

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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### TRUST.

My future I can leave  
Safe in Thy care;  
I place it in Thy hand  
And leave it there.

It is so sweet to feel  
My whole life long,  
Thy loving plan for me  
Cannot go wrong.

I know that thou wilt choose  
The best for me;  
And I can be at rest,  
And trust in Thee!

—Selected.

NEVER attempt to build up your own business or your reputation on the ruins of another. Such a foundation will be sure to fail you. He who hates another always hurts himself.

THE churchless people of Chicago who have formed, for several years past, the admiring audience of the late Professor Swing has called the Rev. Dr. Washington Gladden to fill the vacant pulpit.

ONE of the most inhuman acts of barbarity on record was the recent butchery of over six thousand Christian Armenians by the Turks. It was a monstrous act of persecution and massacre apparently incited by the Mohammedans against the Christians.

MANY people are ashamed to be regarded by their friends as stingy. They delight in appearing generous and spend money freely. Why not regard the Lord the same way, and do such really generous things for him as will secure his love and good opinion. It will be worth far more to you than the good opinion of your best earthly friends.

GEN. O. O. HOWARD, the eminent Christian soldier, by reason of the age limit of sixty-five years, has been retired from active duty in the United States army. He is one of the last surviving division commanders of the late War. He is still in full vigor and as capable as at any period in his life. His life has been eminently active and useful and we trust it may be continued thus for many years to come.

WE are greatly pleased with the new dress and enlargement of *The Sabbath Outpost*. The first number we have seen, November 15th, is well worth the subscription price. It is only fifty cents a year, a semi-monthly. Its eight pages are well filled with excellent matter. We congratulate *The Sabbath Outpost* and wish for

it an eminently successful career. Published at Fouke, Ark., Eld. J. F. Shaw, Editor; Eld. S. I. Lee, Associate Editor.

"OFFER unto God thanksgiving, and pay thy vows unto the Most High . . . O give thanks unto the Lord for his mercy endureth forever. . . . O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation: let us come before his presence with thanksgiving. . . . I will sing unto the Lord, because he hath dealt bountifully with me."—*Psalms*.

A FEW of our churches are heard from quite regularly in the Home News department; others very rarely, and still others hardly ever. When was *your* church mentioned in the RECORDER? Why not say something about it? What are you doing that will interest our readers? If nothing, why not confess your faults and begin anew? We all want to hear briefly from *your* field of work now.

ARRANGEMENTS have been made by the Executive Board of the Education Society and the Trustees of Alfred University to send Rev. L. A. Platts, D. D., out among our churches in the general interests of our schools. It is expected that Dr. Platts will visit the Eastern Association first, and we are sure he will be heartily welcomed and encouraged in his mission wherever he may go.

CONTROL your thoughts. It is a grave mistake when people try to find excuse for harboring wrong thoughts. Thoughts lead to purposes, and purposes to deeds. It is a crowning glory of the human mind that it can control or give direction to its habits of thinking. If unworthy and unwelcome thoughts come into the mind, by an effort of the will they can be banished or substituted by others that are worthy. Lorenzo Dow once said: "We cannot prevent our thoughts coming any more than we can keep the birds from flying over our heads, but we can keep them from building nests in our hair."

DR. JAMES McCOSH, ex-President of Princeton College, was born in Ayrshire, Scotland, April 1, 1811, and died in Princeton, N. J., Nov. 16, 1894. Dr. McCosh was an eminent educator, a voluminous writer, a great metaphysician. After distinguished service in Great Britain he removed to the United States in 1868, having been elected President of the College of New Jersey, popularly called Princeton College. After about twenty years of successful administration, during which time the staff of professors increased from seventeen to forty-one, and the average attendance from 264 to 603, his own classes in philosophy numbering over 200, in April, 1888, his resignation was accepted. His profound philosophical works, published during the years of his active and arduous labors as an educator, number more than a score.

WE take on the nature and character, to a greater or less degree, of our surroundings. "Live with wolves and you will learn to howl." Young people are more impressible than older ones, and therefore need to be more select in their companionships; still there is need of great care in all cases. But there is a "natural selection" that always indicates taste and character. "Birds of a feather will flock together." "A person is known by the company he keeps." Therefore, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away. For they sleep not except they have done mischief: and their sleep is taken away except they cause some to fall. For they eat the bread of wickedness and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4: 14-18.

THERE has never been a time in our national existence when a national Thanksgiving to Almighty God for his providential care was not appropriate. But as time rolls on the blessings of God accumulate and the reasons for special heart-felt expressions of gratitude and thankfulness increase. Large numbers of people will meet on this 29th day of November in accord with the proclamations of the President and Governors to recount the many mercies that have crowned the year; a year of abundant crops, generally, in spite of hard times; business depression and many political discouragements measurably overcome; we are at peace with all nations, threatened dangers from various sources resulting in excited passions and fears of revolution have been quieted and general good order has been restored and maintained; no pestilence has gained a foothold, the public conscience has been quickened in many instances, and remarkable reforms in municipal governments are taking place, while the masses of the people seem desirous of encouraging good government. During the year there have been many extensive revivals of religion with unusual numbers of conversions from the ways of sin and death. The armies of men and women who are arrayed in undying hostility to the greatest national curse and danger, the American saloon, are still pressing on in the hope of ultimate victory. Greater numbers of young people than ever before are now organized and working in the interests of Christ's kingdom. Truly there are abundant reasons for thanksgiving for these great blessings and for the cheering signs of returning prosperity. Let us, therefore, observe the day in the letter of its appointment and in the spirit of true devotion and renewed loyalty to God and his holy government. Let us not forget that we serve God when we serve his people and when we administer to the comfort and happiness of the poor and needy. Let the unfortunate be particularly remembered to-day. "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

ANOTHER of the strong men of the Union Theological Seminary, New York, has gone to his rest. Dr. W. G. T. Shedd, so long professor of doctrinal theology in that Seminary, died Sunday evening, Nov. 18th, aged 74 years and 5 months. A goodly number of our pastors and others have had the pleasure and advantage of sitting at the feet of Dr. Shedd, and will have very vivid recollections of his clear, logical, but at times extremely Calvinistic lectures on dogmatics. His intellectual vigor remained apparently unabated to the last. He had been connected with Union Theological Seminary since 1863. He had also previously held brief professorship in Auburn Theological Seminary, and in Andover. He was educated in the University of Vermont, from which he graduated in 1839. He was one of the ablest thinkers and most conscientious educators of his times. We think of Union Theological Seminary in connection with such eminent theologians as Dr. Adams, Dr. Hitchcock, Dr. Schaff, and Dr. Shedd, all of whom have joined the "great multitude" on the other shore, and wonder if their places are and will be filled by men of equal eminence, piety, and love for the Word of God, which they delighted to teach. To know these men was to love them and to be inspired by their wisdom, zeal and devotion.

#### THE BIBLE AS A MEANS OF CULTURE.

BY THE REV. WILLIAM C. DALAND.

Religious people, who regard the Bible first and always as a means of grace, rarely think of it as a means of culture; and yet it is a fact that almost all knowledge rests at bottom upon information derived directly or indirectly from the Bible. He, therefore, who disregards Scripture, because he considers it as a matter of religion simply, ignores a rich mine of knowledge and an important source of culture.

For example, what do we know of the ultimate sources of history, if we do not take into account the early records of the human race as given in the Bible? And without its account as a guide, the world would be sadly in the dark as to the proper relations of many modern discoveries in the history of the most ancient nations of the world. Herodotus has been called the "father of history," but much of the Bible was hoary with age when Herodotus was in the cradle. The child who knows the first chapter of Genesis is in possession of more of the most momentous facts in the history of the world and of man than the wisest philosopher if he be ignorant of the Bible.

Moreover, the Bible furnishes a perfect model for the historian by the truthfulness of its narrative and the excellence of its style. The simplicity of the early narratives of the Pentateuch and of the gospel history have been the admiration of every mind capable of appreciating it.

The Scripture is at the foundation of the best legislation of all the world. It has been said by a high authority on the subject of jurisprudence that "no man can be a great lawyer without the knowledge of the Scriptures." For they contain the very kernel of all jurisprudence. The Decalogue, the civil code of Israel, the institutional and sanitary regulations of the commonwealth are all important as models and foundations for later days. The ethical teachings of Jesus are statements of fundamental principles of all law, human or divine.

The Bible is a true bulwark against anarchy, socialism, and communism, and all erratic and extreme movements in human society. By its teachings, both in the way of precept and ex-

ample, the integrity of the individual character, of the family, and of the state, is conserved.

Then, too, the common English Bible is the greatest classic of our tongue. In it are revealed the true strength and beauty of the English language. From the Bible our great writers have learned their art. Poets and orators have clothed their finest thoughts and most stirring appeals in its language. No student of English literature can get along without the Bible. And yet how little it is really known and read! At a recent examination taken for the purpose of a test in an American college, a large number of intelligent students had presented to them a list of passages from a single English poet, Tennyson, in which were plain, and to the biblical lover simple, allusions to persons, characters, events, and striking circumstances described in the Bible; and the large majority of these students were utterly unable to explain the allusions or to tell what it was to which the passages from the poems referred! In order to understand any great writer of our literature one must know the Bible.

But all this is only of the culture of the mind and of the intellectual and aesthetic nature. But the culture of the heart and of the soul is more important. Where, then, in all the world is there a book or a set of books which can give such a culture to the spiritual nature as the Bible? Why, then, is it so often ignored, and that by the very ones who need the most of every sort of culture? Oh! for some inspiration to the study and adequate appreciation of the Bible!

#### A PAPER.\*

BY REV. W. C. WHITFORD.

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

There is a story of a certain young divinity student who was asked during his examination for ordination, to explain a passage of Scripture, and began by saying there are several ways of getting around that verse. May this suggested method of exegesis be far from us. The true student of God's revelation approaches the Bible with a desire to find what is there taught, whether of history or doctrine, and does not come seeking confirmation for a proposition which he has already formulated. He is willing to believe that which is contrary to his former opinions, if he finds it plainly taught.

According to this theory it would not be fair for us to say, whatever passages we may examine, seeming on their face to teach the doctrine of the divine authorship of sin must really have some other meaning. We are not set to "explain away" certain texts, but to explain them. Nevertheless, in regard to such a doctrine as this (the divine authorship of sin), it is impossible for the pious believer to come to an examination of any passage without a predisposition to the belief that the Almighty God has very remote, if any connection at all, with sin. We will proceed, therefore, with as much candor as we can command.

"I form the light and create darkness. I make peace and create evil. I am the Lord, that doeth all these things." Isa. 45:7. These words are a part of an address to Cyrus, the king of the Medes and Persians. Although the word evil (רָע) does in some cases mean sin, it is quite evident from the context that no idea of moral evil is intended. This verse in the orig-

inal consists of three tetrameter lines. By the principles of parallelism, which takes the place of rhyme in Hebrew poetry, the word evil is set in antithesis with the word peace (שָׁלוֹם). It is also put in comparison as nearly synonymous with the word darkness (חֹשֶׁךְ). There is no more idea of sin in this word evil than there is in darkness. It means rather the opposite of peace, that is, distress, calamity. The first four clauses of this verse are but the illustrations of the theme, "I am the Lord that doeth all these things," and I am the Lord, and there is none else." The Lord (יְהוָה) is informing Cyrus by his messenger that he is the one all-powerful God, and that there is nothing in this world which happens outside of the realm of his providence.

Some of the older commentators explain this passage on the ground that Cyrus was a devotee of the Zoroastrian or Parsee religion. The fundamental doctrine of that religious system is the contrast between light and darkness. From this principle originated their theories concerning the contrast and conflict of that which is morally good with that which is evil. Their system grew into an elaborate dualism. Ormuzd is the divinity from which everything good comes, and Ahriman is the cause of everything bad. The former had his dwelling in the perfect light, the latter in the densest darkness. From the fact that Cyrus lived after the time that this religion had its origin, and from the fact that the three words, light, darkness, and evil, occur in the same verse, some of the old commentators concluded that the Lord, by his prophet Isaiah, was instructing Cyrus that he was mistaken in supposing that there were two divinities, the one for light and goodness, the other for darkness and sin. Having established this proposition they had to explain that God was the author of moral evil, only by way of permission. This however was assumed rather than proven. The impression remained that they were trying to explain away the text.

It is, however, altogether unnecessary to reckon Cyrus as a Magian or Zoroastrian. It is not by any means proved that the text has any reference to the Persian dualism. The former explanation fits all requirements. There is no reference to sin at all. The text, Amos 3:6, has a similar explanation. "Evil" means calamity.

"Shall a trumpet be blown in a city and the people not be afraid? Shall evil befall a city and the Lord hath not done it?" Amos 3:6.

The context teaches that nothing happens without a cause. If a city shall be overcome by misfortune the people may be well aware that it did not happen by chance. Jehovah brought it to pass by his providence. There is no reference to sin in this passage. But there are other passages of Scripture whose explanation is not so easy. Over and over again, in the book of Exodus, we have the statement that God hardened the heart of Pharaoh, or promised to do so. In 2 Samuel 24:1 we read, "And again the anger of the Lord was kindled against Israel, and he moved David against them, saying, Go number Israel and Judah." From the context we learn that it was a sin for David to make a census of the people at this time. Even Joab, who does not give us the impression of being a very godly man, tried to dissuade his sovereign from this rash undertaking. Possibly the sin was in putting confidence in numbers rather than in the power of Jehovah. Our difficulty is increased by the parallel passage in 1 Chron. 21:1, "And Satan stood up against Israel, and moved David to number

\*Read at the Ministerial Conference, Andover, N. Y., Nov. 14, 1894, and asked for publication.



Israel." Shall it be that what is ascribed to Jehovah by one inspired writer shall, by another, be ascribed to Satan?

In 1 Kings 22:19-22, we read Micaiah's explanation of the fact that four hundred prophets recommended that Ahab and Jehoshaphat should go up against Ramoth-Gilead, saying, Go up, for the Lord shall deliver it into the hand of the king, while he alone prophesied evil to the expedition. The passage is as follows: "And he said, Therefore hear thou the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left; and the Lord said, Who shall entice Ahab that he may go up and fall at Ramoth-Gilead? And one said on this manner and another said on that manner. And there came forth a [literally "the"] spirit and stood before the Lord and said, I will entice him. And the Lord said unto him, Wherewith? And he said, I will go forth and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice him, and shall prevail; go forth and do so."

Similarly we read in the New Testament (1 Thess. 2:11), "And for this cause God sendeth them a working of error, that they should believe a lie."

Perhaps the strangest statements which we have upon this subject are those concerning the spirit which moved King Saul in his curious frenzy and in deadly hatred toward David. These passages are not often noticed, for our translators, both in King James' Version and in the Revised Version, have so modified the statements by interpretation altogether unjustifiable grammatically, as to make the verses sound quite orthodox. For example, 1 Samuel 16:23 reads in the Revised Version, "And it came to pass, when the evil spirit from God was upon Saul, that David took the harp and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him." An accurate translation would substitute "spirit of God" instead of "evil spirit from God." Some one may say that the word "evil" is required by the context; but the insertion of the preposition "from" is not justifiable grammatically. The writer of 1 Samuel meant to tell us that the spirit of God, or the evil spirit of God moved Saul, in his wickedness.

