A letter from Bro. S. R. Wheeler, Boulder, Colorado, advises that all letters and communications designed for him or any other person in Boulder, have the name of the State written in full, since the abbreviation Col. is frequently mistaken for Col., and letters are sent first to California instead of Colorado. All interested please be governed accordingly.

REMEMBER that all churches adopting the five-cent plan of systematic weekly contributions for the Tract and Missionary Societies can be supplied gratis only with the necessary envelopes and books for keeping the accounts by applying to the Publishing House, Alfred Centre, N. Y. Churches that have adopted this plan and worked it faithfully are decidedly in its favor. But it will not work itself without attention. Try it everywhere and you will see the favorable results.

In another column will be found a notice of the coming session of the South-Western Seventh-day Baptist Association, beginning Nov. 30, at Ponake, Ark. We trust this may be a very interesting and profitable occasion. Certainly the one held at Hammond, La., last year was deep of interest. All who are within reason-able reach of this meeting and who can consistently, should attend. May special blessing and the divine favor attend the brethren of that Association.

HOW MANY of our people know anything about The Cottage Pulpit, "a journal of Christian literature, current events and progressive thoughts?" This little eight-page page paper is edited and published by Rev. W. T. Helms, 1206 N. Spruce St., Nashville, Tenn. Mr. Helms and his amiable wife are converts to the Sabbath and are doing faithful work in the advancement of the Sabbath and other Bible truths, through this paper and in consistent Christian living. This is purely an individual enterprise, published monthly at fifty cents per year. Every number contains an original sermon by Bro. Helms, and other interesting matter. These friends greatly. We are that some faithful Seventh-day Baptist evangelist shall visit Nashville and hold religious services with a view to establishing a church there. It looks like a promising field, and we hope the Macedonian cry may soon reach the ears of some Paul or other devout Christian worker who can and will enter that open door.

ONE of the most interesting schools of our country is located at Carlisle, Cumberland Co., Pa., and is called the Indian Industrial School. This school was established fourteen years ago by order of the Commissioner of Indian affairs, Washington, D. C. In the Annual Report, this year, it appears that in this short time there have been admitted 2,361 students, from fifty-nine different tribes of Indians. Of these 1,483 were boys, and 878 girls. There were at date last report, August 31st, 855 students in the school.

Sixty have graduated since 1888. The system of one-half day work and one-half day school, adopted at the beginning, gives good satisfaction, enabling the pupils to obtain a good literary education while being trained in the various industries, including carpentering, blacksmithing, wagon-making, shoe-making, harness-making, printing, sewing, etc.

Five hundred of these pupils, together with the entire corps of teachers, attended the World's Fair in Chicago, spending one week in that city. This boy of their own out of money they had saved from their earnings of the last six months. A daily paper of October 6th, said, "One of the grandest sights of the World's Fair this week was not an exhibit. It was a crowd of five hundred visitor-oms attracted as much attention as any exhibit. . . . The World's Fair visitors have been seeing Buffalo Bill's Wild Indians, and Sioux on Midway, but will now have an opportunity of seeing the greatest Indian object lesson in the world."

Incredible as it may seem, the world is now seeing Buffalo Bill's Wild Indians, and the Sioux on Midway, but will now have an opportunity of seeing the greatest Indian object lesson in the world.

THANKSGIVING.

We give our readers the President's Thanksgiving Proclamation. There is no special enumeration of the blessings of the year, and since they are so varied and perhaps would naturally impress each individual, or class of individuals, somewhat differently, it is wisely left for each to particularize as seemeth best. The proclamation was issued before the recent elections!

A PROCLAMATION.

While the American people should every day remember with praise and thanksgiving the divine goodness and mercy which have blessed them since they left the hands of white men, there is a great task to be done in the education of the young minds. To this end, the American Baptist Home Mission Society has been established, and is now doing excellent work in the schools and orphanages of the United States. The Society has adopted a new plan of operation, which it is hoped will prove successful. It is proposed to establish a number of schools and orphanages throughout the United States, in which the children of the poor shall be educated, and prepared for useful work in life. The Society has already secured a number of subscribers for this plan, and is making good progress in its work. The subscribers are all engaged in the business of the Society, and are doing their best to promote its objects. The American Baptist Home Mission Society is doing excellent work in the schools and orphanages of the United States, and is making good progress in its work.
A letter in a recent Recorder leads me to call attention to the importance of fitness for whatever work we are to undertake. If a young man or woman suffers because he is a Sabbath-keeper, or becomes a "nobody" by becoming such, it is, as it seems to me, wholly unnecessary to be so otherwise. That we who are Seventh-day Baptists labor under some slight disadvantage in a worldly point of view is a doubtless fact. But with the right spirit this may become a real gain to us. What I now write is merely to sound a note of caution lest the question tend to foster a discontented spirit among some of our young people. What I wish to say is that our young people—or our old ones, either—have no reason to be discouraged by words like those in the letter mentioned. The criticisms in the letter are perhaps unjust, but some of them are well founded. The petty jealousies among us are unworthy those bearing the Christian name. But I look at other denominations I find similar and even worse things. Nevertheless, I would that we could be kept from such little meanesses.

But to come to my point. In the first place we ought to bear in mind that we have no right to expect any special privileges because we are Seventh-day Baptists. We have no right to expect employment for that reason. It is unfair to ask that our men of means shall establish themselves at comfortable salaries for the benefit of Seventh-day Baptists who have nothing else to recommend them than the fact that they are Seventh-day Baptists. If we wish good places we must be fit for them.

We are not restricted in any real sense. The world is open to us. Places are ready for Seventh-day Baptists who are desirable. The thing for us to do is to make ourselves desired. If we make ourselves as proficient as we can in all we are called that the world must have our services, then we may dictate our own terms, and the Sabbath will not stand a moment in our way.

How was it that in the last year a large business house, having brethren in nearly half a dozen of our churches in London, England, desiring to establish a new branch house, placed it over as manager a Seventh-day Baptist who had nothing more to recommend him than the fact that he was a Seventh-day Baptist. If we wish good places we must be fit for them.

Every one of us who are members of the church, I am convinced that a larger proportion of our people occupy desirable positions in the world than of any other denomination. Let those who know enumerates the Sabbath-keepers who have good positions outside of their own religious associations. There are many. Others may do the same if they will. But he who means that he is a nobody by reason of his being a Seventh-day Baptist may well mourn. He is a nobody because he is a nobody. Every one was a nobody for any other reason. I am ashamed of the Seventh-day Baptist who has the lack of spirit that can make such a man possible.

THE SABBATH RECORDER

The Victor's Secret.

By REV. S. M. Dower.

How to be able to love one's enemies is a matter of practical difficulty. Christ said, "Love your enemies and pray for those who spitefully use you."

First, let it be noted that we oftentimes imagine we are sincerely used when we are not. If we would observe the habits of those by whom we fancy we are slighted or condescendingly treated, we would find it is their way of treating people generally, and their treatment of us is no exception to their general mode of treating others. We are not conscious of treating anyone slightly. They are unconsciously self-abasing, or exclusive, or inattentive, or cynical, as the case may be. And then again it is not infrequently the case that persons who are fancy, through our morbid sensitiveness, do not like us, have a very good opinion of us. And so, as a matter of fact, we have fewer enemies than we imagine, and possibly none at all.

The imagination is a lofty faculty, and should not be put to use as suspecting an evil state of heart in others.

In the second place, granting that there are persons who, for good or inadequate reasons, do not like us, and evidence comes to us that we are not in their favor; further than this, we may be satisfied that we have fully done our duty to us, what shall then we do? If the one disliked happens to be a pastor of a church, and the rule is good for laymen as well, we have found comfort in ignoring the fact that there is any such tactless and unthinking church, and thinking only about it only nurses the annoyance. If a pastor has a gentleman's nest on one in his orchard that he cannot dislodge, he can let that alone and gather the fruit on the rest.

There is consummate art in approaching and treating persons as if you were not conscious that they harbored any ill will at all. The forethought of this will no doubt rise above the plane of Solomon's proverbs, but we get on higher ground when we follow the teaching of our Saviour, "Love your enemies." No heathen religion or philosophy, nor even Judaism herself, the foundation of Christianity, the bust whose blossom is Christianity, had ever reached that point. If you see anything of this principle in heathendom to-day they have borrowed it from Christianity.

"Why should I love my enemy," do you ask? By so doing you can transfigure him into a friend. It will do this in nearly every instance.

It will make you the victor in all differences and quarrels and enmities you may have. A man who loves his enemies is invincible. He will conquer where he might otherwise lose.

You want to love your enemy because of the humanity within him. He, like you, was made in the image of God. You want to see that image restored in him, as you want to see it restored in yourself. You want to be of the greatest possible service to him. You want to love him, and not only love him, but make him secure to yourself peace of mind and eliminate the hurt, the sting he has inflicted upon you.

There is an element of the atonement, not the chief element, but an important one which finds illustration in the case. I am urging God propitiated himself toward the sinner by suffering in the person of Son on the sinner's behalf. If we cannot see the propriety or the philosophy of the principle, it is enough that Christ has commanded us to love our enemies.

It is a divine gift, that last and crowning grace of all the virtues that divine Grace confers. To say with Christ, "Father, forgive them, for they know not what they do." "This kind goeth not out but by prayer and fasting."

SKETCH

Of the Seventh-day Baptist Society and Publishing Interests.

