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THE SABBATH RECORDER.

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"God loves thee not less in the darkness of sorrow;
He forgets not his child when the clouds lower dark;
Then lift thy head, Christian, and hope for the morrow;
'Tis Jesus, the Faithful, who guides thy frail bark."

SIXTEEN towns in the State of California have secured a prohibitory ordinance against the sale of intoxicating liquors.

ANOTHER version of modern Calvinism is attributed to the late Henry Ward Beecher: "The elect are whosoever will, and the non-elect are whosoever won't."

GREAT trials will clear the vision and prepare the heart to see and appreciate the precious promises of God. Only the soul in need can know God's goodness.

THE mere critic gets very little good from the gospel. Neither does the genius, if conceited. But the poor, humble, contrite spirit is comforted and exalted beyond human estimate and human power.

PRES. MAIN, who has been invited by the Trustees of Alfred University to remain as Professor in the departments of philosophy and theology, does not see his way clear to accept the position thus tendered.

PROFANITY is one of the foolishest as well as one of the wickedest habits in which men can indulge. It is only harmful; it has no compensation that can satisfy either the speaker or the hearer. It is simply a prayer offered to the devil.

SINCE every one has some favorite topic of conversation, if you would reach and interest such an one, study to approach him through this favorite channel. Be interested in what interests him. Be ready to learn something of him. Then he will be ready and willing to hear you; and thus you can reach him for his own good.

WE are making shipments of tracts to pastors and others. If those who receive such boxes will pay the freight on them they will be welcome to the contents. If any one feels unable to pay the transportation, let this office know the amount of the bill and it will be remitted. Please see that they are put in circulation, through the Y. P. S. O. E., or in other ways. If

any one living in the vicinity of a Seventh-day Baptist pastor, would like a supply of tracts, do not be afraid to ask him for them.

SINCE it has been decided by the Executive Board, in charge of our publishing interests, to remove the plant to Plainfield, New Jersey, in time to issue all publications from that point after January 1, 1895, all correspondents and exchanges are requested to note the change. After the 25th of this month all communications designed for the editor, personally, or for the SABBATH RECORDER should be addressed to Plainfield, N. J.; and after January 1st all communications for the Business Manager should be sent to Plainfield.

COURAGE is always admirable; cowardice is detestable. A man who calmly and politely stands firm as the rock for his honest convictions will be sure to have the respect and admiration of even his enemies. But courage does not mean needless and unwise obtrusiveness of one's sentiments. Courage and crankiness are by no means synonymous. There is a time to keep silence as well as a time to speak, and very much of the trouble arising from the expression of one's honest convictions results both from the untimeliness and the tone of the utterance. All men should study to be wise as well as courageous.

THE article compiled by Bro. C. A. Burdick, in the RECORDER of Dec. 6th, entitled an "Autobiography of our Lord," has attracted special attention. It is to be printed in the *Evangel and Sabbath Outlook* soon, with some Scripture references added. One pastor asks for one hundred or more copies struck off on separate slips for distribution among Bible students in his church and vicinity. It will be especially helpful to young people who are studying the Life of Christ. Should there be any other pastors who would like a number of copies, send orders to this office at once.

IT was Canon Farrar who said "no man can pass into eternity, for he is already in it." In a sense this is true for time is only a measured portion of eternity. But it is also true, that there is, in the general understanding, a distinction between time and eternity. Men stand differently related to the periods represented by these words. As we believe, in time there is probation, but in the Scriptures we find no intimation of its continuing in eternity. The only safe doctrine to believe and teach, on this point, is "except ye repent, ye shall all likewise perish." And the whole tenor of Scripture teaching is that such repentance and reformation of life must be in time rather than in eternity.

SEVERAL regular contributors to the columns of the RECORDER the past year were offered a small compensation for their valuable services. But the Executive Board have found that

greater economy will need to be practiced in the management, and therefore we ask that all who are willing to aid in making the RECORDER valuable, make gratuitous contributions for the year to come. We extend, therefore, this general, and on your part, at least, if accepted, generous proposition, and invitation for brief and carefully written contributions. It is intended to make the RECORDER more valuable to its readers every year, and we are sure that all who are loyal Seventh-day Baptists will unite with us in this endeavor, either by literary contributions or continued subscriptions, or both. The subscription list is steadily increasing, and it is hoped that the RECORDER will hereafter be self-supporting. Will all who have accounts against the RECORDER for contributed articles please send bills to the Treasurer, J. F. Hubbard, Plainfield, N. J.

IN several localities within the past year or two, but notably since the holding of the Religious Congress, in connection with the World's Fair, there have sprung up societies or classes of theosophists. Just what a theosophist is may puzzle some of our readers to understand. Literally, theosophy means, Wise in the things of God. It teaches the doctrine of a direct knowledge of God as distinguished from revealed knowledge. It assumes an extraordinary spiritual illumination in the human mind, which puts it in position to see "the processes of the divine mind, and the interior relations of the divine nature." It is regarded by its votaries as so far superior to the revelation of God in his Word that it practically ignores the Bible. Mrs. Annie Besant, a star of the first magnitude among theosophists, is commonly reported to have gone completely over to Hinduism, and has even accepted divine honors as the incarnation of a Hindu goddess. She has been a lecturer in this country on theosophy. That is doubtless an easy slide when one breaks away from the true and only source of trustworthy revelation, the holy Scriptures. Whatever tends to throw discredit upon the Bible should be received with great caution; or better still, promptly rejected. This does not preclude honest inquiry and prayerful investigation. Theosophy and Christianity are clearly not of the same origin. They have little, if anything, in common. The former is closely allied to modern spiritualism, and its legitimate fruitage cannot be less harmful.

WE are in receipt of the first number of the first volume of a new venture in journalism from Dunlap, Tennessee. The paper is called *The Gospel Trumpet*, and proposes to be a reformer in teaching Bible doctrines. This paper is the successor of the *Apostolic Baptist*. The editor is a physician and a Baptist minister but a convert to the Sabbath, and therefore a Seventh-day Baptist. It would please Editor N. W. Blalock to receive a large number of subscribers to his paper at \$1 00 per year; three months' trial for 25 cents. Bro. Blalock would

be glad to visit our Northern churches and get acquainted with our people. We shall be glad to take his hand and encourage him in the good work.

YOUNG people do not fail to read the message in your department this week by Brother Wheeler. What a grand work it will be if you can raise a fund that will place that new church upon a good, free-from-debt foundation. We confidently hope that those who are living twenty years from now will see the Boulder Church large and flourishing. What a power for good it may be in that new and thriving city. Act promptly, generously and unitedly in this effort to take the burden from Brother Wheeler's heart. And then, we have other churches, perhaps just as needy and deserving. Let us thank God for opportunities to work, and then keep at it.

"AUTUMN LEAVES."

Another beautiful book has dropped down, like the golden and many-hued leaves of autumn, to decorate and enrich our literary world. Again it is our pleasure to welcome to our desk a volume from the pen of one of our own gifted writers, Mary Bassett Clarke, familiarly known to the readers of this journal as "Ida Fairfield." This collection of poems, published by Charles Wells Moulton, Buffalo, N. Y., contains upwards of one hundred sparkling gems worthy a place in any home, side by side with the works of our choicest authors. To those familiar with the author's writings little need be said in their praise, for none have read but to admire. The poems in this modest but neat and beautiful volume are classified under the following heads: Legendary Poems; By the Sea; Religious Poems; Memorial Poems; Temperance Poems, and Miscellaneous Poems.

The first of the Legendary Poems is the legend of Watch Hill, written with rhythmical flow, reminding one of the matchless Hiawatha. Wahaneeta, "Fairest of the forest maidens," is the heroine of the legend. The brave Shushuwanee was her suitor. But while the Indian maiden watched and waited for his return to wed her, a treacherous poisoned arrow snatched him away, and Wahaneeta perished watching. But

"Time has swept from hill and forest,
Of the red man every trace,
And the ancient haunts are peopled
By a wiser, nobler race.

But the name of Wahaneeta,
Like sweet music lingers still,
Nature's tribute to affection,
And the mound is called Watch Hill."

This volume appears in time for the holidays, and will make a neat and comparatively inexpensive gift. The sale of this book should be large. It will be a perpetual benediction in any family. The pure, sweet, elevating character of every poem will place it above the reach of unfair criticism, and cause it to live when less worthy writings are forgotten.

Copies can be purchased of the author, Mrs. Mary Bassett Clarke, Ashaway, R. I., for \$1.50. Those living in the vicinity of Alfred can order through Mrs. Edna Green, agent.

[From L. C. Randolph.]

PRAYER is the channel we dig by which God can send us back a blessing.

THE trouble about praying for temporal blessings is that we do not know what is good for us. Many a man wants riches when his only salvation is through poverty. It may not

be necessary to pray for poverty as with the minister who said: "Lord, keep me humble and poor," and the Deacon responded, "O Lord, keep him humble and we will keep him poor." Blessed is the man who gets to the point where he can say, "Lord, do with these things as it seems right to you. I will do my best and leave the results to you. If you can trust me with these things I want, let me have them, but whatever comes it is all right."

THE reason why so many of us do not get the blessing is because we hold a grudge.

THE fiercest temptations come to us in the valley of decision.

THERE is lots of gospel in a hearty handshake which has a "God bless you" wrapped up in it.

WE cannot escape from our responsibility. Our influence is either for the right or for the wrong, and no words of ours protesting that we will not lay a straw in the way of any one else can overcome the unconscious influence of our lives. Words are only the dust in the balance when deeds are in the other scale.

OURS is a gospel of common sense. The Lord's service is a reasonable service. Godliness, righteousness and reasonableness mean the same thing.

"ONCE upon a time" a man invented a liniment to cure rheumatism. It was great medicine—never was known to fail. A mass meeting was called for testimonials. They came thick and warm and enthusiastic. "Couldn't walk—took your medicine—am spry as a boy." "Limbs swollen and inflamed—used liniment—perfectly sound to-day." "Suffered excruciating pain—it did the work for me—you have my everlasting gratitude."

Finally an old man hobbled to his feet and said he wanted to hand in his testimony. He had begun this treatment forty years before (here a twinge of pain seized him and it was some seconds before he could proceed). He wanted to recommend the medicine to any man who had rheumatism. As for himself he still had an "awful sight" of it, but there were times when he felt better than others. He thought he could honestly say that he didn't have quite so much of it as he had when he began. He closed with an appeal to young men to "try" the medicine, assuring them that it would not do them any harm anyway.

Somehow a damper seemed to fall upon the meeting. Several men who had opened their wallets, preparing to buy, slipped them back into their pockets. Their rheumatism wasn't so very bad after all. They were better off than the old man seemed to be. They would stick to their home-made ointments and plasters a little while longer.

Now the old man's nephew was sitting in the same seat. He had been born a cripple, but after receiving health and vigor from the use of this wonderful remedy, he had thrown away his crutches and was traveling through the country in its behalf. He could sit still no longer. He jumped to his feet and said: "Uncle John, you know you never took the medicine according to directions. You don't touch the bottle except when you have to. It does not do a particle of good to take a "nip" once in a while. The directions call for a spoonful before each meal, and just before going to bed. Be-

cause you thought your case was not a very bad one you have let it drag along until now it is chronic." The boy warmed up and his eye flashed as he went on: "I know what this liniment has done for me. I once was a miserable cripple and to-night I am a sound man. I have traveled in every State of the Union, and heard thousands of testimonies and I have yet to know of one case which this remedy will not cure. Uncle John, it can cure even you, and there isn't a person in the house to-night that needs it more."

If any man does not understand this parable let him write to us and we will give him the interpretation thereof. Ask your pastor. He has found "Uncle Johns" wherever he has lived.

THE meetings at Walworth continue with unabated interest. We are praying for a great victory all along the line.

THE EASTERN WAR.

BY HENRY M. MAXSON.

II.

THE CAUSES.

In the by-gone ages Korea has been invaded at times by both China and Japan, and has in turn acknowledged the control of both these nations. It is not worth while to attempt to decide upon the equity of the ancient claim of these powers to control Korea. Japan, long ago willingly waived her right to such control, believing it better for her that Korea should be developed as an independent nation; and when, some twenty years ago, Korea committed outrages on American and on Japanese citizens, and these nations demanded reparation, China at once declared that that country was independent, that China was in no way responsible for Korea, and that the other nations must settle matters with Korea for themselves. They accordingly did this: The Japanese treaty in 1876, distinctly avowed Korea's sovereignty. China seems to have seen her mistake and tried to regain her control; and when our treaty was made with Korea, in 1882, efforts were put forth by China to induce our envoys to include in the treaty an acknowledgment of Korean dependence upon China; but the contention was made by our envoys that we could treat only with independent States, and Li Hung Chang gave up his demands, and our treaty was made with Korea as with a sovereign nation.

During the last fifteen years Japan has been rapidly developing a trade with Korea until she now controls four-fifths of the trade of that country, and there are more Japanese in Korea than there are of all other foreign nations together. China, meanwhile, has intrigued with the nobles, stirring up opposition to Japan, and as Japan claims, striving to nullify all her efforts to civilize Korea and develop her resources. China and Japan made a joint treaty in 1885, agreeing that neither should send troops to Korea without first notifying the other, and that both should unite in developing Korea so that she might be able to quell the insurrections that were constantly breaking out. Japan claims that China has continued her intrigues, and has been seeking a pretext to assume control of Korea.

Last spring another insurrection occurred, and China sent troops immediately, not notifying Japan until after they had been dispatched; so prompt, indeed, was China's movement that it gives weight to Japan's charge that the insurrection was pre-arranged for that

purpose. Japan immediately sent troops, and on their arrival in Korea the disturbance at once disappeared.

As her subjects frequently suffered in the insurrections, and her legation had been burned several times, Japan now proposed to China that they should jointly settle the matter, once for all, with Korea, and compel reforms. China's only response was an order to Japan to withdraw her troops. Feeling that she could not withdraw without the possibility of being repeatedly called back by petty insurrections, Japan determined to settle the matter, and proceeded to demand of Korea internal reform, a re-organization of her civil service, her administrative, financial, and police arrangements, the establishment of an efficient army and navy, and improvement of internal communications.