The explanation of all these passages lies in the Hebrew conception of God's dealing with the world and its inhabitants. They had no such distinction as in our modern theology between the active and the permissive decrees of God. Whatever happened, whether of good or evil, it was directly from the will of God. If Pharaoh's heart was hardened it was God that had done it, and I do not suppose that the thought had entered into their minds that Pharaoh was not a free moral agent. The Scripture narrative mentions also several times that Pharaoh hardened his heart himself.

If David sinned in numbering the people there must have been some cause for it. The writer of Kings saw no impropriety from his theological point of view in assigning David's action to the impulse of God. He, doubtless, knew just as well as the writer of Chronicles that David was doing contrary to the will of God, being tempted of Satan.

The other passages are made clear by the same principle. Whatever is done is done of God. This is not taught in isolated passages, but all through the Old Testament, and the New as well, as for that matter. We need not be shocked or misled by this principle, nor by any application of it, if we look from the point

of view of the sacred writers. To explain the presence of sin in a world made by a righteous God is beyond the theme of my paper.

In conclusion, I want to say that the assertion that God is the author of sin is a logical contradiction. Sin is in its essence rebellion against God. Can God be the originator of it? Our Lord Jesus himself said, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand." The account of Christ's temptation in the wilderness contains many valuable lessons for us. Especially are the words with which he introduces his second reply to Satan, to be treasured by us. "Jesus said unto him again (Matt. 4:12), It is written."

A true way of finding the meaning of a passage is by comparing Scripture with Scripture. This principle may not be invariably efficacious, but certainly a few verses which seem to point in one direction are not to be taken as equal weight in comparison with many that point in another direction, especially when the doctrine supported by the many passages is also upheld by the general tenor of all the Scriptures and the Christian consciousness. James, the brother of our Lord, in his epistle, says: "Let no man say, when he is tempted, I am tempted of God, for God cannot be tempted with evil, and he himself tempteth no man." James 1:13. God is incapable of being tempted, he cannot therefore sin. It is unreasonable to suppose that he tempts any one to sin.

#### A FEW QUESTIONS.

1. Joseph Greene, a member of the 1st Hopkinton Seventh-day Baptist church, organized a church of Rhode Island immigrants, at Leyden, Mass., in 1780. Was this organized as a New Light, or as a Seventh-day Baptist church?

2. In the *Missionary Magazine* of May, 1822, I find this: "In a late tour of Eld. J. Greene, which will probably come before the public, some information was obtained of a church of this order [Seventh-day Baptist] in Maryland, but he did not visit it." Was this journal published, is it still in existence, and where; and where was this church?

3. In 1821, Eld. John Davis, of Shiloh, went on a mission to Western Pennsylvania, and visited a Seventh-day Baptist church, near Hayfield, Crawford county, "called Shilo." Elsewhere he says this church came in a body from Chester county, Pa. What is known about this Crawford county Shilo?

4. What is known about Eld. Isaac Davis who was ordained for this Shilo church in 1821?

5. When and by whom was the Todd's Fork, Ohio, Seventh-day Baptist church organized?

6. In the *Missionary Magazine*, Vol. 1, No. 4, 1822, p. 125, I read: "There are also three churches of Seventh-day Baptists, in New York State, which hold open communion, these are not associated with the General Conference of the Seventh-day Baptists." These were probably in the eastern part of the State, is there any one knowing anything definite about them?

7. In the *Seventh-day Baptist Memorial*, Vol. I, No. 4, 1852, p. 171, we read in a biography of Eld. Wm. Satterlee, this in reference to churches in Vermont: "He was also invited to visit another church which had embraced the same faith, on the Green Mountains, but could not comply." The Reedsboro church was organized in 1827; but what can be said of this church on "the Green Mountains?"

8. Who organized the Baltimore, Md., church in 1834?

9. Can any one tell me anything about the

"Deep River Sabbatarian" church of Georgia, organized by Eld. Israel Zymore, of South Carolina, or refer me to any papers, documents, or person who could shed light on this misty church, or the other Georgia and South Carolina churches?

10. Where was that Seventh-day Baptist society in North Carolina to which Jonathan Davis went before coming to Shiloh?

11. Were the societies at Toledo, Iowa, of which Maxson Babcock and W. H. Hurley were leaders and the one at West Union Iowa, (1852?) of which a brother VanHorn was leader and preacher, organized churches?

If any one can enlighten me on any or all of these subjects they will confer a favor by writing either through the RECORDER or to

C. H. GREENE.

ALFRED, N. Y.

#### "THE RIPENED LEAVES."

Said the leaves upon the branches  
One sunny autumn day;  
"We've finished all our work, and now  
We can no longer stay.  
So our gowns of red and yellow,  
And our sober cloaks of brown,  
Must be worn before the frost comes,  
And we go rustling down.

"We've had a jolly summer,  
With the birds that built their nests  
Beneath our green umbrellas,  
And the squirrels that were our guests.  
But we cannot wait for winter,  
For we do not care for snow;  
When we hear the wild North-westers  
We loose our clasp and go.

"But we hold our heads up bravely  
Unto the very last,  
And shine in pomp and splendor  
As away we flutter fast.  
In the mellow autumn noontide  
We kiss and say good-bye,  
And through the naked branches  
Then may children see the sky."

—Margaret E. Sangster, in *Harper's Young People*.

#### RUSSIA AND HER CZAR.

In the thirteen years of the reign of Alexander III., those who might have advanced Russia in the arts of civilization have lived in the torturing fear of the police. In all the empire there was only one life more unhappy than the most miserable of theirs, and that was the Czar's. They lived in constant dread of arrest, and he in constant dread of the assassin. While he was surrounding himself with guards, long lines of his subjects, many of whom had been seized at midnight on suspicion based on the slenderest foundation, and condemned without trial by magistrates whose irresponsibility and brutality have been unknown in the rest of Europe since feudalism ceased to exist, were making their way over the steppes of Siberia, while others were paying the penalty of death, perhaps for unknown crimes, in the horrible dungeons of St. Peter and St. Paul. Alexander III. did nothing for the reform of the system which deprived Russia of the affection and loyalty of these exiles and prisoners, and the class to which they belonged, and made them the enemies of their government, and even of social order. The government which Alexander III. maintained was that which he inherited from his ancestors. It is said that he destroyed the proclamation granting parliamentary government in his fury over the assassination of his father. Whether this tale be true or false, he did nothing to restore to Russia the self-government which had begun to make her great in the arts of peace and politics in the thirteenth century, when the Mongols broke over the Urals and dashed her back into the darkness of the past, when her barbarian chiefs appealed to the Normans for assistance, and made them rulers over the land. He left Russia a land of slaves and nihilists, ruled over by an autocrat who is served by a horde of corrupt persecutors. It is true that there are patriotic and able statesmen in Russia, as well as men of letters and artists who have produced great works in spite of the general darkness that has prevailed about them, but they have existed and grown in spite of the conditions of the empire.—*Harper's Weekly*.

## MISSIONS.

THERE is a good revival work going on in the Rockville Church, R. I., under the labors of Bro. J. L. Huffman. Sabbath day, Nov. 17th, twelve offered themselves for church membership, nine by baptism and three who had been baptized several years ago but had not joined any church. Though it was quite rainy baptism was administered in the afternoon by Pastor McLearn. Most of the candidates were boys. Sunday night following this was a great outpouring of the Holy Spirit, a number of adults made a start for the salvation of their souls. May the good work go on till every unsaved soul in Rockville shall be gathered in.

WE received, November 18th, a letter from Dr. Palmberg, written at the Vancouver Hotel, Vancouver, B. C., Nov. 11th. She arrived there Sabbath night at about 7 30 o'clock, in pretty good physical condition and very much rested by the journey, especially from her long mental strain. She enjoyed very much the grand scenery, especially over the Rockies. She was going on board the steamer Monday morning, the 12th, which was to leave at 1 P. M. She found in her journey that there were five missionaries on the train beside herself, two men and their wives, and a young man just graduated, all going to China. There were seven other persons on the train with her who were going on the Empress of Japan,—a tea merchant from New York, three Scotchmen, one going to China, one to Japan, and the other back to India; and the three Japanese gentlemen who were her traveling companions all the way from New York. The tea merchant when quite young used to attend a boarding school in Plainfield, N. J. The three Japanese gentlemen had been in England eight years, studying at Cambridge. They were wealthy, very exclusive and aristocratic, and had traveled all over Europe. At this writing Dr. Palmberg has been on the steamer ten days. Ten more days, if the Lord gives a propitious and undelayed voyage, she will be in Shanghai. May he who rules the winds and waves give her a safe and pleasant voyage to her destined port and to her work.

FROM GEO. W. HILLS.

Dear Bro. Whitford:—Another quarter closes upon us with all its labors, sorrows, joys, mistakes and successes, and we find ourselves at the little cotton mills village in the midst of a meeting of very deep interest. The quarter began while I was trying to free myself from the confinement of the sick-room where I had been for several weeks with a fever. Recovery was very slow indeed, and I am not now nearly so strong as I was before, though I have been able by degrees to get back into the work and am enduring the work and anxiety far better than I had hoped, for which I thank the Lord. I have been obliged to be very careful and economical of my strength, to which I am not accustomed.

I have delivered 81 sermons and addresses during the quarter. Of these four were on Bible temperance, three on the Sabbath question, one on baptism, five on education.

I am getting very tired now, and at the close of the work here I think I must go home and rest for a short time. I have been from home six weeks. There has been a great deal of hard work in getting our tent fitted up and in caring

for it during the recent very severe storm, which doubtless you saw reported in the Northern papers. I think if we had not taken it down it would have been entirely demolished, as it was a few small rents and the breaking of a few lamps and globes covers our losses. During the storm the Baptist people came to us and offered the use of their building, which was very thankfully accepted, though we could look for only a very few to attend during such a storm; yet we did not want the meetings entirely suspended. Word was sent to the mills and business places that meeting would be held at the Baptist church until the storm passed over, and to our utter astonishment a full hundred were present that night. The following night the storm was still harder, but about one hundred and twenty-five were in attendance. The following night we were back in the tent. The interest is very deep and still deepening here. It is impossible in a letter to enter fully into particulars.

This community is made up of very hospitable, kind-hearted people, of Scotch extraction; but the use of whiskey, with its attendant evils, is the bane of society and church life here. Until we came nearly every man and large boy used it. But since our coming their consciences have been terribly aroused and they are thinking it over, and a large number have declared for total abstinence. In every sermon here I have made them think about the habit. The first Sunday we were here we had three meetings, as no other service was held in town. In the afternoon service I spoke very plainly on this question. Several old toppers, and younger drinkers and one distiller were present. I took them by storm, and after meeting, the distiller told several men as they were talking it over that he had attended many funerals for whites, and many for blacks, but he adds, "This stranger has just preached the funeral sermon for the whiskey business in this community and I am going to quit the business." I hope the Lord will keep him from changing his mind. Several cases which were supposed hopeless have reformed from the habit, and quite a large number of the young men say they have taken their last glass. Over two hundred at this point have expressed a desire to become Christians, quite a large number have been converted, and the meetings are increasing in interest. When the weather is good we have an attendance of from four to eight hundred, and the people are very attentive.

We cannot now tell how long we will remain here. We want to do good thorough work, and when it appears that our work is completed then we will go, but we cannot yet tell where, there are three places where we are wanted. If we could do six men's work we would be kept busy.

Of course you want to know about the other places we have worked in. At Whiton, Alabama, we, with Bro. Wilson pastor of the Attalla church, held meetings a few days. Bro. Walter Green was with us, who had charge of the singing. At the time of this meeting the whole country was in turmoil in the fierce gubernatorial campaign. The election was held Aug. 6th, every one's mind was befogged with excitement, and their eyes full of political dust thrown into the air by the fierce pawing of the would-be politicians, who held up the merits of their own respective parties and the demerits of the parties of their opponents to the gaze of the voter. But I need not dwell on this point, for plans and methods for conducting such business are about the same North and South. But in

such a time it is a very difficult thing to awaken an interest in religious matters. Yet there was a fair interest manifested and a few made a beginning in the better way of life.

From Whiton we went to Albertville to the train on our way home. We were obliged to wait in town some time for our train. We learned that a revival meeting was in progress in the Baptist church near by. Here we spent the time till our train came in. While in the meeting we were invited to speak to the young people (it was a young people's prayer-meeting). We spoke briefly, then Bro. Walter Green was called on, then Bro. Wilson. Then, as it was about train time, we were about to go when several young men gathered about us (by intuition or some other means they took me for a minister,) and urged that I should remain and aid in the work. When our party went on home I remained, we had a grand time. The pastor was very cordial, and we worked together like old friends, though I never saw him or any of his people before. I worked mainly among the young men, yet preached in turn with the pastor. At the last grove meeting I conducted there, with the young men and boys, about one hundred were present, and I invited all who would give their hearts to God and begin the Christian life, to come and give me their hand as an expression of their purpose. Twenty young fellows thus gathered in a circle about us, in the gloom of coming night, and on our knees with the Christian young men in a circle around the penitents, we made our pledges and vows to God. There were about one hundred conversions at Albertville.

We assisted in meetings also at Pleasant Valley and Gains' Chapel, and were invited to "come again and preach."

On August 22d, we came to Aberdeen, North Carolina, where we found the tent awaiting us. We shipped it out to its destination at Gillisville, over the "Blue Lumber Road," and next day for the first time in my life I put up a tent, with the aid of willing helpers. Friday, Aug. 24th, about 5 P. M., we were made to rejoice at the appearance of Bro. T. B. Burdick, of Little Genesee, N. Y., our singer, whom I had not met for more than four years. But you may, in part, imagine my feeling as I took him by the hand and looked into his face—giving him the hand of fellowship to the gospel work in the South, when I tell you he is the only familiar face from the North that I had seen in many months. Bro. Burdick and I first mingled our voices together in prayer and song that sixth-day night in the tent in the pine forests of Cumberland Co., North Carolina. I feel to rejoice in the Lord; and to thank him and the Board and all others connected with the work who made it possible for the tent and Bro. Burdick to be sent to our rescue. Everybody likes him, and he is a great favorite wherever we are. He is a good leader and successful organizer. He has organized a fine choir at this place, which is a great factor in the work. The singers here are very kind and willing helpers, and very warm friendships are being formed.

