

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

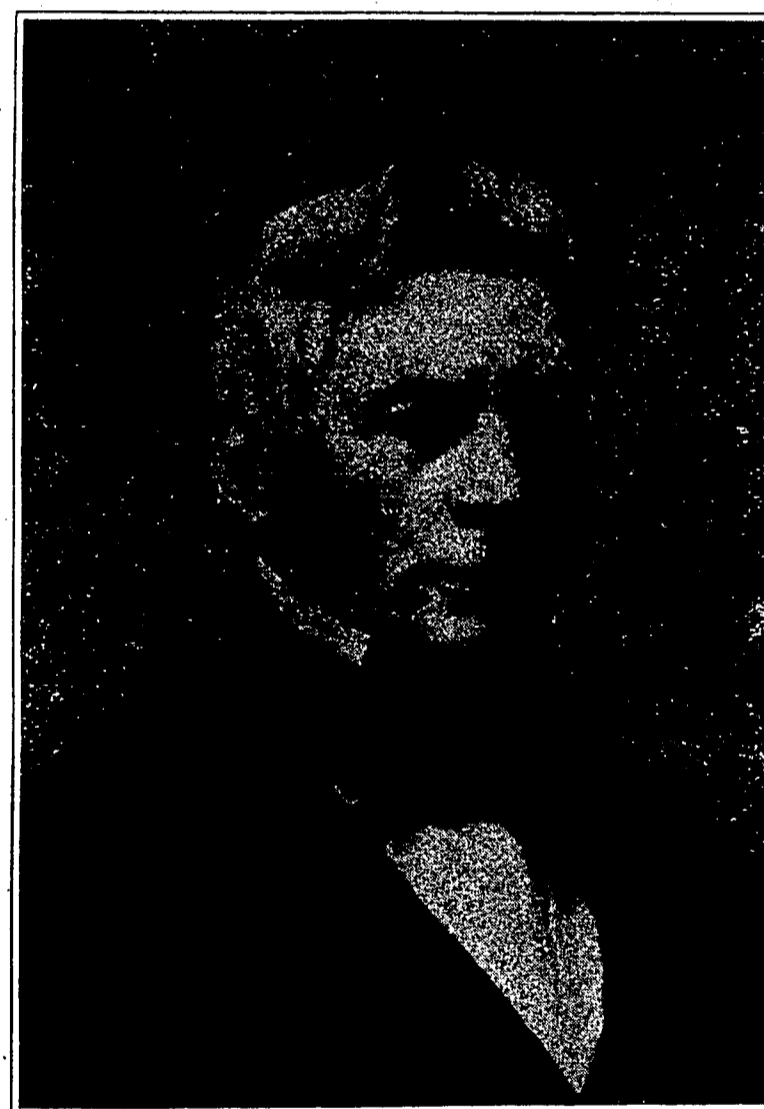
VOLUME 52. No. 1.

JANUARY 6, 1896.

WHOLE No. 2654.

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THOMAS B. STILLMAN.

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PLAINFIELD N J

IMPERFECT IN ORIGINAL

Sabbath Recorder.

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Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

A MORNING HYMN.

MRS. C. M. LEWIS.

Awake, my soul! The morning breaks,
The shadows flee away,
The rosy beams of early light
Flood all the mountains gray.

And kiss the valleys clothed in mist,
A shining, silvery sheen,
That upward leaps to meet the rays
Like rising incense seen.

So let my soul awake and rise
To meet the opening day,
Unite in songs of grateful praise,
And morning offerings pay.

THE next meeting of the Executive Board of the Tract Society will occur on Sunday, Jan. 12th. The Board should be enabled at that time, by the action of the churches, to take definite steps in the matter of calling Dr. Lewis from his pastoral work, if such a movement is advisable this Conference year. A full attendance at this first meeting in the New Year is desirable. Friends who are not members of the Board are always welcome.

THE article on the Prof. Bemis controversy to which we referred in our last issue was inadvertently omitted in the make-up of the paper, but it will be found this week on page 9. It would be a strange circumstance in a controversy of this magnitude if there should not be strong opinions on both sides and apparently well-grounded arguments in support of them. Every effort to benefit men in educational, religious and reformatory lines is sure, in some form or other, to meet with hindrances and often serious embarrassment. But these criticisms and obstacles will be only temporary, and often are over-ruled for greater good, no matter whether they originate in the mistakes of those seeking to promote worthy objects, or in the envy and malice of enemies. It is safe to fall back on Dr. Gamaliel's advice and then press on. "If this counsel or this work be of men it will come to naught; but if it be of God ye cannot overthrow it."

ONE week off, at Alfred, during the holidays, was a pleasant experience. The weather was delightful, and oh, the beautiful macadam road from the Station to the foot of College Hill! It is worth a trip from Plainfield to Alfred to have a ride over the new road. Never was money better expended in public improvements. The citizens are justly proud of the enterprise, and travelers are lavish in their words of praise and appreciation. It is not easy to see how the town could have done a more popular thing for the good of the University. It is a real pleasure now to ride to and from this enterprising college town. We do not remember the time, hitherto, when there has been such marked enthusiasm, hopefulness and unity of effort, in school and village affairs, as is now manifest. One serious embarrassment, since the great fire in Alfred, has been the need of a suitable hotel for the accommodation of travelers and transient

boarders. An enterprise is now being pushed forward with energy to secure a fine building for this purpose, and it is hoped that such a structure may be ready for use before the next commencement. The University buildings and facilities for class work, in all departments, are in a much more attractive and better condition than ever before, while plans are maturing for increasing the "plant" and making Alfred second to no other place for affording opportunities for thorough classical and scientific scholarship. The increased and increasing attendance this year is highly gratifying.

EVERY day that passes, since the issue of the President's first message on the Venezuelan question, brings out new and emphatic protests against any rash and uncharitable spirit which makes the precipitation of war with England a possibility. We have never for a moment believed that such a war is probable. Neither country can afford to resort to arms. Such an event would be more disastrous to every phase of human progress and the spread of the principles of the Gospel of "Peace on earth and good-will to men," than a war between any other nations. It would doubtless be more disastrous to the British than to the United States because of the nearness of nations that are hostile to England, and are only waiting their opportunity to find a vulnerable point at which to strike. Such a conflict could hardly result otherwise than in the complete overthrow of the English power. But even that would be no satisfaction to our nation. Nothing better would take the place of the British government. Every phase of civil, religious and scientific progress would be retarded, and the foremost nations in Christian civilization would be sent back to more than a forty years wandering in the wilderness.

But while this is all true it is folly to rashly condemn the President for his manly message, or Congress for its prompt support of the chief executive in maintaining a firm and dignified demand for a proper recognition of our rights on the American continent. Opinions differ widely on the application of the "Monroe doctrine" to England's dictatorial attitude toward Venezuela; but it is nevertheless true that in many instances she has treated our government with a contemptuous disregard of the rights and consideration that are due. It is time that she should be made to reconsider her ways and to understand that the government of the United States has a keen appreciation of international ethics and that it will insist upon a just recognition of its true relation among the nations of the earth. Nothing can be gained by a weak, unmanly policy of peace that will be construed as a confession of weakness, if not of positive cowardice. A firm insistence upon our national rights does not necessarily mean a resort to arms. The appropriation of \$100,000 to aid in a thorough investigation of the real cause of the disturbance, and a million more for the proper strengthening of our military and naval resources does not necessitate war. On the contrary these precautions are in the interests of peace and will be far more likely to prevent than to precipitate such a calamity.

CORRECTION.

Bro. Kinne wishes us to correct the beginning of a sentence in his article on "Protestants and the Bible," in the RECORDER of Dec.

19th, page 809, near the bottom of the first column. The sentence reads, "All believe these Papal fabrications have led the Christian world into the awful sin of discarding divine authority regarding the Sabbath, and executing Sunday-observance." It should have been printed "We believe," etc. The word "all" in that connection was a mischievous factor and rendered the sentence untrue and meaningless, much to the regret of Bro. Kinne and this office.

SHADOWS.

MRS. E. C. WILLIAMS LIVERMORE.

None of us are strangers to shadows. We find them within and without our dwellings. You hasten to the chamber of your little one, who, by the light that was left burning, "to keep it company," has discovered innumerable dark figures about the room and is crying with fear. You say, "There is nothing to be afraid of; they are only shadows, they cannot hurt you; the beautiful light makes them." Then you change the location of the taper, casting the shadows at different angles until at last your darling laughs with glad surprise and tries to catch them as they move along the wall.

What are we but children? Our heavenly Father has interspersed our existence with shadows. We fear and tremble as they appear on the walls of our lives until, through him, we come to understand more about them. We shrink from poverty, sickness, death, but remember it is a prefiguration to the Christian, possessing an outline, not a body—only a shadow. While to us they are "darkness, obscurity, shade," they are often "shelter, protection, security."

Shadows betoken the existence of a light near at hand. "The blackest cloud gives out the brightest lightning." Let us remember, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

"The rainbow, Heaven's own forehead's braid,
Is but the embrace of sun and shade."

If we would have our lives the most beautiful for the Master we must not recoil from shadows. The finest artist intensifies the value of his pictures by shadows. So the Master Artist lays in the shadows of our lives to bring out his glory in us in beauty and completeness. Christ eclipsed, or shadowed his glory, in part, with a "veil of flesh," so that he could dwell among us.

It requires three objects to produce a shadow, or eclipse. Light, object and surface. The eclipse of the sun is only the shadow of the moon on the sun, the moon being between the earth and sun. The eclipse of the moon is only the earth's shadow on the moon, caused by the earth being between the sun and moon.

There is a shadow, a partial or total eclipse that often occurs toward the close of life, the "Sun of Righteousness," death and man being the three objects.

We are filled with gloom and foreboding when we read, "Though I walk through the valley and the shadow of death;" but the Christian need fear "no evil," for God is with him and he is supported by his "rod and staff." He walks "through the valley," he does not hasten with fear. He is not left alone, and it is equally true he walks through the shadow also, *only a shadow*, to the realm of his glory to "dwell in the house of the Lord"—how long? We hear the promise

come wafted down from the battlements of heaven, "Forever and forever!"

The Sun of Righteousness may be partially eclipsed to the Christian as death approaches, but all shadow shall "flee away," and the full effulgence of eternity burst upon his vision. To the sinner the Sun of Righteousness is totally eclipsed for the death that stands between him and the eternal Son is not only to the body, but to the soul, and he "Shall be cast into outer darkness, and there shall be weeping and gnashing of teeth."

NEWS AND COMMENTS.

BRAZIL and other South American Republics heartily endorse President Cleveland's Venezuelan policy.

TWENTY-THREE persons were crushed and trampled to death in a panic in a Baltimore theater Dec. 27th. Others were injured.

THE QUEEN has made the poet Alfred Austin Poet-Laureate, filling the vacancy occasioned by the death of Alfred Tennyson, Oct. 6, 1892.

AN aluminum canoe has been made, weighing only 55 pounds. It has air-tight compartments, rendering it next to impossible to sink it.

It is said that the Spanish General, Campos, has practically recognized the belligerent rights of the Cuban insurgents by an exchange of prisoners.

WILLIAM E. GLADSTONE, the "old man eloquent" of the British Parliament until recently, has just passed his 86th birth-day. He is now in Barritz, France, for his health.

A HEAVY storm, amounting to a "blizzard," was reported as prevailing in Illinois, Ohio and West Virginia, last Monday, December 30th. In the East, high winds prevailed that night and the temperature became cooler.

THE New York City police force has been baffled in every attempt to get a successful clue to the daring diamond robbery of the residence of Mr. and Mrs. Burden. Sixty thousand dollars in diamonds and other jewelry were taken.

THE return of Lord Dunraven, the English sportsman, to America, and his speedy departure for his native land, are incidents that have not made a very profound impression. Several questions of graver interest now engross public attention.

THE Venezuelans are drilling for war. They are fully determined to resist the British forces if they attempt to land on their soil. The British will move rather more cautiously now, for they cannot afford to risk a war that will make the United States an active enemy.

HERE is a good example of giving. The German Baptists in the United States number about 20,000. They are not wealthy, but, on the contrary, are people of rather light means; but last year they gave for the various branches of Home Mission work, \$62,000.

THERE were two full moons in the month of December. This phenomenon occurs once in nineteen years, hence there have been 100 similar events during the Christian era.

There will be five Sabbaths in next month. Will some one tell us when February will have five Sabbaths again?

IN Hoboken, N. J., there is a minister of the German Reformed Church who has been living as pastor on a salary of \$700, but he asked to have it increased to \$1,000. This request being declined, he became the proprietor of a liquor saloon, and is now cursing the world which, hitherto, he has been, professedly, trying to save.

PHILADELPHIA has a high license, \$1,000 being the price fixed for the crime of selling liquors to curse human beings. It is said, however, that the number of saloons has been decreased by 3,000 by this high price. Now let the city put it up so high that no mortal can reach it, and they will have high license in perfection.

A NOTABLE event is booked for New York next summer. On the Fourth of July there is to be a grand parade up Broadway, the like of which was probably never seen among the nations of the earth. It is proposed that the Union and Confederate soldiers march together up Broadway. The past is not forgotten, but is remembered without bitterness.

FOREIGN opinions on the situation concerning this country and England are variant. The leading journals of Germany, Austria and Spain are apparently unfriendly to the United States; while those of France incline to favor our position. Thus far the Russian papers are very reticent, which fact is construed in England as a bad omen for the British Lion.

WESTERN papers tell of a cave in the Black Hills of South Dakota which far exceeds the renowned Mammoth Cave of Kentucky. This newly discovered cave is said to be 52 miles long and contains over 1,500 rooms, some of which are over 200 feet high. There are streams and waterfalls, lakes and chasms in its dark recesses. It is 400 feet below the surface and 6,000 feet above the sea level.

EXPERIMENTS have been made by a gentleman in London with a view to ascertaining what becomes of the tons upon tons of pins that are annually lost. He shows quite conclusively that pins, needles, hairpins, etc., simply rust out and become nothing but dust, or ferrous oxide, and are blown away. This process of rusting goes on quite rapidly when exposed to the dampness of the earth.

THE Atlanta Exposition closed with the old year. While this enterprise has had many things of interest and exerted many influences that will doubtless be helpful, especially to the South, still some disappointment is experienced that the attendance from Georgia and other Southern States was not half as large as was expected; and consequently the good results which were hoped for, for them, were not fully realized.

THE death of Allen G. Thurman, ex-Senator from Ohio, Dec. 12th takes one who has been called the "foremost Democrat of Ohio." He was also styled the "Old Roman." Governor Mc Kinley spoke of him as "A statesman whose sturdy integrity and exalted abilities were recognized, not only in his own State, but in every part of the United States." He

was admitted to the Ohio bar in 1835, and has thus served the State and country for sixty years.

