

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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### EMPIY.

"He findeth it empty."

BY IDA FAIRFIELD.

Yet strong in human strength,  
A soul long held in sin,  
Uprose to break its bonds at length  
And fight the foe within.

The evil spirit fled  
And left an empty room,  
A troubled heart disquieted  
By clouds of doubt and gloom.

The King, with thorn-crowned brow,  
Desired to enter there,  
He knocked, he spake in whispers low,  
"I come thy love to share."

Though swept and garnished, still  
Admittance was denied,  
"I rise by mine own strength of will,"  
The boasting soul replied.

The evil one returned,  
An empty room he found,  
No fire upon its altar burned,  
No Christ within was crowned.

"Room for a legion here,  
Make haste ye powers of hell,"  
And seven more vile than he drew near,  
The strong man, conquered, fell.

No sinful soul has power  
In its own strength to rise,  
Anew in some unguarded hour  
His skill the tempter tries.

He finds the empty heart  
And brings a host to fill,  
A thousand evil passions start  
Obedient to his will.

Fill then with Christ, the Lord,  
Each empty, troubled soul,  
Fill life with Christian deeds and words,  
And grace will make thee whole.

It is announced that the Rev. O. U. Whitford, Missionary Secretary, will preach at the New York City Church on Sabbath-day, Dec. 8th.

EVERY man to his post. No one is required to do another's Christian work. Stand in your own place. Do your own work; do it faithfully; do it well. Your reward is sure. God's Word promises it and all heaven stands pledged as your security.

CHRISTLIKENESS should become so marked a feature in every Christian character that the family resemblance can be easily seen. All true Christians have a common Father and a common Saviour, who is Christ, their elder Brother.

WE hear a great deal said about the man who is a genius. Some men seem to be born with wonderful powers in certain directions. They are called men of genius, and boys sigh for such talents. But the best genius with which God

endows men is the genius to do one's best. Here responsibility ends and with such genius, which all possess, every life may be useful and every death glorious.

THE eyes of the whole civilized world are turned toward the new Czar of Russia, Nicholas II., eager to see what may be his attitude toward the great questions of the day that confront him. Will he favor constitutional government, civil and religious liberty? Russia as a despotism stands almost alone among the great nations of Europe. Now is the time for the Czar to make his name immortal and his life comparatively secure from the murderous hatred of Nihilism, by taking the heavy yoke from the bleeding necks of his people. This young ruler has a rare opportunity to make his name famous in history and to be one of the greatest benefactors of his race by lifting more than a hundred millions of people up to a higher plane of righteous government, and thus placing them among the progressive and civilized nations of the earth. What will Alexander Nicholas II. do?

THE State of Maryland has an enactment (not a law), passed in 1794, requiring the observance of Sunday and making no exceptions in the case of those who conscientiously observe the seventh day. R. R. Whaley, a carpenter, and a Seventh-day Adventist, who was engaged in building a church in the village of Church Hill, purposely to avoid making any disturbance, refrained from doing any work on the church on Sunday, but spent the day at home quietly doing little jobs about the house for the comfort of his family. The eagle-eyed Marylanders watched this flagrant disturber of the peace and had him arrested and tried by the courts. He is now serving out a sentence of ninety days in jail! And yet a similar punishment for no greater offense, inflicted in Russia, would call down the fierce maledictions of the liberty loving (?) Marylanders upon the devoted heads of the Czar and his tyrannical minions.

WE clip the following from the *Biblical Recorder*, Raleigh, N. C., issue of Nov. 21st. It will be remembered that Bro. Hills has been laboring this fall about one hundred miles south of Raleigh and preaching the gospel there with marked evidence of God's approval. Because he preaches Bible doctrine only, this *Biblical Recorder* appears to class him among the "pious frauds."

Pious frauds are parading their sanctimonious airs in various parts of the State just at this time. They are sowing broadcast literature of the most perverse kind, which uses several truths in order to sneak in a lie. Let the people read their Bibles. The fact that a tract is according to Scripture in the beginning should not be sufficient to recommend it when "Seventh-day" worship, annihilation and "new dispensations" are introduced.

A man with a too-good-to-live air, who feigns humbleness and prates about the truth, can easily be a wolf that cannot get a living except in disguise. Our State

has suffered enough from impostors; and it is time all, except a certain ignorant few who are never satisfied except with changes, had learned that the pastors who have grown up among them, or who are known by their fruits, are the safe pastors.

We wish to assure our Southern exchange, that if there is any reference in the above to the labors of our beloved Brother Hills, who has done such efficient evangelistic work in Cumberland County, N. C., it is a very grave mistake and a wide divergence from the rules of Christian charity to characterize him as a "pious fraud." Neither is he "sowing broadcast literature of a most perverse kind." The Rev. Geo. W. Hills is the faithful missionary of the Seventh-day Baptist denomination in the South, and a man whom the editor of the *Biblical Recorder*, as well as the *SABBATH RECORDER*, could meet with pleasure and profit. If North Carolina never finds a greater "impostor" than Bro. Hills, it may well be congratulated; and if the State is sown with no worse literature than that which honors the Bible and urges obedience to God's commands, its inhabitants will not suffer for want of wholesome reading matter wherever Brother Hills may pitch his tent.

QUITE a controversy has been going on in some of our Baptist exchanges for several weeks past on the question of the proper treatment of cases in which members of Baptist churches decide to unite with other churches of unlike faith. Some recommend the excommunication of all such offenders, while others urge a little milder and more tolerant treatment of the case. The *Examiner* expresses much surprise that any Baptist church should give letters to their own members who contemplate uniting with churches of other denominations or receive members from other denominations on letters of recommendation. In reply to this several Baptist ministers and editors declare such to be a common practice and maintain its consistency by every plausible argument.

This controversy calls to mind a similar question frequently arising in our own churches. With us such a change is much greater and the offense more flagrant, because, according to our understanding of the Scriptures, it involves the breaking of one of the commands of the Decalogue. For a First-day Baptist to join any orthodox church does not necessarily involve him in any such serious transgression, since Pedobaptist churches will admit members by immersion if they prefer it. Our people are not a unit in their views concerning the proper treatment of those who determine to leave our ranks and unite with other Christian people. Of course it would be inconsistent for us to give a letter of recommendation to such persons to unite with other churches, and such letters are not often asked. But it does frequently happen that a letter of standing is asked for. A letter of standing is not of necessity a letter of recommendation. But our individual opinion is that any person is entitled to a letter of standing at any time when called for. This letter should

state candidly the exact moral and religious standing of such person up to the time when the request is made. This is fair treatment and will violate no rule of Scripture. To excommunicate and refuse such a letter may place one of previous good character under suspicions of other, and in common belief more grave offences, than that of a change of sentiment or practice regarding church connections. A letter of standing to one whose only known offense is a violation of the Sabbath will leave the person free from suspicion of other sins and place him on the same footing with others whom in various ways we recognize as Christians in error. Having done all we can in Christian love, to admonish and reclaim one who proposes to leave us, and failing to restore him, the hand of fellowship must then be withdrawn. But this act should be in Christian love, having no hint of a spirit of persecution. A loving, tender, forgiving spirit will often win an erring brother or sister back to the church and to a life of devotion and usefulness when the opposite treatment will discourage, offend and drive still farther away. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

[From L. C. Randolph.]

PUT the Christian standard up high. It is easier to live up to a high standard than a low one.

WE never make anything by letting down the bars so that sinners can get into the kingdom easily. They know what a Christian ought to be as well as we do, and it only discourages them when they see us afraid to tell them the truth.

THERE is a mighty ground-swell of heroism in the deep sea of humanity. Men will face hardship and death freely when their hearts are stirred in a noble cause. Many a brave fellow rotted in Andersonville who might have purchased the sweet privilege of treading God's green earth again. Not for any price would he perform the slightest service against the cause for which his brothers were fighting in the field. With every drop of his heart's blood he loved his country, and the bones which lie today in some lonely spot unmarked by the loving tribute of friends are a mute but eloquent testimonial of the heroism which waits to be awakened in the breasts of manly men.

DID it ever occur to you that there are people who have difficulty to distinguish the difference between being firm and being just a common, every-day mule? I don't mean Seventh-day Baptists. I was thinking of a man I saw once in Canada.

IT is a startling fact that the War of Secession did not produce upon the Southern side "a single verse or bar of music that the world could recognize as such." It was not because the people were not brave, gifted and lovers of song; but because the incubus of slavery rested upon the land. Are you a singing Christian? Can you send up hymns of joy and praise in the battle of life? If not, there is something the matter. Probe down into your heart and find the old grudge or the secret sin which has palsied your heart and hushed its singing.

LET the keynote of your home life be love, and content will sit by your fireside.

TAKE good care of the mistress of your home. A woman's heart is like a splendid flower. When the sun shines and the warm rains come, it blooms and fills the garden with fragrance; but when the chill winds blow it closes by the instinct of self-protection.

TO CROSS the line beyond which the Holy Spirit cannot go is the "unpardonable sin." It cannot be forgiven—not because God is not willing, but because the sinner cannot ask.

THEY cannot spoil General Booth. The judges and the bishops are vying with one another now to pay him honor and speak flattering words; but he is the same rugged and fearless soldier that he was when "society" reviled the red caps and poke bonnets and the mob cast stones at the procession.

PRAY for Walworth. A few have come out grandly on the Lord's side. Others have asked prayers. Many more come to the meetings but are held back by hidden ties. Still others stay away and try to fight conviction. Pray for us.

#### THE WORK OF CHRISTIAN WOMEN IN THE CHURCHES.\*

BY REV. S. S. POWELL.

"The Lord giveth the word, and the women that publish the tidings are a great host." Such is the rendering given in the Revised Version of Psal. 68:11, and seems to refer to the work of Miriam and a great number of consecrated women associated with her in the congregation of Israel, during the desert wanderings. The Lord had given the word on Sinai, and these devoted women labored in the gospel for the regeneration of the nations during the forty years previous to the occupancy of Canaan. Miriam is denominated a prophetess, and was such as truly as were Moses and Aaron prophets.

In the New Testament churches the work of women is recognized as prominently as in the time of the youth of the Jewish nation. 1 Cor. 14: 34, 35, however, is often employed in support of the theory that women are not to have part in the public teaching of the Word in our churches. The passage is as follows: "Let the women keep silence in the churches, for it is not permitted unto them to speak; but let them be in subjection, as also saith the law; and if they would learn anything let them ask their own husbands at home, for it is shameful for a woman to speak in the church." Some years ago, at a Missionary Conference held at Mildmay, in London, Mr. C. H. Judd, of the China Inland Mission, delivered an address on the subject, "Should Women Prophecy?" Permit me to quote in explanation of the preceding passage, from a report of the address as it appeared in the *London Christian*. "Consider this passage," said Mr. Judd, "in its more literal translation. If I may give to this word 'speak' (*λαλεω*) one of its meanings, the first one given by Liddell and Scott, it is 'to chatter, or talk;' whence they are not permitted to be talking in the church, but to keep silence. If they would learn about any matters let them ask their husbands at home, because it was a shameful thing for women to be talking or chattering in the churches. I have spoken with many persons from India, China, Syria, and other eastern lands, and I have found the reasonableness of this injunction. In these countries, where women have no education,

\*Read at Andover, N. Y., at the Ministerial Conference, and requested for publication.

they go into the chapels and sit in groups, talking and chattering together, and sometimes asking questions of the most ridiculous kind. . . . The command of the apostle, therefore, has no reference at all to women's exercise of the gift of prophecy or of prayer; it simply deals with this inconvenient practice so common among the uneducated women in these eastern lands." Mr. Judd's illustration suggests the true interpretation. Paul would have all things done orderly and without confusion, and therefore rebukes the disorderly manner of conducting the meetings.

That this is the true interpretation is evident from the fact that elsewhere Paul does not forbid the prophesying of women, but rather assumes the existence of the practice. In the 10th and 11th chapters of 1 Corinthians, Paul gives certain regulations to prevail at the administration of the Lord's Supper. In the midst of these occurs this passage, "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." 1 Cor. 11:5. It is plainly evident from this that the thought did not enter Paul's mind that women ought not to prophesy. He only regulates the manner of the prophesying. Can it be possible that the Holy Spirit, having said this much in one passage, will contradict Himself in another?

Other proof very clear and positive comes from the fact that in Acts 21:9 we are told that Philip, the evangelist, had four daughters who prophesied. Paul tarried there in Cesarea "many days," and we do not anywhere read that he disapproved of the exercise of the prophetic gift on the part of these four virgins. On the contrary, all along through the history of the churches, and from Catharine of Sienna to Mrs. Carrie Judd Montgomery, now of the Salvation Army in California, God has used consecrated women to convey his messages to the churches which they alone could give and which have greatly enriched the lives of God's believing people. So, too, in the constant ministrations of our prayer and conference meetings what would we do without the ministry of our Christian sisters? Woman, first at the empty tomb of our risen Saviour, has ever remained tenderly responsive to the gospel message, and the proportion of women in our churches and congregation is always large. Here, therefore, in our prayer and conference meetings is a wide open field for the exercise of the gift of prophesying, which, I am persuaded, is too continuously neglected. Is there not a divine call to our sisters to enter upon this particular work in our churches and render it more continuously efficient?

Said Mr. Judd, in his Mildmay address, "Has not the devil too long blinded our eyes so that we have for centuries bound up one of the most powerful arms of the church of God?" Peter was baptized by the Holy Ghost, but even after that God had to give him special revelation in order to open his eyes that the Gentiles might be brought in. It seems as if the churches of God in this century need to have the scales taken from their eyes that they may see that God wants women to prophesy in the power of the Holy Ghost. Shall we not break down the barriers that God never set up, but that Satan has put in the way?

But the work of Christian women in our churches is more varied still than the work of teaching the Word in public. Not only may they speak in public, or write words that shall prove of lasting value in the salvation of the perishing, and in the spiritual upbuilding of

character, but also they may fill an important place in well nigh all the varied activities of the church. Often and often again the help of some Christian woman is invaluable in the finances of the church.

Just now it would seem that we ought to be especially interested in the development of more thorough organization in the prosecution of our women's work in our churches and in our Association. Secretary Whitford, in the RECORDER, has outlined suggestions for more thorough organization in our Associations. I hope that his suggestions may be carried out in this Association. His suggestions, however, do not extend to the local church. But the Woman's Board at Milton are inaugurating measures which, if carried out, will have the desired effect. Let all our women respond to the call of the Woman's Board, and organize auxiliary societies to advance more efficiently in our communities the cause of both the Missionary and Tract Societies, and all our denominational interests. Such a society has recently been organized in the First Genesee Church.

