

The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED, N. Y.

Vol. L No. 52.
Whole Number 2601. }

FIFTH-DAY, DEC 27, 1894.

Terms:
\$2 00 in Advance.

THE SABBATH RECORDER.

REV. L. E. LIVERMORE, - - - - - EDITOR.
REV. L. C. RANDOLPH, Chicago, Ill. CONTRIBUTING EDITOR
CORRESPONDING EDITORS.
O. U. WHITFORD, D. D., Westerly, R. I., Missions.
W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
PROF. EDWIN SHAW, Milton, Wis., Young People's Work.
MRS. REBECCA T. ROGERS, Waterville, Maine, Woman's Work.
REV. H. D. CLARKE, Dodge Centre, Minn., Sabbath-school.
JNO. P. MOSHER, Business Manager, Alfred, N. Y.

ONE STEP AT A TIME.

A single step and again a step,
Until, by safe degrees,
The milestones passed, we win at last
Home, when the King shall please.
And the strangest thing is often this,
That the briery, tangled spots
Which cumber our feet, should be thick and sweet
With our Lord's forget-me-nots.
—Mrs. Margaret E. Sangster.

ONE of the neatest little Hand Books we have seen has been issued by the *Congregationalist*, Boston, for 1895. It contains 64 pages of condensed information relative to Congregational churches, Daily Bible Readings, Prayer-meeting Topics, etc., besides many items of general interest.

IN the changes and delays incident to the task of removal of our publishing works it is possible that we may not be able to issue the next RECORDER promptly on time, but we will do our best and if there is any delay we can only hope that our friends will "Let patience have her perfect work."

WE are pleased to notice the changed and improved appearance of one of our esteemed exchanges, the *Christian Secretary*, Hartford, Conn. It came out last week in its Christmas dress, and in the size and form of the majority of our religious exchanges. We wish the *Secretary* continued success and increasing usefulness.

WE are again in the midst of the holidays. Our wish is that all who read the RECORDER may be as "merry" and as "happy" as is consistent with a devout recognition of God's tender mercies and your own Christian obligation. Let each one endeavor to make all you may chance to meet happier at this time. To some these days will be full of sorrow. Comfort them and you will be happier and better for the service.

A FEW words to our young people. It is true that you have your own departments, as "Young People's Work" and "Our Young Folks," in the RECORDER, but we want you to read the first page of the RECORDER also, and all the pages so far as you can. The editor often desires to speak to young people on his own special page, and so this week he has a word for you concerning the Y. P. P. M. Please read it. Next week something more.

WE rejoice that the good work of the Lord is going on in several of our churches. Our evangelists and pastors are working faithfully, and souls are being rescued from lives of indifference and sin. It is a marvelous change when men and women cease living solely for self and become zealous, faithful, happy Christians. God bless the work and the workers.

A MAN of experience once said, "When you begin to argue with a man and he talks loud, walk off and leave him; you cannot convert him." There is much wisdom in that advice. If all quarrels were nipped in the bud, in that way, there would be fewer estrangements and less serious troubles. To continue to argue until the natural rise in temperature causes heated remarks on both sides is unwise. Let the one who can keep cool quietly withdraw, and leave the passionate man to his meditations. He will soon lose his heat and be more companionable.

THE History of the English Paragraph, is a modest title for a book of 200 pages, and doubtless many who read such an advertisement in this issue of the RECORDER will wonder what of interest can be said on that theme. To those who have carefully read the above named book, by Edwin Herbert Lewis, Ph. D., University of Chicago, the question is answered. "The History of the English Paragraph," is a masterly dissertation, revealing a vast amount of painstaking study and research in the realm of English literature. This work is clear, analytical and discriminating. It is a model in historical research, critical comparison, and, itself a beautiful illustration of the present development of sentential and paragraphical construction. To those who would become thorough students of English literature this treatise will be of great value.

THESE are appropriate days for reviewing. Business men are now posting their books, taking account of stock, balancing accounts, that they may ascertain their real financial condition, whether they have gained or lost by the year's transactions. A careful examination will enable them to decide what changes in methods or plans may be needful.

It cannot be less important that all people use some of the closing hours of the old year for a similar examination of their spiritual standing. How do we appear under the searching eye of the Omniscient One? We have not been transacting business during the old year exclusively for ourselves. Even if we have forgotten our obligation and in any measure supposed that we were our own masters, it is not so. God is our rightful Master and he will sometime call us to a strict account for the use of our time and opportunities in the year 1894. If we are wise we will have our books written up before this year closes. We will have our plans for our labor for the coming year carefully made, not forgetting that we are

stewards to whom our Lord has entrusted much and of whom he will certainly require much. "Be thou faithful unto death and I will give thee a crown of life."

THERE is an organization known as "The American National Red Cross," with Miss Clara Barton, Washington, D. C., President. This society is not a secret order, but one of the most humane and open organizations of our times. It has for its object, "The relief of suffering by war, pestilence, famine, flood, fires, and other calamities of sufficient magnitude to be deemed national in extent. The organization acts under the Geneva Treaty, the provisions of which were made in International Convention, at Geneva, Switzerland, August 22, 1864, and since signed by nearly all civilized nations, including the United States, which gave its adhesion by act of Congress, March 1, 1882. It was ratified by the Congress of Berne, June 8, 1882, and was proclaimed by President Arthur July 26, 1882. There are forty-four separate nationalities which now adhere to this treaty. Japan gave its adhesion to the treaty of Geneva in 1885. In 1889, at the third reunion of the Japanese Red Cross Association, His Majesty, the Emperor, was tendered and accepted the Presidency. In accepting, the Emperor spoke as follows: "I am more than honored by this distinguished assembly, in receiving and accepting this honorable position. It will give me great pleasure to be an active worker in an active Association."

To many, indeed most, Americans, some of the recent disclosures connected with the existing war between Japan and China have come like a revelation. All are surprised to find such an advanced state of civilization, and such remarkable evidence of progress in the Japanese Empire. We gladly print the following notification to the Japanese army, issued September 22d, by the Japanese Minister of War. It will be read with interest and pleasure. China not having accepted any such Treaty and being ignorant of those enlightened principles will doubtless do many things contrary to the merciful provisions of said Treaty. But we trust that the Japanese soldiers will heed their instructions. It is to be hoped also that the Turks may be induced to accept the same humane provisions before the present investigations into their recent outrageous cruelties, tortures and slaughter of Armenian Christians is ended. Read the following instructions issued to the Japanese army:

The following notification to the Japanese Army was issued September 22d, by the Minister of War:

"Belligerent operations being properly confined to the military and naval forces actually engaged, and there being no reason whatever for enmity between individuals because their countries are at war, the common principles of humanity dictate that succor and rescue should be extended even to the enemy's forces who are disabled either by wounds or disease.

"In obedience to these principles, civilized nations in times of peace enter into conventions to mutually assist disabled persons in time of war without distinction of friend or foe. This humane union is called the Geneva

Convention, or more commonly the Red Cross Association. Japan became a party to it in June, 1886, and her soldiers have already been instructed that they are bound to treat with kindness and helpfulness such of their enemies as may be disabled by wounds or disease.

"China not having joined any such convention, it is possible that her soldiers, ignorant of these enlightened principles, may subject diseased or wounded Japanese to merciless treatment. Against such contingencies the Japanese troops must be on their guard. But at the same time they must never forget that however cruel and vindictive the foe may show himself, he must nevertheless be treated in accordance with the acknowledged rules of civilization; his disabled succored, his captured kindly and considerately treated.

"It is not alone to those disabled by wounds or sickness that merciful and gentle treatment should be extended. Similar treatment is also due to those who offer no resistance to our arms. Even the body of a dead enemy should be treated with respect.

"We cannot too much admire the course pursued by a certain western country which in handing over an enemy's general, complied with all the rites and ceremonies suitable to the rank of the captive.

"Japanese soldiers should always bear in mind the gracious benevolence of their August Sovereign and should not be more anxious to display courage than charity. They have now an opportunity to afford practical proof of the value they attach to these principles."
(Signed.)

OYAMA IWAO, COUNT,
Minister of State for War.

SEPTEMBER 22, 27 the year of Neiji.

CHANGE OF BASE.

For about twenty-two years the SABBATH RECORDER has been issued from its rural home in the beautiful and picturesque highlands of Allegany. Alfred has long been noted for its pure air, healthful surroundings, rugged but lovely scenery, and the staunch integrity, moral sentiment and correct habits of its sturdy inhabitants. For nearly sixty years it has maintained the only school of college grade, within a radius of many miles, which has exerted a benign influence over a large area and sent out its thousands of young men and young women to bless the world.

It cannot be supposed that so important an industry as the publishing house of the American Sabbath Tract Society, which has not only sent out the SABBATH RECORDER in its regular weekly visits, but also editions amounting to many hundreds of thousands of other publications, can now be transplanted to another clime without seriously disturbing the roots of the plant and the soil in which it has so long thrived. Mutual attachments have been formed, and sacred ties must be sundered in the change. But it is confidently hoped by the friends of the change of location that the general law relating to the growth of things transplanted, will be fully realized in the present instance. The change of location is believed to be in keeping with the advice and instructions which the Tract Society have given their Executive Board for several years past.

It is the opinion of the Executive Board that the change, which the next issue of the RECORDER will indicate, will give (1) a more satisfactory supervision of the work committed, to their care, (2) afford better facilities for enlarged operations, (3) place the editorial and business management in more vital connection with the heart-throbs of religious and commercial life, and, (4) at the same time render it possible, in several ways, to economize both time and money. A large number of leading men outside of the Board, in different parts of the denomination, are known to hold the same opinion. Give the movement your loyal support, and it is believed that not long hence all will be willing to admit that

these practical business men, these loyal and generous supporters of all our denominational enterprises, have wisely planned for the best interests of our people as a whole, and for the extension of the various lines of Christian labor undertaken by Seventh-day Baptists.

THE Y. P. P. M.

Since the tendency is to economize space and time by the use of initials we head our article as above. The young people's prayer meeting is of inestimable value. Especially is this true when the pledge for active membership is faithfully taken and kept. Many who really think they want to become members shrink from signing the pledge because it requires activity and regularity in reading the Bible and in participating in the prayer and consecration meeting service. But it should be remembered that every true follower of Christ *must* be active. Love is never inactive. We are commanded to love the Lord our God with *all* our heart, soul, mind and strength. Mark 12:30. What combination of words can express the thought of Christian activity more forcibly? There is no real consecration without marked activity. And Christian activity, if expressed at all, must be in the lines indicated by the pledge. "If ye love me keep my commandments." The commandments are not all negative, or prohibitory. They are also positive, requiring work. Experience and observation show clearly that those who are active in those things mentioned in the pledge are constantly developing in their spiritual life. They "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." We repeat. Love is essentially active, and will find expression. Activity must result in growth. A lazy Christian will no more thrive in Christian graces than a lazy man in business; he will surely come to poverty and perhaps to starvation. Many a Christian has become spiritually bankrupt through mere laziness. Our churches have quite too many bankrupt Christians, just because they have always tried to live on this fatal mistake, that of hoping to reap the Christian's reward without doing Christian service. In the next issue of this paper we will try to point out some of the influences of the young people's prayer meetings over the active membership as well as over the associate members and others.

TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, Dec. 9th, 1894, at 2 15 P. M., with the President, Charles Potter, in the chair.

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

Visitors: James Dunham, Jesse G. Burdick, R. Dunham, F. Hartwell, F. J. Hubbard.

Prayer was offered by Dr. A. H. Lewis. Minutes of last meeting were read.

The Committee on Publishing Interests presented the following report:

To the Executive Board of the American Sabbath Tract Society:
Your Committee appointed to consider our Publishing Interests submit the following report:

After the action of the Board at the November meeting the sub-committee appointed to make further in-

vestigations in regard to a suitable location in New York City, have prosecuted the inquiry, and have found that a four-story house can be obtained on either West 28th or 29th Streets, between 8th and 9th Avenues, which would seem to be suitable for the purpose desired, and which could be rented for a term of five years, at an annual rental of from \$1,200 to \$1,400, and a part of this doubtless be made good to the Board by renting to some of the employes of the office, and possibly to the New York Church as a place of worship. These houses are in an eminently respectable residence neighborhood, and the location would be a desirable one for a denominational house, though outside of the business centers, but the rent and expense would bring our stated expenses to so high a figure that your committee do not feel warranted in recommending removal to New York.

In order to properly set before the Board the figures and estimates at hand, and for their guidance in considering this important question, we submit the following statement of the estimated expenses of doing the business at Alfred, Plainfield, and New York:

The total cost of maintaining the plant in Alfred is \$4,068; in New York \$4,950; in Plainfield \$4,040. It is estimated that the press-room and the job-room in Plainfield can be made self-supporting by the outside work which might be obtained.

Assuming the figures presented to be as accurate as can be obtained, it will be seen that the stated expenses at Plainfield will be no more than at Alfred, if as much, and it is hoped and believed that, having the Publishing House under the immediate supervision of the Board, further material reduction can be effected.

Therefore, in view of the large vote in favor of removal at the last Board Meeting, which was the most largely attended of any in its history, and in consonance with the often expressed voice of the Society that the Board and the Publishing House should be together, your committee would respectfully recommend that the Publishing House be removed to Plainfield, N. J., at the earliest practicable date, believing that this will materially increase the success of our publications, and will prove to be in the interests of economy.

Respectfully submitted,

CHARLES POTTER,
J. F. HUBBARD,
D. E. TITSWORTH,
A. H. LEWIS,
C. C. CHIPMAN,
STEPHEN BABCOCK, } Com.

On the motion to receive the report and adopt the recommendation, remarks were made by J. D. Spicer, D. E. Titsworth, J. M. Titsworth, G. B. Carpenter, W. C. Daland, O. U. Whitford, G. H. Utter, and others, after which the motion was carried by a vote of twenty in favor, none against.

Correspondence was received from W. C. Daland. The letter of recent date from W. L. Clarke was taken from the table, and on motion the first part of the letter concerning the changing of the day for the annual session of the Society, was referred to the Secretaries as a committee to confer with the Executive Board of the Conference in relation thereto. The second suggestion in relation to calling Dr. A. H. Lewis to devote his entire time to the cause of Sabbath Reform, was on motion referred to the Corresponding Secretary for incorporation in the annual report to the Society, for their consideration at the annual meeting.

Voted, that owing to the request of the Librarian of the New York State Library at Albany, the Board supply the same with a series of our publications. A. H. Lewis was appointed committee thereon.

Moved, that the Committee on Publishing Interests already appointed have and are hereby given full power to remove to, and establish in Plainfield the printing house now in Alfred, New York, and make such necessary arrangements, as leasing a building or rooms, hiring necessary help, purchasing new type, and any other details which they, in their judgment, may deem requisite to properly establish the plant in this city. Carried.

The yearly engagement of the Field Secre-

tary having expired, it was voted that he continue to serve the Board till Jan. 1, 1895.

On motion, A. H. Lewis and C. C. Chipman, were appointed a committee with power to arrange for the removal of the appurtenances of the New York office to Plainfield.

The Treasurer reported bills due \$547 70 They were ordered paid.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

LETTER FROM KANSAS.

To the Editor of the SABBATH RECORDER.

Please let me, through your columns, thank the many friends who have sent me papers and tracts "in his name." I can not write you all individually, so will you not accept this letter as to yourself alone? Some I don't even know the names of, and of others have no address, but I could not write to all whose address I did have, so I will not write to any but those who wrote me. I have all the papers and tracts I can use at the present time, so, kind friends, please use them in any open field until I again call upon you. I received about 200 copies of the *Outlook*, and yesterday I received a 50lb. box of tracts from Alfred, but do not know the donor; God reward you all for it; I can not. But right here I want to tell you of an answered prayer. I have a copy of the "Abiding Sabbath," a \$500 prize essay to bolster up Sunday. Also a copy of Gilfillan on the Sabbath. I can shake the first named author to pieces by his own contradictions, and do not fear the second, except where he goes to authorities which I can not follow. I prayed that a means might come to me of obtaining the book "An answer to Gilfillan." Yesterday I paid the freight on the box of tracts, and when I got home I found "Thoughts on Gilfillan." I have not read it yet, but sketched over it some, and I feel that here is an answer to prayer. Some of the tracts Dr. Maxson sent me are in the hands of the unconverted; let your prayers follow them. I have placed *Outlooks* or tracts in the hands of five families, and will to-morrow, God willing, put out more. Sickness at the Soldier's Home kept me back but I hope to begin there next week.

J. C. WENTZ.

SPEARVILLE, Kan.

FAITHFULNESS.

In a sermon preached in his own pulpit, by the writer, and published in the RECORDER for Oct. 25, 1894, the opinion was advanced that the text, 2 Tim. 2: 11-13, formed part of a first century hymn that the early Christians were accustomed to sing, and the wish was expressed, on the supposition that the conjecture is well founded, that the whole might have been preserved so that it could be turned into English verse and sung to-day in our churches. In response the following sweet verses have been written, converting the fragment which is preserved into a hymn worthy of being sung in the service of the sanctuary.