By REV. I. R. LIVESTORE.

Read at the denomination presbytery of the Religious Congress, at Chicago, Sept. 16, 1893.

In 1664, forty-four years after the landing of our Pilgrim Fathers, Stephen Mumford, of London, England, came to Newport, R. I., the home of Roger Williams, whose influence had already fertilized the soil and rendered it capable of producing able defenders of the divine doctrine of Religious Liberty.

Mr. Mumford, so far as is now known, was the first Seventh-day Baptist in America. Within six years there appears to have been a considerable number of these Brethren. They united to form a society, the Sabbath from the First Baptist Church of Newport, and on the 23d of December, 1767, these brethren formally organized the first Seventh-day Baptist Church in America. From this mother church others were soon organized in Rhode Island, Connecticut, New York, and farther West.

In 1884, Rev. Abel Noble, a Seventh-day Baptist minister, came to this country from England, and settled in Pennsylvania, near Philadelphia. In a few years several Seventh-day Baptist churches were organized in Eastern Pennsylvania.

In the year 1700, a third independent line of Seventh-day Baptists originated from the First-day Baptist Church of Pacaway township, New Jersey.

These three separate and original lines of Sabbath-keepers in America, like streams forming the head waters of a river, soon began flowing together, uniting by delegations and written communications in annual meetings or oftener, and finally producing a single united body, the great advantages which were applicable to our denominational organizations being the forethought of the fact that there is any such tactless and unthinking church, and thinking only about it only nurses the annoyance. If a pastor has a gentleman's nest on one in his orchard that he cannot dislodge, he can let that alone and gather the fruit on the rest.

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The thirteenth volume, in 1857, Mr. Utter re-issued, and the paper was published with increasing favor and standing, not only among our people, but also as a worthy and dignified periodical among the journals of its time. At the end of the thirteenth volume, in 1857, Mr. Utter retired from the management, and a committee was appointed by the Board of the Publishing Society. This committee conducted the paper until 1861. Then it was transferred to an Association of responsible editors who were enabled to preserve the right of disposition to it, some individual if its success could be better secured in that way. Accordingly it was by this Association sold to Rev. Geo. B. Utter, who continued its publication as editor and proprietor, at Westerly, R. L., until the middle of the twenty-eighth volume, June, 1872. Then the Sabbath Recorder was purchased from Mr. Utter, by the American Sabbath Tract Society, a corporate body organized in 1843. A few years previous to this the Sabbath-day Christian and Sabbath Visitor Society had been organized and continued its separate existence for several years, when it was found that its object and that of the Tract Society were so nearly identical that the former was finally merged into the latter. The Tract Society being a Sabbath-day Christian and Sabbath Visitor, thenceforth not only continued the publication of the Sabbath Recorder, but has also published several other periodicals, together with many tracts and a few books.

The Tract Society established a Publishing House in June, 1872, at Alfred Centre, N. Y. Rev. N. V. Hull was appointed Editor, and D. B. Stillman, General Agent. This arrangement continued until the death of the editor, which occurred in Sept., 1881. Brother Stillman then became office editor with several editorial contributors, who conducted the paper until the appointment of Rev. L. A. Piets, who entered upon his editorial labors, Oct. 1, 1882, which position he held until Feb. 1, 1888. He then resigned to enter upon work as Professor in the Chair of Sacred Literature in the Seminary at Alfred University, and L. E. Livermore was appointed his successor.

The other periodicals issued from time to time by the Tract Society have been: "The Seventh-day Baptist School Visitor," "The Bible Scholar," "Our Sabbath Visitor," "The Helping Hand," "The Sabbath Outlook," "The Light of Home," "The Seventh-day Baptist Quarterly," "The Evangelist Babararae." (Scandinavian language) "Eduth le Israel" (in Hebrew) and "The Peculiar People."

These periodicals have had more or less success, some being of a very marked character. The publications which have become especially noted are:

1. "The Sabbath Outlook," first issued about eleven years ago, and sent out as a monthly in editions of about 50,000. This paper was edited by Rev. Dr. A. H. Lewis and C. D. Potter, M. D. It was designed to teach the doctrine of the Bible Sabbath in a broad catholic and candid manner. Its success has more than justified the expectation. The object of this paper is to call attention to the unchangeable nature of the Decalogue, and the consequent unchangeable and unchangeable nature of the Fourth Commandment, which is a necessary part of the Decalogue. With this end in view, the society during the last decade has published and distributed more than 80,000,000 pages of Sabbath tracts and literature.

Another somewhat remarkable paper has been issued by this editorial management of the Rev. O. Th. Lucky. The Euthud le Israel, (witness to Israel) was commenced in September, 1888. Its object was to show how the Hebrew Scriptures bore sure witness to Jesus Christ as the Messiah and Son of God. The New Testament as a true revelation of the Messiah. The eldest Hebrew scholars have given testimonials of their high appreciation of the great scholarship and thorough evangelical spirit of this paper.

In 1890 the editor returned to Galicia and its publication was transferred to that country. It is now temporarily suspended for the want of funds, but the editor who is again in this country hopes soon to resume its publication. It received the highest approval and endorsement of the late learned Professor Delitzsch, of Germany.

(3) The Peculiar People was commenced in New York City in April, 1888, by a Sabbath-day Christian Jew, Mr. Friedlander. Upon the death of Mr. Friedlander, about a year later, this society assumed its publication, and Rev. W. C. Daland became the editor. It is a monthly Christian magazine devoted to the dissemination of Christian doctrine and sentiment among the Jews. This society was met with considerable favor and received many flattering notices from scholars, both among the Jews and Christians.

We cannot stop in this brief sketch to notice at length other publications, but simply to mention the fact that various phases of Christian doctrine have been treated in tracts and books, such as "Repentance," "Salvation by Faith," "Sancification," "The New Birth," "Our Love," "Communion or the Lord's Supper," "Life, Soul, Death, and Resurrection," "Paganism Surviving in Christianity," and other subjects.

The following is a list of most of the publications of this society and of Seventh-day Baptists in America and in Great Britain:

In the following list of periodicals the date of commencing in given. Some of these publications have been continued or merged into others which are still published:

SABBATH REFORM.

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The following clippings from Pittsburg papers, the first from the Pittsburg Press, Nov. 16th, the second from the Pittsburg Dispatch, Nov. 16th, will explain themselves, and will interest the Recorder readers. Dr. Lewis was in attendance upon the National Reformation Convention in the capacity of a special correspondent of the Board, and though not permitted to speak from the platform, he had a much larger hearing through the papers. The Doctor and the cause he advocates are irresistible.

HOW TO SECURE REFORM.

A SEVENTY-DAY BAPTIST GIVES HIS VIEWS ON SUNDAY.

Rev. Dr. A. H. Lewis, of Plainfield, N. J., a Seventh-day Baptist, has been in Pittsburg for twenty days, attending the convention, but has not had an opportunity to speak. A correspondent of the paper in which he said:

"I am in hearty sympathy with, and end with, those who are aimed at by the convention, so far as genuine reform is concerned, especially so, for the sake of peace and politeness. As to the Sunday question, they are seeking to trim off some other branches, when, as the union be laid on the root of the tree. Their theory of reform is a compound of the Jewish theocracy and the pagan idea that God is the Master of the State. Unitingly establishing the kingdom of Christ by exterminating all other religions or an abomination in the nation.

"The text with the Sabbath question lies far deeper than any of the symptoms with which the convention are now occupied of the history of the question coming as early as Christian history at an early day. Those generally at the Sabbath, Saturday, of the Chinese and Sabbath reformers. The majority of the English and Scotch reformers feared to go that far, but Dr. Robinson's theory of the trans­plant of the fourth commandment to Sunday was developed at the close of the struggle for Sunday.

"The present condition of the Sabbath question for Sunday has grown because this effort to transfer the law was unscriptural and even the transplanted commandment has not been received on the Sabbath question of Sunday.

"The two 'Sunday papers' in their own way, but a lack of conciliation, and the appeal to the civil law, to supplant and correct the decay of conscience and foster the evil it seeks to cure. The reform must take hold with their teeth. Under the influence of errors from Roman Catholicism Protestantism are still trying to develop a system partly biblical and partly political. If the Bible be to be made the standard, men must keep the Sabbath—Saturday. It is the only possible and moral ground of the Roman Catholic and Irish-French systems.

"The same should be left with the Bible and Chris­tian system, but give up the creed, wrong, and greed, and overwork under unjust laws, and a burdensome religious system which wholly separated from the religious question of the Sabbath, and thus can never be under the existing system of Sun­day the Sabbath system. The protestation of the con­vention, but if the discussion of this morning be a sam­ple, it is as shallow as it is pertinent. The men who compose it are among the most conscientious men in the country, but they are seeking the right thing in the wrong way, so far as Sunday is concerned.

"I would have no civil law in favor of Saturday if I could. In all matters of religion the relations between the man and God are something to which regard for God and right to my own action in religious matters nothing but. To the domain of reforms, such as temper­ance, social purity, etc., the law has an immediate and direct province, and it should be rigidly enforced. I wish to see the Christian in fact, in the en­thronement of Christians—biblical, not traditional, Christians—the hearts of men.

CALLS IT A MISTAKE.

A Minister and Religious Editor Refutes the Blue Laws as Unscriptural and Injurious. He thinks it Wrong to Oppose Many Necessities on Sunday. Talked Made at the Baptist Convention.