#### THE CHURCH AND THE WORLD.

The Church and the World walked far apart  
On the changing shore of time;  
The World was singing a giddy song,  
And the Church a hymn sublime.

"Come, give me your hand!" cried the merry World,  
"And walk with me this way."  
But the good Church hid her snowy hand  
And solemnly answered, "Nay,  
I will not give you my hand at all,  
And I will not walk with you;  
Your way is the way to endless death,  
And your words are all untrue."

"Nay, walk with me but a little space,"  
Said the World with a kindly air;  
The road I walk is a pleasant road,  
And the sun shines always there.  
Your path is thorny, and rough, and rude,  
While mine is flowery and smooth;  
Your lot is sad with reproach and toil,  
But in circles of joy I move.

"My path, you can see, is a broad, fair one,  
And my gate is high and wide;  
There is room enough for you and for me  
To travel side by side."

Half shyly the Church approached the World  
And gave him her hand of snow;  
And the old World grasped it, and walked along,  
Saying, in accents low,  
"Your dress is too simple to please my taste;  
I have gold and pearls to wear,  
Rich velvets and silks for your graceful form,  
And diamonds to deck your hair."

The Church looked down at her plain white robes,  
And then at the dazzling World,  
And blushed, as she saw his handsome lip  
With a smile contemptuous curled.

"I will change my dress for a costlier one,"  
Said the Church with a smile of grace.  
Then her pure white garments drifted away,  
And the World gave in their place  
Beautiful satins and shining silks,  
And roses, and gems, and pearls;  
And over her forehead her bright hair fell,  
Crisped in a thousand curls.

"Your house is too plain," said the proud old World;  
"I'll build you one like mine;  
With kitchen for feasting and parlor for play,  
And furniture ever so fine."

So he built her a costly and beautiful house;  
Splendid it was to behold.  
Her sons and her daughters met frequently there,  
Shining in purple and gold;  
And fair and festival—frolics untold—  
Were held in the place of prayer;  
And maidens bewitching as sirens of old,  
With worldly graces rare,  
Invented the very cunningest tricks,  
Untrammelled by gospel or law,  
To beguile and amuse, and win from the World  
Some help for the righteous cause.

The Angel of Mercy flew over the Church  
And whispered, "I know thy sin;"  
Then the Church looked back with a sigh and longed  
To gather the children in;  
But some were off at the midnight ball,  
And some were at the play,  
And some were drinking in gay saloons  
As she quietly went her way.

Then the sly World gallantly said to her,  
"Your children mean no harm,  
Merely indulging in innocent sports;"  
And she leaned on his proffered arm,  
And smiled, and chattered, and gathered flowers,

As she walked along with the World,  
While millions and millions of precious souls  
To the horrible gulf were hurled.

"Your preachers are too old and plain,"  
Said the gay World, with a sneer:  
"They frighten my children with dreadful tales,  
Which I do not like them to hear."

"They talk of judgment, fire and pain,  
And the horrors of endless night;  
They talk of a place that should not be  
Mentioned to ears polite.

I will send you some of a better stamp,  
Brilliant, and gay, and fast,  
Who will show how people may live as they list,  
And will go to heaven at last,

"The Father is merciful, great, and good,  
Loving, and tender, and kind;  
Do you think he would take one child to heaven  
And leave the rest behind?"

So she called for pleasing and gay divines,  
Gifted, and great, and learned;  
And the plain old men that preached the cross  
Were out of her pulpits turned.

Then Mammon came in and supported the Church,  
Renting a prominent pew;  
And preaching, and singing, and floral display,  
Proclaimed a period new.

And they of the Church and they of the World  
Walked closely, hand and heart,  
And only the Master, who knoweth all,  
Could tell the two apart.

—Matilda C. Edwards, in *Our Hope*.

#### "PIN-MONEY."

"Here is your pin-money, Maud," said Uncle Hugh, as he handed his niece a bright silver dollar.

"Thank you, uncle; I was just wishing for some spare change," and Maud's eyes fairly became beamed as she took the offered money.

"Uncle Hugh, when you give me money to spend just as I please, why do you always call it 'pin-money'?" Maud asked.

"Well, my dear, I will tell you the origin of the term 'pin-money.' Pins were introduced into England by Catharine, first wife of Henry VIII. They were not, however, the well-known, small-pointed instruments such as we use, but were made of gold, silver, ivory and brass, many of them weighing as much as six or eight ounces. Such pins as those were worn in the hair and used on different parts of the clothing to fasten folds or drapery, and were quite ornamental. Thus, you see the first pins were much more useful to ladies than gentlemen. The Spanish manufacturers were permitted to sell their pins only during the Christmas holidays, and in that way gentlemen began to give the ladies of their respective families money at Christmas time with which to buy pins. At first they were very expensive, costing as much as we now have to pay for a valuable piece of jewelry. However, after pins had become common and cheap, gentlemen continued the practice of giving their wives, daughters and sisters money to buy pins; in that way the term 'pin-money' originated, and it is now applied to an allowance made to a lady to buy any small articles she may need or desire."

"I am glad you told me all about it, uncle," said Maud; "and I thank you very much."—*Harper's Young People*.

#### TIME.

Do you wish me, then, away?  
You should rather bid me stay;  
Though I seem so dull and slow,  
Think before you let me go!

Whether you entreat or spurn  
I can never more return;  
Times shall come, and times shall be,  
But no other time like me.

Though I move with leaden feet,  
Light itself is not so fleet;  
And before you know me gone  
Eternity and I are one.

—William Dean Howells, in *Harper's Magazine*.

#### CIGARETTE SMOKING.

Dr. C. A. Clinton, of the San Francisco Board of Education, has been making a special study of the effect of cigarette smoking among the public-school children, and expresses himself in the following forcible language:

"A good deal has been said about the evils of cigarette smoking, but one-half the truth has never been told. I have watched this thing for

a long time, and I say calmly and deliberately that I believe cigarette smoking is as bad a habit as opium smoking. I am talking now of boys, remember. The effect upon grown men is, of course, not so marked.

"A cigarette fiend will lie and steal, just as a morphine or opium fiend will lie and steal. Cigarette smoking blunts the whole moral nature. It has an appalling effect upon the system. It first stimulates and then stupefies the nerves. It sends boys into consumption. It gives them enlargement of the heart, and it sends them to the insane asylum. I am physician to several boys' schools, and I am often called in to prescribe for palpitation of the heart. In nine cases out of ten it is caused by the cigarette habit. Every physician knows the cigarette heart. I have seen bright boys turned into dunces, and straightforward, honest boys made into miserable cowards, by cigarette smoking. I am not exaggerating. I am speaking the truth, that every physician and nearly every teacher knows."—*Pacific Health Journal*.

#### HASTY JUDGMENTS.

It is well to suspend judgment in many cases until we have had time to review circumstances and trace motives. Especially where children are concerned should we be very careful not to confuse their sense of right and wrong by acting with injustice, scolding, or censuring them for mistakes due to their inexperience, and perhaps inflicting punishment when none was deserved. A little child once ran nearly a mile from her own home to that of a friend, carrying an umbrella to her mother, whom she supposed to be there. Great gusts of wind arose, and streams of rain fell and drenched the little one before she arrived at her destination, wet, breathless, and quite unable to explain why she had come when met by the curious eyes and amazed questions. The mother had seen the impending storm and gone home, and the result of the whole proceeding was—for this true story took place in sterner days than ours—that the child was shut up for many hours of the next day to think over the fault of equivocation.

A mother whose temper is impulsive should never trust her first hasty judgment in the management of her little ones.

In the larger affairs of the neighborhood and of society the prudent person refuses to judge hastily. He gives the benefit of the doubt wherever and whenever and to whomsoever he can. People have a right to ask that before they are weighed in the balances and found wanting their cases shall be looked at from all sides and from the most favorable point of view. It is not well to assume that blushes and down-dropped eyes always indicate guilt. Innocence, falsely accused, is often ashamed to look its accusers in the face. "Judge not, that ye be not judged," was said by the purest lips that ever spoke on earth.

The man or woman whose habit it is to indulge in snap judgments of any kind is necessarily narrow and undeveloped.—*Selected*.

#### DON'T COMPLAIN.

What is the use? Nobody thanks you for burdening them with your load of troubles, large or small. And they are pretty sure to seem small in other people's eyes, however large in your own. "Go, bury your sorrow, the world has its share," and does not care to take any more. Besides, the trouble gets larger the more you talk about it, or even think about it in a complaining spirit. It is amazing how a grievance grows if only it be dwelt on with sufficient persistence. He who looks at it long enough will see in it plenty of things that are not there at all.

It is easy to fall into the habit of grumbling about every little thing that does not suit; but who, on calm reflection, thinks it really pays? We doubt if anybody ever did. It is an ill effect on one's own spirits, sending them down below zero on the smallest provocation. It makes those around us constantly uncomfortable. And, most of all, it is a sin against God, a most ungrateful return for all his abundant mercies.—*Indian Witness*.

## MISSIONS.

BRO. L. C. RANDOLPH is engaged in evangelistic work in Walworth, Wis., his native place. We are praying for and are expecting a great outpouring of the Holy Spirit upon the Walworth Church and the whole community.

THE Y. P. S. C. E. Juniors and others of Milton Junction Church sent \$164 the past year to Miss Maria van der Steur and her brother at Magelang, Java. This shows their deep interest in them and their grand work for the Lord.

THE revival interest in the Rockville Church, R. I., seems unabated. Last Sabbath, Nov. 24th, fifteen converts were baptized by Pastor McLearn. In the afternoon twelve were received into the membership of the church and the Lord's Supper was served, it being the Sabbath for the regular communion service. This church is receiving a great blessing from the Lord.

BRO. J. H. HURLEY is laboring with our Scandinavian churches in South Dakota. Has been holding meetings with the Dell Rapids Church for some three weeks. He writes: "Had a glorious meeting last night. Such a deep spiritual power seemed to rest on all that were present. I think the ice was broken. Two young men testified for the first time last evening. About fifteen ask for prayers." Later he writes: "Am still holding meetings at this place. The interest is still spreading. God seems to be mightily stirring the hearts of the people. I feel that the work ought to continue here for two weeks yet."

FROM A. G. CROFOOT.

Dear Brother:—Another three months have passed into eternity. What has been accomplished? The appointments of the church have been kept up with a fair degree of interest. Nearly all in the society attend the Sabbath morning service and stay to the Bible-school. We feel that we need a more thorough consecration of all that we have to the Lord, and a better comprehension of what it means to be faithful Christians. Every other Sunday P. M. I have preached at Samter to an appreciative audience of about forty-two, one-third of whom were children. It has been seed-sowing on missionary ground. We hope and trust that some of the seed has fallen into good soil which will in time bring forth fruit.

I have not done as much personal work as it was in my heart to do. I shall try to do more in the future. The little church here needs your sympathy, prayers and continued financial aid. Pray for me that I may be faithful in all my work as a servant of the Lord Jesus.

NEW AUBURN, Minn., Oct. 10, 1894.

FROM F. J. BAKKER.

Dear Brother:—I will try to give a somewhat account of my work. Through the blessings of the Lord I was able to do my usual work in the different branches from day unto day, in the cause of the Sabbath, baptism, gospel and temperance; and furthermore all which it seems to me to be good and to the benefit of the whole people. I could make fifty-three visits on families and visit about seventy ships, distributed a good lot of papers and tracts, and had many a good talk with emigrants and sailors, also with other people. Every Tuesday

and sometimes Wednesday, too, (according to the time when the steamships leave the port here,) and also Friday, I do visit emigrants, and every First-day and also some other days as it seems to fit I go round the docks and harbors—that is my best work. I do like to meet sailors and talk with them.

The English, Germans and Scandinavians do have for their sailors a mission and reading-room here; but as for the French, Spanish, Italians and Greeks nobody cares about them. I myself can do but little for them because I cannot talk with them, but as far as I can reach them I do give them tracts, books and cards, and show them the way to good places, and warn them against evil and wrong. Good minded people here in town did form a society, and out of that did come to the benefit of sailors a "Sailor's Rest." That is a place in all directions real fit for a sea-faring people. It is forbidden to sell or have any intoxicating drinks there. It is only a few weeks that it has been open, but I hope that it may become a really "Sailor's Rest" to save those poor "Jack Tars" from so many snares and dangers which are in their way here. On every Sabbath we have two meetings and also three temperance meetings. I also distribute many tracts on the streets (and the best way I like), put them in envelopes and also in the letter boxes. So I wrote an open letter to a pastor here in town which first was printed in "*de Boodschapper*," and then three hundred copies in tract form to hand to the people.

We did have good weather here until now, and crops are almost harvested. Many thanks for your help and sustaining, also for the comforting words you wrote me. Out of the SABBATH RECORDER and *Evangel and Sabbath Outlook* I do read many good interesting articles. May our Lord bless you all. Last Sabbath we all were at Harlem, except Mrs. Bakker. It was twenty-five years since the first people were baptized there. Next Sabbath we do hold, D. V., our five hundredth Sabbath.

ROTTERDAM, Holland.

### PERSONAL WORK IN EVANGELIZATION.

BY THE REV. W. C. DALAND.

This is the age of evangelistic movements in the church of Christ. Our churches are feeling the presence of the evangelistic spirit. Our Christian Endeavor Societies, missions in our cities, and almost all the means of grace as employed now-a-days are in some ways directly evangelistic agencies. Among the means used for the evangelization of the world which ought to be considered thoughtfully by followers of Christ, one of the foremost is personal work. Let us first notice the

#### PRESUPPOSITIONS

in favor of personal work.

In the first place personal work is logically the best work for the salvation of men. The race fell into sin, *en masse*; it is to be redeemed man by man. One blow destroys the work of many days. Patient and careful labor alone can restore it. Christ as the Saviour must come to each soul personally. The work of the Holy Spirit is a personal work in every heart. Therefore the means employed as human agencies should logically be conformed to the plan of salvation, which is clearly personal in its application to mankind. We should naturally expect then that personal work would play a large part in the evangelization of the world.

In the second place, divine example suggests personal work as the best work. Christ was a

preacher of righteousness and a herald of the gospel of which he was the very essence itself. But his work for men was for the most part personal. His interview with Nicodemus and with the woman of Samaria are shining examples of his presentation of the most deep-reaching and important truths in a personal way to individuals. His call to his disciples was personal. James and John, Andrew and Peter, Philip and Nathanael, were called personally into the service of Christ. *Zacchaeus*, *Bartimaeus*, the Magdalene, and multitudes who were the subjects of his healing touch and who received the benefits of his loving, personal help were won by the direct method of personal work. Hand-picked fruit is the best.