THOMAS F. BAYARD, United States Ambassador to London, has given great offense to Americans by his addresses in England which reflect unfavorably upon his own country and its governmental policy. He is loudly denounced by Republicans and also many Democrats question his wisdom and fitness for his office. The British press also speaks in terms of wonder at his improvident speech. Resolutions for his impeachment were introduced into Congress, but it seems to be the general opinion that there is not sufficient ground for impeachment, only for censure.

CONTRIBUTED EDITORIALS.

THE mass meeting of ministers in Chicago, Dec. 23d, endorsing the movement for Sunday closing of the barber shops, was a very instructive and significant gathering. Your Contributing Editor went early and stayed late, and although he was neither called upon to participate in the discussion, nor made Seventh-day Baptist vice-president of the Committee on Resolutions (hesitating to nominate himself) no one there, had a more profound interest than he, in all the utterances of the occasion.

The sentiment of the meeting was unmistakable. It could be heard in the words of the speakers, punctuated by rapturous applause or doubtful silence or protests from the floor. It was to be seen in the flashing of the eyes, the expression of the faces, the nodding or shaking of heads. It was to be felt in that mysterious subtle influence which pervades a great gathering when men's interests are touched.

Let us make no mistake. This meeting was not primarily in the interest of man but of a day; not in behalf of humanity but of religion. Now perhaps this was all right. That question we will discuss later. But, right or wrong, the issue should be clearly stated. The clergy were not there for any philanthropic foolishness. They came not to fill the parks, but the churches; to promote not rest, but worship. The humming chorus accompanying every solo obligato was: *compulsory observance of Sunday in the interest of religion.*

CHRISTMAS eve, as I write, and the clouds broke as the sun set. When these lines reach you, the new year will have begun. Just one thought to start the fresh page, out of the boiling, seething caldron—for I have just been jostling amid the busy, surging, restless, cosmopolitan throngs on State Street.

It is easy to be cynical in Chicago. The throngs eddy past. Portly, irreproachably dressed men, soft-handed, hard-headed—perhaps not hard-hearted—stepping briskly along, with Christmas cheer the other side the stained glass doors at home. Stately dames who have seen the æsthetic side of life, well-fed, well-groomed, well-bred and the carriage waits outside.

Clear-eyed men and women of the great middle class, independent, content with comfort, and not coveting luxury, going about their business eager to reach the homes which they love, after the manner of healthy-hearted people.

Wistful-faced women, shabby of dress but

brave of face, trying to make the pennies go just as far as possible for Bobbie and Bessie, and thankful that some pretty things are cheap. A few sprigs of mistletoe will hide grim poverty for one day and help them forget the battle for bread.

Human wrecks stranded on the shore, broken-down men from the lodging-houses carrying signs for the price of a bed and a drink.

Despairing faces of—but it is Christmas time and we were going to look on the bright side. Yet if Christ *should* come, there are still sad sights to break the heart. The star is still in the east and the wise men have not yet reached Bethlehem.

The thought for the new year: Keep a cheery heart. The huckster who is ill-tempered and frantically harangues the crowds does not draw trade as does the genial trader who jocularly lets the passers by into his confidence.

Somehow, this cheer of heart seems to be independent of the station in life. Riches do not necessarily bring it. That money king yonder goes along with his head down thinking of the half million sliced out of his fortune by the recent flurry in Wall street, while a blue-eyed fellow in a worn-out overcoat walks past chuckling. He is thinking how surprised his wife will be when she sees that wonderful present he bought her at the Bald Eagle for only 39 cents.

Cheer of heart comes from within. It is for rich and poor alike. "Please pass the cream," said the little girl to her brother, as they sat "playing keep house." The cream pitcher was a block of wood, but they were happy. It answered the purpose as well as real cream in a silver mug would have done in more favored homes.

To be gloriously content with what we have, do our own level best and trust God—this is success. Let us present a cheery heart toward God and a cheery face toward the world for 1896.

IN MEMORIAM.

William Ellery Maxson.

Born in the town of Westerly, R. I., Nov. 18, 1818. Died at his home in West Mystic, Conn. Dec. 12, 1895, aged 77 years and 24 days.

Such was the beginning and such the end of a life which was in "labors abundant," whose toil was not alone for the meat that perisheth, but for that which endures unto everlasting life.

Our departed brother was a man of sturdy frame, of splendid physique, a worthy son of New England men whose stalwart arms and clear-eyed brains have carved the way of empires and built our nation's greatness.

I watched the strong and sturdy oak,
That grew by the river's side,
Its roots went deep beneath the soil,
Its branches were spread wide.

The birds of spring within its boughs
Their nests in safety wrought,
And weary feet found in its shade
The resting that they sought.

Bro. Maxson was by trade a ship carpenter, as was his father before him, and he was a master of the profession. In 1839 he was married to Elizabeth Moore Smith. Soon after his marriage he came to Mystic, Conn., to live, working for the Greenman Brother's at their yard at Greenmanville. Losing his wife in 1849, he was married to Sarah Marie Fenner, who now survives him. Somewhere in the "fifties" he moved further down the river,

establishing a ship-yard at a place on the Groton side, then called Oldfield, but now West Mystic. Here, in company with Nathan Gallup Fish, B. F. Hoxie, and Capt. Wm. Clift, a flourishing business for many years was carried on. A large fleet of vessels was built, clippers, steamers and war vessels. After the decline of wooden ship-building, Mr. Maxson entered somewhat extensively into gardening, for our brother not only did what his hand found to do with his might, but was sure to find something for his hand to do.

Bro. Maxson gave his heart and life to God in early manhood and joined the 1st Hopkinton Church during the great revival of Eld. N. V. Hull, which so many old time residents remember. When the Greenmanville Church was constituted in 1850, Bro. Maxson was elected its clerk, which position he held to the day of his death.

As a Christian, as a church member, Bro. Maxson was as in business, loyal, faithful, filling his place in all things. In attendance he was constant. Summer and winter he was in his place. In bearing burdens, financial and otherwise, he was always to be counted on. In counsels he was timely and wise, in exhortation and testimony he was ready, in prayers he was fervent. He lived a life of faith and trust in God, and of peace and good will with his fellow-men. He was a man of strong convictions and with the courage of them, but without malice and with all tolerance and charity toward those who might differ with him. As a citizen he took his place and bore his part of life's burdens patiently, cheerfully and manfully. As a representative of the men who half a century ago made Mystic widely famous for her ships, and the men who built and manned them, (men who are nearly all gone) he commanded the love and respect of all.

Bro. Maxson has left three sons and one daughter: Arthur, residing at Utica, N. Y.; Silas at Rochester, N. Y.; Capt. Charles, of the Morgan Steamship Line, residing at Algiers, La., and Emily, wife of Lewis Alyn, of Mystic, Conn. O. D. S.

Mrs. Caroline Tappen.

The subject of this sketch, though not to be regarded as a very aged person was, nevertheless, a pioneer worthy of notice. She was born at Westerly, R. I., May 2, 1826. She was the daughter of Philip Saunders and Mary Burdick, and thus a granddaughter of the Rev. Henry Burdick, who was a minister in the Newport Church from 1807 until 1843, and who, history tells us, was "a man of undoubted piety, devoted to the cause of God, and the doctrines and interests of the church he served, a remarkable man at prayers."

When Caroline Saunders was two years old, her mother was burned to death, and she herself received scars that she carried all her life. She then went to live with an uncle. Moving to Newport, R. I., she was converted at about twelve years of age and united with that historic church. Four years later she united with the church at Plainfield, N. J. Nov. 10, 1847, she was married to Joel Tappan, of Plainfield, N. J., and in 1855 removed to Milton, Wis., with which church she united. In the following year, 1856, Mr. and Mrs. Tappan came to Minnesota, settling in Wasioja township. Their log house was the first built and occupied where Dodge Centre now stands. Many were the hardships they bore as pio-

neers. She was one of two church members who began holding meetings in the new settlement, worshiping God in an emigrant wagon, the other member being the late B. F. Bond. In 1859 she, with ten others, organized the Seventh-day Baptist Church of Wasioja, meetings being held in their log house, and afterwards in the new meeting-house which was built in Ashland township. Later the house of worship was moved to the settlement, or Dodge Centre, where it has since been located, a growing and prosperous church. Sister Tappan was the mother of six children, and two adopted children, all living. All the children and families were present at the funeral services except one adopted son and a son-in-law. Sermon preached by the pastor, H. D. Clarke, was from Rev. 21:7. "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." The church was filled with sympathetic friends and many followed to the interment at Riverside Cemetery. Thus the pioneers are falling, but they leave the memory of brave effort to establish the kingdom of God on this Western soil.

John T. Greene.

Deacon John T. Greene was born at Alfred, N. Y., June 18, 1836, died at Attalla, Etowah County, Alabama, at noon on December 17, 1895, of consumption of the bowels, after about four months of illness.

He became a follower of his Saviour at about 17 years of age, and united with the Second Alfred Church. By this Church he was called and ordained to the office of deacon at the same time with Deacon Freeborn Hamilton. On September 15, 1862, he was married to Miss Sophronia B. Lackey, of Little Genesee, N. Y., who survives him. In September, 1872, he went to Nobles County, Minnesota, to establish a new home for his family, who joined him in the following spring. Here he was a successful farmer and remained in this place until 1893, when he removed to his late Southern home, seeking a warmer climate on account of his health, which had been much impaired by a severe attack of *la grippe*.

His three sons survive him, Albert C., of Easton, in the state of Washington; Elwyn, who is government clerk in the Treasurer's department at Washington, D. C.; and Walter L., who is a student of Alfred University, N. Y. They, with his faithful life companion, one sister and a very large circle of friends, remain to mourn the separation.

He was a very faithful church member and official. He was also our Sabbath-school Superintendent at the time of his death, in which capacity he had once served the Second Alfred Sabbath-school. He also organized and superintended Sunday-schools, while living in Minnesota, among the First-day people with whom he was surrounded. He was deeply interested in the welfare of young people and his earnest exhortations and counsels are still well remembered by the members of our Christian Endeavor Society, of which he was an affiliated member. Our Church, society, business circles and the now-broken family have lost a faithful and able member. The poor will also miss his kind words and deeds, which were freely bestowed without noise of ostentation.

Truly a noble soldier of the cross has fallen in the heat of the battle; but he has left a record which is encouraging to those who remain, to be faithful and earnest in the service of the Lord.

GEO. W. HILLS.

Woman's Work.

In response to a request from the Editor of this column, I will tell you something of the Woman's Society for Christian Work connected with our church. The name is suggestive of its purpose, as we aim to have a part in Christian and philanthropic work.

At present we have eighty-three members enrolled, thirteen of whom are gentlemen, who have the privilege of honorary membership.

An annual due of twenty-five cents is required from all members.

Meetings are held for sewing every two weeks, and each alternate meeting is also a business meeting.

We have many avenues of work both in our denomination and our local charities, as suggested by our standing committees—Missionary, Tract, Relief Association (for the relief of the poor) Hospital, Children's Home, Woman's Christian Temperance Union, Young Woman's Christian Temperance Union, McAll Mission, and Entertainment.

The committees on local charities keep us in touch with the work of these organizations, and report to us at every business meeting.

The Missionary committee attends to all the interests connected with that work, both home and foreign, packing boxes, etc. During the past year barrels of clothing were sent to our home mission field in West Virginia, to the Nebraska sufferers, and the Day Star Industrial Home in New York City. The total valuation being about one hundred dollars.

The Tract committee have sent literature to the Rescue Mission in Michigan. They also wrote several letters to our non-resident sisters, assuring them of our kindly interest in their welfare. Some of them have united with our society, thus making another link to bind them to the home church. Some have also subscribed for the SABBATH RECORDER who have not taken it hitherto.

Last winter the committee wrote to several people in our denomination who had formerly observed Sunday—asking them to write us a letter stating what first brought their attention to the subject of the Sabbath, also what decided them to make the change. About thirty letters were received in response. Three Friday evenings,—one in January, one in March, and one in May—were given to the reading of these letters, and were called "Sabbath experience" meetings. They were full of interest and inspiration as we heard of the struggle of those who have so courageously fought the battle for God's truth; as we understand it, and how, in every instance, the victory brought peace to the soul, and an uplift in the divine life. Doubtless many have already read these letters, as they have appeared in the *Evangel and Sabbath Outlook*, in whole or in part.

The Entertainment committee is responsible for all the entertainments during the year. On the evening following the regular business meeting we serve a simple tea, and have a sociable in the evening, with a literary or musical programme. A collection is always taken.

Once or twice a year we have some form of paid entertainment, by way of a supper, festival, or lawn party, and once a year, a sale of useful and fancy articles, of which the Fancy Work committee has charge.

Our Needle Work Guild calls for two new

articles of clothing or bedding, and ten cents, annually, from each member, to be given to the sick or destitute. The result this year was sixty-three articles.

In our sewing meetings we do whatever comes to hand—quilting, making aprons, and sweeping caps, or responding to the many calls for benevolence and charity.

A birthday box is present at every meeting, and asks us to confide to it a little secret by dropping into it as many pennies as our years have numbered. Some of us do not have a birthday every year, or we are growing young, as the contents of the box varies, one year containing thirteen dollars and another but three dollars seventy-eight cents. The entire amount received from it during the seven years is about fifty-five dollars.

Since going into our new church nearly two years ago, we have, with the assistance of the Christian Endeavor Society, purchased a piano for the Sabbath-school room.

Perhaps I cannot do better than give you a few items from the report of the Treasurer, for the last year.

To Tract and Mission Work.....	\$179 00
To Local charities.....	195 25
To Piano fund.....	150 64
To Furnishings.....	43 65

If this simple recital of our methods suggests anything helpful to any sister society, we will be gratified. We shall also look with interest for reports from others, hoping to gain suggestions which will help us in our work.

We strive to do all in the name of the Master and to refrain from all things which would not meet with his approval.

COR. SEC.

PLAINFIELD, N. J., Dec. 3 1895.

A MOTTO FOR THE NEW YEAR.

MRS. C. L. GOODELL.

"The Lord is my Shepherd, I shall not want."

Many of God's dear children have found strength and comfort in this, and so may you. Say it over and over to yourself and make it your own. Say it to yourself every day. Say it when cases press and your purse is low, when you feel your strength is small and your faith weak.

Who is your shepherd? The Lord who loves you, who cares for you, who follows on after you when you stray away and brings you back to his own bosom where you are safe and nothing can harm you. When the Lord is your Shepherd and Keeper, all your wants, temporal and spiritual, will be supplied, and you will lack nothing that is good for you to have. "I shall not want."

