With her dark eyes fixed out on the wave,
To the machinery, of palatable.

When her little ears caught the sound of grief
Then of her

Toiling for gain, with kind, patient, worn
One

He

I have only to work like my sample,
And, paused, looking out, toward the west,
As they turned

A girl

That escaped that kind mother, so meek.
That the grim monster toss down at her feet,
That

And left the orphan waiting, in hunger,
Until

was within sight of their cottage door

PROF. EDWIN SHAw, Milton, Mass., Woman's Work.

PORTIERE.

A toiling mother sat sadly thinking,
With her dark eyes fixed out on the wave,
Through whose dimming rays were blinding
In jealousy, over a cold, restless grave.

It was within sight of their cottage door
That the life, so shorn, was consigned to the deep,
And the brave sailor sank, to rise no more
Until awakened from his last, long sleep.

No monument was there to mark the spot,
Only the shifting, muffled-topped wave.
Not "God's acres," not even a pauper's lot,
Was his portion, as he went out to save.

The briny deep "swallowed up" its prey
And left the orphan waiting, in hunger,
While the clock, day by day
To give bread to the weep, helpless number.

One day she sat down on the golden sands,
Writing a Portiere of many, many lines.
Toiling for gain, with kind, patient, worn
As she carefully blended rare colors.

Is sliding His curtain, from left to right,
Giving peace of the Land, where there's no night.

"He draws it back, for the good to come in,
And curtains the door, to keep out all sin,
He is calling you and calling for me,
As he stands at the entrance, over the seal!"

The mother saw life in a different phase.
As on the brightness she turned so sweet,
How He could make use of life's dark and bright,
To weave her Portiere, to hide earth's earthy.

So she laid in His palms the throned and ends
That had snared fast, on her earthy-worn hands,
Trusting Him to untie, make amends,
And unloose life's complicated knot bands.

The out, the blue sea and gold west are past,
Life's Portiere hangs in Heaven's Palace,
The father, mother, all, at last
Heaven-rested—tears stanchioned—God's solace.

By reason of the failure of a large shipment
of paper to reach us, we regret to say, the Re¬corder will be two days late this week.

CONNECTICUT is making encouraging progress
in temperance work. This year there is a majority of twenty six towns against license.
There seems to be a wholesomeness and substantial increase in public sentiment against the ruinous rum traffic, an absolutely necessary condition to its suppression.

It has been arranged that Dr. Ellis E. Swinney will leave New York City on the Erie Railroad on the evening of Dec. 4th, stopping a day or two at Alfred Centre, and remaining in Chicago over the Sabbath on her way. She expects to sail from San Francisco, on the Oceanic, Dec. 19th, going by the way of the Sandwich Islands and Whitsunday. On Jan. 10th, 1894. Will all interested please take notice, as it is impossible for her to answer them any inquiries, personally, concerning the time of her departure.

THE Eighth Annual Convention of the International Christian Worker's Association held at Atlantic, Ga., from Nov. 9th to 16th, was a remarkable gathering of Christian lay-workers.
The Opera House, with a capacity for seating 2,500 persons, was filled from the first session and some times to overflowing;

The services were attended by marked demonstrations of the presence and power of the Holy Spirit. There were many hopeful conversions. The next Annual Convention will be held in Toronto, Canada.

The great strike along the lines of the Lehigh Valley Railroad, with possible extension to other roads, will doubtless prove disastrous in many directions, but chiefly to the strikers and those dependent upon them. Most railroad strikes have been of the nature of the boomerang. They have generally been so unwisely managed that they have seriously menaced the safety and peace of the public, and interfered with private, public and governmental affairs to such an extent as to turn the natural tide of sympathy against those who might otherwise have a much stronger hold upon the masses. Striking does not remedy the evils complained of, but almost invariably results in loss of employment and much inconvenience and suffering to strikers and their families.

PLEASURE is not the end and object of life.
But pleasure has its place in God's economy. It is rather a means than an end. It is the nature of oil to the machinery, of palatable food to a failing appetite, of rest and recreation to the weary. It is only when proper pleasures become excessive, and turn the head and heart from life's real object, that they are to be de¬cried. Machine oil should lubricate. Recreation should re-create. Pure pleasure should always be helpful, not harmful. Useful employment should never be supplanted by attractive pleasures. Let each have its legitimate place; work first; pleasure always secondary, subordinate.

CRANKS are becoming quite too common. A few years ago this term was freely applied to Prohibitionists, and they quite readily accepted the title—with their own definition of the term as applied power in mechanics—but more recently the word has been applied almost exclu¬sively to a class of rash, reckless, half-crazed, lawless men, who, failing in their attempts to secure positions or money, seek to revenge their failures by deeds of violence. More than three scores of such dangerous persons have been arrested since the cowardly assassination of the Mayor of Chicago. It is a sickly and extremely pernicious sentiment that excusses these freaks on the plea of irresponsible insanity. Let it be understood that cranks are as amenable to law as any other class of evil doers and their numbers will rapidly diminish.

The Helping Hand, for 1894, is under way and will doubtless be ready for early distribution. It will be materially improved and will be better graded than hitherto. There will be a Primary Lesson added each week, thus filling a place long desired. Rev. H. D. Clarke has been engaged to prepare the lessons for the coming year and it is confidently expected that the Helping Hand will be much more helpful and valuable than, ever before. The number of these taken in each Sabbath-school should be largely increased. While the expenses for preparing and publishing these helps will be con¬siderably greater it has been decided to make the cost to subscribers the same as hitherto, depending upon increased patronage to make up for increased expenses. Will all pastors, superintendents, teachers and others co-operate with us in making its circulation double what it now is. Please send in your orders as early as possible. Begin at once.

THANKSGIVING DAY, as an institution, comes but once a year; yet there is every reason for the same spirit of gratitude and thankfulness to find expression every day in the year. The blessings of the year are innumerable. Our daily
mercy is so many and so great that if we defer the expression of our thanks when they are due, we shall find an accumulation of indebtedness that we can never catch up. Still there is great beauty and appropriateness in the annual custom of setting apart one day in the year as a national occasion for public services of thanksgiving and prayer. All Christian people everywhere in our country should make it a point to observe the day in a true spirit of devotion, gratitude and praise to our common Father. It is also a beautiful and worthy custom to make this an occasion of special and profound religious devotion. In the present condition of God's mercies to us, by liberal contributions to aid and comfort such of our fellow men as are less fortunate than ourselves. And while this is not a fast day, but rather a feast day, let us remember the poor. See Nehemiah's counsel, Chap. 8: 10: "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength."

The death of Rev. Charles F. Deems, D. D., LL. D., which occurred in New York on the 18th of this month, removes from the field of his earthly labors, another very prominent eloquent clergyman, beloved of God and his church. Dr. Deems was born in Baltimore, Md., Dec. 4, 1820. He graduated at Dickinson College, Carlisle, Pa., in 1839, and entered the ministry in the Methodist Church, in New Jersey. Soon after, he became general agent for the American Bible Society in North Carolina. In 1841 he became professor of logic and rhetoric in the University of North Carolina. In this position he remained five years and then went to Ashland, Ky., to accept a professorship of natural science in the Randolph-Macon College. In 1850 he was chosen president of the Greensboro, North Carolina, Female College, filling this position for four years. In 1855 he removed to New York, and for a while engaged in literary work, and then established the "Christian Stranger," with which he was identified as pastor for twenty one years. Several months ago he was warned that his work was nearly done, by the coming of paralysis. He was a poet, theologian and philosopher, a sturdy reformer and well balanced philanthropist and a statesman in the truest sense of the word. He has left an old and devoted friend and a great loss to his family and friends, but with a grateful heart and with the memory of a man who devoted himself with unfailing energy and unflinching fidelity to the advancement of the cause of justice, Christianity, and the advancement of education. He was a man whose memory will be cherished by all who knew him.

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There is always this danger, however, to be guarded against, the danger of thinking that the balance of our religion is in the religion and that, when we feel a sense of the feeling of exaltation is gone, the religion is gone. Joy and rapture are the rewards which come to an emotional nature after the performance of duty; but it is the duty itself which is the essential part of religion.