Apostolic example, too, is full of illustrations of this kind and shows that we have abundant warrant for thinking, even without considering the demands of the times, that personal work is the best means of winning souls. Passing by the many works of the apostles in direct line with that of Christ, we find striking examples of the value of personal work in the cases of Cornelius, Saul of Tarsus, the Ethiopian eunuch, and many others. Apollos was made the mighty power for the work of the full gospel of Christ by the personal labors of Aquila and Priscilla. The personal work of the Holy Ghost in the most significant cases was always accompanied by the personal work of servants of God. Later church history is rich in examples of this kind, as the biographies of all great Christian workers attest. These presuppositions fit us to approach with a most favorable attitude the consideration of the

#### NEED OF PERSONAL WORK.

The need of personal work arises from the varying and ever present needs of the individual human soul. Alike as are all men in their suffering of the common experiences of sin and sorrow, they are yet so different in their personal characteristics and in the peculiarities of their individual lives that personal work is necessary to bring the gospel in the best manner to their hearts. God knows the needs of all his children and he fits the means to their necessities. When a Saul of Tarsus is moved to pray, the Spirit of God puts it into the heart of some Ananias to go to him with a brotherly touch of the hand and a word of encouragement and hope. This personal work is just as needful as is the essential work of the Holy Ghost, without which of course all personal or other work is naught. This need is great even in the case of those who may not be called out to do wonderful things for God in the world. He who marks the fall of the sparrows cares for all of his children and indicates special means for the relief of every soul's need. But the question which concerns us the most, perhaps, is the

#### PLACE OF PERSONAL WORK

in all the methods of evangelization used.

The place of personal work is ubiquitous. It is the one kind of work that is never finished and for which there is always room. God has ordained by the simplicity of preaching to save men. The preaching of the gospel is the one great means of saving the world. But before the preaching of the gospel, personal work prepares the heart of the listener. A grasp of the hand, a whispered word earnestly spoken, will make all the difference sometimes between the favorable listener and an indifferent or a prejudiced one. In connection with preaching, by the minister and by all Christian workers, personal labor ought to be done. After a solemn discourse, too, personal work has the very best

opportunity to achieve success. The sermon gives a chance for conversation in line with the subject, and if followed up carefully and prayerfully by efficient personal work, it will do much more good than if all dependence is placed upon the sermon or public appeal in the evangelistic meeting. Personal work is not a rival to the preaching of the gospel. Its place is not above the latter. Nor is it subordinate in any sense. It is the one kind of work that ought always to be done by all Christians who are full of the Holy Ghost. It is the one way they can be ever about their Master's business. He who neglects it or who never practices it loses much of the sweetness of service for Christ.

There is now space only for a few

#### HINTS ON PERSONAL WORK.

These are not exhaustive but simply illustrative. They may be of help to those who read this article. Personal work ought to be perfectly *natural*. It ought to be done easily and without artificiality, in a perfectly natural manner. Awkwardness often renders it ineffectual. Do not do as others do, but act yourself out in all you do for Christ. Your pastor's way may not be the best way for you. The way you have heard of others doing may not be the way for you to be successful. Be perfectly natural in all you do. Then use *tact*. It may not be wise to ask your Sabbath-school scholar about his soul in the presence of others. It may not be best to talk to an unconverted person when his best girl stands beside him; and in the case of another that might be the very best time. Use *tact*, and study the person you would lead to Christ. It is not always safe to go up to every person you are unacquainted with and ask if he is a Christian. Get really acquainted with those you would influence, and learn the best way to approach them. Above all things, be *sincere*. And be sure to prove in some way your sincerity. Show that your interest in the person you would help to Christ is true; let no suspicion of perfunctory labor remain for a moment in his mind. Then never do any personal work without a full *dependence upon God* and an unreserved *consecration* of yourself to his service. With faith and prayer go to your work, and the Master will be with you always to help you, giving you the aid of the Holy Spirit to influence the hearts of those for whom you labor.

#### A GOOD SOLDIER.

How many soldiers of the cross to-day regard Paul's exhortation as referring to them? It was appropriate in those early days of persecution. The infant church was engaged in a hand-to-hand conflict with both Judaism and paganism. But many of those who now march under the banner of the cross seem to think that the days of conflict are over, that the Christian life is a dress parade. We are to go to church regularly in our Sunday clothes, and to the weekly prayer-meeting, and that is all. But such is not the Saviour's idea of Christianity. He proposes to conquer the world, and we who call ourselves his followers are enlisted for life in that holy war. We are to wrestle with principalities and powers; we are to "fight the good fight of faith." We cannot do this at our ease. We must deny ourselves. We must "endure afflictions." We must take up our cross daily, and be crucified on it to the world.

A good soldier is, first of all, obedient. When his commanding officer says, "March," he does not ask why or whither; he does not say, "Can't I wait until the weather is pleasanter?" No. Even if the order comes at midnight in mid-winter, he does not hesitate a moment. He takes his knapsack and his musket, and falls in to line. If we who belong to the sacramental host of God's elect accepted our marching orders, "Go ye into all the world and preach the

gospel to every creature," as our oath of enlistment binds us to, the world would be evangelized before the end of the century.

Those of us who are tempted to be at ease in Zion would do well to study the last book in the Bible more than we do. The inspired writer says: "Blessed is he that readeth . . . the words of this prophecy." Rev. 1: 3. But that last book is full of wars and wars, of the blare of trumpets of armies upon white horses, of the gathering to battle of hosts whose number is as the sands of the sea, and this is in harmony with what our Saviour said to his disciples, "I come not to send peace, but a sword." Matt. 10: 34. The devil is not chained, and will not be until the millennium comes. It is true to-day, as when Peter wrote his first epistle, that he walketh about "as a roaring lion, seeking whom he may devour." 1 Peter 5: 8. Hence the exhortation to all believers to be sober and vigilant, and to put on the whole armor of God. We are to live as hunters do in a forest full of wild beasts, as soldiers do when marching through a hostile land. The ruler of the darkness of this world has marshaled against us a host of fallen spirits, and millions of our own race are in league with them, not only to resist the aggressive movement of the church, but to overthrow it. Hence "we must fight if we would reign."—*The Herald and Presbyter*.

#### "WILL YOU LAUGH TO ME AGAIN, MOTHER?"

It was little three-year-old Mabel who asked this question one morning in the early spring. She had been bringing me the first spring flowers, and oh! how "buful" she thought those bright yellow dandelions were! I had enjoyed them too, and had responded to her enthusiasm with words of appreciation and thanks; but it was the smile which seemed to delight the little darling most, and, as she started out to hunt for more flowers, she came back to ask in her own earnest, winsome way, "Will you laugh to me again, mother?"

It was a simple question, or rather request, but it almost startled me, and started a new train of thought. Was that dear little heart hungry for more brightness, and thus seeking for it as the vine sends forth its tiny branches in search of the sunshine?

While careful, and perhaps too often troubled about household duties, striving to have everything as comfortable as possible for the dear husband and little ones, had I been failing to give them the smiles and sunshine which their loving hearts craved, and which I could so gladly and easily give them?

When I was quite young I remember being touched by hearing a little child say, "Mamma, they are the laughingest folks at Uncle P——'s I ever saw. I wish we had more laughin' at our house." Ah! perhaps our little ones often wish for "more laughin' at our house," though they do not say so. Surely we should strive in every way to gladden their young lives, and be careful that by our careworn, or perhaps frowning, faces we do not repel their natural lightheartedness.

Phillips Brooks once said that "the truest humor is the bloom of the highest life," and, while we should never encourage silly simpering and giggling, should we not seek to cultivate in ourselves and our children that "true humor" which, like the sunshine, always carries with it gladness and bloom?—*Sunday-School Times*.

#### THANKSGIVING.

In what penury, what hardship, what sense of exile, what darkness of bereavement, what dependence upon the Divine hand and gratitude for its bounty, were the earliest Thanksgivings kept! The story of the Plymouth colony can never be too often recalled by Americans. For uncomplaining fortitude, for sturdy endurance, for strength that knew no faltering, for splendid faith and undaunted heroism, that story has no equal on the page of history. Many delicate women died in those first years, but we never read that they weakened in courage while they lived. Theirs was the underlying might of a purpose which had its root in principles; and

whoever may celebrate the Pilgrim Fathers, women should forever keep green the memory of the heroic Pilgrim Mothers.

We like to think of the groups which assembled at those Puritan dinner tables in those far-away days. The harvests were reaped; the churches and the school-houses were built; the children were brought up in the fear of God. In the cold meeting-house on the top of the nearest hill there had been a long service, prayers, psalms, sermons, all of a generous prodigality of time to which we in our religious services of to-day are strangers. Then came the unbending, the lavish dinner, the frolic of the little ones, the talk beside the fire, when the parents drew upon the reminiscences of fair England, or Holland by the sea.

Many a trothplight was spoken in the twilight of Thanksgiving day. Youths and maidens then, as youths and maidens still, met and fell in love. The beautiful story which never grows old was told by the ardent suitor to the blushing girl in the Puritan home, as in our households yet.

"Long was the good man's sermon,  
But it seemed not so to me,  
For he spake of Ruth the beautiful,  
And then I thought of thee."

After all, the world changes little in essentials as time passes. The girl will wear her blue or her orange a few days later this year, but on Thanksgiving day, as on all days, her lover will find his sunshine in her eyes, and her favor will be his highest incentive to manliness and nobility.—*Harper's Bazar*.

#### YOU WILL NEVER BE SORRY

For living a white life.  
For doing your level best.  
For your faith in humanity.  
For being kind to the poor.  
For looking before leaping.  
For hearing before judging.  
For being candid and frank.  
For thinking before speaking.  
For harboring clean thoughts.  
For discounting the tale-bearer.  
For being loyal to the preacher.  
For standing by your principles.  
For stopping your ears to gossip.  
For asking pardon when in error.  
For being as courteous as a duke.  
For the influence of high motives.  
For bridling a slanderous tongue.  
For being generous with an enemy.  
For being square in business deals.  
For sympathizing with the oppressed.  
For giving an unfortunate fellow a lift.  
For being patient with cranky neighbors.  
For promptness in keeping your promises.  
For the money you have given to missions.  
For putting the best possible construction upon the doings of others.

#### THE SECRET PLACE.

It is one mark of a truly sanctified soul to possess the ability to pause amid the rush of earthly cares and come very near to the heart of Jesus in prayer. It is then that we are permitted to drop distracting burdens and lose ourselves in him in the soul's joyful waiting at his feet. Ah, then it is that difficult questions find a solution, if not according to our wishes, according to that wisdom which is so much higher than our own. "Enter into thy closet" is a blessed injunction. Weary pilgrim, wherever thou art, draw near to him who seeth in secret." It may not always be possible to find this chosen retreat according to our imperfect ideas of what constitutes the closet of prayer. Know this, however, that the soul's seclusion with God may be amid the busy marts of trade. We then are permitted to draw very near to him in the silence of the inmost heart, and speak to him of the things we so much need. There is no way of finding comfort amid the perplexing problems of life but in this intimate and habitual communion with God.

NEVER bear more than one trouble at a time. Some people bear three kinds—all they have ever had, all they have now and all they expect to have.—*Edward Everett Hale*.

## WOMAN'S WORK.

There is never a day so dreary  
But God can make it bright;  
And unto the soul that trusts him,  
He giveth songs in the night.

There is never a path so hidden  
But God will show us the way,  
If we seek for the Spirit's guidance,  
And patiently wait and pray.

There is never a cross so heavy  
But the nail-scarred hands are there,  
Outstretched in tender compassion,  
The burden to help us bear.

There is never a heart that is broken  
But the loving Christ can heal;  
For the heart that was pierced on Calvary  
Doth still for his people feel.

—Helping Hand.

Dear Sisters of the Auxiliary Societies:—  
Do not feel discouraged about the new blanks. We sent them out thinking it would be a satisfaction to hear of the progress of your work during the year, but with no desire to impose a heavy burden. There will be no need to change your former plans of raising or reporting funds; we simply ask you to note on the reports, whatever payments you make during the quarter, on any of the specified lines of work. If you prefer to pay your proportion for Miss Burdick's salary all at one time, then in whatever quarter of the year you make that payment, just simply fill out that line of the report. We do not ask you to divide up the amount so as to report a part every quarter, and the same applies to all the other lines of work. We hope you may be able to report each quarter an increase of members in your working force and in the number of thankoffering boxes used, that each report may mention at least one missionary sermon, and that we may hear of newly organized Mission Bands for the children where they have not yet been tried. Will the local Secretaries please close each report with their name and address. Yours in the work,

MRS. ALBERT WHITFORD, Cor. Sec.

WE think all will be interested in this extract from a letter written November 12th on board the "Empress of Japan": "I enjoyed my journey across the continent very much indeed, after the second day. I made some good friends on the trip. There were five other missionaries on the train, and on the steamer; I should think about half the cabin passengers are missionaries. We left Vancouver about two P. M. to-day and expect to touch at Victoria to-night. There I will mail this. This is a magnificent palace of a steamship. We glide along without the least motion, but we are yet in Vancouver Sound. The sunset has been beautiful, and now the moon makes the water look like one sheet of silver. I know I shall enjoy it, if I am not too sea-sick. I still feel quite tired, but hope to get well rested before reaching Shanghai. Well, good bye to America. Yours,

ROSA W. PALMBORG."

A'TSUN.

"With a strong faith in the redemption of my countrywomen in this land, and in China, I lay this corner-stone in the name of Jesus Christ."

These were the words of A'Tsun, as she stood before the large audience who gathered at the corner of Sacramento and Prospect Street, San Francisco, on the 3d day of July, 1893, to assist in the ceremonies of laying the corner-stone of the new Chinese Home and Headquarters of the Occidental Board.

All eyes, centered upon the modest, quiet-

mannered, little Chinese woman as she touched the stone with the little trowel, and in clear tones uttered this short creed of her own faith; and of her belief in the power of God to save every Chinese woman who should find shelter in this building. "Who is she?" was whispered from one to another. "I would like to know her history," said one. To gratify the wish expressed on that occasion and upon many others we give this short, true story.

Sixteen years ago, October 12, 1877, A'Tsun came to "933," and this date is in reality the dividing line between her old heathen life, and her new Christian life.