Go then to him in loving confidence, and take from him all his gracious promises. Believe they are meant for you. Rejoice that you have such imperishable riches that can never be taken from you.—*Congregationalist*.

This year's close leaves no one where the year's beginning found him. You, like all others, have gained or lost in these twelve months. Which has it been with you, loss or gain? The test of progress is in love. Do you love more than a year ago,—love God, and love those who are God's, with greater fervency and devotedness? If you do, be grateful, and go on growing in love. If you do not, lose no time in vain regrets, but begin to grow in love, and let the new year open on a higher plane for you than that of the old year's close.—*S. S. Times*.

RESOLUTIONS OF SYMPATHY.

At a meeting of the Woman's Auxiliary Society of the New York City Church, held Dec. 11, 1895, the following preamble and resolutions were adopted:

WHEREAS, Our sister, Mrs. Julia Potter Langworthy, has, since the last meeting of this society, been called to the "higher life;" therefore,

Resolved, That in her death the Church has lost a devout member, society a valued ornament, this organization an interested and helpful worker, and each one of us a friend.

Resolved, That because she failed not in distributing to the necessities of the needy, and was eminently "given to hospitality," she will be greatly missed by her large circle of friends.

Resolved, That our sympathies go out to her family in their bereavement, and that a copy of these resolutions be forwarded to them, as also to the SABBATH RECORDER for publication.

DR. PHEBE J. B. WAIT,
HENRIETTA A. V. BABCOCK, } Com.

RELIGIOUS PERSECUTION IN CANADA.

To the Editor of the SABBATH RECORDER:

Three ministers, A. O. Burrill, P. M. Howe, and Wm. Simpson, all Seventh-day Adventists, having rested according to the commandment on the seventh day of the week, were on Sunday, Nov. 3, 1895, engaged in slacking lime to assist in putting up the foundation of a church about to be built in Darrell, Ontario, for their denomination.

A committee from another church, appointed to spy upon them, found them at work, entered complaint, and they have been sentenced to a fine, and in default of fine, imprisonment ranging from forty to sixty days in the county jail. The evidence showed that no one was disturbed except in their religious feelings, and the place where the work was done, being a mile from any other house of worship, stamps it purely a case of religious persecution. The Lord's-day Act of Ontario does not mention any of the professions in its provisions, nor farmers, nor gardeners; but does mention mechanics, artificers, etc., and it was alleged that these ministers, besides being preachers, were also carpenters, that carpentering was one of their ordinary callings, and the conviction was brought on that ground.

The most bitter feeling was manifested on the part of the prosecution all through the trials, the lawyer for the prosecution being a nephew of the justice who sentenced the men, having his office in with the justice. The law is a usurpation of the rights of the individual, being copied almost verbatim into the Ontario statutes from the laws of King Charles the Second, and is in direct violation of Her Majesty, Queen Victoria's proclamation relative to religious freedom. Thus Ontario has again placed herself in the ranks of those who are not willing to give freedom of conscience to her citizens.

The men convicted were regularly authorized ministers of the denomination, and whatever work they did upon the church was given freely as a matter of charity. The cases have all been appealed to the high court at Toronto, and their decision will be awaited with great interest.

We have noted your opposition to such things as above in the past and we gladly furnish you these items, giving you full liberty to use them as you deem best.

Most respectfully,

INTERNATIONAL RELIGIOUS LIBERTY ASS'N.
BATTLE CREEK, Mich, Dec. 15, 1895.

Missions.

BRO. L. C. RANDOLPH, of the Chicago church, is still at Jackson Centre and Stokes, Ohio. The meetings at Stokes were increasing in interest the last heard from, and some had found hope in Jesus. The Jackson Centre church was never in better spiritual condition and activity than now. We hope and pray that the brethren and sisters there will be faithful and grow in grace and in the knowledge of Jesus Christ unto the end.

Bro. Randolph is called to be the pastor of the Chicago church for another year, and as the church desires more of his time and attention the coming year we do not expect he can give much, if any, time to evangelistic work.

WE are pained by the sad news of the death of Bro. John T. Greene, of Attalla, Ala. He was the able Superintendent of the Attalla Sabbath-school, an active worker in the church and a prominent citizen in the place. His death will be deeply felt by the Sabbath-school, the Attalla Church, and the whole community. Bro. Geo. W. Hills has been very faithful day and night in watching with Bro. Greene, but skillful medical treatment and good nursing could not overcome the disease which caused his death. The afflicted and sorrowing family have our sympathy and our prayers.

We rejoice to learn that Eld. R. S. Wilson, the Missionary Pastor of the Attalla Church, who has been seriously sick with *la grippe* is recovering and will soon attend to his accustomed duties.

Bro. G. W. Hills soon after the holidays will assist Pastor Todd in a series of meetings with the Nortonville Church, Nortonville, Kan.

THE employment of Dr. A. H. Lewis by our people in the work of Sabbath Reform for the rest of his active life is not a matter of mere Conference enthusiasm. It was a conclusion of solid conviction and mature judgment on the part of the leaders and the people who were at Conference. This conclusion and the enthusiasm of that occasion will eventually become the decision and zeal of our churches and our people. The present status of the Sabbath question in our country and the growing interest in it; the grand opportunities and open doors now for the spread of Sabbath truth by the living voice and the printed page; the demands for the presentation of the Sabbath question through the evangelistic work now being done by our people, all are evidence of the ripeness of the move. Again, by his long study, investigation, and knowledge of the Sabbath question in all its phases; by his acquaintance with the chief workers and their methods for the furtherance of Sunday-observance and Sunday legislation, and his qualifications as a writer and speaker all point to Dr. A. H. Lewis as *the man for the demand and work.*

We must not fail to send him forth, put him into this work. He is of more worth to us as a people and to our cause in such work, both now and for the future, than he can be to any one of our churches as pastor. We feel encouraged that some churches have responded promptly and liberally to this movement, and others are at work canvassing for it. It seems to me that all of our churches should have responded by the beginning of the New

Year. The setting on foot and the carrying out of this movement depend largely upon the pastors of the churches. They are to put it before the people, evoke their interest and their hearty co-operation, and to take the lead in the canvass for its inauguration and its successful establishment. There is no time for delay or inaction. Dr. Lewis, the Plainfield Church, and the Tract Society should know soon, perhaps we should say at once, what we as a people and as churches are going to do about it. Therefore, awake ye pastors, ye missionary pastors and ye general missionaries if ye are not already awake to the work, for it is time we all knew what the people say about this movement and what they are going to do about it.

FROM G. VELTHUYSEN, SR.

Dear Brother:—Four weeks ago we had the privilege of accepting in our church, by baptism, a brother who, since the first day of his conversion to the living God, had prayed, as he told us when he gave his spiritual experience before the church, that the Lord would grant him to become the means of spreading the Word of God among his poor compatriots, who are living without God and without Christ. It was during the meetings we had organized, during the yearly fair in our town, in our chapel, that he, as a Christian, came there to assist us in our efforts of bringing people from the fair under the hearing of better things. This co-operation it pleased God to use as the means for his becoming acquainted with what we as a people differ from other Christians. And it seemed that he felt how our doctrines were not as unsound as so many men of influence in the churches please to say. He searched the Scriptures, prayed, came in my study and read the Bible with me, and now he is one of our best helpers for spreading all the truth. It seems to us that till now never was a way devised so good and useful for spreading the Word of God in our country as is the one we now use. I believe the Lord himself gave me the thought. I made a car or wagon, painted with several texts and sentences. On the one side the people read:

By the deeds of the law there shall no flesh be justified in God's sight; for by the law is the knowledge of sin.

Come unto me all ye that labor and are heavy laden, and I will give you rest.

Beneath these two texts stands the following in a straight line:

By grace are ye saved through faith; and that not of yourselves, it is the gift of God.

On the other long side of the wagon one sees:

Remember the Sabbath-day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God.

The Sabbath was made for man.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And beneath these two the following text:

Shall we continue in sin, that grace may abound? God forbid!

On the front of the car is painted an open Bible, and in half a circle above it the words:

The Word of the Lord endureth forever.

Under the open Bible the text:

God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.

And beneath these words the following sentences, painted on a blue shield:

Liberty of trade in intoxicating drinks is permission to murder mankind.

The more the trade of intoxicating drinks diminishes, the more the public welfare increases.

On the back side the text:

Add not unto God's words, lest he reprove thee, and thou be found a liar.

My intention is to send the wagon from town to town, and from village to village, through the whole country. I commenced at Rotterdam. Last week I was four days there to assist in this work. It is my earnest desire to give to this labor as much of my time as possible. This week my other labors forbid to go. In the car I give lectures of all sorts on religious topics: Law, Gospel, Sabbath, Baptism, Temperance, Purity of Morals, etc. Billets are given out, as the one enclosed. I will translate it:

WHAT IS THE REASON WHY WE COME?

We travel through our country that we may revive our countrymen and lead them to give attention to these important truths.

Salvation for us, sinners, only through the Lord Jesus Christ.

There is none other name under heaven given among men, whereby we must be saved.

The Law of the Ten Commandments is holy, just and good.

The Law of the Lord is perfect. Therefore, no Sunday-keeping, no consecration of the first day of the week, but the consecration of the Sabbath, the seventh day of the week.

The seventh day is the Sabbath of the Lord thy God.

The Sabbath was made for man.

Baptism of Believers and not sprinkling of Babes.

He that believeth and is baptized shall be saved.

Here is water; what doth hinder me to be baptized? If thou believest with all thine heart, thou mayest.

And when they believed Philip, who had brought to them the gospel, they were baptized, both men and women.

The use of intoxicating drinks and the offering of them is against the will of God, and consequently against our well-being, material and spiritual.

Lectures concerning these subjects are to be obtained from us.

Those of Berea were more noble than those in Thessalonica, in that they searched the Scriptures, whether those things were so.

Follow ye their example.

I hope, dear brother, the American friends will help us also in this testimony by their prayers and supplications. I repeat, I do believe that we have entered a way more important than we ever did before. And I assure you, that our dear Bro. Schouler, when praying that the Lord would use him to spread the truth, did not in the least sense suppose that the day should come that he should be a preacher of the Sabbath and the baptism of believers. But so we see, the Lord's rule is to do above our prayers.

Three days ago I received a letter from Germany that I will translate here:

HARBURG, Germany, Aug. 11, 1895.

Beloved Brother in Christ Jesus:

I beg leave to inform you that yesterday I was told by the Baptist minister, Rev. Dupree, at Hamburg, who is also a native of your country, your address, and to send you a letter and present to you an important matter and ask you for some help. The gracious God is commencing with convincing people also here in Germany that the seventh day is the true Biblical Sabbath of the Lord. My name is Hart, my dwelling place is Harburg, near Hamburg. My town numbers 40,000 inhabitants; my full address is, Reeseberg, 17 Harburg. I have a wife and two boys; one of them is aged six, the other three years. Heretofore I have been a student in the Seminary for Baptist preachers at Hamburg. After that I became a Baptist minister and served in the gospel during seven years. But now since two years was I standing alone because of my embracing of the Sabbath of the Lord. I try now to labor where I may find any occasion. I am now laboring in this town among people of three languages—German, Polish, and Moravian.

Since a long time we were longing for a church or de-

nomination of the same opinion. I did not know that organized Seventh-day Baptist Churches existed. I never heard so. Because I don't possess means enough to labor without being sustained, so I feel obliged to look out for some help from without.

I passed two days at Hamburg with the brethren Bickel, Braun, Gieseke, Dupree and other ones, to converse with them on the matter. Surely I should again labor as before, Bro. Bickel being willing to sustain me, when I would forsake the Sabbath, which I cannot do. Because I persevered to cling to the Lord's Sabbath, Bro. Dugree gave me your address. When I may get any help from without, we will contribute to a church. When we may have in Germany a Seventh-day Baptist Church, then, by the help of God, great things may happen. A necessity is the issue of a small paper, preaching our principles. Further one must visit people in their houses, for without labor nothing good can be expected. Here in Germany the Seventh-day Adventists are very busy, but their erring opinions and doctrines thrust many people back. Notwithstanding this, they make proportionally a great gain. Because no Baptist Church in Germany keeps the Lord's Sabbath, people fall in the arms of the Seventh-day Adventists.

In the future I hope to sustain our work by a monthly paper. Now I wish, from New Year, to publish a small paper that will cost yearly 1,000 marks; but without help I am not able to perform that task.

Bro. Dupree and some other ones have the opinion that it would be a better thing if I became sustained by you and your churches in Holland and did labor for your work in order to gain the brethren and friends for your denomination, than that they go to the Adventists.

I prayed the Lord, "O Lord, thou canst send help to me, that I conform my conscience to the Word of God, and may labor for thee." Who knows, perhaps now the time has come that the Lord will answer my supplications.

Dear brother, do not shut your heart for my prayer. I ask you, for Jesus' sake, to help us as much as you can, but do it quick. Look on us as your brethren and fellow-strugglers. If I may get some help from you, I will send you monthly or quarterly reports of my doings.

Expecting a quick answer, I remain yours in the bond of love.
HART.

FIFTIETH ANNIVERSARY EXERCISES OF THE FIRST SEVENTH-DAY BAPTIST CHURCH, NEW YORK CITY, NOV. 9, 1895.

(Concluded.)

Reminiscences.

STEPHEN BARCOCK.

When asked to prepare a paper for this occasion, I hesitated, but having met with the Church continuously since eight years after its organization, and thereby having known personally many of the constituent, and all of the subsequent members and preachers, I could hardly decline to say a word for the dear friends who have long since "passed to the farther shore." The interesting "History," prepared by our Church clerk, leaves little to be said and that little, chiefly, of a personal character.

In June, 1842, or upwards of three years prior to the organization of the church, the brethren of this city, fired with a love for the Bible Sabbath, organized the "Sabbath Tract Society of the City of New York." The first article of its constitution set forth its objects as follows: "The object shall be to publish and circulate tracts or other publications, devoted to the support of the claims of the seventh day as the Sabbath of the Lord, and also to collect and maintain a library of Sabbath books and publications." The following officers were elected: President, Thomas B. Stillman; Vice-President, Alfred Stillman; Corresponding Secretary, Paul Stillman; Recording Secretary, George B. Utter; Treasurer, Franklin Stillman; Director, Benedict W. Rogers.