China finally notified Japan that unless she withdrew her troops before a certain date in July she would declare war; and when Japan continued to enforce her demands on Korea, China issued her proclamation. Japan at once took possession of Seoul, the capital, and keeping the king under the protection (?) of her armies, is, according to Korean official announcements, being supported by the Korean government, and has been uniformly successful in the war.

As to Japan's purpose in the war, it should be noted that she has, from the beginning, denied any intention of annexation, and that she is paying her way wherever her troops go in Korea. She announces as her sole purpose, the institution of reforms that shall enable the Korean government to quell insurrections promptly, and so protect Japanese subjects trading in that country, and also that she may be able to protect herself in case a foreign power attempts to seize her. Chinese authorities assert that, like a child with a new toy, Japan is eager to try her army and navy, and show the Western nations her power to win by force of arms a place among the civilized nations. It is also asserted that the occasion was seized by the administration, as has been done at times by politicians in European nations, to raise an issue that should unite all parties at home, and prevent the overthrow of their own party. While this has been the result, the Japanese assertion has been to justify their action. It is to Japan a matter of simple self-defence that Korea should not become a part of China, and that she should be made more powerful and enlightened to increase the possibilities of trade with her, and that she should become strong enough to resist, with Japan's aid, encroachments from Russia and England, both of whom seem to be looking toward Korea with longing eyes.

At the same time it is probable that Japan also had a desire to show to Western nations her power in war. When treaties were first made with Japan she was a barbarous nation, and two of the stipulations were that legal cases affecting aliens should be tried before a consul, instead of a Japanese judge; also that not more than five per cent tax should be laid on imports from the country making the treaty.

Since Japan has attained a larger degree of civilization these limitations of her sovereignty in her own territory have been very galling, and the restriction of duties to five per cent have crippled her considerably in raising a revenue. While our country has, for some time, been willing to relinquish these stipulations, England has stubbornly resisted, and there is little doubt that Japan had in mind the thought that a war successfully conducted, in

strict conformity to the law of nations, would compel the Western powers to make new treaties with her as with an equal.

It seems, therefore, to be a struggle between civilization and antiquity. With all her mistakes, her vanity and her crudeness, "Japan stands for light and civilization. Her institutions are enlightened, her laws, drawn by European jurists, are equal to the best we know, and are justly administered; her punishments are humane, her scientific and sociological ideals are our own. China stands for darkness and savagery. Her science is ludicrous superstition, her law is barbarous, her punishments awful, her politics are corruption, her ideals are isolation and stagnation."

If Japan wins it means not only the independence, reform and civilization of Korea, but also the general awakening and modernizing of China, with a revolution in her ideals and her customs. If China wins it means the perpetuation of the present moral and social condition in China and Korea, for an indefinite period in the future.

Japan believes that progress does not rest in the white races alone, that it is not the destiny to the yellow races of the East to be forever under the domination of the Western nations, to be used by them as they please for their own enrichment. The one obstacle to the realization of Japan's hope was the corruption and stagnation of the great Empire of China, and until that could be changed the Eastern races could not rise to their true importance. For years Japan's rulers have had this in mind, and have been preparing for the inevitable struggle. They believe that their opportunity has now come, and they have pushed the war with a persistency and relentlessness that show their purpose to give China such a chastisement as shall compel the most thorough reform in all departments of government and of the social structure.

THE POET ARATUS AND HIS MESSAGE.

BY REV. S. S. POWELL.

About two hundred and seventy years before our Christian era there lived a Greek poet, Aratus by name, destined to obtain literary immortality by means of a few words, making up the first half of a single hexameter. He wrote on physical subjects. So celebrated were his astronomical poems that Ovid said of him that his fame would live as long as the sun and moon endure. Little did the Roman admirer of Aratus suspect that his prophecy would prove true because of a few words of the Greek poets preserved in one of the speeches of Paul. The native land of Aratus was the same as that of Paul of Tarsus. Cilicia was the fatherland of both. What could be a more natural circumstance therefore than that Paul should evince a familiarity with the writings of the poet who was his compatriot?

When the army of Cyrus the Younger came down from the Taurus ranges into Cilicia they entered a fertile and well-watered plain, abounding in trees of great variety, in vineyards also, and yielding harvests of wheat and barley. Then, as afterwards, stood Tarsus, near the sea, the chief city of the Cilician plain, with the cold waters of the Cydnus flowing through city and plain. At that date Greeks had already begun colonization in Cilicia, but later they came more numerous, and Tarsus became a celebrated centre for Greek culture.

If we may draw conclusions from the name of our poet it is possible to conjecture a parallel between his home surroundings and those of Samuel the prophet, for both names alike

signify "asked for." Who knows but that some Cilician mother, moved by some such feelings as those of Hannah, and exhibiting much of such a spirit as hers, may have asked for a child of her Divinity, and when given, having named him Aratus, may have consecrated him to a divine service?

By all odds the most distinguished citizen of Tarsus was Paul, the servant and apostle of Jesus. It is not at all surprising that when Paul stood on Mars' Hill, in presence of the culture and refinement of Athens, he repeated a sentence from Aratus: "For we are also his offspring." Acts 17:28. He who had traced the motions of the stars, and whose fame in truth was to endure as long as the sun and moon, could look up above moon and stars to the Maker of us all, and could declare the great truth that we are his offspring.

One of the triumphs of modern physical science is spectrum analysis. The spectroscope is an exceedingly delicate instrument, and one of the most interesting applications of spectrum analysis, by it is the detecting of physical substances as revealed by stellar light. By means of that process this wonderful instrument reveals the existence in remote stars of the same physical substances that exist on the earth. Similarly the same laws govern everywhere in the universe, so far as can be observed, and proclaim everywhere the work of the same great Artificer of the skies. The latest conclusions of science lead to belief in the one God; and human consciousness, as well as Scripture, affirm that we are his offspring. Paul, enlarging upon the idea of Aratus, said, "In him we live and move, and have our being;" and declared furthermore that God had made of one blood all nations of men. Not only may the Aryan race trace their derivation from a common center, in the highlands of Asia and from the vicinity of the Himalayas, for there is a higher unity still, comprehending every race. The unity of God and the unity of man are correlated in thought.

The great doctrine of the fatherhood of God and the brotherhood of man we should never lose sight of. The famous sentence of Terence derives special significance in this connection: "I am a man; nothing human do I deem alien from me." With greater emphasis may the Christian utter that sentiment. He who has settled the boundaries of nations and fixed the times for their rise and prosperity, has sent forth world-reaching influences in Christianity that are regenerating the world and making men to become more truly men than they were before.

All men are our brethren, and as common children of a bountiful Father, let us not be negligent of those kindly offices of humanity and obligations of philanthropy which forever tend to restore fallen man to the image of his Creator.

BLESS God for starlight and he will give you moonlight; praise him for moonlight and he will give you sunlight; thank him for sunlight and you shall yet come to that land where they need not the light of the sun, for the Lord God giveth them light forever and ever.—C. H. Spurgeon.

If any one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the most in-

MISSIONS.

SPIRITUAL life is a reality, regeneration is a truth and a fact. Spiritual life must exist before it can be deepened and broadened. Spiritual life can be cultivated by personal effort, and a diligent use of the means for its unfolding. The spiritual life of church members is affected by the spiritual atmosphere of the church as a body. A time-serving and worldly church makes a bad atmosphere for the support and growth of spiritual life. It has about the same effect on the spiritual man as an atmosphere loaded with malaria and poisonous fever germs has upon the physical man. How important it is for a church to be spiritual. Therein is its greatest power and strength in advancing the work of evangelizing the world. Therein is its power in molding man in Christly character, and fitting him, so far as it has a work to do in that direction, for the church triumphant.

SEC.

SPENT Sabbath, Dec. 8th. with the New York Church. Attendance fair, attention good, as we presented the work being done on our mission fields and their needs. This church, according to its membership, is one of our most generous and prompt churches in furnishing means for the support of our missions. We almost envy Pastor Burdick his field, where there is such an opportunity to feel the throb of religious thought, and the great questions which are swaying the people, and receive great inspiration for earnest effort to make our cause felt and known. We believe that Seventh-day Baptists can prosper and extend their cause in the great cities, if they will. On Monday evening we addressed the seamen in attendance at the New Mizpah, and enjoyed a very pleasant time with them. This is good mission work. Mrs. Burdick is in her element in it, and is being recognized as a prominent worker in this line of missionary labor in the city. Whoever can send her reading matter, books, papers, magazines, etc., that have been read and cast aside, fruit, provision, or money, will be helping a good cause. We are now with Pastor Randolph, at Berlin, N. Y. Have been having fair sleighing here, but it is now raining and the sleighing is going. People generally well and the church in fair working order.

FROM D. K. DAVIS.

I herewith present my report for the quarter just closed. The regular services of this church have been well sustained. Services were held every Sabbath except the last, caused by rain. Financially, however, the brethren are feeling very much depressed. In addition to the general depression in money matters we have suffered the severest drought experienced in the history of South Dakota. Some of the brethren had almost half a crop of wheat, and some oats. But the other crops are almost an entire failure. The brethren at Dell Rapids and Wittenberg have suffered much more severely than here.

I have preached at Dell Rapids once in four weeks since May 1st, except in June, I was hindered by my attendance at the Association and the Yearly Meeting at Big Springs. The church there, though small in numbers, is earnest and faithful. By request of some of the brethren of Wittenberg I spent one Sabbath there, in September. They have bought a school-house and are fitting it up for a church. They have built on a vestibule and arched the ceiling, and

made other improvements. When completed it will accommodate them quite well. One was added to the church by baptism on Sabbath-day. He was a man of mature years. He came from Russia about a year ago. Had become a Sabbath-keeper a few weeks before leaving the old country. They seemed very much pleased with my visit. One young man said, "Tell the brethren we are very grateful to them for sending you."

Since my last report one family has removed to Milton, Wis., and another talks of going. A family of Adventists who attended church here most of the time has gone to California. I think the brethren and sisters here are very grateful to the Board for their kind assistance in the support of a pastor. We hope the brethren of the Board will continue to pray for this church.

SMYTH, South Dakota.

SABBATH REFORM.

THE PRESENT PHASE OF THE SABBATH QUESTION.

To the Editor of the SABBATH RECORDER:

It seems to me that the growing looseness of faith and practice in regard to the Sunday question is a favorable indication for us as Sabbath reformers. We need not rejoice that the public conscience is at low tide, but is it not true that before the Sunday champions will surrender they must be driven to the wall? "Things must be worse before they are better." Sad that it is so, but until men are disabused of the idea that Sunday is a sacred day commanded by divine authority to be observed, they will not renounce the error. All props knocked out it will fall. What will come then God only knows, but he is able to bring good out of any event, and I believe he will finally establish his holy day among men.

But Sunday is falling. The light of truth sent out by a small people, numerically, has convinced the leaders in religious thought and investigation that there is no divine, or Bible authority for Sunday observance. Now what shall they do? Not quite ready to accept the Sabbath of the fourth commandment they have adopted the "common consent" argument. Here it is in that great and leading paper, *Christian Work*, of recent date, as follows:

"Now it seems very clear that if Christian people can, under certain exigencies, change the rest-day from Saturday to Sunday, they can by common consent—and common consent was the sole authority of the change—substitute one part of another day for an equal part of Sunday; in this way the Sabbath rest—one-seventh—will be observed in spirit," etc., etc.

Thus it is now confessed that no divine authority exists for Sunday-keeping, no apostolic example for it so far as the New Testament record goes, but the people have consented to the error, the religious leaders have agreed upon it, that is authority, the "sole authority of the change" of the Sabbath. How are the mighty fallen!

Courage, brethren, even this prop will be taken away, for whoever has any conscience in the matter will not long accept an error whose "sole authority" is the consent of men. God's holy law is better authority than worlds full of men. "The seventh day is the Sabbath of the Lord thy God." God's sanctification has never been taken from the seventh day. He had his reasons for selecting a definite day for all men the "world around." "If ye love me,

keep my commandments." "Earnestly contend for the faith once delivered to the saints."

H. D. CLARKE.

DODGE CENTER, Minn.

THE following closing discussion of the question of the time of the Resurrection is sent us from London, with a request for publication in the RECORDER. It is the last article of a discussion carried on in *The Christian Million*.

Further consideration of the question is dismissed by the editor with this remark: "This discussion, interesting and important as it is, must now end in our columns. Our own belief is that ultimately both days will be kept, as by early Christians."

THE SABBATH.

Mr. Nield's Reply.

Mr. W. Smith objects to my rendering of Matt. 28:1, when proving that the resurrection of Christ took place on the seventh-day and not the first.