When A'Tsun, or A'Hong, as she was then called, lived at home with her parents in China, she had much such a life as all children of the poor class are accustomed to have in the villages. The same experience was hers which comes to so many like her. She was sold by her father to pay a gambling debt of fifteen dollars. A woman of more than ordinary means paid the fifteen dollars, and took her property to her own home.

All went well with the child for a time, but soon the woman lost her wealth and had to earn her daily rice by the labor of her hands. While she was considering what she should do, she received a visit from a friend who had just returned from California, and who in most glowing terms pictured the opportunities for making money in Kun Shan, the land of gold. If only she would go to San Francisco, she would loan the money. The loan was accepted; the woman, her own daughter, and A'Tsun dressed in boy's clothes, sailed from Hong Kong and arrived without difficulty in the Chinese quarters of Jackson Street, San Francisco, but A'Tsun's sorrows began from this very hour.

Time passed. Work was hard to find, and money did not flow into the family treasury. The note for the passage money was about to come due, and there was no money to meet the demand. What could be done? Of course the woman would not sell her own child, when she had the foster-child in the family, so A'Tsun was passed over to another woman for the sum of two hundred and forty dollars, with the promise to the child that she would be redeemed when the money could be secured. But alas! alas! no money could be made by legitimate business, and then came the mysterious hints of what A'Tsun must do. Now and again she caught a word, and in the silence of the night she put them together, and so spelled out her certain doom. No one had taught her what would be the sacrifice to virtue, to hope, and to life itself. But the innate purity of her nature revolted against such a life, and she determined she would never be sold into sin.

She would run away! She had heard of a young friend having fled to the Mission Home under similar circumstances, and she decided to make the venture. And so under some pretext she left her home on Jackson Street, and went to the Methodist Mission Home.

This brave young girl had not planned to be long a burden upon anybody, for she knew she could make her own living. So when the proposition to remain for a number of years was made to her, she hesitated. Then came the suggestion that she might find terms more to her liking at "933" Sacramento Street, and thither she came, under a safe escort.

The closing of the doors of the Home shut her from her old, sad life forever, and she entered the family to be a trusted member of it for six years. She was glad to be taught, and

the school was a delight to her. She said she had often passed the day school for children, with such longings to enter and learn to read, even before the thought of going to the Mission had shaped itself into a purpose.

After being in the Home for only a year and a half she experienced a change of heart, and took her stand as a decided Christian. Her Bible became her study. She loved to read it with her teachers, so that she could get the meaning "to tell to others," as she expressed it.

After she had gone from the Home to her own home she was asked by a visitor, "What are you doing for your own people?" and replied, "I am trying to live a Christian life before them." The spirit of the Bible had pervaded her life, and so she was able to live by its teachings.

In 1883 she married Mr. Gow Wing, a member of the Mission Church at 911 Stockton Street, and went to live in a neat little home of her own. When her little son was born, she called him On Tock, the Chinese name for Andrew. He is now eight years old, a beautiful, but delicate child. He attends the Occidental school.

Her mother-love for her little Andrew intensified the desire she had always had to find her own mother in China. So she and her husband planned that she and her baby should return home, and visit Gow Wing's mother, and try to find her own family. The search was in vain, as none of the villagers could tell where they were, and thought the mother had died. She prepared to return to California, but found the Exclusion Act was being enforced with such rigid exactness that she could not land in San Francisco, even though her husband and friends made effort to have her an exception to the rule. For two years and a half she remained in Canton waiting a favorable decision of her case. During this enforced absence from home she decided to enter Miss Noyes' school as a pupil. Here she found time to study the Bible, and opportunity to make herself useful as a Bible-reader in Dr. Kerr's Hospital, and also to assist Miss Butler in day schools.

At last she was allowed entrance at the port of San Francisco, under the escort of Miss Lewis, a returning missionary, and the reunion of husband and wife was a happy occasion.

Two years ago, a second little boy brightened the home of the Gows, and he was christened Pa Tock, the Chinese for Peter. Andrew and Peter, as the mother expressed it, "We call him Pa Tock, because we have On Tock, and Andrew and Peter were joined together."

The delicate little Andrew and the sturdy active Peter absorb much of the time and strength of the mother, but still she is always in her place in the church, and assists as she can, in bringing her friends to the services. She is a member of a recently formed "Whatsoever" circle of King's Daughters connected with the First Chinese Church, and is in all ways a helpful Christian.

Such is the simple life of the woman selected by the Occidental Board to lay the corner-stone of their new Home, where her sisters and those from other lands, are to receive the same gospel which has made her free.

Let every reader of this true story pray God to bless this work. Let every Christian woman who knows of A'Tsun thank God and take courage in trying to save the women of heathen lands.

MRS. I. M. CONDIT.

SAN FRANCISCO.

## HISTORICAL & BIOGRAPHICAL.

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

(Continued.)

#### VOYAGE TO SHANGHAI, CHINA.

The day following his ordination and consecration to the China Mission was New Year's, 1847, and it was occupied in bidding farewell to the friends at Plainfield, N. J., and in accompanying the other missionaries and several leading brethren of the denomination from abroad to New York. The next day was the Sabbath, and it was spent with these friends in "an effecting and solemn communion season" with the church in that city. The scene must have been very impressive. The pastor, Rev. Thomas B. Brown, who had led our people to engage in the foreign work, served the bread and wine. Doubtless he was assisted by Rev. Geo. B. Utter, a minister of that church and the editor of the SABBATH RECORDER. Rev. Solomon Carpenter and his wife, two of the missionaries, were members of that body, and were celebrating, as they believed for the last time, the Lord's Supper with their brethren and sisters. Among the others present were Thos. B. Stillman, of the city, who took a prominent part in managing the affairs of our denomination, and also his brother, Paul Stillman, who was deeply interested for years in conducting the work of our American Sabbath Tract Society. It is not difficult to imagine the words, trembling on the tongue, springing from the heart in deep seriousness, and encouraging the minds of those soon to leave their native land, as spoken by all these brethren and others on this occasion. Mrs. Carpenter must have had this meeting in view when she wrote, on the third day after, this sentence, "The constancy of friends, their sympathy, their prayers, have cheered our hearts, strengthened our faith, increased our zeal, and quickened within us our strongest desires to be entirely devoted to the work."

On the succeeding day Elder Wardner received his letter of instructions from the President of the Missionary Society. Two days subsequent, January 5th, he embarked at New York, with his wife and Elder Carpenter and wife, on the ship Honqua for China. Many acquaintances met them at the vessel. Some of these bade them adieu before sailing, and others accompanied them down the New York Bay, and participated in the brief farewell services on board. After a prayer by Rev. Lucius Crandall, and while the hymn, "From Greenland's icy mountains," was ringing out over the water, they, swinging their handkerchiefs and uttering their "God-speeds," parted from the ship with the missionaries near Sandy Hook, returning on a steamboat to the city. Eld. Wardner expresses his emotions on leaving, in his journal, as follows: "I feel less sad than I expected to feel, while gazing for the last time upon my native shores, believing that God requires the sacrifice. Ah! what is this separation compared to the parting which once took place in heaven, when my Elder Brother cast off its glories in order to preach the gospel to man; and what is my native country to his? Let me never prate of sacrifice made for the heathen, but rather esteem it a joy to be employed thus in imitation of his holy and gracious example."

Immediately after parting with the returning boat the ship was carried by a brisk wind into the open sea; and the missionaries repaired

at once to the cabin and their state rooms, and Eld. Carpenter writes that "in less than five minutes" several of them were taken with severe sea-sickness, which lasted nearly five days. On the 8th inst. Eld. Wardner says: "Last night the wind blew a regular gale, accompanied with rain, thunder, and lightnings. But we knew we were in the hands of him who rules the storm and is able to save. The wind has continued high, and the sea has been heavy all day to-day." On that night in their berths they were greatly frightened by the stove in the cabin making a leap across the room, crashing its iron sides into pieces, spilling out on the floor a large quantity of white-hot coals, and sending the tea-kettle full of boiling water into one of the state rooms. Fortunately, no damage was done. The sea-sickness reduced somewhat their strength, and finally made one of the party quite ill. Mrs. Carpenter states that it came upon them "like an armed man." In referring to the fellow-passengers, she further remarks, "There was no solitude in our suffering, yet I believe that even misery forgot for once the blessings of companionship; and no one minded the things of another."

On the first Sabbath of their voyage the four missionaries, their "sea-sickness abating somewhat," and the vessel still driven and tossed by the tempest, met for an hour of worship. Psalms were read, hymns sung, prayers said, and remarks made. Their thoughts turned in calmness and peace backward to the friends they were leaving. Eld. Wardner writes: "At 11 o'clock, at the time we supposed our brethren generally would be bowing before the mercy-seat, we assembled in our state-room for prayer and conference, and had a delightful time. It seems as though we could feel the influence of that volume of prayer our brethren were offering up in our behalf." A similar service was maintained on the other Sabbaths while sailing. Mrs. Carpenter testifies as to the part taken by Mr. and Mrs. Wardner in these meetings: "There is a spirituality, an earnestness, in their devotion, which does our hearts good." Shortly afterwards a Bible-class was formed to meet on that day of the week, and it was joined by other missionaries and Christian friends aboard. In it such questions as the prophecies concerning the return of the Jews, man's depravity, and whether the Bible authorizes a change in the day of observing the Sabbath, were earnestly discussed by Elder Wardner, and others. In the regular services of the ship on deck, First-days, he was invited to preach at least four times. His subjects were, "A Cause for every Curse;" "The Inspiration of the Scriptures as proved by the Fulfillment of Prophecy;" "The Neglect of Salvation Attended by Certain Destruction," and "Rest to the Soul found in coming to Christ." The selection of these shows the bent of his mind at this period of his life. They are among his first sermons.

The long voyage was a busy one for him. His studious habits appeared in his careful reading of a work on the Life of Christ, Josephus's History of the Jews, Milton's Paradise Lost, Keith on the Prophecies, and a History of China. He became deeply interested in the new experiences that a life on shipboard in a vast ocean gave to him. Though he left New York City in the dead of winter, the sailing of a hundred and fifty miles due east brought him into the Gulf Stream and the temperature of summer. So much of his time during the day and the evening could be spent from the first on deck; and as he soon reached the Tropics, and

as his route thereafter was mainly in the Southern Hemisphere, to which the sun had retired in our winter, he was favored in almost the whole passage with a similar warmth of the atmosphere. He was keenly observant of the various sights and incidents that came before his eyes. He describes the ships of different nations met on the boundless waste, violent rain-storms, a water-spout, the mountain billows, the disappearance of the trade-winds as he neared the equator, the progress of the vessel, the approach of the sun northward, the rising of the strange constellations, especially of the Southern Cross, out of the sea, the right hand becoming the left in referring to directions after the sun was seen in the north, and the smoothness of the ocean when the ship was becalmed. He is enthusiastic in noticing the appearances and movements of the flying-fish, the little nautilus, the porpoise in schools, the large sword-fish chasing these, the skip-jack, the shark, a dolphin, which was declared by him to be the most beautiful fish he ever saw, and an immense whale, which played about the ship for some time. He gives attention to the sea-gulls, the storm-petrels, the albatrosses, which were caught as fishes are, with hook and line, and a unique marline-spike bird.

On some evenings he played upon his flute for the entertainment of the passengers. With this instrument and the base-viol he often diverted his own mind when weary or despondent. The first island the ship passed in sight is Trinidad, south of the equator; the next is St. Paul's, in the Indian Ocean. The view of these from the deck was exceedingly pleasant, and he transcribes a description of their picturesque scenery. Great excitement prevailed on board, when two of the crew fell into the ocean at different times. One was rescued and the other drowned. In regard to the latter, he writes: "The sea, which was rough, and a squall coming up just at the time, baffled all attempts to stop the vessel, or to lower the small boat as he was thrown headlong into the water. When he rose to the surface he stretched out his hand with a most imploring look towards us, and then sank to rise no more. He was no swimmer, and the heavy sea overwhelmed him. As soon as the wind would permit the vessel was turned about, and a diligent search kept up for him until the night setting in made the effort to save him useless. The ocean must be his bed until Gabriel's trump shall call him hence."

After a voyage of eighty-three days the ship makes its first stop at Anjier, a village on the island of Java. Eld. Wardner writes: "As we approached the land, its towering peaks and verdant plains, alternately covered with trees and green, exhibited no uninteresting spectacle to the eye. When within twelve or fifteen miles of Anjier we were met by a boat containing eleven Malays, laden with fruits and articles of their manufacture for sale. Their complexion resembles our North American Indians, stature small and slender, nearly naked, hair long and black, small, flat noses, black eyes, with prominent oval foreheads, and possessing a good degree of shrewdness." These were the first heathen people he had ever seen in their own land. They visited the ship very early in the morning for the purpose of securing the job of supplying it with water and the provisions that grew on their island. The fruit they brought was greatly relished. Their leader, who spoke English quite well, and who was dressed in an European costume, except he was bare-footed, came aboard and made himself at home with the captain and the passengers. Among

other things he explained to our missionaries the laws of marriage in Java, as follows: 'If a man got money he get wife; if no money he no have wife. If man like a woman, and the woman no like the man, then he give her mother \$150 and takes her. If man like woman and woman like man he give then nothing.' On telling he was married he was asked if he paid that sum for his wife; he answered, "Yes, 'cause I like her, she no like me."

On landing at this village Elder Wardner's eyes were greeted with the sight of the richest tropical vegetation, extending in open fields and dense forests from the shore, sloping up to the hills rising one above the other. To him, as well as to the others, it was a most pleasant scene, after the long views of the barren and monotonous ocean. The land seemed highly cultivated, and the houses shaded by beautiful trees, and among them a very large banyan, with a trunk five or six feet in diameter, and a multitude of shoots from its branches reaching into the ground. On the beach and along the paved walks were scattered fragments of coral. He satisfied his curiosity in examining the fruit groves, with such trees as the banana, the cocoa palm, the castor, and the mangosteen, all of which were new to him; and also the strange tropical birds and mammals found on the island. He was interested in the peculiar occupations of the Javanese, and in their bamboo huts and modes of living. He visited the dwellings of the Dutch residents, who are masters of the island, the market, the quarters of the military guard, the public offices, the stores of the Chinese merchants, and the extensive rice fields about the place. On a bridge leading to the fort was seen, suspended from a timber, a wooden plate, which contained fruits, flesh, and numerous other articles, all neatly arranged, and seemingly fresh, as an offering to some heathen deity. His comment on the effects of this religion upon the natives is: "They treated us with great civility and respect, but I noticed that they did not appear cheerful or happy." Mrs. Carpenter writes of the same: "One thing affected me painfully, the want of life, enjoyment, vivacity, which was everywhere apparent."

