter. It has been suggested that there are those who would be willing to embark in this enterprise, though no direct application has been made. The Board would therefore request, that, should there be any persons thus willing to give themselves up to the work of missions, proposals be immediately forwarded, and that, if practicable, it would be well for such persons to be present at the next meeting of the Board. They wish to obtain a single man, as they deem it inexpedient to send out more than one family at present."

The attention of this Board had, in some way, been favorably directed toward the probable fitness of Nathan Wardner, then a student at Alfred, for this position. In August following he received a letter from the Secretary of the Board, inquiring if he would be willing to undertake the mission under the circumstances mentioned. He replied that he felt no special inclination toward such work, and that he did not consider himself qualified to engage in it. He could not present himself as a candidate for the place. Yet he supplied, in an accompanying statement as follows, a ground for the Board to entertain the hope that he could be secured: "His former struggles had taught him a lesson of submission; and that though he might desire his own way, it was for God to direct his steps. He had resolved to watch the index of his providence, being assured that he who guided Abraham in his wanderings, would also guide him. It was ever the burden of his prayer, that he

might feel in his heart to say, 'Lord, here am I, to go or to stay, to do this or that, as thou in wisdom shall appoint.' On receiving the communication referred to above, he felt that perhaps the Lord had designed him as an instrument, weak as he was, by which this people should become committed to this important enterprise. Though serious obstacles lay in the way, owing to his unfinished course of studies, yet he durst not return an unqualified negative answer to the Board, fearing lest he might oppose the will of his Maker. After making a full statement of his circumstances and feelings, he submitted the matter entirely to the Board, expressing his willingness to abide by their decision." He reached this view of the subject as he says, "after much meditation and prayer, and advising with friends and counselors."

Shortly afterwards Eld. Carpenter wrote urging him to waive his objections, and to respond affirmatively to the inquiry of the Board. Without waiting for a reply, Eld. Carpenter and his wife with the approval of the Board, made a journey to Alfred, in the month of August, to lay in person and with great earnestness this subject upon him for immediate consideration. They were occupied a number of days in this visit. Under their persuasion he gave his consent to attend the session of our General Conference, which would meet in a few days, Sept. 9th, at Shiloh, N. J., where he would have the opportunity to meet and converse with members of the Board, and then make a final decision in the matter. Accordingly, he appeared at this Conference as a delegate from the Western Association. But little notice seemed to be given him for the first two or three days of the meeting. At length, he was introduced before that body, and appointed on a special committee with Rev. Samuel Davidson and Rev. Geo. B. Utter, to prepare and present an address in behalf of the Conference on the subject of Sunday legislation. They were required to draft also a petition to be laid before the State Legislatures, praying for modifications of their statutes on Sunday-observance in compliance with a resolution and this address, both of which were adopted by the Conference at this session.

On the minds of the members of the Board, whom he met here, he evidently made an excellent impression for his talents and his piety. He was attracted toward them, became deeply interested in their enterprise, and finally yielded to their solicitation to be employed in the foreign mission. Very soon after this meeting closed, the Board passed a resolution on Sept. 28th, that he and his intended wife, Miss Olive B. Forbes, should join Eld. Carpenter and his wife in prosecuting the work abroad. Miss Forbes was then residing in Independence, Allegany Co., N. Y. She was born in the town of Locke, Cayuga Co., in that State, May 22, 1822. Her mother died when she was nine years of age; and her father marrying again shortly afterwards unhappily, she was obliged to leave home to earn her own living. By working in families and teaching in common schools, she paid her expenses in pursuing a full course of study, which she began in the Academy at Alfred, N. Y., in 1838, and finished in 1844. About the time she entered this institution, she embraced the Sabbath, and united with one of our churches, probably in Independence. She is remembered by her old acquaintances as very gifted in prayer and exhortation at this time. Mrs. President Allen states that it was then the desire of her heart to become, if pos-

sible, effective in the social religious meetings of the school and the church.

It appears that Mr. Wardner and Miss Forbes had been engaged to each other for some time previous to his call to work as a foreign missionary; and they were looking forward to the completion of his studies when they would be joined in wedlock. This was one of the reasons why he did not consider it his duty to offer himself to our Missionary Board, who had expressed themselves as willing to secure only a single man to accompany Mr. and Mrs. Carpenter. Immediately after the Board decided to employ both of them, arrangements were made for their speedy marriage, which took place Oct. 6, 1846, in the old meeting-house of the First Alfred Church, which house was located near the road about half way between the Station and Alfred village. On this occasion, Rev. Nathan V. Hull, the pastor of the church, preached a missionary sermon to a large congregation; the ceremony was performed by the bridegroom's brother, Rev. Chauncey Wardner; and the friends who stood up with the couple were Prof. Jonathan Allen and Miss Abigail A. Maxson, who afterwards married each other, and Rev. Ira W. Simpson and Miss Martha M. Greene, the last of whom subsequently became Mrs. David R. Stillman, of Alfred.

With the preparations for leaving their homes and with the farewell visits to their friends, Mr. Wardner and his wife were occupied until Oct. 18th, following their union, when they started for New York City, where they arrived the 23d of that month. On First-day, Nov. 2d, succeeding, he met with the Missionary Board in their quarterly session at Metuchen, N. J., being accompanied by Rev. Nathan V. Hull. Here the decision was finally made to abandon the contemplated location of the missionaries in Abyssinia, Eastern Africa, and send them to China. A committee of the Board stated in the SABBATH RECORDER, under date of Nov. 12th, that Mr. Wardner, with Eld. Carpenter, cordially acquiesced in this decision, after a careful consideration of all the circumstances that could have any probable bearing upon the subject. Until the close of the year he and the other missionaries were engaged chiefly in securing their outfits for their future field, in consulting with members of the Board and with each other, and in visiting friends in New York City, and East New Jersey. They had also the privilege of attending a series of exceedingly able lectures upon different phases of the Sabbath question, delivered by Rev. Thomas B. Brown, pastor of the Seventh-day Baptist Church in that city.

Mr. Wardner was ordained to the gospel ministry in the church at Plainfield, N. J., the afternoon of Dec. 31, 1846, in the presence of a good-sized and interested audience. The introductory discourse was preached by Rev. Lucius Crandall, pastor at Plainfield; the prayer of ordination was offered by Rev. Solomon Carpenter; the well-prepared charge was delivered by Rev. Walter B. Gillette, of New Market, N. J.; and the right hand of fellowship was given by Rev. Geo. B. Utter, of New York City. In the evening following, the services of the consecration of the missionaries to their future work were held in the Plainfield church. Rev. Thos. B. Brown, the President of the Missionary Society, addressed the audience upon the claims of foreign missions, gave the reasons why China had been designated as our field of labor, and congratulated our missionaries, by insisting on the whole divine law, on having the inestimable power of presenting the gospel in all its

fullness and perfection to the heathen. The consecrating prayer was offered by Rev. Lucius Crandall, who also extended to brethren Carpenter and Wardner the right-hand of fellowship, and bade them farewell in behalf of the churches. The charge was spoken by Rev. Geo. B. Utter, who said, among other things, that "the self-denying character of the missionary work" consists "in that it calls upon the candidate to sacrifice many social comforts. At the same time he regarded it a noble and blessed work, which could not fail to open new and higher sources of enjoyment." The services closed with prayer by Rev. Walter B. Gillette. At this time Mr. Wardner made some extended remarks, giving an account of his public profession of religion, his conversion to the Sabbath, and his experiences in deciding to become a missionary. He ended his statements as follows: "His heart beat strong with anxiety and interest in view of that dark and benighted land of heathenism, which is to become his future home. The undertaking is not without a sacrifice. The thought of tearing away from the fond embrace of his gray-headed parents, his affectionate brothers and sisters, and all else that life holds dear, calls forth emotions which are beyond the power of language to describe. Yet if God could make him the instrument for the salvation of one poor heathen, he felt that *this*, with all that he might hereafter be called to suffer, would be of little importance. And should he be permitted to see that soul in rapture of glory, vying with kindered spirits in swelling the notes of redeeming love, he trusted he should not look back upon these sufferings with regret."