Rev. Dr. A. H. Lewis, of Plainfield, N. J., a well-known Baptist, and editor of a religious paper, was present at the National Convention, in "Conceiving its views on Reform are different from those of other delegates. Dr. Lewis, in his paper, a "Defeat of the Blue Laws," but the Convention will not recognize him as a delegate, as he has not been made a member. When asked why he was not permitted to speak the Doctor stated that he was ready to speak, and when he was asked to come before the meeting they ignored him on that account.

He states that the laws of the State are in accordance with the blue laws of 1784, and if he is given the opportunity to speak, will do his best to convince his countrymen of the error of their ways. He said that there was no desire to oppress the state, but to correct the abuses.

"The Sabbath is sacred, and therefore the blue laws of 1784, and if he is given the opportunity to speak, will do his best to convince his countrymen of the error of their ways. He said that there was no desire to oppress the state, but to correct the abuses.

SUNDAY IN THE MEETING OF THE BAPTIST MINISTERS OF NEW YORK CITY.

To the Editor of the BAPTIST RECORD:

This morning the Baptists Association of New York City discussed Dr. Hiscox's paper on the "Transfer of The Sabbath," and the meeting was unusually large. Dr. Hiscox's paper proved to be a valuable document, not only on the subject of the meeting, but also a very important topic in the Sabbath question. The paper was much larger than the average meeting. The speaker said that the law was a disgrace to the United States. Many Chinese men listened to the address. Dr. Robinson, Rev. J. M. Foster, and H. L. Hastings of Boston, also spoke.

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Precisely the same character appeared in the Jewish prophetic eschatology among the Hebrews, as in the time of Jesus. It is now, as it was then, powerful in proportion to its following. A prophet could hardly be expected to perish out of Jerusalem. There officialism had its citadel and center, and commended itself with myrmidons. A professional bias is strongly marked in the history of the legal profession who, in primitive times, were not slow to take advantage of their power and position to encour- nember reform with technical and cumbersome proceedings. It is not to be wondered at, that these make up a personal equation which should be valued in every estimate attempted to be made of institutions.

The professional idea of "the church," among Jews, was a free interpretation of the new teaching. Among Christians, it is that perfect syllabus, and the organization of the system. It is preposterous to suppose that this mental attitude which is equally character- istic of heathenism in every form, from the blind submission of the Eskimo to their Anglos and American In- Shams and Medicine Men, of the Buddhists to their grand Hams and Monks, of the Ma- hometans to their saints, Mollahs and Mahds, —it is preposterous to suppose that this sub- missiveness has not been taken advantage of, under the Christian system, for the propa- gation of error. Its existence is recognized at an early stage in the very pages of New Testament history.

If the idea of Jesus in this conversation with Peter (Matt. 16: 18) was that the church's immunity from destruction by evil powers should consist in its perfection as a system in its adaptability to deal with the varying difficulties in its progress from age to age,—in short, that it was as perfect in its origin and as complete in its ideal as the devout believer in his divine perfection of this system to be from the language of endearment used respecting the church, the Bride, the Spouse, the Beloved, then we shut up to the acceptance of the claims of that institution, if such exist, that can give historic proof that within the limits of its character the divine Ideal, or we may escape the historical inquiry and the endless genealogies and strifes doubtless be disagreement (Matt. 5: 22). This is what the word *ekklesias* means to have been originally de- issued as the means by which our Lord and Master is identified with our world, and to be the means by which the church is commanded to secure the triumph of the divine presence. The word *ekklesias* is from the Greek through the Anglo-Saxon. The word *church* is made use of the word *ekklesias*, "that which is called out." The significance of this meaning is it unnecessary to follow here. It suffices to point out its marked contrast with the official word "church." That this contrast has been noticed by him, the translator of the Scriptures there is evidence of in the Icelandic translation, A. D. 1640, where the word *ekklesias* is translated *sankund*, an invited assembly. The modern translation substitutes the word *kirke*, church. The Norwegian Bible, Chris- tiasson, 1856, translates *ekklesias* as "a congregation, an assembly, instead of *kirke*, or church or church.

If we lay aside the official and professional stamp given to this word *ekklesias*, and translate it as did the old Icelandic bishop, or as Paul has paraphrased it, in the schools and colleges of the world, as "chosen in Jesus Christ and called," the Scriptures are opened up thereby to a wonder- ful degree. This idea of a fellowship or society is far removed from the character of an organi- zation clothed with authority to propound dog- mas, having degrees of place and rank, and en- titled to a position among civil institutions. In the notion of a society is involved the idea of growth by accretion, as the crystal grows, the exogons grow. Jews sought power and were strong in numbers. The sons of Zebedee desired the baptism of suffering and thrones beyond the ideal. They were wound- sted the baptism, and as for the thrones which they said was not in the power of the Head of the Society, the last supper prompts us to call forth the human element again, the de- sire to know which would be greatest. Any question of primacy was forever set at rest by the foot-washing. Last of all the distinct regu- lation of a kingdom according to this world pro- claimed before the church, and whose sole reliance should be upon power from on high,— leaves us room for doubt that authority, in every sense in which the word may be used, is excluded from the means to be employed by the society in furthering its growth or for main- taining the features of an assembly called out from the world. There is room for doubt whether discipline to the extent it appears to have been exercised by the apostles, was allow- able under the instructions of the Master. Certainly there is in the level of this conception of forbearance. The forgive- ness till seventy times seven, the parable of the wheat and tares, the good and bad fish in the gospel net, the declaration that he who had come not to judge the world, but to save it. We all favor the contention, about which there will doubtless be disagreement among readers, that discipline as now exercised by the various re- ligious organizations is a doubtful right. This does not exclude the right of brethren to re- prove, rebuke and exhort with all long-suffer- ing and doctrine. If the power of truth separ- ates the wrong doer in such case, if he goes out of the society self-judged and shuts himself out, that may be the means by which a desir- able discipline may be maintained, but it is doubtful if such discipline can exist.

The case dealt with in Matt. 16: 16, 17, shows that the Master knew the power of customary or tribal law, the potency of the consensus of opinion upon conduct. If that should be in- effective in the case put the wrong doer was to be regarded as refractory, as having placed him- self outside of the fellowship of the injured person. But there is nothing more in view, no decree or punishment beyond the mark of un- mistakable disapproval. The position of the minister is to be as the shepherd of the flock, and all this agrees with Matt. 5: 44.

Jesus never touches the subject of the *ekklesias* in other of his reported discourses than in the discourse with Peter, and that on the sub- ject of the trespassing refractory brother. This is all the Scripture of what he gave his follow- ers, in teaching the institution of the church. But he spake much about the king- dom of God. That was the grand theme of this teaching. Nothing marks so conclusively the official and professional character of the church as the social and governmental consideration, rather than the fact that the leading idea, the one idea one might say, of Christ Jesus to gather men into a spiritual kingdom, is overshadowed by other conceptions of divine truth. Controversy on this point is not desirable, but the fact of the ideas led to give grand consideration, with a view to taking the bearings of the course pur- sued by Christian societies. Is the trend of modern preaching in the direction of Christ's teaching? Is it not to be doubted that what men can be saved from is faithfully preached, but is there equal faithfulness in preaching what they must be saved to? It is on this one point that all sectarian differences turn. Pro- test and dispute against the proposition as they may, Christian societies, of whatever name, are in the endeavor to save men from sin unless saved to the Holy Catholic Church; the High Anglican, the Catholic, and the Presbyterian, are in the endeavor to save the world as a whole, and "with respect of persons" ; and with all the other churches men are saved from sin but they are saved to some institution or society "with respect of persons." The monition of Paul to think only of the minister as a steward of divine mysteries, and no more, is utterly over- looked. The individual minister, the minis- tering society or church, count for a large factor in the work of calling out men from sin to righteousness and to fellowship with Christians and their Lord. The means and the office are magnified beyond the purpose and end.

Dean Stanley, one of the most professional of clerics, in his work on Christian institutions, accurately enough traces the growth of the official side of Chrismantum. He is not slow to point out the use and its tendencies upon the group of the extinguishing of human nature. The apostles specially warned against sowing to the flesh. The warning is wondrously contained every day throughout the length and breadth of Chrismantum, and more and more of late years than ever before in church life. The idea of salvation has been most recently rent in two by the effort of a party to adapt themselves to the social life of the times. In Canada they are called "the fast friends." More remarkable still is the introduction of ritual into the "dis- ciplinary" churches. Twenty-five years ago the Presbyterian ministry would have denounced the use of any of the terms for the times and seasons of the Christian year. "Christmas, is that Christ-mas, is a Popish mass," said an eloquent Presbyterian. But "Now Baptists and Presbyterians vie with Episcopalians in the studied solemnity of Good Friday sanctities and the ecstatic strains of Easter music. The tact, ability and skill of good organists for this movement are as fully brought into play as the local spiritual organizers who promote lodges and lodge rituals and assemblies where people amuse themselves with regalias, and postures, and ceremonies. "In the first beginning of Christianity," says the Bishop, "there was no such thing as a clergy, and it is conceivable that there may be a time when they shall cease to be. But though the office of the Christian ministry was not one of the original and essential elements
of the Christian religion, yet it naturally grew out of the want which was created. There was a kind of natural necessity for the growth of the clergy in order to meet the increasing needs of the people. Just as in the case of original sin, the teachers, priests, and judges, and soldiers spring up to suit the wants of civil society, so the clergy sprang up to meet the wants of religious society. Of this profession he says that "it has been at times so degraded that it has become the enemy of all pure religion and been at times in the forefront of civilization."