On April 29th the vessel, after sailing from Java the last day of March, reached Hong Kong, China, passing through the intervening straits and seas. Its progress was impeded by calms, opposing currents of water, and baffling winds. On the way Eld. Wardner speaks of one of the Sabbaths: "Enjoyed the day well; prayer and meditation were sweet." The ship came near Natuna, an island inhabited by cannibals, and arrived at the city above mentioned, "the rain pouring down in torrents and almost incessantly accompanied with very sharp lightning and thunder." The missionaries decided to stop here, and comply with the instructions of the Missionary Board in examining the claims of different localities in China for their work. They were most kindly assisted by the missionaries established in the city. A residence was furnished them gratis by a wealthy Scotch gentleman. Even money, which was greatly needed, was advanced to them without interest. While disembarking from the Hongua, Elder Wardner witnessed for the first time in that country an act of heathen worship. A little boy was in a boat in the harbor, and made an offering to the god of wind by lighting a piece of paper and holding it in his hands till it was partly consumed; and then threw it into the water, waving at the same time his clasped hands up and down, and muttering a short prayer. It was a significant sight.

Before the missionaries left America a desirable place for their location was thought to be Foo-Chow, in China. This place was rejected by them after a most painstaking investigation. Eld. Wardner states the reasons in full. Shanghai seemed to possess superior attractions. Three weeks after their arrival, Eld. Carpenter sailed to this latter city to locate the mission there, if the opening proved to be satisfactory. The others remained behind until July 18th, two months afterwards, having received in the meantime the request from the former to proceed to Shanghai by the first opportunity. During the eighty days of Eld. Wardner's stay at Hong Kong he busied himself in visiting the different parts of the city, studying the habits and institutions of the people, conversing with the old-settled missionaries there, seeing the idolatrous worship of a Catholic church held with some of the Chinese, watching a large procession at a Mohammedan wedding, and attending one of their feasts, participating in a monthly concert of prayer at a mission house, distributing tracts on the Sabbath among the English-speaking residents, especially the clergymen, and writing a very long letter to one of his brothers, explaining his views on keeping the seventh day of the week as holy, which was subsequently published in the SABBATH RECORDER.

On the next day after beginning the voyage to Shanghai, Eld. Warner writes: "At break of day found ourselves out in the open sea." On the following day he enters in his journal this vivid description of a most perilous storm: "All sea-sick. By noon the wind was blowing a hurricane, and continued increasing till after dark. Twice Mrs. Wardner was thrown from her berth, and once we both were thrown against the opposite partition with such force as to bruise us considerably. Toward night our cabin window was burst in by a heavy sea, which rolled over the quarter-deck, broke through the sky window, and completely flooded Mrs. Carpenter's room, so much that she was obliged to desert it and seek refuge in our room, which being on the windward side, was soon emptied of water. Nearly everything in her room was floating in the water, and thoroughly drenched, as her side of the ship as to the deck was literally buried in the waves for almost twenty-four hours. By this time the fore-top mast, the top-gallant mast, and the flying jib-boom were blown away; and the small boats, all our poultry, some of our provisions, and three casks of water, were swept overboard; and the sails and rigging were greatly damaged. The yards were all taken down, and still had the wind risen a trifle higher it would have been necessary to cut away the masts to prevent being capsized. At daylight next day we found ourselves drifting right towards the rocky island called Ass's Ears, a little below Hong Kong. But fortunately, the wind lulled sufficiently to render the ship manageable just in time to save us. Oh! the riches of God's abounding mercy towards us in this time of our distress." He says also in a letter to the Board, "To the God of Jacob we endeavored to commend ourselves, body and spirit, and the cause in which we had embarked, invoking his blessing especially upon the latter, whatever should become of us." A single stanza is selected from a poem composed by Mrs. Wardner, descriptive of this scene:

At eve the blinding spoon-drift dies away,  
The setting sun gleams faintly through the air;  
They talk of food, of dangers through the day,—  
Hark! see these looks of terror and despair.  
No thunders mutter now, no lightning gleaming,

No clank of steel, no cloud obscures the noon;  
Yet there is hurried step, faint voices screaming,  
It is the deadly, awful dread typhoon!  
Then break those liquid pyramids o'er shivered masts,  
Down, down we go, till depths seem closing o'er us fast.

Without further adventure, and in calm and pleasant weather, they reached, twelve days afterwards, on August 2d, their destination at Shanghai.

(To be continued.)

#### AUTOBIOGRAPHY OF OUR LORD.

COLLATED BY CHARLES A. BURDICK.

NOTE.—The following, gleaned from the four gospels, are our Lord's own words concerning himself, as reported by the evangelists, as rendered in our Authorized Version. My effort has been to put them together so as to make a connected story of his character and mission. Only two words have been supplied. C. A. B.

#### DIVINITY AND MISSION.

I am the Son of God. Thou [Father] lovedst me before the foundation of the world. Before Abraham was I am. I and my Father are one. I am in the Father and the Father [is] in me.

I came down from heaven. I proceeded forth and came from God; neither came I of myself, but he sent me. I am come in my Father's name, not to do mine own will, but the will of him that sent me. My meat is to do the will of him that sent me, and to finish his work. For the Son of man came to save that which was lost. I came not to call the righteous, but sinners to repentance. The Son of man hath power on earth to forgive sins. No man cometh unto the Father but by me.

Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. The Son of man came not to be ministered unto, but to minister, and to give his life for many.

Ye sent unto John and he bare witness unto the truth. But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me. And the Father himself hath borne witness of me.

#### POWER AND KINGSHIP.

All power is given unto me in heaven and in earth. As the Father raiseth up the dead and quickeneth them, even so the Son of man quickeneth whom he will. As the Father hath life in himself, so hath he given unto the Son to have life in himself. All things are delivered unto me of my Father. The Father judgeth no man, but hath committed all judgment unto the Son.

\*I am a king. My kingdom is not of this world. If my kingdom were of this world then would my servants fight that I should not be delivered to the Jews, but now is my kingdom not from hence.

#### THE LIGHT AND LIFE OF MEN.

I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit.

I am the way, the truth, and the life; no man cometh unto the Father but by me. I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture.

I am the bread of life, the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread

\*Jesus had said, "My kingdom is not of this world." Pilate therefore said unto him, "Art thou then a king?" Jesus answered: Thou sayest that I am a king." The Revised Version reads in the margin, "Thou sayest it because I am a king." The American revisors prefer to read in the text, "Thou sayest it, for I am a king."



that I will give is my flesh which I will give for the life of the world. I am the resurrection and the life. He that believeth in me though he were dead yet shall he live. And whosoever liveth and believeth in me shall never die.

I am the Good Shepherd, and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

#### HUMILIATION AND GLORY.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. And I, if I be lifted up from the earth, will draw all men to me.

When ye have lifted up the Son of man then shall ye know that I am he. The Son of man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall rise again.

The hour is come that the Son of man should be glorified. Now I go my way to him that sent me. I came forth from the Father; again I leave the world and go to the Father. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also.

My soul is exceeding sorrowful even unto death. O, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.

Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. For the Son of man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works.

#### ALBION, WISCONSIN.

##### UTICA.

Utica is some six miles from Albion. It has been quite a prosperous church, and given at least two ministers to our denomination, Geo. W. Burdick, pastor at Milton Junction, and Clayton A. Burdick, pastor at Brookfield, N. Y. There are now but six or seven of our families at Utica, yet they keep up meetings, and have preaching every other Sabbath. One new subscriber here, and \$32 from the members living here and at the Junction, for our societies.

##### ALBION.

The canvass of the Albion society brings nine new subscribers for the RECORDER and \$100 in cash and pledges for the societies. This is quite satisfactory and required extra effort, from the fact that this church, as a church, has been doing nothing for these societies during the past year. Brother E. A. Witter, the pastor, is doing a good work, not only in the church, but preaches every alternate Sabbath afternoon at Utica, and once or twice on Sundays at outside appointments. Especially noticeable and encouraging is their large society of Christian Endeavor. They also have a good Junior organization, and the church work as a whole seems in a very hopeful condition.

##### THE LADIES' CORNET BAND.

Albion has one affair that few towns can boast, that is a Ladies' Cornet Band of seventeen pieces. As we sat and listened to their excellent music, one evening at their regular practice, we wondered what would become of the poor men when women got all their rights.

It begins to look as though they might become an obsolete factor in society, or in modern parlance, that they would not be in it. Here the ladies were "tooting their own horns," and the young men as they came in dumurely took a back seat, seeming to say, "When through may we accompany you home, or if not, at least sit on the fence and see you go by." This band has had quite numerous calls from home, and they are hoping sometime to go touring across the continent to California.

#### ALBION ACADEMY.

The people of this vicinity are glad again to hear the old academy bell ring out its call to students. This fine piece of property has passed out of Seventh-day Baptist hands, having been purchased by Prof. Hendrickson, who has recently opened the school with about forty pupils. It was perhaps a mistake in the first place that two of our schools should be located so near together, and seems bad now that this beautiful property of twelve acres and three buildings should be sacrificed for \$1,500 and go out from our control.

This school was founded in 1854 with Dr. C. R. Head as President of Trustees. Prof. T. R. Williams was the first principal, and was succeeded in 1860 by Prof. A. R. Cornwall, who occupied the position most of the time till 1878. From 1864 to 1866 Prof. J. Q. Emery had charge, assisted by E. G. Campbell and A. B. Prentice. R. B. Anderson concluded a year's work in 1869. Since 1878 the school has been in charge



ALBION ACADEMY.

of Profs. Edwin Marsh, Frank Williams, S. L. Maxson, Charles Clarke and D. E. Willard.

This school has the honor of having in its list of students and teachers, two governors; Governor Nelson of Minnesota, and ex-Governor Ames, of Colorado; one ambassador to Sweden, R. B. Anderson, under President Cleveland's administration, and the present State Superintendent elect of Missouri, J. Q. Emery. We present herewith a cut of the Campus and buildings.

G. M. COTTRELL, *Field Sec.*

NOVEMBER 23, 1894.

#### OBITUARY.

In Delta, Colorado, Nov. 14, 1894, of hemorrhage of the bowels, Herbert Saunders, of Hewitt Springs, Miss., in the 47th year of his age.

He was the third son of the late Deacon Wm. Saunders and Naomi A. Saunders, who still resides with her brother, Bazzilla Randolph, at the old home in Mississippi. He was born October 28, 1848, in Berlin, N. Y. Later on, with his parents, he moved to West Hallock, Ill., thence to Farina, and lastly, in 1888, to Hewitt Springs, Miss., where he assisted his aged parents in erecting their new home in the sunny South. In youth he attended school at Milton, Wis., and spent some time thereafter in teaching. He experienced religion several years ago, but was not baptized till in 1891, when Bro. J. F. Shaw, on a visit to Mississippi, administered the ordinance. Because of failing health he journeyed, last spring, to the high

lands of Colorado, thinking of making that his future home. But disease suddenly fastened upon him, and soon the angel of death carried him to his home on high. Although among strangers during his last hours, the relatives have the consolation of knowing he received the best of care, as shown by letters just received. But all to no avail. He was a worthy and prominent member of the Hewitt Springs Church, and will be greatly missed by them. Aside from being something of a genius, he was manly and upright in character, kind and obliging, tender and loving, and was an especial friend of the poor and oppressed. Since the death of his father he has been the chief counselor of his mother, whose loss is exceedingly heavy, and whose name was last upon her dead son's lips. In his last letter, though suffering with pain, he breathes for a spirit of resignation to the divine will. Besides the sorrowing mother, four brothers and one sister remain to mourn his early, sudden, and lonely death, but with the consolation that their loss is his gain.

G. W. L.

#### USING THE PIECES.

Some years ago there lived and worked in Italy a great artist in mosaics. His skill was wonderful. With bits of glass and stone he could produce the most striking works of art—works that were valued at thousands of pounds.

In his workshop was a poor little boy, whose business it was to clean up the floor and tidy up the room after the day's work was done. He was a quiet, little fellow, and always did his work well. That was all the artist knew about him.

One day he came to his master and asked, timidly: "Please, master, may I have for my own the bits of glass you throw upon the floor?"

"Why, yes, boy," said the artist. "The bits are good for nothing. Do as you please with them."

Day after day, then, the child might have been seen studying the broken pieces found on the floor, laying some on one side and throwing others away. He was a faithful little servant, and so year after year went by and found him still in the workshop.

One day his master entered a store room little used, and in looking around came upon a piece of work carefully hid behind the rubbish. He brought it to the light, and to his surprise found a noble work of art, nearly finished. He gazed at it in speechless amazement.

"What great artist could have hidden his work in my studio?"

At that moment the young servant entered the door. He stopped short on seeing his master, and when he saw the work in his hands a deep flush dyed his face.

"What is this?" cried the artist. "Tell me what great artist has hidden his master piece here?"

"Oh! master," faltered the astonished boy, "it is only my poor work. You know you said I might have the broken bits you threw away."

The child with an artist's soul had gathered up the fragments, and patiently, lovingly wrought them into a wonderful work of art.

Do you catch the hint, little people? Gather up the bits of time and opportunity lying about, and patiently work out your life mosaic—a masterpiece, by the grace of God.—*Religious Herald.*

WHEN Raphael was asked how he painted his marvelous pictures, he replied, "I dream dreams and see visions, and then I paint my dreams and my visions." Pleasant is it to entertain the picture of ourselves in some future scene, planning wisely, feeling nobly, and executing with the holy triumph of the will; but it is a different thing—not in the green avenues of the future, but in the hot dust of the present moment—to do the duty that waits and wants me.—*James Martineau.*

## YOUNG PEOPLE'S WORK.

"NOTHING succeeds like success," and "nothing helps the cause of Christ like Christianity."

IN nearly every community there is some poor boy or man who for some reason is not blessed with the average amount of common sense, an "underwit." Every community likewise has a number of boys and men who seem to take special pleasure in tormenting, ridiculing, and abusing these unfortunate ones. Boys, if you have been so blessed as not to belong to the first class, I beg of you do not debase yourselves by voluntarily joining the second class. You may pull the cat's tail, you may throw stones at the dog, you may torment your little sister, you may even make a face at your school teacher, or whisper, and laugh, and pinch your seatmate in Sabbath-school, but above all *don't* stand around and bother and make sport of these people I have mentioned.

### JUNIORS AT WALWORTH.

WALWORTH, WIS., Nov. 26, 1894.