I will here repeat what I said in your excellent paper of August 30th: "Oh what day did Mary Magdalene and the other Mary come to see the sepulchre?" "Late on the Sabbath" Matt. 28:1, Revised Version. Late on the Sabbath would be before the sun set, while it was yet light. What had occurred before they came? "And behold there had been a great earthquake, for the angel of the Lord descended from heaven and rolled away the stone from the door and sat upon it" (verse 2 margin). The resurrection had already taken place before the two Marys came, while it was yet light, for the sun had not set, and the angel addressed them, saying, "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here, but is risen, as he said: Come see the place where the Lord lay." Our friend twits me for going to the Revised Version to suit my purpose. I admit that the Revised Version in some cases gives a better translation than the Authorized Version. May I not ask if I have the same liberty as Mr. Smith? He goes to the Imperial Lexicon to suit his purpose. From that source he selects one meaning from several—of the word "late." To suit his own purpose he fixes upon one meaning of that word to show that it was, "Not long after the Sabbath." By this rendering he destroys the sense and meaning which the Holy Ghost desires to convey to us, in giving the account of the time when Christ rose from the dead. Without the Imperial Lexicon we all know that "late" means after the set time. If the train is due at 6 p. m. and it comes in at 8 p. m. it is late, it is not at the time, nor before the time, but after the time. But the word "late" is not used in that sense in Matt. 28:1. It is defined by the preposition "on," indicating what part of the Sabbath Mary came to see the sepulchre. It was not early on the Sabbath, nor at the middle of the Sabbath, nor after the Sabbath, but "late on the Sabbath." Take another illustration. We say "early in life," and we say "late in life." By that we mean during the lifetime, not before the life began, nor after the life is over. Thus late in life is certainly before death. So late on the Sabbath means before the Sabbath-day is over. But according to the logic of Mr. Smith it would not be so. I will now deal with another mistake he makes. I will copy from "Helps to the Study of the Bible," given in the Oxford Bible, page 94. The natural day was from sunrise to sunset. The natural night was from sunset to sunrise. The civil day was from sunset to sunset. "The evening and the morning were the first day." Mr. Smith is right about the day being divided into four parts of three hours each. I will take him on his own statement, and give these divisions according to the authority given. Third hour, 6 a. m. to 9 a. m., sixth hour, from 9 a. m. to 12 m. Ninth hour, from 12 m. to 3 p. m. Twelfth hour from 3 p. m. to 6 p. m. Now I will give the night watches in the New Testament. First watch, evening, (Greek "opse"), from 6 p. m. to 9 p. m. Second watch, midnight (Greek, "mesonuktion"), from 9 p. m. to 12 m. Third watch, cock-

crowling (Greek, "alektorophonais," from 12 to 3. Fourth watch, morning (Greek, "prio"). In Mark 13 : 35, we have all these words or watches given by Christ himself. They may be compared with the original Greek. "Watch therefore, for ye know not when the Master of the house cometh, at even ("opse") or at midnight, or at the cock-crowling, or in the morning ("proi")." Thus we see the Holy Spirit uses the word "opse" to designate what part of the Sabbath it was on which Mary came to see the sepulchre. It was "opse Sabbaton," or evening of Sabbath. "About the end of the Sabbath, or "late on the Sabbath." Did the resurrection of Christ take place then? No, that was the time at which Mary came, and the resurrection of Christ had already taken place before she came," for the text says, "there had been a great earthquake," etc. Matt. 28 : 2, margin.

If Mary had come to see the sepulchre in the early morning of the first day of the week the Holy Spirit would have used the word "proi," and he does use this word in John 10 : 1. "The first day of the week cometh Mary Magdalene early (proi)" when it was yet dark." "Proi," and not "opse"—that is, morning, and not evening; as it is in Matt. 28 : 1. There were many visits to the sepulchre, but not one of them was before the Saviour had risen, but every one of them after his resurrection. Not one of the other gospels records this visit of Mary to see the sepulchre (not to anoint the body of Jesus) but Matthew. Then our friend gets confused about the two Sabbaths he makes Mark, contradict Luke, who says they prepared the spices and ointments before they rested on the Sabbath according to the commandment Luke 23 : 56. But Mark, inspired by the same Holy Spirit, says that they bought the spices after the Sabbath was past. Mark 16 : 1, Revised Version. Which is correct, Mark or Luke? Both cannot be so, if there was only one Sabbath. The Sabbath which Mark refers to was the Passover Sabbath, which occurred on the Thursday that year; the Sabbath which Luke referred to was the Seventh-day Sabbath. The Greek word translated dawn is "epiphoskouse," it refers to the approach of another day, and not the sunrise of that day. Our English word dawn means the opening, or light before the sunrising. Now, as we have shown that the dark part of the day approaches first, then "epiphoskouse" means the coming of the evening of Sunday, and not Sunday morning. There is only one other place in the New Testament where this word is used, and that is in Luke 23 : 54, where it is translated "drew on." If "epiphoskouse" in Luke means the approach of the Sabbath, then the same word in Matthew means the approach of Sunday, and I gave Acts 20 : 7 to show this fact, that as the disciples were met on Saturday night it is called the first day of the week; Leviticus 23 : 32 was quoted to show at what part of the day of twenty four hours Sabbath began, "From even to even," and Mark 1 : 32 to show that even was at sunset. The order of events during the three days is as follows, death and burial on Wednesday, the women at the grave until the Passover Sabbath was approaching or drawing on. They return and keep this Passover Sabbath on Thursday, the 15th of Nisan, then they prepare the spices which Mark says they bought after the Passover Sabbath was past, and not when the Seventh-day Sabbath was past, the buying of the spices was on Friday, and then they rested the Sabbath-day according to the commandment, and the resurrection took place before any of the visits were made to the sepulchre.

So that proving when the visits were made does not prove the exact time at which the resurrection did actually take place. But we see it plainly stated that when Mary came "late on the Sabbath," or "on the end of the Sabbath," the resurrection had already occurred. Now, as to whether the disciples were met to celebrate the Lord's Supper, or to partake of their evening meal after the Sabbath was past, I am sure if Mr. Smith will note all the circumstances which took place then, they will prove to him conclusively that it was not for the Lord's Supper, nor for a religious meeting even; but the text positively states "the disciples came together to break bread." It is therefore a

pure assumption to suppose, and teach it for fact, that they met to keep the Lord's death in remembrance by partaking of bread and wine, or that the same meeting took place on Sunday morning. I shall be glad to prove to Mr. Smith that there were fixed times to celebrate that Supper, and that the non-observance of it is one of the principal causes of the very great muddle in which Christendom has got into as to which day is the Sabbath. I want now, in closing to show that Mr. Smith is not at all clear about the Covenants. The old covenant to which the Israelites agreed was the "Ten Words," they took upon themselves to obey them without any help from God, or without any promise of forgiveness if they should fail to keep them. The new covenant of which Jesus was the mediator is made on better promises, for it was in the promises that the old covenant was faulty. We have the promise of divine help to keep those "Ten Words," we have also mercy promised to us if we should fail to keep them. Heb. 8 : 6, 13. The law which the Lord said by Jeremiah that he would put into the heart was the very same "Ten Words" which the Israelites agreed to obey. They contained the Seventh-day Sabbath then, they do so now. Our baptism into Christ is the time when we sign that new covenant. I must also correct Mr. Smith in another thing. I do not look to keeping the Sabbath, nor to any command for salvation apart from Christ. I can no more be saved by keeping the commandments without Christ, than Mr. Smith can be saved by Christ without keeping the commandments. The two must go together. The text, 1 John 2 : 3, 4, is very definite on this. I fully agree with Mr. Smith's concluding sentences; but no man can love the Lord with all the heart so long as he willingly, disregards the Sabbath-day which the Lord has told him to remember to keep, neither can we love our neighbor without we have the love of God. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be," but when the heart is renewed, our experience will be, "I delight in the law of God."

To Mr. Kirby, I may say that the foregoing replies to much or most of his objections; he had better read my letters again, and he will find that he has misunderstood some portion of them.

If, however, he will give me his address I will forward to him my views in full as to the events of the crucifixion week. These were published in the *Christian Commonwealth*, March 22nd, 1894. In this letter I have been dealing with one, perhaps the principal one reason why Sunday is kept for, and instead of, the seventh-day which the Lord commanded. I must also remind Mr. Kirby that he is not at liberty to keep any day in memory of the resurrection of Christ, he is nowhere told to do so. There is one memorial of that event which has been divinely appointed, and that is Baptism. Rom. 6 : 3, 4. Rev. 1 : 10 does not refer to the Sunday, it does not say which day of the week it was, and we have no right to say it is Sunday. What we may learn is this: Which day of the week does Scripture say is the Lord's day? Jesus himself says "The Son of man is Lord of the Sabbath." That day is the Lord's-day of which he is Lord, and that day, Jesus says, is the Sabbath. . . . It is therefore presumptuous on the part of anyone to call him Lord, and disregard that Sabbath which he made, and of which he is Lord.

The fact still remains, we have no Bible authority to keep the first day of the week, or Sunday. If the Bible is not sufficiently clear, and does not contain all instructions for our salvation, it is not what it professes to be. We know this is not so. To Jesus Peter said, "Thou hast the words of eternal life." Nowhere in the words of Jesus do we find any command to keep Sunday. But he did set us a Seventh-day Sabbath-keeping example. He left us an example that we should follow in his steps 1 Peter 1 : 21.

DAVID NIELD

ARE you willing to sign your name to a blank sheet of paper, and say, "Here, Lord, fill it out as thou pleasest"—that is consecration.

HOME NEWS.

Rhode Island.

FIRST HOPKINTON CHURCH.—We are trying here to maintain our advance movement. The Sabbath is a busy day. Service begins at 6 30 o'clock P. M., and continues till about 8 o'clock. These meetings have been growing in interest for a few weeks. On Sabbath morning our meeting commences at 10 30 o'clock. It has been stormy for several Sabbaths so that the attendance has not been up to the average, yet, I think it has been very good, when all things are considered. This meeting is followed by the Sabbath-school. This is not as well attended as it ought to be, yet it is considerable better than one year ago. At 3 o'clock the Junior Society meet. I think this meeting is steadily making progress. Those having it in charge have some discouragements, but they have encouragements as well. The Lord has promised that his word shall not return to him void, so the great thing to do is to be sure the children understand it, and leave it to grow in God's own good time. At 3 30 o'clock the women have a meeting in the audience room of the church and the men have one in the basement. These meetings are quite well attended and very interesting. At 4 o'clock is the regular meeting of the Y. P. S. C. E. In this the interest is quite good. We have quite a large number of our people working, and find in these steadily increasing interest and spiritual culture. It is our purpose to have the roll called the last Sabbath of this month and we hope that all of our members who see this will either respond in person or write to Brother E. G. Carpenter, thus letting the church know what progress you are making in your spiritual lives.

G. J. C.

Wisconsin.

WALWORTH.—Revival meetings have been in progress here now for three weeks, and the interest has steadily increased from the first. Some thirty or more have come forward for prayers, and several others in one way or another have expressed a desire to live a better life. The whole community is being stirred as it has not been for many years. The Christian people are responding nobly to the work, assisting in the meetings and in personal visitations. One noticeable feature of the results thus far is in the number of middle-aged and older class of young men who have taken a stand on the Lord's side, and have immediately gone to work to persuade others to come. Brother Randolph, who is conducting the work, is earnest and faithful in presenting the claims of the gospel and in visiting from house to house and personally pleading with men to believe on the Lord Jesus Christ and be saved. We are hoping and praying for still greater results. Pray for the work and the workers that the results may be genuine and thorough such as God can accept and as will redound to the glory of his name.

S. H. B.

DECEMBER 11, 1894.

WHATEVER is right, whatever is wrong, in this perplexing world, we must be right in doing justly, in loving mercy, in walking humbly with our God; in denying our wills, in ruling our tongues, in softening and sweetening our tempers, in mortifying our lusts; in learning patience, meekness, purity, forgiveness of injuries, and continuance in well-doing.—*Cardinal Newman.*

WOMAN'S WORK.

A CHRISTMAS THOUGHT.

The sweetest gift the Father's love
Sent ever down to men
Came in the stillness and the dark
That thrilled to music when
All suddenly the hills grew bright,
And flamed athwart the sky
(A rift of heaven across the night)
The glory from on high.

Strong angels swept their harps of fire
And sang of peace to men;
The wondering shepherds heard in awe
And took their pathway then
Along the hills by crag and steep
To find the mother-maid,
In whose glad arms that wintery night
God's gift of gifts was laid.

All heaven was in sweet Mary's heart,
The babe had brought it her,
She did not think it strange to see
The frankincense and myrrh,
The shining gold, the sages gave,
As poured beneath a throne
In honor of the kingly one,
That hour her very own.

So helpless, yet so beautiful,
Heaven's gift, the undefiled,
Earth's proudest and earth's lowliest
Bowed down before the child,
And back to heaven the angels went
Whose songs had cleft the night,
And Bethlehem's star was lost amid
The morning's rapturous light.

Heaven's royal gift to earth that day,
Heaven's gift of life and love,
Was shrouded within a little child,
A mother bent above.
Worth more than ransom ever paid,
In weight of gold or gem,
The child who came to ransom us—
The Babe of Bethlehem.

And, aye, in many an earthly home
God's sweetest gift and best
Is just a little child who sleeps
Upon a mother's breast.
And over every cradled head
The angels sing to-day,
With something of the sweetness once
That thrilled the Bethlehem way.

—Mrs. M. E. Sangster.

HOW MANY will put aside for missions *one-tenth* of all the money they intend to spend for Christmas gifts this year? These gifts accompanied by our prayers, cannot fail to bring rich blessings to our souls.

"If each of us would try this year to influence even one other to turn her thoughts to the needs of the heathen world, to pray for it, to work for it, what an increase in power it would be. These in their turn would influence others, and so the circle would be ever widening. God has called us women to this work."

CHRISTMAS THOUGHTS.

Whatever the thought we entertain as to the precise date of our Saviour's nativity, we cannot approach the day set apart to commemorate that event without having our hearts stirred with a profound sense of God's love as revealed in the grand work inaugurated on that eventful night when the angelic host proclaimed to the astonished shepherds that Christ was born in Bethlehem, when they tuned their harps to that matchless song of "Glory to God in the highest! peace on earth, good will to men." It is the event we celebrate, the fact of the incarnation and its meaning to this sin-darkened world. And what a dark world it would be were there no Christ, no Saviour from sin; but how luminous since this day-star from on high has dawned upon it.

Patriarch, priest, and prophet, looked forward with the eye of faith to that grand event around which the world's history revolves, and the Christian world looks backward to it as the dawn of a new era. What a revelation of God's

love to man came with the birth of Christ, the God-man! In him is revealed the fatherhood of God, the brotherhood of the human race. As the years go by and the centuries roll, more and more luminous grows the light which then dawned; farther and farther pierce its rays into the dark places of the earth as the messengers of the gospel carry the glad tidings of the Saviour's birth.

It is well to have the heart filled with holy joy on these occasions, to be merry in a subdued sense becoming the occasion, to make our friends glad with tokens of good will, to spread a feast, it may be where friends and relatives may unite in partaking of the bounties of providence; but we sometimes fear that in these outward festivities we lose sight of the event we celebrate.