It is interesting to note that the organization of the Society antedated that of the American Sabbath Tract Society more than a year, the latter having been organized in

1843. In February, 1845, we find the New York City Society transferred its stock of tracts, together with its plates, to the American Sabbath Tract Society; and "resolved, that the efforts of the Society hereafter be directed mainly to the distribution of tracts in New York City and vicinity, and the maintaining and increasing of the Sabbath library." For a number of years the meetings of the Society were held monthly and much earnest work was accomplished, not the least of which was the accumulation of a Sabbath library of one hundred and forty volumes, many of which are very rare books. After a suspension of its meetings for several years the Society was reorganized in 1869, with Rev. Lucius Crandall as President. After his death in 1877, the Society loaned its library to Alfred University for use in its Theological department, where it is still kept, and the funds, consisting of more than forty dollars, were given to the American Sabbath Tract Society. The formation of the pioneer Sabbath Tract Society in 1842 seemed a fitting prelude to the subsequent organization of the Church whose first half-century is just now completed.

Thomas B. Stillman was foremost in the founding of this Church, and the important part which he took in its organization, maintenance and history deserves more than a passing notice. For the first seventeen years of its history the business meetings were held at his house and the records show that he was habitually present at these meetings. He was the first and only deacon elected by the Church from its organization until his death, and during all this time he was its treasurer, contributing regularly nearly half the money raised for its support and supplying from time to time any deficit in the treasury, which he often did to the extent of hundreds of dollars. Carrying the Church on his heart, he made provision for it in his will, from which provision largely the Church has been able to continue its services up to the present time. From an interview with his widow shortly before her death, were gathered portions of his history which reveal the reasons for his life-long devotion and unflagging zeal in the cause of Christ. Mrs. Stillman said that when a young man Mr. Stillman was convinced that it was his duty to become a minister of the gospel and to devote his life to the salvation of souls. In preparing himself for this work he entered Union College at Schenectady and there became acquainted with its President, Dr. Nott. The Doctor discovered that the young man was remarkably well fitted by nature to be a mechanic, and finally convinced him that he could do more for his denomination, for the world, and for Christ, as a mechanic than as a minister of the gospel. There can be no doubt that his first determination to spend his life in work for the Master was kept prominently in view and faithfully adhered to throughout his whole business career. It was he who, a few months after the organization of the Church and while it was struggling under a load of debt, induced the membership to adopt systematic giving to the Tract and Missionary Societies, and the aggregate of their monthly collections for these objects in those early days frequently exceeded one hundred dollars a year. The city, state and nation, on many occasions, conferred on Mr. Stillman positions of honor

and trust. I well remember attending a large and enthusiastic mass meeting held in the old Broadway Tabernacle to protest against the outrage committed upon the people of the North when Charles Sumner was so brutally assaulted upon the floor of the United States Senate. Mr. Stillman was the presiding officer at that meeting, and his quiet and dignified presence, coupled with his burning words in denouncing the barbarities of human slavery, electrified the entire audience.

He removed to Plainfield, N. J., several years prior to his death, which occurred in January, 1866, and from a somewhat extended obituary notice, the following is taken: "Probably few men within the bounds of our denomination, not of our ministers or teachers, were so widely known." "Mr. Stillman was a man of fine literary abilities and accomplishments, and was widely and favorably known by men of kindred tastes." "He was about undertaking some projected literary labors, especially the preparation of a memoir of his uncle, Rev. Wm. B. Maxson, deceased, when death suddenly terminated his earthly career."

Prominent among the members of the Sabbath Tract Society, as also one of the constituent members of the Church, we note the name of George B. Utter, who entered into the work of both Church and Society with an earnestness worthy of imitation. He served as Church clerk from 1847 until 1860, while as Recording Secretary of the Tract Society he was present at most of the meetings for the first ten years of its history. He was one of the pioneer editors of the SABBATH RECORDER from its beginning in 1845, and for more than twenty-five years was connected with it as editor or publisher. From a history of his life we gather that he was born at Unadilla Forks, in 1819; was graduated at the Union Theological Seminary in 1843, having been ordained to the gospel ministry a short time prior to his graduation, and died at Westerly, R. I., August, 1892, in the 74th year of his age.

No reminiscence of the Church would be complete without farther reference to Rev. Lucius Crandall, who on four different occasions supplied the pulpit, for periods of time aggregating ten years. He was a man of strong convictions, ever earnest in advocating what he believed to be right, of tender sympathy and warmly attached to his friends. Like St. Paul, who said of himself, "These hands have ministered to my own necessities," he, while preaching for this Church, wrought, for the last several years of his life, perfecting a patented device, "The Crandall Crutch," which is still an article of commerce and no crutch is more highly valued. Loved by the little flock to whom he ministered, and mourned by a large number of friends throughout the denomination, he died at Jamestown, R. I., August 2, 1876, in the 66th year of his age.

From the death of Elder Crandall until the time that our present pastor entered upon his labors, the pulpit was usually supplied by some one of our denomination who was, at the time, a student in Union Theological Seminary in this City, and the Church was thus enabled to assist in the theological education of a number who are, or were, prominent as pastors or teachers in the denomination. Among those who thus supplied our pulpit was Wardner C. Titsworth,

who afterward became one of our most efficient pastors and whose early death was mourned by the entire denomination. Reared in a consecrated family, his gentleness of manner was always a passport to the hearts of those with whom he was associated; while his zeal in study was conspicuous in his sermons from Sabbath to Sabbath. The Bible class which he organized and conducted with so much pleasure and profit to the class, has ever since been an interesting feature of our Sabbath service.

Rev. Darwin E. Maxson, D.D., spent a year in New York, while fitting himself for the position which he afterward held, in the theological department at Alfred. He often spoke of it as one of the pleasantest years of his life; and it was also a year of great value to the church. Many of his sermons preached that year are still remembered with pleasure, and the sermon commemorating the four hundredth birthday of Martin Luther would have graced the pulpit of any church of any denomination.

Dr. Thomas R. Williams also preached for a time while he was a student in the Seminary, while others who are with us to-day and some who are not, faithfully served the church while studying in the Union Theological Seminary.

There were lay members to whom we would gladly refer, who with their devotion to principle helped to preserve the integrity of the church, who, having fought the good fight, have finished their work. Uncle Nathan Rogers and his saintly wife, "Aunt" Experience Dunham Rogers, Uncle David Rogers and his wife, "Aunt" Sally Maxson Rogers, all of blessed memory; Eliphalet Lyon, who for many years was both clerk and treasurer of the church, and his wife, Ann Rogers Lyon, than whom no one was more devoted to the interests of the church; and many others we could recall would time permit. A church represented by such strong men and women, strong in all right practices and beliefs, ought to have been, as the records show that it has been from the beginning, a worthy example in the temperance cause; for while some denominations are just learning the harmful effects of the use of fermented wine for communion purposes, this church from the first has used only unfermented wine.

Touching more recent times, we may say that the loyalty to denominational interests advocated by Thomas B. Stillman and exemplified fifty years ago, has continued with the church to the present time. For the last seven years its weekly and other offerings for the Missionary and Tract Societies have amounted to \$2,566.33, showing an average of \$366.62 annually contributed. Much of this money has been raised through the efforts of the Woman's Auxilliary Society connected with the church, which was organized in 1889; and through which much good work has been accomplished. Its meetings are regularly held and its chief means of revenue are through the thank-offering boxes in use by its members. The larger part of the church members being absent from the City during the summer, the Sabbath meetings are discontinued in those months, services being held on an average about forty Sabbaths in each year and the average attendance at Sabbath services for the past seven years has been a fraction less than nineteen. The difficulties of holding evening

meetings can better be appreciated when we say that some of our members live fifteen or twenty miles apart; and yet semi-monthly cottage evening prayer meetings are being maintained, and while our numbers are never large, there are always present more than enough to claim the blessing promised those gathered in the name of Christ.

In closing, let us thank the Giver of all good for blessings vouchsafed in the fifty years now closed, and pray that in the coming years the church may be used more abundantly in advancing his cause and kingdom upon the earth.

— DR. LEWIS.

It is a significant fact that the central points of influence of the early Christian churches were large cities. Whatever the hindrances might be, wisdom guided the Apostles and their successors to scatter the truth at places where the ebbing and flowing tides of life and thought would carry it far and wide. A large, if not the largest, part of the work of the church of Christ is that of shedding light, and creating influences which bear fruit in an indefinite future. The richest harvest in the life of a church, or of an individual, is not the harvest of to-day. No one can say how much this church has done during fifty years by its quiet and persistent work for Christ and the Sabbath, by lighting its light and lifting its voice in the darkness and babel of this great surging, changing metropolis.

My personal connection with this church as pastor was eminently pleasant and profitable. I came to the city, in part, to pursue post-graduate studies in Church History and to prepare my first book. I could not have accomplished these ends in any other way so well as by my relation to this church. I was able to do for it what seemed to be demanded, and at the same time pursue my literary work. That first book, published about 1870, has opened the way for four or five others. So that, if the world has been made better, or the cause of truth been advanced by my pen, the New York church had a prominent part in making my efforts more successful than they could have been otherwise.

At such a time as this it is helpful to remember how much larger and more lasting the influence of truth and righteousness is than any of our personal or united efforts. Seen from the earthly side alone, we are indeed creatures of a day. "The grass withereth, the flower fadeth," but the word of the Lord endureth. Many who stood with me as pastor here are gone. Work on earth for them has given place to rest and reward, and joyous work in heaven. God buries the workers, but the work goes on. Take new courage to-day, you who unite in this Fiftieth Anniversary. Renew your zeal, your fidelity, your endeavors. Stop not to measure the success of the past, only so far as it will strengthen and teach you, while you face the future with stronger faith, clearer hope, and deeper consecration. When others gather to celebrate the one-hundredth anniversary, as you now do the fiftieth, let them be able to say of you, as you now say of the faithful ones who have passed over, "They fought a good fight, and have entered into victory." That this may be, may the blessing of God, and of Christ the Head of the church, abide with you unto all strengthening in faith and works, in noblest doing, and deepest consecration.

SYNOPSIS OF REMARKS BY REV. O. D. SHERMAN.

As the records show, I supplied the New York Church for the year of 1878-9. When I remember my crudeness and unpreparedness for the gospel ministry, I must say that they were wonderfully kind and forbearing. The records of the church as quoted to-day show that for many years previous to my supply, and many years after, the Church was supplied in its preaching mainly by young men who, like myself, were taking either full or partial courses of study in Union Theological Seminary, the church thus being a sort of kindergarten, or training school for ministers. In view of this fact, I submit if it would not be a good thing to inscribe over these records the golden legend, "Charity suffereth long and is kind."

The year I spent in this city and with this church was one rich in new experiences and in the making of lasting ties of Christian friendship and love. Some, like Bro. Lyon, have passed over the river; but the most remain and are here to-day, and we greet one another in the fellowship of Christ and his love.

This meeting to-day gives proof that "they that wait on the Lord renew their strength." Time's tireless fingers have touched you all but lightly, and if youthful beauty has somewhat flown, it is to give place to the grace of a ripened manhood and womanhood not less fair.

To-day you also give proof, and a lesson, of loyalty to a just and righteous cause. For years you have stood in this great city representing alone and distinctively as a Christian church, God's holy Sabbath. All the influences of trade, public life, and even Christian activity have been against you, and yet you have demonstrated, and far more now are demonstrating, that it is a possible thing for one to live in this city and prosper and be loyal to God and his Sabbath.

This anniversary meeting also gives fair warning that you do not intend to die just yet. There was a time not many years ago when on the part of some it was expected your decease was near at hand and it was said some were waiting for the estate to be administered upon and the proceeds divided. To-day assures a future and we may fondly hope as we pray an increase from the world's great harvest field.

Personally I thank you for your kind invitation and greeting, and may God crown your lives here with his choicest blessings, and make you perfect in every good work to do his will through Jesus Christ our Lord.

REMARKS BY REV. I. L. COTTRELL.

While attending the General Conference in R. I. in 1882, a telegram was received from Bro. Stephen Babcock, asking me to stop in New York on my way home. The result was that October found me in this city—having left my family in Independence, N. Y., that church kindly giving me leave of absence to attend Union Seminary and preach for this church.

At the first service there were fourteen present. The attendance reached 24, 25 and 26 during the year, the average being 18.

Mr. Ch. Th. Lucky, a converted Jew, was attending the Seminary, and when he learned of our Seventh-day Baptist people he at once admitted the correctness of our position, embraced the Sabbath and attended our church. Through him the church members attempted some city missionary work.

A few prayer meetings were held during the

year, also communion services. A subscription of \$109 was raised for the Missionary and Tract Societies.

At that time services were held in the New York Historical Society rooms. I was glad when the church left the home of fossils and historical relics and found a place among living things in their present place of meeting. During the year eight members were added to the church.

I believe that the New York Church *has had* and still *has* a mission. Our people are coming and will continue to come to the great metropolis of the New World, and I am glad when our young men and women come to New York and adjacent cities, that they can find here a Seventh-day Baptist Church home.

Christ and the apostles visited and preached in the great cities of the lands they touched. In this way they taught in Jerusalem, Antioch, Damascus, Ephesus, Athens, Corinth, Rome, and other cities.

We need not be discouraged on account of the size of the church, for small churches are better than large ones for individual Christian culture; and again, in this city you have one of the finest opportunities in the world to do missionary work. One meets here representatives from all parts of the world. A grand field in which to cast the living seed.

May you continue to fill your place in the great work. I wish to thank the church for having made it possible for me to spend a pleasant and profitable year in New York, and I hope you were assisted in making some real progress as a church.

REMARKS BY W. C. DALAND.

It is with keen enjoyment and sincere gratification that I stand before you this afternoon on the occasion of this Fiftieth Anniversary of the New York Church. For I was one of those inflictions which Brother Sherman referred to as having revealed the patience and long-suffering of this body of God's people. When a theological student in New York, and at the time I began the observance of the Sabbath, I found in the quiet of the old room in the Historical Society's building, with its Sabbath stillness, a haven of rest from the strife of tongues and the misunderstandings of friends. I must confess to having been really sorry to leave that room and come here to the Y. M. C. A. building; for the very clang of that old door, and the pictures of strange birds and flowers upon the walls, seemed to be connected in my mind with the observance of the Sabbath; and it was in that room that I was received into the membership of the church, at a time when I was under a cloud in some respects with the church with which I had previously been connected because of my change of belief and practice in regard to the Sabbath.

The town of Basel in Switzerland was once hard pressed by a besieging foe. A party of traitors within the walls were in league with the besiegers and a plan was made for an attack upon the fortress at the dead of night. The stroke of twelve by the town clock was to be the signal when the attacking army were to enter, aided by those within. The plot was discovered by a watchman, who so interfered with the mechanism of the clock that it did not strike the midnight hour, but struck one, at the same time advancing the hands by an hour. The conspirators were so perplexed and uncertain that their hesitation was their failure, and the town was saved.