The exercises of the ordination and the consecration made the deepest impression upon his mind. He wrote these words in his journal of Dec. 31, 1846: "Was this day examined, accepted, and set apart to the gospel ministry. How awfully solemn the responsibilities I have this day assumed! Lord, help thy poor unworthy servant, that his skirts may never become tinged with the blood of souls. Gabriel might well shrink back at the thought of assuming such responsibility, and how much more a poor sinful mortal. In the evening, in company with Bro. S. Carpenter, was set apart as a missionary to the heathen. I feel almost overwhelmed in view of what I have this day taken upon me. What will be the record which eternity shall reveal as the result, God only knows. Lord, if I have acted in accordance with thy will, oh, use me as an instrument for the salvation of many souls, if otherwise, wilt thou cut me off ere I bring a reproach upon thy cause."

The President of the Missionary Board in his letter of instructions to Mr. Wardner, dated Jan. 3, 1847, directed him to use his best discretion in selecting the place in China for his future labor; to keep a journal of his work as a missionary, and to transmit this journal to the Board for their information; to abstain from all interference in the civil and political regulations of the country, and to yield all proper obedience to the ruling authorities; to acquire, with all possible diligence, a knowledge of the language, religion, customs and prejudices of the people; and to practice in his expenses all the economy he could consistent with his comfort, and to report a strict account of such expenses to the Board. He closed his letter with these sentences: "Finally, my brother, you have the entire confidence of this Board; and their prayers and sympathies will follow you, may God, of his infinite mercy, make you a lasting blessing to the heathen world!"

(To be continued.)

## HOME NEWS.

New York.

ADAMS CENTRE.—The ladies of the Adams Church gave a very successful harvest supper recently, from which they secured quite a nice sum toward what they have pledged for the Tract and Missionary Societies. In addition to the supper they presented an interesting programme of music and recitations, mostly by the children.

The Jefferson County Convention of the W. C. T. U. was held here Oct. 31st and Nov. 1st in the Seventh-day Baptist church. Over sixty delegates and visitors from out of town were present. The programme was an interesting one and was well carried out. The remark was frequently heard from the visitors that it was the largest and one of the best conventions ever held in the county. In her address of welcome Mrs. W. T. Colton reminded the people that it was eight years ago, in this village and in the same church, that the County Union was organized. The convention closed on the last evening with a Demorest Gold Medal Contest. Ten speakers, five of whom were from our own town, spoke for the prize. The church was crowded with intensely interested people. All the speakers did so well that had the awarding of the prize been submitted to the audience every one of the ten would have received more or less votes. But the judges gave the medal to Miss Viola Davis of, Adams Centre.

We are now expecting soon to enjoy a Sabbath-school Institute under the direction of our Sabbath-school Board.

A. B. P.

New Jersey.

NEW MARKET.—The Yearly Meeting of the New York City and New Jersey churches occurred last Friday, Sabbath-day and Sunday (Nov. 9th, 10th, 11th), and proved very pleasant and profitable, spiritually. There were sixteen delegates from Southern Jersey. Rev. J. G. Burdick, Prof. Frank Green and wife, Misses Lena Burdick, Martha Stillman and Anna Langworthy, from New York and Brooklyn. W. C. Burdick, of Alfred, and B. E. Fisk, of Richburg, were also present at some of the meetings. The meeting closed Sunday evening, with a rousing sermon by Rev. A. H. Lewis on "The relation of good citizenship to good government." The Baptist Church of New Market and the Presbyterian Church of Dunellen, adjourned their usual services Sunday evening to join with us. The Plainfield Church supported the meetings very heartily all through.

Our community was considerably excited over what came near being a double tragedy last Sabbath evening, (Nov. 10th.) Mr. and Mrs. Maxson Dunham, having attended the afternoon meeting that day, returned to their home, two miles out of town, about half past four o'clock. While doing his chores just at dusk, Mr. Dunham had occasion to return to the barn after having carried the milk to the house, when he was assaulted by a negro. At the same time, as Mrs. Dunham stepped out of the kitchen door, she was confronted by another negro who demanded to know where their money was. Upon being told there was none in the house, he struck her five times on the head with a stick of wood, making some ugly gashes. In the meantime Mr. Dunham was getting the better of his assailant. Though well along in years, and somewhat crippled by a broken hip, sustained a few years ago, he had great muscular strength in his arms and a magnificent set of



teeth, and in this instance they did him good service. Getting hold of the fellows hand with his teeth, Mr. Dunham bit with the power of desperation; the fellows cries brought his accomplice and breaking away from Mr. Dunham they fled. Mr. Dunham then went to the house where he found his wife barricaded within and with several gaping, bleeding wounds. He immediately called in the neighbors to care for Mrs. Dunham and hastened to the village, giving notice of the crime. A search was hastily organized, and two negroes who seemed to answer the description, were arrested, but upon examination were found innocent and released. Word comes that a gang of six have been arrested at Metuchen and it is thought the two are among them. Mrs. Dunham is doing as well as could be expected. \*

Nov. 16, 1894.

PLAINFIELD.—The experiences of the last two weeks have been almost constant reminders that we are living in the midst of important and stirring events. Besides some which need no mention the departure of Dr. Palmberg for the China mission field, an account of which was given by Brother Whitford in last week's RECORDER; the Yearly Meeting at New Market, which brought together an unusual number of friends from Marlboro, Shiloh, New York and this city; and the unusual interest anticipated in the meeting of the Tract Board, which attracted interested workers from several States, have all conducted to this end.

Last week being "Y. M. C. A. week," our pastor gave us an excellent discourse yesterday upon that subject. Occupying a very important field for real Christian work, and a work never undertaken by any other organization, the Y. M. C. A. is wielding an influence for good that can scarcely be over-estimated. Especially is this true, he said, in its wonderful work among railroad men and commercial travelers, and that there is now scarcely a city or large business centre, throughout the civilized world, where such an association does not exist, and where one may not go with letters of introduction and find that he is among his friends and fellow laborers for Christ. After reviewing the rapid growth of the organization and the great work it has done since the first association was organized in London fifty years ago, he urged very forcibly and with much reason the great need of a similar organization among young women. This question seems to be coming rapidly to the front, and the Doctor hopes that the next twenty-five years will witness the realization of even a greater work in this direction than has yet been accomplished for the benefit of young men.

J. D. SPIGIER.

NOVEMBER 18, 1894.

Rhode Island.

ROCKVILLE.—I have been here two weeks in revival work. Have had meetings day and night. The Lord is with us in great power. The church is being greatly blessed. Backsliders are returning to God and duty. A number have expressed themselves as having found hope. Sixteen were forward last night as seekers, and nearly as many more arose, expressing a desire to be prayed for. We are to have baptism to-morrow. Brother McLearn and wife are excellent workers and have the hearts of the people with them.

This is a large Seventh-day society. The church is large and efficient. There are a large number of Sabbath-keepers who are not church members that ought to be gathered in.

Pray for us that the work may be thorough

and wide-spread, that God may be honored and many souls saved.

J. L. HUFFMAN.

NOVEMBER 16, 1894.

Wisconsin.