"All rule and all authority and power," absolutely necessary though they are as "ministers of God," "bearing not the sword in vain," are purely civil instruments. They are to be put down, however, not by usurpation or rebellion, but simply, silently, without observation, by the process of displacement. By no mixed methods through no conformity to human nature, but only through and by the loyal return of Christians to the simple sacramental form of the society, fellowship or congregation of the Founder. Adhesion to Christ will be potent enough, as it was in the earliest times, to give the society adhesion. There are signs everywhere that such a movement is in progress. Young people's societies have griddled within the churches, in some cases breaking through church divisions and grouping young Christians of various names in the united work for the kingdom of God, are but the movement in the mulberry tops which signify the coming breeze when officialism and clericism will be swept out. It must be so. More, "Christ hath called you for freedom."

Who can doubt that mountains of division between Catholic and Protestant will melt before age congregations 15 to 20; visits 30; 16 Seventh-day Baptist families; 36 resident church members, and three Bible-schools. He writes: "I wrote you about my arrival at Stone Fort and the beginning of my work. It was my plan to visit as special警告 you best the points included in my field. Accordingly I visited Pulaski and Villa Ridge, Ill. Three families are all that are left of our church at Pulaski. I held four services at private houses with good attendance and interest. Two interesting families of the Society to attend. There is all the more reason to believe that this field has been neglected, but we have reason to be thankful for the three faithful families who still hold the fort."

"There is nothing left at Villa Ridge."

"At Shepherdsville, Ky. I found but four resident members of our little church, Brother James and wife having moved away. The four members which constitute this little congregation meet weekly for Bible study, prayer, singing, etc., giving an example worthy of imitation by some of our larger groups of isolated Sabbath-keepers. Owing to sickness and extreme wet weather, but two public meetings were held. The little church here feel very deeply the death of Bro. Bennie Wise, a young man who was the mainstay of the church, and in whom were great hopes of strength and usefulness to the cause. Our people here, also including some of the First-day friends, are eager for gospel work, and ask for our return at an early day."

"I have accomplished this month my plan of visiting the different points, getting acquainted with the people, and determining as far as possible when and where they have seven done. Last Sabbath night special meetings were begun at Stone Fort. Although it is the busiest season of the year, the people have nearly filled the house each night, and the interest is increasing. We are glad to have with us in the work Bro. James and wife, Mr. J. B. Waddell, who has been called by the kindness of his church at Nile, N. Y., is permitted to spend the summer in evangelistic work in Southern Illinois. Services have been held here for some time past only monthly, but measures were taken last Sabbath for regular weekly service, and also the organization of a Sabbath-school at Bethel. Pray that God, by his Holy Spirit, may direct the work and the workers."

DENOMINATIONAL EXHIBIT AND REPRESENTATION AT THE COLUMBIAN EXPOSITION.

In our reports of 1891 and '92 it was found that missionary steps were taken by the Board, and after much careful correspondence with the proper authorities by the late Corresponding Secretary, it was recommended at our last Anniversary that the General Conference appoint a committee on Denominational Representation and Exhibit at the World's Fair. On this recommendation an able and representative committee was appointed by the Conference last year. That committee has done its work well, and I am sure that no person who has been at the fair will have a more favorable opportunity to see the splendid display of our work. We have at least a unique and complete one. It attracts attention and is well visited. It certainly gives us a people one of the best and greatest opportunities for scattering Sabbatarian truth, and making ourselves known that we have ever had. The committee has also so perfected the arrangements that our denomination will have a good representation at the Religious Congress and Parliament of Religions to be held in connection with the Exposition, and a favorable place and time to present our history, doctrines, spirit, and work by representative speakers.

THE EVANGEL AND SABBATH OUTLOOK

The American Sabbath Tract Society, desiring to publish a paper that would associate evangelistic work with Sabbath Reform work, an arrangement was entered into by the Missionary Society for the publication and sale of such a paper. The first number of the Evangel and Sabbath Outlook was issued June 1, 1893, under the editorship of the Rev. A. H. Lewis, D. D., and the Rev. F. E. Peterson. It was strong, pointed, and had the right ring and spirit. It is thought that the publication and distribution of such a paper will be a great help to both gospel and Sabbath Reform effort. We believe it is to be a sound thing and a right move. Evangelistic and Sabbath Reform work go together, hand in hand, and should, from our pulpits, on the mission fields, and from our homes. Every Seventh-day Baptist family should take it, read it, support it, and scatter it abroad. Every missionary should take a quantity of copies with him, every missionary pastor should have a quantity on hand to distribute among the people and obtain, whenever they can, funds to help in its support.

NEEDED FIELDS AND NEEDED WORKERS.

The denomination should hold and develop its interests. Converts from evangelistic work should be cared for and established in Christian service. Evangelism should be supplemented by thorough and permanent supervision. One of our greatest needs which should be supplied the coming year is State and district missionaries. It is almost an imperative demand.

(1) There should be a missionary over a district comprising Southern and Western New York and Northern Pennsylvania.

(2) There should be a missionary in charge of the Holy Spirit and Missionary Society, who shall be qualified and able to look after both the Scandinavian and American interests we have on that field.

(3) A General Missionary for Kansas and Nebraska.

(4) A General Missionary for Wisconsin, located at Berlin.

(5) Much needed work should be done in Texas and California, also in Rhode Island and Connecticut. We have been losing from these fields because of the lack of permanent labor and supervision. Can the men be found and the means furnished to supply these needy fields?
there have been during the year several needy and worthy young men assisted in their preparations for the ministry. The aid and good thus rendered must be a source of great satisfaction to all who take an interest in the work of the Board.

THE CORRESPONDING SECRETARYSHIP.
The corresponding secretary, the Rev. A. E. Main, having accepted the call to the presidency of Alfred University, tendered his resignation at the regular meeting of the Board of Managers held April 19, 1893. His resignation was accepted to take effect upon the appointment of his successor.

At a special meeting of the Board held June 18, 1893, the Board appointed the Rev. L. A. Platt as Corresponding Secretary to succeed Mr. Main, which appointment he accepted to enter upon his duties, July 1, 1893.

The Trustees of Alfred University being unwilling to release Mr. Platt from the Chair of Church History and Homiletics, he withdrew by the consent of the Board from the secretarialship, July 5, 1893.

At a special meeting of the Board held July 5, 1893, the Board extended a call to the Rev. O. U. Whitford to become Corresponding Secretary, which he accepted and entered upon his duties July 30, 1893.

MINUTE.
The Rev. Arthur E. Main was appointed Corresponding Secretary by the Board of Managers at their meeting held July 12, 1895, to serve until the Annual Meeting of the Society, a vacancy having occurred in the secretarialship caused by the death of the Rev. Geo. E. Tomlinson. At the meeting of the Society held at Walworth, Wis., Sept. 28th, of the same year, he was elected Corresponding Secretary, and has been re-elected to the office every year since.

Having been called to the presidency of Alfred University in June last, his resignation was placed with the Board of Managers to take effect upon the appointment of his successor. We desire at this time to express our full appreciation of the labors of Brother Main in behalf of the work of these seventeen years. No man ever occupied the position of Corresponding Secretary with more loyalty to the Board of Managers, or who labored more faithfully to bring our people up to their mark, than Mr. Main. While we regret the loss of so earnest and efficient an officer, we congratulate Alfred University in its new President.

Adopted by the Board at a meeting held at Westerly, R. I., Aug. 10, 1893.

EIGHTEENTH AND FINAL REPORT OF THE LATE SECRETARY.

"Dear Brethren of the Board,—For the year I report 73 sermons and addresses at 37 places in the 15 States of Rhode Island, Connecticut, New York, New Jersey, Wisconsin, Illinois, Minnesota, South Dakota, Nebraska, Kansas, Kentucky, North Carolina, Alabama and Mississippi. This includes the ordination discourses of two ministers—D. N. Newton, of Fayetteville, North Carolina, and B. S. Wilson, of Attalla, Ala., and one deacon,—Thompson, of Hammond, La., and one of the General Conference, the South-Western, Central, and Western Associations, and two inter-denominational missionary conferences in New York City—one of a general character, the other in the interest of righteous legislation concerning Chinese immigration. The Rev. L. A. Platt represented the Board at the North-Western Association, and interested delegates set forth the claims of our work at the South-Eastern and Eastern Associations, ably and faithfully. The visits to the churches of the Eastern Association in company with Dr. E. B. Saunders, President of the Young People's Permanent Committee of the Conference, and the trip through the South with Rev. L. E. Livermore, Corresponding Secretary of the Tract Society, were of great interest and helpful to us in our work. About 856 written communications have been received; 1,110 sent out; and 1,140 packages of printed matter mailed. Other work has been the preparation of the last Annual Report; work on the new book, "Jubilee Papers"; circular letters; and many small efforts to increase the interest of our pastors and churches in the doctrine and practice of systematic giving for both the Missionary and Tract Societies; contributions for the Recorder; and much thought and planning for the cause as a whole. An edition of 500 copies of the "Jubilee Paper" was printed. All have been sold; more were wanted; and many kind words have been spoken concerning the value of the book. I will not now make any financial statement for the books are not all paid for; but, in any event no loss will come to the Society.