S. S. POWELL.

It is a faithful saying,
Whatever may betide,
There's naught can separate us
From Christ, the crucified,
Though death should be our portion,
If suffered in his name;
'T will ope the gates of glory,
Where we shall with him reign.

But should our lips deny him,
And faithless we should prove;
Before the holy angels,
And God, the God of love,
The Saviour will deny us,
For he is faithful still;
Deny himself he cannot,
Nor change his holy will.

Then let us all remember
That Jesus is our Lord,
And not one jot or tittle
Shall fail of all his word.
That he will keep each promise,
His word our hope secures;
For through the years eternal,
His faithfulness endures.

MARY E. FILLYAW.

MISSIONS.

IN my judgment evangelistic and missionary work of all the departments of labor which we are prosecuting as a people, is the most important because it is fundamental to them all. It through the power of the Holy Spirit, saves souls, makes and organizes churches, renews, strengthens and enlarges those already existing, and increases the spiritual life and power of the denomination. Whatever enlarges and builds up the churches gives to them life, energy, purpose, and the spirit of giving and working, is fundamental to the success of every denominational enterprise, whether it be educational, Sabbath-reform, publications, or of whatever name. May the Lord give us as a people more of the evangelistic and missionary spirit.

For the individual Christian and the church of Christ to be efficient in the work of evangelizing the world, they must have a deep and warm spiritual life. There are various ways of deepening and enlarging this life. One way is to cultivate the conscience. A writer says: "True spirituality cannot exist without an enlightened conscience." Paul "lived in all good conscience" when he was persecuting the early Christians, but his conscience was not enlightened, but afterwards it became enlightened and he upbraided himself for what he thought once was doing God's service. Sin and worldliness harden the conscience, and expediency and policy rather than truth and right dull it. The Christian should cultivate his conscience and make it tender and responsive to the truth and the requirements of God. To divide God's commands into "essentials" and "non-essentials"; to change the ordinances of Christ's kingdom and tone down the requirements of Christ from any plea, will always tend to dull and debase the conscience. If every Christian will ask himself in every relation and activity of life, "Is it right?" and not, "Is it important?" "Dose Christ require it?" and not, "Is it essential or politic?" "Will Christ approve it?" and not, "What will men think of it?" There will be a more tender, responsive and enlightened conscience and consequently a higher spiritual life. Unless a man is conscientious toward God and Christ we cannot expect him to be conscientious toward his fellowmen. He who is indifferent to the requirement of God or to pleasing him, will be indifferent to the rights and the good of his fellowmen. Unless the conscience is tender toward God and responsive to truth and right there can be no real spiritual life and power. Says a divine: "The enlightened, sensitive conscience of the believer is the sensitive plate on which the Holy Spirit leaves his impression when he shines into our hearts."

FROM D. H. DAVIS.

SHANGHAI, Nov. 19, 1894.

Dear Brother:—I was pleased to read in the RECORDER of September 27th, your note calling attention to our request for special prayer on behalf of the Empress-Dowager, of China, who would reach her sixtieth anniversary on the

7th of November. If there is anything in a bright and beautiful day propitious of fortune and favor we may expect her Highness, the mother of the Royal Family, to enjoy a large share of blessing. It is evident that the beautiful day added much to the pleasure of those who participated in the celebration and the religious exercises held in her honor. Ten years ago she was the recipient of honors from her people. According to the established custom of the land these honors may first be conferred at the age of fifty, and then at the completion of each succeeding decade, the demonstrations increasing in splendor according to the dignity of the age attained.

When we consider that there is nothing in Chinese form of government to stimulate patriotism, and again that there is a wide-spread spirit of dissatisfaction with the present rule, and that on account of the war now pending with Japan, the country is in a very disturbed condition, it seems almost a wonder that the people were willing to make any demonstration at all. At Shanghai, while the display was not as grand as on some occasions, still it was quite generally participated in, and showed that the people, notwithstanding their dissatisfaction, were ready to render honor to whom honor was due. Missionaries and native Christians were especially interested in the occasion because in perfect harmony with the customs attending such festivities, they could make the occasion a grand opportunity for sending the Word of Life and Light into the home of the Royal family. From the very first this project seemed to receive the hearty support of all Christians in China and especially that of the native Christians who were asked to contribute toward the object. The number of contributors is reported to be about eleven thousand, and the amount raised about \$1,100.

The following description of this Imperial presentation edition of the New Testament is given in the *Chinese Recorder*: "It has solid silver covers beautifully embossed with bamboo designs and is enclosed in a handsome silver casket lined with old gold plush, and the whole is enclosed in a teak-wood box. On the left hand upper corner of the cover are the characters for 'Complete New Testament' in raised gold, and in the middle is an oval plate of gold, on which are inscribed the characters for 'Scriptures for the Salvation of the World.' A congratulatory sentence, stating that the book is the gift of the Christian women of China, is engraved on a gold plate on the cover of the casket. The total amount of silver used was twelve pounds. The size of the book is 10x13x2 inches, and cost altogether some \$1,100."

The printing of this edition was done by the Presbyterian Mission Press at Shanghai, and before being sent North it was placed on exhibition in the Methodist Episcopal church. Those who saw it unite in calling it elegant. The various churches in Shanghai, and I suppose throughout China, made November 7th a day of special religious services. In our own mission we held services in the City Chapel. The girls and boys from the schools were present and assisted in the singing; Dzau Sing Chung had made the arrangements, and extended invitations to the neighboring friends. We were glad to see so many in attendance. After reading some appropriate portions of God's Word we preached from Rom. 13: 7. Speaking of the duty of showing honor to those in authority, the different ways in which men showed their respect, contrasting the ways in

which the heathen and the Christians were showing their esteem. While Christians honored her for her position and the age she had attained, and prayed that God might be pleased to prolong her day, still far above all this they desired that she might attain life everlasting taught in the book which the Christian women of China had presented to her.

In the P. M. of the same day a mass meeting was held in the M. E. church, where several hundred were gathered to hear certain persons speak. The occasion was one of very great interest, many earnest prayers were then, and have been continually presented to the throne of divine grace, that God would bless this effort to the salvation of the royal family, and the good of China at large. It has seemed to me that God could not fail to give a listening ear to the united petitions that have gone up to him on this behalf. We know that he will answer although it may not be in our own way and time.

FROM R. S. WILSON.

This quarter has been one of great interest to me. I preached two sermons at Whiton, 30 miles north-west of here. At the first of the quarter Brother Hills was there with me and preached several times. We held meetings from Wednesday till Sunday night. Quite a number of young people came forward for prayer. We would have stayed longer but there was to be another meeting to begin the same day that we closed, and I came home from there leaving Brother Hills at Albertville, twenty miles west of here. I suppose he will tell you about it in his reports. I came home and staid here until the second Sunday in August and I was sent for to go thirteen miles south to a church called Pineherst, to help in a meeting. I went and was there seven days and preached five times. We had three conversions. Brother Hills preached in my place while I was away from our church, and when we were at Whiton the meeting here was conducted by one of our young ladies and Walter Greene, a young man. They said they had a good meeting. We then dismissed our meeting, by the vote of the church, one Sabbath, to help in a First-day Baptist meeting here in our own town, having received a request from the pastor of the church to do so. We have missed two Sabbaths in succession of preaching at our own church on account of a tent meeting here. The tent was set up within about 200 yards of our chapel. It was to be a Union meeting. I was invited to help, and did, so the meeting was held two weeks and there were 52 conversions. Two of our young people were converted and will join our church next Sabbath after baptism. The Sunday following a young man by the name of Palmer, of Rome, Ga., rode sixty miles on Sixth-day to join our church on Sabbath-day. He said his parents were opposed to his joining the Seventh-day Baptist Church, but he was 21 years old. He is strong in the faith and is a man of more than ordinary ability. We hope and pray that he may be a shining light in the community where he lives. [This young man is now a student in Alfred University, December, 1894. ED.]

We have great reason to rejoice over the prospects at present, for they look very encouraging.

ATTALLA, Ala.

FROM DR. SWINNEY.

Dear Brother;—Last week in the dispensary in the native city, Miss Tsu entered in advance

of her mother and quietly gave me a letter. I placed it in my pocket, and having time to read it the next morning, found it so clear in Christian life and thought, that I hope to translate it for publication soon. Following Miss Tsu were two patients almost exactly alike in their sufferings, having an extensive eczema over the body which had remained since inoculation for small pox in childhood. Diseases are thus constantly propagated, because their manner of inoculating is to take the scabs from off the body of the sick and place them in the nostrils of the child. The entrance of the virus through the breathing into the lungs, and thus directly into the blood, will produce a severe and thorough effect, carrying with it also the diseases from previous persons. The most trying form of skin disease resulting in this way is the above mentioned "So kwa" of which in all these years I remember but one case that did not follow inoculation. This form of eczema well settled in a scrofulous system seems difficult to eradicate, excepting by patient and long continued treatment.

In the dispensary here at the hospital yesterday the student girls were much interested in a case of gangrene of the finger where the "line of demarcation" was already clearly formed.

Immediately after this the little day-school girl came in, who was in the hospital in the spring until called away by the death of her mother. After she had recovered from an immense abscess in the thigh, treatment was continued for eczema of the scalp which she said she had had for six years, and which caused her to come this time for medical aid. Her eyes shone and face beamed with happiness while telling me her father was now willing she should attend the day-school again.

Zak Ching Sah the blind preacher, after talking to the people awhile, entered for treatment of the tumor in the throat, which has troubled him for a long time, and more seriously so this summer.

Then a company of scholars from a neighboring mission came with a note from the missionary, asking for their examination and treatment. In the midst of the busy forenoon a call came to visit a woman in the native city, which could not be refused, obliging me to leave those in the waiting room until my return.

Among the in-patients in the hospital this autumn, is one who has given us much pleasure. She is the woman who a few months ago, here with us, bravely suffered the agony one has to endure in breaking off the opium habit. Her coming this time was for special treatment resulting in much improvement. We find her a bright charming woman endearing herself to us by her pleasing ways, and great eagerness to know more of the gospel.

Learning to read the characters became a great delight to her; very soon she was able to read and commit to memory several hymns. A few days ago she asked if I would give her a little book on the doctrine, which is printed in large characters for little children. I was in such glad haste to give her one, I could not wait to buy some in Shanghai the next day, but asked Miss Burdick if she would give us one from her school; this book has been her constant companion ever since. The student girls say when they awake in the morning she is already sitting up in her bed pouring over her book. When she comes into the sitting-room or walks on the veranda this book is in her hand. As she advances page after page in its study, she is continually asking any one of us that happens to pass by her, what this or that

character is, until now she is able to read a large portion of it, and seems to understand the meaning much better than one would suppose, after living all her life in heathen darkness.

A few evenings ago at prayers the one hundred and fortieth hymn was chosen, when Mrs. Tsing, who was sitting by me, suddenly rushed into the ward causing some consternation in our number for fear she was ill, but we were quickly reassured by her immediate appearance with beaming face and hymn book in hand, when, finding this her favorite hymn, she joined heartily with us in the singing of it.

But yesterday a cloud over cast our bright sky when her husband came for her, saying she must go, because all their arrangements were made to move very soon to a distant province. She has not yet fully recovered, and is in the midst of such eager search after truth that it did not seem possible for us to give her up. The two student girls went to assist her in putting together her clothing, and their tears flowed as freely as hers. After coming into the sitting-room Lucy Taung tried to comfort her, saying, though her sorrow and ours were great in parting, yet if we followed the teachings of the Bible and believed in the Saviour as our Saviour to cleanse us from sin, we could all meet in the happy world above for an endless eternity, begging her also not to forget what she had learned and to continue in daily prayer to God. While we were going down the stairs with her I thought of the great contrast between her condition in coming into the hospital the first time—with no knowledge of the gospel and an opium taker—and her going out now, a lovely woman bearing our love and esteem and with the gospel truths already planted in her heart. I thought, our joy in the great awakening in this woman and the wonderful change in her, was of itself sufficient to repay us for the building of the hospital and the work and care since. We went on down along the path to the gate talking of God's great goodness and love, and urging her to read and pray daily, and also to come some day and visit us before she left for her distant home. On reaching the gate I found the student girls had run along down the dispensary stairs, through the consulting room on to the veranda near the gate, but were unable to control their feelings sufficiently to appear, so they stood behind the pillars of the veranda, giving Mrs. Tsing some good advice, and calling out their good-bye again and again. The oldest girl—Erlow's daughter—continued her weeping so long that she was quite weak and worn out in the evening.

Thus we all felt that a dear friend had gone out from our midst, one lovely in her ways and just beginning to walk with eager steps in the way of life. Our prayer to the Father above is, to bless the truths already taking root in her heart, and make her a light to many others about her in that far away province where she will soon make her home.

THE manifestation of Christ is greatest to those who keep his commandments.

NOTHING so clears the vision, and lifts up the life, as a decision to move forward in what you know to be entirely the will of God.—*John G. Paton.*

GIVING is a matter of faithfulness to God. It is a chief matter in religion. It is as much a religious act as praying and singing and an orderly walk.—*Rev. J. M. Stiffler, D. D.*

FROM DR. ROSA PALMBORG.

STEAMSHIP Empress of Japan, }
Yokohama, Nov. 26, 1894. }

Mr. and Mrs. Whitford, Dear Friends:—I am going to drop you just a line from Yokohama this morning. We are just outside the harbor, waiting for the doctor and the pilot. I have had a very nice trip, except being sea-sick about half the time. Every one has been kind to me, perhaps the more so that I have been traveling alone. There are over twenty missionaries on board, and I have made some very nice friends among them, especially a Mr. and Mrs. Scothil, English, who are on their way to their mission at Wen Chow. They know most of our missionaries, and are great friends of Mr. and Mrs. Fryer. We stop at Yokohama all day, and I may go with them to Tokio, if they let us in. They say that there are torpedoes laid down in the harbor, so that to be safe we will have to have a guide. Our boat is a perfect palace. Those who know say that it is finer than the Atlantic steamers, though not so large. She seems so safe that we never have felt the least fear, even though some of us have re-named this ocean "The Terrific" instead of "The Pacific." There has been a great deal of sea-sickness.

I intended to write a lot of long letters, but all the time that I have not been sick I have spent in strenuous efforts to convalesce and regain my strength. I am all right now; I can eat as much as any one, and I can see even in three or four days that I have gained in flesh.

I will write to the RECORDER when I reach Shanghai, which will be in about four days. I have had so many good letters and have enjoyed them so much. You will be glad to hear, I am sure, that I have really enjoyed the trip, when my physical condition would allow. We have had Church of England service each Sunday, led by Bishop Scott, of Pekin, China. The missionaries have held other meetings.

WHAT seems thine is not thine; what seems mine is not mine; whatever thou hast belongs to God, and whatever I have belongs to God, you and I must use what we have according to God's will.—R. W. Dale.

HAVE you understood the right of property God has in what he has redeemed? Have you heard a voice say, "Mine—thou art mine"? Ask God very humbly to speak it to you. Listen very gently for it.—Andrew Murray.

"MISSIONARY work," the *Church Monthly* reminds us, "is not to be done at one's ease nor with the fragments of our wealth and the fragments of our time. It demands all the energy and faith and prayers of the church. It is a dead lift, demanding the redeeming grace of the Almighty God, working through man, doing his best. The church is slow in awakening to this fact."

THE Apostle Paul was one of the world's most eminent "visionaries." In every emergency a vision was sure to dawn upon his eyes—e. g., at Damascus, and Troas, in Corinth, before the shipwreck, etc., a magnificent view of duty and privilege; and how fortunate for him and for us that no sooner had he beheld than he was swift to obey! "I was not disobedient unto the heavenly vision."

The London Missionary Society has decided to build a missionary steamer for the South Pacific, at an expense of \$80,000, with an annual cost for maintenance of \$7,500. The sailing vessels are no longer adequate to the needs of the work. Taking the whole group known as Polynesia, including all the islands of the Pacific within the tropics east of Australia, to

which New Zealand, Micronesia, New Hebrides, Fiji, and others belong, seventy-five years ago they were all heathen. Now more than three hundred islands are Christianized, there are more than 500,000 converts, and they are sending a large number of native missionaries to the unevangelized islands about them.

AMERICA less than two centuries ago was nothing in the world of nations. It was a continent full of wild Indians, a land to be fought for by the European nations. It was not giving promise of what it now is. Africa is now a country full of wild people, the object of national covetousness in Europe. If the next century and a half shall do for Africa what the past century and a half has done for America, our mission work there will be well recompensed.—Rev. A. S. Hobert.

HOME NEWS.

New York.

FIVE CORNERS.—Thursday, Dec. 13, 1894, the Five Corners' Aid Society, of Alfred, N. Y., spent an enjoyable day at the home of Mrs. James W. Moland. About thirty partook of the dinner, from which \$2.67 was received. At the business meeting the Treasurer gave a very clear report of the work done in 1893 and 1894, showing that \$35 had been appropriated for the church carpet, and about \$18 toward furnishing a room in the parsonage. Last winter they sent out clothing valued at \$13, besides giving freely to those near by. This society is a busy one, meeting in the forenoon in winter, and early in the afternoon in summer, to knit, sew, or quilt, as the case may be. In this way articles of clothing and bedding are kept on hand to give to any in need.