MILTON.—We are having a snow storm. Winter seems to be setting in quite early and has caught some of the farmers unprepared for it. Robert Brown has moved into his new house which we hear is a very fine residence. The Shakesperean Club meets there every Monday night. There is great rejoicing here over the results of our recent election. The Democrats were not in it.

The Church at Berlin, Wis., have called a council for the ordination of Bro. D. B. Coon to the gospel ministry. The Milton Church have appointed their pastor and Pres. Whitford delegates to attend said council, which convenes the second Sabbath in December.

The third of November was observed by the church here as a missionary day; Missionary sermon and missionary exercises in the meetings of the Y. P. S. C. E. and Y. P. S. C. E. Jr.

Bro. E. B. Saunders is home for a little while but goes east soon with his family to spend the winter in evangelistic work.

Last Sabbath we had Bro. Gill with us, from the theological school of the Chicago University. He has quite recently embraced the Sabbath. He is quite an acquisition to our ranks. He made a very favorable impression upon our people and he was delighted with what he saw here. It was almost, if not quite, a case of mutual admiration.

The King's Daughters are fitting up work rooms in the gentlemen's hall of the College, and preparing for a busy winter in their line of beneficence.

We are anticipating an interesting and profitable Quarterly Meeting.

E. M. D.

Nebraska.

FARNAM.—After laboring nearly three months in Kansas I came here and have spent a few days in visiting and preaching, and on last Sabbath administered the Lord's Supper to the Farnam Church. As you are doubtless aware this is in that part of the State where they have had scarcely any rainfall for the past two years. As a result they have raised almost nothing, the past season being worse than the preceding one. Many people will have great difficulty in getting through the winter. Some have left for the East and others will require help from the counties. I found the members of the Farnam Church in better circumstances than the average of their neighbors; and with a little mutual assistance will get through the winter. All seem to be in good heart. Above all, I was glad to find them spiritually alive. It has been a great refreshment to me to meet and worship with them.

I found too, that notwithstanding the hard times they have given the tenth to the Lord, and by following the example of the churches of Corinth and Gallatia they had "laid by in store" something to help in the work. This is an example that other churches would do well to follow. This completes my work and I turn eastward, but shall have many pleasant memories of Christian friends who live in the sod houses of the West. Yours in Christ.

H. H. HINMAN.

Nov. 12, 1894.

Colorado.

BOULDER.—Three weeks ago while the pastor was splitting some kindling wood a piece of pitch knot flew and struck the left eye with

much force. It was the day after returning from the Denver meeting. The eye has been very painful at times. Even now writing can only be done to a very limited amount. This will explain to several the reason why correspondence has been omitted.

The weather is fine, dry and sunshiny most of the time with very little wind.

The election was very orderly in Denver as well as in Boulder and other cities, although the interest was unusually great. Colorado has full suffrage for women, and they took an active part in the stirring campaign and at the ballot boxes. The election returns caused great rejoicing among the Republicans. Governor Wait, the Populist, whose administration has caused so much comment, failed to be re-elected by about 20,000 votes.

The new church building will be ready for plastering next week, so we think. We hope to get into it for New Year's time.

The Denver meeting on Sabbath, Oct. 20th, was the first Seventh-day Baptist preaching service in the city. It was encouraging. Ten were present. Providence permitting we hold another meeting on Sabbath, Nov. 24th, at the home of Wm. M. Morris. Mrs. Morris is a daughter of D. G. W. David, of Harvard, Neb. We expect a larger meeting at that time. To reach the place of meeting take 16th street line "Elitch Garden" car and go to 22d street and Jefferson avenue, then walk three blocks east and the third house north from the corner is the place of meeting.

S. R. WHEELER.

NOVEMBER 12, 1894.

## LETTER FROM DR. PALMBORG.

VANCOUVER HOTEL, Vancouver, B. C., Nov. 11, 1894.

To the Editor of the SABBATH RECORDER.

Dear Friend:—Thinking that perhaps a good many friends to whom I could not write personally would like to hear from me I will write a few words for the RECORDER. I arrived in Vancouver last evening, seven hours late, as we were detained that length of time in the mountains on account of a great landslide over the track the night before.

The "Empress of Japan" leaves to-morrow at 1 P. M. if nothing detains her. My journey overland has been very pleasant indeed, and I feel much better than I did when I started. One day I felt quite sick and very tired, but after that I enjoyed it. The scenery has been grand the last two days as we have been literally climbing through the mountains, following the river channels up and down. I will not try to describe it because I cannot find the words. My traveling companions have been very pleasant. There were twelve besides myself on the train who will be on the steamer, five of whom are missionaries. The Rt. Rev. Bishop Scott and wife, of Pekin, China; a gentleman and his wife for Southern China; and a gentleman for Ningpo, China. I think I shall enjoy the passage to China very much unless I am too sick.

I do not know how to thank the many friends who have been so kind to me. I expect to see you all somewhere, sometime again.

Yours, ROSA W. PALMBORG

Put your foot down where you mean to stand, and let no man move you from the right. Learn to say "No," and it will be of more use to you than to be able to read Latin.—John Ploughman.

THERE is always a best way of doing everything, if it be to boil an egg. Manners are the happy ways of doing things; each one a stroke of genius or of love, now repeated and hardened into usage.—R. W. Emerson.

## YOUNG PEOPLE'S WORK.

"ALAS! how easily things go wrong!  
A sigh too much or a kiss too long;  
And there follows a mist and a weeping rain,  
And life is never the same again."

WANT of space has crowded out for this week the second lesson on the North-Western Association.

THE Young People's Hour at the next Quarterly Meeting in Southern Wisconsin will be occupied by the Junior Societies.

ESPECIAL attention is called to the three articles in this department, (1) the letter from the absent member, "Jean Gray," will be of particular interest to members of Relief Committees, (2) the notes on the life of Rev. Albert Read, by Miss Mary Stillman, and (3) the report of the Secretary of the Walworth Christian Endeavor Society.

### QUESTIONS ANSWERED.

Though I have access to several magazines, such as the *Century*, *Harper's* and the *Review of Reviews*, I have very little time during the week for reading. The only opportunity I have for reading them is usually on Sabbath afternoon. Do you think this a right and profitable way in which to spend Sabbath afternoon?

N. B.

I can see no objection to your spending your Sabbath afternoons in the way you mention, provided you are not thereby neglecting some more important duty. I often read books and magazines, like those you mention, on the Sabbath.

### LETTER FROM AN ABSENT MEMBER.

Dear Friend:—Your letter was as welcome as roses in winter. I always thought the correspondence committee a useful one, but never fully appreciated it before. I walked about a little to-day for the first time since I sprained my ankle six weeks ago. I had been here so short a time then that I had few acquaintances and I can tell you every letter from home has seemed worth its weight in gold.

The people where I board are very kind indeed, but I think I should have been dreadfully homesick if it had not been for the young people of the Endeavor Society here. Do you remember when you and I were on the relief committee together once in our society, and how we never seemed to find very much to be done, or if we did we were too busy to do it? And then the last week in the month we used to look around for some sick person to call on so that we might have something to report. Well that is not the sort of work they do here. I sprained my ankle on the way home from the office one night and by the next morning they had heard of it somehow and a very pleasant young lady came in to see if there was anything they could do for me. There was not much, but I can tell you I appreciated it when she offered to post my letters and bring up my mail after the 10.30 train. It seemed to occur to her also that I would be lonesome during the day while everyone was busy so she sent her little brother in on his way to school next morning with one of the latest magazines and a little bunch of flowers. Several girls called that afternoon. I afterward found that they were members of the relief and social committees. Some one of them came in almost every day. They did my errands and brought me

books. Sometimes they came in with their sewing and sat for an hour or two. In that way I found out something about how their committees worked. One week a neighbor in the next block had a sick baby, the youngest of five, and the relief committee sent over a delegate who carried off bodily her big basket piled high with mending.