"For more than seventeen years I have been associated with you as your Corresponding Secretary. The question whether I should remain in that position, or enter a field that was new, untried and full of well-nigh overwhelming responsibilities was one of the most difficult I have ever had to face. In the decision it was my desire to do the right and wise thing, understanding and obeying the voice of duty. "I wish to thank you, dear brethren, for your patience toward me all these years; for your many generous words and deeds; and for the confidence you have manifested and the liberty you have given in permitting me to work out my own ideas with so much of freedom. Whatever of efficiency there may have been in my labors was due, in no small degree, to these things, supplemented by your wise counsel and careful planning. "The earnest Christian devotion; the broad and warm missionary spirit; the large experience on the home field and in connection with the work of the Board; and the painstaking, systematic and accurate way of doing things, of my predecessors; the splendid equipment for useful service, and make him worthy of your confidence and cordial moral support. "For you personally, every one, and for the glorious cause of Christian missions entrusted to your care, bringing both heavy responsibility and rich blessing, I have only kind and tender and loyal feeling; and I pray that still greater blessings may come to you and your labors than the past has ever known. Faithfully yours,

ARTHUR E. MAIN."

SUMMARY.
The following facts show the apparent results for the past year:

Thirty-four workers on the home field, in 35 States and Territories; 762 weeks, or nearly 15 years of labor; 2,428 discourses; 937 prayer-meetings; 4,877 visits; 98,949 pages of tracts and 4,499 papers distributed; 402 additional.-322 by baptism; 35 converts to the Sabbath; 3 churches, 6 Bible-schools and 2 Endeavor Societies organized; 1 church reorganized. Thirty or more have joined other denominations, many persons have been helped from their backslidden state, and may have openly expressed a desire to become Christians.

We commence the year out of debt because of the income from bequests to the General Fund, and with $2,976.44 in the Treasury.

The Shanghai Missionary Association reports in their treasury on the 1st of July, 1893, a balance of $973.18 (November, 1893).

Remittances on hand not reported, sent May, 1893, of $636 in gold.

The result of the earnest labors of the faithful workers at home and abroad under the divine guidance and blessing, and the condition of the treasury give great encouragement and fill our hearts with gratitude and thanksgiving to the great Giver of all blessings.

CONCLUSION.

Last year's report closed the first half century of mission work under the auspices and direction of this Society. This report presents the work and its fruits under the blessing of God for the first year, the very threshold of the second half century. We rejoice that we can by the favor of God, and by the manifested presence and workings of the Holy Spirit, record so good a beginning. To God be all the glory and praise! May those who shall be the Board of Managers of this Society, and the work and workers be such, at the grand close of a century's mission work and record, that a report from them commensurate to the increased duties and responsibilities, the broader fields and grander opportunities, the greater improved methods of work, the spiritual growth and complete consecration of the people, the deeper insight of divine things, the more wonderful manifestation of the operations of the divine kingdom and the Holy Spirit in the world, and the fostering care and guidance of the great Head of the church, that shall be given to them in those years. And, when the managers and workers of to-day shall have long ceased their labors and have gone to their reward, may their places be filled with men so broadened by the light, life, and progress of Christ's kingdom, the culture of the years and the indwelling power and working of the Holy Spirit, so inspired by Christ that they shall be equal to their day and responsibilities and do and accomplish for Christ and the church what those of to-day can never bring to pass.

But what is the lesson of this hour? One is that truth, "O give thanks to the Lord; for he is good, for his mercy endureth for ever. Let the redeemed of the Lord say so." Another is our present work and duty. For what are the many open doors of opportunity? For what are the apparent signs of the times? For what are the present anxiety, agitation, and ferment of the religious world on the Sabbath question? They mean for us more than ever the work and duty of evangelization and Sabbath Reform. They go together hand in hand. Imbued with their true and earnest spirit, possessed by a deep and growing love of souls, a broader sympathy for humanity, coming into closer touch with the masses, permeated with the spirit of evangelical, loyalty to the Sabbath and Sabbath Reform, living consistent Christian lives. May we be a people come grandly up to our mission work and opportunities, inspired by a holy zeal and enthusiasm, led by the Holy Spirit and endowed with his power, giving, praying and working as we have never before, win grand victories for the gospel and Sabbath truth.

In behalf of the Board and approved by them, August 10, 1893.

O. U. WHITFORD, COR. SEC.
MILTON, WIS., Aug. 24, 1893.
III. MISCELLANEOUS.

1. An Inquiry into the Prophetic Character of the messenger, Wm. E. Rossiter, D. D.
2. Seventh-day Adventists, Some of its Errors and Delusions, Rev. A. McLean, D. D.
3. Communion or Lord's Supper, Rev. N. Warrender, D. D.
4. YRV. MISSIONARY TRACTS.
7. Sanctification, W. C. Tittsworth.
14. Why I do not keep Sunday and Why I keep the Seventh-day.

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V. MISSIONARY TRACTS.

2. Birth From Above, W. C. Tittsworth.
4. Repentance, W. C. Tittsworth.
5. Salvation Free, V. C. Tittsworth.
6. Following Jesus, W. C. Tittsworth.
8. Time Enough Yet, Theodor Gardiner.
In making our plea for Milton College in her hour of need, we took occasion to mention what one young man told the story of how he walked to college thirty miles, leading a cow. A number of our young friends, with their usual facility for getting at the main point, have expressed themselves as very anxious to know the subsequent history. When nearly a dozen had presented their queries in the same day the coincidence became suspicious. But now the question comes by mail from a distant community, "What became of the cow?" In response to this popular demand we will say briefly, that a good cow, finding her place in the world and contented with her lot, the boy used to reflect, as he whistled away morning and night with his old felt hat pressed against her flank while contentedly chewing her cud, that many men and women might learn a lesson from her in this respect.

We can gather no information regarding the manner of her death; but as in the case of men the main question is how she lived. She fulfilled her mission and passed away, little dreaming that one day her, one day a tool would furnish the picturesque element of a simple story and become the subject of historical investigation on the part of curious Seventh-day Baptists.

Some weeks ago a correspondent wrote to the Sabbath Recorder to remind the Western Editor, that he had promised to give the young people some reasons for being Seventh-day Baptists, aside from the fact that their fathers and mothers were. We remember reading some such promise in the Recorder; but we think our brother was mistaken in referring it to us. At the present point, however, we are willing to accept the subject and shall be glad to contribute something regarding it in the not distant future. The question is one of fundamental importance to our young people, and we do not feel like touching it until we have thoroughly digested our material and clearly outlined our convictions. In the meantime, young people, will you write and tell me why you keep the Sabbath?

One of the most remarkable meetings which we ever attended was the one called in Central Music Hall, Chicago, Sunday, November 13th, by Editor Wm. T. Stead, of the Review of Reviews. The published object of the meeting was to formulate a plan by which could be secured a unity of purpose and effort on the part of the churches and other organizations in relation to vice, poverty, and other evils which afflict the city. The meeting was started by deep interest to the Western Editor, illustrating, as it did most powerfully, the difficulties in the way of united effort for reform, as well as the barriers which are responsible for the prejudice and alienation existing between the church and what is known as the laboring man.

As the Tribune reported, "Preachers and saloon-keepers, gamblers and theatrical professors, women of the levee and members of the W. C. T. U., anarchists and professional people sat side by side yesterday on the platform at Central Music Hall. From it the love of Christ and God was repeated, dynamite was threatened, free silver and tariff reform were advocated, the churches were attacked and defended from the floor. There were hisses and cheers in almost equal proportion; a man rushed out of the house, crying, 'No dynamite! Christ is good enough for me!' A woman made a speech from the center of the house."

The speakers of this meeting, aside from Mr. Stead, were mainly preachers and labor leaders. Of course, "Tommy" Morgan, the socialist, whom nobody takes seriously, had to make some reference. And of course, other labor leaders were not very polite in their references to the ministers who were also invited guests of the occasion; but we felt most sincerely sorry when a clergyman, in broad coat and immaculate linen, his hair parted in the middle, stepped from the audience to retort with uncontrollable anger in face and voice.

We sadly thought, "Must this be the outcome of every effort to unite these alienated forces? Must the time be spent in criminations and retribution, upon what matter or where the blame lies?" The question is, What are the facts regarding the great evils which plague us in the face so brazenly, and what are we going to do about it? One speaker said before the meeting that if the church and the labor classes were to come together the laborers must come to the churches. He was exactly wrong. If he meant that the laborers—and everybody else for that matter—must come to to the principles of Christ as the basis for any enduring union, he was right; but the church must go to those who are alienated and bring them. It was Christ's way. The church—that is, you and I—must exercise patience, tact and forbearance. We are glad to say that there were representatives of the churches who spoke with consummate wisdom and we believe that the great ultimate must grow from the strange and stormy gathering.

On motion it was voted that the title by which the traveling representative shall be known shall be that of Field Secretary.

The committee appointed to confer with the Western Missionary Board to co-operate with the securing of systematic giving throughout the denomination, presented correspondence from the Bishop of the Missionary Board, expressing the desire of the Missionary Board to co-operate with the Board in securing such systematic contributions for the support of the field.

The report of the committee was adopted.

The Editor of the Sabbath Recorder presented correspondence in relation to the editing of the Sabbath-school lessons for 1894, and on motion, the securing of an editor and arranging the compensation was referred to the Editor.