The reverent Christian wants something more than these outward festivities to satisfy the longings of the soul. To stand alone in the stillness of the silent night; to gaze upon the star-lit heavens; to let the thoughts dwell with reverence upon the mysteries of creation; of sin, of redemption through Christ; to commune with him, and receive into the soul the Bread of Life from his hand, will alone satisfy the devout worshiper.

MRS. C. M. LEWIS.

MRS. GARFIELD ON WOMAN'S WORK.

The *Student*, a little paper published by the students of Hiram College, contains an article of more than ordinary interest on the above subject. It quotes an extract from a letter written by Mrs. Garfield to her husband, over ten years ago, and intended for no eyes but his. It fell into the hands of President Hinsdale, who made use of it in a lecture to the students, and, as it showed the qualities of Mrs. Garfield's mind, and her opinions upon the subject of woman's work, he gave it to the students. The extract is as follows:

"I am glad to tell that, out of all the toil and disappointment of the summer just ended, I have risen up to a victory; that the silence of thought since you have been away has won for my spirit a triumph. I read something like this the other day. 'There is no healthy thought without labor, and thought makes the laborer happy.' Perhaps this is the way I have been able to climb up higher. It came to me one morning when I was making bread. I said to myself, 'Here I am, compelled by an inevitable necessity, to make our bread this summer. Why not consider it a pleasant occupation, and make it so by trying to see what perfect bread I can make. It seemed like an inspiration—and the whole of life grew brighter. The very sunshine seemed flowing down through my spirit into the white loaves; and now I believe my table is furnished with better bread than ever before—and this truth, old as creation, seems just now to have become fully mine, that I need not be the shirking slave to toil, but its regal master, making whatever I do yield me its best fruits. You have been king of your work so long that may be you will laugh at me for having lived so long without my crown, but I am too glad to have found it all to be entirely disconcerted even by *your* merriment.

"Now, I wonder, if right here does not lie the 'terrible wrong,' or at least some of it, of which the woman suffragists complain. The wrongly educated woman thinks her duties a disgrace, and frets under them or shrinks them if she can. She sees man triumphantly pursuing his vocations, and thinks it is the kind of work he does which makes him grand, and regnant; whereas it is not the kind of work at all, but the way in which, and the spirit with which, he does it."

THE WONDERFUL CHRISTMAS SHOE.

BY ELIZABETH P. MATTHEWS.

The most wonderful shoe in the world is now owned by a rich English gentleman. It is not a slipper of gold embroidered with diamonds and pearls, nor the magical glass shoe of sweet

Cinderella, nor is it made of costly satin or kid. It is a plain, wooden *sabot*, like those worn by the French and German peasants, and is not at all beautiful. But this shoe has a history, and passed through many strange adventures before it reached its present owner:

In the upper room of a common lodging-house in Paris there lived a man who had been honored more than any king. He was the idol of his fellowmen, and wherever he went was followed by crowds of admirers, all anxious to catch a smile from him. This solitary recluse was Paganini, the celebrated musician, who could call forth strains of wonderful harmony from the commonest violin. He had visited all the great cities, and was now tired, and longed for rest. So he had flown like a bird to this nest high up in the air, and there dwelt alone, refusing to play for any one. He was the king of musicians, and yet so great was his depression that daily he sat brooding as though all his hopes were wrecked and happiness was gone forever. There was not a man, woman, nor child who could succeed in making him smile.

In the house there was a simple village girl named Lizette. She was the niece of the porter, a merry, light-hearted creature who went about her work singing gayly, and every day she wondered what made the handsome *seigneur* look so sad. She tried by singing and chatting to drive the dark shadows from his face, and her bright, simple nature began to win him in spite of himself.

One morning the mail-cart stopped at their door and left a heavy wooden box addressed to "Monsieur Paganini." When Lizette received it she exclaimed, "Ah, it must be for me. I am sure it is a box sent me from my Jean."

For our simple maiden had a lover back in her native village, and was eagerly looking forward to the day when they could have a little home together. He owned a few acres of land, and, when he could earn enough to buy some cows and build a cottage, then he would come for his Lizette.

But just now the prospect was not very bright, although they hoped bravely for a better day. Every week they wrote to each other, and sometimes Jean would send his sweetheart some fruit or flowers. So Lizette, chatting and singing, started to open the box, but soon saw the name of Paganini upon it.

"Oh, it is for the lonely Monsieur. It is for our lodger," she said, and with a downcast face she carried it up to its owner.

Paganini was surprised. "Who can have sent me such a thing?" said he. For when he had torn off the numerous papers, lo, there was nothing but a rough wooden shoe!

In France it is the custom at New Year's for the people to send such shoes to friends and neighbors as tokens of good-will. They are often daintily carved and filled with candy and sweetmeats. But this shoe was empty. At first Paganini was pale with fury, for, like most musicians, he was quick-tempered. He thought there must be some insult intended, and he raised his hand to throw the thing into the fire. But a thought came to him that brought a smile to his pale face, and he carefully placed the *sabot* in the closet. Then, taking up his beloved violin, he closed the door of his room, and began to draw forth such lovely strains as would have charmed the angels. He played on and on until all trouble was forgotten, and his soul seemed to expand in a holier atmosphere.

But soon a low tap at his door drew him down to earth again. He opened it, and there stood little Lizette, not gay and happy as usual, but with a sad face and traces of tears.

"What is it, my friend?" said the artist. "Something has happened since I saw you. Tell me your trouble."

"Alas!" said the poor girl, "nothing can help me. I have a letter, and it has shattered all my hopes. I am utterly miserable!"

"But surely, Lizette, not so wretched but that I can help you. Don't you know how often you have come to cheer me, and now cannot I do the same for you?"

"Ah, no; nothing can be done," said the maiden, with sighs and tears. "Just think, Monsieur Paganini, my Jean has drawn a lot

in the conscription, and now he must go at once to be a soldier."

"But surely you could find some one glad to take his place?"

"Yes, if we were rich; but you see how poor we are, and now that a war is coming, it would take thousands of francs, and where could we ever find so much money?"

"Dear child," said the great musician, "weep no more. Write to your sweetheart and tell him to look about for a man to take his place."

"O Monsieur, you are jesting! Is it possible that I shall be able to save my Jean?"

"I give you my word of honor that you shall have the money to buy your Jean a substitute," replied Paganini.

Judge of the simple maiden's gratitude. She fell on her knees and tried to thank him, but he said gently; "Do not make so much of what is but a little deed of love."

Then the artist locked his doors and allowed no one to enter his room. The people in the house could hear him sawing and working away, as though he had suddenly made up his mind to turn carpenter. All his sad, dull spirits seemed driven off by magic, and they could hear him singing and whistling as he worked. No one could guess what he was doing. But in his early days he had been apprenticed to a maker of violins and had made the first one he had ever played upon. So, while all were wondering about him, he was laying plans for a great surprise. On the twenty-second of December he threw open his door and called Lizette.

"Go, Lizette, and tell Dumont that I have news for him."

Poor Lizette, who thought the great man had forgotten her small troubles, hastened to bring her friend. What was Dumont's surprise when Paganini showed him a common wooden shoe made into a sort of violin, with strings and keys and bridge so ingeniously constructed as to equal the most perfect Amati!

The king of violinists had not performed in public for many a day, and the music-loving people of Paris were longing to hear him once more. When they were told that he would give them a Christmas concert, and play upon a wooden shoe as skillfully as upon any violin in the land, there was great excitement. Letters begging for admission came pouring in, and every seat was sold. When Paganini stood before his audience, he held in his left hand a strangely shaped instrument. He drew his bow, and poured forth music of marvelous sweetness. He improvised a romance which spoke of sore hearts, of the parting of lovers, of the pain of separation, then a glimmering hope of meeting, and at last a great shout of joy, with the murmuring of tender words at the final meeting of the two lovers. The audience sat as if spell-bound, but, when they realized that all this had been drawn out of a rough wooden shoe, they could restrain themselves no longer, but burst forth into tumultuous applause.

The next day, when Lizette came to his room in discharge of her daily duties, the kind musician gave her a roll of money and said: "Take this, and save your lover. You have saved me from my despair by your bright, sunny nature, and now let me show my gratitude." Then, unfolding the strange new instrument, he said: "This shall be your dowry. Sell it and buy your wedding outfit, and when you are filling your own home with the sunshine of your merry heart, think sometimes of Paganini."

In a few weeks the happy Lizette brought her lover to thank their benefactor. The rich music lovers of Paris offered her large sums for her treasured shoe, and she finally sold it for six thousand francs.

Long after the happy young peasants were settled in their modest home the wooden shoe went wandering from one curiosity seeker to another, until finally it crossed the channel, and found a resting place among the treasures of a noble English musician, who one day told me this story.

New mercies for new returns of praise; and then these new returns will fetch in new mercies. If the end of one mercy were not the beginning of another, we were undone.—Henry.

A WINTER FANCY.

Against the pane the snow drifts fast;
The cold night wind goes sobbing past,
Alone I sit, and close my eyes,
And think and long for summer skies.

I have a vision—strangely sweet—
A field of waving summer wheat;
Hills clothed in green from top to base;
A silver lake across whose face
The breeze makes smiles, while to and fro
The white swans slow and stately go,
An orchard all aflush with bloom;
A dark wood, and within its gloom
A thrush that sings once and again
His madly sweet ecstatic strain;
'Tis answered by notes clear and strong,
And all the air is filled with song.
How the birds sing! And well they may;
Who would not sing on such a day?
O world so fair, O life so dear,
Just now God's heaven itself seems near!

The dream is past; I wake alone;
I hear the cold wind's angry moan,
And sob aloud, "Be swift to bring,
Most gracious Lord, our life's sweet spring."

—Virginia Franklyn.

REPLY TO QUESTIONS.

C. H. Green, in a recent RECORDER, makes several inquiries concerning certain churches once organized, now extinct.

The Shiloh Church was an organized band of Seventh-day Baptists that convened in houses for divine worship. There were few members of said organization. The names were Phillip Dunn and wife, from New Jersey; Isaac Davis and wife; Michael Greenley and wife, Morris Cole and wife. That society was organized in 1821. Isaac Davis was ordained minister, Owen Davis licentiate. Isaac Davis received no salary for his labor. Finally, he changed his religious opinions, abandoned the Sabbath, and preached in the Carmel church at Mosiertown. All members are now dead.

The Hayfield Church was organized in 1824 or 1826, under the labors of Eld. John Greene. The majority of the members were converted to the Sabbath. Morris Cole was a licentiate, but was never ordained. Jonathan Davis and David Dunn were deacons; Louis Dunham, Clerk. The church flourished for a number of years, members increased from twenty-five to seventy-five. The downfall of said church was caused by feuds, Adventism, deaths, and removals. The old church-house remains a mass of ruins, unoccupied.

S. T. LEWIS.

CROESINGVILLE, Pa., Dec. 9, 1894.

A WEATHER ALMANAC FOR 1895.

The editor of *Word and Works*, Rev. Irl R. Hicks, St. Louis, Mo., publishes an Almanac Quarterly at \$1 per year. By its use one readily learns the successive and relative positions of the planets and their effects on the electric and other meteorological phenomena of our earth. The monthly storm diagrams clearly show the planetary influences day by day and week by week. The accompanying blanks for records of weather enable any one interested to easily verify or disprove of the theory of planetary influences on our earth's condition.

The "Storm Diagrams," dealing with real causes, show the times and severity of disturbances, while our "Weather Bureau" shows their fulfillment, traces the character, course and near approach of these planetary disturbances. Make your plans with reference to the storms of February and early March of 1895, but especially those of the last of May and of June. Let farmers note well the influences for October and plan their harvesting accordingly.

If there is anything in Rev. Mr. Hicks' theory then the "Storm Diagrams" for these months to farmers, travelers and sailors are immensely valuable. The diagrams of the monthly positions of the planets also are clear, convenient and interesting to those who sometime view "the spangled firmament on high."

J. P. H.

HISTORICAL & BIOGRAPHICAL.

A CLIPPING.

There lies before us the following published letter, which was addressed to the editor of our denominational paper, the *Protestant Sentinel*, and which contains a piece of poetry very tersely stating the arguments against a change of the Sabbath from the seventh to the first day of the week. It was cut from a stray copy of this paper by the wife of Ezekiel B Rogers, the President of the trustees of Milton College, and has since been preserved by her as a relic in the family. She was then only twelve years old, and observed Sunday with her parents. It first called her attention to the subject of the true Sabbath, and aided in making such an impression upon her mind as to the imperative nature of the command to keep that day holy, that she afterward embraced it, and has observed it ever since.

"NETTLE CREEK, Wayne Co., Ind., Feb. 22, 1833.

Dear Brother:—Here follow eleven simple questions which, perhaps, you have never seen; and if you think proper, you may give them a place in your very useful paper:

"Who gave the right to man
To make God's Sabbath void;
To change the seventh for the first,
Who has the Lord employed?"

"Can aught in sacred writ
Be found this fact to prove;
Or that the first was Jesus' choice,
That we should keep in love?"

"Did Christ the pattern set,
Did he the lesson teach;
Or did the twelve whom he ordained
This change of Sabbath preach?"

"The seventh was the day
Which God did sanctify;
This holy day he calls his own,
And renders reasons why.

"Can man a Sabbath make,
Or make a better choice?
Shall we, induced by human laws,
Refuse our Maker's voice?"

"Shall those who love the Lord
And say they are his sheep,
To gain applause and please the world
A man-made Sabbath keep?"

"Where shall we find the text,
'Thus saith the Lord our God,
Christ made the former Sabbath void,
And spread the new abroad?"

"If any person will answer the foregoing questions with a 'Thus saith the Lord,' he will confer a favor on one who professes to be an inquirer after truth.

J. P."

"THERE ARE NO TEARS IN HEAVEN."