The magistrate decreed that the town clock should be forever left an hour too fast as a memorial of the occurrence. The people followed the town clock and set their clocks by it. This lasted till 1798, but since that time the town of Basel has had the same time as other towns of Europe. For a century or so, however, that little place often received the satirical praise that, while they were, a hundred years behind the rest of the world in most things, they were at least ahead in one thing, their clocks were all an hour too fast! So Seventh-day Baptists frequently have the similar words uttered in regard to them, that while they are a hundred years behind the rest of the world, they are a day ahead in their observance of a day of worship. But this is not true. They are not behind the rest of the world in anything, least of all in matters of religion.

So I say to you, as here in this great city you are a day ahead of the people in your worship, so be ahead of them in everything else.

First, be ahead of them in your knowledge of divine things. We ought to have a knowledge of God unsurpassed by others, and if we are true to our principles we shall have a knowledge of God that far exceeds that of others. Our Saviour said, "If any man will do his will, he shall know of the doctrine." If we therefore desire to do God's will, and do it as we know it and are true to it, we shall have a knowledge of God and his ways that others may not have. Be first in knowing your heavenly Father.

Second, be ahead of others in doing his will. And it is not enough to observe the fourth commandment. That we must do, and do it better than many of us do, if we are to exceed the righteousness of the scribes and Pharisees of this day. It is not enough to be proud of our good arguments and to send out Sabbath tracts. We must really keep the Sabbath ourselves, and that from the right motive. And we must also remember that there are other commandments besides the fourth.

Third, be ahead of the rest of the world in loving your Saviour. "Love is the fulfilling of the law." That does not mean that if we love, we have fulfilled the law and do not need to obey the commandments; but that if we love God, we will obey the commandments. But the law ought not to be held over us—God does not so hold it—as a whip to coerce us to do his will. The law is an expression of his loving will for us, and if we are his loving children we shall desire to know that will and to obey the same out of love to him. The law is to reveal God's will and to show us our lack. It is like a mirror. But one cannot wash his face in a mirror. Without the mirror one might not know that his face needed ablution, but the mirror, while useful to show the fault, cannot avail to cleanse. No more can the law. "The blood of Jesus Christ . . . cleanseth from all sin." God's love gave us this salvation. Our love is the motive to all our life and conduct. Therefore be first in loving your God and your Saviour.

I believe you are doing these things. You did them when I was with you Sabbath after Sabbath. I believe you do them now. But I exhort you to be faithful and to be vigilant. Remember you are Seventh-day Baptists, and be true to your colors. Be proud of it and strive in a loving and gracious way to be foremost in all good things as you are in advance every week in your public services.

GO FORWARD.

Twenty-five years ago, in Leonardsville, N. Y., Dr. Lewis preached a sermon from the text, "Watchman, what of the night." The watchman said, "The morning cometh." Twenty-five years ago there were many who were loyal to, and who loved the Sabbath just as well as they do to-day, but apparently ours was a lost cause. But Dr. Lewis with prophetic vision saw through the misty twilight preceding the joyous dawning that heralds the morning sunlight. With a faith stronger than of any of the hearers who composed his audience that morning, he told the never-to-be-forgotten anecdote, "Dinna ye hear the slogan, the slogan of the Highlands?" How he thrilled and electrified the people! He said the truth was mighty and would prevail, and the Sabbath given to man so long ago from Mount Sinai was God's holy Sabbath; that we must not falter, but uphold it, and teach men the truth.

Of his courage, untiring efforts, search and research, discouragements and toil, some know; but perhaps with "the faith of him who reckons each of his days a thousand years," and with patient persistency he has sounded the slogan through all the years, at the sound of which thoughts have stirred and kindled and many have been convinced of the truth.

The echoes from the Conference sound distinct and clear. "There is aggressive work to be done for Sabbath Reform." "The battle is on, the battle for God and the truth." "In our denomination a crisis is reached; the voice of God and of duty is, go forward." "If we fail to carry on this work God will give it into other hands." "We are not a small people." "If we are disloyal to God and his Sabbath truth we will be sent back into the wilderness for forty years." There are weary night vigils, sleep-forsaken pillows and earnest prayers going up to God for our people that they may see the necessity of this work while it is day, for the night cometh. Will not our churches who are faithless about raising money for this work go to praying over it, put their hands deep down into their pockets and, if necessary make sacrifices, and the work of Sabbath Reform shall GO FORWARD. * * *

THE DISMISSAL OF BEMIS.

Professor Bemis, who has achieved a wide reputation as one thoroughly informed on social questions, and calm and convincing in their discussion, was sought out by the University of Chicago. He gave offense to a few capitalists by a public presentation of some of the evils involved in some of their methods. He holds opinions in common with many others, that at least a portion of our public franchises should be better conserved and protected than they now are. He was suddenly dismissed, and no reason given. When the University was pressed for the grounds of its action it brought forward, as an afterthought, the unacceptableness of his services.

Certainly we ought not to be hasty nor uncharitable. As certainly in dealing with interests like these, we ought not to be slow or stupid or readily deceived. For one, I have no faith in the honesty of this action, nor in the reasons given for it. It is the same evil, ominous, leprous spot, which has spread over our business relations, showing itself in our educational work. We cannot handle pitch without being defiled; and of pitch we have plenty.—John Bascom, LL. D., Ex-President of Wisconsin State University, in *The Kingdom*.

Young People's Work

A HAPPY NEW YEAR!

What plans have you made for this new year?

Are you planning to do any work for Christ and the Church?

Doubtless you are; but are those plans definite, or are they rather vague?

You purpose to do a great deal more this year than you did last, and your purpose is all right, but do you really know just *what* you are going to do?

Take out your note book, please, and write a half dozen, or even three things which you are going to do in the way of Christian work. I mean just what I say; before you read another sentence, stop and write down, where you can see it in black and white, even *one* thing which you want to do for Christ, and intend to do.

I venture to say that you have not written it out yet, and that you do not intend to do so either. Why? Well, let me tell you why. Perhaps it is because you are naturally and artificially stubborn, mulishly independent, and just because I want you to write down what you are going to do is sufficient cause for your not doing it. If this is true, then one of the first things you ought to write down is: "I will do some things that I do not want to do, simply for the sake of pleasing others, when it does not inconvenience me, and sometimes even when it does." Have you stopped yet to write out one single thing that you purpose to do next year for your Master? I suppose not. Let me suggest another reason. You do not feel like committing yourself to the extent of putting anything into writing. Then you are not fully in earnest in your purposes. Perhaps you feel that you ought to give more to help our Tract work or our schools, but you hesitate to commit yourself. Then the second thing you ought to write down is, "I will give twenty percent more next year than I did last for the cause of religion."

Have you written anything yet? Go get your pencil and paper at once and have enough stamina in your make-up to put into writing what you have been imagining all the time that you really meant. And still you do not do it? Well, I shall not be at all surprised one year from now to hear you say "I planned to do so and so, but failed."

PRESIDENT'S LETTER.

Dear Young People:

I had fully intended to write asking all who could to make an effort for the New Year's morning prayer-meeting again this year. I have been unable to do so. Now will you not report to the Mirror all such meetings held.

We publish below our annual letter, which will be mailed to the Secretaries of all our Societies. If you fail to receive such letter, please write us.

Seventh-day Baptist General Conference.

PERMANENT COMMITTEE OF YOUNG PEOPLE.

MILTON, Wis., December, 1895.

Dear Endeavorers:— Surveying the work at this, the close of another year, we cannot but rejoice over the efforts that have been put forth; the successes that have usually resulted, and the marked interest and earnestness of Endeavorers, particularly in some localities. In some places, it is true, a lack of interest is noticeable and a direct or indirect breaking of the pledge results. The work of the coming year will be the same as last with the addition of the Sabbath reform work by Dr.

Lewis, under the direction of the Tract Board, as started at the last General Conference. For this we ought to feel an especial interest in contributing. We are pledged to furnish \$300—or one-half of the salary of Dr. Palmberg. The Missionary and Tract Boards must still have our generous support of both funds and prayers.

We make no effort to satisfy any expectation for some new craze, but we wish to hold fast that which has proven to be good, while others try, if they like, parties in place of prayer-meetings; cards in room of Bibles and family altars; leveling the Church and C. E. to the world in place of holding up Christ according to the promise (John 12: 32), "And I, if I be lifted up from the earth, will draw all men unto me."

Thanking you for your generous support, we again ask for your systematic contributions; your prayers; your support of the Mirror; your sacred regard to the C. E. pledge, and that you will continue to develop new fields for out-post work and the organization of new societies. Religious thought and work never moved forward more rapidly than now. If we keep in the current we must read religious papers and books. The Recorder and *Golden Rule* are, we think, the laboring oars.

Remember, we grow, physically, mentally and spiritually by what we feed upon and not what we refrain from taking into our being. The greatest sins at our doors may yet be sins of omission.

You are most earnestly requested to remit money quarterly; to state upon what quarter and year, of your pledge, it is to be applied, and for what cause contributed, sending all funds to W. H. Greenman, Treasurer, Milton, Wis. Please make a thorough canvass with the pledge cards and report aggregate pledges to the undersigned Secretary at once.

Yours in C. E. work,

E. B. SAUNDERS, Pres.

RITA I. CROUCH, Sec.

In a report sent out by the Information Committee of the United Society of Christian Endeavor is the following. Why are we not represented in this meeting? Is it because none of us have ever joined the Society, or are we excluded? For one, I do not know. It is too bad, in either case.

The trustees of the United Society of Christian Endeavor began their semi-annual meeting yesterday in this city. The trustees are from all the leading denominations and from all parts of the country, and represent more than two and a half millions of Christian Endeavorers. Christian Endeavor being an interdenominational society, these bodies are represented at the meeting: Presbyterian, Baptist, Congregational, Methodist, Episcopal, Lutheran, Reformed Church in the United States, Reformed Church in America, Methodist Protestant, Reformed Episcopalian, Disciples of Christ, Free Baptist, Canadian Presbyterian, Southern Presbyterian, Cumberland Presbyterian, Methodist Episcopal South, Friends, United Brethren, United Presbyterian, Protestant Episcopal, and Methodist Episcopal of Canada.

DETROIT, Michigan, Dec. 11th.

EXTRACTS from the report of the President of the United Society.

One underlying principle of Christian Endeavor, now as it was fifteen years ago, perhaps the great underlying principle, is that of religious service and testimony for everyone; some testimony and some service for the boy or girl as well as for the elder and deacon, something for the child as well as for the grandfather; this is *the* underlying thought of the pledge, which the experience of these fifteen years has convinced me is, in its essence if not in its exact form, absolutely essential, not only to the local society, but to the growth of the movement as a whole. The pledge is an appeal to the heroic; it is a recognition of the element of duty in every life; it is an acknowledgment that something is due to the spiritual nature; it is a re-enforcement of the command to seek first the kingdom of God; it is a blow at whims and moods and fancies as the controlling elements in religious life. This idea of obligation, sealed by a promise, to devote some portion of our lives to special and definite Christian work and testimony

has entered into the inmost texture of the Christian Endeavor fabric. The pledge animates, not only the weekly prayer meeting and the monthly consecration service, but every one of the multifarious committees, and all the efforts put forth for individual righteousness, for political purity, and for missionary extension, by our unions in all parts of the world.

The spirit of brotherliness cultivated by the society, and of hospitality to all who love the Lord Jesus Christ, is another fundamental idea. It imposes no other test of fellowship than that of love and service for the common Master.

In other words, the Christian Endeavor Society has become, in providence of God, a *common denominator* between all the evangelical denominations in all the world.

As a board of trustees, and as officers of the United Society, we have resolutely refused to exercise any authority, to legislate for any society, or to decide any local questions of administration. All these matters belong exclusively to the pastors and churches that have been adopted into the society.

This idea, so difficult for the general public to understand, enters into all our conventions, and molds the character of our brotherhood everywhere. Our conventions are mass-meetings, larger or smaller, as the case may be, but always without one legislative function, without the possibility of interfering with or directing the affairs of any society.

No binding votes are taken, and even resolutions, when there are any, simply express, as the phrase is, "the sense of the meeting."

I believe that a clear understanding and development of this idea will make plain our way in the many perplexing paths of the future. It has a bearing upon the character and purpose of all our conventions. It refers every difficult question relating to societies back to the only court of arbitration, the church to which the society belongs. It prescribes the character of our fellowship, which on this basis, and on this basis only, may be as broad as the universal church of Christ itself. It simplifies all our duties as trustees of the United Society. It limits, as they ought to be limited, functions of the United Society, making it simply a bureau of information and statistics. It removes every reasonable cause of jealousy and mistrust, and I believe that it will enable the Society to go on to larger and better things in the future, ever bringing together a still larger number of young people into our interdenominational fellowship; promoting every true denominational enterprise and activity; and vastly enlarging in the future years, the kingdom of our Lord, through the natural working out of the principles, which for fifteen years God has so signally blessed.

Then is it not our chief duty to guard these principles from degradation or adulteration; to see to it that the name "Christian Endeavor" stands always for those ideas which God has sealed with his blessing; and to make it plain to all the world, by voice and pen, that in the application of these principles the churches and denomination to which these societies respectively belong have full and absolute control, and that we are the first and most eager to welcome them to this control?

A detailed statement of the official enrollment for the week ending November 30, 1895:

UNITED STATES.	
Young People's Societies.....	25,270
Junior.....	8,988
Intermediate.....	78
Mother's.....	36
Senior.....	20
CANADA.	
Young People's Societies.....	2,787
Junior.....	395
Parent's.....	2
Mother's.....	1
FOREIGN LANDS.	
Young People's.....	4,791
Junior.....	267
Senior.....	4
Mothers'.....	1
Floating Societies.....	160
Total Societies.....	42,800
Total Membership.....	2,568,000

A SUGGESTION.

A few weeks ago I made mention of a plan by which the young people might study in connection with the weekly prayer-meeting a series of subjects which bear more upon the work of our own people than the regular topics can.

The following is a mere suggestion, only an outline. Most, if not all, of our societies already have from time to time a missionary meeting; hence I have not made provision for that, taking it for granted that those meetings will be continued. I would suggest the third week of every other month for these topics. It is my purpose to publish on this page, a few hints on the subject the week before.

JANUARY.—Third week. Topic.—*The Sabbath*. Random questions.—Where did it come from? For whom was it made? How did the ancient Jews observe it? How did Jesus Christ and the apostles observe it? How should we observe it? Why may not Sunday do as well as the seventh day? What can we do to help to a better observance of the true Sabbath?

MARCH.—Third week. Topic.—*The General Conference*. Random questions.—When was it organized? Why was it organized? Of what is it composed? How does it help us? How may we help it? What is its work?