*Edwin Shaw, Dear Bro.:*—Sabbath afternoon, November 17th, "Our Juniors" had a special programme and invited the Seniors and all parents to come to that meeting, and it was a grand success. . . . I send you the programme and one paper, and if you think best, you may send them to the RECORDER for publication.

#### PROGRAMME.

Singing, by Juniors.  
Duet.  
Lord's Prayer, by Juniors.  
Singing.  
Responsive Reading, led by the President, Jesse Maxson.  
Singing.  
Reading of Lesson, by Supt. E. M. Holston.  
Song, by Junior girls.  
Paper, "Something for Juniors to do," by Roy Greene.  
Singing.  
Recitation, by Floyd Leach.  
Singing, by Juniors.  
Address, by L. C. Randolph.  
Collection.  
Closing song, "God be with you 'till we meet again."  
E. M. HOLSTED, Supt.

### SOMETHING FOR JUNIORS TO DO.

Once there was a great loom that was weaving a beautiful silk cloth of many colors. Silk threads were stretched out in a long row, and that was called the warp. Then there were shuttles, little spools of thread of different colors, that were shot between these threads from right to left, from left to right, making the woof which bound the whole together into a firm cloth.

Now there was one little shuttle that carried purple thread. The shuttle was very little and purple was not much used in the design of the cloth, so at last the shuttle made up his mind that he was not of much use anyway, and he might as well not do anything, so the next time the weaver told this purple shuttle to shoot through among the threads of the warp he refused to budge, and so he acted all through the making of that piece of cloth. At last when they came to take it from the loom they found that the silk was ugly and ruined, because of the gaps in it just where the little purple shuttle should have gone through.

There are many things that we Juniors can do. We can help and encourage our pastors by being present at the church services, our Sab-

bath-school superintendents and teachers by having good lessons, our Junior Superintendents by being present at every meeting, and by being willing to do whatever they ask of us. There are also many other things that we can do at home and school if we are only on the lookout.

Oh! boys and girls we are not very large, nor very wise, nor very strong, but God has a work for all the shuttles in the loom of life. If any one of us, no matter how little, fails to do his or her part it hurts just that much the whole piece; but if all shuttles, large and small, work together and move just as the great Weaver tells us then a cloth is made beautiful enough for the angels to wear.

ROY C. GREENE.

WALWORTH, WIS.

### GOOD CITIZENSHIP.\*

One of the marked features of Christian Endeavor work is its up-to-date-ness. Another is its keep-out-of-ruts-ness. You may not be able to find these two words in the dictionary, but they express the thoughts I have in mind. An example of out-of-the-ruts-ness is seen in the variety of its work and in its pushing to the front now this line of work, now that. It does not ride one hobby until it becomes a thin, jaded, raw-boned, spiritless nag. It does not wear one coat until it becomes thread-bare before it makes a change. Now we wear coats for two purposes, comfort and comeliness, but sometimes our coats are made long, sometimes short, sometimes they are double-breasted, sometimes cut-a-ways, sometimes they are thick, heavy, fur coats, sometimes light silk or alpaca; but the primary purpose all the time is comfort, the secondary purpose is comeliness, and these two purposes are so closely related and intimately joined together that we can rarely distinguish between them. In like manner the Christian Endeavor Society has its lookout committee, its temperance work, its Junior department, its missionary enterprises; first one then another is pushed to the front, and all the time the primary purpose is Christ, the secondary purpose is the church, and these two purposes are so closely related and intimately joined together that we can rarely distinguish between them.

Examples of its up-to-date-ness are seen from time to time in the fact that when a good plan of work meets with success in any locality it spreads like wild-fire. A new plan of procedure, a new line of action, is suggested and discussed at some national convention. Forthwith the discussion is repeated at State and district conventions, and in an incredibly short time we see all over the country in nearly every society, large and little, the same ideas finding expression in active, forward movements. The most recent of these general movements is that of good citizenship.

There is no doubt in the mind of any observing, thinking persons that there is a most woe-ful need of the spirit of good citizenship in this country. "True," you say, "but it is especially needed in great cities where there is a large element of foreign population; but what would be the use of having a good citizen club, or a good citizenship committee connected with the Christian Endeavor Society here in Milton, or at the Junction, or down at Walworth, or over at Albion, or at Rock River?" I answer your question, Yankee fashion, by asking another. What is the use of having a temperance com-

\*Read at the Young People's Hour of the Quarterly Meeting held at Milton, Wis., Nov. 25, 1894.

mittee or a relief committee? Do you know, I firmly believe that there is just as great a need, yes, I can go farther and say, a greater need in this place, and in all these places I have mentioned, of the spirit of good citizenship than there is of temperance, or of relief, or of flowers for the pulpit, or of missions.

What is the object of these good citizenship committees and clubs? Why, to form out of every boy and out of every girl a good citizen; to transform many of the men and women into good citizens. To accomplish this end we want to employ negative methods and positive methods, that is, destructive methods and constructive methods; one must do some tearing down and some building up. Now in general it is a much simpler and easier task to tear a thing down than it is to build it up; but it is just as true that it is quite as much work to remodel an old, tumbled down shanty, and out of it to make a fine building, as it is to build out of new material, on new ground, a nice structure. So we believe that in the manufacture, if I may be allowed to use so servile a word to represent so noble a task, in the manufacture of citizens, our easiest method is to work with the children and young people. This is to be done first, by fostering the spirit of true, loyal patriotism, not partyism, not spoilsism, not one-man-ism. Do you know I sometimes tremble for this country, this land of ours, this mighty nation, mighty in its own might, glorious in its own glory. My work as a teacher of Latin and Roman History takes me back, away back more than twenty centuries ago, and I see a mighty republic fallen into political and social corruption until its only salvation lay in the rising up of individuals, of single great men, who assumed full and complete control; the first of these men to be sure, were not successful, there was Tiberius and Calus Graechus, there was Marius and Sulla and Pompey, and last and greatest of all, became successful, and successful because the times were ripe, the mighty Julius Caesar. And now I think of those times when I see in papers and magazines intimations that the coming struggles, political struggles of this country are likely to be led by individuals, by men lifted into power because of the man and not what he represents; intimations of a coming age of great men, not a great country. Not that I fear the power of one-man-ism, but I shudder when I think of the condition of a country which makes one-man-ism possible, and a true republic impossible. And so I say we must foster in the children the true spirit of loyal patriotism. Friends, I sometimes think we need another war, foreign or civil, to blast our political indifferences, our civil lethargy like a breath of fire, and to enkindle once more the unselfish spirit of patriotism.

Then in the second place, we need information. Missionaries know that the interest of a people in missions depends largely on the information and knowledge of the subject which the people have. So then another object of these good citizenship clubs and committees is instruction. How many men and women do you suppose there are in the great commonwealth of Wisconsin, who had or have any adequate conception of the two amendments to the State Constitution which were submitted to the popular vote at our recent election? It is the work of the good citizenship committees to inform themselves and then others in regard to just such questions as these; to form clubs for the study of civil government, political economy, civics, and sociology. The love of country is not dead, patriotism is not entombed, every

heart has a spark of loyalty to the nation, but so many things tend to cover it up and smother it out. Greed of gain is the ruling motive in so many lives. "How much better," the Roman poet Horace has said, "for gold to be concealed in the ground, and thus better situated, than for the people to plunder with avaricious hand every sacred thing." In this country thousands every year become wealthy, independently rich, at the expense of the public treasury. Political jobbery runs rife in State and municipal governments. Political influence is bought and sold and exchanged like so much lumber or corn, all for the sake of political preferment and the almighty dollar, while our country, our dear native land, is plundered and disgraced. All praise to such men as Parkhurst, and to such efforts as those of the Lexow Committee in New York City. Now these things are done, the public is robbed, by men who would risk their lives to protect this same nation of ours from a foreign foe, or even from a sudden uprising of some rebellious internal element. But so long as no such peril threatens they seem to consider it a political privilege to enrich themselves at the expense of the government. To battle against and to overthrow this lawless spirit is also the work of the good citizenship committee. Its chief aim is pure politics, and while it is working for this end it holds that the best citizen is the Christian citizen, that pure, clean, true, noble statesmanship is best secured by the influence of Christian statesmen, by carrying out in political circles the foundation principle of the great government of the Lord, our God, the principle of love, "as you would that men would do to you do ye also to them likewise."

Our Sabbath-school lesson one week ago was the Sermon on the Mount, and the first part of that sermon describes the character of citizens in the kingdom of God. The sermon is sometimes called Christ's inaugural address, a statement of the principles of his government, the platform upon which he stands and upon which he wishes his followers to stand, the platform upon which they *must* stand if they ever succeed in establishing the kingdom of God here upon earth. Let us then, young friends, ponder prayerfully and well our duty toward this movement in the ranks of Christian Endeavor Societies, this work of becoming ourselves, and of aiding others to become, intelligent, active, good, Christian citizens.

QUESTIONS ANSWERED.

Suppose I wish to attend on the Sabbath a religious meeting held at a station five miles distant from home, and having no conveyance of my own was obliged to either hire a horse and carriage or travel by rail. What course would you advise me as a Sabbath-keeper to take?

A. R. D.

Dear Friend:—People in large cities like Chicago use public means of conveyance in order to attend Sabbath services. I can see no difference between a hired "horse and carriage" and a hired steam or electric car. The question of right and wrong lies wholly in the fact that we oblige others to do secular work on the Sabbath. If we hire a horse and carriage we oblige the livery keeper to labor for wages just as much, and more too, as we do when we buy a railroad ticket and ride on the train. This involves a question which I have never been able to solve. In the existing conditions of the world there are certain things connected with public life, as for example, the lighting of cities the heating of large buildings, police protection, etc., which are absolute necessities. Now

these things require the same labor on the Sabbath that they do on other days of the week. Some one must do this work. Are we justified in enjoying the results of their labors? Are we justified in helping to pay them for the work which they do on the Sabbath? Such conditions do not seem to have existed when the ten commandments were given or when Jesus was upon earth. We have no Bible directions that I know of which can be specifically applied to these present conditions. A Christian must decide each particular case that comes before him according to the leadings of his own conscience after having carefully and prayerfully considered it. No general rule can be made which may apply to all persons; no rule which may apply to the same person on all occasions. In your particular case I should be persuaded that you are quite justified in traveling by rail on the Sabbath.

OUR MIRROR.

PRESIDENT'S LETTER.

In the *Golden Rule* of November 22<sup>d</sup> are many selections from the *Epworth Era*, a Methodist paper; selections by Secretary Baer. Now the drift of this column and a half shows great anxiety about their young people's reading the *Golden Rule*. They say, "How foolish and dangerous it is to put our young people under the control of a foreign ecclesiastical body located in Boston." They say this means finally to un-Methodise their young people and build up other denominations. They say, "For our part we are Methodists all through, and having promised to support the institutions of the church we cannot conscientiously give our adhesion to a society that silently but surely undermines the denominational life of the church." And again, "Let our preachers everywhere stand by the church and see to it that our young people are taught loyalty to our glorious denomination." Then Secretary Baer follows these clippings with two telegrams, the one from Mr. Phillips to Secretary Baer, and his reply. They are as follows:

LONDON, Ont., Sept. 13, 1894.

May we guarantee that the United Society will not push literature on, or interfere with, Methodist societies if Epworth League of Christian Endeavor is adopted? Answer fully, so it can be used immediately.

A. M. PHILLIPS.

The following is a copy of my reply.

BOSTON, Sept. 13, 1894.

Emphatically and always, yes; and each Methodist young people's society should be amenable to its pastor, church, and denomination, and, next to Christ, to no other authority, and at the same time loyally support your denominational interests, publishing house, and literature.

JOHN WILLIS BAER.

Mr. Baer evidently thinks that the Methodists are a little off; we do too. But isn't he off too? we thought it was "For Christ and the Church," not the church first. Does Mr. Baer's telegram read so? and if not, does it suit Methodists? It will not suit all of them, I know. I do not think Seventh-day Baptists would be pleased with such a message from the Secretary of the United Society. "If ye love father, or mother, or a church more than me ye cannot be my disciple."

E. B. SAUNDERS.

—THE Christian Endeavor Union of Southern Wisconsin met at Milton, November 25th. The greater part of the programme was presented by Juniors and was as follows:

- Music, The Golden Pledge.
- Devotional Exercises.
- Music, There is Sunshine in my Soul.
- Roll Call of Milton Society, each one responding with a verse.

- Recitation of 19th Psalm, Milton Junction Juniors.
- Report Milton Junction Society, by Addie Minor.
- Report of Milton Society, by Polly Rice.
- Song by four girls of the Milton Society.
- Report of Walworth Society.
- Map Exercises, Milton Junction Juniors.
- Story of Joseph, Stella Burdick.
- Class Exercises, by Miss Anna Crumb's class.
- Song by five girls, We are little travelers.
- Story of Christ, Louise Pullen.
- Recitation, Ralph Babcock.
- Recitation, Ella Witter.

This programme was followed by a paper on "Good Citizenship," by Prof. Edwin Shaw, and a consecration service led by Fred E. Whitford and Eli Loofboro.

—THE Eighth Annual Convention of the Minnesota Y. P. S. C. E. opened in the city of Winona, on Oct. 19, 1894, at 3 P. M. Over the portals of the large opera house the motto "Welcome" greeted all eyes. The reception committee made visitors doubly welcome. A large chorus led the singing and over their heads in autumn leaf design were the words "For Christ and the Church." Hon. Thos. Simpson, in behalf of the city of Winona, gave an address of welcome; Rev. T. W. Powell on behalf of the pastors and M. P. Hanson on behalf of the Epworth League. Among the able addresses, extracts from which would fill too much space here, were these: "The Divine Call and Answer," by Rev. G. E. Soper; "Young Men as Representatives of Christ," by Rev. G. S. Evans; the President's Annual Address, "Jesus of Nazareth," by Chas. N. Hunt, of Minneapolis; "The Secret of Spiritual Growth," by Jesse A. Chase; "The Pledge," by Miss Helen Baker; "Christian Endeavor Missionary Extension Movement," by Miss Wishart, of New York. The various committees gave reports, solos by popular singers were rendered, overflow meetings were held, committee conferences, question boxes, papers by various persons, treasurer's report showing receipts \$1,002 53 and disbursements \$980 02, Junior rally conducted by Ida Middleton, State Superintendent, State Secretary Carrie Holbrook's report, denominational rallies, of which none were Seventh-day Baptist, there being but two such Christian Endeavor Societies in Minnesota. Seventh-day Baptists sent no delegate this year.