On motion the President and Secretary were authorized to sign the deeds for the sale of the Dr. Titusworth property at Milton.

Dr. Lewis presented a paper incorporating and reviewing the papers on Sunday-observation, which have appeared in the Catholic Mirror, which he thought would make a pamphlet of about 36 pages of the ordinary size.

On motion it was voted to publish the same, the size of edition referred to Treasurer.

The Treasurer presented his first quarterly financial statement.

The Treasurer reported cash on hand $84 93, bills due $615 49.

On motion the bills were ordered paid and the President and Treasurer were authorized to borrow the requisite funds to meet the bills. Minutes read and approved.

Board adjourned.

Arthur L. Titusworth, Sec. Rec.

WHITE LETTER.

On Sabbath-Day, November 4th, Dr. Winney gave us an interesting account of Shanghai, the two cities, old and new, and of our buildings in the city and out of the city, showing in detail the plan and location of the different buildings. Her stay with us in New York has been full of pleasure and inspiration. On the evening after the Sabbath, November 11th, a farewell reception was given to Dr. Winney at the residence of Dr. Wait, 54th Street and 9th Avenue. About fifty assembled, to bid farewell to our good doctor. The reception was very informal. The evening was spent in social chat, looking at the pictures and other objects of Chinese industry which the doctor had brought with her. Madame Alberti gave one of her finely delivered and entertaining recitations. After two hours of social enjoyment the friends were invited to go down and refresh the inner man. The collation ended the pleasure of the evening, and all went home thanking Dr. Wait for this opportunity of bidding farewell to our much beloved missionary.

Sabbath-day, November 11th, was also a day of unusual interest, our communion Sabbath. The missionary secretary, Bro. O. U. Whitford, was present and gave us an able sermon and assisted in the celebration of the Lord's Supper. Thirty-eight were present. At our covenant Dr. Winney reminded us that the mission to-day was not only of special interest to her, as it would be the first one she had been privileged to enjoy since her return home. All our people have become very much attached to our medical missionary while in the city. The doctor has been very handsomely entertained by our cousin, Miss Winney, of No. 21 E. 31st Street.

A gracious benediction will follow her leaving us to return to the work which lies so near to her heart.
Young People's Work.

We need more gospel and less theology; or better, much better, we need theology, but we need the gospel more. "Yes," some one says, "this is the way; but why don't you tell us something new?" We have heard this again and again, and good as it is, true as it is, when we pick up the Recorder we like to read something that is new and bright, something that will gleam about it, not the dull, and gleam of wear, but a brilliancy that attaches to anything new. It is a most excellent truth, but we have it everywhere; the man who preaches nothing but gospel preaches it; the man who preaches nothing but theology preaches it; the man who preaches both, and the man who preaches neither, preach it; the minister preaches it and it is preached from the pews. Come now, brother editor, give us something new.

Well, dear brother, you are right; your criticism is just, but please remember that "there is nothing new under the sun," and we are not all favored with the enviable power of presenting old things in new garb, for that is what you really mean. Perhaps your brother who is so good, Prophets and apostles had a spicy way putting this same truth. He says, "the world needs light, but it needs heat more." But really, brother, do we not overstrain ourselves in endeavors to find something new and startling? It is a characteristic of the time. The man who advertises seeks to outdo his competitors in the novelty of his bills, headlines, pictures, etc. The merchants' show-window fairly dazzle the eyes of those passing by. The minister seeks out an ancient and new illustration with which to embellish his sermon. Even the ladies vie with one another in devising new and unique forms for their hats. So in everything. We care nothing for yesterday's newspaper. It is out of date and useless before the noon hour of its birthday. So, dear brother, is there not the least bit of danger that we are carrying this very good principle a little too far? Of course, the other extreme, that of resting contented and overstrained, is not the answer. Many people have been praying for fresh air, but without receiving anything new. Here, as in other matters, there is a "golden mean." So we close as we began; the world needs theology, truth, light; but it needs the gospel, love, heat more.

Margaret Thoughtful.

Miss Thoughtful is one of the most faithful workers in our society, and we have missed her very much this past summer. First, she spent part of the vacation visiting a friend away out in the country. She didn't tell any of herself, but we heard that she managed to get the young people of the neighborhood down there so interested that they have formed a Christian Endeavor society out there during the winter. All her pupils will love her, and will unconsciously imitate her quiet but prompt and faithful way of doing things. She never taught school before, but she will be successful, there is no doubt of it. The boys will become more manly and the girls more lady-like. She will not have to ask the boys to bring in wood for her, their thoughtfulness will be contagious, and the boys will see that they have been asked every day; if she actually drops her pencil or book some scholar will be on hand to pick it up for her. She is neat and accurate in her work, so will the boys and girls be in their work. The whole school district will feel the influence of her winter's work and will be better for it.

We miss you Miss Thoughtful, but we thank you for your influence already among us. May God bless you in your work for him and his children. Evermore.

Another Cigar Story.

A few weeks ago I told of a little incident, a true one, which I witnessed at the Fair. Here is another, much in the same line: I was riding on a cable car going towards the Fair on Cottage Grove Street. There was a strong head wind blowing from the south, and the smoke from a cigar and the consumer's mouth came hot and thick into the face of the man in the next seat back. Traffic was heavy on the street cars at the time, and he was obliged to ride on the "grip" car or in the "two rear seats only," where smoking is allowed. The man sitting behind the smoker leaned first one way and then the other in vain attempts to avoid the second-hand fumes of the cigar. He could not change his place, for all the seats were occupied. In fact, there was no standing room, and the smoker himself was standing on the "running board," leaning into the car. At length the man could endure it no longer, for it was choking and began to look at and smile at me. I then distinctly overhear the following brief dialogue: "Say, friend, you please take my seat and let me stand up in your place; that cigar smoke is most too much for me." "Sorry," said the smoker, as he began edging around preparatory to slipping down into the seat from which the other had risen, "does tobacco smoke make you sick?" "Yes, too much of it at short range," was the curt reply, as he swung his arm about the post and secured a safe footing down on the "grip" car, and getting ready to dodge the passing cars and wagon loads that might come dangerously near. And there he stood during the trip till within a few blocks of the Fair, while the smoker sat reading a paper, and the wind ruthlessly blew his breath, fowl with pollen, into the face of someone else. I was indignant. This was one of the most disagreeable things about my stay at the Fair. I used to get so vexed myself when some man, sometimes poorly clad, more often wearing a silk tile, passing me on the street, would puff out a great cloud of smoke right into my face. I was often tempted to thrust my fist into the ribs with my parasol, but I didn't. I am glad my home is in the country where there is more room, and where thoughtless, mannerless men can be avoided by a few feet at least in passing. W IND.

Our Mirror.

President's Letter.

My Dear Young People. - Many of you know what it is to be ambitious, to climb high and then to look down and back on others who are trying, we think, to get above us. I am in a village of some three or four hundred population, Richburg, N. Y. It has a wonderful history; about ten years ago its population was over ten thousand people. Large blocks, hotels, and dwellings were built almost in a night, and yet people could not find shelter; they slept not only in barns, but in yards, and even in the road. They came here to plunder the bowels of old earth. Wells were in every yard almost, in search of oil and gas. Some are still productive, but the surging mass of mankind has drifted on still in search of riches; and as I sat one morning this week on one of the hills overlooking this town some three hundred feet, I could but wonder if more had not been made poor than rich out of all this revolution. The world has been made richer. Some fine blocks and buildings still remain, but after all there is a threatening decline, a waning prosperity which chills us all.

While there are some grand Christian people here, every enterprise has suffered from the two extremes of prosperity. There are two churches here, a First and Seventh-day Baptist, and they were once crowded, I am told. One of them would now hold both congregations. If the interest increases they may again be full. But when I commenced here, it did seem to me I never had as many watches drawn on me while speaking in a given length of time. We only had to wear our coats in July to protect ourselves from the hot sun. I had to wear my coat every day for four days before they commenced to fall, and now every night brings new ones forward for prayers. We have a beautiful church, a fair congregation, a pastor and his wife who, with many others, have been praying for a work of grace like what they are now thanking God for. We have here also a young people's society which meets Sabbath afternoon. The church has been faithful to the Friday night prayer-meeting. Little Genesee will commence holding special meetings and I expect to be with them next week. Pray on, and pay on for this work to run from heart to heart.

E. B. Saunders.

A Few Crumbs.

The Endeavor Society, at Scott, N. Y., offers a hearty society to all Seventh-day Baptist Christian Endeavorers, and commands them to John 15: 7, as a working motto for the coming year.

Since so many of our young people could not be at the State Convention in Syracuse, October 10th and 11th, it has been suggested that a few scattering crumbs from this spiritual feast might be of interest.

The weather was warm and pleasant and all nature seemed to wear her most charming smiles of satisfaction on the richness of her autumnal
harvest, the reward of a year of growth, and the thought of the many homes happy made by her golden yield. So, all heaven seemed to shower its most approving smiles over the richness of this great pentecostal harvest, the reward of eight years of growth, and the joy of the many souls born into everlasting happiness.

It was the eighth anniversary of our State organization; the first convention being held in this city, then with three hundred delegates, and the community about two thousand.