One member has a horse and carriage which does good service in taking old people to church or to visit their friends. I saw young men of the relief committee sawing and splitting wood for an old couple across the street.

The social committee has a plan I like. This town has an excellent high school which is attended by a number of pupils from other places. These mostly board themselves or hire rooms and take their meals at restaurants. Don't you remember how dreadfully homesick we used to be Sabbath afternoons when we were away at school? This committee make a practice of asking one or two students home with them after church in the morning to spend the rest of the day. These committees both have regular times for meetings. In their monthly reports to the society they give an account of the lines of work they are trying to carrying on, and request the members of the society to report to the chairman any work they may know of along these lines.

This letter is getting to be a long one so I will close it as you did yours with our beloved mizpah.

Yours sincerely,

JEAN GRAY.

Nov. 12, 1894.

### SIX YEARS AT WALWORTH.

Your Corresponding Secretary would beg leave to submit the following report for the six years of the Walworth Seventh-day Baptist Young People's Society of Christian Endeavor: In 1884, while Rev. A. McLearn was pastor of the Walworth, Wis., Seventh-day Baptist Church, a young people's meeting was formed and held meetings Sabbath evenings until thought wise to change to Sabbath afternoon. These meetings were attended only by a few, and in order to enlist others in the work our pastor, Rev. S. H. Babcock, and Miss Gertrude Crumb proposed the organization of a Young People's Society of Christian Endeavor, and on the evening of Nov. 3, 1888, a meeting was held at the parsonage, at which a committee was appointed to draft a constitution and by-laws to submit for action in one week. On November 10th a second meeting was held at the parsonage, and after hearing the report of the committee decided to organize such a society. Ten active members signed the constitution at this meeting. Officers, lookout, prayer-meeting, Bible-school and social committees were chosen. A flower committee was added March 23, 1889, and a relief committee April 25, 1891. Business meetings were held after prayer-meeting each week for a time, but subsequently changed to First-day evening, once a month, then once in two months.

Our first collection for missions was taken on Christian Endeavor Day, Feb. 23, 1889, as suggested by the United Society; next we helped Rev. Madison Harry, home missionary. Then adopted the five cent plan proposed by the Young People's Permanent Committee appointed by the General Conference. For the last eighteen months a collection has been taken at the first meeting of each month for the Mizpah Mission. The society has also assisted, to some extent, in bearing the current expenses of the church. Total amount of money raised for the

six years is as follows: For missions, \$200 60, Tract Society, \$73 80; for other purposes, \$88 44. Total, \$362 84.

Have kept in touch with other societies of the denomination by sending delegates to our anniversaries, who have in turn brought back reports from these gatherings. Have had a part in the work of the Local Union composed of the societies of the Seventh-day Baptist Churches of Southern Wisconsin, which meets four times a year in connection with the Quarterly Meeting, and have sent representatives a few times to the State and district Young People's Society of Endeavor Conventions. The society has had one course of three lectures delivered by the following speakers: Pres. W. O. Whitford, Rev. Dr. Collier and Rev. E. M. Dunn, also addresses by the State Secretary, D. W. Gibson, and other speakers on Christian Endeavor Work, reports from conventions, etc.

The society at first was a union society, but after the organization of the Congregational Church in 1891 the First-day members, 17, withdrew and organized a society of their own, thus reducing the membership of our society. During the six years there have been 114 members enrolled, 96 active, 41 associate; 21 of whom have been active, and 11 affiliated or honorary members. The present membership is 33 active, 9 associate and 10 affiliated. An effort was made to secure for our last consecration meeting, Nov. 3, 1894, a testimonial from each one who had been an active member of the society. A goodly number responded, and the reading of their testimonies added much to the interest and profit of the meeting. April 25, 1894, a Junior Young People's Society of Christian Endeavor was organized of 17 members, which is doing good work. During these six years not a single member has been lost by death. With devout gratitude for the blessings and successes of the past, we enter upon another year of our existence praying and hoping that increasing efficiency and usefulness may have abundant proof in the ingathering of many sheaves.

JOSIE HIGBEE.

### REV. ALBERT. READ.

The history of the Rev. Albert Read, now missionary to the South Sea Islands, is an interesting one. He was a member of a Baptist church in Providence, R. I., when his attention was called to the question of the Sabbath. Not being satisfied by the advice of his pastor to let that subject alone, he became convinced that the seventh day was the Sabbath and began to observe it. At this time he entered the Seventh-day Adventist Academy at South Lancaster, Mass., as he did not know of any Seventh-day Baptist college. Soon after graduating from this school with honors, he received a proposition from their Missionary Board to go abroad as a missionary. In spite of some differences of doctrine they said that he was just the man they wanted. So in October, 1890, he and his bride set sail for the Southern Pacific. Their missionary schooner was a new one built by Sabbath-school children, and was called the "Pitcairn." It went direct to the island of the same name, and during their stay of five weeks the missionaries baptized every adult on the island and organized a church and Sabbath-school. The people there speak English, and they were very anxious to have Mr. Read remain with them, but he felt that he had other work to do.

During a period of about two years he visited Tahiti, the Fiji and Norfolk Islands, Samona and New Zealand and several smaller islands,

preaching, distributing literature and establishing schools. For two years he has been permanently located at Tahiti, of the Society group, where he has established a church with a native minister. He has now acquired the language and has a printing press so that he is able to translate and print books and tracts for distribution. He also practices medicine among the natives.

Eight other missionaries and their wives have just been sent out from this country, and Mr. Read is to locate them on the various islands which he has visited. Is not all this a great work for one man to accomplish, and a Seventh-day Baptist, although in no way connected with our denomination?  
 MARY A. STILLMAN.

**OUR MIRROR.**

**PRESIDENT'S LETTER.**

*To our Dear Christian Endeavor Workers:*  
 —I say workers for if this means anything it means work for each other and the Master. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Yesterday I sat by the side of a sick bed and while there the request came for some one to sing one of those old hymns, sung years ago; written and sung with a full heart; when circumstances were such that they meant something, meetings were being held and souls being born into the kingdom, or we stood by the baptismal waters and sang, "Happy day, when Jesus washed my sins away." This was a happy day, the family was one, their simple interests were one, they drove in the big wagon to church or walked across the fields together. I do not wonder that these songs were thus written in our hungry hearts. I hope to yet sing them as we sit around the throne. I expect to keep singing them here by the side of the sick and as we "journey on to God."

Then my memory carried me back to the sick and way-worn pilgrims whom we tried to comfort where I have been, from the broad prairies of Nebraska away to the rock-bound shores of Rhode Island, many places our young people have been with me to sing and carry comfort, some places there were no young people, and other places they have not enough of the spirit of the Master to go out and do such work with the prevailing sentiment.

I want to ask the Christian Endeavor Societies how many of them are doing such work, carrying comfort to sick or shut-in people, such as songs, bouquets, or bread. I know it takes some grace to do it and even more to write it up for the Mirror, but this is what people want to know about, and if you will tell us of this kind of work, or of other kinds which you are doing, it will help others to do it. Let us hear something from every society. Will you count up and report the number of shut-in people in your communities. "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."  
 E. B. SAUNDERS.

MILTON, Wis.

A JUNIOR Society was organized at West Hallock, Ill., Oct. 6th, with a membership of fifteen. The society being scattered, and the members young the meetings may be discontinued during the winter.

We hear by a letter from the secretary of one of our Christian Endeavor societies of a number of absent members. The secretary requests blanks with which to recommend them to other societies. Are there other societies who are in need of such blanks.