At Gillisville we came the nearest doing as our Lord did that we ever have, when he said: "I came not to bring peace but a sword," for we met the bitterest opposition, and the most intolerant, unchristian treatment we ever did by those who claim to be followers of Jesus. The pastor of the church did all he could against us, and in strong terms advised his people to "stay away from the Yankey meetings," and even called us hard names and tried to



arouse all possible prejudice against us. Three of his official members worked as hard as possible against us, but the more they did and said the larger grew our congregations; and "the wrath of man" was turned to advancing the work of the Lord. A large number walked five and six miles quite regularly to the meetings, a number of them being ladies. Some walked eight miles. Some drove out from Aberdeen on Sundays, a distance of ten miles. There were several conversions. Four old drunkards were reformed, and several young men came to us and promised to never use liquor again. One of the reformed men was bitten by a rattlesnake since we came away. The Dr. was going to fill him up on whiskey, which is the great remedy here, but he refused, saying, "I shall not drink it." The Dr. says, "Then you will die." He replied, "Then I will die sober." He did not touch it, neither did he die; he has nearly recovered. There were enough there who accepted the Bible baptism and Sabbath to form a church, but so many of them were soon to go to other localities we thought it not advisable to organize a church to be disbanded but let them join where they go. There are, I presume, thirty who own it all up, but are not ready yet to do as well as they know. But I have faith in the work there, and I believe you will yet hear of better results at that point.

As to the results at this place, we cannot yet estimate them, but several believe in the Bible Sabbath, and several others request us to speak on the subject while here. There have been several conversions. Five reformations of hard drunkards that I have already learned of, and a larger number of young men have pledged total abstinence, and the interest is deepening and increasing. But little else is talked of on the streets besides the meetings and the work.

As I have said before we need a man located at Fayetteville furnished with a tent and singer, to work this field. There is no end to the work demanding attention; and there is work demanding our presence in Alabama. We cannot do all this work, it is impossible. The doors of opportunity are open for our people in the South. *We can have a hearing.* But we as a people need more consecration of heart and pocket.

There are advantages in having a tent that might well be suggested:

1. We have a place to hold services independent of churches who usually close their doors against us.

2. We get many who have not been to church in years to attend, and they could not be induced to attend if the meetings were in a church. The harder classes feel that they are not wanted at church, which I regret to say is too frequently the case, but they come freely to the tent and several of them have met with a change of heart.

3. At most wherever we may go if meetings are held in a church the members of the other churches of town hang back and will not work, but make unkind remarks, fearing the church where the meeting is held will reap the harvest and have all the advantages. This we avoid in the tent. In this village the tent is the only way of solving difficulties of these classes. Everybody works as it is, and nothing is heard or said about denominational "line fences."

The Lord is working mightily here, to him be the glory and praise.

HOPE MILLS, N. C.

"It is hard to find God when we climb up and look down, but very easy when we get down and look up."—*Sel.*

#### NEW JERSEY YEARLY MEETING.

The Yearly Meeting of the New Jersey and New York City Churches was held with the New Market Church, commencing on Sixth-day, Nov. 9, 1894, with a Sabbath-school Convention. At ten o'clock the convention was opened with devotional exercises led by Rev. J. C. Bowen, of Marlboro. Rev. I. L. Cottrell, of Shiloh, was chosen leader, and Rev. J. C. Bowen secretary. Rev. F. E. Peterson, pastor at New Market, gave words of welcome, and they were responded to by Rev. I. L. Cottrell. Reports from the Sabbath-school connected with the Yearly Meeting were then called for. Rev. F. E. Peterson represented New Market; Rev. J. G. Burdick represented the New York City school; Rev. J. C. Bowen, Marlboro; Rev. A. H. Lewis, Plainfield; and Rev. I. L. Cottrell, Shiloh. These reports showed the schools to be in good working condition.

Rev. W. C. Kinsey, of the M. E. Church, of Dunellen, and Rev. F. Fletcher, of the Baptist Church, of New Market, being present, made appropriate remarks. Rev. A. H. Lewis then addressed the Convention upon,—"Training of Children." The Hebrew religion stands at the head of all religions in the training of children. Family training first. Begin early. This early training must be religious. The afternoon session was opened with service of song, followed by "open parliament."—"How shall Sabbath-school Teachers prepare for Teaching the Lesson?" by Rev. J. C. Bowen.

Then came another "open parliament,"—"How may the Interest and Efficiency of our Sabbath-schools be Increased?" by Rev. I. L. Cottrell. An interesting normal lesson was then given by Mrs. Reune Randolph, of Plainfield. Prayer and Benediction by Rev. J. C. Bowen.

The Yearly Meeting proper commenced on Sixth-day evening at 7.30, with praise service led by Rev. F. E. Peterson. This was followed by a sermon by Rev. J. C. Bowen. Text, Hebrews 11: 24-26. Subject, God's providence or Moses's choice. Rev. J. G. Burdick then led a testimony meeting, many expressing the enjoyment they experienced in the choice they had made. And some who had wandered from the path of duty, expressed their desire to return.

On Sabbath morning at 10.30 Rev. I. L. Cottrell preached from the 2d chapter of Hebrews, fore part of 3d verse. "How shall we escape if we neglect?" Subject, "Neglected opportunities." This was followed by a collection to defray the expenses of the Yearly Meeting.

At 3 P. M. the Sabbath-school convened with large attendance. Parts were assigned to the following persons: Mrs. Reune Randolph, Rev. J. C. Bowen, Rev. A. H. Lewis, and Rev. I. L. Cottrell. At 4 o'clock the young people's prayer meeting was held, led by Miss Lizzie A. Fisher, of Marlboro, which proved a season of deep interest.

At 7.30 Rev. J. G. Burdick led a song service for twenty minutes. Rev. A. H. Lewis then ably answered a number of questions which had been handed in, upon the subject,—"A Working Church." Rev. J. G. Burdick took for his Text, Ephesians 3: 15-17. Subject,—"Christ dwelling in us, or oneness with Christ." The conference which then followed was deeply interesting.

One of the most important sessions was the young people's meeting on First-day morning at 10.30 led by Howard Wilson. The programme was as follows:

Song Service, led by Rev. J. G. Burdick.  
Prayer, Rev. W. C. Daland, Westerly, R. I.  
Paper, "Importance of greatness in small things," Miss Ernestine Smith, Plainfield.  
Select reading, Miss Lizzie A. Fisher, Marlboro.  
Male quartet.  
Paper, "The Victory of Youth," John Cottrell, Shiloh.  
Solo, Miss Palmberg, New Market.  
Ten minutes talk, Miss Lena Burdick, New London, Conn., subject, "Preparation for Bringing Others to Christ."  
Quartette, "Scatter Seeds of Sunshine."  
Paper, "Relation of our Young People to Present Day Reform," Miss Anna Langworthy, New York.  
Song, "Anywhere With Jesus."  
Paper, "Junior Work and its Great Importance," Mrs. H. M. Maxson, Plainfield.  
Conference on same subject.  
Prayer and benediction by Rev. O. U. Whitford, Westerly, R. I.

At 7.00 P. M. a business meeting was held for the purpose of making arrangements for the next Yearly Meeting. Marlboro was the place fixed upon, and the time and programme was left with the officers of the Marlboro Church.

Report was made that the collection on Sabbath morning amounted to \$22 58. Expense of visiting clergymen \$12 50. Balance, \$10 08, was voted to be equally divided between the Missionary and Tract Societies.

At 7.45 Rev. A. H. Lewis delivered an able lecture on "The relation of Law to Good Citizenship." It was earnest and practical, eloquent and inspiring, showing the evils of the present day and how to remedy them.

Thus closed a most interesting and profitable Yearly Meeting, and one long to be remembered.

J. C. BOWEN, Sec.

#### EIGHTIETH BIRTHDAY.

To the Editor of the SABBATH RECORDER.

I am interested, and no doubt the readers of the RECORDER will be, in a letter just received from Rev. J. A. Baldwin, M. D., of Beach Lake, Wayne Co., Pa. He has been an occasional correspondent of our denominational paper, is a convert to the Bible Sabbath, was formerly in the Methodist connection and was some years ago baptized into the fellowship of the Clifford, Pa., Seventh-day Baptist Church by the writer of this article. In the letter referred to Bro. Baldwin reports the celebration of his eightieth birthday by a family gathering at his residence at Beach Lake. Accompanying the letter are fine photographs of the family group. His children were named in alphabetical order and are as follows: Aurelia Ann, Bibbiah Jane, (deceased), Cornelius Augustus, Darius Erastus, Edwin Candee, Francis Tamblin, Garner Terry, Harmonious Octavius, Isabella Nancy, Julius Lyman, and Keturah Esther. The letter says, "It was interesting to see them present themselves one at a time, two or three at a time, seven or eight at a time; I told them that I desired them to come together at this our first and, perhaps, our last family meeting, to stay as long as they could, to eat, drink and sleep in my own home. They were about as busy as they well could be, playing, visiting, talking, working, going to meeting together and taking part in the services, praying, talking, singing, everyone taking part. And when the Sabbath-day came they (nearly) all seemed to conclude to stay at my house. When the people saw us all together (there were fifteen of us) they seemed stirred up."

Thus we have here a graphic pen picture of an interesting family gathering; let us hope they will all meet in the heavenly Father's house in the coming and kingdom of God.

L. C. ROGERS.

## WOMAN'S WORK.

## THANKSGIVING.

BY PHEBE CARY.

Oh, men! grown sick with toil and care,  
 Leave for awhile the crowded mart;  
 Oh, woman! sinking with despair,  
 Weary of limb and faint of heart,  
 Forget your cares to-day, and come  
 As children back to childhood's home!

Follow again the winding rills;  
 Go to places where you went,  
 When, climbing up the summer hills,  
 In their green lap you sat content;  
 And softly leaned your head to rest  
 On nature's calm and peaceful breast.

Walk through the sere and fading wood,  
 So lightly trodden by your feet,  
 When all you knew of life was good,  
 And all you dreamed of life was sweet,  
 And let fond memory lead you back,  
 O'er youthful love's enchanted track.

Taste the ripe fruit of orchard boughs,  
 Drink from the mossy well once more,  
 Breathe fragrance from the crowded mows,  
 With fresh, sweet clover running o'er;  
 And count the treasures at your feet,  
 Of silver rye and golden wheat.

Go sit beside the hearth again,  
 Whose circle once was glad and gay;  
 And if from out the precious chain  
 Some shining links have dropped away,  
 Then guard with tender heart and hand  
 The remnant of your household band.

Draw near the board with plenty spread,  
 And if in the accustomed place  
 You see the father's reverent head,  
 Or mother's patient loving face;  
 Whate'er your life may have of ill,  
 Thank God that these are left you still.

And though where home hath been, you stand  
 To-day in alien loneliness;  
 Though you may clasp no mother's hand,  
 And claim no sister's tender kiss,  
 Though with no friend or lover nigh,  
 The past is all your company—

Thank God for friends your life has known,  
 For every dear departed day.  
 The blessed past is safe alone—  
 God gives but does not take away;  
 He only safely keeps above  
 For us the treasures that we love.

If every grateful heart this year will show its appreciation of God's mercies, by some special offering in his name, Thanksgiving day will have a deeper meaning to each of us, and many sad and lonely ones will gain new strength and courage through our efforts.

THANKSGIVING DAY is an offspring of early New England, and it is still New England's own day of rejoicing. In our days of ease and plenty, we can hardly realize what it meant to the little band of earnest men and women who ventured across the seas that they might enjoy freedom of life and liberty of conscience, who, though they were suffering for both food and clothing, many of their number dying from exposure and want, yet in their hearts were brave and trusting even when their expected relief failed to appear. Surrounded by savages, the deep blue sea on one side of them, and the wide wilderness on the other, their courage was heroic, they were determined and faithful in their prayers for help.

One happy day word came to them that the expected ships were approaching, their relief was sure, and with overflowing hearts they expressed their gratitude to the Father of mercies. Twice these Puritan Fathers, because of suffering and want, appointed a day of fasting and prayer, but each time the ships loaded with provision arrived, and they made them days of thanksgiving. Thus at various periods in the early times, days were set apart for praise and thanksgiving for some great blessing, at different times of the year. Later, Thanksgiving Day was quite generally observed in all New England, the Governor naming the day.

In 1789, George Washington recommended to Congress the naming of a national day for the adoption of a constitution, and the day was generally observed. In 1795, this was repeated.

Oct. 3, 1789, President George Washington issued the first Presidential Thanksgiving proclamation, as shown in the RECORDER of last week.

In 1815, James Madison issued a proclamation for Thanksgiving in grateful recognition of the return of peace.

In 1863, President Lincoln issued the third one. Since that time every President has followed the custom and Thanksgiving Day has been very generally observed.

## MR. DOWNER'S THANKSGIVING.

BY MRS. S. ROSALIE SILL.

"Next week we shall have to prepare for Thanksgiving," said Mrs. Downer to her daughters, Helen and Laura; "so I want to get all the sewing done I can."

A suppressed groan came from the corner where Mr. Downer sat in his easy-chair, and Mrs. Downer turned to say,

"Are you not feeling so well, James?"

"I am not in any more pain. I was wondering, wife, what we had to be thankful for. Here I am of no use at all, and it is nearly time to pay the taxes, and that interest money falls due next week. Mr. Horton is a hard man to deal with, and should I not have the money for him he might make me trouble."

"But, James dear, you should not feel so. There is the money for the butter and eggs, and we can sell the Jersey heifer; besides, I have dried enough fruit to pay for our winter clothing. And now that your sister Jane has written you she is coming to spend Thanksgiving with you, I should think your heart would be filled with thanksgiving."

"To be sure I shall like to see Jane. But do you not remember she was very particular, and if people did not get on well she used to be making all sorts of inquiries as to why they failed of success? Some way at times I have half dreaded to have her come. You have it hard enough now, my poor Elinor, without another unsatisfactory element being added."

"Oh, never fear for me, James! Do you not also remember that Jane usually approved of what I had done! I am sure I shall enjoy having her come. And, my dear husband, I wish you could make God's promises more fully your own. 'Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed.'"

"You always were more for appropriating God's promises than I." Some way in these times of trouble everything seems so dim and far away.

"You do not commit your way unto the Lord; because if you did and trusted in him, he would bring it to pass."

The next week brought aunt Jane Branch to the Downer home, where she received a warm greeting from her sister-in-law.

Jane Downer had cared for her father's family until she was thirty, when the death of her parents released her from duty. Soon afterwards she married John Branch, a very good man, with whom she lived happily for eight years.

One child blessed this union, a boy named John, and as sweet in disposition as the beloved disciple. When the child, who was the idol of his mother's heart, was six years old, death entered, and father and son were carried to the cemetery in one short week.

The Downers had not seen Mrs. Branch since her bereavement until this visit, and they did not know that the sorrow that had entered into this woman's life had mellowed its last bit of harshness and rounded every angularity. Sister Jane, with her quiet, helpful manner, seemed like an inspiration to the over-worked mother and raised the low-spirited brother to take more hopeful views of life. The children were ready to do Aunt Jane's bidding, and several needy families were made to rejoice through the bountiful dinners sent them on Thanksgiving morn-

ing. Aunt Jane persuaded her sister-in-law to go and hear the sermon.

"You must not tell me 'no,'" as Mrs. Downer began to demur. "I want an all alone talk with my brother to-day. Surely you cannot be so unsisterly as to refuse me!"

After the table was laid and the turkey and pudding required no great care, Mrs. Branch drew a chair to her brother's side and laying one hand upon his shoulder caressingly, said, "Brother James, tell me all about it."

"All about what?"

"Did you think I have been here a whole week and not discovered that something besides disease is wearing the life out of you? Can you confide in me, James?"