While some men's religion runs in the demonstrative vein, other men are cast in a reverential mould. They enter the church with reverence. They bow the head as they pass down the aisle, they make the responses with due solemnity and they maintain it until they cross themselves whenever the name of Deity is mentioned in their daily life.

Other men are doctrinal. They have a genius for theology. They love nothing better than to discuss the philosophy of God and his relations to man touching sin, redemption and retribution. They can take any man's theology and squint along the line of its main points and detect a hair-breadth's variation from orthodoxy.

Still others are of the prophetic order. They can take Daniel and the Revelation and interpret them in minutest detail. There is not a horned beast in either book which they cannot name. They will tell you what the beast means and who the prophet is and what he was saying in the year 80 C. H. in their own infallibility of interpretation.

Now, I would not deride any of these groups of people. There are grand Christians in every one of these. But these distinctive characteristics of theirs are not religion. A man might have any one of them or all of them and be a religious man. Religion itself is very simple. The Apostle James, when called upon to define it, said that pure and undefiled religion was "to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world." Other words religion does not have its main concern with feelings or beliefs; but with life and character. Each man must be converted in his own way. It took all the heavy guns of heaven to bring Paul down. People read the account of Paul's conversion and his accounts of it are exactly the same. But immediately preceding the account of Paul's conversion is the account of the conversion in a totally different way of another man of importance. There was no lightening, no blindness, no sudden upheaval of his principles, and even the vision of chariot wheels and horses. In the most fact of matter in the world the Egyptians, just as soon as he understood the truth, said, "I believe; let me be baptized." It was no accident that the accounts of these two conversions were placed side by side. They take place side by side in the world, and one is just as genuine as the other.

Some people can point to the day, the hour, the moment of conversion. With others the conversion was a gradual process beginning back at a point which cannot be remembered. But there is one element in every conversion, which was present in both of these conversions. Paul asked. "Lord, what wilt thou have me to do?" That was the way into the kingdom for him and every man who would have his gate must ask the same question. And he who responds by obeying a voice is a Christian.

THANKSGIVING ANN.

In the kitchen doorway, underneath its arch of swaying vines and dependent purple clusters of wisteria, a tall, fair woman, with a bright, vivid face, was funnelling aloof the kitchen; as if to keep from the door the shouts and excitement back there. And by the same chance, the wisteria had stowed unusual care upon it, because of the vanished personnel of the Bible Society, and the children who had been here, and the absence of the Bible money. All the world was quiet for a while, and presently it changed into a hush of sadness and a sob. The Bible money was still in her pocket.

"Didn't ask me, nor give me no chance. Just cause a pound, dey didn't owe de Lord nuffin', an' wouldn't pay it if dey did," she murmured, as the state of her tears caused her to weep. However, Silas, the long-limbed, untiring, and shrewd, who regarded the old woman with a melancholy mixture of pity and contempt, had volunteered to run after the vanished guest, and "catch him if he anywhere this side of Chatan." And even while Thanksgiving was sitting in the doorway, the messengers - surrounded apparently unwarried by his chase.

"I come up with him, told ye I would—and give him the three dollars. He seemed kind of flustered to have missed such a nuttage; and he said 'twas a generous jamboree—at least to your masters," said Silas, shutting one eye, and appearing to survey the subject meditatively with the other, and staring at the teaspoons. "I'm as good as some other folks can be with no end of pinchin' an' screwin' beforehand."

"Then it proves de Lord don't have no great mount can do as much in a good cause by thinkin' bout it a little aforehand, as other folks will do has more, and puts deh hands in deh pockets when de time comes. I believe in systematics 'bout such things, I does;" and with an energetic bob of her head, by way of emphasizing her words, our Thanksgiving walked into the house.

"Thanksgivin' an' the voice of melody," she began in her high, weird voice. But the words swelled on her lips; her heart was too burdened to sing.

"Only three dollars out'n all de' abundance!" she exclaimed, and seemed to me to have been taught to judge; but then I didn't judge, I knows. Course I knows, when I sees here all de time, an' sees de good clothes, an' de carriages, an' de cotton music, an' de negroes an' the table an' all. There's no 'nough, he don't need de help. All de world is his; he can eat de waffles, an' feed de children an' the sick, an' pay de debts, an' give de money away. If dey don't give a cent; but den dey're pinchin' an' starvin' deir own dear souls. Wee—staint an' lovin' an' coves 'em, an' dey're missin' a great blessin'!"
And if she should be right, and our careless giving seem anything like this?" pursued Mrs. Allyn, with troubled face.

"Well, right, Fannie. It doesn't take much argument to show that. We call our Christ our King and Master; believe that every blessing we have is from him; believe in his bountiful provision for us; and yet, somehow, our hopes for the world to come are in him. We profess to be not our own but his, to be working toward his kingdom, yet his service in our chief business here; and yet, strangely enough, we provide lavishly for our own entertainments; and yet, we give out of our abundance, and we are never contented with our sacrifices and our endowments, and we are not grateful for the love and the favors that are done us. "Thanksgiving" said, with a frown, "I don't think that's the right spirit."

There was a long talk over that dinner table—indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife together exerted themselves to their expenses and income, and set apart a certain sum as sacred unto their Lord—doing it somewhat after Thanksgiving's planed over measure. To do this, they found required the putting up of some needless indulgences—a few accounts proved, and the loss of a little less dear on account of the sacrifice we make it. And as these two scanned the various fields of labor, in deciding what it was right and what there, they awoke to a new appreciation of the magnitude and glory of the work, in giving up in its beginning of that blessing pronounced upon those who "now beside all waters."

Silas held the change in that manner of way in which he contrived to hear of everything that happened anywhere within a circuit of ten miles of him, and coming to the old colored woman that evening as, with face of content, she occupied once more her favorite seat in the doorway, he launched forth on the subject at once.

"An' now I 'spose you're satisfied," said Mrs. Allyn, cooly, holding up her apron. "Jist what I wouldn't like to be provided for this way; Mr. Allyn is the master, and I'll give Thanksgiving to the table some for supper. Thanksgiving Ann, you dear, faithful daughter, you've done your best, and I know you've gone about your instructions."

"I've done it, sir," replied Mrs. Allyn; "I've done my duty, and I am satisfied."

"And now another call had come.

"Come, unfortunately, at a time when we were rather short," Mrs. Allyn said, regretfully. "I'll tell you, Mr. Allyn, I don't think I could give it to you this time. I hope it will do good, and I wish it were five times as much."

Old Thanksgiving shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

"Spose I needn't fret 'bout other folks' duty—dat ain't none o' my business; you 's设立了, too, cause dat's good to me, an' I don't mind it no more."

"I'll give it, Mrs. Allyn," replied Mrs. Allyn, smiling as she walked by.

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SABBATH REFORM.

NATIONAL REFORM CONVENTION.

To the Editor of the Sabbath Recorder:

Thursday Evening, Nov. 10th.

The inclosure is from the Press of Thursday, June 27th, of the New Iberia, La., containing a letter to the Convention—Dr. George came to me and said that they had decided to give me five minutes at the close of the A. M. programme, i. e., after 12 M. I accepted the invitation as a call, and

When I saw the call for this Convention, and the themes to be considered, I thought it large enough to include the discussion of the claims of the Sabbath as an important factor in the question of Sabbath Reform, hence I came here as an accredited delegate from the American Sabbath Tabernacle Society. But as you are unable to come on "enrolment," it has been decided that I may not be recognized under the "call," I thank you for the courtesy of these minutes. I am in hearty accord with you touching the questions of Temperance, Social Purity, Divisionines Exclusion, Labor Problem, and Negro Problem, etc. We Seventh-day Baptists recognize the Bible and the religion of Christ as the only source of help in the solution and adjustment of these problems. But the larger question on which I desire to speak tonight is that of Sabbath Reform. The reasons that led to my acceptance of this call, as a Christian man, to Christ's men, is the fundamental error in your efforts toward Sabbath Reform. The Bible is the only standard by which that question can be settled, and according to that book the primary trouble, and the fundamental error, lies with Christs and God's law. You say that Christians support the Sunday papers in Pittsburgh, patronize the Sunday trains, etc. In this you are right. Christians began the work of moral development, of destroying consecration long ago when they cast the Sabbath and God's law aside and put Sunday and the civil law in their place. In the English Reformation, your English and Scotch ancestors, standing between the fire from the Roman Catholics on one side and the English Seventh-day Baptists on the other, were to compromise that matter by transferring the law of God to the Sunday. Honest effort may have been, and earnest and conscious as you may now be, this disregard of the Sabbath and God's law has destroyed the public conscience. You complain that men disregard Sunday and the civil law; you, Christians, set the example by first disregarding God's law, and his Sabbath.