Who would not wish to dwell where tears are shed no more? Where no billows of sorrow roll over the soul, and where the heart is no longer crushed by its weight of trouble? Death will have no power to snatch the loved ones from that blessed abode. No rude storms or raging blasts sweep across those ethereal skies. There bright flowers will never fade; there will friend meet friend to part no more. What is earth, compared with that glorious rest! It is fading, and soon will pass away; but heaven will last forever. What a place heaven must be! Nothing bad in it. No devil, no sinners, no temptation, no sickness, no imperfections; but all is peace, joy, satisfaction, love, gentleness, and goodness rules in every heart.

Why is it that so many are seeking their treasures here, and look not above for that which is incorruptible, undefiled and that fadeth not away? Truly, their eyes are blinded that they cannot see. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor

rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

There are dazzling crowns laid up for you, and treasures far richer than any that the world can give will be your reward if you will renounce the world and live for Christ. A mere profession will not save any. Those who know their Master's will, and do it, are the ones that are to be saved. What excuse can you offer for not being a Christian? Will you not be dumb in that day when you are required to give an account to God? Repent, I beseech you, while yet sweet mercy lingers. How can you slumber when the awful judgments of God are hanging over a guilty world! Flee, O flee to the sure refuge, ere the storm bursts upon you! Hide under the covert of his wings, until the calamities be overpast.

Shall we neglect these precious moments? Shall the world, with its glittering pleasures and its giddy mirth, have power to close our eyes against the truth? God forbid that such should be the case with any who have professed to be the followers of Jesus, and have looked forward with longing hearts to the time when they should be at rest with Jesus. Those who would enter the bright mansions in heaven, must live pure Christian lives. Our words, our actions, must all tell for religion. The proud heart must be broken, and the haughty spirit humbled. "Humble yourselves in the sight of the Lord, and he shall lift you up."

There is one who is ready and willing to lead you in the right way, if you will only let him and keep his commandments. Let us ever strive to love him who first loved us, and sent his own Son to suffer and die for us, that he might lead us out of this wilderness of sin to our Father's home above, where Jesus has gone to prepare us a mansion, and has promised to come again to take us to himself. Was ever love like this? Then let us surrender all to God, that we may have this home in heaven. May God lead you all there? "There are no tears in heaven."

CHAS. L. SLADE.

LITTLE GENESEE, N. Y.

THE VICTORY OF YOUTH.*

BY JOHN COTTRELL.

It is often said that there is only one thing certain in life and that is death. But at the same time it may be said with all truthfulness that one of two other things is equally as certain. We are either to enjoy the rich spoils of victory and success, or lament the bitterness of defeat and failure. There is to-day in this fair land of ours a vast army mightier than Alexander or Napoleon looked upon, or indeed ever dreamed of, which individually and collectively is marching with rapid tread toward one of these objective points, and well we look to the victory that is ours, "The Victory of Youth." Our battle is an aggressive one. It is to be fought on the rugged mountain tops, not on level plains; on boisterous oceans, not on placid lakes; in stormy weather not on fair days; beneath burning suns and not shady bowers. Indeed it is work and not play. As an army needs great preparation and many equipments, so this army which would surely win the victory must be well prepared and equipped for the struggle.

In the case of this army there is suggested four essential lines of preparation and training which we will designate as the physical, the

mental, the moral and the spiritual. Each has a separate function in making the victory complete and lasting. A great many more men would have won the victory if one of these essential qualifications had not been lacking. A man may have a perfect physique, a powerful mind and excellent morals, yet lack the finishing touch which the Almighty meant to be the crowning feature of his handiwork. And what an imperfection it is! Would we call that victory? Do we say Robert Ingersol has won the victory? Ah! far from it. His defeat is terrible. What would he give for the peace of mind that is enjoyed by the most humble Christian in regard to what awaits him in "that unknown country." In a measure it is the same if either of the other essentials is lacking.

Although we have in mind grand examples of men who perhaps were wrecked physically, yet they are said to have won a victory, but it could not be the victory that it might have been. Our bodies are the temples of our souls. Let us look then to that house of worship. It is not necessary to argue the need of a good, healthy body for the accomplishment of great things, but simply to stimulate us to take better care of that wonderful house. Dr. Talmage has said, "It seems to me outrageous that men, through neglect, should allow their physical health to go down beyond repair, spending the rest of their life, not in some great enterprise for God and the world, but in studying what is the best thing to take for dyspepsia." Too many realize the value of their health only when it is gone. What will men not sacrifice in the hope of regaining health and vigor? Naaman, no doubt, would have been willing to give everything he possessed had it been required to rid himself of that dreadful scourge. It is said that Jay Gould offered a million dollars for a remedy that would cure him of dyspepsia. Without health what ought to be pleasure is pain; youth loses all vigor, and beauty all charms; palaces are prisons and wealth is useless. Yet how many squander their God-given health and thus lose once for all the victory. But what a blessing if we have it to help gain the victory. Some one has said, "There is nothing great in the world but man, and nothing great in man but mind.

How, back in the dark ages, would we still be groping were it not for that wonderful faculty of man which raises him far above the rest of the animal creation. In this land of freedom and enlightenment and these days of great educational privileges no one need go without a liberal education. No one has an excuse for not being educated, and as time goes on, the world demands it and only those that have it will be the victors. We would speak for that broad education that makes an all around man, that whatever profession he may enter he will not merge his profession of a man into his profession of law, or medicine, or journalism, or whatever it may be. A man's profession should always be incidental and subordinate to himself and never the chief thing to be said about him. There was once a cynical Frenchman, who, recognizing that he had made the mistake warned against, had engraved on his tomb by way of epitaph, "Born a man; died a grocer." Don't let it be said of you that, born a man you died a tradesman. No matter what the trade may be, liberal or mechanical.

What then is the true aim of our education? It seems to me that the true aim is contained in the word itself, that is, a drawing or leading out, and in a general sense must signify the drawing out of those powers which are planted

in us by the Master's hand that it should aim to do for us what the farmer does for the fruits of the earth, and what the gardner does for the more choice and beautiful productions of the field. May every young person who wishes to gain the victory strive to make whatever education he or she may obtain tend to draw them out from the narrow, obscure alleys of life into the broad avenues of usefulness. The liberal education must begin with the heart, and continue with the heart as much as with the mind.

No man is truly educated whose heart is not pure and upright. The evil roots that choke the good should be cut away from this center, and when once the noxious herbs are withered and rooted out, then the more noble plants, strong in themselves, will shoot upward.

The work of the Christian education is not the direct and certain result of building school-houses and engaging school-masters, but something far beyond, to be gained only by the joint efforts of all, the church, the nation, school-master and scholar, parent and preacher, employer and employed, by all of these trying to remove temptations and make good easier to be followed, and in a word, to make men love and glorify God when they see his majesty and power on earth. We are fast drifting from this part of the grand victory to the moral and spiritual parts which seem to be so closely cemented together that no distinct boundary lines may be drawn. Much has been said and written of late in Christian Endeavor Circles on "Christian Citizenship," which appeals most strongly to every enthusiastic and noble young man, and young woman as well.

What true American that does not feel proud that he is an American, and a citizen of the United States of America! We have just reason to be proud, but let it not be that pride that goeth before a fall. Now do not let anyone suppose that we think that our great nation, bound together by the strong ties of union is likely to perish, but let every young American citizen realize the responsibility of his position as a citizen. According to the last census there are more than 22,400,000 youths in the institutions of learning of the United States. These youths are character building, characters are being moulded, developed and established. In each individual it is possible to build a character so grand and sublime as to help many others to higher and nobler attainments.

Ten and twenty years hence these same youths will be the citizens of the United States, and hold the destiny of the nation in their grasp. They are the uncrowned princes and princesses of America. Even the 2,000,000 Christian Endeavorers marching in solid phalanx can, if they will, assert themselves when necessity demands, make the forces of evil quake before their godly tread. Good government is one of the first fruits of Christianity. Bad government is a product of paganism. The young people of this country have a mighty responsibility laid upon their shoulders. The problems which the rising generation have to face are well illustrated by the exposure of civic rottenness in New York City. The past mining difficulties which produced almost anarchy in three States of the Union, the railway strikes, and the more recent daring train robberies, have revealed a spirit of lawlessness and utter defiance of law most terrible to think of. Christianity demands that these things be abolished, and that Tamany methods must go in order that American liberty may stay, that election bribery and ballot-box stuffing must stop in order that free government may go on,

*Read at the Yearly Meeting at New Market, N. J., November, 1894, and requested for publication.

and as one has said: "Christian statesmen who live their principles must be sent to their legislative halls in order that they may be preserved in purity by the salt of righteousness, and not spoiled by the sugar of speculation. One dose of sugar-coated pills from its congressional factory is almost all the people can stand, and a good deal more than they ought to stand." What can Christian Endeavorers do in politics? They can voice a moral sentiment that will make itself heard and respected even by the immoral.

This is the morality that is at a premium, and the morality that Christian Endeavorers and the youth of our land should possess and exercise the best they know how. Thus at another point they are gaining that victory of youth, for right is bound to triumph. Now we come to the most glorious part of the great victory, the victory of God.

We sing in our Christian Endeavor meetings "Faith is the Victory." The true Christian Endeavorer is a soldier of faith and works, and not shiftless and listless. An old colored preacher applied the principle I would impress on you at this time. While he did not make his illustration of that high order that becomes a servant of God, yet you can pick out the kernel and throw the broken and imperfect shell away. He is reported as saying: "Brethren, faith widout works, it am ded. If dis chile prays for a turkey and den goes to bed, dar am no turkey in de kitchen de nex mornin. Dat am faith widout works. But if dis chile prays for a turkey and den goes out and looks for it, dat am faith and works. Dar am a big, fat gobbler in de kitchen de nex' mornin, suah." Pray and wait God's coming. Put yourselves in the way of receiving God's answer, and you will surely receive the blessing. How many men who are unhappy to-day could say like one other, who, in speaking of the advantages and sins of his youth, said, "God gave me a basket full of diamonds, pearls and precious stones, but I have thrown them all away. Now I cannot feel, I cannot pray, I cannot believe, my life is a blank." How many lives are blanks because they have been recreant of their duties to God, and so lack the faith which would give them the victory at last. And now, fellow Christian Endeavorers and young people, the question comes to you, Have you won the victory? Do you expect to receive the "well done, good and faithful servant?"

"Life is real, life is earnest,
And the grave is not its goal,
Dust thou art to dust returnest,
Was not spoken of the soul."

Man's life is indeed but a single day, and a short day at that. Therefore you should rise up and go forth toward heaven in the morning.

"Arise go forth to conquer
Young champions of the Lord;
Flung out the royal standard,
Unsheathe the mighty sword,
The church that sword has wielded
In many a dreadful fray
Till Satan's army trembled
And vanquished flew away."

"Blessed be God who giveth us the victory through our Lord Jesus Christ."

OUR SCHOOLS.

If it be granted that our schools are a necessity to our people and to our work in the world, then it goes without saying that they must be maintained. This maintenance has both a subjective and an objective side; that is, our schools must be made and kept strong from the inside, and they must be strongly and loyally supported from without.

In this article I shall speak principally of the subjective side. Comparatively few of our people, outside of the communities in which our schools are located, know how much they have, by way of advantages, to offer to our own and other young people. I have no hesitancy in saying that for the acquiring of a good college education, in any of the regular courses, our schools offer all that the average student can make use of anywhere. It is easy, for example, to compare the long lists of professors and teachers, found in catalogues of the great institutions, with the smaller number employed in our own schools; or to make comparisons between salaries paid, or between the size of libraries, museums, etc., and to conclude that this unfavorable comparison necessarily implies an equally unfavorable comparison in results. Such conclusions are illogical and unjust, from the simple fact that the average college course, whether it be Classical, Philosophical, or Scientific, must lie within certain specified limits both as to the number of studies and the amount and character of work done in it. All else is outside of, beyond, or above such a course, and in comparing our own schools with others as offering facilities for regular college work, these extras should be allowed no place in the comparison. If a student wishes to pursue some line of special study beyond a college course, he may find it necessary to go elsewhere to obtain just what he wants, but up to the limit of the regular college work he can find in either of our schools all that is required anywhere. There lies before me a circular in which the courses of Milton College are printed in parallel columns with the college courses of the University of the State of Wisconsin, and the comparison is not disparaging to Milton. In some subjects one institution offers more work, and in others the other offers more work, so that in the amount of work offered, Milton does not suffer in the comparison. Alfred, in all the college preparatory courses, requires all that is required by the Regents of the State of New York, and several subjects more, while the requirements of the several college courses challenge comparison with the corresponding courses in any college in the State or country. Alfred's work beyond the college course is chiefly in its Theological Department of which I hope to speak in another article. Salem, as a new college struggling into existence, is commending itself to the patronage of those within its reach, by the full, thorough and practical courses which it offers to all who seek its advantages.

In all our schools there are able and competent professors and instructors in all the courses offered; in the older of these schools there are already libraries, laboratories, and appliances for instruction in the physical and mechanical sciences, such as are found in other schools, and Salem is making a good beginning in these directions. If proof were wanting as to the efficiency of these appointments and appliances for doing the work offered by our courses of study, it can readily be found in the large numbers of young men and women, of our own denomination and of other denominations as well, who have gone out from our schools to fill important places in the world. In the Christian pulpits of our land and on foreign mission fields our students hold honorable place. Many of them stand high in the various learned professions. They are to-day sitting on the judge's bench, filling important positions in the halls of legislatures, both State and national, or other places of public trust and labor. It is sometimes said that the best advertisement which

any school can make is the character and ability of the men and women it gives to the world. By this token let it be known that our schools have been, and are, grandly successful institutions. In proportion to the number of students whom they have educated, the number who have gone to the front in the various lines of work requiring trained workmen is indeed very large.

Let it not be understood that I speak disparagingly of large Faculties, or well-equipped facilities, of extensive libraries and laboratories, and the like. All that I insist upon in this article is that our schools offer courses of academic and collegiate study equal in value to similar courses in other schools, and that we are able with our teaching force and such appliances as we have, to conduct earnest and diligent students to an honorable graduation which is a good preparation for, and a fair introduction to, a successful career in life.