THE Walworth, Wisconsin, Seventh-day Baptist Y. P. S. C. E. celebrated their sixth anniversary by inviting all who have ever been members with them for either a verbal or written testimony at their consecration meet-

ing, Nov. 3, 1884, at which time sixty-eight testimonies were given for Christ. We were greatly strengthened by the testimonies from the north, south, east and west that were sent us, and hope our prayers may be answered in their behalf.  
 COR. SEC.

—A UNION Convention was held in the Congregational Church at Lawn Ridge, Ill., Tuesday afternoon and evening, Nov. 13th. Supper being served in the church parlors.

—THE South Dakota State Convention convened at Watertown, October 26th-28th, with an average daily attendance of 800; representing 177 Senior and 41 Junior Societies, making a total of 218, or 5,402 Endeavorers. Thirteen societies have been organized during the past year. The music was under the direction of Mr. Will C. Gamble, of the Moody Quartet. This State has only one Seventh-day Baptist Christian Endeavor Society, located at Smythe, which sent two delegates to the Convention.

—QUARTERLY report from Aug. 1, 1894 to Nov. 1, 1894.  
 North Loud, Neb., Dr. Rosa Palmberg's salary \$ 5 00  
 Ashaway, R. I., Missionary Society ..... 14 00  
 Clarks Falls, Conn., Dr. Rosa Palmberg's salary 3 00  
 Waterford, Conn., " " " 10 00  
 Albion, Wis., " " " 15 00  
 \$ 47 00  
 W. H. GREENMAN, Treas.

—TREASURER W. H. Greenman lives out of town and does not always receive his mail each day. Persons sending him money will confer a favor if they will write him should they not receive a receipt as soon as they think they should.

**MINUTES OF THE SEMI-ANNUAL MEETING OF THE CHURCHES OF MINNESOTA.**

The Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota convened Oct. 12-14, 1894., with the church at Trenton, Rev. H. D. Clarke preaching the introductory sermon. Theme, "Christian growth." Text, John 15 : 4-5.

E. S. Ellis was elected Moderator and C. W. Ayres Secretary.

John Wilson, E. A. Sanford and Lee Greene were appointed committee on arrangement of services; C. W. Ayres, Giles Ellis and Mrs. John Wilson for arrangement for the next Semi-Annual Meeting, and Revs. E. H. Socwell, W. H. Ernst, H. D. Clarke and A. G. Crofoot on resolutions.

Letter read from Dodge Centre Church. Verbal report of New Auburn Church by Rev. A. G. Crofoot. Trenton, by C. W. Ayres.

Rev. H. D. Clarke, delegate to the Iowa Yearly Meeting, presented his report, which was adopted.

Voted that Rev. E. H. Socwell, delegate from Iowa Yearly Meeting, be invited to participate in the deliberations of this meeting.

Committee on arrangement for this meeting reported programme as carried out.

Adjourned to the call of the chairman.

Friday evening sermon, by Rev. A. G. Crofoot Text, Gen. 12 : 2 Theme, "Abraham a blessing to Mankind." Followed by an interesting conference meeting conducted by Rev. E. H. Socwell.

Sabbath morning Rev. Mr. Socwell discoursed from Job 23 : 3 "Seeking after God." Collection for Tract and Missionary Societies amounting to \$5.70. The Sabbath-school was conducted by Rev. A. G. Crofoot.

Sabbath afternoon, sermon by Rev. Mr. Ernst from 1 Cor. 2 : 12. "How to make known Christ." followed by an essay by Mrs. N. Gardner, on "Christ's Mission to Earth," read by Henry Ernst. Following this the Lord's Supper was administered by Revs. Clarke and Crofoot.

Sabbath evening, praise service, conducted by Rev. Socwell. Sermon by Rev. Clarke. Text, Psa. 43 : 3, "The Mission of Seventh-day Baptists." Followed by conference meeting, led by Rev. Crofoot.

First-day. 10.30. Business meeting. Prayer by Rev. Clarke. R. H. Babcock was elected Corresponding Secretary for five years.

The next Semi-Annual Meeting was appointed to be held with the church at New Auburn, beginning Sixth-day, before the first Sabbath in June, 1895. W. H. Ernst to preach the introductory sermon, A. G. Crofoot alternate. Mrs. W. W. Bigelow. New Auburn; Mable Clarke, Dodge Centre; and L. C. Sweet, Alden to present essays.

The following resolutions were presented and adopted:

*Resolved*, That we regard as essential to the life of a denomination that would be loyal to the great truths of the Word of God, that its young people must be thoroughly identified with its denominational interests and be co-workers by organized efforts to promote those interests. That to do this they must be early taught in the home and Sabbath-school and Endeavor Societies that loyalty to God and his truth is of first importance everywhere, and that as the denomination is working to evangelize the world and restore to man the Sabbath of Jehovah and elevate the standard of morals, they must read and support its literature, labor with and support its churches and organized boards, and faithfully cooperate in all the work that tends to elevate and save mankind.

WHEREAS, From three-fourths to nine-tenths of all the crime, and 900 to 1,500 millions of dollars, and about one-half of the taxes come from intemperance, therefore,

*Resolved*, That we regard the question of temperance as the most important question in politics, and that our votes should be cast with especial reference to overcoming this evil.

WHEREAS, The use of tobacco is detrimental to those who use it financially, mentally, morally and spiritually, and there are many of our members who use it and sell it, therefore,

*Resolved*, That we oppose its use in the pulpit, in the family, and in our social and business relations by our words, our influence, and by distributing literature on that question.

Rev. Socwell then preached from Heb. 11 : 7. "Faith in God." Nathan Ernst followed with an essay on temperance, which was requested for publication in the SABBATH RECORDER.

Afternoon. Sermon by A. G. Crofoot from Luke 8 : 11, The seed is the Word of God. A collection for Missionary and Tract Societies was taken amounting to \$3 24 An essay from Giles Ellis based on Matt. 5 : 14-16, followed by remarks by H. D. Clarke and E. H. Socwell.

Sunday evening. After prayer and praise service led by Eld. Socwell, H. D. Clarke preached from Acts 16 : 29-31, "Lost and Saved." This was followed by a closing conference meeting led by H. D. Clarke.

COR SEC.

**A CORRECTION.**

To the Editor of the SABBATH RECORDER.

Dear Brother:—Please permit me to give a little correction through the columns of the RECORDER. In the Minutes of the Seventh-day Baptist North-Western Association for 1894, church statistics, Isanti Church stands 4 members only. I don't know to whom the fault belongs, but the total membership of Isanti Church at that time was fourteen, as two were added to the church by baptism during the year. The pastor's salary is \$12, and for missions \$28. In RECORDER, Nov. 8th, page 714, which is the smallest church? Isanti and Farmington four each, I think it is Grantsburgh, Wis., and Farmington, Ill., that have four members each, as far as I know. I write this correction because I don't wish to mislead my young people or any one else.

Yours fraternally,

JOHN LUNDGREN

ATHENS, Minn., Nov. 12, 1894.

## OUR YOUNG FOLKS.

"JIM."

"Sun, World, an' 'erald! Paper, sir?" The shrill young voice echoed down the street, above the roar of the carts and cars.

All day long the sun had poured down its burning rays on field and hill; but New York, with its noise, its crowds and smoke, had seemed to be the special objects of its pitiless heat. Jim, ragged and dirty, paused a moment in the shadow of the "bridge" entrance to mop the perspiration from his forehead.

"It must be nice in the 'Hills' now," he thought. The "Hills" to Jim were a faint remembrance of the "Berkshire Hills" that his mind had retained through all the ups and downs of city life. But Jim had no time to let his imagination dwell on the country, so he hurried across City Hall Park to Broadway and began his cry of "Sun, World, 'erald!" Paper sir?"