"This is not a matter between you and the Seventh-day Baptists. It is between you and God. The important question is not whether you shall grant me membership or courtesy in your committee on enrollment, but whether you shall grant me membership or courtesy in God's Sabbath. The Sabbath Reform."

A. H. LEWIS.
I will now give you a brief history of my experiences in this place, religiously. Six years ago next January I landed this island, being no Baptist Church in the place, I attended the M. E. Church, South, and became a regular attendant at all its meetings. During the first year the officers wanted to elect me as superintendent of the Sunday-school but could not be prevailed upon to do it, by the discipline of the church. Whereupon I was appointed teacher of the Bible class, which position I held by a faithful performance of my duty until my successor was appointed this morning, the only reason for my removal being the observance of the Sabbath-day according to the commandment. I was president of the Young People’s Missionary Society until to-day I tendered my resignation having been president of the society since its organization about two years ago. About three years ago I was among the number that organized a branch of the Y. P. S. O. E. of the M. E. Church, South, and was elected president for the first and other terms, and I am now a constituent member of the same, acting as chairman of the Missionary Committee, which position I expect to resign at their next business meeting, on account of the needs of the church, and not being connected with any of the societies of the church. Therefore I cheerfully step down and out, and I turn to the Seventh-day Baptist, the denomination to which I should belong (although I have never been a member of the M. E. Church, South), and will belong, God willing, as soon as I have the opportunity.

I will close this letter with a prayer that God will establish a Seventh-day Baptist Church in this place, and God willing my efforts shall be in that direction, prompted by the love of him and his law. Your brother in Christ,

S. A. BENTHAL.

MISSIONS.

An old-fashioned New England Thanksgiving day, when people go up to the house of God to worship, praise, and pray; to recount the goodness of God and his abundant mercies during the year; and then to go to their homes to enjoy the family remainder and a good visit with invited guests, to partake at the festive board the abundant goodies which skillful housewives know how to make, is a day and a custom that should never wane or run out. Just as long as we exist as a nation may the National and State Thanksgiving Proclamation never cease to be proclaimed, and socially and religiously observed. This day, however, should be one for practical, thought, and personal improvement.

1. It should be a day of gratitude to God, and not a day of fasting and festivity only. In it we should remember the Giver of all our good things, our ancestor, our joy, our mercies, and give to him loyal, loving hearts, and pledge to him consecrated lives.

2. It should be a day of Thanksgiving. It is a good time to exercise unselfishness. It should not be a day in which to remember only our own and feast ourselves in the world, but remember the poor, the destitute, the unfortunate, the unhappy, so many about us. Christ came not to be ministered to, but to minister to others. The greatest happiness and joy we can get out of this hum drum world is in making others joyous and happy and it is very Christ-like.

3. It should be a day in which to remember God’s work in the world. Every Christian is a steward of God and a laborer with God. For what are temporal blessings, and the gold, and the silver, and Moans for spiritual ends. To bring the kingdom of God, a kingdom of life, and light, and salvation. To evangelize the world and develop it in righteousness and Christ-likeness. Is not Thanksgiving day a good day in which to substantially remember the needs of the work, and to reorganize our lives to it? God help us to do it in the Thanksgiving day.

Our way to the Central Association to spend a few days among the churches we spent a few days in New York. On Sabbath evening we attended the covenant meeting of the church held at the house of Bro. Stephen Babcock. After an interesting Sabbath-school we preached Sabbath morning for Pastor Burdick and sided him in the administration of the Lord’s Supper. There was a very full attendance of our people. Sabbath night it was our privilege to be present at a very pleasant and enjoyable reception given to Dr. Ella F. Swinney, by Dr. Thoebe J. B. Wait at her home. There were about sixty guests present and a score of friends who could offer no regrets.

We clip and send the following account of the reception from the Sunday issue of the New York Herald.

RECEPTION TO A LADY DOCTOR.

Dr. Ella F. Swinney has established one of the first women’s hospitals in Shanghai, China, and who has been enjoying a brief vacation in New York, was given a farewell reception by the ladies of the Synagogue, Dea. of the New York Medical College for Women, and a number of her medical friends, at Dr. Wait’s residence, Ninth avenue and Thirty-fourth street.

Dr. Wait and Dr. Swinney received the guests, a reception that was well merited, by Dr. Swinney brought from China were on exhibition.

Mrs. Alberti gave a series of Greek recitations and ‘The Spinning Wheel Song. A supper, served in a Chinese fashion, followed. Among the guests in the drawing rooms, which were decorated with Chinese lanterns and Canaries, were Dr. Chapin-Minard, Dr. and Mrs. Gallete, Rev. J. G. Burdick, Rev. O. U. Whitford, Mr. and Mrs. George Baggey, Mrs. Bell, Misses Allen, Misses J. Enfield, Miss Anna Langworthy, Mr. Jas. Carter, Mrs. and Mrs. Trombou, Mrs. Van Patten, the Misses Hayden, Mrs. Henry Rogers, Miss Jem. Rogers, Miss Pearl Fitch and Miss Anna Carpenter.

Dr. Swinney, after spending nearly six weeks in the city visiting hospitals, attending clinics, gathering knowledge, and strength for her work, has returned to Smyrna, Del., to spend a week or so, then goes with her mother to Shiloh, N. J., to spend the remainder of her stay in the homeland with her brother, Dr. John Swinney. Providence permitting she starts about the middle of December for China.

Sunday afternoon we attended the Tract Board meeting at Plainfield, N. J., at which meeting the Board took some important steps for the future prosecution of their work, all of which you will note in the published minutes of said meeting.

Monday forenoon, at eleven o’clock, we attended the Baptist Ministers’ Monday meeting. Venerable Dr. Hiscox had presented a paper the Monday before on the Sabbath question, taking strong ground that there was no authority for the observance of the first and last Sunday, as the Sabbath to Sunday. This Monday’s meeting was for the discussion of said paper. There was a very full attendance. There were four Seventh-day Baptist ministers present, but they had no privileges in the meeting only to be attentive hearers and take notes if they desired. The discussion, strange to say, was begun by a son of a Seventh-day Baptist. The discussion was further honored and lamented Rev. Geo. E. Tomlinson. He was rapidly followed by others, and so warm was the discussion and so many wished to talk part the time had to be extended. To me the discussion was amusing. Evidently Dr. Hiscox had thrown a Seventh-day Baptist among them. There was such a wonderful unity of reason and argument for Sunday keeping! When I was a theological student in New York, there was a church building in the city tiled and stained with brick and granite we boys used to designate to the church of the Holy Zebra. It certainly was very Zebra. I wonder if the arguments of these Baptist ministers for immersion are as Zebraic.

Since Dr. A. H. Lewis is to give an account of their meeting I forbear further comment. I am here with my mother and brother, experiencing such lovely autumn weather we have had, an old fashioned fall storm.

S. R. WHEELER, BOULDER, CO.

Dear Bro. — The record of another quarter’s work is written for time and eternity. I gave you just a brief note of my visit to Calhan, El Paso Co., in last report. The 5th of July I went to Calhan and was from home about a week. Preached four sermons, organized the church on Sabbath and on First-day held a Pastors’ meeting. Electors and officers did such other things as seemed necessary to keep the work moving. A pulpit committee was appointed which, as I am informed, has done good service providing for Sabbath meetings. Elder O. D. Williams, resident there, has not always been a frequent attendant on Sabbath services on account of severe neuralgia in that region but has been read by different individuals. Thus, with the Sabbath-school, service has been maintained on the Sabbath with interest and profit. I trust you will hear directly from that church. The Boulder Church has not missed a Sabbath service this quarter. In my absence in July S. C. Davis, pastor of the Boulder Baptist Church, preached for our people. Prayer-meeting on Sabbath evening at my house, preaching and Sabbath-school on Sabbath are the regular weekly services. During the quarter ten papers have been added to us by letter. We now number twenty-four.