MONTHLY REPORT OF NEW MIZPAH.

Number of seamen present.....	237
" " helpers present.....	5
" " leaders present.....	5
" " ships visited.....	46
" " visitors.....	33

Received during the month:  
 1 package of papers from Miss Langworthy.  
 4 packages of magazines from Mrs. Gardiner.  
 1 package of papers from H. B. Babcock.  
 1 package of papers from C. N. Chipman.  
 Flowers from W. J. Davis, New Market, N. J.  
 1/2 load of wood from Clark Welkins, New York City.

In reply to questions recently asked, would state that all donations for the mission, aside from money which goes to the Treasurer, should be sent direct to the mission, 86 Barrow St., New York City. If possible, prepay express or freight, as C. O. D. packages are oftentimes over charged.

The New Mizpah Circle will soon be organized into a King's Daughters Chapter, and Mrs. Burdick is anxious to get as many as possible into the chapter. Anyone wishing to unite will kindly send the name with a two cent stamp. The admission fee is ten cents, cost of cross thirty cents, and pledge card two cents.

I. H. N.

The New Mizpah Circle of King's Daughters and King's Sons is for the purpose of benefiting Seamen.

Motto:—"Lend a Hand."  
 Text:—"Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. 11: 1.

Each member pledges to give as the Lord has prospered; to interest others in the work of the New Mizpah Reading Room, and to remember seamen in daily prayer.

Officers:—President, Mrs. J. G. Burdick, 86 Barrow St., New York City; Secretary, Miss Ernestine Smith, Plainfield, N. J.; Treasurer, Mrs. W. L. Russell, Plainfield, N. J.

It is desirous that the Reading Room should be in better quarters, the present rooms are not home-like and cannot be made cheerful or inviting. Funds are needed to accomplish this change; your help will be very acceptable.

SECRETARY

PLAINFIELD, N. J., Nov. 27, 1894.

## HOME NEWS.

New York.

NEW YORK CITY. — Our services have been full of interest, and our congregations unusually large. We have had a number of testimony meetings, after the sermon, which have been full of spiritual good to all. Nov. 17th, Miss McComb, one of Mr. Moody's pupils, spoke to us of her work for women in the South. Today, Dec. 1st, Bro. Andrew Potter, of Noank, Conn., spoke on the theme, "Ye are my Witnesses." Miss Lena Burdick led the Bible study. We are blessed with the presence of a number of our earnest Christian workers who are studying this winter in the city. Sometimes the inquiry is made, Could I use second-hand clothing? My answer is, Yes, to good advantage. I am in great need of an overcoat for a worthy man who went all last winter without one—only as he could borrow now and then for some special occasion. I assure the friends that whatever may be sent will be used wisely and judiciously, and as I am able to exercise good judgment.

The interest in our Seamen's Work grows. This week has been of universal interest. The kind friends of Nile, Independence, Alfred, and Wellsville supplied our larder with turkey, apples, doughnuts, and cakes, so that on Thanksgiving night we entertained thirty men with a fine programme. Mrs. Mathews, International organizer for the W. O. T. U., of London, spoke to the boys on temperance. Her ancestors were navy men. Her grandfather fought with Lord Nelson. Her father was an officer, and her husband in the English navy. One of the boys remarked, "She was a proper navy woman." After a few songs we broke up into groups, and served the boys with the good things the friends had sent. A letter was read from Mrs. W. C. Burdick, which aroused much applause from the boys, who seemed astonished that so many friends are interested in their behalf, who never saw them. Do they appreciate it? If you could hear them ask after those who have labored here, and their continual interest in them, you would find the answer to your question. Pray for these men that they may be kept from the one great and terrible curse to seamen—strong drink. Thanks to all the dear friends who are thus enabling us to do so much for those brave but sorely tempted ones.

J. G. B.

Rhode Island.

ROCKVILLE.—Since I last wrote, the Lord has been here in great power. We have had some of the most melting seasons that we have seen in many years. Last Sabbath fifteen rejoicing converts were buried with Christ in baptism, thirteen of whom were men, one over sixty years old. Of the thirteen six were married men. The day was lovely and the scene was solemn and impressive. In the afternoon the Lord's Supper was celebrated, when twelve of the converts were received into the church. Others will unite in the near future, and still others will follow in baptism. The Lord is still with us, and souls are coming to Christ. Glory to his name! And let all the people say Amen!

A. McLEARN.

MANY would be well off if they could but think so. A little sprig of the herb called content put into the poorest soup will make it taste as rich as the Lord Mayor's turtle.—John Ploughman.

## THE SABBATH AND THE SOCIETY OF FRIENDS.

A recent article in the *American Friend* assumes that the first day of the week is the Sabbath of the fourth commandment. This is the more remarkable because it is not in accordance with the original teachings of the Society of Friends. The writer dwells on the difference in time, and holds that the keeping of the seventh day cannot be maintained because all cannot keep precisely the same time. He seems to forget that the argument is equally fatal to the observance of the first day, and also that the divine law of the Sabbath comes to each of us in the place where we now are. It is our seventh day that is to be our Sabbath. The Jews are dispersed around the world, yet they have had no difficulty in knowing when the Sabbath comes, and observing it as a day of rest. I append some extracts from this article and call attention to some of his real, though doubtless unintentional misstatements:

Advocates of the Seventh-day claim the First-day to be a Catholic institution: if it be so, it dates back to the apostolic church. There is no argument in this, as they have many things in common with true Christianity. There may be no divine command for the change from the seventh to the first day of the week, yet when we see this was done in the apostolic age, and that the change was made by inspired men,—men whose business it was to "set all things in order,"—we should rest satisfied with this arrangement. The way they spent the day and their actions toward it should be sufficient evidence to us that we should sacredly follow in their footsteps. In their lives may be seen the unwritten command of Jesus. They met together on the evening of his resurrection, then again in eight days, we are told the first "being the first day of the week;" this undoubtedly continued to be their practice until Pentecost, when they were assembled on that remarkable day; this practice continued as will be seen in Acts 20:7, "and upon the first day of the week the disciples came together." Paul tells the Corinthian brethren to take up a collection on the first day of the week, and there must have been a public assembly to do this. Before the death of all the apostles the church took in the thought that it was the "Lord's-day." The first Lord's-day a few disciples met to rejoice over a risen Saviour. Jesus was soon in their midst. The next was an increase of one in the person of doubting Thomas. Of the few following we have no definite account, yet the day was soon confirmed by a fast-growing church planted in remembrance of a risen Saviour. Each generation the number who receive it far exceeds the former, until long before our day it has become a day of national interest, and at present some of the leading nations fully recognize the day, and have good laws favoring it, and such things as show irreverence are prohibited under penalty. We as Christians ask power beyond and above law, yet we rejoice in the law for the lawless. Wherever you find a disregard for the law of God and just and honest State laws, you will find anarchy in a hideous form, and its fruit will be drunkenness, robbery and murder. In this day of anarchy all Christians should combine against any element that looks toward the overthrow of good and honest laws. As a church we should press the sacredness of the Sabbath upon our people.

We do not see that "there was a change from the seventh to the first day of the week." We do not see that "this was done in the apostolic age, and by inspired men." This statement is pure assumption. "The way they spent the (first) day, and their actions towards it, should be sufficient evidence to us that we should sacredly follow their footsteps." Well, on the day previous to the one referred to, the women "kept the Sabbath according to the commandment," (Luke 25:56), while on this particular day, the first day of the week, we find two of the disciples going to Emmaus and back, a journey of fifteen miles. This was not Sabbath keeping. Again he says, "They met together on the evening of the resurrection, and then in eight days. No, John says, "after eight days," and hence this second meeting of Christ with his apostles could not have been on the

first day of the week. Again he says, "This continued to be their practice until Pentecost, when they were assembled on that remarkable day." Again we say no. There is not a particle of proof that between the resurrection and Pentecost the disciples ever met more than once on the first day of the week. Nor is there any proof that Pentecost was on that day. Again, "This practice continued, as will be seen by Acts 20:7, when the disciples came together to break bread." Again we say no. A practice cannot be founded on a single instance, and this is the only instance of a meeting on the first day of the week that is recorded in the Acts. And this was manifestly a night meeting. It must have been on what we now call Saturday night. Had it been on the following night it would not have been on the first day of the week since each day, by Jewish reckoning, began at sundown. But Paul, after preaching all night, started on this Sunday morning on his journey to Assos, a distance of nineteen miles. Surely if the example of the apostles is the "unwritten command of Jesus," then we all ought to travel on the first day of the week as did Paul and Luke.

Paul did not tell his Corinthian brethren to take up a collection on the first day of the week. The language of 1 Cor. 16:2 implies no such thing. Nor does the language imply that "there must have been a public assembly." Nor is there any proof that "before the death of the apostles the first day of the week was called the Lord's-day." Again he says, "The first day a few of his disciples met to rejoice over a risen Saviour." I fear the writer does not read his Bible carefully. They did not meet to rejoice over a risen Saviour, but "for fear of the Jews." They did not even believe that he was risen. When he appeared to them they "were terrified and affrighted, and supposed they had seen a spirit." Luke 24:35. Mark says, "He upbraided them for their unbelief and hardness of heart." Mark 16:14. That this meeting of the disciples was on the first day of the week is evident, but that when Jesus met with them it was still the first day is quite doubtful. When he reached Emmaus with the two disciples it was "towards evening, and the day was far spent." Luke 24:29. This could not have been earlier than 4 o'clock. They prepared and ate supper. This must have taken at least half an hour. The two disciples walked back to Jerusalem, seven and a half miles, and made their report. This must have taken two hours. After this the Saviour appeared, and this must have been as late at least as six and a half o'clock, and, of course, on the second day of the week.

So the Society of Friends regard the laws which "punish men with penalty for showing irreverence to the ancient day of the sun," and they class all that do not honor them as anarchists. Did it ever occur to the writers that Quakers were once hanged by the neck for non-conformity to similar laws, and that such laws were held to be "good and honest?" If it is just to send men to the chain-gang in Tennessee and to fine and imprison them in Maryland for having simply obeyed their consciences, without disturbing in any way their neighbors, then let us hear no more of Puritanic intolerance, or of Russian persecution of Jews.

H. H. HINMAN.

CHICAGO, NOV. 23, 1894.

THE whole cross is more easily carried than the half. It is the man who tries to make the best of both worlds who makes nothing of either.—Drummond.

# SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1894

FOURTH QUARTER.

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

### LESSON XI.—THE TWELVE SENT FORTH.

For Sabbath-day, Dec. 15, 1894.

LESSON TEXT—Matt. 10: 5-16.

**GOLDEN TEXT.**—As ye go, preach, saying, The kingdom of heaven is at hand.—Matt. 10: 7.

#### INTRODUCTORY.

**GENERAL STATEMENT.**—The apostles now ordained and commissioned are to go forth for the first time without the presence of the Master. What to preach, how to preach, is told them. They are warned of difficulties and discouragements and told how to meet them. They were to go in pairs (Mark 6: 7) for brotherly fellowship and to counsel and aid each other, ministering to body and soul, laboring in towns and villages, and were to preach only to the Jews, adopting the habits of ancient prophets.

#### EXPLANATORY NOTES.

**THE FIELD OF LABOR.** 5. "Jesus sent forth." Commissioned with authority and power. Thus commissioned is every minister called of God. "Go not into the way of the Gentiles." The time had not come to establish Gentile missions. It was a time of building a foundation, and that must be of the Jews. "Salvation is of the Jews." "To the Jew first and also to the Gentiles." Gentiles were not to be left out, but it was better for Gentiles and future gospel labor to pursue this course. "City of the Samaritans." A mongrel race, Jews and heathen mixed. Christianity must first be well established among worshippers of the true God before laboring there. 6. "Go rather." Intimating that this was only a temporary arrangement. "The lost sheep." The Jews were in that condition. Matt. 9: 36. They belonged to God's flock, but had strayed away and were lost. They must be found.

**THE GOSPEL MESSAGE.** "As ye go." From place to place among lost Israel. "Preach." This is God's method of moving the world. "It pleased God by the foolishness of preaching to save them that believe." "The kingdom . . . is at hand." The king has come, and with him his laws for men's government. The king offers pardon and peace to all upon condition of repentance. "God has come to you with truth and grace; turn to God and forsake your wicked ways." Isa. 55: 7, 8. "Heal the sick." To demonstrate your authority and to show the love and mercy of God. A Christ life, especially as shown by ministers, is one of sympathy, active and tender. "Freely received, freely give." You are to "live of the gospel," but you are not to make your power over disease a means of gain. "Be not greedy of filthy lucre."

**INSTRUCTIONS AND WARNINGS.** 9. "Provide neither gold." A temporary arrangement for those first journeys. This would have been inoperative in the later and wider ministry, especially in this age. 10. "Workman worthy of his meat." True in all lawful occupations. Used here in its highest sense. 1 Cor. 9: 13, 14, 3 John 8. 11. "Inquire who is worthy." "Meet" to entertain gospel messengers. Worthy in that they have the disposition and ability. No reference to worldly or ecclesiastical rank. "There abide." Remain, make it a temporary home. They were not to "board around the district." They were no tramps or mendicants. 12. "House." Family. "Salute it." Show the customary token of respect. There is to be no outrage of common rules in social life when not conflicting with religious scruples. 13. "Your peace." The happiness you seek in saluting it. Seek their highest welfare. "If not worthy." If they are unfriendly. "Peace return unto you." They reject both you and the message. The gift you would bestow in

my name cannot be received by them, but the blessing will come upon you. 14. "Shake off the dust." An act denoting that they were impure and heathenish, as Jews regarded the dust of Gentiles. Acts 13: 51; 18: 6. 15. "More tolerable for . . . Sodom." These cities were destroyed for their great wickedness. But now there is greater light and greater responsibility. The wicked shall not go unpunished. No greater sin than refusing the gospel and its messenger. 16. "In the midst of wolves." Inoffensive and harmless I send you forth but you will encounter unfriendly men, who will hate the truth and persecute the messenger. "Be wise." Instinctive wisdom as to self-defense. Be prudent in regard to safety. Do not needlessly provoke the wolves. "Harmless." Doves are an emblem of innocence. Be sincere, demonstrate the honesty of your purpose. Be truthful, be guileless.

**A LEADING THOUGHT.**—The kingdom is at hand with its offers of salvation, forgiveness, work to be done, and final rewards to gain.

### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Dec. 9th.)