"Yes, a World."

A tall, handsome gentleman, with a lovely blue-eyed little girl by his side, stopped before him. The requested paper was given and a shining silver quarter put in the little brown hand, Jim quickly finding the change.

"No, no, my boy. Keep it. I dare say you've more than earned it this hot day."

Such unexpected kindness rather surprised him for the moment, but in a second the ragged cap was lifted and a polite "Thank you, sir," rewarded the gentleman for the kind act. With some interest he was about to inquire the boy's name, when a shout caused him to look up. A cry of horror escaped him, but Jim, quickly taking in the situation, had dived between the cars and carts, and grasped the child, who had wandered there—how, no one knew.

He had almost gained the sidewalk when a carriage dashed around the corner; the horses' hoofs struck him, crushing him down beneath their feet, as with all his strength he tossed the child to the sidewalk, frightened but safe. A crowd commenced to gather, but seeing that it was "only a newsboy," passed on. A burly policeman gently raised the little crushed figure, summoned an ambulance, and gave the order to Bellevue.

The next day one of the nurses of Bellevue Hospital led a gentleman through one of the wards to where a slim boyish figure lay, tossing wildly in delirium.

"Sun, World, 'erald! Accident on the bridge! How warm it is! It must be so cool out on the 'Hills' now?"

"Is there any chance of his recovery?" Mr. Wilbur asked.

"Very little. It is very warm weather; he has been injured internally, and is not strong anyway."

Jim was wandering now far off to the "Hills" he loved so well.

"How cool it is here in the shade, mamma! How the birds sing! I wish we could stay here always."

"He is a noble little hero. He saved my child's life. If it is a possible thing, save him." And Mr. Wilbur slipped a bill into the nurse's hand.

Days passed by; the fever flush had left the boy's cheek, and one June morning Jim awoke to consciousness to find strange, kind faces bending over him.

"We'll soon have you well now," Mr. Wilbur said cheerfully. "As soon as you are able you shall go out to the 'Hills' you have talked so much about."

"To the Berkshire Hills, sir?" And the color came back to the pale face at the thought.

"Yes, to any hills you choose."

But the doctor shook his head. "He may live for some weeks, perhaps longer in the country, but he will never be well," he said.

"Well, Jim," Mr. Wilbur asked three days later, "are you ready to start to-morrow?"

"Oh, yes, sir!" And the honest face was all aglow with pleasure.

The morning came, a bright, clear, cloudless day; but Jim did not start for the "Hills." As the sun rose over the valley of the shadow of death, to fairer, greener fields than any this poor earth affords.—*Selected.*

### A LITTLE MAGNATE.

Little Archie Crowley, of Dellwood, Minn., is probably the youngest railway manager in the world. Archie is but 7 years old, yet he controls an entire electrical railroad, says the Milwaukee *Sentinel*. It is true that the road is but one-tenth of a mile in length, nevertheless it is fitted out just as completely as any road that is run by grown persons. Archie is President, Secretary, conductor, brakeman and motorman, while his sisters and playmates are the passengers. The road was built for Archie by his father, who is a St. Paul banker.

There are three cars on the road—one motor car and two passenger cars. Each car is five feet long and two feet wide. It is not a trolley road. Instead of a trolley wire there is a long strip of iron, which lies between the tracks and supplies the electricity which makes the cars move along. On the motor car is the rheostat, which is an arrangement for controlling the electric current. By using it Archie can make his cars move as fast or as slow as he pleases. On this car, also, are the motor and the brake, and also the reversing switch, which makes the cars move backward.

At one end of the road is the power house, where the electricity is generated. The electric current comes from a small dynamo, which is driven by a petroleum engine. There is also a shed where the cars are stored at night and in winter time. In the power house everything is arranged just the same as if it were a large station run by a regular company.

But Archie is the company in this case. His road is on the hill by the side of White Bear Lake, and he is the only boy in that region who is liable to go coasting in summer time. He himself will tell you, the best of all is that in this kind of coasting you do not have to walk back up the hill. The electricity pulls you up. Archie is very proud of his road and spends the days carrying his sisters and their dolls along the road. He can stop any place on the way, so he pretends there are several stations, and his sisters get out. Then he takes them up again when he comes back, and collects make-belief money from them. They all have a very good time riding on the cars, and Archie is learning a great deal about electricity.—*Boston Journal.*

## TEMPERANCE.

### THE ROOT BEER FRAUD.

"Let me give you some nice root beer. There is no alcohol in it, you know."

"No, I don't know. How do you know?"

"Why, that is what it says on the circular."

"Do you believe all you read about patented stuffs?"

"Well, no. The fact is I never looked into this matter."

"But we ought to know what we take, and we want no alcohol. Shall we examine this?"

"Yes, please. Let's see how to examine."

"What are the directions for making root beer?"

"Use water, sweetening and the extract of herbs in the bottle, yeast being added to make it effervesce."

"Yes, and the yeast fermenting breaks up the sugar, every particle of which forms a particle of the gas that causes the effervescence, and at the same time a particle of alcohol that remains behind in the beer, causing the tingle, when drank. Very few care for the beer without the tingle."

"This kind can be taken without fermentation."

"Yes, this is the kind that shows the largest alcohol flame in the testing apparatus. They all show some. A druggist said they would not keep without alcohol."

"I have seen the statement that they do not contain alcohol."

"I saw that when the flavorings were sold as dry herbs. It was a grim and dangerous practical joke, for the directions when followed made the alcohol."

"But really it cannot contain much alcohol."

The best men in the place, men that ought to know, recommended it to the boys to take the place of alcoholic drinks."

"Similar men might be quoted as saying that wine and beer drinking should be encouraged in order to do away with stronger drinks. Even the best people need to study in order to be sure what is right, for alcohol is deceitful. Taking a little in any form creates a desire for more, and if we wish security against the alcoholic appetite, we must avoid the smallest beginnings."

"Have you ever known harm to come from the use of root beer?"

"Yes I know of a Christian reformed man who fell, through the appetite reawakened by root beer. I am glad to say I have known many Christian families give up root beer because of its alcohol. Others would not now be using it if they had known how alcohol is made. So we say, 'Cry aloud and spare not.' Improve even this opportunity to teach the people about alcohol."

HERE are strong voices from leading Christian and representative men pointing out the duty of Christian men and the Christian Church to use all their power and influence against the drink traffic:

OH! that the Christian Church would marshal in column and line, and move immediately upon the enemy's works.—*Gen. C. B. Fisk.*

IF we could only close all the public houses the forces of true religion would be in the ascendant everywhere.—*Rev. Hugh Price Hughes.*

A CHURCH silent on the question of temperance discredits itself as much as a church silent on the question of dishonesty.—*Joseph Cook.*

EVERY true and timely moral reform should be born and named, reared and supported by the church of Jesus Christ.—*T. L. Cuyler.*

IT is a flat contradiction, it is a moral dishonor for the church with one hand to excommunicate rumsellers and with the other hand to legislate rumselling.—*Joseph Cook.*

ON the one side are God and sobriety and the best interests of the world, and on the side is the sworn enemy of all righteousness, and either rum must be defeated or the Church of God and civilization.—*T. De Witt Talmage.*

THE church of Great Britain loses on an average, one member excommunicated or slaughtered by intemperance; and as there are thirty thousand churches, thirty thousand of God's people are annually the victims of the cup.—*Newman Hall.*

THE liquor traffic exists in the country today only by the sufferance of membership of the Christian churches. They are masters of the situation so far as the abolition of the traffic is concerned. When they say "Go," and vote "Go," it will go.—*Hon. Neal Dow.*

CHRISTIAN men who are not total abstainers, must be taught that they are bound by every principle of honor and Christian integrity to remove temptation out of the way of others moving in the higher circles, and then they may hope to succeed in their efforts to reform the lower classes.—*Hon. W. E. Dodge.*

I HAVE little hope for the triumph of the temperance cause until a large portion of the clergymen and of the professing Christians of this land rise up to the duties of the occasion and speak words that shall touch the hearts of the people, and live lives that shall blossom into fruit.—*Hon. Henry Wilson, Vice-President of the United States.*

FOR thirty-five years I have been priest and bishop in London, and I now approach my eightieth year and have learned some lessons, and the first is this: The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating drink. I know of no antagonist to that good spirit more direct, more subtle, more stealthy, more ubiquitous than intoxicating drink. Though I have known men and women destroyed for all manner of reasons, yet I know of no cause that effects man, woman, child, and home with such universality of deadly power as intoxicating drink.—*Cardinal Manning.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894

FOURTH QUARTER.