Since the 1st of July I have preached five Sunday nights in the private parsonage just across the street from our house. This by special invitation. The rooms are commodious, and these meetings have been fairly well attended and the talk much enjoyed, especially by the lady of the house.

We had a special church meeting, Aug. 27th, elected trustees, and made arrangement for incorporating the church according to Colorado law. The following week, Aug. 31st, $200 was taken, and the church is now in condition to hold property. September 27th the ladies organized with 15 members. The sickness and death of Bro. Tucker, considerable depression and physical indisposition thereafter, with other minor causes, have hindered these Christian women from organizing at an earlier date. We attended to the communion service the first

LINDONVILLE, N. Y., Nov. 16, 1869.

FROM S. R. WHEELER, BOULDER, CO.
Sabbath in September. This service comes once in three months. The church became a member of the North-Western Association last June, and in August was received as a member of the General Conference. This gives you some thing of what we have been doing as a church since last report.

Now another word: A Ministerial Union composed of the pastors of the Boulder City churches has been organized recently. I have my place in this Union, and our people are called upon now, in order forward some work proposed to the churches and citizens by this Union. Also we are invited to take our part in the county Bible-school Association which holds its annual session this year in Boulder, in October. Thus our influence as a Christian church is being recognized. We trust in the grace of God to do this work well for the truth’s sake and the glory of our heavenly Master. Financially our people are poor. Three persons pledged $100 for my support for the year ending with March, half of this was by our representative Bro. Tucker. Probably it will be difficult to raise $100 on this field next year. I have tried to give you clear information of the work actually done, and something of our condition, that you may be able to consider our case intelligently.

The reports from the General Conference at Mil ton were very encouraging. Now, I thought, are we not in condition to take hold of this Colorado work with a strong hand? See what strength to our cause the Nortonville church gives. Nortonville, my representative and the church, have some 700 miles west of Nortonville, at the foot of the Rocky Mountains. A representative church so far removed from the main body of our people stands as a towering monument pointing all beholders to the unbroken law of God. And what a forward progress they have made! I have thought with the encouragement the Missionary Board could give, perhaps the youth of our denomination would take hold and secure to us a house of worship. What a grand work for our Christian Endeavor Socie ties, if we were all well satisfied with these youth of doing this work! How strong and self-confident in God it would make them to go forward in other noble work! As said last time, we are seriously inconvenienced and crippled in our usefulness for want of a house of worship. We are praying the Lord to show us the way that we may thus be provided for. What a glorious work it is our privilege to do! Workers together with God! The Lord sustain us all in this great calling.

A. G. CROFT.

Dear Brother,—Another three months have passed into eternity. What has the record been? I cannot see that I have accomplished much of anything; but I have tried to do my duty. One young lady has joined the church by baptism.

Some of the young people are away at school, but those who remain seem determined to do all they can to keep up the interest in the meetings. The financial depression affects some of our people to quite an extent; but I believe they do not intend to rob the Lord, or give him the short end.

This has been a poor year for farmers as wheat has averaged from eight to sixteen bushels to the acre, while some years the average is from fifteen to thirty bushels to the acre. Farmers cannot pay many debts at the present prices for wheat. Still I believe that farmers can do as well here with a small capital as almost anywhere. The soil is good and land not dear. We have had plenty of rain; but this season has been the driest that we have had in a good many years.

It is now eight years since I commenced work on this field. I am sad when I think of how little has been accomplished for the Master. I rejoice over the little that has been done and am determined to try harder to do more in the future. About one-half of the present resident membership have joined the church since I came here. These are nearly all young people, and we hope and expect much from them for the future of the church.

I was cheered and encouraged by the meetings of the General Conference. It was my privilege to attend the Iowa Yearly Meeting at Garwin the first of September, as delegate from the Minnesota Semi-Annual Meeting. Brother Socwell is to leave them the first of November for the Welton Church. It seems to me that the Garwin Church and Missionary Board should keep some one at work on that field so that we do not lose what we have already gained there.

Pray for the churches and the workers on the frontier.

FROM D. K. DAVIS.

Dear Brother,—Two more by the blessing of an infinitely kind heavenly Father, I am now permitted to submit my third quarterly report for the current year. The first Sabbath of the quarter was the occasion of the Scandinavian Yearly Meeting with the Dall Rapids Church. As an instance of our people’s desire to attend that meeting, we did not hold service, and about twenty-two of our congregation attended. Since then there has been no interruption in our Sabbath service. I was absent four weeks at the session of our Conference and subsequent to my return to Garwin. The exception of one Sabbath, was filled by a Methodist local preacher. Our Bible-school and Endeavor Society meetings are still maintained.

Our farmers are now engaged in threshing. Wheat on our farms is a fair crop, but barley, flax and millet are very light. Price of grain is very low. At this writing, wheat is 45 cts. per bushel, and oats 18 or 19 cts. Other crops are equally low.

We are very sorry to part with Dea. H. C. Sey-} enance and his excellent family, who have moved away temporarily on account of the sickness of his wife; but are glad to welcome among us a family from Milton, and another from Dall Rapids. Under the divine blessing we hope to maintain our standing as a church in course of time become self-supporting.

Barns, South Dakota, Oct. 15, 1860.

FROM H. H. LEWIS.

We report for the quarter that the regular services of the Sabbath have been kept up. Preparatory services before service and Morning Sabbath morning has increased in interest and in the number taking part. In my pastoral work I have made it a point to call the attention of the young people who have not made a profession of religion to the importance of coming Christians. The result is that three have just been baptized and so publicly put on Christ. This church gave me a call to re-

main another year, and there have been many urgent requests for me to stay, but from the condition of my health and age, and the circumstances of our home, so far from favorable surroundings, I do not think it best for me or the church, to accept. With all the years of active service and the pains I have had the privilege of baptizing into the church of Christ, it is with reluctance that I retire from the work. I am thankful that many of the young over whom I have had an influence, are coming on to take their places and to carry on this work of saving the lost. I am also very grateful to the Missionary Board for the aid they have rendered me in this work.

Watson, N. Y.

FROM E. H. SOCWELL.

Rev. O. U. Whitford, Dear Brother,—I herewith enclose my report for the quarter just closed, which you will observe is very much the same as former reports. There is nothing of especial importance to note from my field, but I cannot forget an ordinary healthful condition of affairs here in Iowa.

The meetings at Grand Junction are attended by the whole society, except evening meetings, when all the people do not always attend. The meetings at this point are very encouraging as well as very encouraging for the future. Since my last report we received one member into that church by baptism and one by letter, while another sister will soon unite by letter. The prospect is that this society will receive several additions during the year. The interest at Garwin continues good and services are well attended by the greater part of our people. Two candidates are now awaiting baptism, which will probably be administered next Sabbath.

The future prospect at Garwin is not as encouraging as we wish it was, since several families contemplate removing from here in the spring. Land has increased in value rapidly in the last few years and rent has advanced in a corresponding ratio, till many of our people do not think it pays to pay the high rate of rent asked. The result is that some have already been induced to leave here and others think of leaving soon. The larger part of those leaving Garwin contemplate locating on farms where land has already gone. I am sorry, indeed, that this condition of affairs exists at Garwin, but I know of no way to remedy the matter. It is simply the repetition of what has occurred in many of our societies in the past and has resulted in almost the extinction of some of our once strong churches. I sincerely trust that there will not be the disastrous result here at Garwin, and it will not be, if those who now own homes here will unite in prosecuting the Lord’s work and labor together for the building up of the church in this place.

I have one more month to remain here then, as you already know, we remove to Welton and take up the labor there. We shall feel sad when we turn our faces from Garwin, where, for more than five years we have labored, and feel that during this time we have tried to share in the hardships as well as the prosperity of the people, but duty points in that direction and we must follow without often if we do follow it.

I report for the quarter 13 weeks of labor, 22 preaching services, 15 prayer meetings, 45 visits, 926 pages of tracts distributed, 1 addition by baptism, 1 by letter, traveling expenses $18 19.