"Why, I am worried about the mortgage, Jane. I've been sick, and Elinor has had hard work to get along without saving up even for the interest. Elinor tells me to take courage and trust in God, and everything will come out all right. But I know better than she that Mr. Horton was created without much of a heart, and I fear we shall lose our home."

"Elinor is right, James." "Delight thyself also in the Lord, and he shall give thee the desires of thine heart," is just as true to-day as thousands of years ago."

"These words might apply in some cases. Jane. But I cannot see how Horton is to be pacified."

"The beauty of it is you do not have to see Only believe. Surely God could soften the heart of Mr. Horton as well as he could shut the jaws of the lions so that Daniel should not be eaten."

Just then the sound of voices was heard outside, heralding the approach of Mrs. Downer and the girls. Mrs. Branch had just time to ask her brother how large the mortgage was and hear his reply, 'Seven hundred dollars,' when the door opened and in came the mother and children.

Helen and Laura went to their room to lay aside their wraps, while Mrs. Downer went to the side of her husband to whisper,

"I never realized how much we had to be thankful for until the minister told us in his sermon. Surely God's mercies are more than we can number."

The table was soon in readiness and Mr. Downer's chair was drawn to the warmest place, when all bowed their heads while he returned thanks.

Mrs. Downer said she would carve the turkey, as her husband was so weak. When she raised her husband's plate to lay upon it the most tempting bit of turkey, she half paused, looking down at the place where the plate had lain, and said,

"What is underneath your plate, James?"

"I'm sure I do not know." Lifting the slip of paper, he cried, "Why, Elinor! It is a check for seven hundred dollars! Who could have placed it here?" Then looking across the table at his sister Jane, who was rather nervously adjusting her napkin, he said, "It must have been you, Jane! But I never dreamed of your being the one to shut the 'jaws of the lions.'"

"The Lord sends by whom he will. All we have to do is to believe God is able to keep his promises. I could do it just as well as not, as I have been left steward over a good deal."

For a few moments Mr. Downer leaned back in his chair while the tears trickled down his cheeks—happy tears—then he said,

"Elinor darling, I want to say grace over again. It was only a form before. Now it would be a true heart-offering. I know I can never doubt God's goodness again."—*American Messenger.*

It is not enough to have the head prepared with something to say; that may be, and no doubt is, good; but you must have the heart qualified by the Spirit to proclaim it. So much is ineffectual and lost through its mere repetition. There is nothing behind; that accompanies and backs and inflames it so that, set on fire, it burns its way into the heart.—*Ballington Booth.*



## CALIFORNIA COLONY.

Many are saying, "Why don't you write?" Some say, "The first thing I do when getting my paper is to look for colony items." Well, my friends, we are glad you are interested, and hope that your interest will lead you farther than to look in the paper. We have refrained from writing, first, because we do not desire to unduly press colony matters upon the attention of the people. Second, because we always find it difficult to talk or write without something to say. In other words, we have been busy with the planning and development of a water system that would enable us to speak intelligently.

We now think we have whereof to speak, and by permission of our good brother (the Editor), will proceed to "speak our little piece." Our last to the RECORDER stated only that lands for colony purposes had been secured near Perris, Riverside Co., California. We are receiving inquiries almost every mail, in regard to country, land, etc. Permit us to answer in a general way. The land is located between Perris and Monero, seven miles from the former and two and a half to three from the latter, and joining Lakeview on the north. Lakeview is a new town on the proposed line of railroad known as the Loup from Perris to Alisandro, and now built as far as San Jacinto. Lakeview is rapidly building; has now a fine four story hotel, store, etc. These distances are from exterior lines. In order to purchase this land and develop water for irrigation a joint stock company was formed. A majority of the stock is held by Seventh-day Baptists. We also have an option for a short time on the entire stock. What we want and what must be done to hold this for our people is for Seventh-day Baptists to come to the rescue. If they shall fail we will be compelled to say, "Lo, we turn to the Gentiles."

I am authorized to say that until Jan. 1, 1895, we will sell to Seventh-day Baptists for from \$25 to \$30 per acre, including a share of water with every acre purchased. This will be good average land, and in lots of 15 acres or more. These prices have been fixed from estimates made by practical business men, and without margin for profit after the expense of water system and other necessary work has been met. The estimate includes all outlay at present for plant and pipe to place of storage, etc. The work of excavation for storage and irrigation ditches can be done by the colonists and thus save expense. Those who will take stock in the company will be furnished stock upon the same basis that we offer the land.

In seeking a location it has been our aim to secure land at reasonable prices, and in a healthful and productive country. We are satisfied, considering all the advantages, that we have found no place in all our travels, from Redding, in Shasta county, on the north, to San Diego, on the south, that comes nearer meeting these conditions. We are at an altitude of 1,450 feet, and no place that we have found has a better health record than this valley. Especially asthmatics and those in the first stages of consumption, have been greatly benefited. The most that can be said against the country is that it is new, and undeveloped in regard to the fruit and Alfalfa interests. We see no reason why this shall not equal, in a short time, the famous Redlands and Riverside which are distant from it respectively only 13 and 18 miles. Correspondence solicited.

J. T. DAVIS.

PERRIS, Cal., Nov. 9, 1894.

## CATTARAUGUS COUNTY, N. Y.

A visit to nearly every town in the county reveals facts that may be interesting to some of the readers of the RECORDER. Its railroads, schools, churches, and general appearance, are well up with its neighbors. This year their grass, corn and potatoe crops were from fair to good. Oats and apple crops nearly a failure. Dairying is an important business. Cattaraugus county has a large number of Alfred University graduates and students, who are making a grand success of life. While religion and temperance are much the same in this county as in others, the earnest workers for Christ freely admit that the enemy's work is done by the majorities, while God's work is done by the minorities.

The difference between the village of Cattaraugus, where all lands are forfeited on which intoxicating drinks are sold, and licensed towns, is very marked. But it is most noticeable in the culture, business talent, music, general appearance, religious and temperance work of the young people. Having themselves been helped by religious parents, teachers, and faithful partners, they charter a carry-all and go miles out into the country, preach, pray, talk and sing, that they may help others. The long drives and some bad roads made me three or four talks short of one for each of over sixty days. In a few places the congregations were small, but frequently the largest church or hall in the place was well filled.

At Napoli, an inland town of four or five churches, I preached to an ordinary sized congregation, with no noticeable effect. Afterward one of the ministers told me that one of the leading men in the place gave his heart to God, and was living a new life. At Ellicottville, the old county-seat, some of the good people who had often confided quite enough in strangers, seemed not thoroughly acquainted with me. On Sunday morning I went to the church where I had an appointment for a union temperance meeting in the evening. The pastor invited me into the desk to assist him in some part of the service, and then said, "If I could have seen you perhaps I could have arranged with you to preach this morning." I thought to myself, If you had seen me as often as I have seen you, there were chances enough if you had dared to trust me. So I replied, "I am always loaded." I preached, had a very large congregation in the evening. Early the next morning the same pastor and one of the teachers in the graded school, called at my room and invited me to give the students, teachers and those that might come in, a talk on the effects of alcohol on the human system, at 11 A. M. in the school. This gave me a chance to speak a good word for Alfred University and distribute circulars. Then I must give the primaries a talk. All told, five talks, a visit with Attorney Ward, whose father was a Seventh-day Baptist, and I left with the same high opinion of the people in Ellicottville that I always have for those who wisely guard against being sold.

It is not often that I can go to a place where some one does not know me or know of me. To know that I was ever an Alfred student, or that my address is Alfred, or Alfred Station, would help me only for the want of ability to come up to the high expectation that the name of the place raises in the minds of the people. On my home I preached in the Portville church twice. I found much to please and encourage. Most of the young people are doing well.

H. P. BURDICK.

## INDIVIDUAL COMMUNION CUPS.

To the Editor of the SABBATH RECORDER:

In your issue for October 25th I read an article, from a journal, upon the wisdom of a change from the common communion cup to individual cups, for that purpose. Christ blessed the cup of wine, not cups, [Then most churches are in error. Most use two or more.—ED] and passed it to his disciples. Christ was a healer of diseased bodies as well as diseased souls, and would he have given a disease breeding custom to his people?

The world then suffered from just the same disorders and diseases that are now in it, and there was just as great danger to the unconverted as now; but to him who was pure in faith there was no danger of disease or poison. If we are worthy to partake of the sacrament of the Lord's Supper we shall never suffer ill of any sort from so doing. For what do you approach the Lord's table? Is it to look into the mouth or down the throat of your brother or sister? Or is it to partake of the symbol of Christ's sacrifice and of his indwelling and revivifying influence on soul and body? Are you fit to partake of the sacrament when you have not banished the world, through Christ, but are fearing its contamination, even at the altar? Who ever heard of any one suffering ill for doing his or her duty in the ordinance of baptism? Or who ever heard or knew of any one suffering ill through the "pestitential microbe infected" communion cup, except it was because of eating and drinking thereof unworthily?"

Paul was bitten by a venomous serpent and was unharmed, and shall we be put to flight by the insignificant, invisible and much maligned "microbe"? From the first heralding of the "disease germ" theory, I have asserted that the so-called "germs" are no more the cause of disease than maggots are the cause of the death of the carcass they infest. Time serves but to confirm the fact. I have this from a reliable paper: "Dr. Robert S. Adams, resident physician of the New York Foundling Hospital, has been making some interesting studies of the bacilli of diphtheria or as it is otherwise known, the Klebs Loeffler bacilli. Without going into details we may state that his figures demonstrated that one in every seven healthy throats contains these bacilli, but does not contract diphtheria. 'Nearly one in seven is the proportion of Klebs Loeffler in healthy throats,' are the words of Dr. Adams; the cultures were made by board of health officers. Now, inasmuch as one-seventh of throats contain the "germs" of diphtheria, and but one in five hundred contract the disease, it looks as though the "germs" had been most grievously maligned."

I quoted the above at length because many do not have medical papers or books, and do not know the foolishness of the "becilli infection" theory. When the pestilence walks abroad at noonday we are promised that "a thousand shall fall at thy right hand and ten thousand at thy left hand, yet it shall not come nigh you nor lay hold upon you."

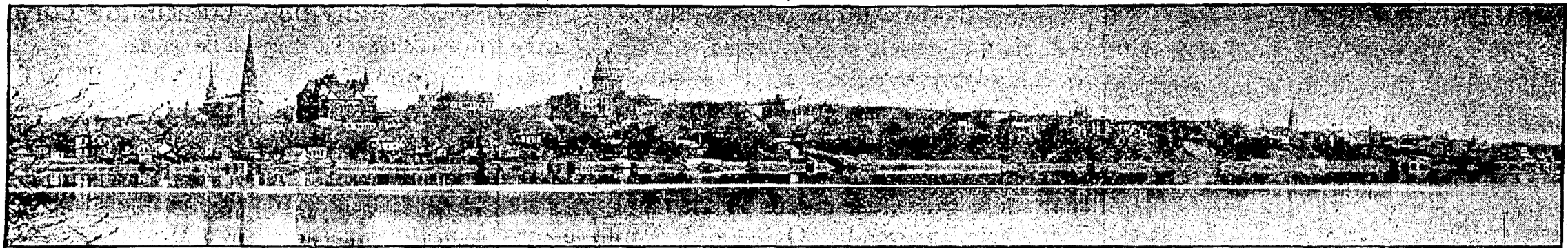
Study God's word for any evidence that one has a right to make such a change as proposed by that article, before doing it, lest if you do change you meet the curse of Hosea 4:6. We live in the "perilous times" of which Paul wrote, and it seems to me that those who would make this change are of those "having the form of godliness but denying the power thereof."

I will close this article which I fear is too long already, but as a Christian who desires to see pure Bible religion I could not keep silence in time of such danger.

J. C. WENTZ

SPEARVILLE, Kan., Nov. 11, 1894.





## MADISON, WIS.

A hitch in my plans, or perhaps partly in the weather, has given me two days in this beautiful city by the lakes—the dream-like city, the white-domed capitol crowning the summit of the gentle hill whose feet are washed by the twin lakes, Mendota and Monona. Indian names! Sometimes Indian summer! The poets are wooed by such scenes as these. No less than a Longfellow has written of this chain of lakes:

Four limpid lakes,—four naiades,  
Or sylvan deities are these,  
In flowing robes of azure dressed;  
Four lovely handmaids, that uphold  
Their shining mirrors, rimmed with  
gold,  
To the fair city in the West.

Fair lakes, serene and full of light,  
Fair town, arrayed in robes of white,  
How visionary ye appear!  
All like a floating landscape seems  
In cloud land or the land of dreams,  
Bathed in a golden atmosphere.

Here the laws are made. Here governors, legislators, judges, United States senators, reside. Here the beautiful Chautauqua grounds and annual meetings. Here the State University with its equipment of buildings, beautiful location, and twelve hundred students. Its new gymnasium it claims to be the greatest in this country. Its football team contests the last of this week with Minnesota for the championship. This modern tendency in our schools to train the physical, in so far as it seeks the health and harmonious development of the powers of the body, is most commendable; but when it goes to the too common extreme of leading many students to make their recreation a vocation, and think more of the development of their brawn than their brain, then, in our view, it has exceeded its proper limit.

Authors are indigenous here. Is it the result of scenic effect? Even the Governor belongs to the *literati*, the publisher of Peck's *Sun*, and who has not heard of "Peck's Bad Boy"? Three poets lie on the table before me who are, or have been, a part of Madison, two of whom in past years it has been my pleasure to meet. With the poetic fancies of two of these let us close this page. From "Flowers of the Spirit," by Ella A. Giles, I read this:

If thou canst tell me something kind  
That has been thought of me,  
If thou canst lift my spirit up  
To moods of buoyancy,  
Then speak the words, I pray thee, dear,  
However light they seem;  
Withhold not from me anything  
That adds to life's sweet dream.

If thou canst tell me of some one.  
Whom I have chanced to aid,  
If thou canst point to me some spot  
That I have brighter made,  
Then softly whisper unto me,

## MADISON, FROM LAKE SIDE.

In accents fond and low,  
The kind truth never hurts nor harms,  
But sets the heart aglow.

If thou canst tell me something kind  
That has been thought or spoken;  
If thou canst lift a spirit, sad,  
By treachery oft broken,—  
Repeat it, dear; my faith inspire,  
However vain it seem,  
For I would fain be trustful still,  
Nor wake from life's sweet dream.

Ella Wheeler Wilcox is more widely known, and though she has written much with passionate and seeming reckless hand, yet her deeper

From her "High Noon," here are the closing lines:

Battling with fate, with men, and with myself,  
Up the steep summit of my life's forenoon,  
Three things I learned—three things of precious worth,  
To guide and help me down the western slopes;  
I have learned how to pray, and toil, and save:  
To pray for courage to receive what comes,  
Knowing what comes to be divinely sent;  
To toil for universal good, since thus  
And only thus, can good come unto me;  
To save, by giving whatsoever I have  
To those who have not—this alone is gain.

G. M. C.

Nov. 15, 1894.

[From L. C. Randolph.]