MAY.—Third week. Topic.—*Our Schools*. Random Questions. How many schools have been established by us? Where? How many have we now? Where? What have these schools done for us? What may we do for them? What is their greatest need to-day? Are they helpful to our cause? Are they absolutely necessary?

JULY.—Third week. Topic.—*Our Own Local Church*. Random questions.—When was it organized? Who have been its pastors? What men and women of ability and worth has it sent forth? What about the absent members? How much money does it give yearly to work outside of itself? Is the pastor's salary all paid for last year? What has it done for you? What are you going to do for it?

SEPTEMBER.—Third week. Topic.—*The Tract Society*. Random questions.—Who are its present officers? What salary do they receive? What other work do they have? What is the object of the Society? When was it established? What are its annual expenses? How are these met? If there is a deficit, who makes up the balance? What are you doing to help? Are you able to do anything more? Why don't you do it?

NOVEMBER.—Third week. Topic.—*Baptism*. Random questions.—Is it required? What does it mean? Does the way in which it is administered make any difference? Who may baptize? Who may be baptized?

To be sure there are other topics of interest, but I selected these six as the most practical.

What do you think about the plan? If you are not in favor of it, or have any criticisms to make, please sit down and write me about it as soon as convenient.

Children's Page.

GRANDMA'S PLAYMATES.

Mina stood by the window looking out upon the snowy street, "just fine for coasting," wondering how it happened that there was always a reason why she should stay at home when she wished most to go to some place. She was quite sure that she did not have "the least bit of a cold." All of her classmates were going coasting that afternoon, and Mina knew what a splendid time they would have; but mamma had said "No" so firmly that Mina knew it was of no use to tease.

Grandma and Jessie, Mina's little sister, sat by the fire roasting chestnuts, and making a "cat's cradle" out of string. They paid no attention to Mina until she came and stood by grandma's chair.

"Let's play something, Mina," said Jessie, who was always happy and cheerful.

"I don't want to play," answered Mina, very crossly; for she was still thinking of the coasting party.

"When I was your age, dear, I would have been glad to have any one to play with me," said grandma gently, as she drew Mina up on the arm of her chair.

"What did you do when you were a little girl, grandma?" asked Jessie. "Didn't you have any little brothers or sisters or next-door folks to play with you?"

"No, not one," answered grandma. "The only playmates I had were a huge shepherd dog that I called 'Dan' and a tame fawn."

"Tell us about them, grandma," said Mina, who had nearly forgotten about the coasting party.

"Well," continued grandma, "when I was only eight years old my father moved West to search for gold; but my mother died in less than two years, and I had to take care of myself most of the time as best I could.

"We lived in a rudely-built cabin half way up the side of a high mountain, and our nearest neighbors were more than two miles away. Dan and I kept house; and when our work was finished we played the games which I taught him, and sometimes went to the mine. Dan could play hide-and-seek and could jump the rope almost as well as I.

"The mine was only a short distance from our cabin, and when it was pleasant weather Dan and I always took father's dinner to him. Dan persisted in carrying the bucket, and he was always careful not to drop or shake it.

"One evening in early winter father came home, bringing a little fawn which had been wounded by hunters and then lost from the herd. We made a bed of dry leaves for it in a shed near the house. For a long time it would not eat anything, but at last it grew more tame, and would eat bread crumbs out of my hand.

"I thought a great deal of the pretty little thing, and it grew more playful and tame every day; but it was a long time before Dan and the fawn became friends.

"When at last the fawn was able to walk, father built a fence around the shed, so that it might come out and play in the sunshine. Dan would lie by the door and watch it, but he never ventured to join in its frolics.

"I kept it all winter, and by spring it was so gentle that I could let it run loose, and it would always come home in the evening. By the close of summer Dan and the fawn had become warm friends. They would play together for hours, but if Dan became too rough the fawn would come to me for protection, or if Dan got too hard a blow he would come whining and lay his head in my lap.

"One afternoon early in November the sky began to look dark, and the wind commenced to blow terribly; and in less than an hour the snow was falling so thick and fast we could not see a dozen yards from the house. The fawn had gone away in the morning, and had not returned. Dan could not be still; he would lie down by the fire, and then go to the door and bark to get out, until I had to let him go. But he would not go without me.

When he found that I was not coming he came back. So I put on my cloak and hat and followed him. He went down the mountain path and then started across a very dangerous piece of ground where the rocks were loose and there were many deep holes. I followed Dan as faithfully as I could, until at last he stopped by one of the holes and began to bark. I leaned over the hole; and, not far below, I could hear the cry of the lost fawn.

"I could not help it out, so I returned home; but Dan would not go. By this time father was at home, and we carried a rope and ladder to the place where the fawn was imprisoned. Father placed the ladder down in the hole, which happened not to be very deep; and, fastening the rope about its body, drew the little frightened thing to the top.

"It soon recovered from its few injuries; but at daybreak one beautiful spring morning father saw a herd of deer on the opposite side of the valley, and when I went to look for my fawn it was gone. I never saw my little playmate again."

"But what became of Dan, grandma?" asked Jessie.

"Dan died of old age, and we buried him on the mountain side. Those were the only playmates I ever had," said grandma, as she arose to put away her knitting.—*Ella Mayhew.*

"I CAN PRAY."

One Sunday afternoon, Miss Alice Benton, the earnest young Lady Manager of the Smithville "Shining Stars," put the question to her boys and girls as to what each one thought he could do to help on the work.

"I think I can bring a new member, Miss Alice," said Earnest Bryce, quickly.

"That is right, Earnest. The more members the more workers."

"And I think I can give twice as much this month to the special fund," said Roger Foster.

"Well said, Roger," Miss Benton returned. We cannot prove our earnestness more than by the gifts we make, provided they are real gifts."

"And I am going to do all I can, Miss Alice, to make the music more entertaining," said Ruth Lester. I know such a pretty little song about carrying the news 'Over the Sea,' and I'll bring it and sing it next time if you wish."

"Yes, Ruth; I do wish. Bright, well-sung music always adds so much to the spirit of the exercises."

"And I, Miss Alice, will always read or recite whenever you wish me to," said Delia Bronson.

And so they spoke, one after the other, each telling what he or she would do, until finally all had made a promise of some kind except one timid-looking little girl at the very end of the line. During the time the other children had been speaking she had remained almost hidden by one of the posts.

"Well, Marian, my little girl," asked Miss Benton, looking at her encouragingly, "what can you do?"

The child raised her large earnest eyes to her teacher's face, and said, hesitantly: "I can pray, Miss Alice."

No words could have startled Miss Benton more than these. They were so unexpected! And to have come from such a timid little girl as this made them all the more a surprise. But the Lady Manager was a young lady of deep earnestness and of sincere religious profession. She saw how much this little one needed encouragement and just what a struggle it had been for her to utter these brave words. Besides, she had tried so long and so unsuccessfully to get some of the older children to pray in the meetings, never having once thought of trying the smaller ones; and now here was this little one, the very least one in all the Society, offering to pray.

"How rejoiced I am to hear that, Marian!" she said to the little girl. "Now, indeed, I shall not be at a loss for some one on whom to call. But won't you tell these other little boys and girls how you learned to pray?"

Marian hesitated a moment; then she said: "I learned it from reading the Bible, Miss

Alice. I used to take the Bible and sit with it in my lap and read all about those good people who had prayed and what they had said. I know ever so many of the prayers in the Psalms, and I know some of my own too."

"What a brave, true girl you are, Marian! But will you not say one of your little prayers with us now?"

Marian flushed painfully at that, and trembled so she could hardly kneel down. But she did kneel down, and, clasping her little hands together, prayed such a simple, earnest prayer that not only Miss Alice but many of the boys and girls had tears in their eyes when they got up. And after that brave example set them by the courageous little maid, Marian, Miss Alice had little trouble in getting the boys and girls of her mission band to pray in public.—*Miss Annie Maria Barnes.*

A WORD TO THE BOYS.

"Farmer boys," says a wise and noble thinker, "you need not envy the young men who stand behind the counters of the city shops. You need not envy the young men who are making ready to take the places of the great army of lawyers and pettifoggers who are subsisting by the litigations of quarrelsome and contentious clients. And certainly you ought not to envy the boys who have no employment at all—those who are growing up to manhood without acquiring industrious habits upon which to rely in times of great need and pressing emergencies, whose idleness invites to temptations which so often lure to mental and bodily ruin. Your clothes may not beso finely spun and made as the raiment of the city boys; but you are the peers of them all, with your bronzed faces and horny hands, however pretentious their employments. Your business is one which antedates every other vocation in the world. The farmer was plowing and sowing and reaping his harvests long before a merchant, lawyer or doctor was known; and he still stands foremost at the gates whence issue to the millions of the world the steady, never-failing streams of plenteousness and life.

"A generation or so ago, the brightest boys of the farmer's family were assigned to the professions. The dull fellows were sent to the fields. Nowadays a different order of things prevails. Once the idea was popular that only muscular strength was necessary on the farm,—the strength to guide a plow, to wield an axe, a hoe, or a scythe,—the endurance to go through with the sweltering tasks of summer or the exposing duties of winter. These important requisites given, a booby might fill the place as well as any one else. So some folks used to think, but what say you working farmer boys? Do you not place a higher estimate upon your skill and upon your services? Look up, then, and vindicate yourselves. You are getting health and strength from the wholesome exercises of the fields; and that you may have the necessary intelligence to combine with the strength for the proper prosecution of your calling, apply yourselves diligently to acquiring knowledge whenever the respite from labor shall give you the opportunity.

WHAT A SMALL BOY COULD DO.

A lad in Boston, rather small for his age, works in an office as errand boy for four gentlemen who do business there. One day the gentlemen were chafing him about being so small, and said to him, "You will never amount to much; you never can do much; you are too small."

The little fellow looked at them. "Well," said he, "as small as I am, I can do something that neither of you can do."

"Ah, what is that?" said they.

"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that neither of them were able to do. "I can keep from swearing," said the little fellow.

There were some blushes on four faces, and there seemed to be no anxiety for further information.

Home News.

Rhode Island.

WESTERLY.—Our Society is trying to show evidences of life and growth. We have reorganized our music, now having a mixed choir of eighteen voices. Our organ gallery has been enlarged and will soon have a water motor for its power. The order of service for the Sabbath before Christmas was a special Christmas service arranged for the occasion, and was full of interest. The sermon by the pastor was upon "Immanuel," from Isa. 7: 14.

The Sabbath-school has elected its new board of officers, and Mrs. O. U. Whitford has consented to act as Superintendent in place of Mr. George H. Utter, who has been the faithful head of the school for nearly sixteen years, and feels that he cannot longer serve in that capacity. The primary department held its first graduation service Dec. 28th, nearly all the pupils being promoted to a higher class for next year, and one class passing into the main school. This department is doing progressive work under the direction of Mrs. L. T. Clawson. The school had no special Christmas exercises this year, but an entertainment has been provided by the retiring Superintendent, to be given Jan. 13th. A special church meeting has been called for Jan. 5th to consider the resignation of the pastor, Rev. W. C. Daland. Mr. Daland is absent on a week's trip to New Brunswick, being sent by the Missionary Board to visit Rev. George Seely.

New York.

NEW YORK CITY.—Two months report of Mizpah Mission—Sept. 16th to Dec. 16th.

Seamen Present.....	1,276
Ships Visited.....	163
Sick Visited.....	52
Visitors.....	390
Helpers.....	138
Signed W. C. T. U. Pledge.....	13
" Y. P. S. C. E. ".....	4

The Convalescent Home is open. We have had four men. These men are supposed to stay ten days and that to give them rest sufficient so that they can then go to sea. One man with us now has been in the hospital 21 months. Dr P. J. B. Wait's son is our house physician.

No one can fully realize the terribleness of the accident on the "St. Paul" by which nine men have died, unless they were present to see the awful scene which was witnessed on Wednesday morning, Dec. 18th. It is too frightful to picture, but the picture comes afresh to us as the sailors from that ship sit about our reading-room table, and recount the scenes of that morning. Every man taken to the hospital has died. Saddest of all is the thought that families are to be left destitute, to whom this blow comes so suddenly, taking from them the hope and support upon which they had so long rested.

Our last month's attendance is the largest we have ever had; 742 men, being an average of 24 11-15ths each night during the month.

We are grateful to our friends for their continued interest in our work. We need your help in prayers and contributions. This work is taking no mean position among the missions of this city, and we feel proud that we can ask people to enter, assured that they will be favorably impressed.

J. G. B.

DE RUYTER.—God has been blessing us with health, food and clothing, and many spiritual favors the past year. That this is a

healthy climate may be shown by the great number of aged people among us, there being over thirty in our Society who have passed three-score-and-ten. Abundance of food and fruit have been stored in our cellars, and kind friends are clothing the poor and needy as the cold weather comes on. A good religious interest has continued since Bro. E. B. Saunders was here last year, and extra meetings have been held in the surrounding neighborhoods. In this work Eld. L. M. Cottrell has been very helpful, carrying on the meeting on Crumb Hill on Sunday evening and another on Wednesday evening, three miles north of the village. These have proved great blessings to many persons, and the work has gone right on when the pastor was away in the Syracuse work.

L. R. S.

New Jersey.

PLAINFIELD.—From week to week the writer has scanned the young people's column, hoping to find reported some of the doings of our own young people.

One of the most enjoyable of these events was a *musicale*, given in the church on the evening of November 21st, under the auspices of the Endeavor Society. The music was under the direction of our chorister, D. E. Titsworth, the program, which proved to be an exceedingly interesting one, having been arranged by the music committee of the society. The orchestra consisted of two violins, a trombone and a cornet, all handled by skillful players, and to which was added the piano and organ, presided over by Miss Jessie M. Utter and Arthur L. Titsworth, in their usual happy manner. Mrs. Geo. Musson, of Brooklyn, sang very sweetly several solos; a male quartette, whose familiar voices have often delighted Plainfield audiences, sang some excellent pieces, and our "Conference Choir" also rendered a few selections in a manner that greatly stirred the hearts of the large audience.

At the Sabbath morning service, Dec. 7th, the Endeavor Society of our church held its fourth anniversary exercises. The President, Miss Lulu Lewis, presided with grace and dignity, and the whole service was conducted by members of the society. After an admirable report by the Secretary, Miss Bessie Titsworth, and also one from the Superintendent of Junior Work, Mrs. Henry M. Maxson, giving a very valuable account of this important phase of the work, the following papers were presented: "The Pledge," by Clarence Rogers; "Am I my brother's keeper," by Miss Lena Tomlinson; "Sources of Inspiration," by Asa F. Randolph; and "The Relation of the Church to the Society," by Mrs. J. G. Miller. These papers were of a high order, both in matter and manner, and the thoughts were so forcibly presented, that all who heard them felt impelled to "pledge" that they would be their "Brother's keeper," and catching their "Inspiration" from the enthusiasm of the "Junior" soldiers of the cross, make "The Relation of the Church to the Society" one of mutual helpfulness. Rev. L. E. Livermore summed up very impressively the truths presented in the papers. Appropriate anthems and hymns combined with the other exercises to make the occasion one of rare interest and long to be remembered.