RICHBURG.—F. L. Smith, Walton, N. Y., has been holding union revival meetings in our churches here from Dec. 1st to 17th. He has for about eight years been working in the churches in winter and in gospel tent in the summer. He worked for a time under the direction, or in the employ, of Mr. Moody, and has served as State Evangelist in California. He came here from Baltimore, and has fearlessly declared the council of God. He believes in tithing, and that the church should not ask the world to pay its bills. He would make a number one orthodox Seventh-day Baptist if he should get one thing more into his theology and creed, viz: The fourth command of the Decalogue as God gave it and as Christ and his apostles lived it. We were very glad he could labor here for two weeks, and very sorry he could not have staid longer. There will be some added to the churches, but the Lord only knows how great the good done to souls here by his efforts. We know that the world cannot measure the value of one soul. Many have expressed new interest in salvation. Richburg soon recovered from the diphtheria scare, and is doubtless one of the healthiest towns in New York. This scare worked very much against large attendance at the meetings, but we sincerely thank the Lord and Bro. Smith for the work done in the meetings. M. G. S.

ADAMS CENTRE.—The Bible Institute held here the 5th and 6th of December, and conducted by L. R. Swinney and J. A. Platts, was very instructive as well as enjoyable. The idea of an Institute was fully carried out so far as time would permit,—real work in instruction was done. The subject throughout was the Bible, and its treatment was progressive and cumulative. The first evening L. R. Swinney

showed what the Bible (1) is as to its form—the books, their number and character; (2) material—God's revealed will; (3) spirit—love. J. A. Platts then gave an interesting address on "The Bible True, or False." Thursday morning Bro. Swinney continued the discussion of what the Bible is, considering the original languages in a manner very interesting, using the blackboard successfully to impress and make clear his thoughts. J. A. Platts then followed with what the Bible does. It brings to the world God, Father, Son, and Holy Spirit. At the opening of the afternoon session Bro. Platts answered interesting questions from the question box. Bible-work, What is it? was next considered by Bro. Swinney. (1) Study, (2) live, (3) give the Bible to others. A. B. Prentice followed on what Bible-work does. (1) glorifies the life, (2) makes Christlike, (3) reveals Christ to the world. Bro. Platts illustrated Sabbath-school teaching from the week's lesson. Bible-workers, Who they are, was discussed by J. A. Platts at the close of the session, Thursday evening. Bro. Swinney, in conclusion, with stirring words, urged the need and importance of the work, and that by God's help we should do the work—be workmen that needeth not to be ashamed. Such a course of instruction and drill on the Bible, Bible-work, and Bible-workers, cannot fail to be stimulating and helpful in any church, and it is to be hoped that these brethren will continue the good work so successfully begun.

A B P.

Rhode Island.

ROCKVILLE.—The revival meetings here have been closed, and after two weeks labor at Canonchet, Brother Huffman has begun a series of meetings at Niantic, where, we understand, the prospects are very promising. Brother Huffman's labors were quite successful in Canonchet. Some 18 or 20 expressed hope in Christ during the two weeks he labored there. Last Sabbath, the undersigned baptized 10 there, one of whom went from Rockville, being prevented by an accident from going forward at Rockville when so many of the converts were baptized here. We have baptized so far, 35; 28 of whom have already united with the church in Rockville, and others contemplate doing so. Thus far there has been an addition to the church in Rockville of 34. When all who contemplate uniting here have been received, the number will probably reach 40.

Our meetings are excellent. About 80 have been at our Sixth-day evening meetings for the last two weeks. God has wrought a gracious work in Rockville, for which we rejoice and bless his holy name.

Brother Huffman is a judicious and successful evangelist. He is an able preacher; a logical reasoner, and fervently enforces the truth after convincing the intellect. And what is a very essential feature of his work, he leaves the church in a very happy state of feeling towards the pastor. We have all learned to love him, and we earnestly wish him God speed wherever he may go. More anon. A McLEARN.

DECEMBER 20, 1894.

THE devil probably feels that he has done a good day's work when he has persuaded a one-talent man that he can't do anything God will notice.—*Ram's Horn*.

RELIGION is nothing if it is not a rule of life and of the whole life; a man is not religious at all if he is not religious in every part of his nature, at all times, and in all circumstances.—*Lyman Abbott, D. D.*

WOMAN'S WORK.

A HAPPY NEW YEAR TO YOU.

A happy New Year! Oh, such may it be!
Joyously, surely, and fully for thee!
Fear not and faint not, but be of good cheer,
And trustfully enter thy happy New Year!

Happy, so happy! Thy Father shall guide,
Protect thee, preserve thee, and always provide!
Onward and upward along the right way
Livingly leading thee day by day.

Happy, so happy! Thy Saviour shall be
Ever more precious and present with thee!
Happy, so happy! His Spirit thy guest,
Filling with glory the place of his rest.

Happy, so happy! Though shadows around
May gather and darken, they flee at the sound
Of the glorious voice that saith, "Be of good cheer!"
Then joyously enter thy happy New Year!

—Frances Ridley Havergal.

SOME one has said: "One of the best New Year's resolutions to make is this, 'Not to speak of mistakes which make no difference.'" Too often an argument over the merest trifles will destroy the joy and harmony of the home. Let us watch our thoughts and our words, that we do not bring sorrow or discord—or even a shadow into our homes.

"NEARER, my God, to thee." Let this be our prayer as we begin the New Year, so soon to dawn upon us, and by the grace of God, by the strength which comes from "abiding in him" we shall do better service for him in the future. Surely we can continue to praise and give thanks for his loving kindness and tender mercies so abundantly showered upon us in the past. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

WHERE has the year gone? It seems but such a little while since we wrote the date, Jan. 1, 1894. How have we met the opportunities for doing and being, as the days have come and gone? As we begin the New Year, 1895, let us remember that we have it in our power to make each of the three hundred and sixty-five days—*happy days*. Many of our number have gone—

"Beyond the parting and the meeting,
Beyond the pluse's fever beating."

And we that are spared have no promise of tomorrow. The "sometime" of our lives in which we plan to do greater and better service for the Master must be "just now." Our record for the future rests with each one of us.

THE CHINESE NEW YEAR.

The Chinese year is not divided into twelve regular calendar months as ours, causing the New Year to occur at a fixed time in relation to the seasons. The months are reckoned by the changes of the moon, thus causing a constant variation in the year. In order to regulate the year so that it will correspond as nearly as possible with the seasons, an occasional month is added, two of these added or intercalary, months occurring in five years, or more accurately seven in nineteen years, completing the metonic cycle. There are of course twelve months in a year, except for this intercalary which makes thirteen, but instead of this being called the thirteenth month, it is tucked in beside another *e. g.*, first moon, second moon, third moon, fourth moon, *little* fourth moon, fifth moon, and so on to the twelfth, which completes the year. Neither is it put in with the same month each time, but sometimes earlier, and sometimes later, as the case demands. While according to this plan

of reckoning the time for the New Year to begin is a sort of varying quantity, still it must occur sometime along in the latter part of winter.

Of the many days of feasting and pleasure among the Chinese, the New Year is looked forward to with greatest pleasure, and happiest anticipation. It is a time when every one expects to take a holiday, and in case the individual can afford it, the time lengthens out to several days. Woe to the person who has neglected to lay in a supply of food for that time, as the shops, and stores and places of business are universally closed. The day of feasting might prove, alas! a day of fasting to one so negligent. Even grim death is shown no respect at this time. On one occasion a Christian worker in our mission, at Shanghai, died on the morning of the last day of the year; and it was necessary to have the funeral the same afternoon in order to procure an undertaker, grave-digger, and other needed help. At another time in a heathen neighbor's family, a young wife died of consumption on the night before New Year. This was a great calamity! What could be done? A cover was spread over the corpse, and the usual New Year's festivities kept; after which with much weeping and wailing, the body was dressed in the garments for burial, long ago prepared by the deceased herself, and, with the usual heathen ceremony, placed in the coffin and buried.

While it is a time looked forward to with pleasure, to many it brings its anxieties and cares. Debts are to be paid before that. Back rent must be straightened up. Interest must be paid, and the "hundred and one" bills, great and small, that come fluttering in, drive many to almost distraction. Insurance companies have greater liabilities at this time, as many who need ready money are so unscrupulous as to burn their houses and goods for the insurance. But at last, "by hook or by crook," by "robbing Peter to pay Paul" or in some other way, the accounts are all settled, and the long expected day arrives, usually in a drizzling rain. Then you should see the shining faces and the brilliant attire of those thronging the streets; for every one must "dress up" on that day, even though they have to hire for the occasion.

I well remember my first New Year in China, and my first New Year's caller. The gateman at the dispensary came up early in the morning, dressed in a long silken robe, shaking his own hands, he bowed low before me, and, bumping his forehead against the floor, wished me a Happy New Year. Afterward I said to some one, "I did not know he had such fine clothes." "Oh, no;" was the reply, "he has not; those were hired."

To many wives and mothers, the New Year brings anxiety and sorrow, because of the gambling done at that time. Nearly every one indulges in this vice, and the husband or son leaving home on New Year's day, dressed so finely will often return after a few days, clothes and money all squandered. When passing through the street at this season, one will see in nearly every shop, a group of young men gathered around a table, some watching, others participating in the debasing games. With money piled on the table before them, flushed, and breathless, they play on and on till one has lost all, although some shops are *closed*, upon entering, one will also find men engaged in the same way.

The feasting usually begins with a meal the evening before New Year's day, called the Year's Supper. The day following is always

observed with feasting and is continued as much longer as one's means or circumstances will allow. Much visiting is done at this time. Inviting one's friends in to dinner one day, and perhaps being invited out the next. Wine is always used at these feasts, unless among Christians who have learned to be temperance people.

The variety of food and manner of serving vary greatly. I have eaten with the common people when a meal was served something like this: Each individual at the table is furnished with a bowl of rice, and the rest of the food, consisting of pork, fowl, fish, and vegetables, cooked in a variety of ways, in all seven, or nine dishes, is placed in the center of the table. From thence a quantity is transferred to each guest's bowl of rice, by chop-sticks in the hands of the host, if at the men's table, or hostess, if at the women's. Fruit and nuts are usually placed on plates at the four corners of the table, while sweet-meats of various kinds are also served.

Again, when among the better classes, the feast has been served after this manner: All sit down at the tables, gentlemen and ladies in different rooms. The tables are spread with fruit, nuts, and candies, while chopsticks, spoon, winecup, and sometimes a tiny plate are at each persons place. A servant brings in a dish of food, perhaps shrimps, or eel, or dove's eggs, or something else fine, which is placed on the table. Each one is helped to a small quantity, when it is taken away and another course is brought. This continues until at least fourteen kinds have been brought in and sampled, after which a fine array of food is placed in the middle of the table, consisting of pork, duck, fish and other appetizing things. But, so far as I have observed, these are not expected to be eaten, and after remaining a few moments are taken away by the servants, while you look on wishing you could make a good square meal out of them.

It is perhaps needless for me to say I much prefer the mode of serving first described. Among the pleasantest memories of the New Years spent in China, are those connected with the evening meal of the year, which we enjoyed with the girls in the Boarding-school. It was their custom to invite the members of the mission at that time, and we always had a good supper and happy time.

LUCY FITZ RANDOLPH.

DODGE CENTRE, MINN.

In the summer of 1877 a theological student, that had just taken his diploma from Alfred, was touring in Wisconsin, and being advised that there was a Seventh-day Baptist Church at Dodge Centre destitute of a pastor, was persuaded to turn his steps thither.

He stopped with the family of Joel Tappan, who kept a sort of half-way house for the New Jersey and other Eastern young men, who might seek their fortune in this part of our Western domain.

Sabbath came and the young preacher broke for the first time the bread of life to this frontier congregation, as they gathered according to custom in their church home.

Perhaps seventy-five or more greeted the lad from the East, and listened to his crude notions upon the text: "But grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." He read a chapter from Jude or Peter about the evils of the last days, etc., and afterward thought he had not made a judicious

selection, when he learned that the church had been recently rent by advent doctrines.

The church house was large enough for the congregation, but seemed to the boy from Alfred quite plain, with its bare floors, simple benches, and unpainted woodwork. The conveyances in which the people came to church, were also quite unlike the buggies and carriages of Alfred and Shiloh, New Jersey, where as soon as a young man had any spending money it went into a fine horse and carriage. Here, almost without exception, the people all came to church in a lumber wagon. This answered many purposes. With a rack it drew in the farmer's hay and unthreshed grain, and with a wagon box it drew the heavy loads of wheat sacks to market, the family to church or town, to annual meetings, and the young men and women on their trips for pleasure.

This Eastern youth discovered that it wasn't going to do to put on any airs with this agricultural people; that they wouldn't appreciate any foolishness, and that if he wanted to stand in with them he would need to pull off his gloves and throw aside his cane, if he had any, roll up his sleeves and make himself generally useful as well as ornamental. He therefore answered the call for help in the harvest field, and the week following his first sermon went five or six miles out on the prairie to help gather the golden harvest of wheat that spread out in every direction. Four days, at \$1 50 per day, he sweat over the heavy sheaves of wheat. At night he crawled up into the garret of a little prairie house, and with boots for a pillow slept the sleep of the just, that which is earned by honest toil.

Whether it was his preaching or his farming that they liked, or both, they were not long in giving the young man a "call," and for nearly five and one-half years they had his ministrations, patiently suffering, or kindly overlooking his faults or mistakes because they seemed to believe in his spirit and purpose.

Under the young preacher church matters began to look up. The debts that were hanging over the church were paid, new pews were put in the church, paint made more sightly the interior and exterior of the building, a new bell, the first in town, rang over the prairies the call to prayer. Revivals came, the membership was increased, and the roll of names run up somewhere into 140.

Was there a connection between this young minister and his work here and the fact that several young men from this society were soon turning their thoughts toward the ministry? Such, at least, was the case, and this church in the next few years sent out at least four young men for the ministry, who are now doing noble work for the Master: Geo. W. Hills, of Alabama; Geo. W. Lewis, of Louisiana, and O. S. Mills and Martin Sindall of Central New York.

Nearly a score of years have passed, and the theologian of '77 has again visited his first charge. A hundred were out Sixth-day evening to hear him preach, some coming four, five and six miles. Perhaps 170 present Sabbath morning, 115 remaining at Sabbath-school. Sunday evening the Sunday churches adjourned, and the largest audience was gathered in the church that was ever assembled there. This was made possible by the new addition made to the church, and but just completed. The town has grown. The church has grown. The country has improved. The prairie farms look beautiful. Our people are advancing in financial strength. Pastor H. D. Clarke is doing thorough conscientious work, and is held in

esteem. The Chicago and North-Western and Chicago and Great-Western intersect here. The town is making an effort to secure the county-seat.

Daring the past two years our church has bought a parsonage, and this year laid out six or seven hundred dollars in church addition. The church has been doing nothing for our societies, but generously responded to our call with pledges to the amount of \$100, and eleven new subscriptions to the RECORDER. As a few were conscientiously opposed to collections on the Sabbath, they were taken on the yearly plans.

TRENTON.

A day's run to Trenton gave \$12 to the pledge roll of the societies.

GARWIN.

Four days here. Four sermons, six new subscribers, \$2 70 cash. They are without a pastor, still owe two or three hundred on their parsonage, and were burned out by the drought this year. Two bushels of corn to the acre leaves little for the necessities, say nothing about luxuries.

The weather has been beautiful, roads fine. Last night a slight snow fall, and to-day I am speeding westward to make short stops at Grand Junction, Ia., and Humboldt, Neb., then pull in to Topeka, Kans., where my address will be (621 West St.) till after Christmas, then perhaps Farina, Jackson Centre and Virginia.

G. M. COTTRELL, *Field Sec.*

DECEMBER 11, 1894.

P. S.—Perhaps the following figures from the past year's work many interest the readers: Sermons, 65; RECORDER articles weekly, nearly; new RECORDER subscribers, 325; received on same, \$466; total sent RECORDER office, \$1,278; notes, \$160; cash for the Societies, \$989; pledges, \$2,895; year's road expenses \$159 97.

P. S. No. 2.—Wants. C. Heritage, Walworth, Wis., wants a good farm hand, single or married, good pay and long job for the right man.

James Knight, Garwin, Iowa, wants to sell a good 60 acre farm near town for \$40 an acre.

"THEY DESIRED TO HANG SOMEBODY."

To the Editor of the SABBATH RECORDER.

Who? The Lord's-day Observance Society! What for? For breaking Sunday by taking pay for lecturing on that day. A few years since this society proceeded against a village Sunday seller of sweets, and caused him to be fined twenty-two times for as many broken (?) Sundays. But he got the victory; for the magistrates, advised by the Home Secretary, refused to hear further complaints. The L. D. O. Society seek to apply the odious penalties of the Sunday Act of Charles II. They have now received a rebuke from the Court of Appeals which will be remembered for a time, as will be seen by the following from the *Daily News* of the 3d instant. Meanwhile the man-made Sunday is in trouble in the house of its friends, who, according to the Master of the Rolls, "desires to hang somebody!"