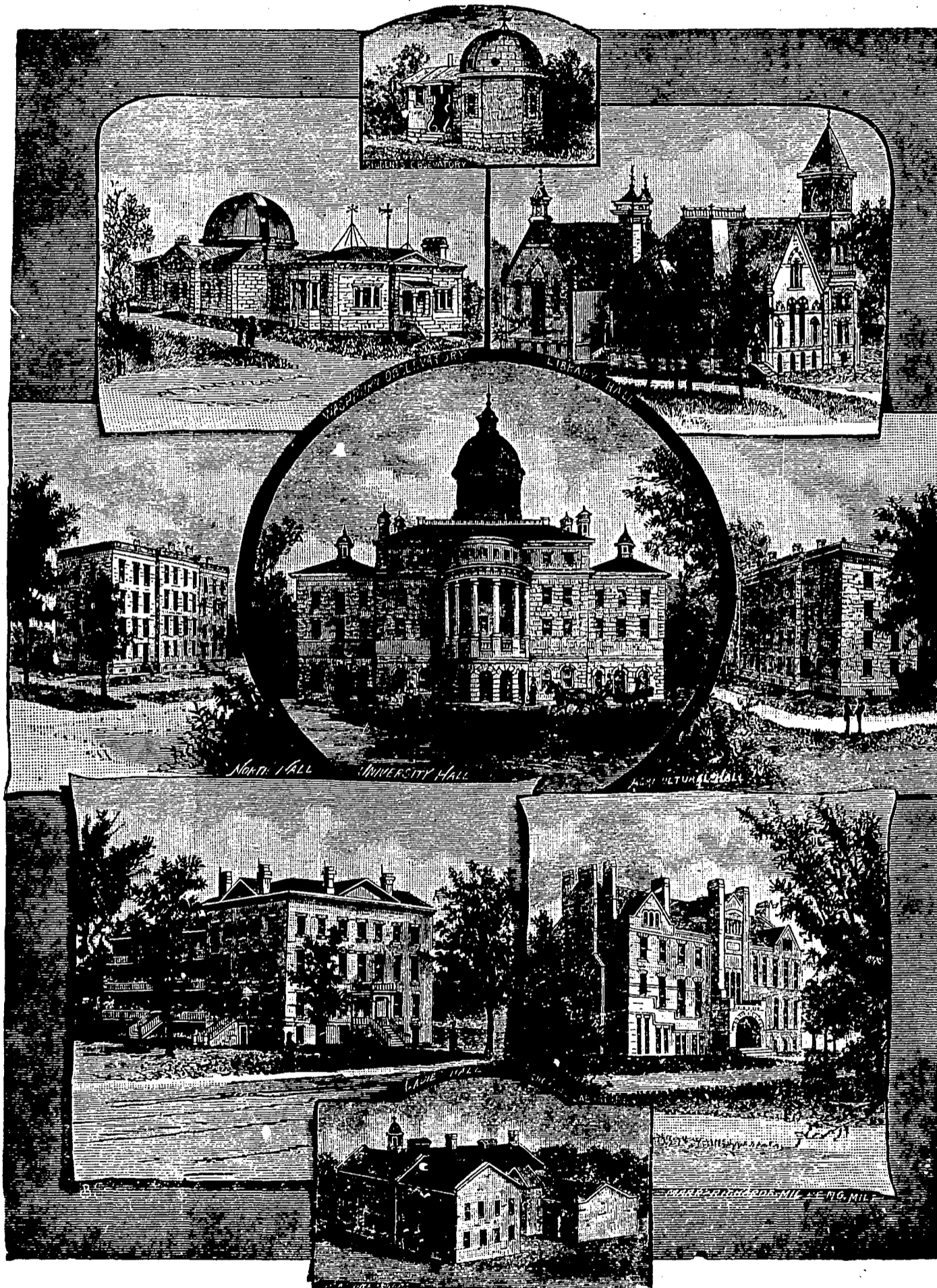
As the history of animal and vegetable life is recorded in the rocks of the earth's crust, so the history of human life is fossilized in language. It is interesting to note the changes of meaning through which words pass, and by their study to throw light on these curious human tendencies of ours.

A friend of ours having been looking on the dark side of certain actions which had come under her notice, we asked her if she were not "cynical." She looked up the word in the dictionary and found that a cynic was a person of a snarling, dog-like nature. There was a glimmer in her eye after her consultation with Webster, which instinctively kept us at the other side of the room until we could explain that the word had become softened in general use and was not to be taken in its strict etymological meaning.

This evolution of meaning might appear, at first thought, to indicate that the world is growing more gentle and generous. We hope it is; but we fear the real reason of the change is that the word has been in such demand to describe a very common tendency of human nature that constant usage has worn off its sharp corners.

If you are ever inclined to get a little "stuck up" over the native generosity of men, study the history of the word "critic." A critic was originally a judge or decider; but it has been so much the fashion of critics to pass *uncharitable* judgment that the word has come to mean, in common conversation, a "fault finder." Said a good brother in one of the churches: "If our people do not say anything about your work here you may know they are pleased. If they don't like your work they will be sure to let you know."

"Honey catches more flies than vinegar." In the long run judicious commendation does more good than blame. It is better to stimulate the good than to try to stunt the growth



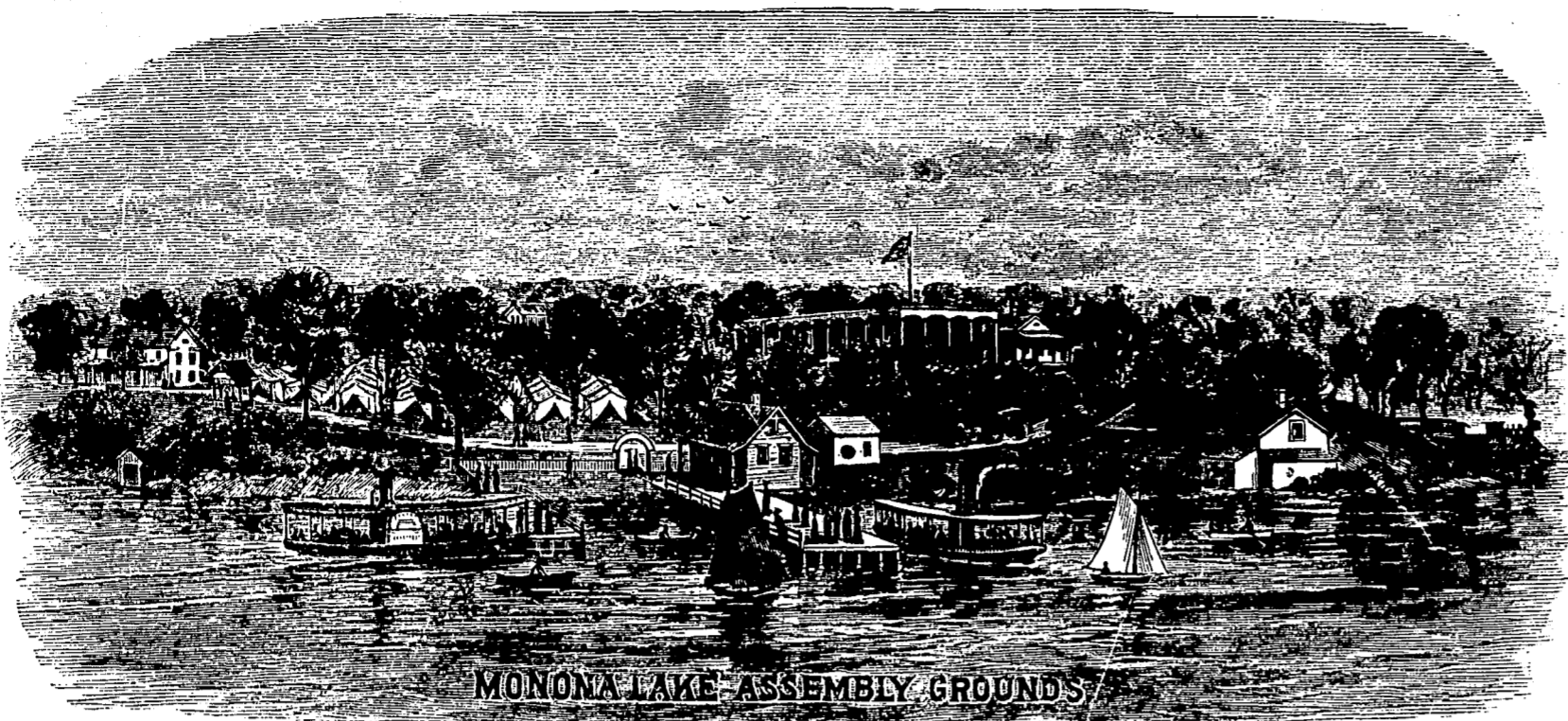
work is pervaded with a true philosophy and religious spirit.

## From "As You go Through Life":

Don't look for the flaws as you go through life;  
And even when you find them,  
It is wise and kind to be somewhat blind,  
And look for the virtue behind them;  
For the cloudiest night has a hint of light  
Somewhere in its shadows hiding;  
It's better by far to hunt for a star,  
Than the spots on the sun abiding.

The current of life runs ever away  
To the bosom of God's great ocean.  
Don't set your force 'gainst the river's course,  
And think to alter its motion.  
Don't waste a curse on the universe,  
Remember, it lived before you.  
Don't butt the storm with your puny form,  
But bend, and let it go o'er you.





MONONA LAKE ASSEMBLY GROUNDS

of the bad. We have seen well meaning Christians who had about the same luck in correcting the faults of their brethren that a Big Foot Prairie farmer had in killing the small animals that had taken their abode in his boy's hair. He applied a very strong poultice of tobacco to be left on over night. "The boy" testifies that it killed the enemy; "but," he says, "it came near killing me too."

The scalpel of criticism must often be applied. There are times when we must "cry aloud and spare not." But there is a great fruitful field of "criticism" which we Christians have scarcely begun to enter—the field of appreciation and loving praise. So many times you have seen some nature warm and expand and grow into great usefulness under the magnetic influence of a friend who believed in its possibilities and cheered it on to victory.

Is it not one of the missions of Christianity to lift our common English speech into higher and nobler meanings?

SUNDAY night, November 18th, the Christians of Walworth began union gospel meetings at the town hall. The people have been praying and the work opens up with good spirit. The hall is full nightly, and the "pentecostal hymns" ring out with a great deal of spirit. Yet the work to be done is so great! All through the community are heads of families whose influence and example are against Christ. They might not like to be so recorded, but there are only two sides. These men believe in sixty pounds to the bushel, they believe in the Bible, they want their children brought up under church influences and they know what their own duty is. Many of them freely acknowledge it, but habit, and past record, and the imperfections of Christians, hold them back. It may be a long pull, but we are going to stay until the blessing comes. Brethren and sisters lift up your heart in prayer for Walworth. It has been a mother church. It has blessed the world. May the blessing come back just now in the prayers of all the people for a mighty outpouring of God's spirit.

RESOLUTIONS OF RESPECT.

WHEREAS, It has pleased our heavenly Father to remove our beloved sister and loyal co-worker, Olive Davis Furrow.

WHEREAS, Our Woman's Missionary Society loses an earnest, faithful worker; be it

Resolved, That in her death we deeply feel the loss of one whose influence was for the right and whose cheerful loyalty to Christ and the church was an inspiration to all.

Resolved, That we extend our heartfelt sympathy to the bereaved family, and that we ask that these resolutions be published in the SABBATH RECORDER.

J. S. WILLIAMS, } Com.  
F. E. DAVIS, }

SANCTIFICATION.

One short article will close my pencilings on this important subject. I intended to write more at length to show that it is a Bible doctrine, by quoting many passages of Scripture that speak of it, showing plainly the will of God concerning it, and the blessed privilege of Christians to have it. Out of the many passages that might be cited I select but one, for one such declaration made by inspiration of the holy spirit, establishes it as well as a multitude would. In Eph. 5 : 25, 26, 27, we find the following very strong language: "Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Here is cleanliness and purity expressed in as strong words as inspiration could find to declare it. It does not seem possible to find any stronger terms to make it known. Allusion seems to be made to the process of cleansing a defiled garment from all the filth and stains with which it may be contaminated. The words "cleanse" and "washing of water," plainly imply this. In the accomplishment of this the garment is subjected to several severe and thorough processes by the laundress. First is the rubbing on a metallic corrugated surface, after having been immersed in water in which some purifying substance like soap has been dissolved. This removes all the loose dirt and stains, but does not make it absolutely pure or perfectly clean and white. It must be subjected to the intense heat of boiling water mingled with soap or some other powerful chemical for an indefinite length of time, which dissolves all the stains of those of an indelible character and prepares it for the further process of rinsing in pure, soft water to perfectly remove all the loosened particle of filth or stain which the boiling process has accomplished. Then it is usually subjected to another rinsing in the purest water that can be obtained and the garment is supposed to be perfectly free from every "spot" or "any such thing," and when it has had the hot iron passed over it, from every "wrinkle" also; and it has that perfect whiteness that don't retain a single "blemish" even.

But it requires some effort of the mind to imaginè the absolute purity of a garment that don't have a spot on it, a wrinkle in it, or a blemish about it, or anything like these things. But that is just what the apostle says Christ gave himself for the church for, that it might have this absolute purity without any alloy, and what he intends to do he is abundantly

able to accomplish; and if the church is to be holy as a whole, it must be so in all its parts or individuals. Some think this cannot be done till the hour of death, but that is only the end of the life in this world, merely the separation of body and soul, which has no power to change the moral nature,—the shed blood of Christ alone has power to do this, and it must be applied to the believer by faith, the same as any other attainment is. But how few there are who know anything about it experimentally, or hardly understand it in theory, and are not Christians as much neglecters of this great salvation as sinners are, who refuse to become Christians?

J. T. HAMILTON.

DRINK AND TOBACCO EXPENDITURE.

In the United States Senate, during the progress of the discussion of the Revenue Bill, Senator Hoar, of Massachusetts, replying to a speech of Senator Pfeffer, of Kansas, against the undue accumulation of wealth in the hands of the few said:

"Mr. President, there is more than \$1,000,000,000 a year expended in this country for the single articles of beer and whisky alone. Adding to that imported liquors, adding to that several hundred million dollars expended for tobacco, and you have probably an expenditure of fifteen hundred or two thousand million dollars annually in this country for those things which, if not vices, are at least self-indulgences. I think before you distribute this property of the rich man, man for man, among the people, you want to know some way by which you can distinguish between the man who has earned the money and has laid it up, as these men have in their savings banks, and the other man who has earned his money and might have it if he chose to lay it up, but has preferred to spend it in whisky and tobacco."—National Temperance Advocate.

HOME NEWS.

Rhode Island.

ROCKVILLE.—The Lord is graciously blessing the church in Rockville. Brother Huffman has been with us two weeks and the results of his labors thus far are glorious. Last Sabbath, in a hard rain, we led eight happy converts into the baptismal water, and they, with three others who were baptised several years ago, were received into the church; the three later are converts to the Sabbath. Last night the Lord was present in great power, when strong men, one of whom is gray headed, came to the anxious seat; the scene, was one never to be forgotten. The whole place is stirred as it has seldom ever been before. Brother Huffman is a judicious leader, and a grand preacher. I have not heard a series of such able discourses for a long time. And what is best of all, he is a man full of the Holy Spirit. Under his able leadership, the church is coming grandly into the work. We hope to let you hear still more glorious news from this part of God's moral vineyard. We ask the prayers of all of God's dear people.