From beginning to end the convention was characterized by serenity. Not a ripple of discord disturbed the calm waters of loving service. A host of Christian young men and women came together and joined hearts in oneness of purpose. They were the many souls born into everlasting happiness. They were the many souls born into everlasting happiness.

The workshops are the thought of the many souls born into everlasting happiness. The workshops are the thought of the many souls born into everlasting happiness. The workshops are the thought of the many souls born into everlasting happiness. The workshops are the thought of the many souls born into everlasting happiness. The workshops are the thought of the many souls born into everlasting happiness.

We are making arrangements for our Sabbath-school Christmas entertainment. We are to have something entirely new. It is a secret to all except the Master artist, who has been at work for six months. The Master is saving his strength.

A host of friends and officers. All went well till we came to the home of the pastor. Coffee and cake were served, there was a paper on the topic, and one outsider, a new comer in the city, then with three hundred delegates, to have something entirely new. It is a secret to all except the Master artist, who has been at work for six months. The Master is saving his strength.

The convention was saved by the Master artist, who has been at work for six months. The Master is saving his strength. The convention was saved by the Master artist, who has been at work for six months. The Master is saving his strength. The convention was saved by the Master artist, who has been at work for six months. The Master is saving his strength.

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All we need is a little more of the Master artist, who has been at work for six months. The Master is saving his strength. All we need is a little more of the Master artist, who has been at work for six months. The Master is saving his strength. All we need is a little more of the Master artist, who has been at work for six months. The Master is saving his strength.

We have the promise of the Master artist, who has been at work for six months. The Master is saving his strength. We have the promise of the Master artist, who has been at work for six months. The Master is saving his strength. We have the promise of the Master artist, who has been at work for six months. The Master is saving his strength.

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But from these conclusions, straight from the home above, Where the school life will be ended, And the cross will show the love—

A CHRISTIAN SACRIFICE.

The young men who have been through his medical course in one of our large universities, and who accepted Christianity and professed to follow its teachings, one day wrote to the fact that, having been asked by his benefactors, he had forgotten that his profession placed him under sacred obligations to lead a generous, selfless life.

While in this frame of mind the thought of another student in the university came to him—A fellow-townsmen—who was fast riding himself to death. The two had been friends, but when the younger man began to drink and to seek his honorable society, the medical student avoided him. Now he felt that he had done wrong to abandon a man when he most needed help.

That day he hunted the poor fellow up, and found him partially under the influence of the liquor. He entreated him to change his ways, but the young man paid his townsman's debts and took him to his own neat rooms.

The next morning his guest was sober, and the man proposed a race between them, if they were going to live together. This paper stipulated, among other things, that neither of them was to go out alone; that twenty minutes should be allowed to get to the university or back, and all extra time should be accounted for. One hour each day was to be re-served for pleasure. Under all circumstances by gone was to be by gone.

This contract was signed by both students. A month passed without the violation of it. Then the man who had been rescued threw down his book and exclaimed:

"I can endure it no longer. I can't and I won't continue the struggle to keep that contract."

"All right. Break it, then, and break it here," was the calm reply.

"But how can I? I must drink. There is no brandy here."

"Drink, if you must; I'm studying."

"All right! I will."

"The half-reformed fellow rose to put on his hat. His host also arose and took his.

"What are you doing?" asked the other, a question.

"Remember our contract. If you must drink, I must go with you."

The guest's eyes fell, and he dropped to his chair. He faced greatness. "He is the right pair. Should he break away from this man, the only true friend he had? If he did there was no hope left for him. He meant to be his Salvation; possibly a drunkard's grave. The horrible craving for liquor stirred every nerve in his body. The struggle of the two: the tension of feeling, the intensity of desire, convulsed his whole nature."

There was a pause. For some moments in silence the men faced each other, one sitting, the other standing. At length the set lips of the tempter man relaxed, the frenzied eye softened, and he said feebly:

"Thank you, old fellow, I'll stay here, and try—and—try to overcome," and then, crying like a child, he threw his arms around him.

Another month passed. The temptation came again. Again this constant friend stood
by him, supporting him by his strong will, and his firm sympathy.

When eighteen months had passed the drunkard, in the quiet of his heart, had offered openly his morning prayer, and had read some time during each day a book which he had not invited to him. It was the Bible.

"You never talk religion to me," said the puzzled man one day.

"Talk religion, when his self-sacrificing heart was leading the life of Christ before his eyes? It was the life that had saved him. It ought to have spoken louder than words."

"I would have talked religion had it seemed best that I should do so," said his friend. "You have not shunned to show you the motive that has governed my conduct. Your feelings and opinions, true, with Christ, and not I, have been indifferent, almost antagonistic. More than I can tell you, I should rejoice could I know that you have the hope and comfort to be found in a true life that I have found in Him I love."

When the savior of his friend left the university, he took no honors, for his work of self-sacrifice, he took no honors, for his work of

INTRODUCTION.-

"I was studying the Bible, when my self-sacrificing heart was leading the life of Christ before my eyes. I felt this. It might be said that I was saved. It ought to have spoken louder than words."}

"Clothed from the Father." We sometimes think we earn our blessings, money, home, food, clothing, and forget the giver. The beggar might claim he earns gifts by trampling and begging. Our power to earn and to enjoy are from God as well as the things which we enjoy. And his gifts as they come from him are perfect. It is we who tarry them and receive but a part.

"No variableness." God's goodness is always the same. We change and pervert, prevent and lose his perfect gifts. It is a great boon that he does not change. He is the same. We change and pervert, prevent and lose his perfect gifts.

"Of his own will begat he us." This is the crowning blessing of all his perfect gifts to men, the new life. His first gift was the only one given to all.

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"Let every man be swift to

Ex. 13: 1-10."

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Ex. 13: 1-10.

LESSON X.-GRATEFUL OBEDIENCE.

For Sabbath-day, Dec. 2, 1892.

SCRIPTURE LESSON-Num. 1: 14-33.

The Sabbath School.

GOLDEN TEXT.-"We bow him because he first loved us." 1 John 4: 19.}

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men sang "Speed Away" as a parting song to the guest of honor. Later in the evening Dr. Swaney was asked to talk to the men and tell them something of her experiences in China.

She described various phases of her life there, dwelling particularly upon the method of transporting travelers over the mountains in chairs, or, as the Chinese call them, jinkarshas, carried by the natives. She said she felt decidedly averse to be taken up that way, but was assured by one of the oldest missionaries that never any accident occurred. Ten jinkashe bears are trained when very young to be sure footed and quick, and they go through a careful course of instruction before being given a chair.

Dr. Swaney delivered so interesting an address that when she finished, one of the men went to Mrs. Burdick and said he was sorry she had not spoken longer, for he would gladly have listened to her till midnight.

She had talked to the men at the mission soon after her arrival in the city, and they were delighted with her beautiful thoughts and the manner in which she expressed them.

Leonardsville.—In spite of the universal cry of "hard times," in which we have joined with the rest of the country, Leonardsville seems to be "on the improve." To begin with, the hotel and toll-house on the Fishkill Valley Railroad is last a last from Bridgewater to our village, and freight and coal are now brought to us by rail. This gives us hope that some of our children may yet live to realize the dreams of our ancestors, in seeing the spiritual condition in our midst.

THE SABBATH RECORDER. 7-49

GLADLY WELCOME THEM.

The South-Western Seventh-day Baptist Association will hold its Annual Meeting with the Church at Petoskey, Michigan, Nov. 30th. Opening sermon by Elder J. O. Quillin, Indian Territory. Alternate, Eld. L. F. Suggs, Mo. We hope to greet our brethren from other Associations at that time.

S. L. LEE, Moderator.

CALIFORNIA IN 3 DAYS.

Over two-thirds of the distance between the Atlantic and Pacific coasts in half a week is being made by travelers between Chicago and the Pacific coast via the North-Western Line, the quickest route for visitors to the World's Fair, next week. A fine train for the Pacific coast via the Chicago and North Western leaves Chicago daily and runs through San Francisco without change, dining cars serving all meals en route. Tourist sleeping cars, offering an exceptionally favorable combination of speed, comfort, and economical manner, are also run. Completely equipped berths can be procured by passengers holding first or second class tickets, at a cost of only $4 per berth from Chicago to San Francisco and other California points. The hour of departure from Chicago affords a pleasant connection with the North and South. First class one way and excursion tickets good for nine months from date of issue, also second-class tickets at extremely low rates, with the same reservations and full information can be obtained of any ticket agent, or by addressing W. A. Thrall, General Passenger and Ticket Agent, Chicago & North Western Railway, Chicago, Ill.
STAND BY THE POLICY.
Sublime, Pатrotitious, and National.

OF AMERICA FOR THE RESIDENTS

of America. Do not abandon the system which gives the
people an opportunity to purchase the latest applications of the
waves, Machinery, and Young People, they have ever had! No interference with the
Sabbath or with any form of knowledge, or human effort.

TRAMPLING UPON
every proposition for Unfree Coinage of Silver Dollar,
forces the people to return our equal cents on the dollar.
Make them worth a full dollar. The $155,000,000 of
National Bank Notes withdrawn from circulation since
1891 have been replaced by over $250,000,000 of alther
with a par value of $1.05. Now make these people's silver money worth its face, for your own
benefit!

RESERVE THE PUBLIC LANDS
for actual settlers and save them from monopolies and
speculators! Protect and encourage the actual settler!