Profiting by the mistakes of the past, I trust fully enter upon the work of the coming quarter, praying God to bless and guide.
THE SABBATH RECORDER.

WOMAN'S WORK.

TRUST.
I know not if dark or bright
Shall be my lot;
If that wherein my hopes delight
Be bat or not.
It may be mist to drag for years
Or day or night my meat be tears
That which shall be.
Dear face may surround my heart
With smiles and gleam;
Or I may dwell alone, and mirth
Be strange to me.
My bark is wafted from the strand
And on the helm there rests
That wherein my hopes delight
May be mine own.
Safe to the land! safe to the land!
And on the helm there rests
That wherein my hopes delight
Shall be forever.
A hundred wind-keeps played in union
Their wafting wave; a sight of buoyancy
Beyond our earthlings: of my memories, one
Most fraught with sense of fetterless grace and glee.
—Henry Alford.

THANKSGIVING.

We thank Thee, O Father, for all that is bright—
The gleam of the day, and the stars of the night;
The flowers of our youth and the fruits of our prime,
And blessings came down the pathway of time.
We thank Thee, O Father, for all that is dear—
The sob of the turgid, the flow of the tear;
Their joy and pain; their need and their quest.
Thy mercy permitted a sorrow or pain.
We thank Thee, O Father, for song and for feast—
The harvest in the vineyard, the wealth that increased;
For never a blessing encompassed earth's child,
But Thou in Thy mercy looked downward and smiled.
We thank Thee, O Father, of all, for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the arts that and souls understand.
We thank Thee, O Father, for days yet to be—
For hopes that our future will call us to see
That all our enemies turn, through Thy love,
One Thanksgiving Day in the mansions above.
—W. H. Carleton.

"Let us come before His presence with thanksgiving."  (Clippings from Helping Hand.)

"Let the beauty of the Lord our God be upon us," was the motto of the last year's graduating class at the Triplet Girls' School.

So eager were the natives of Uganda to buy portions of the Scripture that the missionary was obliged to bolt and barricade his home and sell from the window, to avoid the crush of the multitude.

A Chinese, who had been for thirty-nine years the slave of opium smoking, gave up the practice, and now seemed likely to be permanent. When asked how he had broken off the terrible habit, he replied: "I used my two knees."

MISS CROWTHER, of Chin Chew, giving the journal of a day's work, beginning early, ending late, full of toil and trouble, said: "A missionary's life is the happiest in the world."

"I am grateful to God for allowing me to work in this heathen land so many years," says Miss Barrows, of Burma.

THANKSGIVING DAY.

The first record we find, in regard to an annual thanksgiving, is in Exodus 29: 16, where God's people were commanded, in connection with other feasts, to hold a day of thanksgiving to celebrate the ingathering of the harvest at the end of the year.

In the New Testament we find the duty of rendering praise and Thanksgiving to Almighty God for blessings bestowed upon his people, continually urged by Christ and his apostles.

History records, that in 1606, the Pilgrim church, exiled from England, went to Holland and remained there till 1620, when it sent off the Mayflower colony to New England. After the first harvest of the colonists at Plymouth, in 1621, Gov. Bradford sent four men out fowling that they might after a more special manner rejoice together. In 1623 a day of fasting and prayer was appointed on account of drought. Rain came abundantly while they were praying, and the governor ordered a day of thanksgiving, which was observed with religious services. Special days of thanksgiving were observed by the colonists at various times for deliverance from threatened famine and for supplies received from the mother country. In 1629 it seems to have become an annual custom for the colonial governors to appoint a day of thanksgiving, on account of the ingathering of the harvest in the late autumn.

During the Revolutionary War Thanksgiving Day was a national institution, being annually recommended by Congress; but after the general thanksgiving for peace in 1784, the annual proclamations were discontinued by the Presidents. The official recommendations for Thanksgiving Day were mainly confined to New England, where regular annual proclamations were issued by the governors of the States, and the day was observed almost universally, with religious services, and was the principal social and home festival of the year.

The reasons that prompted this observance were: first, the general thanksgiving for peace in 1784, the end of the war; second, the religious nature of the observance; and third, the sentiment and feeling of the people at that time. The religious observance of Thanksgiving Day became more and more special and general, and was finally adopted as a national institution.

"I am so thankful that I am thankful," was the explanation of one of our faithful sisters at a Thanksgiving service held one year ago in the room of the Woman's Christian Temperance Union, in Plainfield, N. J.

The reasons that prompted this remark were not because she had an abundance of wealth or a comfortable home, but because she could contribute to the church and charitable institutions as her heart would
desire, and many persons similarly situated would have spent the day in sad repinings over their inability to render service, thus causing themselves and their friends great unhappiness. Not so with our good friend, for her face beamed with the joy that was in her heart. She had known sorrow, and like others, had passed through the deep waters when loved ones had been taken from the home. What then is the secret of her happy life? She possesses the power to be thankful. 

She has found it when a young girl, and has so carefully treasured the jewel, rare, that it shines with a brilliancy in light, voice and action. Is it possible for us all to possess this contented spirit, you may inquire? We are constituted differently, and while one may be blessed with a hopeful disposition, another may be disposed to see only the discouraging side of life, which tendency cannot be mastered without a complete crucifixion of self, and supported by divine wisdom. In all things that we regard we need much courage, trust and resignation, so that in the deepest trials one may find some consolation, spiritual or otherwise, for which to be thankful. If we can truly realize as did Paul, that all things, losses, pains, afflictions, trials, all work together for good to those that love God, and so in everything and for everything that is sanctified to our good in bringing us nearer to the Father and teaching us that supreme and sweetest lesson of his grace—perfect acquiescence to his will we will give thanks.

I was impressed with the practical illustration of this thought during the past summer. A gentleman almost entirely blind expressed himself as sincerely thankful that he was blind rather than deaf; because he could listen to the resounding melody of life's songs and good books could attend Sabbath service, the missionary society, meeting of the bank directors, etc., and hear every word uttered.

Another gentleman, totally deaf, said he could not be thankful enough that he was not deaf, for he could listen, walk about at his pleasure, enjoy nature in her various moods, and look into the faces of his friends. Truly, thought I, they indeed are blessed who can say, "I am satisfied."

"Give me a calm and thankful heart, From every murmur free, The blessings of thy grace impart And comfort me in all my trials." He who knows the end from the beginning cannot and will not be unfaithful to his children. If he wounds, the healing balm of Gilead will be the restorative; if the road is rugged, the little talks with Jesus are grand stepping stones to bring our tired feet up on the plains of peace. And if our burdens be heavy, he says: "Child of my love, lean hard, And make me feel the pressure of thy care, I know thy burdened child, I shaped it so. Poured it in my罍 enzyme, made no proportion In its weight to thine unaided strength. Better it is so, man said I said; I shall be ever near, and while she leans on me The burden shall be mine not hers." So shall I keep my child within the circling arms Of mine own love.—Then lay it down nor fear To turn it o'er which should uphold The government of worlds. Yet closer close, Then set it down, I would end the heavy load So I might feel my child repos¬ing on my heart. Then take my child, I would hold her yet, Then love my child, lean hard." In what other way than pouring our words of praise into his ears can we show our gratitude? He praised those who love best. All the more great and small, For the dear Lord who loveth us Hath made and loveth all.

The praise most acceptable to him is the increase of good works, sharing our spiritual as well as our temporal blessings with those who are deprived of them, brightening up lives that are bereft of gladness by our sympathy, making the world know more of the glad sunshine, because we can reflect the light we have received from the beam of His face. "A lady of position and property, anxious about her neighbors, provided religious services for them. She was very deaf, could scarcely hear at all. On one occasion one of her preachers managed to make her understand him, and at the close of the service she inquired, "But what part do you take in the work?" "Oh," she replied, "I told him to do it, and I shall be near while he is doing it."

Very soon the preacher saw the result of her generous loving sympathy, in a multitude of broad-shouldered, hard-fisted men who entered the place of worship, delighted to get a smile from her as she used to stand in the door-way to receive them. Why do not the working classes attend the house of God? They would in greater numbers, if self-denying, Christ-loving Christians would smile them in, and smile them out. It is not a great thing that is necessary, but the little cup of cold water given in the right spirit, the gentle reproof given because you desire to render assistance to one who perchance has been tempted, as you never have, and the look upon your face when you bowed upon the wayward one, may lead a soul to heights you and I might strive to attain. All of these will bring our hearts into the true spirit of thanksgiving which shall indeed be a well-spring of joy.