Over all this it is also just to state that our schools have especial care for the bodily and religious as well as the intellectual training of their students, and that their whole spirit and purpose is pure and progressive. Thus, if the subjective side of our schools is not all that we could wish it to be, it is at least such as to entitle them to the sympathy, patronage and support of all our people.

L. A. PLATTS

ALFRED, Dec. 14, 1894.

CONCERNING HAMMOND, LA.

The anticipations of a few years ago were well founded, as the growth and development in all directions attest from year to year. The favorable location—it being the first town out from New Orleans on the Illinois Central Railroad that shows a spirit of push and enterprise, is an important factor in a forecast of certain prosperity. It is becoming more and more a railroad town, being now the end of a division, so that trains are made up at this point. It is growing rapidly for a small place, not in any sense a boom, but a legitimate growth.

More than forty new buildings have been built during the summer, business houses having a due proportion of this number, with some very fine dwellings, and many cottages. Sawmills abound within convenient distances, and yellow pine lumber is cheaper than ever known before. This, with planing-mills, sash, blind, and door factories, supply facilities, in connection with a brick yard, representing a large plant, for economical building. A shoe factory and bank are recent accessions to the business interests. Electric, ice, and cold storage plants are assured facts. Our graded school has nearly three hundred pupils, with a high school department.

Strawberries and early vegetables continue to be the principal money crops with farmers, with recent additions of Japan plums and oranges, the latter of the kid glove variety. Of oranges one of our neighbors raised sixty bushels from forty trees, set three years ago,—very fine fruit. The town is full of Northern visitors, here for the winter. Many are buying property. Society-wise we have had the pleasure of a number of accessions, Nortonville, Kansas, North Loup, Neb., and Walworth, Wis., contributing.

Churchwise, the usual interest, which is good, is maintained. The Young People's Society is augmented by several new names, which promise increased efficiency to that enterprising organization. The outlook is favorable in all directions.

W. R. P.

YOUNG PEOPLE'S WORK.

—A NUMBER of contributions to this department will be rather late in appearing, because of the fact that the Corresponding Editor and his mail matter failed to make connections for about two weeks.

—GOD bless Elder Wheeler and his work in Colorado. God bless the Mizpah Mission and the work for the seamen. God bless all these enterprises, and raise up men and women to meet the financial needs.

—GOD bless Elder and Mrs. Hills on the great field of the South-east. God bless Elder VanHorn as he travels about in Southern Illinois. God bless E. I. Saunders in his work at Leonardville. God bless all these men and women who are sacrificing so much for the Lord and the cause they love. May their prayers be answered, and may means be provided to sustain their work.

ECHOES FROM A THANKSGIVING SERMON.

Christian leagues should have a strong "rush line."

Who will invent an anti-toxine which will prevent political corruption?

A wealthy citizen of New York has given a fortune to sterilize the milk used in the city so as to save the lives of the babies. Where shall we find something with which to sterilize the literature of our land, and so save the morals of our youth?

Our churches ought not to be denominational icebergs, each with its one congealed idea, floating coldly down the the ocean of time and chilling the air for miles around: but rather should unite into a genial Gulf stream sending its beneficent influence to many a shore, and spreading abroad the spirit of thanksgiving.

M. A. S.

WHO CAN ANSWER THIS?

Mr. Editor:—I do not know what to do. Can you suggest some plan of work, some sort of scheme which will help me? You see it is like this: There are in our village two or three dozen boys and young men who do not attend religious exercises of any sort, nor have religious influence and instruction at home. They cannot be persuaded to come to church or Sabbath-school. They do not attend our High School, but spend their time working at odd jobs here and there, play ball a great deal, hunt and fish, and loaf around the barber-shops, the pool-rooms, the depot, and the stores. We have no saloon, and only a few of these boys drink to any excess, but they smoke and chew tobacco, play cards, and indulge in vulgar, obscene conversation. Now what can we do to help them? They are for the most part bright, intelligent boys, who might become useful men if they would but choose to do so. I suspect that they are just a bit lazy, but I believe that this is very largely due to their physical condition, for I know that tobacco, dime novels, and vulgar thoughts, will so impair any boy's mind and body that he will have no ambition or liking for mental or physical exertion.

Now, my question is, What can we do to help these boys? they just will not come to church. They are not so much to blame for their condition as many of our good people seem to think. Their home training has been defective, though in most cases loving and gentle, often

too gentle, yet sometimes too harsh. They may have taken their first lessons in obscene stories from some church member. What can we do for these boys? Some one has suggested a reading-room. A good idea, I think myself; but we cannot find any one to bear the expenses, to say nothing of the care of such a room. Besides, in their present condition the boys would not care for reading, unless it be papers like the *Police Gazette*. I have thought of magic lantern lectures, and all sorts of plans, but nothing yet which is feasible here. Have you any suggestion? WINDE.

My Dear Friend:—I have just now no help at all for you. Your situation is quite similar to that of very many of us all over this country. The reading-room plan and illustrated lectures are among the best methods, but these things need a money backing. Can you not so present this matter to some wealthy person in your village that he will give ten dollars a month for the establishment of some means to forward your work? Let your watchword be, "Patience and Perseverance."

P. S.—If any reader of the RECORDER can suggest something helpful for "Winde," please send it to the Corresponding Editor. E. S.

A MODERN EDEN.

Pitcairn Island, in the Southern Pacific ocean, is said to be the home of the most virtuous people on the face of the earth. The history of this island since its settlement in 1789 sounds almost too strange to be true. At that time the British government sent out the good ship "Bounty" to carry plants of the bread-fruit tree from Tahiti to the West Indies. The "Bounty" arrived at Tahiti at the wrong season for transplanting, so was obliged to remain there for six months; during this time the crew became so much attached to the island and its inhabitants that they were unwilling to leave the place, and, when a few days out mutinied.

After putting the captain and his supporters adrift in an open boat, they returned to Tahiti; but fearing to remain there, they each took a Tahitian wife and some native men for slaves, and, sailing away, were not heard of for many years.

After a week's sail they reached Pitcairn, far out of the way of vessels. Here they made a settlement and in order to avoid detection burned the "Bounty," thus cutting off all chances of escape. They built comfortable houses and cultivated the soil which proved very fertile. Coccoanut, orange, lemon, pineapple, banana, coffee, and bread-fruit trees abounded, and wild goats were found in the mountains; so nature provided them with every necessity of life. The mutineers, however, were a lawless set of men, and in a few years all but one of them were dead, most of them killed in brutal fights or murdered by their Tahitian slaves.

In the year 1850 John Adams found himself the only guardian and teacher of a community of women and children. Feeling his responsibility, he began to study his Bible and prayer-book which he had brought from England, and to teach the youth and children the principles of truth and righteousness. He drew up a simple code of laws, by which the islanders are still governed. There were no taxes, police officers or jails, and the laws were seldom violated. The children grew up to be an honest, kind-hearted people, uncontaminated by influences of the outside world. One writer says of them: "By the mercy of God and by the aid of his Bible and prayer-book, John Adams suc-

ceeded in establishing such a community as has been the dream of poets and the aspiration of philosophers."

In 1808 Captain Folger, of the ship *Topaz*, landed at Pitcairn and made known to the world the fate of the mutineers. When the British government learned of the pure life of the only surviving mutineer of the "Bounty" a pardon was sent him: and the islanders now show with pride a beautiful chapel organ, the gift of Queen Victoria as a token of her appreciation of their moral lives.

About four years ago missionaries from America visited Pitcairn and taught the people the truth in regard to baptism and the Sabbath. This was received with gladness. A church of eighty-two members was organized, and a Sabbath-school with a membership of one hundred and twenty-seven, including all the inhabitants of the island. One of the missionaries present at this impressive ceremony wrote that "the spot was a second Eden, and seemed a little nearer heaven than any other place on earth."

MARY A. STILLMAN.

A MESSAGE TO THE YOUNG PEOPLE.

Dear Young Friends:—Before this appears in print I shall be threescore years old. It has been a full one-third of a century since I preached my first sermon. It is now twenty-eight years since I received ordination at the hand of Elders Leman Andrus, Thomas B. Brown, Nathan V. Hull, and others who are still co-laborers with God here on earth. Ordained on the Home Mission Field, I have served more or less in that line nearly every year of my ministry. Some years were wholly given to that work. In 1868 I went to Pardee, Kansas which was my home for eighteen and one half years. I found there a church organized by Eld. A. A. F. Randolph in 1863, of 30 members, twenty of whom were women and girls. By the grace of God the strong Nortonville church has resulted from that small beginning. In 1876 I went to North Loup for missionary work. Found a little church worshipping in a little log school-house. God was very gracious and as the result of the work in that month of September, thirty were added to the church by baptism, letter and verbal testimony. This was the first revival season for the North Loup Church, and the cause was planted thereby more firmly than ever before. Since April 18, 1893, I have been on this Colorado field working and praying that God will bless these labors here as he did in the churches mentioned. The Boulder and Calhan churches were organized in 1893. Four have been added by baptism to each of these churches this year. Two Sabbath services, October 20th and November 24th, have been held in Denver, the State capital. Providence permitting, another service is to be held December 22d. There is a demand for a church organization in the near future, with some young people evidently about ready for baptism. God is true to his promise, "Labor is not in vain in the Lord." From the very beginning of this Boulder work, it was evident that a house of worship was essential to success. We could not use a school-house, as is done in the rural districts, and to rent a commodious room to use when wanted was all out of the question. But for six full months the prospect was very dull. Then you young people started us off. The first dollar was given by an Endeavorer about the time that you volunteered a five cent collection on Thanksgiving day of last year. We took courage because we had faith in you and voted to go forward before any

of that collection reached us. We pressed forward as best we could, and the walls were rapidly rising, when the terrible flood of May 31st came as a disaster. As we looked upon the ruin wrought, and realized that the money was spent and largely swept away, the feeling was that the death-blow had been struck.

But it came to me as an inspiration, so I felt then, and so I feel now, to go out among the churches and seek help. This was done with good success at Albion, Milton Junction, Milton, Walworth, West Hallock and Nortonville. The encouraging words and useful dollars are still highly appreciated, and will ever be remembered with thankfulness. But now, here we are helpless of ourselves to complete the work. The plastering will probably be done this week. Then the finishing, seating, painting, lighting, heating, yes and work outside to effectually prevent another flood disaster. Our house is a credit to us as a people. Already it has increased our influence. Many people are saying, "What a neat, substantial church." "There must be something to these Seventh-day Baptists to put up such a building," and many other such remarks. Surely great opportunities for usefulness lie before us.

It is very clear that we cannot now afford to stunt ourselves by letting this house stand unfinished. Nor can we afford to bring ourselves into discredit by failing to pay for the material so freely offered to us on credit. The flood which came as a most unusual calamity, a surprise to everybody, has made this last call necessary. Now, dear young friends, as you were the first in this work, in the name of the Master we ask you to help us through. One year ago you confined your contributions to your own number. Now will you not work on my original plan? It was this: Let each Endeavor Society appoint a committee and canvass the entire church and society. This is what I did personally in the churches already named. Now will you not take up the work where I did not go? It is not expected to ask more of the churches that I canvassed.

I am much encouraged to know that the Endeavor Society at Plainfield, N. J., is now canvassing according to this suggestion, with the full encouragement of the pastor. Dear young Christian friends, by doing this work as herein suggested you will accomplish the desired result; and oh, what joy you will bring to burdened and anxious hearts. Nor can you realize how much good you will do in the name of the blessed Master. We hope to dedicate our house in two or three months, as we can arrange, free of debt. But more, we hope to have ministerial and evangelistic help so as to continue the meeting, and lead many to Christ. Young people, this is my message to you for help to carry forward this home missionary work. May the blessing of God abide with you all. Your elder brother and fellow-laborer in the work of Christ,
S. R. WHEELER.

BOULDER, Colo., Dec. 3, 1894.

GONE HOME.

SIEBRECHT.—Suddenly, in New Rochelle, on December 8th, Florence May, (and her infant daughter), beloved wife of Henry A. Siebrecht, Jr., and daughter of John D., and J. Elizabeth Titsworth.

The above notice from the New York Tribune of December 10th, suggests the story of a sorrow deep and crushing on the earthward side, but bright and comforting on the heavenly. Here is an outline of the story. Florence was born at Plainfield, N. J., April 5, 1870. She united with the Seventh-day Baptist Church April 6, 1893. On the first day of June,

1893, she was married at the same church altar, and went to her new and happy home at New Rochelle. She was a charter member of the Christian Endeavor Society in her home church, and kept in close touch with the Society and its work. There are many evidences that as time approached for the fulfillment of her motherhood God gave her much of spiritual strengthening and ripening. Always sweet-spirited and happy, and always bringing sunshine to others, her Christian faith found still fuller expression during the latter months of her life. Delaying writing her response to the "Consecration Meeting" of the Christian Endeavor Society for October, she telegraphed it, the 5th verse of the 27th Psalm.

"For in the time of trouble he shall hide me in his pavillion: in the secret of his tabernacle shall he hide me: he shall set me up upon a rock."

For the November meeting she sent a letter and her response, the first verse of the same Psalm.

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid."

The December Consecration Meeting was held on the day of her death. About an hour after she had become unconscious, (*Puerperal Eclampsia*). When her name was called silence answered, but the next name was that of an absent member who had sent the same passage which she had sent for November. On the 8th of November, just one month before she was called home, she marked the 10th verse of 1 Cor.: 15. "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain."

These facts are given to encourage the readers of this department, that they may be the more induced to emulate her example and seek after such faith. Such experiences add new luster to the hopes of the gospel, they sanctify all life and soften sorrows which would otherwise crush us by their weight and bitterness. If this life were all, if the golden gates did not swing open at the touch of faith, existence would be a hollow mockery when the bridal robes of one spring-time becomes the winding sheet of the second autumn. But above the sound of our sobbing the words of Whittier rise like a song of victory:

"Yet love will dream, and faith will trust,
(Since He who knows our need is just),
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress trees!

Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned in hours of faith;
The truth to flesh and sense unknown,
That life is ever Lord of death,
And love can never lose its own."