A. McLEARN.

NOVEMBER 19, 1894.

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.

HOW SADLY in debt is the laughter-taker that never becomes the laughter-maker!—Golden Rule.



## YOUNG PEOPLE'S WORK.

A CORRESPONDENT writes, "The SABBATH RECORDER is the connective tissue of the Seventh-day Baptist denomination." Will some one kindly tell us what constitutes the skeleton, the muscles, the nervous system, the circulatory system, and so forth.

Where people waste time:  
 At depots, waiting for trains.  
 At the post-office, waiting for the mail.  
 At prayer-meeting, waiting for some one else.  
 At committee meetings, waiting for something definite.  
 At choir practice, waiting for the leading soprano.  
 At the writing desk, waiting for an inspiration.  
 In bed, waiting for the clock to strike seven.  
 In various places, waiting for nothing.

### NORTH-WESTERN ASSOCIATION.

#### LESSON II.

*Question.*—Where was the last meeting of this Association held?

*Answer.*—At Dodge Centre, Minn.

*Q.*—Who is pastor of this church?

*A.*—The Rev. Herman D. Clarke.

*Q.*—From what church did he resign to become pastor at Dodge Centre?

*A.*—Independence, New York.

*Q.*—Has he any connection with the SABBATH RECORDER?

*A.*—He is corresponding editor of the Sabbath-school department.

*Q.*—Who is superintendent of the Dodge Centre Sabbath-school?

*A.*—Deacon E. A. Sanford.

*Q.*—How many members in this school?

*A.*—One hundred and fifty-five,—more than the entire membership of the church.

*Q.*—What is the pastor's salary?

*A.*—Five hundred dollars a year.

*Q.*—Is Dodge Centre a railroad town?

*A.*—It is at the junction of the C. & N. W. and Great Western.

*Q.*—Is it a large church?

*A.*—The largest west of the Mississippi River except the churches at Nortonville, Kan., and North Loup, Neb.

*Q.*—How far is it from Dodge Centre to the nearest Seventh-day Baptist Church?

*A.*—About fifty-five miles.

*Q.*—Who is pastor of this church?

*A.*—It has no pastor.

*Q.*—What Seventh-day Baptist pastor is located nearest Dodge Centre?

*A.*—The Rev. A. G. Crofoot.

*Q.*—Of what church is he pastor?

*A.*—New Auburn.

*Q.*—Are these two our only pastors in the great State of Minnesota?

*A.*—They are.

### PLANS FOR THE MISSIONARY COMMITTEE.

*Dear Friend.*—The Missionary Committee of the Milton Seventh-day Baptist Y. P. S. C. E. requests your prayers, your sympathy, and your hearty co-operation in trying to advance the cause of Christ and the church by carrying out the lines of work as indicated in the following:

#### 1. MISSIONARY MEETING DEPARTMENT.

The object of these meetings, which will be held from time to time, will be (1) increased

information regarding missions, arousing (2) a more lively interest in the work, causing (3) a fuller consecration to the Master's cause, resulting in (4) a broader, a more comprehensive, and yet a definite and practical conception and appreciation of the great command of Jesus Christ, "Go ye into all the world," etc.

#### 2. LITERATURE DEPARTMENT.

The committee proposes to start a *Missionary Library* for the use of the society. All books, magazines, papers, leaflets, etc., on missionary topics will be most gladly received by Miss Susie B. Davis, who has charge of this work. Here is an excellent chance for you to help the committee.

#### 3. LOCAL MISSIONARY WORK.

The committee feels that this is a most important work. It must move forward on two lines. (1) *Personal* work for which it needs the assistance of every member of the society. (2) Gospel meetings in and about Milton. May we not have your earnest prayers, your best suggestions, and your loyal aid for this work.

#### 4. FINANCIAL DEPARTMENT.

This is perhaps the only unpleasant task of the committee. The object is to raise money for missionary purposes connected with our church and denomination. Please do not avoid us or "pass by on the other side," because of our work.

#### MISSIONARY COMMITTEE.

Chairman, Edwin Shaw; Secretary, Mamie Whitford; Missionary Meeting Department, George Sayre; Literature Department, Susie B. Davis; Local Missionary Work, Byron Coon; Financial Department, Edwin Shaw and Mamie Whitford.

#### CRYSTALS.

In watching the transformation of a liquid into a crystallized state, we should believe if facts did not convince us otherwise, that there existed in it some form of life which prompted its formation. It would not be as mysterious if the same substances took visible shape at different times, but we know by repeated experiments that every liquid crystallizes according to a fixed mathematical law peculiar to itself.

This is true throughout the entire crystal world; each mineral has its own individual form which is invariable. No perfect quartz has ever been found which had other than six sides, and in the midst of a rock containing various metals, galena will always be found in the distinct form of a perfect tube. After crushing a piece of tourmaline every minute part holds still the same shape as the original piece.

Crystalline form is supposed to depend upon the arrangement which takes place among the particles, atoms adjust themselves like figures on a play ground, each knows its place by some law which appears to be almost human.

Some one has said that crystals have two virtues; first, purity; second, perfection of shape. They have the power which enables them to reject any extraneous substance with which they come in contact, and whether they be plunged into the blackest mire or surrounded by other minerals, they emerge pure and perfect.

There seems to be in their order a design perfectly conceived and fully wrought out, we might call it the crystal ideal. Each molecule, even, seems to be wholly imbued with the conception of this plan. If the determination has been sufficiently strong, the result will be a completed crystal; if the purpose has been

weak, we shall find a formation, possibly well shaped, but whose beauty is marred by foreign substances which it was unable to reject.

As young people we have before us the greater part of our lives; each day we are initiated into new duties and responsibilities; what better can we do than to adopt the plan suggested by the mineral world and keep before us the crystal ideal, purity and perfection, that standard that will assist us to the fulfillment of the noblest possibilities of our natures?

But the mineral when it has reached its aim, is content, whereas man is never satisfied; his ideal is not a fixed form, but an ever progressing development that can never be perfectly realized. Possibly his first standard may be reached, but his ideas will have so enlarged in the meanwhile that it will no longer be his highest conception.

Our ideal, then, is always ahead of us, progressing and developing in accordance with the growth within us; this must be, not a discouragement, but a spur to impel us ever onward.

BESSIE E. TITSWORTH.

PLAINFIELD, N. J.

### NEW JERSEY Y. P. S. C. E. CONVENTION.

At the 8th Annual State Convention of the New Jersey Christian Endeavor Union, recently held in New Brunswick, N. J., so many helpful thoughts were brought out, and so much help gained by those who attended, it was suggested that a brief account be sent to the Young People's Column in the SABBATH RECORDER.

We were fortunate to have two beautiful October days for the convention, and there was an unusually large attendance all through the two days, being over 1,700 delegates enrolled from out of town, and 450 from New Brunswick. The State colors, orange and black, and the Convention colors, red and orange, were conspicuously draped about the city and in the churches where the meetings were held. The enthusiasm began on the train, which was crowded with Endeavorers, the main subject of conversation being the convention and the good programme that had been prepared. The church where the meetings were held is the oldest church in the city, and the largest. A platform was built entirely across the front of the church, to accommodate the speakers and singers. The music was under the direction of Prof. Loren Bragdon and was one of the main features of the convention; everybody sang and sang as if they enjoyed it.

The opening service was an inspiration service, consisting of short prayers and singing. Then came an address that seemed to be just the thing to open such a series of meetings with,—“More of Christ, more of success.” And from the hearty way in which we were welcomed, after this address, by the mayor of the city, President of Rutgers College, and the ministers of the city, there was no mistaking their sincerity.

The Junior work was given an important place all through the convention; there has been a gain of 107 societies during the year. The Juniors had a rally in which a great many children took part. They marched in the church, up the main aisle, to the platform, which had been cleared for them. The girls were dressed in white, and both boys and girls carried small flags, which they waved enthusiastically while they sang. Then they gave a little exercise on the work of their different committees. It was a very pretty sight, and



the Juniors seemed to enjoy it much as we who watched.

The "conversations" held were very helpful. The leader sat in the center of a group on the platform, and asked and answered such questions as would naturally come up in any society. One conversation on "How to increase the Interest in our Society," was very good. Some of the suggestions were: Have unity in the work; Make the meetings attractive; Give the members something to do. A Correspondence Committee was suggested as a good thing to keep track of absent members of church, Sabbath-school, and Christian Endeavor, to follow them with letters to some Christian Endeavor where they go, and try to have them welcomed to some church home. Then making strangers feel at home and welcome in our own churches was urged very strongly.

For the Temperance Committee it was suggested that attractive temperance meetings be held once in two months, or once a month, with some variations. Good speeches, special music, lectures, talks on the physical effects of intemperance.

The Literature Committee were to use every influence against the immoral literature that is flooding the country, and try to have the laws enforced in regard to it.

Rev. J. A. Roundthaler, called the western cyclone, led in an open parliament, "Through and for the Church." He seemed to know how to make the people talk and tell of the different methods of work tried by the societies. One society obtained the names of the strangers in the hotels and wrote them personal letters, inviting them to the church service. Another society had a nursery committee, the members going to the homes and keeping the children so the mothers could attend church. A society in Newark had a room opened for the street boys, where they could go and spend their evenings, and have good books and papers to read, and games to play. A number of the societies had done some special missionary work among the Italians and Hungarians.

It was suggested that when seed is sown it must be cared for. To keep members interested keep them at work.

There were so many helpful things said in the excellent addresses given, and I am sure we all gained help and grew more enthusiastic over this grand work. "Hitherto the young people were unrecognized, if not unknown, as a factor in the problem of the world's salvation. When our vast organization shall begin to throb with power from on high, the value of this unknown factor will be determined." L. A. C.

## OUR MIRROR.

### PRESIDENT'S LETTER.

I am rejoiced at the good news received from several places where revival work is going on. Letters received from Rhode Island, report twelve baptized at Rockville last Sabbath-day. It rained but did not interfere with baptism, this kind of sprinkling is all right.

People go in loads to the meeting nine miles over hills and rough roads; they are excited. Men eighty years old, and people who ordinarily do not think of going out nights. They are a very stable people, and one of those good Rockville men once said to me after a meeting, "You cannot excite us at one meeting we move slowly. I have heard of those Western cyclones but I never saw one before." And now they have been struck with the Holy Spirit and are

coming in great numbers to the Lord, Eld. Huffman is there however. We are rejoiced and pray that it may go to Niantic and all about. These good people are as hard to stop as they are to start. This is the church where Elder McLearn is pastor, and has been trying for two years to have evangelical help, but no one could get there until now.

Good news also comes from Walworth, Wis., where L. C. Randolph, of Chicago, has just commenced holding revival meetings. The interest starts off good. Let us all pray for this work.

Have also heard this week of a new C. E. organized in the West. We shall doubtless learn more of this society through our Mirror column.

E. B. SAUNDERS.

MILTON, Wis.

—THE Christian Endeavor at Hammond, La., sent a letter to the South-Western Association, giving a full report of their work, and also enclosing a report of the Attalla, Ala., society, these being the only Sabbath-keeping societies in the Association. No time being allotted to this work in the Associational programme they considered this the best thing to be done. The pastor, Rev. Geo. W. Lewis, was a delegate, and upon his return told of the deep interest shown by all present during the reading of the letter. At its close the query came from all over the room, "Why can't we have one?" After a few remarks a special meeting was called to consider the matter, at which a society was organized, with only a few members. This is not strictly a Seventh-day Baptist society. The prayer-meetings at Hammond are well attended, and good interest manifested.

—A VERY interesting missionary programme was presented at Milton, Nov. 10th. As Dr. Palmberg was so soon to sail for China, the programme pertained mostly to her life and work. The following is the programme:

Singing.

Prayer.

Singing by quartet.

A Sketch of the life of Dr. Palmberg.

Missionary items pertaining to China.

Singing by quartet.

Remarks by W. H. Ingham.

A letter from Dr. Palmberg was read, giving an outline of her journey to China. The remainder of the time was given to a short conference meeting.

### HOME SILENCES.

Omit all the slights and be economical of censure in the home circle, writes Rev. Dr. Talmage, for there will before long be a hearse standing at your front door that will take away out of your presence the best friend you have on earth and the richest boon which God in his omnipotence and infinity has capacity to bestow, namely—a good wife. If a child go, that desolates the nursery. If a wife go, that desolates all the house and all the heart, and all the world. The silences are so appalling when her voice is still, the vacancies are so ghastly, the gloom is as though the midnights of fifty years had dropped at once. The little child running around the room with a hurt finger, calling for the mother who will not come, and at night asking for a drink and saying: "No, no; I want mamma to bring it." Reminiscences that rush on the heart like mountain torrent over which a cloud has burst. Her jewels, her books, her pictures, her dresses, some of them suggestive of banquet and some of burial, put into the trunk whose lid goes down with a heavy thud as much as to say, "Dead." The morning dead. The night dead. The air dead. The world dead. O man, if in that hour you think of any unkind words uttered, you would be willing to pay in red coin of blood every drop from your heart if you could bring back the unkind words. But they will not come back. Words gone from the lips do not fly in circles like doves coming back to their cote, but in a straight line, a million miles a minute across the eternities. They never come back. Flattering epithology, though a Dryden composed it, polished Aberdeen granite, though an Angelo chiseled it, cannot atone for unkindness to the living.

My mind is full of the memory of a couple who were united in holy marriage December 19, 1803. Their Christian names were old-fashioned like themselves—David the one, Catharine the other. Legal contract, of course, but chiefly the Lord married them. They lived to see their crystal wedding, silver wedding, golden wedding and nine years besides. They lived to weep over the graves of three of their children. They lived to pass through many hardships and trials, but they kept the Christian faith. They lived for God, for each other, for their children, for everybody but themselves. Their hair grew white with age and their steps grew shorter and shorter, and their voices tremulous in the church psalm, though once they had led the village choir. The one leaned heavily on a staff which I have in my house to-day, but heavier on the arm of God, who had always helped them. They were well mated. What was the joy of the one was the joy of the other; what was the sorrow of the one was the sorrow of the other. At last they parted. God gave to her three years precedence of departure, but the three years soon passed, and they were re-married. Their children are gradually joining them, and will soon all be there. But the vision of that married life will linger in my memory forever and ever.—*Christian Herald.*

### THE BUSINESS MAN'S LESSON.

He was an upright business man. In his heart he believed the religion of Christ to be true. But he was very busy, and when the Sabbath came he was thoroughly tired. He had become interested, too, in his secular papers, so he gradually dropped off going to church. His wife went regularly, and sometimes the children. One morning, just after his wife had set out, he was comfortably seated reading the money article, when he heard his boys talking in the next room. Said eight-year-old Willie:

"When you grow up, shall you go to church as mother does, or stay at home like father?"