THANKSGIVING.

The beautiful summer is cold and dead, She has gone, and her pageant is fled.
The other fair summers long have spent The blossoms of spring were white and sweet, But they paled and shrank from the touch of the heat. We are older grown and gray, The other fair summers long have spent The blossoms of spring were white and sweet, But they paled and shrank from the touch of the heat.

The following report of com- munion on time and place of next meeting, also preacher of introductory sermon, essayists and delegate to Iowa Yearly Meeting: "Time, Sixth-day before the second Sabbath in October, 1895. Place, Trenton. Preacher of Introductory Sermon, H. D. Clarke; Alternates, W. H. Ernst, from Gen. 4:9,10. The meeting was then organized with E. S. Ellis, Moderator, and Giles Ellis, Clerk.

The services throughout were interesting and profitable.

The evening was adopted as report of communion on time and place of next meeting, also preacher of introductory sermon, essayists and delegate to Iowa Yearly Meeting: "Time, Sixth-day before the second Sabbath in October, 1895. Place, Trenton. Preacher of Introductory Sermon, H. D. Clarke; Alternates, W. H. Ernst, from Gen. 4:9,10. The following resolutions were discussed item by item, and adopted. Resolved, That the licensed liquor traffic being the enemy of the church, the obstructor of the progress of the truth as it is in Christ, a disgrace to civilization, a crime against God and man, and a cause of untold misery; should be prohibited by statutory law, outlawed by public sentiment, and that the church should support the cause of this resolution by paying into its treasury means to pay it down and give its support to only such candidates for public offices as accredit promises to institute measures and enforce them for the abolition of this destruc­tive and oppressive traffic. Resolved, That it is the sentiment of this meeting that all Christians especially, should abstain from the common use of tobacco and other harmful narcotics, as such example renders it difficult and discouraging to prevent its use by the youth. Also on the ground that

The Sabbath Recorder. [Vol. XLIX, No. 48.]

Thanksgiving.

I am sitting alone in my room to-night, And I wonder if life's worth the living, As my thoughts go back to my dear old home, And the days when we used to hold Thanksgiving. Two or three families gathered around a little table, And the world's sunshine in their faces, And at the close of the service, the senior asked, "But what part do you take in the work?" "Oh," she replied, "I told him to do it, and I shall be near while he is doing it."

Very soon the preacher saw the result of her generous loving sympathy, in a multitude of broad-shouldered, hard-fisted men who entered the place of worship, delighted to get a smile from her as she used to stand in the door-way to receive them. Why do not the working classes attend the house of God? They would in greater numbers, if self-denying, Christ-loving Christians would smile them in, and smile them out. It is not a great thing that is necessary, but the little cup of cold water given in the right spirit, the gentle reproof given because you desire to render assistance to one who perchance has been tempted, as you never have, and the look upon your face when you bowed upon the wayward one, may lead a soul to heights you and I might strive to attain. All of these will bring our hearts into the true spirit of thanksgiving which shall indeed be a well-spring of joy.

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It deploys the body, the temple of the Holy Spirit, is a temple often renders a man more sensitive to his friends. Also that for the worldly gains to be derived, men should not sell them and thus encourage the money received.

Resolved, That loyalty to God, and the best interests of the churches of God and of society, call for a more strict observance of the 'keeper' Sabbath, the seventh day of the week, and the active, benevolent work of proclaiming to all men this truth in connection with all other gospel truths.

Resolved, That the maintenance of all the Christian enterprises of the age demands a more cheerful and systematic giving of our pennies, and when the interests of truth demand it, a self-sacrificing giving.

Resolved, That in connection with this we recommend the tithe system.

Resolved, That it is the sentiment of this meeting that the Sabbath-day Baptist churches of Minnesota are sound, as far as practicable, their pastors into the Minnesota field to lecture or preach upon the Sabbath question, continuing their salaries in the meantime, and meeting travelling expenses if possible, also that they visit and preach to the church, giving them aid and encouragement at such times as the pastors and churches can agree upon.

Resolved, That we urge such as can sing God's praises to accompany these workers, aiding them in this practical way, increasing the interest, and calling out more to bear the truth of the Bible.

LETTERS TO THE SMITHS.
NO. 1. — TO PETER SMITH.

To my Nephew: — During the years you have been growing up into big-boyhood—you were seventeen last week, if I mistake not—I have been watching you with a great deal of interest. I was a boy once myself, and it was my lot to pass through many temptations. Some of them I did not altogether shun, and I am very sorry to-day that I did not, for I have suffered more or less because of my yielding to them. And it is true that the temptation that beset a boy's path that I feel much anxiety for you, my dear Peter.

Your good Christian parents saw to it that you and your sisters began early to attend Sabbath-school. Tom seemed to like going there every week as well as your sisters, and I remember that you soon became anxious to learn your verses and to understand all about your lessons. And I recollect, too, that the day you were ten years old—you came and took dinner with your aunt and me that day—you told me, in answer to a question or two upon the subject, that you thought you'd like to join the church. The pastor thought you were too young to act intelligently in such matters, your request was deferred until you were too young to act intelligently in such matters.

I regretted your pastor's judgment, for I recollected having been "almost persuaded" in my younger days, and then, because of not publicly professing Christ when I felt the duty would bring me much comfort, I was later, and I am not, especially minded when I became a young man and was surrounded with tempations of which I know nothing in the old home. I feared, my dear boy, that you, too, as you grow into young manhood, will find your heart shut up to the influences of the world, and easily findITigden in the soul of the child.

Peter, my boy, I am striving to follow in the footsteps of those who went about doing good, but I know that my life would tell more for Christ if I had given my heart and service to him in my childhood, rather than waiting—as I did—into a man, grown into habits of thought and life not at all consistent with a Christian profession.

I say, my dear Peter, that I know this, and I know it the better as I grow older; for this reason I have hoped that you would publicly announce yourself upon the Sabbath, as a child of Christ. I do not want you to put the matter off until you leave home and all its blessed influences and go out to make your own way in the world—perhaps where there will be much to draw you away from the innocence of your boyhood. I am satisfied that if you once fully commit yourself upon this great question, and become a member of the church of God, you will feel, when beating against among the stormy tempations upon the sea of life, the protection of an anchor that will never let you suffer wear, if you will but believe in it.

I am pleased to know, Peter, that you are still faithful in your attendance at Sabbath-school; and I am glad that I hear good reports of your general conduct. You are spoken of as a manly boy. I understand that you are a good student at school. I am told that you are quite regular in your attendance at the Young People's Meetings. All these things go to show that you have a love for Christian associations.

But, for all that, you sometimes go where you should not, you have been a member of the church,—where you would not go if you were a professor of religion. My opinion is, Peter,—and I feel somewhat able to judge, that, unless you take the step I am urging you to take, you will find from this time forward that the temptations to go into by and forbidden paths will increase, and that they will get a stronger and stronger hold upon you. The age of seventeen is a critical one in the life of a boy. It is about that time that many of the best-intentioned boys begin to feel working upon them influences that lead them away from home, nights, from the church service, from the Sabbath-school, and in the direction of various habits which you do not now believe in. How fit a time it is for you to yield fully and finally to those gentle influences that radiate from the home and the church, and to take the step that will give you the right to be known as a Christian gentleman,—the worthiest title man ever bore.

Your sisters, except the little ones, are already church workers, and they are praying for you; your father and mother have prayed for you daily ever since you were born, and they are striving to follow in the steps that will give you the right to be known as a Christian gentleman,—the worthiest title man ever bore.

They are your best friends outside the home—are praying for you. The church needs just such young men as you. You can be of much use in many ways to your own church and pastor. Many hearts will rejoice when you decide to live for Christ and the church; your own heart will leap for joy.

Think seriously of these things, my dear boy, and that God may help you to act in accordance with your best judgment is the prayer of your

UNCLE OLIVER.

LETTER FROM DELAWARE.
To the Editor of the Sabbath Recorder.