Table listing lessons for the fourth quarter, including dates and corresponding Bible verses.

LESSON IX.—CHRIST'S TESTIMONY TO JOHN.

For Sabbath-day, Dec. 1, 1894.

LESSON TEXT—Luke 7: 24-35.

GOLDEN TEXT.—Behold I send my messenger before thy face.—Luke 7: 27.

INTRODUCTORY.

John was in prison at Machaerus, a strong fortress in the land of Moab, nine miles east of the northern end of the Dead Sea.

PLACE.—Jesus in Galilee; John at Machaerus.

EXPLANATORY NOTES.

A REMARKABLE CHARACTER. 24. "The Messengers." Sent by John, now returning to him with Jesus' message. "Began to speak unto the people."

THE PEOPLE AND THE RULERS. 29, 30. John's preaching was well received by publicans and society outcasts. They "justified God" by recognizing John as his prophet.

A STRIKING PARABLE. 31. "What are they like?" These unreasonable men as indicated in verses 33 and 34. 32. "In the market place." Children at games playing as some do now at charades.

pent nor mourn over sin. 34. "Son of man came eating." Like ordinary men. He ate with sinners, preaching the glad tidings; but this would not suit the Pharisees.

A LEADING THOUGHT.—The most unpromising classes often accept Christ and his messages, while the more highly favored reject them.

GATHERED THOUGHTS.—Verse 27. A tribute from Jesus. A divine acknowledgement of the right man in the right place. What more could John have asked?

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Nov. 25th.)

TRUE WISDOM; getting it, using it. Jas. 3: 13-18.

No mere power of speaking, however eloquent it may be, is a sufficient qualification for public teaching or speaking. Knowledge and wisdom are the primary things to be sought in reference to such work.

True "wisdom descendeth from above." It is not carnal producing contention, leading to conceit. A man may "make the worse appear the better reason," by shrewdness, tact, subtle argument, but that is "earthly, sensual, devilish."

REFERENCES. 1 Kings 3: 5, 9, 12, 14. Prov. 1: 20, 22, 23, 33; 2: 1-6; 3: 13-17; 14: 1, 2, 5-7, 11, 13. Luke 10: 21; 18: 16, 17.

—MANY a poor minister, and teacher, and scholar, wishes for a Bible Commentary. A Good Commentary properly used is a good book to have. But it costs money. Then must you go without? Not at all.

—THE writer has a few choice books, but not enough to satisfy him. His purse is not large enough. Therefore he makes his own Commentaries for reference.

—If the information comes from some magazine or book, the article is properly marked and in the Index book is given the book, volume, page where the comment may be found.

—NOW suppose you are reading Gen. 2: 2 and wish to write to a friend, or prepare an essay, or in some way present a variety of thought upon the passage, make a quotation, or find the argument of an opponent.

—ANOTHER way with books is to number them and in the margin of your Bible opposite a text write the num-

eral and page which refers you to book or magazine or pigeon hole where the comment is found, thus opposite James 1: 5 you have written in small numerals 8: 21 and 5: 17 which means that in book numbered 8 on page 21, and also in magazine numbered 5 on page 17 can be found illustrations, statements or comments on James 1: 5.

—THERE are other similar ways and in a year or two you can have a home-made commentary worth as much as some more pretentious volumes.

—NO PATENT on this. It is simple. It is valuable. It is practiced by scholars as well as by us "common people."

TRACT BOARD MEETING.

(Continued from page 741.)

was accepted as the report of the committee on the whole to the Board.

On motion the report was amended to read, "To either New York City or Plainfield," by vote of 11 to 8.

On motion the report was adopted, as amended. Affirmative 12, negative 7.

Voted, That the committee continue their investigation in regard to locating the Publishing House in New York City, and report at next meeting, if possible, and that Stephen Babcock be added to the committee.

Treasurer presented his first quarterly report, which, on motion, was adopted.

Voted that J. A. Hubbard and E. R. Pope be appointed auditors.

The Treasurer reported bills due, \$527 94. Bills were ordered paid.

Minutes read and approved.

Board adjourned 6.15.

ARTHUR L. TITSWORTH, Rec Sec.

TRACT SOCIETY.

First Quarterly Report, from Aug. 5, to Nov. 1, 1894.

J. F. HUBBARD, Treasurer.

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

GENERAL FUND.

Table showing financial details for the General Fund, including balance from annual report, cash received, and receipts for August, September, and October.

Table showing cash paid as follows, including expenses for Evangel and Sabbath Outlook, Tract Society work, Gardiner Binding and Mailing, and salaries for G. M. Cottrell and G. Velthuisen.

NEW YORK OFFICE FUND

Table showing financial details for the New York Office Fund, including balance from annual report and cash paid for rent, janitor's fee, and other expenses.

SPECIAL FUND.

Table showing financial details for the Special Fund, including balance cash in Treasurer's hands and E. & O. E.

PLAINFIELD, N. J., Nov. 1, 1894. We have examined the within account and compared with vouchers and found them correct.

PLAINFIELD, N. J., Nov. 11, 1894. THERE are two things we should never worry about; that which we can help, and that which we cannot help.

BELIEVE in Christ not only for salvation but trust him for victory over every sin.

## HARNESSING NIAGARA.

Engineers have estimated that the total water-power of Niagara Falls is seven million horse-power. This estimate, to be sure, is in the main only a guess, but when the area drained into the lakes above Lake Ontario, and passing through the Niagara River be considered, the guess or estimate does not seem to be too large. The water surface of the Great Lakes above Ontario is 84,000 square miles, and the watershed of these lakes is 240,000 square miles, more than twice the area of Great Britain and Ireland. The total length of shore-line is 5,000 miles, while the volume of water is 6,000 cubic miles, of which Lake Superior contains almost one-half. The rate of outflow at Buffalo is from 217,000 to 275,000 cubic feet per second, while the fall of the cataract is 165 feet. The volume of water in the lakes is such that it has been estimated that even if no rain fell the flow of the river would be continued at its present rate for one hundred years—that is, if the lakes could be gradually drained.