W. M. JONES.

13 NEWINGTON TURNING, London, N., Dec. 6, 1894.

THE SUNDAY LECTURE QUESTION.

In the Court of Appeals on Saturday, before the Master of the Rolls, Lord Justice Lopes, and the Lord Justice Rigby, judgment was delivered in the action "Ried vs. Wilson, Ward, and King." It was brought by the plaintiff, as representing the Lord's-day Observance Society, against a Mr. Wilson, a solicitor at Leeds, acting for the liquidators of a company which

formerly were the owners of the Colosseum at Leeds, against Mr. Ward, ex-Mayor of Leeds, and another gentleman named King, to recover penalties for alleged breaches of the Lord's-day Observance Act. The charge against Mr. Wilson was that he had, in his capacity of solicitor to the liquidators of the old company, let the hall to the Leeds Sunday Lecture Society, who had engaged Mr. Frederick Villiers, the well-known war artist, to deliver a lecture entitled, "A Vagrant Artist in Chicago," and Mr. Max O'Rell to deliver another entitled, "John Bull, Sandy and Pat," on Sunday evenings, money being taken at the doors for admission. The charge against Messrs. Ward and King was that they had acted as chairmen of the meetings. The case was tried before Mr. Justice Mathew and a special jury, when the latter found in favor of the plaintiff, adding as a rider that they thought that the Act in question ought to be repealed. The learned judge, on further consideration, entered judgment for the defendants on the ground that they had not so acted as to bring themselves within the provisions of the Act. Both parties appealed—Sir. R. Webster, Q. C., and Mr. Chapman appeared for the Society; and Mr. Robson, Q. C., for the defendants.—The Master of the Rolls in giving judgment, said that these proceedings had been instituted under the provisions of a very stringent Act of Parliament, but inasmuch as it was a penal Act it must be constructed with the greatest strictness. The defendant, Mr. Wilson, was solicitor to the liquidators of a company which were the owners of the Colosseum at Leeds, and who had gone into liquidation, and as such he had to advise his clients and to act for them as solicitor. Acting in that capacity he let the hall to a society called the Leeds Sunday Lecture Society, for the purpose of their giving certain entertainments on Sunday evenings, at which money was taken at the doors. The Act in question made the keeper of the premises or the person who professed to act as keeper, liable to penalties of the character now sued for, and the question was whether Mr. Wilson could be properly described as the keeper or as appearing to act as keeper of the hall. It was clear to his mind that he could not be so described, and unless the learned judge who tried the case, acting most conscientiously no doubt, had taken the jury by the throat on the legal question they would have found in favor of Mr. Wilson. Mr. Wilson did not give the entertainment, he had no power to manage, alter, or interfere with it. It was the Leeds Society who had become tenants of the hall, if anybody, who were keepers of the hall on the nights in question, and not the gentleman who had merely acted as solicitor for the liquidators. The case, therefore, against Mr. Wilson was rightly dismissed by the judge. Then came the case of Mr. Ward and Mr. King, who took the chair at the two meetings in question. Did the fact of their taking the chair render them liable under this statute as being concerned in the management of the entertainment? What were they the chairmen of? They were chairmen of the meeting and not of the entertainment. They were the chairmen of the audience, and the only part they had to take was to maintain order if necessary among the audience. They had nothing whatever to do with the management of the entertainment, and therefore no case had been made out against them. If this Lord's-day Observance Society were so horror struck at workmen being kept out of the public house on Sunday evening by innocent entertainments of this kind, they must be careful to take proceedings against the proper persons and be able strictly to prove their case. In the present instance they desired to hang somebody. They knew they could not hang the Leeds Society, and therefore they had taken proceedings wrongfully against the present defendants, against whom they had been unable to make out any case whatever. In these circumstances the judgment of the learned judge in favor of the defendants must be affirmed, and the appeal of the Lord's-day Observance Society be dismissed with costs, and it would be unnecessary to enter into the points raised by the cross appeal of the defendants. Judgment accordingly.

WITHOUT the resolution in your hearts to do good work, so long as your right hands have motion in them, and to do it whether the issue be that you die or live, no life worthy the name will ever be possible to you; while in once forming the resolution that your work is to be well done, life is really won, here and forever.—*Ruskin*.

I LOVE that tranquility of soul in which we feel the blessing of existence, and which in itself is a prayer and thanksgiving.—*Ex*.

[From L. C. Randolph.]

THE Bible takes some of the most conspicuous examples of worldly success, turns them inside out and gives us a glimpse of hollowness and rottenness and the bitterness of despair.

LOT got to be mayor of Sodom or an alderman at the least. He had plenty of political "influence," but he could not influence his associates to get salvation. He was carrying out the worldly choice he had made years before,—a choice which left God out of the account. He not only could not save others, but he got swamped himself. He lost nearly all of his own family and barely escaped himself with his two wretched daughters.

YEARS ago Robert Ingersoll stood by the coffin of his brother, who had been the playmate of his childhood, and these are some of the words which he put on record: "Whether in mid-ocean or 'mid the breakers of the farther shore, a wreck must mark at last the end of each and all. And every life, no matter if its every hour be filled with love and every moment jeweled with a joy will at the last become a tragedy as sad and dark and deep as can be woven of the warp and woof and mystery of death." "Life is a dark and barren vale between the cold and ice-clad peaks of two eternities. We lift our wailing voices in the silence of the night and hear no answer but the bitter echo of our cry."

Dwight L. Moody had a brother who became an earnest Christian man in the latter years of his life and brought many others to Christ. This brother died and at the funeral services when all was finished and the lid was about to be placed upon the coffin, Mr. Moody stepped forward and poured forth a stream of praise and thanksgiving for this life which had been so fruitful and for the wonderful peace and joy which had come to him in God's service. When the body was lowered to its resting place fifty young men, many of whom had been converted through the influence of this man, came forward and dropped beautiful white flowers into the grave in token of the glorious resurrection. And Mr. Moody, as he thought of how his brother being dead "yet speaketh," cried out: "Glory to God! Glory to God! O, death where is thy sting? O, grave, where is thy victory?"

WE sometimes find people who say they want to be Christians—have tried to be—but have not received the blessing. A young man said to me the other night that God had never answered a prayer of his. He had asked God to save him, but he did not feel a bit better. I kept still and let him do the talking until he let the secret out. There were several people toward whom he was harboring bitter feelings. He would not forgive them and did not want to be forgiven for his own wrongs toward them. That was something he had made up his mind he would never do. A man *cannot* be a Christian until he is prepared to ask God to help him say the Lord's prayer from his heart: "forgive us our debts as we forgive our debtors."

A MAN cannot be a disciple of Christ and set up his stakes around a certain territory that he will not surrender.

HALF way is a slippery spot. You must either advance the rest of the distance or fall back.

THE Lord never took the contract to save any man *in* his sins. The only salvation the Bible knows is *from* sin.

THERE are people who say they do not believe in revivals. Well, perhaps they don't. It seems hard to please some folks. Like the children in the market place, who would not dance when their comrades piped and would not weep when they mourned, they are bound not to be suited anyway. When the regular services of the church go on in the usual order it is too dull. When an evangelist comes to assist the pastors in special services they don't believe in excitement. If a man wants to criticise he usually finds something to say and we must not take him too seriously.

DIFFERENT men have to be won in different ways. Some men are reached the moment you have convinced their judgment. Others have to be melted down until they can be run in a new mould.

MANLINESS and godliness, and righteousness and reasonableness are the four sides of the same great thing. In a certain sense the words are synonyms. They arrive at the same place from different directions. They all mean the same thing only they look from opposite stand-points.

THERE are a good many un-Christian things in this world; but there is nothing more un-Christian than for a man to wrap himself up in his own wealth while others are starving. That applies to something more than material wealth too.

A MAN may lock up his heart and throw away the key, but some day his little blue-eyed girl will find it.

THE work is not yet done at Walworth. Pray for us. Last night we held a men's meeting which was in some respects the most wonderful meeting I ever saw. We are praying for the blessing to break in still greater power. Baptism soon.

AN OPEN LETTER TO L. C. RANDOLPH.

Dear Brother:—I was pleased with the opening sentence in your editorial for December 6th. Put the Christian standard high? But my heart grew sad as I found our Western Editor forsaking that high standard and getting down upon his knees, tearing up the flowers and even the olive branch of peace that has grown for thirty years in the soil of Andersonville as well as in that of Rock Island, and hunting a ground swell of patriotism in the rottenness of long since perished bones. And then that mule that you sandwiched in between the rotting patriotism of Andersonville and the war songs of secession. I am so glad that you assure us that it is not a Seventh-day Baptist mule. And I am glad that it is away in Canada and I hope you will let it stay there. Don't bring him into Chicago for it may do as much harm as the historic Chicago cow; and be sure not to send it down south for every old Confederate knows the braying of a mule whether he has any music in his soul or not. And be sure we have no use for Seventh-day Baptist mules in Dixie.

Do you speak *ex-cathedra* when you say, "It is a startling fact that the war of secession did not produce upon the Southern side "a single verse or bar of music that the world could recognize as such?" It was not because the people

were not brave, gifted, and lovers of song; but because the incubus of slavery rested upon the land.

Like causes are said to produce like results; therefore we infer from the above that because the incubus of slavery rested upon the colonies when they seceded from England, therefore there was not on the colonial side a single verse or bar of music that the world could recognize as such.

But then my brother there is a difference of opinion about these matters. Many are of the opinion that some of the songs of the Confederates are of high order, and will endure while time lasts. But to me the merits of war songs on either side are of but little consequence. But the raking open of old sores by some of my Northern brethren is of great importance. I have lived in the South fourteen years. I know the people of the South-west as I know the people of the North-west, by living among them. And I know that the people of the South-west, (and I do not doubt of the whole South also) are as loyal to the Union as those of any other section. And I know also that to many the memory of the lost cause is fragrant with the perfume of true patriotism. The most of the soldiers did not enter the army to fight for the perpetuation of slavery, but for what they understood to be State Rights under the constitution. For that principle they fought and suffered, and were defeated. The Emancipation of the slaves was but an incident of the war. And the emancipation of the slaves has proved a far greater blessing to the white race than to the negroes. Not many, if any, of the old slave-holders would be willing to again accept the cares and the responsibilities of slave ownership. And there is no thought of negro slavery in the mind of the average Southerner when he speaks of the lost cause. Remember also that a majority of Southerners, like yourself, have reached the years of manhood since the war was ended, many of them remember the war time privations of themselves and their mothers, and that their fathers and their older brothers died on the battle field. There are many precious though bitter memories connected with that war. But the manifestation of any feeling of bitterness is very seldom seen. And the old soldiers of the blue and the gray live in friendly social relation. Southerners with but few exceptions treat Northern people, who conduct themselves so as to be entitled to respect, just as well as they do Southerners. But no one will gain the good will of the Southern people by insinuating that they belong to a more noble race, or by trying to show blood marks which were long since washed away with tears. We can afford to treat with contempt the vile slanders of political demagogues so common in much of the campaign literature of the North. But Christians, and especially Seventh-day Baptists, cannot afford to foster a spirit of sectional jealousy or prejudice. Southern people are sensitive, (call us over-sensitive if you will) and as jealous of Southern interests and reputation as you are of that of Chicago. And we think with full as good reason, and with as little to be ashamed of. But we do not think the pages of a religious journal the proper place, nor the followers of Jesus the proper persons to stir up or agitate sectional or political feuds. Let us be brethren and cease to stir up dead issues. Every article published in the RECORDER reflecting upon the South as a less civilized section than the North is not only unjust but if true would be out of place in a journal devoted to disseminating the religion of

Jesus. And every article of this kind that has appeared in the RECORDER since I have been in the missionary work in the South-west has done much harm here, and I cannot conceive that they have done any good anywhere.

Therefore I beseech you and all my Northern brethren who may have any root of bitterness toward the South, not to use the columns of the RECORDER to publish it. And I am happy in the belief that this applies to but very few of our brethren.

I know that my brethren whom I met at the Conference have a warm hearted interest in our cause in the Southern field. And I know that every line of sectional hate that finds a place in the RECORDER is an obstacle in the way of the work of the Seventh-day Baptist Missionary Society in the South. As their representative in the South-west I protest against it. As a vice-president of the Sabbath Tract Society I protest against the columns of the RECORDER being used to stir up sectional strife or for the manifestation of sectional prejudice.

Yours for Bible truth,
FOUKE, Ark., Dec. 13, 1894.

S. I. LEE.

DOUBTING CASTLE.

If every one, who, like Bunyan's Pilgrim, becomes incarcerated in Doubting Castle, should, upon making his escape, imitate the example of Christian and Hopeful by erecting a sign of warning beside the stile, what a help it would be to all those who follow! There are so many stiles that lead into the grounds that surround the castle, that many are enticed to pass over, when, if a sign were placed by this stile as a warning, they might thus be saved many years of painful struggle. Satan is ever on the watch and at very short intervals he places by the side of our path a stile, beyond which the grounds are made beautiful and attractive. The weary pilgrim is allured near to look and finally to enter just for pleasure. Only a moment, that is all. Once over, time passes unheeded by. Attraction succeeds attraction and we wander farther and farther from the highway, until the stile is out of sight and—well, we find ourselves in the unrelenting grasp of Giant Despair and by him shut up in his castle.

I passed over one of those stiles, but not for pleasure. It was not because I was weary of the King's Highway. The way that I was traveling was not unpleasant, although rough and steep. I found the stile one afternoon while sitting in my room engaged in the study of the classics as found in the college curriculum. The thought arose, were not the miracles, recorded in Scripture, as much the product of the imagination as were those recorded in Virgil? I stopped studying. The voice of the tempter lured me on. I thought. I followed. I doubted. This was new territory to me. It looked pleasant. Only a few steps more and doubts concerning the existence of the Creator were forced upon me. Years passed by. I was ashamed to own my doubts, hence I became a fool, for it is written, "The fool hath said in his heart there is no God."

I was not satisfied. I longed for the good old way. I cried and he heard me. He revealed himself to my consciousness. I could no longer doubt. Once again, I entered the grounds of the giant. The stile was lack of watchfulness and indulgence in what I might have known was wrong. I had not been on the grounds long before I stumbled and fell. There I lay helpless, not able to rise. I called for help but no answer came. Day after day I called, "Lord save or I die," but still no an-

swer. I called to mind Scripture passages that had heretofore given me consolation. Still no comfort came. I continued to call. I would not be quiet. At last a still, small voice seemed to say, "My son, hear me. When I say to a wicked man, Thou shalt surely die, if that man turn from his wickedness, and do that which is lawful and right, he shall surely live." I seized with eagerness upon the promise, but my faith was so small that I could with difficulty retain my hold, but by holding fast, my faith grew stronger and I followed in the direction of the voice till I came once more to the path from which I had strayed.

Look out! All the stiles lead away from God and heaven. The only path that leads to the heavenly home is the straight one. Let your eyes look straight ahead, and as you near the end the way will grow brighter and brighter until at last the pearly gates will open and the glad songs of the redeemed shall greet you as you enter. Brethren, erect *your* signs by the stiles.

A PILGRIM.

ORDINATION.

A council called by the Berlin, Wisconsin, Seventh-day Baptist Church, to sit with the church for the purpose of examining and ordaining D. Burdett Coon to the gospel ministry, convened with that church, Dec. 9, 1894, at 10 A. M.

The council was called to order by Henry F. Clark, clerk of the Berlin Church.

Rev. W. C. Whitford was elected President of council, and Geo. W. Burdick, clerk.

On motion by H. F. Clarke, all visiting members of sister churches were invited to sit as members of the council.

Delegates were present from sister churches as follows:

Albion, Deacon S. R. Potter, O. L. Coon; Milton, Rev. E. M. Dunn, W. C. Whitford; Milton Junction, Geo. W. Burdick, Mrs. Caroline Jones, Miss Lottie Baldwin; Coloma, E. D. Richmond, Mrs. E. D. Richmond, Peter Hannel, Thomas Lowe, Jr., Mrs. Catherine Stuck, Julia Stuck; Marquette, Deacon J. H. Noble, Mrs. J. H. Noble, Mrs. C. A. Britten.

Rev. W. C. Whitford was chosen to conduct the examination.

The candidate gave a clear statement of his Christian experience; of his call to the ministry and his preparation for the ministry.

The conductor then examined the candidate on the following topics: The Bible; Inspiration; Relation to the Old and New Testament; Sufficiency of the Scriptures; Existence of God; Attributes of God; Nature of God; Sin; Nature of man; Future state; Resurrection of the dead; Person of Christ; Sacrifice of Christ; Plan of Salvation; The effect of the Atonement on the condition of infants; Kingdom of God; Sabbath; Church; Church ordinances.

By unanimous vote the council declared the examination satisfactory.