Our Sabbath-school is doing excellent work. The interest has never been better, and the attendance never before so large. The primary department reports thirty-eight chil-

dren enrolled at the present time, and to look each week upon such a company of our own little ones is a delight to the eyes and a joy to the hearts of the older members. The teachers of these classes have recently introduced a "sand-map," which is about three by four-and-a-half feet in size, and which they are finding quite a help in locating and making more real to the children the places mentioned in the lessons. One interesting feature of the general exercises is, giving each week, by some member of the school, a history of some noted character connected with the lessons for the quarter.

Our Christmas exercises passed off finely, and were greatly enjoyed by all. With us the effort from year to year to bring more vividly to our senses the real fact of the Saviour's birth, and to comprehend more fully God's unspeakable goodness in giving us and all the world such a precious Redeemer, has not been without marked success, and the manner in which even the little ones catch hold of these helpful impressions is truly remarkable. The celebration of this long-time honored, and more or less sacred, anniversary, has been quite general throughout the city. Even the Society of Friends entered into its observance with much interest, having Scripture reading, recitations, addresses, and distribution of sweetmeats, winding up with refreshments served in regular Christmas style.

JAN. 2, 1896.

J. D. SPICER.

Alabama.

ATTALLA.—Last Sabbath was a very interesting day with the Attalla Church. The Rev. A. H. Williams and wife, of Etha, Cullman Co., Ala., were present, they having come sixty miles in an open buggy to spend the Sabbath with us. The weather was quite cold for our latitude, and a part of the way the road leads over sand mountains. It was their first Sabbath with the Seventh-day Baptists. Brother Williams joined our church, but sister Williams thinks she is not quite ready yet. He has observed the Sabbath a little more than a year. He is a very pleasant old man, sixty-nine years of age. A native of South Carolina, born near the battle grounds of the Cowpens. He has been preaching since 1883, in which year he came to his present home in Alabama. While a young man, by reading the Bible, he was convinced there was something wrong about this observance of Sunday for Sabbath, yet gave the subject but slight attention until about four years ago, when the *Outlook* brought it again to his notice. Until he began reading the *Outlook* he did not know of the existence of the Seventh-day Baptists; and from this source he also learned of our whereabouts and the Attalla Church.

Dr. Lewis' tract of extracts from the "Catholic Mirror," and his comments upon them appears to have completed the work of change in his mind. He has desired to come to Attalla to meet with us ever since his change of Sabbath views, but various hindrances have prevented until now.

Sunday night he gave a very earnest discourse in our chapel. They started on their return journey Monday morning, highly pleased with the results and acquaintances of their first Sabbath among our people.

GEO. W. HILLS.

ATTALLA, Ala., Dec. 11, 1895.

Iowa.

WELTON.—We are enjoying fine winter weather with but little snow, and are having good roads. Our crops were not as bountiful as they were in some parts of the State, since we suffered from the drought in late summer, yet we have plenty for our own use and some to sell. All farm produce, except hay, is quite cheap.

We have recently put a new roof on our church, a basement under it, which is not yet fully completed, and are now building a steeple on the front of the church—a bell is talked of. These improvements have cost both money and labor, but the people are in earnest, so the work moves along rapidly. When the carpenter work is completed, it is the design to repaint the church inside and outside, and the Ladies Benevolent Society are to paper the interior. When all this is completed, we will have a comfortable and neat house of worship.

On thanksgiving-day our pastor preached an appropriate discourse at our church, after which the congregation repaired to the basement and were served to a bountiful dinner. The occasion was much enjoyed by all present. R. E. Loofboro and family recently arrived at Welton, having driven through from North Loup, Neb., their former home; we understand they will spend the winter at Welton.

Mrs. S. S. Socwell, of Knoxville, Iowa, is visiting pastor Socwell, her son, and will remain during the winter.

Pearly Hurley and Erlow Loofboro are now at home from Milton spending vacation.

At a recent church-meeting a unanimous call was extended pastor Socwell for another year; he has accepted the call and will remain with us.

A. M. Van Horn is teaching the higher grade of our school and is giving general satisfaction.

ANON.

Sabbath School.

INTERNATIONAL LESSONS, 1896.

FIRST QUARTER.

Jan. 4.	The Forerunner of Christ.....	Luke 1: 5-17
Jan. 11.	THE BOY JESUS	Luke 2: 40-52
Jan. 18.	The Ministry of John the Baptist.....	Luke 3: 15-22
Jan. 25.	The Early Ministry of Jesus.....	Luke 4: 14-22
Feb. 1.	The Power of Jesus.....	Luke 5: 17-26
Feb. 8.	The Sermon on the Plain.....	Luke 6: 41-49
Feb. 15.	The Great Helper.....	Luke 7: 2-16
Feb. 22.	Faith Encouraged.....	Luke 8: 43-55
Feb. 29.	Jesus the Messiah.....	Luke 9: 18-27
March 7.	True Love to One's Neighbor.....	Luke 10: 25-37
March 14.	Teaching About Prayer.....	Luke 11: 1-13
March 21.	Faithful and Unfaithful Servants.....	Luke 12: 37-48
March 28.	Review.....	

LESSON II.—THE BOY JESUS.

For Sabbath-day, Jan. 11, 1896.

LESSON TEXT.—Luke 2: 40-52.

GOLDEN TEXT.—And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2: 52.

INTRODUCTORY.

Nearly fourteen years had passed since Zacharias had listened to the glorious message of Gabriel. Zacharias had been made dumb as a proof that what he had heard was truth. At the birth of John his speech returned to him, and he was filled with the Holy Ghost, and uttered the prophetic words recorded in Luke 1: 68-79. Meanwhile the angel Gabriel had been to Mary, the espoused wife of Joseph, and announced to her in her youth and virginity that she should be the mother of the promised Messiah. Mary goes at once into the hill country of Judah to her cousin, Elizabeth, who breaks forth with her prophetic utterance: "Blessed art thou among women and blessed is the fruit of thy womb." Mary responds with a song of praise, and remains with her cousin, Elizabeth, for three months, and then returns to her home in Nazareth. Elizabeth gives birth to a son whom they name Zacharias, after the name of his father.

"Not so," says Elizabeth, "but he shall be called John." Joseph and Mary go to Bethlehem, upon a decree of Cæsar Augustus, to be taxed. Here was Jesus born, swaddled by the hands of his mother and laid in a manger, since there was no room in the inn. Simeon, to whom it had been revealed that he should not see death until he had seen the Lord's Christ, sees Jesus and recognizes him as the "Lord's salvation," prepared before the face of all the people.

Joseph and Mary flew to Egypt to escape the slaughter of the children by Herod, and at last return to Nazareth, for "Archelaus did reign." At the time of our lesson Jesus is twelve years old. During these twelve years we have no glimpse of his life. Much as we would like to know what he did and what he said, not one word is recorded. The one brief sentence of the lesson is all that is given us of his words until his baptism at thirty years of age. His home in Nazareth was one of the most beautiful places in Palestine. Back of the village, upon the hills which rise to a height of 500 feet, the view is superb.

EXPLANATORY.

v. 40. He grew as an ordinary child grows, in body and in wisdom. His sinless life brings him into God's favor. This, however, does not exclude from his life childlike innocence.

The manner of his education we do not know, but his spoken words give evidence of familiarity with three languages—the Aramaic, the language of the common people; the Hebrew, in which the original of the Old Testament was written; and the Greek, Galilee being then full of the Greek-speaking inhabitants.

v. 41, 42. The passover feast occurred in April or May, hence the journey of eighty miles from Nazareth to Jerusalem must have been a pleasant one. The way led them by Jacob's well and other places sacred in the history of the Jews. The males only were required to attend these feasts, but Mary seems to have been so filled with the spirit of devotion that she accompanied her husband. At this time when Jesus is twelve years old he is taken with them. At this age a Hebrew boy becomes "a son of the law." He changes his dress and learns some trade. It is a critical period in the boy's life.

v. 43, 44, 45. The feast of the passover lasted seven days. Ex. 12: 15, Lev. 13: 6. At its conclusion we may picture to ourselves the large caravan of kindred and friends journeying socially homeward. As the day passes, and Jesus does not appear, Joseph and Mary make inquiries, "Have you seen Jesus?" and, finding that he is not in the company they return.

v. 46. "After three days," probably the day after they returned, that being the third day since they started from Jerusalem. "Sitting in the midst of the doctors," he was listening to them and learning of them and asking for information. His questioning was strictly from a desire for knowledge.

v. 47, 48. Joseph and Mary were astonished to find him in this place and so occupied. We notice that it is the mother who speaks while Joseph is silent. Mary's connection with the child is closer than that of Joseph.

v. 49. Here follows the first recorded words of Jesus. "Why should they search for him? Did they not know he would be in the temple? Why should they look elsewhere?" These words show that Jesus at this early age was conscious of his Messiahship. Many words seem to imply a reproof for indifference to their anxiety concerning him. Jesus' answer expresses surprise that they should not know he was in the temple. He had not yet been endowed with the Holy Spirit, who enabled him to read what was passing in the minds of others.

v. 50, 51. It is not strange that they should not understand this saying, for he was not then known as the Messiah, but Mary preserves the words and ponders over them as they return to Nazareth, were Jesus remains subject to his parents, and grows in wisdom and in body and in favor with God and man.

AN AWFUL MISTAKE.—The son of a very eminent lawyer, while waiting sentence in the felon's dock, was asked by the judge: "So you remember your father?" "Perfectly," said the youth. "Whenever I entered his presence, he said, 'Run away, my lad, and don't trouble me.'" The great lawyer was thus enabled to complete his great work on "The Law of Trusts," and his son in due time furnished a practical commentary on the way in which his father had honored that most sacred of trusts committed to him in the person of his child.—*Sullivan Gazette*.

SOME people are so full of religion that they cannot tell whether they have a God or not.

Popular Science.

THE most wonderful petrifications of wood in this country are to be found in the neighborhood of the Little Colorado River, in Arizona. Here are to be found trees of stone, standing the same as when growing, perfect and natural, only stripped of their foliage. Here also are found large number of trees, piled across each other in various ways, as though thrown down by some violent wind; even large trees, so that a thousand cords may be found within an acre of ground. How are these wonderful petrifications to be accounted for? Geologists tell us that in some age, and in a remarkable upheaval or overflow, these forests were covered with marl to at least a thousand feet in depth and so remained until the trees were turned into stone, and, as we find them, as hard as flint; that during the long lapse of ages, the marl has been washed away, leaving these forest trees, some standing as in life and others scattered, peeled and thrown down; yet they record their history for us as best they can. How wonderful are nature's works, and how little of it do we comprehend.

NATURE itself is an immense starch factory. From starch comes glucose or sugar, and from sugar, alcohol. Glucose is an artificial sugar, and nearly 100,000 bushels of corn are manufactured daily into glucose at Peoria, Illinois. The great glucose factories at Buffalo were destroyed by fire about a year ago, and now Peoria takes the lead in making this artificial sugar. Glucose is of two kinds, solid and liquid. The solid is known as grape sugar, and is very extensively used by brewers. The liquid is used by all candy makers and is indispensable, as it is cheap and gives the necessary body to the candies. Before science gave them glucose the candy maker had to boil the sugar until it was made into glucose before he could use it, and, now, whenever we wish to make molasses candy we have to boil the molasses until it becomes glucose, before we can handle it. Glucose in this country is made from corn, but in Europe it is mostly made from potatoes. In making glucose, or this artificial sugar, the corn is steeped in hot water until nearly sprouted, then it is ground between rollers and placed on a fine screen. The starch is washed out of it by water and falls through the screen into a receptacle. The coarse residue is dried and sold for feeding cattle. The starch is beaten into a cream and sulphuric acid is added, then heated until it becomes liquid, when marble dust is added to remove the acid, then filtered to get rid of the lime produced by the marble dust and acid, then it is passed through bone dust to make it white, and when evaporated it is glucose, or artificial sugar, of which candies are made.

H. H. B.

"THE SABBATH IN REVELATION."

W. H. WALLICK.

(Continued from last issue.)

In the first place I don't understand how the "Sabbath" law can be done away and the rest of the commandments be retained. The Sabbath law is the Ten Commandments. They are, or are not, in force *as a whole*. They have neither been abridged nor amended by any divine authority, but men have sought out many inventions, or would-be improve-

ments and amendments. If the law is not in force then there is no sin in the world, for "where there is no law there can be no transgression of law, hence no sin, for sin is the transgression of the law. If the law is in force, a violation of any one point is sin, for whosoever shall keep the whole law and yet offend in one point, is guilty of all." Rom. 2-10. Is the third commandment any more binding than the fourth? If so, why? In the third the Lord says, "He will not hold him *guiltless* that taketh his name in vain." If he will not in this case why should he for ignoring his Sabbath, or for theft or adultery? If grace "permits work on the Sabbath-day," why not permit adultery? Grace does not permit the violation of a single one of the commandments. "Do we then make void the law through faith? God forbid. Yea, we establish the law." Rom. 3: 31. Who then are we that establish the law? Mr. Codrill says the hundred and forty-four thousand are "Israelites taken out or redeemed from men before the gospel was preached to the Gentiles, and so they did keep the commandments, for the law was in force down to the cross, for Paul says the law is our school-master to bring us to Christ, but after *faith* [not Christ] is come, we are no longer under the school master." Sacrificial law, brackets ours. Here is an apparent contradiction. Paul says by faith we establish the law, he also says after faith is come we are no longer under the school master, or law. How reconcile this? It is easy. Christ was the end of the law for *righteousness*, but in no other sense. We are not now debtor to the law to do the law for righteousness, but through faith, Christ's righteousness, which is perfect, is imputed to us as it was to Abraham for his faith. "But though I am brought out from under the curse of the law, that does not destroy or do away with the law. A prisoner may be in jail under the curse or penalty of the law, a friend may bail him out and he goes free, but the law remains and will condemn the guilty. So with the law of God it is in force for this very purpose to condemn the guilty, for Paul says, "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, thou shalt not covet." Rom. 7: 7.