This is her message to us, who wait beneath the cypress trees of our grief while the starlight of all, redeemed life tells of the sorrowless home into which everlasting love waits to welcome all who will believe. Not lost, only gone before.
A. H. L.

PLAINFIELD, N. J., Dec. 13, 1894.

OUR MIRROR.

PRESIDENT'S LETTER.

My Dear Young People:—We only have a few more days before the new year begins. Anything said or done for the New Year's morning sunrise meeting will have to come at once. Last year there were a great many of them held, and then reported to "The Mirror." This year cannot we hold more of them? Then what shall we pray and work for in those meet-

ings? Who shall we get to attend them? Two classes, the workers and unconverted people. The great mass of mankind may not give it attention, those in or those out of the church. And to non-resident Christian Endeavorers, what will you do about this work? Can you get meetings held where you are, and will you write letters to your own Christian Endeavor Society, to be read at the home meeting, telling them where you will be and what you will be doing on that morning? You will be making plans for good or for bad, to help some one up or down. God has answered our prayers for these past two years wonderfully. Shall we ask for greater things? Can we answer some of those prayers ourselves? Let us make our plans now for saving men the year before us; it may save us if not so many others, but even this is worth doing.

Revivals are going on in several of our churches. Let us thank God for this, and pray for it to go on until every one of our societies becomes alive with the love of Christ that will send them to carry it to others. Pray for this work everywhere, and then follow it up so far as you can with special meetings. Pray for us at Leonardsville, where we are to commence special meetings to-night. E. B. SAUNDERS.

—ALABAMA'S fourth State Christian Endeavor Convention convened at Selina in November, with about forty delegates from abroad present. The Convention was held in the Y. M. C. A. building, said to be the finest one in the State. The afternoon was spent organizing and becoming acquainted. In the evening Hon. H. H. Stewart, Mayor of the city, and Rev. Mr. Irvine gave addresses of welcome which were responded to by the President of the meeting, Mr. Ball, an attorney from Montgomery. Mobile's young orator, Mr. Harte, spoke on the pledge as the Christian Endeavor "platform." Mr. Willis' address on "Convention Key-notes" was an interesting talk in which he said, "These things will make this Convention a success, consecration, prayer and work." Mr. Taylor reported 77 societies in the State, and the need of more personal and organized work. The prayer service was conducted by Rev. Geo. W. Hills; he and Walter Green, of Attalla, being the only Seventh-day Baptists present. This followed five minute talks on committee work. The best meeting of all was the sunrise prayer-meeting on Sunday morning. Rev. Laudrith gave the closing address on "World Wide Endeavor," after which some fifteen young people offered themselves for foreign missionary work. The music was good, and won many friends for Christian Endeavor work. Our pastor said he wanted a society in his church at once.

* * * * *

Christian Endeavor work meets with much opposition in some places in Alabama as some think it independent of the church, takes the work from older people, brings women into prominence, encouraging them to speak in public; they may want to vote. One pastor would consent to have a convention held in his church if there were no women on the programme.

—A UNION meeting of the Ashaway and Potter Hill Societies of Christian Endeavor was held in the chapel at Potter Hill last Sunday evening, the service being one of Thanksgiving. Mr. Frederick Hall presided. Rev. George J. Crandall spoke on "Why I am thankful as pastor of Christian Endeavorers." He said that the Christian Endeavor movement had been born opportunistically and when most needed, and he was thankful because it developed Christian character and trained its members in church work. He was thankful, also, because in his church there were not only Senior and Junior Societies, but societies of men and of women. Mr. Curtis F. Randolph read a paper on "Some things that hinder us from being as thankful as we ought to be." He suggested that neglect of duty often hindered us from receiving blessings. James McDonald, Miss Mattie Woodman, Miss H. W. Carpenter, and Mrs. Ray Collins followed with papers on some phase of the general topic. Music and Scripture reading were interspersed, and solos were sung by Miss Biddlee, Miss Lillian Budlong, and Miss Millie Wood.

COR. SEC.

—A COMMUNICATION from Miss Nellie Coon, Corresponding Secretary at New Auburn, Minn., said their

society was organized Oct. 31, 1891, and at a recent election of officers the following were elected for the ensuing six months: Gertrude Campbell, President; Frank Babcock, Vice President; Elsie Richey, Recording Secretary; and Nellie Coon, Corresponding Secretary. New members were also being received.

OUR YOUNG FOLKS.

CLARA'S SACRIFICE.

BY JESSIE M. ARTHUR.

Clara was sitting by her window, the look on her face showing she saw nothing of the people hurrying up and down the street. The question which so absorbed her mind had given her a great deal of anxiety of late.

Clara had been one of the many who had joined Dr. Dean's church during the evangelistic meetings which were being carried on by that earnest and well-known evangelist, Dr. Barton; and now Clara sat looking out of the window, thinking, "How can I help Charley and Raymond? They laugh at Dr. Dean, says he is an odd chap, working for money instead of souls—if people have such things as souls. As for Dr. Barton, he is altogether too personal; don't like to hear such men, they talk right at you. And if they think it does hit a little, try to be smart by adding, 'Now, my dear, young friend, if the cap fits, put it on.'"

After thinking for a long while, she bowed her head, sending up a prayer to the only one who could help, asking for daily guidance.

Rising from her seat by the window, she started to dress for dinner, when Mary knocked at her door and handed her a letter the postman had just brought, saying:

"Here is one for Mr. Charley. Shall I leave it in the library?"

"No, Mary. I saw Charley and Raymond just come from the tennis court, and they are probably sitting on the side piazza. Take it to him."

At the same time opening her own, she took out the neatly printed card, and read:

"You are cordially invited to attend the party given in honor of our daughter's eighteenth birthday.

"Yours Respectfully,
"MR. AND MRS. GRANT."

Then came a little folded note:

"DEAR CAL: Papa says we can have dancing, and the billiard room is to be opened, and, oh, such lots of fun! I am to have a new dress, so we will look like sisters, which I hope we shall be some day. Yours truly, EMMA."

Clara laid her letter on the table, and dressed herself almost without a thought of what she was doing, saying to herself:

"That is the same night as Dr. Barton's farewell meeting, and I promised him I would sing. Who can I get to take my place? Can I give up that party? Can I afford to neglect the Master's work? And I have been asking for something to do. I forgot about both being on the same night."

So the struggle went on, while down-stairs, Charley was saying to Raymond:

"I don't half believe Clara will go."

"No," Raymond answered: "Clara was talking to me last night about being a Christian and going to church, and all that stuff. She even went further, old boy. She said she felt as though our engagement should be broken unless I gave myself to Christ. I have wanted to tell you all the afternoon, but could not."

"Well, I suppose this is a question you and I ought to settle," answered Charley.

"I have thought of it myself lately, but I cannot see anything that needs so much repenting of in my life, although Barton said last night, unless our sins, though small or great, are washed by the blood of Jesus, we cannot enter heaven. But there is the dinner bell, and we must not keep Clara and mother waiting, nor must they see our long faces."

At the dinner table stood Mrs. Case and Clara, waiting for Charley and Raymond. As the young men entered, Raymond came forward and shook hands with Mrs. Case and Clara, quickly perceiving the troubled expression on the latter's face.

After the heavenly Father had been thanked

for his bountiful mercies, for Mrs. Case was indeed a mother in Israel, the talk turned to Emma's party, and Raymond, looking over to Clara, said:

"What time shall I call for you?"

Clara bent her face over the table, and a flush appeared, leaving as quickly as it came. In a moment she raised her head, and looking directly to Raymond, she said:

"I feel sorry that I shall disappoint so many, but there are reasons why I shall be unable to attend."

A quick look was exchanged between Charley and Raymond, then nothing more was said until after dinner, when Mrs. Case, brushing back the hair from Clara's forehead, left a kiss on her brow, and mother and daughter understood each other. A silent little squeeze of the hand, left Clara assured she had chosen the right course.

The night of the party came, and Clara, going to her room to dress for Mr. Barton's farewell meeting, spent a few moments alone, asking that to-night be the turning point in many lives. Nor did she forget those at the home on Broadway, where every room was ablaze with lighted candles, and many already gathered who were asking where Clara Case was, and wondering what Clara could see in those meetings of Barton's.

She arose from her knees and picking up her books, she went to her mother's room, and kissing her good-by, said:

"Mother, dear, pray for me, that I may be a blessing to others." Then she started, and on arriving at the church, found it filled to its utmost capacity.

Mr. Barton spoke briefly from Heb. 2, 3; "How shall we escape if we neglect so great salvation?" Many were weeping as he closed his talk. He then spoke of the way one of the recent followers of Jesus had given up all to follow him, and would to-night sing for them one of the sweet old songs.

Clara's young voice then rang out clear and sweet:

"Why do you wait, dear brother,
Oh, why do you tarry so long?
Your Saviour is waiting to give you
A place in his sanctified throng."

When she finished, Mr. Barton asked if there were any who would like to serve this Jesus, and would they take their place in the front seats.

Many came forward, and as Clara looked up she saw Charley and Raymond coming down the aisle, and taking their places with the many in front.

* * * * *

Five months have now passed, and Clara, just returned from her wedding journey, is sitting by the window again. Raymond comes in, and sitting down by her side, takes her little hand in his large one, as if to protect it and its owner from all harm, saying:

"Clara, dearest, how many times I have thanked our Father that you went to Mr. Barton's farewell meeting, for it was there I found my Saviour, and there I won my little wife!"—*Christian Inquirer.*

A TALK ABOUT PRAYER.

Sometimes people repeat Bible verses very thoughtlessly, even when they are praying; and sometimes they sing beautiful prayer-hymns in the same way. Even Junior Endeavorers are not always free from this fault. What is strange about it is, these very people think they have prayed because they have said the words, when they really did not mean what they said at all.

I have heard of a boy who told his father that he prayed in the Young People's meeting one evening. "For what did you pray?" asked his father. He thought a moment, and then said he had repeated a Bible verse. "Well," said his father, "you asked for something, or said something to the Lord, then, did you not? What was it?"

The boy looked down upon the ground, his cheeks growing red, as he slowly repeated the words: "As the hart panteth after the water-brooks, so panteth my soul after thee, O God!" "That is a beautiful prayer," said the father,

"and means a great deal." Then he told about the hart, how it hunts and longs and pants for water, in a dry and thirsty country, and what joy it shows when it finds a little brook. Long before he had finished his son knew what the next question would be: "Is that the way you feel about God, Charlie?"

"No, sir," said Charlie, low-voiced and grave. "Then, my dear boy, did you tell God the truth?"

Let us be sure when we speak to God that we tell him the exact truth, dear Juniors.—*Pansy, in Our Young Folks.*

QUICK WORK.

A Cincinnati man describes for a reporter of the *Enquirer*, of that city, a novel sight he saw recently at a mill devoted to making paper of pine tree pulp: "I was invited to select a tree, which I did, and it was cut down for me in the morning. I watched it during the day undergoing the various processes of paper making, and at 6 o'clock that evening the tree was paper. At midnight a portion of it was sufficiently dry to be taken to a printing office, and a few of the copies of the next morning's paper were printed on this product. From a tree to a printed newspaper in twenty-four hours is probably the best time on record."

THE FIRST PSALM.

CHARACTER OF THE UNGODLY.

The first part of this Psalm is devoted to describing the character of a godly man; both negatively and positively; the last part describes that of the ungodly, and the first assertion respecting this class is, that they are not like the righteous, but are like the chaff which the wind driveth away. No, they are very different from the godly both in character and conduct, for instead of being like a tree firmly rooted in the soil growing and flourishing, they are so light and frivolous in their nature, as to be like the chaff of the threshing floor which the sweeping winds drive away into oblivion. Thus it is said, "The wicked is driven away in his wickedness." Then it is added, "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." As they were not like the righteous in this life, they will not be like them in their final destiny. A separation, eternal in its duration, from the godly, will be the inevitable fate of the ungodly. They are so different in their nature, as to be incapable of enjoying the society of the righteous, and therefore they will be banished from the abode of the righteous, to a place prepared for the devil and his angels, where no ray of light will ever pierce the darkness of their dreadful abode. The Lord knows the way of both classes,—that they are as different as the day is from the night; and he approves of that of the godly, while he condemns that of the ungodly. The going of the one shall be established, while the way of the other shall perish. May all the readers of the RECORDER see to it that they are found walking in the way of the godly, and then they will have their reward.

J. T. HAMILTON.

WHITEWATER, Wis.

CORRECTION.

In RECORDER of Nov. 29th, in the article, p. 755, "A Few Questions," the ninth question asked after the "Deep River Sabbatarian" church of Georgia, I find on consulting my manuscript that it was called "New River," and not "Deep River." Note the correction.

C. H. G.

YOU and I toiling for earth, may toil also for heaven; and every day's work may be a Jacob's ladder reaching up nearer to God.—*Parker.*

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 XIII.—REVIEW.

For Sabbath-day, Dec. 29, 1894.

GOLDEN TEXT.—Jesus Christ, the same yesterday, and to-day and forever.—Heb. 13: 8.

I. SERVICE OF SONG.

11. RESPONSIVE SENTENCES. Isa. 9: 6, 7; Jer. 23: 6.
Supt. Unto us a child is born, unto us a son is given.
School. And the government shall be upon his shoulders and his name shall be called Wonderful.

Supt. Of the increase of his government and peace there shall be no end.

School. With judgment and with justice to establish it from henceforth even forever.

Supt. In his days Judah shall be saved, and Israel shall dwell safely.

School. And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

III. DOXOLOGY. (All arise).

IV. PRAYER, followed by the Lord's Prayer in concert.

V. GOLDEN TEXT, recited in concert, followed by questions by Superintendent: What was Christ "yesterday" or when on earth? "To-day" while in heaven? "To-morrow" or "forever?" Repeat some passage referring to his changeless character. Was Christ in the wilderness with the Israelites? Quote a text proving it. Was Christ the Creator of all things? Scripture proof?

VI. SINGING.

MISCELLANEOUS. The Superintendent may introduce Lesson Pictures, Memory Texts, Quotations, primary class songs, an essay, map or blackboard exercise, and many features now found interesting and profitable. Distribution of papers and quarterlies, collection, reports, announcements.