"I shall do neither," said the one, decidedly. "When I'm a man I shall have my horses, and be on the road Sabbath-days and enjoy myself."

The newspaper suddenly lost its attraction. Between the father and it there came a picture of his boys associating with loose men, and drifting into a godless, reckless life, and of himself looking on it in his old age as the fruit of his self-indulgence. Five minutes after he was rapidly walking toward the church. When the service was over, his wife, coming down the aisle, saw him waiting at the door. There was questioning, glad surprise in her eyes, but he only remarked that he had taken a walk, and thought he would join her on her way home. Next Sabbath, however, the whole family were in their pew, and all the rest of the day there was a kind of peace about the home that reminded him of his boyhood happy days in his father's home. And who will say that he was the less fitted for another week of business life by his share in the services of God's house, instead of "staying at home all day to rest?"

### SEIZING OPPORTUNITIES.

A lady, once writing to a young man in the navy who was almost a stranger, thought: "Shall I close this as anybody would, or shall I say a word for my Master?" and, lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the word, "Here we have no continuing city," and asked if he could say: "I seek one to come." Tremblingly she folded it and sent it off.

Back came the answer, "Thank you so much for those kind words! I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The arrow shot at venture hit home, and the young man shortly after rejoiced in the fullness of the blessing of the gospel of peace.

How often do we, as Christians, close a letter to those we know have no hope, "as anybody would," when we might say a word for Jesus! Shall we not embrace each opportunity in the future?—*Southern Churchman.*



## OUR YOUNG FOLKS.

## THE THANKFUL MOUSE.

A FABLE.

It was a hungry pussy cat  
Upon Thanksgiving morn,  
And she watched a thankful little mouse  
That ate an ear of corn.

"If I eat that thankful little mouse,  
How thankful he should be,  
When he has made a meal himself,  
To make a meal for me!"

"Then, with his thanks for having fed  
And his thanks for feeding me—  
With all his thankfulness inside—  
How thankful I shall be!"

Thus "mewed" the hungry pussy cat  
Upon Thanksgiving Day.  
But the little mouse had overheard,  
And declined (with thanks) to stay.

—Harper's Young People.

## POMPEY.

BY EMMA J. GRAY.

Pompey was a turkey, so named by Ralph,  
the youngest of the nine Leland children.

Neighbors and friends wondered how anybody  
could tell who was youngest in that family, for  
they were all little people together.

Such a houseful! The crowd in the old  
woman's shoe seemed nowhere in comparison.  
There was never an opportunity for loneliness  
in that merry home, for the children's needs and  
plays kept one ever on the alert. New things  
were done to-day, and old ones repeated to-mor-  
row, in the way of amusement, industry, or cor-  
rection. But, withal, they were the happiest  
kind of a family, and friends and relatives en-  
tering that home remembered and talked over  
and over of the joy and sunshine always re-  
ceived from a visit there.

It was now two days before Thanksgiving,  
and great preparations were in progress. For  
the grandparents, uncles, aunts, cousins, in fact,  
all the Lelands who could possibly come, were  
invited to a feast in the old Kentucky home.  
"I will squeeze all in some way," Mrs. Leland  
said. "This house has wonderful elasticity,  
and even if we are a trifle crowded, that will be  
all the merrier. Thanksgiving-day ought to  
be brimful and running over with joy. Even  
when a great sorrow has entered the home,  
there should be room for a hymn somewhere."

Pompey had been specially fattened for the  
feast, but, as if understanding what was to be  
his fate, had disappeared. No one had been  
able to find him.

Just now old Tamer had entered, exclaim-  
ing, "Missus! I spects dat turkey's dun gone  
for good. He's ez slip'ry ez a eel. I cotched  
sight of 'im, but w'en I tried to catch him, ob  
co'se I couldn't, and my he'ds whirlin' and  
whirlin' 'bout t'ings so much, I kyant run no  
more."

"Very well, Tamer," replied Mrs. Leland,  
"Ralph can try. Perhaps Pompey will come  
with him."

"Yessum, dat's w'at I t'ink. I spects de  
turkey will not be en de gyard wif a chile. He'll  
have less chauce to 'scape."

So little Ralph, nothing loath, went off to  
find the turkey, and Tamer disappeared, as she  
said, "to hurry up dat gyurl Lucy."

In about an hour Ralph returned, with  
Pompey as companion. The old cook was right;  
he was not on guard with a child.

Thanksgiving-day speedily came, and with it  
the expected dear ones. The house had been  
beautifully trimmed with vines and berries,  
cyhrsanthemums, and a few late roses, and honey-  
suckles. This was almost entirely the child-  
ren's work, and did great credit to the little  
folks.

But the tables, for there were three of them,  
were the crowning feature of the occasion, and  
were indeed marvels of beauty and elegance.  
When later, the old and the young were gath-  
ered around, it would have been an ungrateful  
heart that would not have offered special  
thanksgiving for witnessing such a sight.

Before the food was partaken of, Grandpa  
Leland, now over eighty years of age, asked  
God's blessing. The prayer was very tender,

full of peace for the present, and hope for the  
future, and at its close all, even to little Ralph,  
joined in a hearty "amen." Then followed a  
clatter of voices and merry laughter, as one after  
another the good things disappeared. Pompey  
graced the table royally, all present testifying  
that he was the very best turkey that ever atten-  
ded a thanksgiving dinner. Tamer's eyes  
danced with glee, and told how much he was  
enjoyed, and addressing Ralph, said, "Well,  
honey, I reck'n w'en I las see dat Pompey alive,  
didn't 'pear dat your grandpa and grandma and  
all dem big folks yere would ever tek a taste  
ef 'im. I follered 'im all over de gyardin, but  
he did not'n but run. It took you to catch  
'im."

Before this happy family separated for their  
respective homes, grandpa asked each of the  
nine children to name some one thing which  
seemed to him a special cause for thanksgiving.  
The eldest replied, "that I was not drowned  
when falling into the lake last summer." The  
next, "that I can now commence vocal music."  
The third said, "that I didn't miss one day at  
Sunday-school in a whole year." The fourth,  
"that the trouble with my eyes is relieved, and  
I can now go without wearing glasses." The  
fifth, "that I am to spend the holidays with  
Cousin Clara." The sixth, "that God sends us  
so much to be glad over." The seventh, "that  
we had such a happy time to-day." The  
eighth, "that we have so many good times at  
our home." While little Ralph closed by say-  
ing, "I give special thanks for my grandpa."  
In this thanksgiving all the children gleefully  
united, and mamma said, "We cannot name  
half the joys and blessings for which we should  
ever thank our heavenly father. Not only on  
thanksgiving day, but throughout the year let  
us remember to praise him always for his many  
mercies shown to us."—*Christian Intelligencer*.

## THE IRREPRESSIBLE BOY.

He worried the cat,  
He played rat-tat-tat  
On the window panes fully an hour by the clock;  
He tried roller skates  
Where dishes and plates  
In jeopardy lay, till some fell with a shock.

He hid granny's specks,  
But that didn't vex;  
Her face brightened up with his fun and his noise.  
"One sweet kiss repaid  
For all!" so she said,  
Resignedly adding that "boys will be boys."

But strangest of all,  
At night's quiet fall,  
How meekly, how placidly this rogue would say:  
"Good-night, mamma dear!  
Good-night, papa dear!  
I've tried to be such a good boy to-day!"

—Our Little Ones.

## RAGGLES.

Raggles was only a scrubby little Indian  
pony. His owner had evidently considered him  
of no use, and had cruelly turned him loose on  
the bare prairie to shift for himself.

He was a sorry looking little fellow as he  
stood one morning at the gate to Mr. Hudson's  
large cattle ranch, in Western Kansas, shiver-  
ing in the wind, and looking with a wistful  
gaze at the sleek, fat ponies inside.

Mr. Hudson noticed him, and started to drive  
him away. But his little daughter Lillian  
said: "Let him in, papa, he looks so hungry."  
Mr. Hudson opened the gate, and the pony  
walked in, just as if it were his home.

Mr. Hudson made inquiries, but no one knew  
anything about him; and as no owner ever came  
to claim him, Lillian claimed him as her special  
property, and named him Raggles, on account  
of his long tangled mane and tail.

He was a docile little creature, unlike the rest  
of the ponies on the farm. He soon came to  
regard Lillian as his mistress. She learned to  
ride him, and could often be seen cantering over  
the prairies with her father.

But Raggles seemed to consider that she was  
not much of a rider, for he would carefully  
avoid all the dangerous-looking places and holes  
in the ground, made by coyotes and prairie  
dogs, which are very plentiful in Western  
Kansas.

When the next spring came Raggles did not  
look like the same little scrub. His rusty brown

coat had all come off, and a new black one had  
taken its place.

By the next fall the neighborhood could boast  
of a public school, and when Lillian began to  
go, Raggles found he had regular duty every  
day.

Lillian would saddle him and ride to the  
school-house, which was two miles away, then  
tie up his bridle and send him home. At about  
half-past three Mr. Hudson would saddle him  
again and send him for Lillian.

He always arrived on time, and if he was a  
little early would wait patiently by the door  
until school closed.

Some of my readers will remember the bliz-  
zard that struck Western Kansas in 1885, when  
so many people lost their lives, and thousands  
of cattle were frozen to death. The storm com-  
menced about noon, and the weather grew stead-  
ily colder.

The snow blew so thick and fast that Mrs.  
Hudson was afraid to trust Raggles to go for  
Lillian, but Mr. Hudson was sick and there was  
no one else.

She went to the barn, put the saddle on him,  
and tied plenty of warm wraps on. Then she  
threw her arms around his shaggy neck, and  
told him to be sure to bring Lillian home.

He seemed to understand, and started out  
with his shambling trot in the direction of the  
school-house.

One hour passed slowly to the anxious par-  
ents. When two had passed, their anxiety was  
terrible, as they strained their eyes to see through  
the blinding snow his shaggy form bringing  
their darling safely home. At last he came  
with Lillian on his back, bundled up from head  
to foot.

The teacher had fastened her on the pony  
and given him the rein; and so he had brought  
her safely home, none the worse for her ride,  
except being thoroughly chilled.—*Our Dumb  
Animals*.

## THE TOUCH OF CHRIST.

During the Civil War word came to a mother  
that her boy had been wounded. She found her  
way to the hospital at the front. The doctor  
said to her: "Your boy is fast asleep. If you  
go in and wake him, the excitement will kill  
him. By and by, when he wakes, I will break  
the news to him gradually."

The mother, with her great hungry heart  
yearning to see her boy, looked into the doc-  
tor's face: "He may never awaken. If you will  
let me sit by his side, I promise not to speak to  
him."

The doctor consented. She crept to the side  
of the cot, and looked into the face of her boy.  
How she longed to embrace him! She could  
not resist laying her gentle, loving hand on his  
forehead. The moment her fingers touched the  
boy's brow his lips moved, and he whispered  
without opening his eyes, "Mother, you have  
come." Even in his sleep he knew the touch  
of love.

The human touch on lives that need comfort,  
healing, and blessing carries wonderful power.  
But shall we not bow our heads for the touch  
of Christ himself? He lays his hand gently and  
lovingly upon our brow. Some of us may be in  
sorrow; some are in care; some have their bur-  
dens. But do you not recognize that soft touch  
of Christ's hand—the hand that the nail pierced?  
May the touch give joy and a blessing to every-  
one!—*J. R. Miller*.

It is easy in the world to live after the world's  
opinion; it is easy in solitude to live after one's  
own; but the great man is he who, in the midst  
of the crowd, keeps with perfect sweetness the in-  
dependence of his character.—*Sel.*

A SOUL which sincerely longs after God never  
considers whether a thing be small or great; it is  
enough to know that he for whom it is done is  
infinitely great, that it is his due to have all crea-  
tion solely devoted to his glory, which can only  
be by fulfilling his will.—*Evangel and Sabbath  
Outlook*.

TRY being as pleasant as you can for a week,  
and see what will come of it.—*Ram's Horn*.



# SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1894.

### FOURTH QUARTER.

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

### LESSON X—CHRIST TEACHING BY PARABLES.

For Sabbath-day, Dec. 8, 1894.

LESSON TEXT—Luke 8: 4-15.

GOLDEN TEXT.—The seed is the word of God.—Luke 8: 11.

#### INTRODUCTORY.

Jesus now leaves the city for the sea-shore. The multitude becomes so great that for convenience in addressing them he goes aboard a fishing boat. This seems to be the beginning of his teaching by parables, this being the first of the series (eight in number). They are a prophetic unfolding of the progress of truth in connection with the opposition of error. A panoramic view of the progress of the kingdom of heaven.

#### EXPLANATORY NOTES.

SOWER, SEED AND SOIL. 4. "When much people were gathered." Jesus, walking through Galilee with the chosen twelve, attracts great attention, draws away from cities their population, and now the crisis is reached. The spiritual must be sifted from the carnal. The method employed seems to be teaching by parables which tended to do this. When he spake by a parable his hearers seemed to make a personal application of the truth taught, though not entirely comprehending it all. It stimulated thought, inquiry. 5. "A sower went forth." All who proclaim the gospel tidings are sowers. "Some fell by the wayside." Consider here the nature of the land near Gennesaret. Ordinary roads and paths well beaten lead along the edge of fields unclosed. Some of the seed would be trodden down, as it would naturally fall upon the path, and while some of it lay on the surface, the pigeons who followed the sower would devour it. A feelingless heart is like a beaten pathway. 6. "Some fell upon a rock." Or on rocky soil, a very thin layer. It could not take deep root nor have abiding moisture, therefore it withered away. Was scorched in the sun, its vital juices evaporated. 7. "Some fell among thorns." The natural soil was good but there were thorn hedges about it, and often a lazy farmer would permit thorns to spread into the field. These, so luxuriant and abundant, would choke the seed or the grains after coming up. 8. "Good ground." Free to receive the seed, well cared for by the farmer, well prepared. All conditions were favorable to the growth of good seed. "A hundred fold." Matthew and Mark speak of the thirty and sixty fold.

THE GROWTH AND HARVEST. 9. "What might this parable be? Though familiar with this mode of teaching, it was generally regarded as belonging to those receiving a higher education than common people had. They wanted the explanation direct from the teacher. 10. "Unto you it is given." God especially favors you, my disciples, with the deeper revelation of truth. "The mysteries." Something hidden, now revealed. Col. 1: 26, 1 Tim. 3: 16. "To others in parables." Leaving them to find out, if they care to, what, as a rule, they stand ready to reject. "Seeing they might not see." Their listening was intellectual curiosity with hardened prejudice. They would misapply it because averse to self-examination and earnest thought. Spiritual perversity is punished with spiritual blindness. 11. "Seed is the word." God's revelation to men, the gospel message, the truth. 12. "Then cometh the devil." Men hear and fail to understand. It is a moral fault. They give Satan a place in their hearts, and thus he snatches the word from their memory. The devil has no power to take from man what God gives him until man of his free choice becomes the devil's slave. This is done gradually in many ways. The taking away of the seed by Satan is done quickly lest it sprout. 13. "They on

the rock." Shallow minds, impulsive listeners, enthusiasm is transient. "With joy." Isa. 58: 2. Momentary. "For a while believe." They pray but do not stay. The true Christian's life is deep, out of sight, firm. There are surface believers, temptation quickly changes their course. 14. "Fell among thorns." Thorns grow quicker than grain stalks. Men go forth into the world lusting after carnal indulgence. They give up nothing for Christ but try to serve God while worshiping their own idols. After baptism they smoke a cigar. Putting a nickle in the contribution box, they spend a dollar on the merry-go-round, and treat the crowd with peanuts. They give two dollars to build a new church and find it easy to put a hundred dollars into a fancy organ case. Indulgence chokes the gospel seed and their hearts are not enlarged. 15. "Honest . . . heart." Noble and worthy heart. They hear, keep the word, and patiently, perseveringly work it out. Notice the prepositions in this lesson. Some fell "by," upon, "among," and some into. Matt. 13: 8. To bring forth sixty or a hundred fold the seed must get into the ground. Get the sermon, the Sabbath-school lesson into your head and heart.