Paul was a Jew, and it is claimed by many that only Jews were under the law. Let us see. "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also. Seeing it is one God which shall justify the circumcision, or Jews by faith and uncircumcision, or Gentiles through faith." Is there any difference in the standing of the Jew and the Gentile? Paul says there is not. "For there is no difference between the Jew and the Greek: [or Gentile], for the same Lord over all is rich unto all that call upon him." Rom. 10: 12. Also Rom. 3: 22. "Even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe; for there is no difference." "Now we know that what things soever the law saith it saith to them who are *under the law*." What for? that every Jew's mouth may be stopped, and that every Jew may become guilty before God? No, "but that every mouth may be stopped and *all the world* may become guilty before God." Rom. 3: 19. This is sufficient to prove that the commandments have not been done away, and if not the Sabbath law has not, for the Sabbath is one link of the chain.

[To be continued.]

TRACT SOCIETY.

Receipts in December, 1895.

Church, Plainfield, N. J.....	\$ 34 57
" " Albion, Wis., 10 25, 5 85.....	16 10
" " Farina, Ill.....	4 15
" " Alfred, N. Y.....	10 00
" " Westerly, R. I.....	47 67
" " Ashaway, R. I.....	30 00
" " Nortonville, Kan.....	18 92
" " Chicago, Ill.....	7 20
" " " (P. P.).....	6 50
" " Nile, N. Y.....	19 60
" " Little Genesee, N. Y.....	9 73
" " Leonardsville, N. Y.....	5 85
Sabbath-school, New Market, N. J.....	5 00
" " Plainfield, N. J.....	10 34
Bible School, Ashaway, R. I.....	50 00
Collection, South Western Association.....	3 25
Rev. J. F. Shaw, Fouke, Ark.....	1 25
Mrs. Polly Cooper, Marion, Ia.....	2 50
Bequest Jacob R. Titsworth.....	104 12
Emma L. Stevens, Fairfield, Ill.....	2 00
A. S. Babcock, Rockville, R. I.....	10 00
Mrs. C. D. Potter, Adams Centre, N. Y.....	100 00
Mrs. C. A. Britton, Marquette, Wis., Dr. Lewis Fund.....	2 00
Mrs. Harriett S. Rogers, Preston, N. Y.....	5 00
Oliver Davis, Nortonville, Kan., making Mrs. Oliver Davis life member.....	20 00
Emma Witter, Wausau, Wis.....	1 00
Mr. and Mrs. W. F. Church, Gibsonburg, O., Dr. Lewis Fund.....	5 00
Sadie C. Hurley, Talent, Ore.....	1 00
Booth Bond, Aberdeen, W. Va.....	5 00
	537 75
Demand Loans.....	650 00
	\$1,187 75

E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., Jan. 1, 1896.

Special Notices.

HELPING HAND, 1896.

ALL orders for the *Helping Hand* for 1896 should be sent in at once. This Quarterly, it is expected, will be better than ever, the coming year. Do not wait until the edition is exhausted before ordering.

WANTED.

The name and address of any or all libraries located in any town which contains also a Seventh-day Baptist Church. Address,

DR. PHOEBE J. B. WAIT,
Ninth Ave. and Thirty-fourth Street, N. Y. City.

WHO SENT THE QUARTERLY?

I have received a copy of the Seventh-day Baptist Quarterly, Vol. 1, No. 3, the wrapper of which was torn so as to render the name of the sender illegible. Will any one who has forwarded such a publication to me and has had no return from it please write me at once?

CORLISS F. RANDOLPH.

GREAT KILLS P. O., Staten Island, N. Y.

ANY one writing to the pastor of the First and Second Verona Churches, Martin Sindall, will get quicker returns by mailing to Verona Mills, N. Y. Any one going to his home, ticket to Green's Corners and notify the pastor beforehand.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month 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.

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moine Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

ALFRED WILLIAMS, Church Clerk.

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.

M. B. KELLY, Pastor.

WHEN you read the new Minutes, please turn first of all to page 48; and then see that your church is not behind on the financial question. Money is needed at once to pay the expenses of our exhibit at Atlanta, and to pay for publishing the Minutes. Nineteen churches have already paid. Please follow their good example.

WILLIAM C. WHITFORD, Treas.

ALFRED, N. Y.,

NOVEMBER 10, 1895.

MARRIAGES.

GRANDALL-BURDICK.—At the residence of the bride's grandmother, Mrs. Amelia Burdick, in Farina, Ill., October 15, 1895, by Elder C. A. Burdick, Mr. Will H. Grandall and Miss Ina A. Burdick, both of Farina.

STEWART-MILLS.—At the residence of the bride's grandparents, Mr. and Mrs. I. S. Mills, in Milton Junction, Wis., Dec. 16, 1895, by the Rev. Geo. W. Burdick, Mr. Hugh A. Stewart, of Buffalo, N. Y., and Miss Genevieve Leamoine Mills, of Chicago, Ill.

WILLARD-LARDEN.—At Bowling Green, Ohio, Dec. 18, 1895, by the Rev. J. W. Holland, pastor of the M. E. Church, Mr. Geo. A. Willard, of Little Genesee, N. Y., and Miss Carrie Larden, of Allentown, N. Y.

CARLISLE-HALL.—At the residence of the bride's parents, Mr. and Mrs. Lewis Hall, in Marlboro, N. J., Dec. 25, 1895, by Rev. G. H. Fitz Randolph, Mr. Albert B. Carlisle, of Mauricetown, N. J., and Miss Lillian J. Hall.

STEWART-SEAMENS.—At the parsonage, DeRuyter, N. Y., Sept. 23, 1895, by Rev. L. R. Swinney, Mr. Charles Henry Stewart and Miss Myrtle L. Seamens.

PALMER-TALLETT.—At the home of the bride's parents, Otsego, N. Y., Oct. 16, 1895, by Rev. L. R. Swinney, Mr. Arthur J. Palmer and Miss Jessie J., only daughter of Mr. and Mrs. Justus Tallett.

STILLMAN-CRAFT.—In DeRuyter, N. Y., Nov. 20, 1895, by Rev. L. R. Swinney, Mr. J. W. Stillman and Miss Lillian B. Craft.

ELLSWORTH-HUNTLEY.—At the residence of the bride's parents, Mr. and Mrs. Hiram D. Burdick, Cuyler, N. Y., Dec. 5, 1895, by Rev. L. R. Swinney, Mr. Addison Ellsworth and Miss Adell Huntley.

ALLEN-MURRAY.—At the parsonage, DeRuyter, N. Y., Dec. 25, 1895, by Rev. L. R. Swinney, Mr. Orie L. Allen and Miss Gettie M. Murray, both of Cuyler.

MULLETT-DAVIS.—In the Presbyterian Church at Delmar, Iowa, Dec. 26, 1895, by Rev. E. H. Socwell, Mr. W. R. Mullett and Miss Nettie N. Davis, both of Delmar.

VANHORN-CURTIS.—At the residence of Prof. C. E. Crandall, 5455 Monroe Ave., Chicago, Ill., on the eve of the New Year, Dec. 31, 1895, by the Rev. T. J. VanHorn, the Rev. L. C. Randolph assisting, Mr. Alva M. VanHorn, of Welton, Iowa, and Miss Mabel C. Curtis, of Chicago, Ill.

DEATHS.

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

TAPPAN.—In Dodge Center, Minn., Dec. 15, 1895, of cancer, Caroline, wife of Joel Tappan, aged 69 years, 7 months and 13 days. See obituary it another column.

HAMILTON.—At his residence in Milton, Wis., Dec. 15, 1895, in his 77th year, of paralysis, Edward T. Hamilton. He leaves a son and a daughter, besides brothers and sisters, to survive him.

He was one of the early settlers of Milton, and was, at the time of his decease, a member of the First Church of Alfred, N. Y. He died in hope of a blessed hereafter. Funeral services at his home, conducted by the writer. E. M. D.

RICHARDSON.—Near Pulaski, Ill., Dec. 21, 1895, of pneumonia and catarrh, Henry F. Richardson, son of Deacon P. P. Richardson, aged 35 years, 4 months and 7 days.

Although the roads were in a very muddy condition, there was a large collection of people in attendance at the funeral. Brief religious services were held on the occasion. He leaves a wife and little son, eight or nine years old, to mourn his loss. M. B. K.

MAXSON.—At Smyth, S. D., Nov. 17, 1895, of typhoid fever, Ruth Orcella Maxson, daughter of Russel J. and Anna Maxson, in the 17th year of her age.

She made a public profession of faith in Christ as her Saviour, at Nortonville, Kansas, in January, 1891, was baptized by Elder G. M. Cottrell. In April, 1892, her membership was transferred to the Pleasant Grove Church, of which she was an active and beloved member at the time of her death. D. K. D.

BURDICK.—Horace W., son of Weeden Burdick, was born in Lincklaen, N. Y., Nov. 29, 1812, and was the youngest and last of eight children.

In early life he made a profession of religion and joined the Lincklaen Seventh-day Baptist Church, and so continued till death. In his last days he was kindly cared for by Mr. George Spaulding, in whose home he died peacefully and hopefully, Nov. 16, 1895, and was laid to rest in the cemetery back of the Seventh-day Baptist Church in DeRuyter. L. R. S.

CRANDALL.—In the town of Genesee, N. Y., at the home of her son, Thomas, Julia A. Crandall, on Sabbath-day, Dec. 21, 1895, in the 88th year of her age.

Mrs. Crandall was born July 4, 1808, in East Greenwich, R. I. In 1830 she was joined in mar-

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riage to Jabus Crandall, afterwards a deacon in the First Genesee Church. Two years later they moved to Genesee, Allegany County, N. Y., and there the major part of her long life was spent. Four sons and one daughter remain. By them she was tenderly cared for in her declining years. Funeral, Dec. 24, conducted by her pastor. Text, 2 Cor. 5: 1. s. s. p.

BRIGGS.—In Andover, N. Y., Dec. 17, 1895, at the home of her son-in-law, Louie E. Davis, Julia, wife of John Briggs, deceased, in the 67th year of her age.

She was visiting her daughter, Mrs. Louie E. Davis, when she was taken with a severe pain in her head, and soon paralysis did its fatal work. She had felt unusually well all day, up to the time she was taken. She had expressed to her daughter her willingness and readiness to go when called for. She was a member of the M. E. Church, and has left three sons and one daughter and other relatives to sorrow for their loss. J. K.

FREEMAN.—In Richfield Springs, N. Y., Dec. 11, 1895, Mrs. Bernice Curtis Freeman, wife of Hugh F. Freeman, aged 2 years and 28 days.

Mrs. Freeman was the daughter of Mr. and Mrs. Ethan R. Curtis, of Preston, N. Y., and granddaughter of the late Eld. Ephraim Curtis. Her early life was spent in Preston and vicinity, and she graduated from Oxford Academy in 1887. She was married Jan. 10, 1894, to Mr. Freeman, upon whom, with many other relatives, her sudden death falls as a crushing blow. An aged mother, six brothers and one sister survive her. Her life was that of an earnest Christian, and for her many noble qualities she was beloved by all who knew her. W. J. C.

GREENMAN.—At Hebron, Pa., Dec. 7, 1895, Sylvester Greenman, aged 66 years

In early life Bro. Greenman was converted. He was baptized by Eld. Henry P. Greene and united with the First Hebron Church soon after, of which he continued an active worker until 1875, when he and a number of others withdrew from the First Hebron Church and formed the Hebron Center Church, of which Church he continued an active and faithful member until his death. The Church, in his death, sustains a heavy loss. He was laid aside from manual labor by sickness about three months before his death. About twelve days before his death he received a stroke of paralysis. He was, all through his sickness, resigned, and endured his trials with Christian fortitude. He leaves a wife and seven children to mourn his loss. "Blessed are the dead who die in the Lord; for they cease from their labors and their works do follow them." A. L.

CRANDALL.—In Hope Valley, R. I., Dec. 26, 1895, Sally W. Crandall, only daughter of Benjamin Wanton and Joanna Crandall, in the 70th year of her age.

Miss Crandall was born in Hopkinton, R. I., Oct. 17, 1826. At the age of 11 years she became a subject of saving grace and united with the Seventh-day Baptist Church in Rockville, R. I., continuing her membership in that Church until her death, a period of 58 years. During all this time she has been a faithful and devoted Christian. For several years, in consequence of ill-health, she has been prevented from meeting with the Church, yet she has always been willing and ready to do what she could to maintain the cause of religion, and was always in warm sym-

pathy with her brethren and sisters in every good word and work. And now her sufferings are over and we believe she enjoys the fruition of a faithful Christian life, in the presence of her Lord. A. M. L.

DAVIS.—At her home near Higginsville, N. Y., Dec. 23, 1895, after several weeks sickness, Mrs. Ella Rhoda Davis, aged 38 years, 4 months, 11 days.

This dear one, who will be greatly missed by her many relatives and friends, was born near New London, August 12, 1857. She was converted at the age of 18, joined the First Verona Church, and the year after, 1876, was united in marriage to H. E. Davis, (brother to Rev. D. H. Davis, of China.) This husband and four daughters are left without her who was so dear to them. Her father and mother, Mr. and Mrs. Orin Williams, also three brothers and two sisters, survive her. Sister Davis knew several days before her departure that she could not live, and said, "It is all right." She was solicitous for her friends, urging them to seek salvation in Christ. The text, John 3: 16, and some songs were chosen by the one whose remains were the only visible presence when the sermon was preached from the text of her choice, and songs were sung:

"Down life's dark vale we wander." "Standing on the promises." "We'll never say good-bye in heaven." M. S.

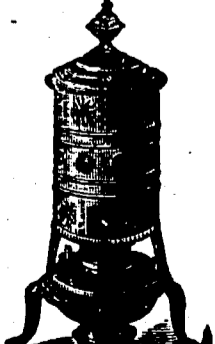
BABCOCK.—At the home of her son, H. A. Babcock, in Brookfield, N. Y., Nov. 23, 1895, of paralysis, Roxana Williams Babcock, in the 77th year of her age.

Roxana W. Babcock was born in the town of Palermo, N. Y., May 3, 1819. In early years she removed to Brookfield, in which place, and Watson, N. Y., her life was spent. Sept. 7, 1842, she was married to Leander Babcock, with whom she lived a faithful wife nearly forty years, he having passed from this life in 1881. Not many years after her marriage, the family removed to Watson. Here, under the ministrations of Joshua Clarke, she accepted Christ and was baptized, uniting with the Watson Seventh-day Baptist Church. Having again removed to Brookfield, she united with the Second Brookfield Church by letter in the year 1864, since which time she has continued a faithful member until her death. She was a woman of humble faith, irreproachable in character and beloved of family and acquaintance. Of the family there live to mourn her, her son, Harvey A. Babcock, her daughters, Mrs. J. L. Clarke and Mrs. R. G. Clarke, of Brookfield N. Y., Mrs. Jacob Williams, of North Loup, Neb., and Mrs. A. E. Curtis, of Leonardsville, N. Y.

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