The week, extending into months of anxious waiting, previous to Dr. Ella F. Swinney's arrival, finally brought to me a communication from my missionary, telling me of the arrival of her presents. I have in some feeble way stirred the spiritual blood of our Seventh-day denomination, kindling the spiritual fire of the mission work, until all of our church members may become good, Christian missionary workers, if not in the foreign field, then in our own beloved home land, and with the post say:

"Though chilling winds shall blow our roll, Close to my heart this faith I hold, Whence o'er may death come, Work done for God, it dieth not."

SMYRNA, Del., Nov. 21, 1893.

C. O. SWINNEY.

CONFERENCE MINUTES.
The Minutes of the last General Conference have been sent out to individuals and churches, or groups of churches. Packages for the churches in Rhode Island and Connecticut have been sent by freight to Ira B. Grondahl, Westerly, R. I.; Plainfield and New Market, N. J., churches, to J. D. Spicer; Shiloh and Marlboro, to I. L. Cottrell; Wisconsin, Minnesota, Iowa and Pleasant Grove, Dakota, to L. T. Rogers; Milton Junction, to be forwarded; Brooklyn, West Edgewood, to J. A. Plate; Chicago, to J. A. Plate; Scott, Cuyler, Lincklaen, Osele, and DeBruyter, to L. R. Swinney; churches of West Virginia, to F. F. Randolph.

We trust the brethren to whom these larger packages are consigned will see that they are distributed as promptly as consistent. Smaller packages and single copies are sent direct. In instances where money orders or freight bills may be sent to the Business Manager, Alfred Centre. Persons not receiving copies of the Minutes as above indicated can be supplied on application to this office.

It is just as usefull that Christians should rejoice in the Lord as that they should go to church.
YOUNG PEOPLE'S WORK.

Letter from N. L. Dew.

Dear Sir,—On receiving your communication of recent date I made a hasty resolution that I would never again offer anything for publication on your page of the Recorder; but on a second, sober thought I came to realize the justness of your criticisms in regard to my article which, so far as we are concerned, we sent to the office for printing. I am not sure of your intention in printing the article to which you refer, but I am sure that it has not been published in print, you judge has failed to pass the superior wisdom of the editor-in-chief.

I would not thus speak of this matter in a letter intended for publication were it not for the fact that I am a young man, and, as it were, the text of what I wish to say is: It is a very good plan, and a safe one, to counsel with one or two friends in regard to any matter of serious import, the transaction of which you have in contemplation. I may go farther and say that it is better and wiser even in matters of trivial importance to seek the advice of some associate. For example, bad that I read that former article to my husband, or wife, or sister, or friend, as the case may be, in all probability it would never have been sent to you, at least not in the form in which you received it. Either it would have been consigned at once to the flames, or else it would have been entirely remodeled. Use your friends, burden them with your perplexities, not in the way of complaints, but of seeking help and suggestions. Burden them with them which may not appear to be perplexities at first, but which often become such when illuminated by the judgment of friends looking from other quarters. Then always be ready to share the questions of others. Welcome confidence, not simply for the sake of satisfying your own curiosity, but for the benefit you may render. Be careful though where you place your confidence, and guard another's as a sacred trust.

I am firmly convinced that many serious mistakes in life would be averted if people were more in the habit of taking counsel one with another.

MORE ABOUT TOBACCO.

I have told of two incidents connected with my visit to the Fair, both of which were about cigars. I have no specific case to relate this time, but I wish to join my voice in the outcry against another and hardly less disagreeable habit of men, especially of the strong and in public condition. Consideration from one stand-point it is even worse than the careless habit of blowing tobacco smoke into peoples faces. It is quite as unbecoming and even more filthy. In reference to it I quote from an editorial in a recent daily paper, Chicago Record:

The remarks of the women who are going to join with the Municipal Order League in attacking certain abuses are respectfully referred to those indolent-indulging persons who chew tobacco in public places. This unlucky habit is the only remaining reprobation that has been presented—and its persecution—has excited the comment of nearly every foreigner who has written about American customs. None of us may even now impugn the good name of any American man to publish to an astonished world the fact that its salivary glands are inexhaustible. But the proof of their being so in evidence is present.

Apparently the only way to appeal to the victim of this vice lies through his sense of shame. The women will have to assume the miscellaneous and indiscriminate attitude to a letter to a newspaper, &c. is in person a letter to the public grating on the ears.

It resulted in four professing a desire to cease.

CHARITY.

"There is no service like his that serves because he loves."—Sir Philip Sydney.

Is it not a little strange that we have a word which means both "love" and "gifts"? one word for that disposition of heart which inclines men to think of the good of their fellow-men, to do them good, and for the thing given—alms? Did the maker of the language think that "love" and "gifts" were synonymous, and so give us the word "charity"? Perhaps so, for in our every day life how is our love to one another more often expressed than by our gifts? The more of our time and thought, the more of ourselves, in fact—which we can weave into the gift, the better does it express our love. As we approach the great gift season of the whole year, the time when best of all gifts was sent from the heart in what spirit we are making preparation for it.

Are we planning to give a handsome present to some one who did the same for us last year? that is only paying a debt. Do we think of sending something to a person from whom we have been given more than a bribe than a true gift. Shall we send a present with a loving greeting to one from whom we expect nothing in return? then we have the promise: "He that hath pity upon the poor lendeth unto the Lord; and he that hath given will he pay him again." (Prov. 19:17.)

If the true expression of love is in giving, how are we as Christians expressing our love for our Master? Is it by giving away only the things for which we have no further use? That is poor benevolence indeed! Some one has said: "The first test of love, is the distinguishing mark of the Christian, it is a fair question to ask by what sacrifice he is proving that love? if the sacrifice is irregular and spasmodic, what is evidence that there is the love is not alike variable?"

Let uscultivate the spirit of sacrifice, remembering that God looks upon the heart, and can read there the motives for our benevolence.

M. A. S.

OUR MIRROR.

President's Letter.

My dear Young People,—I write to you this week from Little Geneseo being justly tired of hearing about revival work, but after what I saw last night I cannot write or even think anything else. This week I have been helping at both the Richburg and Little Geneseo Churches. Monday night at Richburg, Tuesday night at home, and then all night through the week. Here at Geneseo there is a growing interest and fair attendance; some have asked for prayers, both the backslidden and the unconverted. The newly chosen pastor, Eld. S. S. Evans is fast getting the hearts of these people, and justly so, too.

Last night at Richburg the Holy Spirit came in great power, a full house and we only know of four or five in the house who were uncon­ verted that did not come forward for prayers. We cleared the front seat and it was filled, then cleared another and it was filled, until five seats had been vacated and filled with seekers, some forty in all; one whole family came. Nearly the whole congregation knelt with those who came forward for prayer. The pastors of the three churches led in prayer and the people all joined. It is the one topic of conversation on the streets and in the stores as well as in the homes in the village. It is thought that God has not manifested himself for years in such power in Richburg.

I learn that Elder Sidney is, with his people, still holding meetings, part of the time at least, at Nile.

I want to request all of you who can to make this great work here in New York a subject of daily prayer, that every knee in all this country would bow at the foot of the cross of Christ.

E. B. Saunderson.

The special effort made in the Bethel Y. P. S. C. E. for the Association membership, and the effort of Christ's friends to induce the young men and women new, are engaging willingly and heartily in this service. Arrangements have been made for a public entertainment to be held sometime in December.

Rev. L. C. Randolph is assisting Rev. T. F. Vail in holding meetings in Southern Illinois, beginning Nov. 21st. Two very encouraging meetings had been held previous to his arrival, and the interest seems excellent.

Last week we heard with pleasure from the New York Y. P. S. C. E. Convention, and perhaps a few fragments from the 7th Annual Convention of Wisconsin, held in Milwaukee Nov. 17-19, may be of interest also.

Wisconsin is the first State to offer a Junior program, given by Junior's themselves, and it proved wholly successful. Twelve two minute papers were presented on topics pertaining par­ticularly to Junior methods and work. Each Society at Milton was represented by Howard Saunders on the subject, "Bible Work."