A LEADING THOUGHT.—The soul is the natural soil for God's word, not our own fancies.

#### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Dec. 2d.)

HELPS AND HINDRANCES TO A CHRISTIAN LIFE. Luke 8: 4-15.

Many Christians run well for a season but finally are hindered. Something turns them away from the truth and from following Christ. The cares and riches and pleasures of life choke the good seed of the kingdom and though they profess religion for many years they bring no fruit to perfection. Jesus says "Let not your heart be troubled." With our limited knowledge we are apt to be often perplexed and anxious from a variety of causes. But with faith in God, feeling that he knows the end from the beginning and will cause all things to work together for good to them that love him, nothing need transpire to shake our confidence in him.

Sometimes our carelessness hinders us. We pray but ask not in faith. Wavering, we become like a wave of the sea driven with the wind and tossed. Thus hindered, instability results. A careless Christian hears but does not heed the word.

Worldliness hinders the Christian. He is trying to find both the pleasures of the world and the joys of salvation and loses the latter. "Ye cannot serve God and mammon." If the mind is absorbed in worldly matters and spiritual things are put off for some future meditations, great is the hindrance.

But while many things may be permitted to hinder, there are many that may greatly help. We have the blessed Bible, God's word, the greatest help to a Christian life. Thus David found it. "O how love I thy law! It is my meditation all the day." "Thy word is a lamp unto my feet and a light unto my path."

Prayer helps. In the 142d Psalm David shows that in his trials all his comfort was in prayer unto God. "Thou art my refuge and my portion in the land of the living."

Heaven's messengers help. When Elisha was Israel's prophet and enemies sought their destruction, it was revealed to them from heaven what to do for safety. God has in mind all his people and great is the help any Christian may have who seeks it from above.

—UNLESS we are willing to be taught we are not likely to learn. And even teachers need to learn.

—THERE are facts of nature, revelations of God, the wisdom of men, all to be subjects of a teacher's and scholar's knowing. He who will not become as a little child in view of these things and humbly seek the essential knowledge is as far from the kingdom of truth as are they from the kingdom of heaven of whom Jesus once spake.

—SOME people think it best to be what they call "self-made." That is, to know only what they teach themselves. Pitiably small and petty is the life of many such. No largeness of interest, no resources of thought. They have called themselves Bible students, but have allowed their minds to dwell on one or two things and every opportunity given they run over the same ground in public speech or conversation.

—ONE man has concluded that Seventh-day Baptists or Sabbath keepers have wrong views on some one subject. He has studied it himself and gone over the Bible a dozen times. He has mastered the subject and every few weeks some Sabbath-school lesson gives him occasion to air his view and impeach others. Has he equal

interest in many other things? Does his religion and education lead him to make the most of himself for others and for himself? Does his self-made life secure enrichment for himself?

—THE treasures of knowledge and thought are not secured by dwelling for years on one hobby and in making everything center around that. A truly self-made man—and there are many—is one who, deprived of many advantages such as college culture, travel, etc., yet avails himself of every aid possible with his means and circumstances. He seeks knowledge on many subjects, sees the good more than the bad in his brethren, reads all sides of public questions if possible. Such a man does not put all his work in the Sabbath-school and neglect the prayer-meeting, does not work zealously for one church and neglect missions, is not always found at church meeting but seldom at covenant meeting. He makes the most of himself every where where health and means and opportunity permits.

#### BIBLE-SCHOOL WORK.

What a blessing to have so many cultured and devoted young people in our denomination to assist us in the preparation of the Lessons for the first quarter of 1895. To each of them we render our hearty thanks for their prompt action and hearty assistance. And we believe it will give great variety and prove a great blessing to have many more engage in it. Especially may it be a blessing to those teachers who live away from our churches. Spend some of the Sabbath hours in this precious Bible study for others and so keep in close touch with our Bible work and Bible workers.

The new Board, assisted by pastor and local helpers, expect to hold a Bible Institute at the First Verona church, beginning on Monday evening, Dec. 3d, and closing the next evening. And on Wednesday evening, Dec. 5th, assisted by pastor and people, another Institute at Adams Centre, and closing on the following evening. These will be not so much addresses as close Bible work for the benefit of all.

L. R. S.

#### Literary Notes.

WHEN his present American visit is concluded Conan Doyle will write an article for the *Ladies' Home Journal*, on American women, telling "How your Women Impressed Me."

MRS. BURTON HARRISON is writing a series of articles for and about society girls which the *Ladies' Home Journal* will begin in one of its early issues.

THE quaint little women of Kate Greenaway are to be seen in a magazine for the first time since their creation. Miss Greenaway has heretofore always drawn them in color and for book publication. Now, however, she is at work upon a special series of her curious tots for the *Ladies' Home Journal*, and in that periodical they will alternate with a new series of Palmer Cox's funny "Brownies."

THE Thanksgiving number of *Harper's Young People* will be dated November 27th, and will contain four or five short stories with the general subject of Thanksgiving in them. There is a comic Thanksgiving story called "Mr. Gobbler's Story," by R. K. Munkittrick, illustrated by Peter Newell; there is a boys' Thanksgiving story and a girls' Thanksgiving story.

C. S. REINHART will contribute to *Harper's Weekly* for December 1st a double-page drawing of the first Thanksgiving in New England, and a descriptive article in regard to customs which were peculiar to the observance of that day in the early history of this country. There will be a Thanksgiving story by Sophie Swett, and "The Parasite," by A. Conan Doyle, will be concluded. Henry Loomis Nelson will contribute an article on "Our Commerce Destroyers," which will be read with especial interest in view of the recent agitation in naval circles in favor of heavy battle ships.

—OUGHT not we Christians to have more of this drawing power, not that we may draw others to ourselves personally, but through us to him whose image we daily pray to bear?—*Marian Deming.*



## RESOLUTIONS OF RESPECT.

WHEREAS, It has pleased our heavenly Father to take unto himself our esteemed brother and able co-worker, Francis F. Randolph, and

WHEREAS, He has been for several years a faithful and efficient member of the Y. P. S. C. E. of the Salem Church, therefore be it

*Resolved*, That, we the members of this society, while we bow in humble submission to the divine will, deeply feel the loss of one whose influence, by word or deed, was always for the Master, and

*Resolved*, That we commend his noble-Christian character, the remembrance of which will inspire us to attain to the ideal Christian life, and

*Resolved*, That we extend our heartfelt sympathy to the bereaved family, that a copy of these resolutions be sent to the parents and that they be published in the SABBATH RECORDER.

ELSIE BOND,  
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## RESOLUTIONS BY THE Y. P. S. C. E. OF THE FIRST VERONA CHURCH.

WHEREAS, God in his infinite wisdom has seen fit to remove in the bright morning of life our esteemed sister and co-worker, Jennie M. Newey; therefore

*Resolved*, That while we, the members of the Y. P. S. C. E. of the First Verona Church, deeply sorrow that our youthful sister has been called from our midst and that in all our Christian activities we shall greatly miss her, and

*Resolved*, That we cherish in memory her Christian cheerfulness, kind spirit and deep interest in all religious work and that we bow in humble submission to the will of our heavenly Father, who doeth all things well, and

*Resolved*, That the above resolutions be put upon the records of the Society, and that a copy of the same with our heartfelt sympathy and prayers be sent to the bereaved family, and that they be published in the SABBATH RECORDER.

SUSIE B. STARK,  
FLORA W. HYDE, } *Com.*  
EFFIE M. CONGER, }

## TRUE COURAGE.

When Fredrick the Great of Prussia was ridiculing Christ and Christianity before a company of his nobles and generals, who were convulsed with laughter at the king's course witticisms, there was one brave general who remained gloomily silent. It was Joachim Von Zietan, one of the ablest and bravest generals there.

Rising at last, and shaking his gray head solemnly, he said to the king:

"Your Majesty knows well that in war I have never feared any danger, and everywhere I have boldly risked my life for you and my country, but there is One above us who is greater than you and I, greater than all men; he is the Saviour and Redeemer, who has died also for your Majesty, and has dearly bought us all with his own blood. The Holy One I can never allow to be mocked or insulted, for on him repose my faith, my comfort, and my hope in life and death.

"In the power of this faith your brave army has courageously fought and conquered. If your Majesty undermines this faith, you undermine at the same time the welfare of your state. I salute your Majesty."

Frederick looked at the man in admiration, and then and there, in the presence of the illustrious company, apologized to him for what he had said.—*Selected.*

## HOW TO READ A BOOK.

The first thing to do in reading a book, or a story in a magazine, or any other thing worth reading, is to ascertain who wrote it. An author talks to us in his books, and just as we like to know the friends we talk with, we should like to know the name of the man or woman whose published thoughts are entering into our daily lives. Therefore make it a rule, girls, to read the title-page of the volume in your hand; and if there be a preface, unless it be a very long one, read that too. You will in this way establish an acquaintance with your author; you will know him by sight, and soon you will know him more intimately. Every author has little ways and

words of his own, and you will find yourself recognizing these very swiftly and lovingly. By-and-by, when you happen in your story on some phrase, or turn of a sentence, or little jesting mannerism which belongs to the author you are growing well acquainted with, you will feel pleased, and the story will mean a great deal more to you than if it were simply the work of an unknown person, whose tones and looks were quite unfamiliar.—*Harper's Young People.*

## SPECIAL NOTICES.

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

WILLIAM C. WHITFORD, *Treas.*

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

☞ 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. 33d 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.

☞ ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at Plainfield, N. J.

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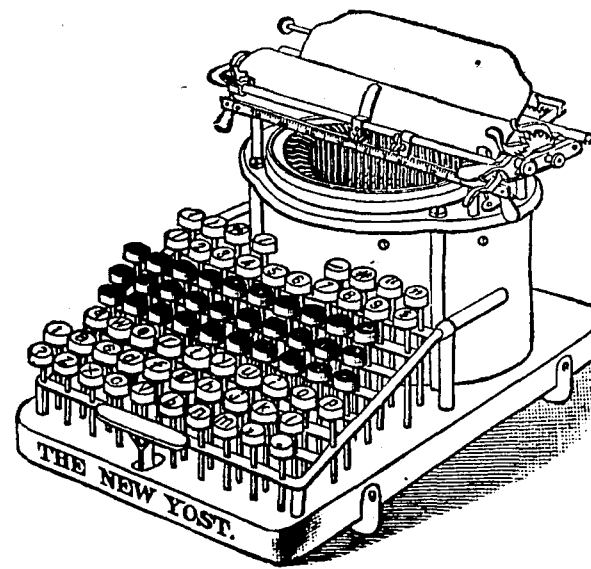
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☞ THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended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

LANGWORTHY—OLIN.—At the residence of the bride's father, Henry B. Olin, in Dodge Centre, Minn., Nov. 20, 1894, by Rev. H. D. Clark, Mr. Willis A. Langworthy and Miss Phebe J. Olin, both of Dodge Centre.
STEWART RYER.—At the Seventh-day Baptist parsonage in Walworth, Wis., and by the pastor, Rev. S. H. Babcock, Nov. 10, 1894, Mr. Orin Stewart and Mrs. Rachel Ryer, both of Sharon, Wis.
BROWN—BABCOCK.—At the home of the bride's parents, Eld. and Mrs. S. H. Babcock, Walworth, Wis., and by the bride's father, Nov. 15, 1894, Mr. Mark S. Brown, of Milton, Wis., and Miss Estella Babcock.
FURROW—DAVIS.—At the home of the bride's parents, Mr. and Mrs. Lester R. Davis, by Eld. O. D. Williams, at Sunset Ranch, Calhan, Colo., Nov. 13, 1894, Mr. Darwin E. Furrow, of Sunrise Ranch, Calhan, Colo., and Miss Edna O. Davis.

DIED.

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

MERRITT.—In Andover, N. Y., Nov. 18, 1894, of paralysis, Mrs. Susan C. Merritt, aged 61 years, 10 months and 20 days.
Mrs. Merritt was born in Alfred and was the daughter of Weedon and Calista Witter, now both deceased. She was the third wife of Thomas Merritt, of Almond, who died a little more than a year ago. Having no children she has lived most of the time, since her husband's death, among her brothers and sisters, of whom several remain, and died at the home of a sister, Mrs. Andrew Green, of Andover, as above noted. In early youth she became a member of the Seventh-day Baptist Church of Hartsville, from which she never removed her standing. Funeral services at the Second Alfred church, conducted by the writer, from Matt. 24:44. L. A. P.

HALLOCK.—Noah H. Hallock was born June 26, 1809, at Fort Ann, Wash. Co., N. Y., and died in Wellsville, N. Y., Nov. 18, 1894.

He was married to Hannah Grover April 3, 1831, and came immediately to Ulysses, Pa., and settled on a farm two miles west of the present village of that name. In 1844 he became a Christian, embraced the Sabbath, was baptized by Rev. Rowse Babcock and united with the Seventh-day Baptist Church at Ulysses, and was soon after ordained a deacon in that church, which office he performed with credit until by deaths and removals that church was so reduced as to be finally disbanded. Dea. Hallock then became and ever after remained a member of the Seventh-day Baptist Church at Hebron, Pa. In 1870 he became a citizen of Wellsville, N. Y., having purchased the house in which Rev. Charles Bowley had lived many years. He was an upright, Christian gentleman. Funeral at the house and burial at Ulysses. "I shall go to him; but he shall not return to me." H. L. J.

NEWBY.—In Rome, N. Y., Nov. 15, 1894, suddenly of heart disease, Miss Jennie M. Newby, aged 18 years.

Jennie M. Newby was born in Kansas, and about seventeen years ago was brought by her parents, Arthur G. and Lois Newby, to Verona, N. Y., where her young life was spent. She made a profession of religion some five years since and united with the First Seventh-day Baptist Church of Verona. She was also a member of the Y. P. S. C. E. and the literary society. She was faithful and true in all these relations. She was amiable, intelligent and attractive in life and lovely in death. She leaves a Christian example worthy of imitation by all her numerous young friends, the greatest boon she could leave them. A large funeral testified their esteem for the departed. Her family and numerous friends are comforted with the hope of meeting her again. J. G.

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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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