By vote the council adopted the following programme for the ordination services:

Ordination sermon, Rev. E. M. Dunn.
Consecrating prayer, Geo. W. Burdick.
Charge to candidate, Rev. W. C. Whitford.
Charge to the church, Geo. W. Burdick.
Right hand of fellowship, W. C. Whitford.
Benediction, by the candidate

The services were impressive and will prove a blessing to the Berlin Church.

GEO. W. BURDICK Sec.

WHEN a minister scolds and scowls there is always one smiling face near by—the devil's.

INDIA MISSION.

The One Cent Association of Alfred was organized Nov. 1, 1892, with thirty-six members. The membership has steadily increased, until now there are about fifty resident members and twelve non-resident. Any one may become a member by the payment of one cent per week; the funds thus collected to aid Mr. Van der Steur and his sister in their work.

A public session was held Friday evening, Dec. 21st. These sessions are held quarterly, when a programme suitable for the occasion is prepared, at which time a collection is also taken. During the two years since its organization \$36 has been sent to Mr. Van der Steur, and we hope to be able by the 1st of January to send \$10, or more.

INFORMATION WANTED.

August 30, 1824, a council was called by the Seventh-day Baptists of Troupsburg, N. Y., from the First Alfred Church to consider the advisability of organizing a church at that place. The council met at the house of Chas. Card, and there seems to have been a church organized. Can any one tell me whether there was a church organized at Troupsburg, how it was officered and what was the number of its membership? Who was Chas. Card? By replying at earliest convenience a favor will be conferred.

C. H. GREEN

ALFRED, N. Y., Dec. 13, 1894

HE WANTS YOU.

There is mercy for all, we are told even at the last moment. And, though a death-bed repentance is better than none at all, yet how infinitely more satisfactory is it to know when our last moment comes that we have lived our lives as they should have been lived, walking in the path the Christ trod.

Some years ago in Edinburg University, there was a fine manly fellow, a medical student, a very Hercules in strength, but as gentle and loveable as he was strong. He was immensely popular, the captain of the football club, and not a cricket match was considered complete without him. He was a man of good intellectual gifts as well. He caught typhoid fever while attending the infirmary, and soon he lay dying in a private ward. One of the house physicians—an earnest Christian and successful soul-winner—spoke to him about God and eternity. The dear fellow listened, became anxious, and eagerly heard the story of redeeming love.

"Will you give yourself to Jesus?" asked the doctor.

He did not answer for a space, and then, earnestly regarding the man of God, he said: "But don't you think it would be awfully mean just to make it up now, at my last gasp, with one I have rejected all my life?"

"Yes, it would be mean; but my dear fellow, it would be far meaner not to do it. He wants you to do it now, for he has made you willing; and it would be doubly mean to reject a love that is pursuing you even to death.

The dying man saw the point, and, apprehending the greatness of that exceeding love, he cast himself upon the Eternal Heart of Mercy, and passed away in sweet blessedness and peace.—*Exchange*.

THE good, the great, and the poetic minds of the race in all ages have described their highest experiences as involving a consciousness of God as personal.—*Joseph Cook*.

STRENGTH is promised according to your to-day, not according to all your yesterdays and to-morrows.

YOUNG PEOPLE'S WORK.

OUR medical missionary, Dr. Rosa Palmberg, reached Japan, Nov. 26th. Four or five more days would bring her to her friends in China.

WHAT are you young people in your church doing along the line of some special effort to spread the gospel news at this glad season of the year?

ARE you going to have a revival in your church this winter? You would like to see one? You think one is needed? Very well, then go to working and praying for it. It will not come unless you help to bring it.

FOR THE PRAYER-MEETING COMMITTEE.

Dear Endeavor Friends:—I am reminded by the Correspondence Committee that it is nearly time for another report. You ask me to write about some of the work of the societies here. The society is quite strong and in good working order.

The committee work is especially well carried out. Each committee keeps a scrap-book in which is preserved newspaper clippings in regard to methods of work. After each election of officers the old committee meets once with the newly elected one, passes over its scrap-books and answers questions about the methods it has used. Each committee has a regular time for meeting.

You know how the Endeavor prayer-meeting is apt to get into "ruts." Week after week each meeting is practically a duplicate of the last. The leader reads the lesson, makes a few comments, and declares the meeting now open, expressing the hope that all will take part and make it a profitable one. Beyond doing this comparatively easy thing, the leader is apt to practically wash his hands of all responsibility in the affair. The same few offer prayer almost every week, the same ones take part in the same way. The society is fortunate whose younger members have not acquired the "verse reading" habit. The new prayer-meeting committee here recognized the trouble and resolved to have more variety in the meetings. First, they selected their leader and at the time for their regular committee meetings, asked the leaders for the four meetings of the next month to meet with them to help devise methods. This plan they have continued each month since. The idea was to have very few prayer-meetings conducted in precisely the same manner. For instance some meetings had two leaders, one teaching the positive and one the negative phase of the question. Now and then at a meeting the members were requested to remain seated while taking part. One was a prayer-meeting consisting entirely of prayers, scriptural passages containing prayers, and hymns, which were essentially prayers, such as "More love, O Christ, to thee," etc. Occasionally a leader would call the roll requesting each member to take some part in response to his name. Sometimes the committee and the leader, during the week, personally request certain members to take specified parts in the next meeting.

Now and then three minute papers on the lesson, topic are arranged for. The missionary committee is urged to prepare an interesting programme for the missionary meeting. Union meetings of local societies are held.

The "Suggestions to leaders," in the *Golden*

Rule, have proved especially helpful. One leader selected five of the questions, for answer in the meeting, making several copies of each. These he handed to different members a week beforehand requesting them to be prepared to give answers in the next meeting. Then after reading the lesson and making some remarks he read the question, pausing after each answer and remarks. The result was very enjoyable. One very enterprising leader got up a printed programme which he had distributed at the morning services. It contained the numbers of the hymns to be sung at the Endeavor prayer-meeting, some passages for responsive reading, and an outline of the topic for discussion with suggested questions.

You see the aim has been variety while carrying out all the while the purposes for which the prayer-meeting is intended. The interest has steadily increased and it takes a much more weighty excuse to keep members from meetings than formerly. Hoping that these ideas may be of some use to you, I remain,

Yours for Christ and the Church,

JEAN GRAY.

THANKSGIVING SERVICE AT WESTERLY.

The four following papers are a part of the Thanksgiving services of the Y. P. S. C. E. of the Pawcatuck Church:

SOME THINGS THAT HINDER US FROM BEING MORE THANKFUL.

It seems to us that we are, as a rule, too proud to show our thankfulness, even if we do feel it. Instead of thanking the Lord for all his benefits to us, we only think of the other things that we do not have, and in this way covet and envy the things of others.

Again, are we willing at all times to do as Psalm 105:1 says, "O give thanks unto the Lord, make known his deeds among the people?"

It seems to me that we are favored, and our prayers answered many times of the Lord, and we call it the result of circumstances, or something else, instead of thanking God for it. We are often selfish; that is, so much wrapped up in self that we forget to look above and higher than our own narrow minds.

One thing else, we do not read the Bible always as if it came from God. St. Paul felt thankful that the Corinthians received the Bible as coming from God, and not from those who brought it to them. Let us read our Bibles more, and in that way we should find more to be thankful for. We have not the faith we might have on account of all these things; so let us lose them and pray for more faith. These are only a few of the things that hinder us from being more thankful. W.

PEOPLE WORSE OFF THAN WE, AND WHAT WE SHOULD DO FOR THEM.

It is a fact that there are people worse off than we are, although personally we sometimes think that our condition is bad enough; still the fact remains that there are many people much worse off than ourselves. In a certain sense of exact comparison I suppose there can be only one person in the world who is so badly off that there is no one worse off than he.

But there are different ways in which persons may be worse off. Some we can plainly see are worse off than ourselves in this world's goods; many to such an extent as to want for the necessities of life, and of others we may not know how badly off they are. They may be in poor health, or they may have no hope in

Christ, and may not care to have any. These people are much worse off than we are.

The question as to how to help them will require considerable thought in some cases, and a Christian spirit in all. Some may be in need of food and clothes, and if the Lord has blessed us with the means to supply these we should willingly contribute funds to relieve suffering. To those who are sick, sympathy and deeds which show thoughtfulness and kindness, will probably be the best things we can give. To those who are worse off than we are spiritually, and do not care to improve their condition, I do not know of any fixed rule we may follow, except to use them kindly and pray that their eyes may be opened to the truth. We may also live such lives ourselves as shall prove to them that to be a soldier of the cross is much more honorable than serving gods of untruth. The Psalmist says: "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

JOHN H. AUSTIN.

WHAT SHALL I RENDER UNTO THE LORD FOR ALL HIS BENEFITS TO ME?

"What shall I render unto my God for all his benefits to me?" This is really a very difficult question to answer. In this age, when our lives are made so comfortable and pleasant there is very little thought given to self-denial and sacrifice. Our minds are so much occupied with our studies and daily occupations that we hardly take time to even feel thankful for all the blessings and benefits that our kind heavenly Father has bestowed upon us. It is frequently only that when misfortunes and sorrow come upon us that we are led to think more seriously of the loving care that is over us.

The blessings that are constantly bestowed upon me are of so many kinds that I hardly know how to enumerate them. But first of all the possession of a sound healthy mind is one of the greatest blessings we can have, for with this we can study the life and works of Christ, and understand to a certain extent the wonderful sacrifice he has made for us. A person from whose mind the light of reason has gone is one of the saddest sight to be seen. Then what delight we can take in the power of sight! We can behold the beauties of nature, the ever-changing foliage, the landscape, the beautiful sunsets, with their varied tints, and the broad, restless ocean, specked with different kind of ships. The power of speech is also a great blessing, as with our tongues we can tell of the goodness of our heavenly Father, although there are times when this unruly member had better be dumb, as we say so many things for which we are very sorry.

When I think of all these blessings I feel very unworthy and wholly dissatisfied with my life. It would seem a small recompense if I were to give my whole life to his service. Surely I ought to be glad to do whatever I know he would have me do, and have my words, deeds, and whole life glorify him who has done so much for me. L.

PEOPLE WORSE OFF THAN WE, AND WHAT WE SHOULD DO FOR THEM.

In thinking of what classes of people are worse off than we are, our minds naturally turn first to the heathen, as it must always seem to us that those unfortunate beings who do not know of and acknowledge the loving fatherhood of God are of all men most miserable. Just so far as we regard our religion as the most necessary thing in our lives do we look upon those people who do not possess the essential truths

of Christianity as worse off than ourselves. The sufferings of these people and the barbarities practiced in heathen lands under the name of religion are in some measure known to you all. I need not dwell upon the cruelties practiced by them in order to have you realize that they are a class of people worse off than ourselves.

The question of what we should do for them is next in order, and in our day it is not difficult to answer. In the earlier days of our country, before organization for carrying the gospel to the heathen had been formed, the question of what they could do must have come before the devoted Christians as one hard to be answered. But now that nearly every country in the world is open to the propagation of the gospel by missionaries, and the different denominations of Christians have a greater or less number of their members representing them on the foreign fields, it is easier to say what may be done to help the heathen.

In the first place, we can give ourselves, if our Master calls us to this work. The thought of going out as missionaries ought not to be such an impossible one to loyal Christian Endeavorers as it evidently is to us. Why should not some young man or woman from this society consecrate himself or herself to this great work, if the Lord shall open the way by furnishing the means? It is not improbable that the good health and talent which would be necessary for such a work have been bestowed upon some of us. Let us ask ourselves the question, "Is it I?"

To those of us who find ourselves debarred from going into missionary work for any reason, there is still the alternative of giving of our means toward sending some one else. We may thus have, as it were, a representation upon the foreign field. Too many Christians there are, I fear, who do not even carry the gospel to the heathen by proxy.

Then if we are really interested and enthusiastic in giving a certain proportion of our income to the Lord for the spread of his kingdom in the earth, we shall not, I am sure, forget to pray that the laborers already in the harvest field may be strengthened for their tasks, and that the way may be opened whereby yet others will be sent forth to the work.

WINNIFRED J. CURTIS.

IN MEMORIAM.

For the first time since we became an organized band of Endeavorers, we have been called upon to pay the last sad tribute to one of our earnest workers. In the death of Florence Titsworth Siebrecht we lose one of whom it was always our pleasure to speak as a devoted, conscientious Christian and a loving friend. To know her was to love her. Though by force of circumstances she has been unable to be with us in person during the last year and a half, we have felt that her heart was in our work and she was still one with us. Her messages to the monthly consecration meetings having ever been an assurance of her abiding faith in her heavenly Father, and a proof of her lovely Christian character have given an inspiration to us in our endeavors. But sweeter at this time than earthly sympathy is the knowledge that she has joined others "whom we have loved but lost awhile."

She will live in our memory, and though saddened by this deep affliction, we reverently look to "him who doeth all things well." While we strive to follow her example, we unite in praying that the Holy Comforter may abide richly in the hearts of those most deeply sad-

dened, and we bow ourselves in seeking such guidance as will bring us all home at last in the Land of Sunshine, whither she has gone.

On behalf of the Y. P. S. C. E.

MABEL LOUISE POTTER,
BESSIE E. TITSWORTH,
W. C. HUBBARD,
GRACE E. LEWIS,
ERNESTINE O. SMITH,
HAROLD W. TOMLINSON, } Com.

OUR MIRROR.

PRESIDENT'S LETTER.

I write again from Leonardsville, N. Y., after nearly a week's work here. Some of our young people may not know much of this place; to such I will say, this is a beautiful village of some four or five hundred population, located in a valley through which the Unadilla River runs, furnishing a water power. There is a foundry and machine shop here, canning factory, a very good school and two churches, the M. E. besides our church. Eld. J. A. Platts is pastor of the Seventh-day Baptist Church. The roads have been very bad from the start, and nights very dark since the meetings commenced, yet the attendance has been good. People have responded from the first night of the meeting. If I can do my part of the work as well as they are doing theirs, many will be led to Christ I believe. There is much interest and some new voices already heard. The roads have frozen up and are rough, but are fast being smoothed down. The weather has turned so bright and beautiful we think of sending for California people to come and spend the winter with us. "There is sunshine in our souls" and out too; we hope it may last. The young people from the school have been in almost every night and taken part in the meetings. To-night is the night for their regular annual sociable, and our meeting is to close at eight in order that they can attend both. The Holy Spirit is here and is at work in the hearts of many, the feeling is good between the two societies and churches and the two pastors, as it usually will be when they are truly at work for the Lord more than for self or church.

We ask your prayers that we may be so humble and low at the foot of the cross that a great blessing may come to all, and any unsaved may be washed in the blood of the Lamb.

E. B. SAUNDERS

—At the last business meeting of the Dodge Center Y. P. S. C. E. it was voted to have some formal exercises upon reception of members into the society, such as singing, prayer, and welcome by the President. Following the business meeting the society gave a missionary concert arranged by the pastor, the music also composed by him. The following is the programme:

Organ voluntary, Florence Clarke.
Singing.
Scripture reading and prayer by pastor.
Singing.
An incident related by Mabel Clarke.
Recitation, Mabel Sanford.
Duet, Annie Ayars and Mabel Clarke.
Recitation, Grace Sanford.
Responsive reading by the society.
Singing.
Responsive reading followed by chanting the Lord's Prayer.
Address on mission work among the colored people of the South, Frank Tappan.
Soliloquy, Emma Wells, Robert Wells and Grace Sanford.
Collection for Mizpah Mission.
An incident related by pastor.
Recitation, Florence Clarke.
Singing.

—On Sunday evening the Dodge Center Endeavor Society joined with the Congregational and M. E. Societies in a reunion Thanksgiving service. Aside from the general exercises the Seventh-day Baptist Society was

represented by a talk by the pastor on "Things, I, as a pastor, am grateful for," and, "People worse off than ourselves," by Harry Sweet.

—The report of the Illinois State Convention was lost in the mails. But Illinois did have an earnest enthusiastic Convention in October, with many sermons, papers and talks. One of the most interesting meetings was the sunrise prayer meeting on Friday morning. The following is a clipping from the Galesburg Weekly Republican Register, concerning it:

"After two opening songs there were two prayers. Then Dr. Wilson asked that the Scriptural lesson of the morning might be those verses which should come closest from the hearts of the delegates. For several minutes there was an incessant flow of Scripture. They were promises which they had tried and found to be true. Very appropriately the first verse was that prayer of the psalmist, 'Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O, Lord.' The verses were quoted from all parts of the Bible, and were written in all ages, yet, as the leader said, there was a oneness, a unity throughout."

The total number of Senior societies in the State is 1357. Junior—701.

Wanted. Christian Endeavorers—

Who pray much.

Who can listen.

Who do not find fault.

Who stand by the pastor.

Who can repeat the pledge.

Who will always take front seats.

Who are willing to trust God for results.

Who will be on time. *Double pay for such.*

Who do not apologize for being Christians.

Who are up to date on Endeavor methods.

How many societies are planning a sunrise prayer meeting on New Year's morning? The societies in towns will find this easily arranged; those who cannot make such arrangements are asked to have a home prayer meeting at sunrise. Each Endeavorer is requested to make one or more of their friends objects of prayer each day during the coming year.