CLOSING SENTENCE IN CONCERT. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

SINGING.

CLOSING PRAYER.

NOTE.—This to be omitted if the Superintendent has one General Review without class work, or he can introduce a part of this in his exercises. For Titles, Texts, see above table.

GOLDEN TEXT FOR THE QUARTER. Heb. 13: 8. Commit to memory.

LESSON STORIES.—Teacher will ask different ones the titles and then to tell what they can of the Lesson Story.

TRUTHS.—After each lesson let some one repeat the truth.

MEMORY THOUGHTS. Repeat these in concert.

ILLUSTRATIONS.—Ask different ones if they remember any of these and to tell them in their own language, teacher prompting occasionally if they hesitate.

HYMNS. Sing three or four and recite two or three.

REMARKS. Let teacher tenderly speak of the good the lessons have done her (or him) and ask if the class has received some special help. Tell of the importance of Bible study at home and in school. Give some tokens of love for each, and briefly talk of the year that has passed and of hopes for the future. Now join the main school for general review and singing.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Dec. 23rd.)

LOOKING BACKWARD. Psa. 145: 1-10, 18-21.

(An experience meeting.)

To look back upon the failures, neglects, sins of the year 1894 will be a most gloomy meditation and without profit unless we go to Christ with them all and put them under the blood shed for our cleansing. If we will do this we can bury all in the grave of forgetfulness and begin the next year with brightest hopes and expectations. The mistakes and follies of the past may even serve a good purpose by the grace of God enabling us to profit by them. We have not done evil that good may come. God forbids that course of life, but when evil has been done, upon our repentance God will cause it to help us be the more faithful in days to come. Experience is a dear school, but that school has been a blessing to many scholars who learned to profit by it.

We look backward, then, with a view of pressing forward. Confessing our neglects and receiving pardon we now review the mercies of God. Who can number them? God has blessed us and our Endeavor Societies. He has prospered us in many ways. None of us are the poorer for what we have given for Jesus, but the richer, at least in spiritual things.

How lenient, too, the Lord has been. He has not visited his displeasure upon us according to our deserts. When we fell he lifted us up. He has been "nigh unto all them that call upon him." He has "fulfilled the desire of them that fear him." We feel to-day strengthened in God and encouraged to prosecute our work. This work will be to keep ourselves in the love of God and his truth, to engage with new zeal in society work, church work, visiting the sick, sending out the light of truth to all nations, and especially to be loyal to our own mission work in this land and foreign lands.

Looking backward we trust we have not gone backward. God strengthen us all for 1895. May it be a year of spiritual prosperity.

—WITH this number of the RECORDER the Sabbath-school editor closes his work on the lessons for *Helping Hand*, RECORDER, and these paragraphs. This with the writing of the Christian Endeavor Topics for so long a time has been a work of pleasure and profit. Happy have been the hours spent thus with the host of Sabbath-school workers and Christian Endeavorers in our beloved Zion. He is not entirely satisfied with his efforts though each lesson and paragraph and topic has been followed by prayer that God would bless it all to the good of our people. Now that other and more efficient laborers take up the work his interest does not abate. He will remain loyal to it and bid God-speed to those who succeed him.

—THE new Sabbath-school Board, appointed by the General Conference, is made up of able and loyal men. Bro. Swinney, the President, is a Sabbath-school worker of ripe and rich experience. Let the schools of our denomination remain loyal and support our own helps. The *Helping Hand* has steadily increased in circulation. Let there be a larger number of subscribers than ever under the new management. If this shall continue we will soon be able to send out an illustrated Quarterly, second to none in general make up.

CONCERNING THE LATE PRESIDENT ALLEN.

To the Editor of the SABBATH RECORDER:

The following editorial notice is clipped from the *Chicago Evening Journal*. Such words coming from a paper of high standing, with the proprietor an old student of Alfred University, will be carefully read and greatly prized by all the friends of Pres. Allen. The *Evening Journal* is the oldest of the Chicago dailies, the safest and best Republican evening paper in the city, and is especially noted for its conservative and practical views upon the questions of the age. Hon. John R. Wilson is proprietor and personally manages the paper. He is widely known and as widely respected, is one of the leaders in social, political and literary life, and is in all respects an honor to Alfred University. He always speaks of it with pride. The two years of his study there did much to mold his character. That he was then, as now, an ardent admirer of Mr. Allen and his family, was shown by the frequent calls made at the President's home. He said to-day, "I have the most

profound respect for the life-work of President Allen, and for the University, and I would like to have your people know it."

Yours Very Truly,

IRA J. ORDDAY.

CHICAGO, DEC. 5, 1894.

JONATHAN ALLEN'S WORK.

The life and work of a noble educator have just been put into permanent and substantial book form by the loving graduates and friends of Alfred University, the Seventh-day Baptist institution at Alfred, N. Y. In the "Life and Sermons of Jonathan Allen, Ph. D., D. D., LL. D., President of Alfred University," is presented the story of one of the most able as well as one of the most conscientious advocates of higher Christian education that have ever blessed the nation.

The book, which is elegantly illustrated, is the work of Mrs. Allen, the wife of President Allen, and she has executed her task both lovingly and well. She traces with vivid interest the remarkable career of Jonathan Allen from his birth in the pioneer village of Alfred in 1823, through his early boyhood struggles and triumphs and the devoted labors of his riper years in the institution for which his birthplace became noted, to the final scene in 1892, when the indomitable spirit passed away after using its last strength in revising a brilliant baccalaureate sermon. A true son of the mountain region—the "eagle's nest," where nestles the quiet town of Alfred—his voice was ever for freedom and for right. It was this spirit in him that, later in life, when he was attending Oberlin College, in Ohio, led him to become one of the most indefatigable supporters of the "underground railroad," and to figure in some of the most exciting and mystifying escapes of fugitive slaves. This, too, may account for his life-long defense of woman and her rights in the educational field. His anecdotes of the bitter opposition which women had to contend against fifty years ago at Oberlin are almost as thrilling as the stories of how he helped to hide trembling slaves in the college buildings and to defend them through the night.

But before his college days Jonathan Allen's life was one full of interest. It was in 1842 that the schoolmaster of the town pointed to a tall, diffident youth of nineteen and said to the father: "If you take that boy to Wisconsin he will become its governor. That son of yours has a two-story head." Perhaps that remark was the direct cause of the family's removal to the wilds of Wisconsin the next year. The Allens settled about fifty miles from Milwaukee, on land bought from the government at \$1 25 per acre. Here is a fish story Mrs. Allen tells in showing the wealth of the new country:

"Deer and wild fowl were plentiful, and the streams teemed with fish. Going down to Rock River with his brothers one winter's day, they made a hole in the ice to fish through, but the fish came up in such quantities that they threw away their hooks and gathered them in by the basketful. When they had secured several barrels of these great salmon they drove home, giving liberally to their neighbors and having sufficient for themselves for the whole season."

At twenty-one years of age young Allen found himself in possession of enough money to take up a quarter section of land, and accordingly set out to walk to Milwaukee to do so. But as he walked he thought and the more he thought the slower he walked. He longed for an education. Should he starve his soul for a little of this world's goods? That money would take him to school at Alfred. The die was cast. He turned his back upon wealth, and the first boat that went down the lakes the next spring carried on its deck the future President of Alfred University.

The same devotion to duty as he saw it and to the higher aims of life characterized his whole subsequent career, and linked him to the thousands of young and aspiring souls with ties that can never be sundered. Through the exciting and trying abolition times he stood at the head of the movement for freedom and never for a moment lost faith in its swift coming. Indeed, one speech which he made on the certainty of abolition through a deluge of blood reads like the vision of an inspired prophet in the light of war history. And all through the war his voice and influence were felt far beyond the bounds of the institution which his life and services have made notable.

The brilliant and earnest sermons published in this book, no less than the exemplary life of this remarkable man, will long stand as a monument to Jonathan Allen's name. Alfred University should be as proud of the book as of the man.

This valuable work can be purchased on application to Mrs. A. A. Allen, Alfred, N. Y.

We are but the chisel to carve God's statues in this world. Unquestionably we must do the work. But the human worker is only the chisel of the great Artist. The artist needs his chisel. But the chisel can do nothing, produce no beauty of itself. The artist must seize it, and the chisel must lay itself into his hand and be obedient unto him. We must yield ourselves to Christ and let him use us. Then his power, his wisdom, his skill, his thought, his love, shall flow through our soul, our brain, our heart, our fingers. That is working by faith — *Bishop Brooks.*

Literary Notes.

Dr. Parkhurst has entered into a contract with the *Ladies' Home Journal* by which he will practically become a regular editorial contributor to that magazine for some time. The great New York preacher says that he has for a long time past been desirous of saying some very necessary things to women, and he now announces that he will say them through these articles. He will take up all the social, moral and equality questions which are so uppermost in the minds of women to-day. Dr. Parkhurst will begin this work at once, his first article appearing in the next issue of the *Journal*.

Edward Bellamy, the author of "Looking Backward," is to tell in the next issue of the *Ladies' Home Journal* what he believes a "Christmas in the year 2000" will be like.

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1895.

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THE TRIBUNE, New York.

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 First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

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

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

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

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

J. CLARKE.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 P. M. at No. 461 South Union Street. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: L. C. Randolph, 6124 Wharton Ave.

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

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

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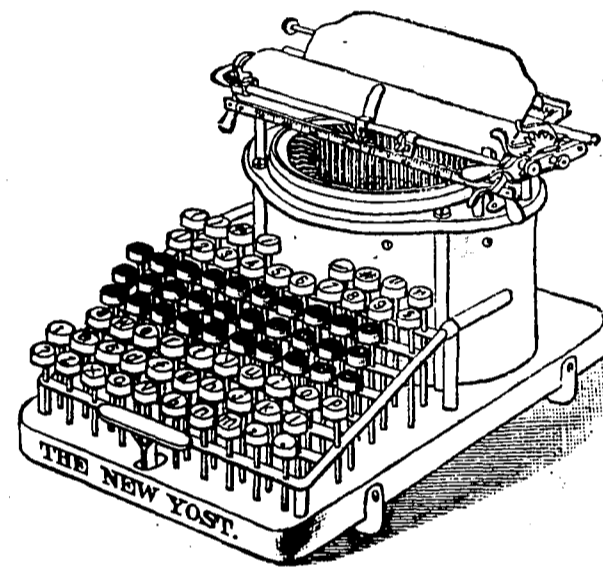
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THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended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

GEORGE SHAW, Pastor.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred, N. Y.

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CONDENSED NEWS.

Fitchburg, Mass., Dec. 17.—Dr. George Jewett, a prominent physician and surgeon of this city, was found dead in bed from apoplexy. He was 60 years of age and had practiced here 43 years.

Springfield, Mass., Dec. 17.—Joseph L. Shipley, for 20 years editor and principal owner of the Springfield Union, died suddenly of heart disease.

London, Dec. 17.—A special dispatch from Shanghai says Chinese reports say that Chang Yin Kwan, President of the Board of Revenue, has been appointed Ambassador to Tokio to arrange terms of peace.

A dispatch from Hiroshima says that Field Marshal Yamagata, commander of the first Japanese army, has arrived at that place, having been invalided home. The dispatch adds that the third Japanese army is still at Hiroshima waiting orders.

London, Dec. 17.—The Times announces the death of Lord Charles Pelham-Clinton, son of the fourth Duke of New Castle and an uncle of the present duke. His eldest son married in 1886, Lizzie only daughter of Louis di Zerega, of New York.

MARRIED.

NELSON—DRAKE.—At South Bolivar, N. Y., Dec. 3, 1894, by the Rev. G. P. Kenyon, Mr. Mart J. Nelson, of Coudersport, Pa., and Mrs. Eva J. Drake, of Oswayo, Pa.

CRANDALL—GATES.—At the home of the brides parents, Mr. and Mrs. John Gates, of Walworth, Wis., by Pastor S. H. Babcock, assisted by Rev. L. C. Randolph, Nov. 21, 1894, Mr. Arthur L. Crandall, and Miss Florence C. Gates, all of Walworth.

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.

BRADFORD.—At Shingle House, Pa., Dec. 4, 1894, Andrew Bradford, in the 68th year of his age. Funeral services were held December 6th. J. P. K.

BAILEY.—In Salem, Oregon, of heart failure, Nov. 8, 1894, Ezra Bailey, in the 68th year of his age.

Bro. Bailey was born in Canton, St. Lawrence Co., New York, Aug. 12, 1826. He married Emeline Alden May 28, 1851, and moved to Dane Co., Wis., in 1855. But the greater portion of his life work was done in Sibley Co., Minn., near and in New Auburn between the years 1859, when he moved there, and 1893, when he moved to Boulder, Colo., and became a member of the Boulder Church. Last spring the move was made to Oregon. Bro. Bailey, with his wife, embraced the Sabbath about seventeen years ago. Though late in giving himself to Christ, he continued faithful and died a peaceful death. He had suffered with asthma for many years. Funeral sermon by Eld. Kellaway from Num. 23:10. S. R. W.

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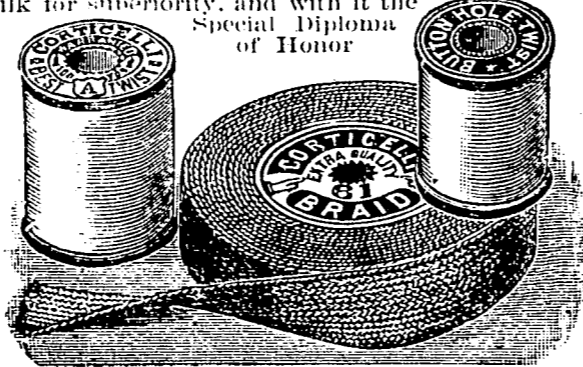
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1 p. m. No. 29, daily accommodation for Dunkirk, connecting at Carrollton for Bradford. 8.18 p. m. No. 1, daily, stopping at all stations to Salamanca, connecting for Bradford.

EAST.

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

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

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

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

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