**DIFFERENT WAYS OF REJECTING CHRIST.** Mark 15: 6-14; Heb. 6: 4-6.

The backslider and rejecter of Christ seldom realizes his true condition. His spiritual decline is usually so gradual as to be imperceptible to himself. He knows not his own temper and disposition, and resents any reference to it by his friends. Ofttimes a selfish heart, pride, desire for gain, for pre-eminence, some prominent trait, gains the mastery and he is lost spiritually. He may reject Christ while professing to labor for him. Such was the case of Diotrephes in a church in apostolic times. His life was not sanctified and consecrated, as seen in his envy of other leaders. He wanted the pre-eminence in the church to which he belonged, and this absorbing desire led him to reject the humble followers of Jesus, to cast them out of the church, and to maliciously slander those of whom he was jealous. By this he rejected Christ.

Herod rejected the Lord because he did not see the miracles he wrought. He was dictatorial, accustomed to be obeyed. When Jesus declined to gratify his whims, Herod became his enemy. The love of power, the desire for evidences God is not pleased to give, lead many a person to reject the Word or Life.

Judas' evil tendency was quickly manifested when he became the treasurer for the twelve. He had an inordinate desire for money. Judas is not the only one who by this is led to betray and reject the Master.

Many Jews rejected Christ because of their proud, intolerant views. They would not admit that any other people were subjects of divine mercy. Then, too, the leaders of the Jews rejected their Saviour in the face of miracles and indisputable evidence because they were jealous of his popularity and power. They, like Diotrephes, wanted pre-eminence above all others.

The Thyatirians sought to increase their wealth by imposing upon others by soothsaying. When one of their slaves, possessed with a spirit of Python, was redeemed by Christ through Paul, and they could no longer use her in their unlawful trade, they persecuted the messengers of Jesus and rejected the truth they taught. Thus rum sellers, tobacco growers, and men engaged in any unholy traffic, wish not for the rescue of the victims of their greed. They would have misery continue that they may have money. Such truly reject Christ.

Many in Sardis rejected Christ. While having a name to live they were spiritually dead. How watchful and prayerful ought all to be lest in some way they depart from Christ.

**REFERENCES.**—3 John 9, 10, Luke 23: 8-12, Mark 14: 44, 45, Luke 23: 13-21, Acts 16: 19-24, Rev. 3: 1-6.

—How to select a primary teacher has many times been discussed, and yet it is the puzzle of some schools. It may not be out of place to briefly state some facts, if not new, yet as important as ever.

—THE qualifications needful for such a Sabbath-school teacher are too many and too important to permit the class itself to make the selection. Children are good judges of one or two things, such as a pleasant manner, voice, etc., but they cannot select a teacher with reference to knowledge, consecration, and other necessary qualifications.

—CAN a teacher lead children into a religious experience which she (or he) has never had? Grace from above in the heart should, therefore, be one preparation for teaching children. The teacher ought also to have faith in child conversion, or in the ability of children under proper influences and education to live Christian lives.

—How, too, can a teacher make an adaptation of the great truths of the Word so as to lead children to apply it to their daily lives, unless said teacher has a fair understanding of childhood. Some prominent workers make very much of this qualification.

—It is a poor teacher that does everything in a half-hearted way, with little or no interest. Therefore a good degree of enthusiasm is an important factor in teaching.

—SOME tact is required to make children feel and know that the teacher is trusting them and is apparently depending upon them as though they were of consequence.

—"It goes without saying" that in order to present the truth in its best form, so that the first and most lasting impressions shall be correct, the teacher ought to have quite a good knowledge of the Bible. And this implies a love for Bible study, a prayerful meditation upon its reading, the use of suitable comments, careful listening to sermons and expository remarks, and if possible, attendance at Bible training schools or classes.

—AND should not a teacher have the confidence and respect of the scholars? And are not children quick to discern the character of their teacher? It becomes quite necessary, therefore, that the teacher have genuineness, to be equally sincere in class and in society, to avoid frivolities, to be social while maintaining Christian dignity.

—HOW MANY teachers complain of the behavior of children, and give up, or desire to, their classes because they are not controlled. This shows how necessary a qualification is firmness with gentleness. There is no reason why a teacher should not insist upon order and obedience in Sabbath-school as well as in a public school, and that parent is very unwise who does not second such an effort on the part of the teacher.

—FINALLY, if a school and class keeps up its attendance and interest the teacher must be *punctual*. Primary teacher, these are qualifications needful, but they are not beyond your attainment. If you are a child of God, believing in prayer and relying upon promised grace, all these may be yours.

### SEEKING A BETTER EARTH.

Do not be afraid of missing heaven in seeking earth. Be sure that down to the last and pettiest detail, all that concerns a better world is the direct concern of Christ.

Where are you to begin? Begin where you are. Make that one corner, room, house, office, as like heaven as you can. Begin. Begin with the paper on the walls, make that beautiful; with the air, keep it fresh; with the very drains, make them sweet; with the furniture, see that it be honest. Abolish whatsoever worketh abominations—in food, in drink, in luxury, in books, in art; whatsoever maketh a lie—in conversation, in social intercourse, in correspondence, in domestic life. This done, you have arranged for heaven, but you have not got it.

Heaven lies within, in kindness, in humility, in unselfishness, in faith, in love, in service. To get these in, get Christ in. Teach all in the house about Christ—what he did and what he said, and how he lived and how he died, and how he dwells in them and how he makes all one. Teach it not as a doctrine, but as a discovery, as your own discovery. Live your own discovery. Then pass out into the city. Do all to it that you have done at your home. Beautify it, ventilate it, drain it.

Let nothing enter it that can defile the streets, the newspaper offices, the booksellers' counters; nothing that maketh a lie in its warehouses, its manufactures, its shops, its art galleries, its advertisements. Educate it, amuse it, church it. Christianize capital, dignify labor. Join councils and committees. Provide for the poor, the sick, and the widow. So will you serve the city.—*Professor Drummond.*

### Literary Notes.

THE Christmas number of *Harper's Magazine* comes in a cover printed in colors from a special design, and is unusually strong in artistic features. More than one hundred pictures, signed by well-known names, illustrate its stories, poems, and general articles.

Six short stories appear in the December *Harper's*, making the number of complete one-part tales published in that *Magazine* during 1894 sixty. This has been done, too, in a year when readers of *Harper's* have had for their delight "The Golden House," Charles Dudley Warner's latest novel, and the peerless "Trilby."

## THE LOST CHILD.

My name is Anthony Hunt: I am a drover, and I live many miles away upon the western prairie. There wasn't a house in sight when we moved there, my wife and I; and now we haven't many neighbors, though those we have are good men.

One day about ten years ago, I went away from home to sell some fifty head of cattle, fine creatures as ever I saw. I was to buy some groceries and dry goods before I came back, and, above all, a doll for our youngest child, Dolly, (she never had a shop-doll of her own, only the rag babies her mother made her). Dolly could talk of nothing else, and went down to the very gate to call after me to "buy a big one."

Nobody but a parent can understand how my mind was on that toy, and how, when the cattle were sold, the first thing I started off to buy was Dolly's doll. I found a large one, with eyes that would open, and shut when you pulled a wire, and had it wrapped up in paper, and tucked it under my arm, while I had the parcels of calico and delaine and tea and sugar put up. It might have been more prudent to have stayed until the morning, but I felt anxious to get back, and eager to hear Dolly's prattle about the doll she was so eagerly expecting.

I mounted a steady-going old horse of mine and, pretty well loaded, started for home. Night set in before I was a mile from town, and settled down dark as pitch while I was in the midst of the wildest bit of road I know of. I could have felt my way through, I remembered it so well, and it was almost like doing that when the storm that had been brewing broke, and the rain fell in torrents. I was five or maybe six miles from home, too. I rode on as fast as I could; but suddenly I heard a little cry, like a child's voice. I stopped short and listened. I heard it again. I called, and it answered me. I couldn't see a thing; all was dark as pitch. I got down and felt about in the grass; called again, and again was answered.

Then I began to wonder. I'm not timid; but I was known to be a drover, and to have money about me. I thought it might be a trap to catch me, and there to rob and murder me. I am not superstitious—not very—but how could a real child be out on the prairie in such a night at such an hour? It might be more than human. The bit of coward that hides itself in most men showed itself in me then, and I was half inclined to run away. But once more I heard that piteous cry, and, said I: "If any man's child is hereabouts, Anthony Hunt is not the man to let it lie here and die."

I searched again. At last I bethought me of a hollow under the hill, and groped that way. Sure enough, I found a little dripping thing, that moaned and sobbed as I took it in my arms. I called my horse and he came to me, and I mounted, and tucked the little soaked thing under my coat as best I could, promising to take it home to mamma.

It seemed tired to death, and soon cried itself to sleep against my bosom. It had slept there over an hour when I saw my own windows. There were lights in them, and I supposed my wife had lit them for my sake; but when I got into the door-yard, I saw something was the matter, and stood still with dead fear of heart five minutes before I could lift the latch. At last I did it and saw the room full of neighbors, and my wife amid them weeping. When she saw me she hid her face.

"Oh don't tell him," she said; "it will kill him."

"What is it, neighbors?" I cried.

And one said: "Nothing now, I hope. What's that in your arms?"

"A poor little child," said I. "I found it on the road. Take it, will you? I've turned faint." And I lifted the sleeping thing, and saw the face of my own child, my little Dolly. It was my darling, and no other, that I had picked up on the drenched road.

My little child had wandered out to meet papa and the doll, while her mother was at work, and for her they were lamenting as for one dead.

I thanked God on my knees before them all.

It is not much of a story, neighbors; but I think of it often in the nights, and wonder how

I could bear to live now, if I had not stopped when I heard the cry for help upon the road,— "the little baby-cry hardly louder than a squirrel's chirp."

Is God less pitiful than man? "Like as a father pitieth his children, so the Lord pitieth them that fear him."

THE "roses and raptures of vice" not only quickly fade but leave malignant odors behind.

## 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. Lovoll 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.

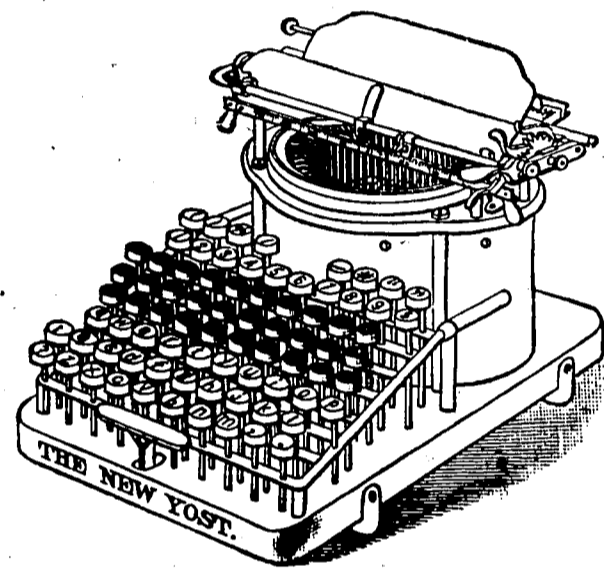
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☞ THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended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

CLARK—DEXTER.—In Willing, N. Y., Nov. 28, 1894, by Eld. J. Kenyon, at the home of the bride's father, Clinton Dexter, Herbert Grant Clark, of Fulmer Valley, N. Y., and Miss Cora Dexter.

FORD—DAVIS.—At West Union, W. Va., on September 20, 1894, by the Rev. Theo. L. Gardiner, S. Ardern Ford, of Salem, and Miss Kate Davis, of West Union.

RANDOLPH—FORD.—At Salem, W. Va., on November 23, 1894, by the Rev. Theo. L. Gardiner, Edgar D. Randolph and Miss Minnie C. Ford, both of Salem.

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.

BONHAM.—At Shiloh, N. J., Nov. 18, 1894, Richard J. Bonham, aged 69 years, 3 months and 1 day.

Bro. Bonham was born in Bridgeton, N. J., and when 16 years old went to sea and spent about ten years on the water. The rest of his life was passed mostly in farming. He was baptized and united with the Shiloh Seventh-day Baptist Church in 1858, during the pastorate of Rev. W. B. Gillette. The same day 36 others were baptized. He married Miss Hannah Ann Davis, who departed this life a few years ago. Five children also had passed into the spirit land before him. His strong will enabled him to endure with patience his long and painful illness. He was a thorough business man, a loving and tender father, a respected citizen, and an esteemed and helpful member of the church. He leaves a brother, a sister, three children and three grandchildren, and numerous other relatives to mourn their loss. I. L. O.

HUGHES.—In Jackson Center, O., Nov. 2, 1894, of heart disease, Hannah Stout Hughes, aged 72 years and 5 months.

Sister Hughes, the daughter of Mr. and Mrs. Jacob Babcock, was born near Northampton, O., June 30, 1820. She was twice married, Dudley Hughes, her second husband, dying last November. In 1837 she united with the Northampton Seventh-day Baptist Church. For many years she has been a faithful member of the Jackson Center church. The large attendance at the services attested the high esteem in which she was held. W. D. B.

RANDOLPH.—Near Salem, W. Va., of typhoid fever, Francis F. Randolph, in the 25th year of his age.

He was a son of John and Melissa Randolph. The entire community feel the shock of this sad bereavement. Francis was a young man of great promise; an active, earnest, and conscientious Christian; a faithful and constant worker in the church, the Sabbath-school, and the Young People's Society. He was untiring in his efforts to sustain the Young People's work at the Buckeye outpost, where he was their leader. His exemplary life and gentle spirit, his tender regard for the feelings of others, and his gentlemanly ways, will long be remembered by the loved ones left behind. T. L. G.

BARBER.—In Worthington, Minn., Sept. 5, 1894, Angelina Barber, daughter of Asa Burdick, one of the pioneer settlers of the town of Alfred, and relict of Alfred Barber, deceased.

Sister Barber was born in Berlin, N. Y., Feb. 1, 1812, but soon after moved with her parents to Alfred, N. Y., where she spent the early years of her life until her marriage with Alfred Barber, in 1834, when they removed to Ceres, N. Y., spending a few years in that place, but soon after removed to Little Genesee, N. Y., where the greater part of their married life was spent. After the death of Mr. Barber, which occurred in 1878, Mrs. Barber went west to reside with her children. She was the mother of six children, three sons and three daughters, four of whom are still living. When quite young she made a profession of religion and

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united with the Seventh-day Baptist Church in this place, but afterwards removed her membership to the church at Little Genesee, where she remained a worthy member until her death. She was a constant reader of the RECORDER, and though the last years of her life were spent far from any Seventh-day church, she still adhered to her Sabbath as long as health and memory was spared to her.

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