SEVENTH-DAY BAPTISTS FINED IN NEW JERSEY.

BRIDGETON, N. J., Nov. 24—Three Seventh-day Baptists living in Stoe Creek township, were arrested a few days ago for gunning on Sunday. They were Joseph Fogg, Edward Thomas and Richard Ranier, and it was expected that when their cases came up before Justice Woodruff they would resist and make an interesting test of the law. The men were charged with having gunned on Sunday, Nov. 11, the day the season for rabbits, quail, etc., opened. As they observed the Seventh-day of the week as the Sabbath, and as a special provision of the law permits them to gun on their own premises on the first day of the week, the gunners declared that they were innocent of any violation of the statute.

At the hearing it was shown that the offenders had gunned off their own property, and Justice Woodruff imposed a fine of \$20 each upon the trio. Rather than take the matter up to a higher court the men paid the fines.—*Philadelphia Record*, Nov. 25, 1894.

IN a late number of the *Student Volunteer*, J. Campbell White, speaking of the specious plea by which many are held back from the foreign field, that "our services are indispensable to this country," cogently suggests that "Paul was the most indispensable Christian worker in Palestine when he was called away to Macedonia. It was not because England had no work for Carey, that he inaugurated the movement for India's redemption. Livingstone would have been a wonderful leader in any land, therefore the greater necessity of his going where such ability was most profoundly needed. Judson declined a call to 'the largest church in Boston,' in order to become the founder of the greatest Baptist church in the world."

MANY a man will tell you that the church he belongs to is full of hypocrites the moment he finds out that he can't run it.

THE snow, the wind, the vapor, fulfill his word; are our acts and thoughts lighter and wilder than these, that we should forget it?—*Rushin*.

OUR YOUNG FOLKS.

LITTLE MAIDENS.

How should little maidens grow
When they're ten and over?
In the sunshine and the air,
Wholesome, simple, fresh and fair
As the bonny daisies blow,
And the happy clover.

How should little lassies speak
When they're ten and over?
As the birds do, and the bees,
Singing through the flowers and trees
Till each mortal fain would seek
The merry-hearted rover.

How about her eyes and ears
At this stage of growing?
Like the clear unclouded skies,
Not too angry nor too wise,
So that all she sees and hears
May be worth the knowing.

And the little maiden's heart?
Ah, for that we're praying
That it strong and pure may grow;
God who loveth children so,
Keep her from all guile apart,
Through life's mazes straying!

—Journal of Education.

THE TRUE RING.

"Wanted, a clerk at 650 Washington street."

This was the advertisement that appeared in one of the morning papers of a large city. Many a young fellow who had been seeking employment for weeks felt his hopes rise as he read it.

Fred Barker read it at the breakfast table the day after it appeared; his sister Louise said: "O Fred! I forgot to tell you that I saw in yesterday's paper that Mitchell & Tyler want a clerk; that will be the place above all others for you. It's a splendid store. Of course you can get the place if you are not too late. You can take a letter from Uncle Horace; his influence and your appearance will settle the matter. I heard Mr. Mitchell was real fussy about his clerks, but I'm sure he can find nothing to object to in my handsome, well-dressed brother," and the elder sister looked admiringly at Fred's fair face, smooth locks, and well-fitting suit.

"Perhaps I'll call around there after awhile," Fred said carelessly.

"Please hurry and go now, won't you?" his sister said; "I'm afraid somebody has snatched up the place before this time."

Fred finished his breakfast in a leisurely way, put a few extra touches to his already careful toilet, lighted a cigar and sauntered forth.

"Better throw away your cigar before you go in. Mr. Mitchell may object to that," said Louise, who stood in the front door as he passed out.

"He'll have to take me as I am," Fred said with a lofty air; "all gentlemen smoke. I do not propose to be a slave to him or any other man."

He called in at his uncle's office on the way and procured a letter of recommendation. Thus equipped, he felt confident of success.

Just behind him there walked with brisk step a boy of fifteen, a year or two younger than himself. This was David Gregg. He too had seen the advertisement, and was on the way that very minute to 650 Washington street. He was the eldest of a family of children whose father had died at the beginning of this long winter. David had tried hard to find employment, had improved every moment in doing odd jobs for anybody, had studied the papers and answered advertisements until he was well nigh discouraged. The places were sure to be filled by persons who had influential friends; he had none, for his father had removed to the city from the country only a short time before his death, and now, more because he applied for everything he heard of than from any hope of success, he had risen very early that morning, made the fire, and while his mother was preparing breakfast put himself in the neatest possible order to go to Mitchell & Tyler's.

When he appeared at the breakfast table, looking so bright and neat, his mother thought he was a son to be proud of, the handsomest boy in the whole city, yet his face was actually homely as far as beauty of features was concerned; his clothes were coarse, and he had no

fancy necktie, no flashing pin, or gold cuff buttons like the elegant young gentleman who now walked before him.

What was the reason that among the large number of boys who filed in and out of Mitchell & Tyler's private office no one of them had yet been selected to fill the vacant clerkship? Mr. Mitchell, the senior partner of the firm, had asked some plain, straight-forward questions of them,—"Where do you spend your evenings?" "Do you play cards, go to the theatre?" etc., for Mr. Mitchell had declared to his partner, "If there is a boy in the world who has good habits and right principles, I'm going to hunt him up if it takes all winter," so it turned out that many of the boys could not give satisfactory answers to the searching questions, and others, when Mr. Mitchell sounded their knowledge of figures, were not ready reckoners.

They came and went for one whole day, and as soon as the door was opened the next morning candidates came flocking in like birds.

And now it was Fred Barker's turn. He stood before Mr. Mitchell, his hat on his head, his cigar removed from his mouth, it is true, but the smoke curling upward into the merchant's face. He presented his letter of introduction. Mr. Mitchell read it, then asked a few questions. Meanwhile his practical eye was taking it all in—the cigar, the imitation diamond, the large seal ring, the flashing necktie. He knew in a twinkling where Fred Barker probably spent his evenings, and that it would take more money to indulge his tastes than he could honestly earn.

To Fred's astonishment he presently heard, "I do not think, young man, that you are just the one we have in mind for this place." Then before he knew it he was bowed out.

The next boy who was admitted did not advance with such an over confident air. He held his hat in his hand and spoke in a modest, respectful manner.

"Have you any recommendation?"

"No, sir, I have none," David answered a little dejectedly. "We have not been long in the city."

"Well, you need none, if I can trust my eyes," Mr. Mitchell remarked to himself. The bright, frank face and the manly air of the boy impressed him most favorably; he was still more pleased when he drew him into conversation and learned what books he was fond of, and how he was going on with his studies evenings, although he had been obliged to leave the high school and earn his living.

Mr. Mitchell had very sharp eyes; he took note of the well-brushed garments, the shining boots, the snowy collar and cuffs, the delicately clean finger nails—even by such small things as these is character read—and above all, the look of sincerity and honesty shining from the blue eyes.

"Well, David," Mr. Mitchell said, as he got up and walked backward and forth, "what if I were to tell you that you can have the situation providing you will work a part of every Sabbath?"

It was a most cruel test. The boy hesitated—just a moment—then he said, while his color rose and his voice choked, "I should say, that I cannot accept it."

"Not even when your mother needs money so badly?"

"No sir, my mother would not use money so earned. She has always taught me to obey God and trust him, come what will."

"That has the true ring, pure gold," said Mr. Mitchell, bringing his hand down on David's shoulder. "My dear boy, I want you, and I do not want you to do any work for me on the Sabbath. I will pay you ten dollars more a month than the last clerk received, because I am glad to find one boy out of a hundred who remembers his mother's teachings, and fears to disobey his Lord."—*Christian Work.*

A FAMILY CUSTOM.

"I was brought up to have wine on the table," said aristocratic Mrs. Nevers, "and I have kept up the custom in my household. Boys will never fall into the habit of drinking too much if they always have wine and brandy as free as water."

Nevertheless, Mrs. Nevers' oldest son, Robert, the pride and hope of the family, *did* fall into dissolute ways, to the extreme mortification of his lady mother. Yet, when a great temperance reformer came to the city, and Robert became interested in the meetings, Mrs. Nevers said to her beautiful, only daughter Alice:

"I hardly know whether I would rather have Robert a drunkard or have him speak at one of those common meetings."

"It is very common indeed to get drunk, mother," said Alice. "A few days ago as I was walking down Main Street I saw my brother Robert on Exchange Corner turning a hand-organ while a drunken negro danced!"

"Alice!"

"I did, mother, and I held up my head and walked on saying to myself. This is the beautiful fruit of the aristocratic old family custom of having wine at the table."

"Alice!"

"I know you are horrified, mother, so was I, but that was what I said. I have inherited much of the family pride, and it would be the proudest day of my life to see my brother Robert leading this reform that is stirring the whole city."

"And have his name in the *Times* as one of the pledge signers, I suppose?"

"Certainly, mother."

"And have him lead gospel temperance mass-meetings and sing, perhaps?"

"Why not? If he is converted to the gospel of Christ, I hope he may have the courage to live it and proclaim it. He has a fine address and a melodious voice; how could he put them to better account than to become a leader of men?"

"I do not know, child, but I suppose my pride must be humbled."

The next morning's papers chronicled the fact that handsome Robert Nevers, the most popular young society man in the city, had been converted at the meetings, had signed the pledge, and spoken at some length and very eloquently from the platform.

"I shall go to-night," cried Alice, with animation. "Say, boys," to her brothers, "let us all go and lead the applause. I never was so happy in my life;" and as her brother Robert at that moment entered the breakfast room perfectly sober for the first time for months, she threw herself into his arms.

"May I go to-night, Rob, and hear you speak, and tie on ribbons?"

"Certainly, darling, if mother is willing. I hardly expected a follower in my own family," replied the young man, much touched at this exhibition of genuine feeling.

"Oh, I am willing for anything," replied the mother.

"And we are all inclined to follow our lion in pledge taking," said the younger brothers.

Robert shook hands with them all around without a word, and turning to his mother said:

"Then, mother dear, you are willing to have me remove my quarters from here to the new temperance hotel?"

"For what reason, my son?"

"Because I can no longer sit at the table where there is wine."

"So I am to be vanquished, am I, with all my traditions?"

"Not at all. I simply announce that I am to leave."

"When it comes to choosing between my son and the wine, of course there is but one thing to be said, the wine must go."

"What misery we all might have been saved had you said that years ago, mother."

So the family custom gave way to the reign of gospel temperance. Robert is still a temperance worker, and dainty Alice and her younger brothers are his staunch advocates and supporters.

The aged mother, in her new peace of mind, says: "The Lord was good to save my family as a brand plucked from the burning, in spite of my determination to keep up the proud old family customs."—*Selected.*

CULTIVATE a loving manner. If there is one libel on Christ, it is a disagreeable Christian.

SABBATH SCHOOL.

LESSON I.—JOHN THE BAPTIST BEHEADED.

For Sabbath-day, Jan. 5, 1895.

LESSON TEXT.—Mark 8: 71-29.

GOLDEN TEXT.—Fear not them which kill the body, but are not able to kill the soul. *Matt. 10: 28.*

INTRODUCTORY.

This lesson seems to follow in time close to that of lesson eleven of the last quarter. Whether by the preaching of the twelve, or by reports from other sources Herod heard of Jesus and his great work, and naturally it awakened in his heart a remembrance of the wicked deed he had done. Conscience is ever on the alert to reprove sin, and to make those who have sinned afraid even of shadows. Herod's awakened conscience makes a good introduction to the cruel story told by our lesson.

TIME.—A. D. 28, shortly before the Passover.

PLACE.—Machaerus a fortress on the southern border of Perea.

PERSONS.—Herod, Antipas, Herodias, his wife, Salome, his step-daughter, John the Baptist, and others.

OUTLINE.

1. The Cause of John's Imprisonment. v. 17-20.
2. The Unseemly Revel. v. 21, 22.
3. The Rash Oath. v. 23.
4. The Cruel Request. v. 24, 25.
5. The Oath Performed. v. 26-28.
6. The Burial. v. 29.

EXPLANATORY NOTES.

THE CAUSE OF JOHN'S IMPRISONMENT. "For Herod himself had sent forth and laid hold upon John." An introduction to the story telling why Herod thought Christ was John. "For Herodias' sake." Probably at her request. "His brother Philip's wife." His niece, his sister, and by unlawful marriage, his wife. "For John had said unto Herod." He does not fear the king. "It is not lawful." Contrary to the law of God and man. "Therefore Herodias had a quarrel." A grudge. "And would have killed him." Reproved sin seeks to still the voice of the reprover by yet greater outrage. "She could not." Because the king could not bring himself to such a deed. "For Herod feared John." Feared to slay him without cause. "And when he heard him." Even the time of imprisonment is used by the forerunner as time for preaching. "He did many things." Good things.

THE UNSEEMLY REVEL. "And when a convenient day." Convenient for the purpose of Herodias. "Made a supper for his lords," etc. A banquet of feasting and drunkenness. "And when the daughter of the said Herodias." Salome by name. "Came in and danced." Probably sent of her mother to perform the unseemly part that was to bring the desired chance for a request. "And pleased Herod and those that sat with him." Through wine and debauch, they were in just the mood to be pleased by such a display.

THE RASH OATH. 23. "And he swore unto her." Confirmed to her by solemn promise. " whatsoever thou shalt ask of me." The utmost license. "Unto the half of my kingdom." A share in his rule.

THE CRUEL REQUEST. 24. "And she went forth." Out of the banquet hall. "And said to her mother." Her mother was in waiting to know of her success. "What shall I ask for?" You sent me forth, now what is it you desire? "The head of John the Baptist." She had a ready answer. 25. "And she came in straightway with haste." For fear the king might recall his permit. "And asked." Made the bloody demand.

THE OATH PERFORMED. 29. "And the king was exceeding sorry." For the reason given in v. 20 "Yet for his oath's sake." Pride in his word. "And for their sakes which sat with him," Fear of their reviling. "He would not reject her." Refuse her request. 27. "And immediately." Lest his resolution should fail. "Sent an executioner." One of his guard (margin). "And he went and beheaded him in prison." From the place where they were. 28. "And brought his head in a charger. A large dish. "And gave it to the damsel. As proof that the request had been performed. "And the damsel gave it to her mother." Because it was really her request.

THE BURIAL. 29. "And when his disciples." John's disciples. "Heard of it." They had been scattered

since John had been imprisoned. "And they came." To the place of execution. "And took up his corpse." Did not turn from him though his body was disfigured. "And laid it in a tomb. Tenderly buried him.

LEADING THOUGHTS.—1. Fear not to do the right; fear to do wrong. 2. Sin does not like reproof. 3. Sin comes easy when the habit is formed. 4. Do not make rash promises. 5. It is better to break your promise than to do murder. 6. Be careful of the man-pleasing spirit. 7. Conscience never dies.

The lesson is an excellent one against carelessness and rashness. It appeals to the young. Do not let the pleasures of the world get so strong a hold upon you that they lead you into sin. It was a careless moment to Herod; he did not stop to think what the result might be, and therefore he made a fatal error. Let the warning come home to each one of us.

THE WEEK OF PRAYER.

Topics Suggested by the Evangelical Alliance for the United States, January 6th-13th, 1895.

A large number of sub-topics are given only by way of suggestion. It is expected that each leader will make selections.

Sunday, January 6th. Sermons. "They that wait upon the Lord shall renew their strength." *Isa. 40: 31.*

Monday, January 7th. Humiliation and Thanksgiving. Confession: Of sin,—of unprofitableness in the service of Christ and of conformity to the world. *Psalm 51, Dan. 9: 3-19, Matt. 21: 17-20.* Praise and thanksgiving, for blessings temporal and spiritual; for awakening conscience in civic affairs; for an increasing apprehension of the relation of Christ to society. *Psalm 34, Eph. 1: 15-23.*

Tuesday, January 8th. The church universal. Prayer: for the manifestation of the Holy Ghost; for increasing fellowship among believers, and more active co-operation among churches. *Acts 1: 5-8; 2: 1-18, Eph. 4: 1-16.*

Wednesday, January 9th. Nations and their rulers. Prayer: for national righteousness and peace; for the putting away of legislative sanction to vice and all immoral traffic; for all needed reforms, social, industrial and political; for all in authority; for religious liberty. *Deut. 4: 5-8, Psalm 67, Prov. 14: 34, Rom. 13: 1-7, Mark 9: 38-40.*

Thursday, January 10th. Foreign missions. Prayer: for all missionaries and missionary societies; for more laborers; for the conversion of Jews, Mohammedans and heathen; that the war in the East may open new doors to the gospel; that the African Rum Traffic may be suppressed. *Luke 23: 45-48, Matt. 27: 36-38, Psalm 22: 27, 28.*

Friday, January 11th. Home missions. Prayer: for home, and city, missionaries, and for missionary societies; for a larger apprehension of the social mission of the church; for increased co-operation; for a deeper sense of responsibility in behalf of neglected country districts and the unreached multitudes of the cities. *Col. 4: 2-4, Isa. 62.*

Sabbath-day, January 12th. Families and schools. Prayer: for parents, sons, daughters, and servants, that in all the relations with each other they may follow the divine teaching; for all charged with the training of children and youth; for all Christian societies for young people; for Sunday and day schools, and for all institutions of learning. *Col. 3: 14-25, Prov. 4.*

Sunday, January 13th. Sermons. "Always abounding in the work of the Lord." *1 Cor. 15: 58.*

The Evangelical Alliance for the United States represents the spiritual oneness of believers, cultivates fellowship and co-operation between different churches, defends liberty of conscience, and pleads for applied Christianity.