NO INTERFERENCE
with the progressive policies of the Republican party
(repeatedly enacted into law) of building up a New Navy;
Protecting the Commerce of the States, excluding the
Chineses, Regulating Inter-State Commerce,
protecting American Citizens abroad; Securing Reciprocity with other American Nations; demanding Free Expression of the
people and of the press, and an Honest Senate;
Extending American Commerce; Reviving American Shipping;
and Restraining Trusts.

THE STOCK MARKET REPORTS
of the New York Tribune are now positively the best
printed by any newspaper in New York City. The Tri-
bune is the only newspaper in New York, which sends
every personal information in the city every day of
the business week so that actual prices and the
state of markets. Where paper makes up quotations largely from
is the best. The Tribune is the only newspaper in the country that
fully completes its quotations. To be a successful publisher, a man must be informed as to prices and the state of trade. This can be done by taking the Tribune.

ILLUSTRATIONS
of the news of the day are freely used in the Tribune.

No matter what
you agree with the New York Tribune or not, in its
sentiments, can you afford not to read its daily weekly,
regularly, while a reactionary party is in power and during
these times of change?

THE NEW YORK TRIBUNE is the oldest, most aggressive
and soundest advocate of Republican policies. What
the Republican party needs is the New York Tribune. The Tribune's motto is the truth
and only the truth. The articles of Russell G. Bore, on the
tariff, currency, and internal revenue, will be continued.

REMEMBER:
The New York Tribune is the cleanest, purest, and
soberest newspaper in the Western world. The Tribune
weekly newspaper, which includes the home with immorality,
Sunday school, and all the news; with recent home
broad columns and large print of the New York Tribune makes
the best paper to read.

The Tribune has the largest circulation of any weekly
in the United States, issued from the office of a daily.
In every country, in every city, the New York Tribune is read
by men of all races and every age, and it has a

"WASHINGTON'S FAVORITE."

Write for the full, illustrated Premium List of the
New York Tribune. A copy will be mailed, free of charge.
Address your request to his excellency, Mr. George
accurate historical picture, painted expressly for the
of the New York Tribune, and authorized by
in every city, by paying $2.00 for his paper. Other exceedingly
important and valuable articles are included in the

TERMS FOR 1894:

January. 25 cents, all previous issues furnished.

THE TRIBUNE.

New York.

SPECIAL NOTICES

"The Minutes of the General Conference are published. Will citizens, who have not yet signed the
churches which have not paid their apportionment kindly
give attention to the following list? It is shorter than
it was, but it is late."

South Eastern Association.
West Union... $ 2. 51
Middletown... $ 2, 10
Middle Island... $ 4. 47
Worthington... $ 3. 64
Honeoye... $ 3. 92
Green Briar... $ 10. 33
Congings... $ 1. 43

Eastern Association.
First Hopkinson... 35. 50
Waterford... $ 4. 08
Marboro... $ 8. 61
Second Hopkinson... 11. 86
Rochelle... $ 2. 29
Greenmansville... $ 3. 74
Second Worley... $ 3. 21

Central Association.
First Brookfield... 39. 08
Second Brookfield... 15. 33
Delawurt... $ 15. 22
Scott... $ 15. 03
First Virginia... $ 8. 14
West Edmund... $ 4. 25
Cayler... $ 1. 45
Lunchlins... $ 3. 74
Patter... $ 3. 00

Western Association.
Friendship... $ 14. 20
Second Alfred... $ 19. 27
Richburg... $ 11. 20
Independence... $ 2. 41
West Gennesee... $ 2. 86
Andover... $ 2. 68
Wallen... $ 4. 03
Hobrom... $ 9. 18

North Western Association.
Milton... $ 10. 91
Alton... $ 18. 18
Walworth... $ 10. 01
Utica... $ 2. 95
Boss... $ 6. 72
Orchard... $ 12. 54
Dodge Center... $ 15. 34
New Auburn... $ 5. 37
Long Branch... $ 5. 62
North Loop... $ 21. 73
Stone Ford... $ 1. 68
Carnitwe... $ 2. 69
Robertson... $ 1. 17
Wood Lake... $ 1. 15
Marion... $ 0. 15
Beth... $ 1. 05
Shepherdsville... $ 0. 85
High Spinng... $ 0. 62
Jackson Center... $ 7. 43
Dunville... $ 9. 27

South Western Association.
Pon... $ 4. 13
Bolivar... $ 1. 23
DeWitt... $ 1. 03
Hartman (Koedood) $ 3. 00
Eagle Lake... $ 0. 63
Hartman... $ 0. 63
Providence... $ 0. 38
Rose Hill... $ 0. 57
Ruspe... $ 0. 47

ALFRED CENTRE, N. Y.

WILLIAM C. WHITFORD, Treasurer.

STANLEY, N. Y., Nov. 12, 1893.


17th American Sabbath School, Oct. 22-29, 1893.

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HARPER'S Young People for November 1883 will be a special thirty-six page Thanksgiving Number. It will have a colored cover with an appropriate design. The third installment of Captain King's "Caled Days," which is proving to be the great boys' story of the year, opens. The story is by W. H. Selig, and it will be continued. Other stories by Ellen Douglas Deland, Maria Louise Poul, B. K. Muratich, and A. P. Thomas are in the poem by Mr. A. D. Strong, the Post-Mistress; and other stories and articles by W. J. Henderson, H. C. Peake, and the Rev. Charles A. F. W. Brust, on World's Subjece, Deep-sea diving, and sea stories.

In Harper's Bazaar of November 15th there will be many attractions. The read will find in an article in this number, "The Northern Norway," by Aubertine Woodward Moore, a paper entitled "The King's Garden," by Louis Prevois Houghton, a glimpse of work among the children of teneisman houses by King's Daughters in New York, and the fourth of a series of articles on "Dreams4aking for America," by Georgina Pett Currie, with diagrams and directions for cutting patterns. The Great Thorough Car Line It is a well-established fact that the North-Western Line (Chicago & North-Western Ry.) in its equipment and train services, its general facilities for the accomodation of the public, the comfort and health of its passengers, and its methods of looking after the comfort and welfare of its patrons, takes rank with the best in the world. It is the pride of the work of the North-Western Line.

Its thorough car lines extend from Chicago to St. Paul and Minneapolis, the fashionable resorts of Wisconsin and the luxurious cities of the Mississippi Valley, the prosperous and growing cities of Iowa and Nebraska; to Deadwood, the Dakota Hot Springs, and the fast growing districts of the North-West, and while one can travel surrounded by all the luxuries afforded by an equipment of magnificent sleeping cars, spacious dining cars, and library cars, compartment sleeping cars, and superb dining cars, the comfort and convenience of the journey from one city to another is very great. An expense is promoted by the provision of sleeping cars, and the perfect arrangement of the cars for every possible comfort and convenience is an advantage which no competitor can approach. The North-Western Line conveys the traveler comfortably, safely and quickly to nearly every part of the West and North-West, and while one is traveling from one city to another is very great. An expense is promoted by the provision of sleeping cars, and the perfect arrangement of the cars for every possible comfort and convenience is an advantage which no competitor can approach. The North-Western Line conveys the traveler comfortably, safely and quickly to nearly every part of the West and North-West, and while one is traveling from one city to another is very great.

In a word, if you contemplate a trip to any portion of the West and North-west, your ticket should read via the North-Western Line. Map, tables and general information can be obtained of ticket agents in the United States and Canada, or by addressing W. A. Thirl, General Passenger Agent, Chicago & North-Western Ry., Chicago, Ill.

Bing Cream Crackers. For flavor, crispness, keeping qualities and average delivery, the best class cracker, there is nothing equal to Butter Cream, manufactured by the Butter Cream Baking Co., of Chicago, Ill. The company is a member of the Wholesale Biscuit Co., under the personal supervision of C. C. Jackson, Manager. Ask your grocer for them. The name Butter Cream Baked and stamped on each confection.

Fast Line to Des Moines. The long list of cities in the West and North-west reached without change of cars via the North-Western Line, has been increased by the addition of Des Moines, the capital city of the great State of Iowa, and passengers for that point can now leave Chicago at a convenient hour in the evening, and arrive at Des Moines the following morning in time for breakfast. The train is full up to the high standard always maintained by the North-Western Line, and equipped with Palace Sleeping Cars of the highest grade. Sleeping Cars of these city in which hotels are furnished for the comfort and rest of the passengers, and carpets, bed-room sets, and heavy furniture is ordered for a mere trifle.

Cost. To settle the estate of Rev. James Bailey, deceased, the house occupied by him in Milan, Wis., was sold. It is a splendidly built-Gunn Ann cottage, large, roomy, finely finished and in perfect order. It is offered at a great sacrifice. Every room in the house is furnished with the best of furniture, and carpets, bed-room sets, and heavy furniture is ordered for a mere trifle.

SURE CURE FOR HOG AND CHICKEN CHOLERA. I have a positive, tried, proved and advertised cure for hog and chicken cholera. The best of the test of six years without ever making a failure. It has been used by best men and women in this county, and has last many hogs from the cholera, and as for chickens with cholera, I have never been wrong. I will show you how to cure your chickens with my cure, and will not wait until they begin to die. References: Mr. and Mrs. T. A. Crooks, Council Bluffs, Iowa; Mr. and Mrs. J. S. Cook, Council Bluffs, Iowa; Mr. and Mrs. J. S. Cook, Council Bluffs, Iowa.