These are very large figures, but in the main they are the results of exact measurements. The small water-powers in the world are uneven, and are affected by floods and droughts, but this great power at Niagara is as constant as anything in this world can be, not even the ice in the severest and longest winters ever known appreciably changing it. The present plant is intended only to utilize 125,000 horse-power, and the turbines now in place are only for a small part of this. Other turbine wheels will be put in place as the demand for the power grows. The general plan of the company contemplates the ultimate use of 450,000 horse-power on the American side and a like amount in Canada. Such a power would turn all the wheels within a radius of five hundred miles of the Falls. At the present time a considerable part of the power developed is to be taken to Buffalo by electric transmission, and it is the confident expectation of the electricians now at work on the problem that the power can be taken as far east as Albany, three hundred miles away, and delivered there cheaper than power can be generated by burning coal. If this be so, then all the country between Albany and the Falls will be admirably adapted for manufacturing, while the Erie Canal will afford cheap and tolerably quick transportation, for there seems to be little difficulty in the way of hauling these boats by electrical power.—*Harper's Weekly.*

## SPECIAL NOTICES.

THE next Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin and Chicago will convene with the church at Milton, beginning on Sixth-day evening, Nov. 23d. The following programme has been arranged:

## SIXTH-DAY.

7.30 P. M. Sermon by Geo. W. Burdick.

## SABBATH-DAY.

10. A. M. Sabbath-school.

11. A. M. Sermon by Lester C. Randolph.

2.30 P. M. Sermon by S. L. Maxson.

7 P. M. Praise, prayer and conference meeting, led by Lester C. Randolph and E. A. Witter.

## FIRST-DAY.

10 A. M. Sermon by E. A. Witter.

2 P. M. Young People's meeting.

7 P. M. Sermon by President Whitford.

E. M. DUNN.

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.

THE Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches will convene in connection with the Quarterly Meeting at Milton, Nov. 23, 1894, at 10 A. M. The following is the programme:

1. How and to what extent are the Scriptures inspired? Geo. W. Burdick.

2. Are we under obligation, as a denomination, to engage in evangelical work, and if so, how shall we discharge such obligation? S. L. Maxson.

3. How may we, as pastors, be more successful in reaching the non-church goers in our societies? E. A. Witter.

4. What ground of encouragement of our future denominational growth have we from our past history? W. C. Whitford.

5. Of what significance to the Christian and to the non-Christian world are our views and practice with reference to the Sabbath? L. C. Randolph.

6. What are the chief things to be mentioned as the requisite conditions of a successful revival? E. B. Saunders.

7. How and in what sense can Moses be said to be the author of the Pentateuch? Where did he get the material embodied in the record? If Moses is not the author, who is? Edwin Shaw.

8. What is the Scriptural doctrine of divine healing as it applies to Christians of the present day? E. M. Dunn.

We hope all on the programme will be present prepared to discourse upon the subjects assigned them either extemporaneously or otherwise.

E. M. DUNN, *Chairman Programme Committee.*

THE next Semi-annual Meeting of the churches of Berlin, Coloma, and Marquette, will be held with the church of Berlin, at Berlin, Wis., commencing December 7, 1894, at 7.30 o'clock, and will continue over Sabbath and First-day. Elder E. M. Dunn, of Milton, Wis., has been invited to be present and preach the introductory discourse, and Prof. Edwin Shaw, of Milton College, as alternate. Miss Nellie Hill, Mrs. Ora Winchil, E. D. Richmond, and Dr. A. Lovell Burdick, were requested to write essays for the occasion.

In connection with said meeting it has been decided to call a council to advise respecting the ordination of Bro. D. B. Coon to the gospel ministry, for which invitations have been sent to the churches of Milton, Milton Junction, Albion, Rock River, Walworth, and Utica, to send delegates to attend said council.

E. D. RICHMOND, *Clerk.*

THE next communion service of the New York City Seventh-day Baptist Church will occur Nov. 24th. Covenant meeting Friday evening at the home of Prof. Stephen Babcock, 344 W. 32d St.

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.

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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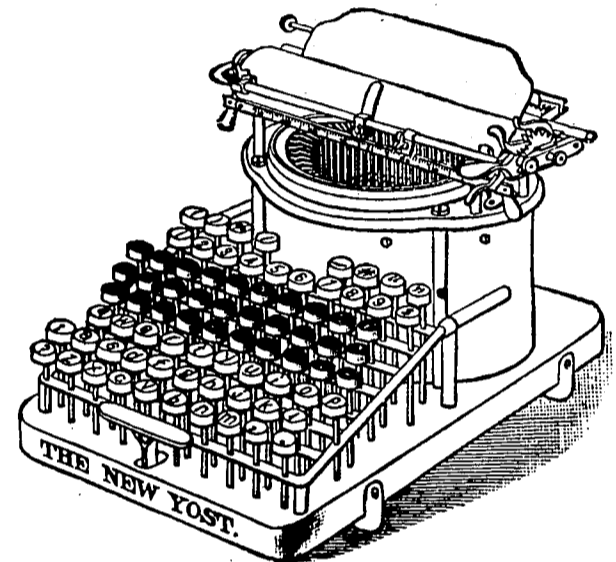
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THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended 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. 22-23, 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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MARRIED.

BARBER-BARBER.—At the home of the bride's parents, in East Portville, N. Y., by Eld. G. P. Kenyon, Mr. William E. Barber and Miss Edith Brown Barber, both of East Portville.
MAXSON-BATSON.—At the residence of E. J. Maxson, on Otter Slide, Ritchie Co., W. Va., Oct. 19, 1894, by Rev. L. D. Seager, Mr. Enoch D. Maxson and Miss Jennie Batson.
TRUMAN-FOGG.—At Shiloh, N. J., Nov. 15, 1894, by Rev. I. L. Cottrell, Mr. Frank S. Truman, of Alfred, N. Y., and Miss Susie M. Fogg, of Shiloh.
BARNES-GARTHWAITE.—At the residence of the bride's father, Mr. Lucius H. Garthwaite, in Milton Junction, Wis., Nov. 15, 1894, by Rev. Geo. W. Burdick, Mr. Elmer L. Barnes, of Fort Atkinson, Wis., and Miss Clara Garthwaite.

DIED.

SWORT.—In Whitesville, N. Y., Nov. 7, 1894, of consumption, Jacob Henry Swort, in the 75th year of his age.
Mr. Swort moved with his family from Albany Co., N. Y., to Independence in 1866. He was an industrious, quiet man. He has left a wife and eight children. His funeral was held in the M. E. church of Whitesville, Nov. 9th, Rev. Mr. Vosburgh assisting.
WITTER.—In Connersport, Pa., Oct. 29, 1894, Eliza B., wife of C. G. Witter, daughter of J. R. and Fanny Millard, aged 57 years and 10 months.
She was sick two months with catarrh, stomach and gastric fever. She was a member in good standing with the Second Alfred Church, dying in the faith of Christ. The funeral was Oct. 31st at the Hebron church.
HILLS.—At Boulder, Colo., Nov. 11, 1894 Willie Ernst, son of O. N. and H. L. Hills, aged 1 month and 26 days.
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IN 1895.

The Simpleton's, a new novel by Thomas Hardy, will be begun in the December number, 1894, and continued to November, 1895. Whoever may be one's favorite among English novelists, it will be conceded by all critics that Thomas Hardy stands foremost as a master artist in fiction, and The Simpletons may be expected to arouse enthusiasm not inferior in degree to that which has marked Trilby—the most successful story of the year. Another leading feature will be the Personal Recollections of Joan of Arc, by the Sieur Louis DeConte. Her Page and Secretary, under which guise the most popular of living American magazine writers will present the story of the Maid of Orleans. In the January Number will appear a profusely illustrated paper on Charleston and the Carolinas, the first of a series of Southern Papers.

Northern Africa is attracting more attention than at any other time since it was the seat of empires. The next volume of Harper's Magazine will contain four illustrated articles on this region, and three of them will depict the present life there. Julian Ralph will prepare for the Magazine a series of eight stories, depicting typical phases of Chinese Life and Manners. Besides the long stories, there will begin in the January Number the first chapters of A Three-Part Novelette, by Richard Harding Davis—the longest work yet attempted by this writer. Complete short stories by popular writers will continue to be a feature of the Magazine.

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