It has never before appealed to the churches in behalf of its treasury. Churches which sympathize with its aims are invited to take a collection for its work sometime during the Week of Prayer. Contributions may be sent to Peter Donald, Treasurer; and information as to the work may be had of the General Secretary. Office: United Charities Building, Fourth Avenue and Twenty-second Street, New York.

AN ERROR.

In Bro. Cottrell's account of Albion Academy in RECORDER of Dec. 6th, there is an error which in the interests of accurate history I take the liberty to correct. He says: "From 1864 to 1866 Prof. J. Q. Emery had charge, assisted by E. G. Campbell and A. B. Prentice." J. Q. Emery never had charge of Albion Academy. At the time referred to he was a student in the school, not yet having graduated. A. R. Cornwall, the principal, was away from the school a year or more serving the Plainfield Church as pastor, and in his absence A. B. Prentice was acting principal. Prof. Campbell was one of the teachers, but died, I think, the first term after Prof. Cornwall went away. Mr. Emery was then a student as stated above, but may have had a class or two to teach.

A. B. PRENTICE.

EXHONERATED.

Superintendent Brockway and the managers of the Elmira Reformatory have been exonerated by the commissioners appointed to investigate the management of that institution. The *Advertiser* early took sides in favor of Brockway and is pleased with the righteous result reached by the commissioners through almost unexampled clamor and prejudice. The *Advertiser* quotes from Governor Flower's opinion the following: "It is a source of much gratification that the testimony shows, according to both reports of findings, that there was no truth in the harrowing statements published in newspapers of injuries alleged to have been inflicted by the general superintendent or his subordinates of the reformatory. Upon this point all three commissioners find substantially the same facts and exonerate the managers and the superintendent."

The superintendent of the reformatory, the Hon. Z. R. Brockway, enjoys the sincere respect of Elmira citizens. For many years he has been a prominent, a distinguished resident, going in and out among us daily, well and intimately known by our business men, our clergymen, lawyers, physicians, editors, professional men of all classes—by everybody, almost—and by all held in highest esteem. By very many of these men his work was watched over as it progressed, and every detail of the great system was made an object of most interesting study. That grand work and the man whose genius originated and carried out a system of reformation so humane in its aims and so beneficial to society, have found heartiest approval and warmest admiration from these representative Elmira citizens who have so long kept up their watchfulness and study. Yet this same man, Mr. Brockway, in spite of their indignant denials, their positive assertions to the contrary based on personal knowledge, has been represented all over this country as a veritable fiend in human shape and his system, the records of which show the accomplishment of vast good to humanity, has been denounced as a plot so cruel, so inhuman and destructive, that the devil himself might blush at the accusation of its authorship! Honest investigation and official decision have declared the charges false and the misrepresentations absolutely without foundation; but the scars of such an infamous attack cannot wholly be effaced, certainly not in many years. Herein lies its greatest cruelty and its crime.—*Elmira Advertiser, Dec 24, 1894.*

THE best way for a church to hold its young people is by using them—not by amassing them.

ONE night a man took a little taper out of a drawer and lighted it, and began to ascend a long, winding stair. . . . "I am going to show the ships out at sea where the harbor is," said the man. "For we stand here at the entrance to the harbor, and some ships far out on the stormy sea may be looking for our light even now." "Alas! no ship could ever see my light," said the little taper; "it is so very small." "If your light is small," said the man, "keep it burning bright, and leave the rest to me." When the man got up to the top of the light-house, he took the little taper, and with it lighted the great lamps that stood ready there, with their polished reflectors behind them. . . . Shine, and leave the rest to God.—From "The Wellspring."

MILLIONS of minute rays make up the pure, white sunbeam, that lights and blesses the earth. So the Christ-light in us must be composed of little tendernesses, kindly looks, loving words, generous thoughts, holy prayers, deeds of daily heroism in being and doing.

THESE hours of the soul's communion with truth and God are the precious hours of life. Sacrifice anything rather than these heavenly impulses. Give up anything that interferes with carrying them out into the life.—*Ephraim Peabody.*

MR. MOODY is reported as saying the other day in one of the Chicago meetings: "I tell you the monument I want after I am dead and gone, is a monument with two legs going about the world—a saved sinner telling of the salvation of Jesus Christ."

THAT life is most holy in which there is least of petition and desire, and most of waiting upon God; that in which petition most often passes into thanksgiving.—*F. W. Robertson.*

THE NEW YORK TRIBUNE. 1895.

FOREMOST OF AMERICAN WEEKLIES.

CIRCULATION 168,000 COPIES A WEEK.

First to rally from the overwhelming defeat of 1892, the New York *Tribune* patiently labored for two years to awaken the sleeping judgment of the Nation. Possessing an enormous circulation, equipped with a staff of competent and honest students of public questions, and itself having no object to serve except the welfare of the masses upon the farms and in the shops, scorning lies and sensational appeal, and satisfied merely to place the truth before its readers, the *Tribune* has sent to half a million earnest and reflecting people, weekly, a budget of honest facts, sensible arguments and friendly suggestions, which have at last borne fruit in the elections of 1894. The work of the people is, however, only half done. It is necessary in 1895 to place in the Chair which Grover Cleveland has not adorned, a constructive statesman of the Republican faith. To this task the *Tribune* now addresses itself, and invites the support of every American citizen who desires a return of the "good old times."

Roswell G. Horr, ex-Congressman from Michigan, but now of New York City, will continue to discuss Tariff, Currency, Coinage and Labor questions in the *Tribune*. By all odds the most witty, earnest and well-informed speaker upon the stump, he is every year sent by the *Tribune* to aid the local campaigns in every part of the country. He keeps in constant touch with the people, knows their wants, and addresses himself in the *Tribune* directly to the thoughts which are in their minds, and makes himself understood. He will gladly answer questions, asked in good faith, by readers.

All the regular features of the *Tribune* will be continued. For Western readers a special array of Western news is supplied. For Eastern readers an Eastern edition is printed.

It is the intention to make the paper especially helpful to farmers and mechanics. Each class has its separate department in the *Tribune*; and the new invention of mechanics, who lack the means to exploit the product of their brains, are advertised free of charge in the hope of aiding them to find a purchaser or a partner.

The market reports of the *Tribune*, long acknowledged to be the best in the country, will maintain their old standard; and the usual variety of foreign news letters, essays upon home topics, book reviews, articles on chess and checkers, and miscellany will be presented every week. The editorial pages of the paper sum up the most important news of the day, with comments.

The *Tribune* also prints, for the ladies, the very latest fashions from Paris and London, and there is a department of "Answers to Questions," conducted by a capable writer, in which all the questions of the people on miscellaneous topics are carefully answered.

The Semi-Weekly *Tribune* is an incomparable paper for residents who live beyond the range of the Daily *Tribune*, but find it necessary to keep in touch with the best thoughts and higher interests of the world at large.

A few premiums are offered to readers and club agents.

Any friend of the *Tribune* is cordially invited to send for sample copies and terms, and make up a club of subscribers. We would be especially pleased to see a large circle of readers in every workshop.

The Weekly, \$1; the Semi-Weekly, \$2; the Daily *Tribune*, \$10 a year. The *Tribune Almanac* for 1895, ready in January, 25 cents a copy.

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 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 Perris, 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.

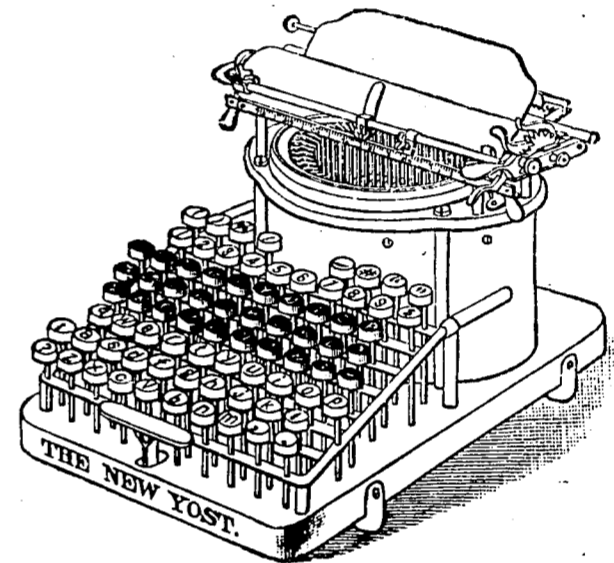
Genuine POND'S Extract

cures Cuts, Burns,
Catarrh, Sore Throat
and ALL PAIN.

A good thing is always imitated; poor ones never. There are many worthless imitations of POND'S EXTRACT. If you want to be CURED

**BEWARE OF SUBSTITUTES
WHICH DO NOT CURE.**

THE NEW YOST.



PERFECT IN ALIGNMENT.

EXPENSIVE AND UNCLEAN RIBBONS
DONE AWAY WITH.

No Shift Keys to Puzzle.

J. P. MOSHER, Alfred, N. Y.,

Agent for Allegany County

BULLARD & Co., Gen. Agts., Elmira, N. Y.

YOST WRITING MACHINE Co.,

61 CHAMBERS ST., NEW YORK, N. Y.

WESTERN OFFICE of the AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. 51 South Carpenter street, Chicago.

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.

LOCAL AGENTS.

The following Agents are authorized to receive all amounts that are designed for the Publishing House, and pass receipts for the same.

- Westerly, R. I.—J. Perry Clarke. Ashaway, R. I.—Rev. G. J. Crandall. Rockville, R. I.—A. S. Babcock. Hopkinton, R. I.—Rev. L. F. Randolph. Hope Valley, R. I.—A. S. Babcock. Mystic, Conn.—Rev. O. D. Sherman. Noank, Conn.—A. J. Potter. Waterford, Conn.—A. J. Potter. Shiloh, N. J.—Rev. I. L. Cottrell. Marlboro, N. J.—Rev. J. C. Bowen. New Market, N. J.—C. T. Rogers. Dunellen, N. J.—C. T. Rogers. Plainfield, N. J.—J. D. Pfeifer. Salemville, Pa.—Mrs. Geo. B. Kagarise. Salem, W. Va.—Preston F. Randolph. Lost Creek, W. Va.—L. B. Davis. Berea, W. Va.—H. D. Sutton. New Milton, W. Va.—Franklin F. Randolph. New York City, N. Y.—Rev. J. G. Burdick. Berlin, N. Y.—E. R. Greene. Adams Centre, N. Y.—Rev. A. B. Prentice. Lowville, N. Y.—B. F. Stillman. Greenway, N. Y.—J. F. Stetson. West Edmeston, N. Y.—Rev. Martin Sindall. Brookfield, N. Y.—Dr. H. C. Brown. DeRuyter, N. Y.—B. G. Stillman. Lincoln Centre, N. Y.—Rev. O. S. Mills. Scott, N. Y.—B. L. Barber. Leonardsville, N. Y.—Edwin Whitford. Alfred, N. Y.—Rev. H. P. Burdick. Independence, N. Y.—S. G. Crandall. Soto, N. Y.—Rev. A. A. Place. Richburg, N. Y.—Rev. B. E. Flisk. Little Genesee, N. Y.—E. R. Crandall. Nile, N. Y.—J. B. Whitford. Shingle House, Pa.—Rev. G. P. Kenyon. Hebron, Pa.—Mrs. Geo. W. Stillman. Jackson Centre, Ohio.—J. H. Babcock. West Hallowell, Ill.—Niles S. Burdick. Chicago, Ill.—C. Randolph. Farina, Ill.—E. F. Randolph. Milton, Wis.—Paul M. Green. Milton Junction, Wis.—L. T. Rogers. Edgerton, Wis.—Dr. H. W. Stillman. Walworth, Wis.—E. R. Maxson. Albion, Wis.—T. B. Collins. Berlin, Wis.—John Gilbert. Cartwright, Wis.—D. W. Cartwright. Utica, Wis.—James H. Coon. Dodge Centre, Minn.—Giles L. Ellis. New Auburn, Minn.—John M. Richey. Welton, Iowa.—O. W. Babcock. Garwin, Iowa.—Thos. S. Hurley. Grand Junction.—Rev. E. H. Soowell. Billings, Mo.—Rev. L. F. Skaggs. Hammond, La.—Rev. G. W. Lewis. Nortonville, Kan.—O. W. Babcock. North Lomp, Neb.—Rev. Oscar Babcock. Humboldt, Neb.—Joshua G. Babcock. Smyth, Dak.—W. N. Burdick. Fayetteville, N. C.—Rev. D. N. Newton. Attala, Ala.—Rev. R. S. Willson. State Bridge, N. Y.—John M. Satterlee.

BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible, so that it may become a DEMONSTRATIONAL DIRECTORY. Price of Cards (8 lines), per annum, \$3.

Alfred, N. Y.

ALFRED STEAM LAUNDRY, T. B. TITSWORTH, Proprietor. Satisfaction guaranteed on all work.

A. SHAW, JEWELER AND GRADUATE OPTICIAN. Complete Test Lenses for fitting difficult cases, accurately.

UNIVERSITY BANK, ALFRED, N. Y. Incorporated Sept. 1, 1894. Capital, \$25,000. W. H. Crandall, President. L. A. Platts, Vice President. E. E. Hamilton, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

ALFRED UNIVERSITY, ALFRED, N. Y. Equal privileges for Gentlemen and Ladies. Winter term begins, Tuesday, Jan. 29, 1895. ARTHUR E. MAIN, D. D., PRESIDENT. E. M. Tomlinson, A. M., Secretary.

W. W. COON, D. D. S., ALFRED DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

THE ALFRED SUN, Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address John M. Mosher, Business Manager.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. L. A. PLATTS, President, Alfred, N. Y. Wm. C. WHITFORD, Corresponding Secretary, Milton, Wis. T. M. DAVIS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

Utica, N. Y.

B. S. C. MAXSON, Assisted by Dr. D. Hynon, Eye and Ear only. Office 225 Genesee Street.

New York City.

POTTER PRINTING PRESS CO. Potter Building. C. POTTER, JR. H. W. FISK, JOH. M. TITSWORTH, D. E. TITSWORTH.

Leonardsville, N. Y.

THE OTSEGO FURNACE CO. Warm Air Furnaces. Sanitary heating a specialty. A. W. Daggett, Pres. I. A. Crandall, Sec. & Treas. H. D. Babcock, V. Pres. G. C. Rogers, Mgr.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. F. HUBBARD, Treas. A. L. TITSWORTH, Sec., Rev. F. E. Peterson, Plainfield, N. J. Cor. Sec., Dunellen, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J. E. B. POPE, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., Proprietors.

W. M. STILLMAN, ATTORNEY AT LAW, Supreme Court Commissioner, etc. Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. WM. L. CLARK, President, Ashaway, R. I. W. C. DALAND, Recording Secretary, Westerly, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. ALBERT L. CHESTER, Treasurer, Westerly, R. I. The regular meetings of the Board of Managers occur the third Wednesday in January, April, July, and October.

A. A. STILLMAN, The Leading CARRIAGE BUILDER AND DEALER. Hope Valley, R. I.

G. E. GREENE, REGISTERED PHARMACIST, Hope Valley, R. I. Ashaway, R. I.

FOREST GLEN WORSTED MILLS. Manufacturers of fine Worsted Suiting and Panting Cloths for manufacturing and jobbing trade. Remnants always in stock. W. B. WELLS, Agent. A. E. SHAW, Superintendent. Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

B. COTTBELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 819 Dearborn St. Milton, Wis.

COON & SHAW, FURNITURE AND UNDERTAKING. Also at Milton Junction.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President, Mrs. J. B. Morton, Milton, Wis. Hon. Pres., Mrs. Harriet S. Clarke. Cor. Sec., Mrs. Albert Whitford, Milton, Wis. Treasurer, Mrs. E. B. Saunders, Milton, Wis. Rec. Sec., Mrs. E. M. Dunn, Milton, Wis. Secretary, Eastern Association, Mrs. A. T. Maxson, South-Eastern Association, Mrs. W. L. Burdick, Lost Creek, W. Va. Central Association, Mrs. T. T. Burdick, South Brookfield, N. Y. Western Association, Mrs. M. G. Stillman, Richburgh, N. Y. North-Western Association, Miss Phebe Coon, Walworth, Wis. South-Western Association, Miss Estella Wilson, Eagle Lake, Texas.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE. E. B. SAUNDERS, President, Milton, Wis. Reta I. Crouch, Secretary, Milton, Wis. HENRY W. GREENMAN, Treasurer, Milton, Wis. ASSOCIATIONAL SECRETARIES.—Samuel B. Bond, Salem, W. Va., Edwin G. Carpenter, Ashaway, R. I. A. C. Prentice, Adams Centre, N. Y., Miss Eola Hamilton, Alfred Station, N. Y., Edwin Shaw, Milton, Wis., Leona Hamiston Hammond, La.

MILTON COLLEGE, Milton, Wis. Winter Term opens Dec. 12, 1894. Rev. W. C. WHITFORD, D. D., President.

CATALOGUE OF PUBLICATIONS

BY THE AMERICAN SABBATH TRACT SOCIETY. ROOM 100, BIRN HOUSE, NEW YORK CITY, OR ALFRED, N. Y.

BOOKS. THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo., 268 pp. Fine Cloth, \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised. Bound in fine muslin, 144 pages. Price, 60 cents. VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 588 pages.

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 to 1888. 12mo., cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine; By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 218 pp.; fine muslin binding. Price 60 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILLILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, Fine Cloth, 125 pp. 25 cents. Paper, 64, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gillilan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HANDBOOK.—Containing a History of the Seventh-day Baptists; a view of their Church Polity; their Missionary, Educational and Publishing Interests, and of Sabbath Reform. 64 pp. Bound in paper, 15 cents.

TRACTS. LAW OF MOSES, LAW OF GOD, NO-LAW, AND THE SABBATH. By Rev. E. H. Soowell. 23 pp. Price 5 cents.

SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLean. 28 pp. Paper, 5 cents.

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lueky, in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 28 pp. Price 6c.

BAPTIST CONSENTMENT OF THE SABBATH. A serious statement of the Baptist doctrine of the "Bible and the Bible only, as our rule of faith and practice," applied to the Sabbath question, by Rev. H. B. Maurer. 24 pp. Price, 5 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. E. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. E. B. Wheeler, A. M. 82 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, ON THE ABRIGATION OF THE MORAL LAW. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

THE BIBLE AND THE SABBATH, containing Scriptural passages bearing on the Sabbath. Price 2 cents; 50 or more copies at the rate of \$1 50 per hundred.

"SABBATH," "NO-SABBATH," "FIRST-DAY OF THE WEEK," AND "THE PERPETUAL LAW," IN THE BIBLE. By Rev. Jos. W. Morton. 49 pp. An Appeal for the Restoration of the Bible Sabbath. 49 pp.

The True Sabbath Embraced and Observed. 16 pp. TOPICAL SERMONS.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By G. D. Potter, M. D., 4 pp.

CINCINNATI BELL FOUNDRY & MACHINE CO. SOLE MAKERS OF THE "BIOMYER" BELLS FOR CHURCH SCHOOLS, FIRE ALARMS, &c. Catalogue with 2500 testimonials. Prices and terms FREE!

Apostolic Example. By C. D. Potter, M. D., 4 pp. GERMAN TRACTS.—By Rev. N. Wardner, D. D. —1. The Sabbath: A Seventh Day or The Seventh Day; Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue. 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christ keep as the Sabbath during 300 years after Christ.

EVANGELICAL TRACTS.—"God's Love," 6 pp. "The Birth From Above," 7 pp.; "Sanctification," 7 pp.; "Repentance," 5 pp.; "Salvation by Faith," 5 pp.; "Time Enough Yet," 5 pp.; "Following Jesus," 5 pp.; "Will You Begin Now?" 5 pp.; "Salvation Free," 7 pp.; "A Change of Citizenship," 5 pp. Price 5 cents per hundred pages.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS. "HELPING HAND" IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. E. Livermore. Price 25 cents a copy per year; 7 cents a quarter.

"THE PECULIAR PEOPLE," A CHRISTIAN MONTHLY DEVOTED TO JEWISH INTERESTS. Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lueky. TERMS. Domestic subscriptions (per annum)..... 25 cents. Foreign..... 50 " Single copies (Domestic)..... 3 " (Foreign)..... 5 "

REV. WILLIAM C. DALAND, Editor, ADDRESS.

All business communications should be addressed to the Publishers.

All communications for the Editor should be addressed to Rev. William C. Daland, Westerly, R. I.

"DE BOODSCHAPPEL," A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price..... 75 cents per year PUBLISHED BY G. VELTHUYSEN, HAARLEM, HOLLAND

DE BOODSCHAPPEL (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

"OUR SABBATH VISITOR," Published weekly under the auspices of the Sabbath-school Board, at ALFRED, N. Y. TERMS. Single copies per year..... \$ 80 Ten copies or upwards, per copy..... 50

CORRESPONDENCE. Communications relating to business should be addressed to E. S. Bliss, Business Manager. Communications relating to literary matter should be addressed to Laura A. Randolph, Editor

"THE SABBATH OUTPOST," A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform. PUBLISHED MONTHLY By the South-Western Seventh-Day Baptist Publication Society. TERMS. Single Copies per year..... \$ 50 Ten copies to one address..... 4 00

ADDRESS: THE SABBATH OUTPOST, FOURK, ARK.

ADDITIONAL ADDRESS: THE SABBATH OUTPOST, FOURK, ARK.

LADIES WHO VALUE A refined complexion must use Pozzoni's Powder. It produces a soft & beautiful skin.

HARD-MOUTHED HORSES AND PULLERS CONTROLLED WITH ABSOLUTE EASE. RUNAWAYS IMPOSSIBLE. This statement is now repeated by thousands who have purchased BRITT'S AUTOMATIC SAFETY BIT. HE CANNOT BREATHE, AND MUST STOP. SAFETY GUARANTEED. SAFETY FROM RUNAWAYS ABSOLUTELY GUARANTEED WITH THIS BIT. Any horse is liable to run, and should be driven with it. By its use ladies and children drive horses men could not hold with the old style bits. Send for illustrated pamphlet containing testimonials from all parts of the world, and earnest and candid expressions about the BRITT AUTOMATIC SAFETY BIT and its resistless but harmless and humane power in subduing the most vicious horses and controlling the most stubborn pullers and chronic runaways. The only bit in the world that is endorsed, advocated, used and sold by the Society for the Prevention of Cruelty to Animals, The Highest Authority. DR. L. P. BRITT, 37 COLLEGE PLACE, NEW YORK.

CONTENTS.

One Step at a Time—Poetry..... 817
APPOINTMENT—Paragraphs; Change of Base; The Y, P. P. M..... 817
Tract Board Meeting..... 818
Letter from Kansas; Faithfulness..... 819
MISSIONS—Paragraphs; From D. H. Davis. From R. S. Wilson; From Dr. Swinney; From Dr. Rosa Palmberg..... 819
HOME NEWS:—Five Corners, N. Y.; Richburg, N. Y.; Adams Centre, N. Y.; Rockville, R. I. 831
WOMAN'S WORK:—A Happy New Year to You—Poetry; Paragraphs; The Chinese New Year..... 822
Dodge Centre, Minn..... 822
They Desired to Hang Somebody..... 823
From L. C. Randolph..... 824
An Open Letter to L. C. Randolph..... 824
Doubting Castle; Ordination; India Mission; Information Wanted; He wants you..... 825
YOUNG PEOPLE'S WORK:—Paragraphs; For the Prayer-meeting Committee; Thanksgiving Service at Westerly; In Memoriam; Our Mirror—President's Letter; Paragraph..... 826
Seventh-day Baptists Found in New Jersey..... 827
OUR YOUTHFUL FOLKS:—Little Maidens—Poetry; The True Ring; A Family Custom..... 828
SABBATH-school: Lesson..... 829
The Week of Prayer; An Error; Exonerated..... 829
SPECIAL NOTICES..... 830
BUSINESS DIRECTORY..... 831
CATALOGUE OF PUBLICATIONS..... 831
MARRIAGES AND DEATHS..... 832

MARRIED.

STEVENS-TROWBRIDGE.—At the residence of the bride's father, Orrin Trowbridge, Adams Centre, N. Y., Dec. 18, 1894, by Rev. A. B. Prentice, Ernest V. Stevens and Henrietta Trowbridge.

CROSS-BRANDT.—At the home of the bride's parents, in Syracuse, N. Y., Oct. 24, 1894, by Rev. L. R. Swinney, Mr. Hermann J. Cross and Miss Clara L., daughter of Mr. and Mrs. Charles Brandt.

BOYCE-BOYCE.—In Cuyler, N. Y., Dec. 18, 1894, by Rev. L. R. Swinney, Mr. Alson L. Boyce and Mrs. Dora I. Boyce.

CHURCH-MORSE.—At the parsonage, DeRuyter, N. Y., Dec. 19, 1894, by Rev. L. R. Swinney, Mr. Edwin D. Church, of Otselic, and Mrs. Mabel A. Morse, of Cuyler.

DIED.

NOTICE.—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.

HOOD.—Irwin A. Hood, son of Benjamin and Harriet Hood, was born in Richburg, N. Y., Nov. 4, 1865, and died at his home in the same town, Dec. 1, 1894.

He had been subject to quinsy, and there was finally added to that diptheria. With exception of a few years in Kansas his life had been spent here in his native town. He expressed himself as reconciled, and having no fear of death, but would be waiting the loved one and other dear ones in the better land. Memorial service at the church, Dec. 15th. M. G. S.

A Year with Popular Authors.

Nearly all the most popular authors seem to have been drawn upon by the Editor of the Ladies' Home Journal to insure for his readers a particularly interesting year during 1895. Jerome K. Jerome, for example, will resume his role of an "Idle Fellow" for the benefit of American girls and women in a series of articles; Bret Harte will have a new love story, while Frank R. Stockton has given the Journal not less than three of his quaintest and drollest short tales; Mrs. Burton Harrison will write on correct deportment and usages of good society; while Mrs. A. D. T. Whitney is to write to girls on marriage and dress. Madame Nordica and Jessie Bartlett Davis will tell of the care of the voice; Mr. Howells will continue his successful literary autobiography; Dr. Parkhurst, the famous New York preacher, will write his first series of articles for women on the questions of the day which women are thinking about; Edward Bellamy will add a chapter to his "Looking Backward;" Eugene Field, Bill Nye, John Kendrick Bangs and Robert J. Burdette will supply the humor; Conan Doyle will give his views of "The Literary Side of America;" Frances Hodgson Burnett, the late Jane Austin, Julia Magruder and Elizabeth Bellamy will supply novelettes; Kate Greenaway is to draw her quaint little tots of women for the first time for a magazine, while Palmer Cox will supply some new "Brownies;" a unique article on "Miss Shakespeare" will present all that is known of Shakespeare's wife; Margaret Deland, Sarah Orne Jewett, and Mrs. Burton Harrison will discuss "When Lady, when Woman," when those terms should be used; E. S. Martin is going to tell "Where was the Garden of Eden;" Reinald de Koven has given his new song, while other famous composers will also be represented by songs, marches, and waltzes. And in this representative manner The Ladies' Home Journal will really cover every interesting phase of contemporary life, especially that of women. The magazine will indeed be worth buying during the new year.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder ABSOLUTELY PURE

Not like any other, a work without a peer in literature. "SECRETS OF THE CONVENT" is a startling book. You would ask your friends to read it. Mailed, 25 cents. Carter Publishing Co., Philadelphia, Pa.

A Wonderful Offer

Our grand catalogue, over 350 illustrations, agent's latest goods and novelties, 1 writing pen, fountain attachment, 1 elegant gentleman's watch chain and charm, guaranteed 20 years. Your name in agent's directory 1 year, all sent for 10 cts. Postage 2 cents. Empire Novelty Co., 159 Tremont St., Boston, Mass.

An Ounce of Prevention

is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

NOW READY.

The History of the English Paragraph.

BY EDWIN HERBERT LEWIS.

This volume discusses the rhetorical development of the paragraph in English prose, from Anglo-Saxon times to the present day. It includes an illustrated chapter on the palæography of the paragraph and section marks, and an appendix on the Verse Paragraph in Middle English.

8 vo., 200 pp., p. p. r. Price, 50 cents, postpaid. Address, The University of Chicago Press, Chicago, Ill.

Corticelli Silk.

Another Gold Medal has been given to Corticelli Silk for superiority, and with it the Special Diploma of Honor.



This last award is from the California International Exposition, 1894. Corticelli Silk has been a winner of Prize Medals for 56 years on account of excellence. Prudent purchasers will save time, money and mental friction, by selecting this brand. The engraving shows Corticelli Silk, Button-Hole Twist and Worsted Roll Braid, matching in color, as sold by leading dealers.

NONOTUCK SILK CO., New York, Boston, Chicago, St. Louis, Cincinnati, Philadelphia and St. Paul.

AGENTS WANTED—MEN and WOMEN. Hundreds of men and women are now earning \$100 every month canvassing for the world famous fast selling new book 'Our Journey Around the World' by Rev. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 220 beautiful engravings. The King of all subscription books. Bright, Pure, Humorous, just what you need. A library in itself, it outsells all other books ten to one. Thousands are now waiting for it and agents are making money fast. \$1000 more agents wanted. Now is the time. No distance no hindrance. For \$1.00 Freight, Give Credit, Premium Copies, Free Outfit, Extra Terms, and Exclusive Territory. Write for Circulars to A. D. WASHINGTON & CO., Hartford, Conn.

IOWA MORTGAGES. IOWA FIRST MORTGAGES

UPON IMPROVED FARMS IN CRAWFORD COUNTY. ABSOLUTE SECURITY.

Net 6 per cent interest, payable semi-annually

We sell principal and interest and attend to these mortgages until paid in full without charge. We get all of the papers, being application, with full description of the security offered, appraisers' certificates, our personal report, abstract showing perfect title, recorded mortgage note with interest coupons attached and assignment of the mortgage. We take these mortgages in our own name and sell them to you. We have negotiated over \$1,000,000 in these mortgages without a single foreclosure or loss to our investors or ourselves. We invite correspondence and thorough investigation of securities allowed if desired.

Completed loans now on hand for sale at par and accumulated interest as follows:

Table with columns: Amount, Acres, Value, When Due. Includes rows for June 23, 1898; May 14, 1899; Dec. 26, 1898; April 1, 1896; July 27, 1899; Dec. 2, 1898.

The Columbia Desk Calendar.

For ten years the desk calendar issued by the Pope Manufacturing Company has held a unique place among business helpers. Each daily leaf during that time has taught its quiet lesson of the value of better roads and outdoor exercise, and especially the benefits of bicycling. The calendar for 1895, which is just issued, is even brighter than its predecessors in appearance, as clever artists have added dainty silhouette and sketch to the usual wise and witty contributions that have heretofore given this calendar its charm. It can be had for five 2-cent stamps from the Pope Manufacturing Company, Hartford, Conn., or from any Columbia bicycle agency.

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.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

GRATEFUL—COMFORT NG.

Epps's Cocoa

BREAKFAST—SUPPER.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—The Service Gazette.

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus: JAMES EPPS & CO., Ltd., Homoeopathic Chemists, London, England.

REV. A. W. COON, CANCER DOCTOR,

Now located at Alfred, N. Y., is prepared to cure all cancers pronounced curable after examination, or No Pay. His medicine is his own invention, and will kill the cancer in a few hours, with very little pain. Examinations free. Patients can be treated at their homes by special arrangement. Address: Rev. A. W. Coon, Alfred, N. Y. Send for testimonials.



SOLID TRAINS BETWEEN NEW YORK AND CHICAGO. PULLMAN CARS TO NEW YORK, BOSTON, CLEVELAND, CHICAGO AND CINCINNATI. WEST.

No. 5, daily, Solid Vestibule train Olean, Salamanca, Jamestown, Cleveland, Cincinnati, Chicago. Meals in dining car. Stops at Wellsville at 1.35 a. m.

No. 3, daily, stopping at all principal stations to Salamanca. Pullman cars to Cleveland, Cincinnati and Chicago, connecting for Bradford. Stops at Andover at 8.47 a. m.

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.

10.42 a. m. No. 6, daily, accommodation for Hornellsville.

No. 8, daily, solid Vestibule train, for Hornellsville, Corning, Elmira, Binghamton, New York and Boston, connections for Philadelphia and Washington, also connecting for points on Buffalo and Rochester Divisions.

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

3.27 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.

Further information may be obtained from Erie agents or from

H. T. JARBER, Gen. Ag't P. D., 177 Main St., Buffalo, N. Y.

D. I. ROBERTS, Gen. Pass'r Agt., New York City.

MACHINERY

Built especially for you at Rogers' Machine Shop,

ALFRED, N. Y.

100 cents worth of work for \$1.

D. H. ROGERS.

Pattern Shop.]

[Boiler Shop.



COMPLEXION POWDER. Is an absolute necessity of refined toilet in this climate. Possesses the delicate complexion every element of beauty and purity.

SABBATH RECORDER

PUBLISHED WEEKLY

BY THE AMERICAN SABBATH TRACT SOCIETY

ALFRED, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance \$3 00
Paper for foreign countries will be charged 50 cents additional, on account of postage.
No subscription discontinued until arrears are paid except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in successive weeks per inch. Special contracts made with parties advertising extensively, or for long terms.
Legal advertisements inserted at legal rates.
Yearly advertisements may have their advertisements changed quarterly without extra charge.
No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Alfred, Allegany Co., N. Y.