"Christian Endeavor means not doing the thing we like to do, but liking to do the thing we ought to do." Endeavor Clarke was present and spoke several times during the Convention, adding much to the interest. His address Sunday evening on the problem of the unemployed was
full of suggestions for young Christians to engage in public work for the Master's kingdom, and in the way he made the pledge the foundation stone on which all else would build securely. He said the idea of Christian Endeavor was, "To every man his work." He spoke especially of progress along the lines of good citizenship, enlisting benevolence, and Christian fellowship.

The Societies at Milton Junction, Walworth, and Milford sent an aggregate delegation of fourteen to the Convention. Our other two societies were unrepresented this year.

Several of the young people of the Western Church and Christian Endeavor Society are interested in the new Music Society which has been organized in the town. A large proportion have joined as active members, and others are counted among the associate membership. Rev. W. C. Daland is manager of the Society, and his brother, Mr. George G. Daland, of Elizabeth, N. J., is the instructor in music. Regular meetings are held each Tuesday evening, and the work of the Society includes instrumental as well as vocal music. It is hoped that the instructor may serve to improve the music at all church services. Our Christian Endeavor Society responded readily to the suggestion of the Recorder in taking a collection, Nov. 18th, for the church at Boulder, Col. The result was about three dollars and a half, which is more than the requested five cents per member. The primary department of the Sabbath-school has just introduced the Blackburn system of lessons in the place of the International. Although it is rather too early to speak concerning the success of the change, the indications thus far are that the interest on the part of the pupil is increasing. A very pleasing entertainment was given to the people of Western, Nov. 26th, by the Ladies' Society of our church, consisting of a lecture on the World's Fair, by Prof. Curtis, illustrated by over one hundred and fifty stereopticon views of the grounds and buildings. The pictures were very excellent ones, and proved a source of real enjoyment to those who visited the fair as well as to those who did not. Some of the young people assisted in the advance sale of tickets, and the ladies added about $100 to their treasury as the result of the entertainment.

RESOLUTIONS.

Resolutions of respect passed by the Milton Junction Y. P. S. C. E., in memory of Mr. S. G. Burdick:

WHEREAS, Our heavenly Father has deemed it wise to call him home, our co-laborer, bro. Silas G. Burdick, therefore,

Resolved, That while this providence seems mysterious to us, we bow in submission to the divine will.

Resolved, That while we mourn his loss, we lift our hearts to God for the solace of his widow and for the example he gave us of wholesome devotion to the cause of God, and that we will try to follow him in this regard.

Resolved, That we extend our deepest sympathies to the bereaved family with these resolutions, and that we refer a copy of the resolutions to the Milton Junction Mission, and to the Sabbath Recorder for publication.

MARTY H. WARDEN,

NETTIE A. GRANDALE, (Cov. E. D. COON,)

SOME people never find out the real worth of their religion until they lose all their money.

The man who walks over a precipice with his eyes aint is as sure to be killed as the one who looks at it and由此译出自己从下而上。

As soon as a man gets right with God he can't bear the thought of being wrong with anybody else.

OUR YOUNG FOLKS.

WHO MADE HIM A DRUNKARD?

"Your father's a drunkard,"

Said pretty May Bell;

"Then why does he drink?

No language can tell.

She followed the bee's chain

Round her fingers so fair,

And shook the long curls

Of her beauty so fair.

And Bell, the drunkard's child,

Bowed her white face,

Feelingly, lovingly,

The shame and disgrace.

And she bowed her bright brown tears

That were falling like rain

The house where no woman was

Who had given her pain.

A boy, brave and bright

As Western's, o'er the town,

Was untangling his kite

In a tall maple tree.

He could hear every word,

He could see every look;

Poor Bell with her state,

And her old tattered book

An instant flash

Here came a rose;

And he viewed proud May Bell

In her beautiful clothes.

Down from the wide breach

Not as thought something fell;

"Who is he who drinks?

Will you answer May Bell?

Or shall I tell the story?

I know it all still,

John Bell made a drunkard

Of the boy who drinks;

He sells him the rum

To think of this life

And fast making beggars

Of children and wife.

And Mrs. Bell

Having thus fixed the blame,

May looked after the two

Who were all in shame.

"Oh! can it be true, then,

That she is to tell?

Does my father make drunkards

Of men for their gold?"

TOLEDO BLADE.

ELLEN'S OFFERING.

BY EMMA STEWART.

Ellen Allen was a Christian girl, and it was with a sincere and earnest purpose that she asked God—

"Help me this and every day

To spend in God's school class, you say?

Yet she was young and often thoughtless; full of life and fun, and in danger of losing sight of the high standard of action she had set for herself with the help of her school company.

Miss Haverick's words are indeed an inspiration, by which the simple round of daily life may be made attractive with heavenly light, and Ellen wanted to realize this wish as expressed in one of her poems—

"A bright new year and a sunny track

Along an upward way,

And a song of praise on looking back

At a year's school class.

And golden sheaves nor small nor few,

This is my new year's wish for you."
hours." She was also learning that the little ordinary every-day duties, when performed with an eye single to God's service, are as acceptable as was the slabsasser box of precious ointments of which the woman who loved Mary and loved not the whole house filled with the perfume thereof?

The dainty needle-work begun and persevered in this in spirit proved, after all, a real pleasure to Ellen and lifted both her和 the household. It was a joyfully thankful feeling that she had taken one step along the upward way!—New-York Observer.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

FOURTH QUARTER.

Oct. 27. Abstinence for the Sake of others. I Cor. 7: 35-37.
Nov. 10. The Grace of Liberty. 2 Cor. 3: 12-15.
Dec. 29. Review.

LESSON XI.—THE HEAVENLY INHERITANCE.

For Sabbath-day, Dec. 30, 1893.


GOLDEN TEXT.—Giving thanks unto the Father, which hath made us meet for the inheritance of the saints in light.

INTRODUCTION.—Israel, the Latin form of Silas, Paul's companion in his second missionary journey, had, during Paul's imprisonment or after his death, brought to Peter at Babylon (1 Pet. 5: 7) as an acount of the persecutions (1 Pet. 5: 10-14; 4: 15-19) on the Church. Those regions of the empire where the chief apostle, writes in Paul's absence to strengthen, comfort and console those thus suffering. Some support, therefore, in this country and in those countries named, he addressed them as strangers.

NOTES.


II. THE INHERITANCE. 3-12. "Begotten us again." The apostles had, while with Jesus, hoped for a place in his kingdom; upon his burial they seemed to have lost that hope, but after his resurrection the hope was renewed. Jesus said that he would ascend and show his glorified body. "Vestured with glory and power," in that family of the Son of God. "Kept in waiting from the time Christ went to prepare it (John 14: 3) until he takes you there to possess it."


IV. TEST OF THE SORROWER. 9-12. 10. "The prophecies have inquired and searched." The prophecies from Moses to Malachi have foretold of Christ, 11. "The hope is kept." As Solomon says to his son. "Your Father has given his hand, the kingdom is reserved for his own children." Jesus has kept his disciples in his Father's name during his personal ministry which then was about to end. He leaves them a body and kingdom, he bids them prepare for them and to be ready, to struggle, to meet with enemies, the historic evil influence. Jesus does that to-day while he is in heaven. He intercedes for us there, and we must be ready in mind that it is due as much to his divine power that we remain Christian Endowers as that we become such. None perish by faith of Jesus, but by their own. God has given us his word, a faithful revelation of himself, and our faith results in experimental knowledge. This in turn results in finer and finer faith. Thus the Apostle speaks (2: 11) that those who hope to the end. The gift is free but it must be accepted upon stated terms—obedience and the sprinkling of the blood of Christ. 

Observe the part ascribed to each of the three persons in the Godhead (1: 4), the Father elects or chooses (2: 11) and secures to his own; the Son comes (3: 19) and secures to us; the Spirit sanctifies us (4: 14) as apart as consecrated to God.


"A lively hope." A new and active hope, growing, perenial, fruit-bearing. This is designated a living hope, there is also a dead one; as there is a hope that maketh not ashamed, there must be one that will make the possessor ashamed when its falsehood is revealed. The race increases not because strong, bears fruit; the other, fades, grows useless, dies.

"An inheritance incorruptible." This inheritance is, 6. (1) a kingdom. With the promise. John 14: 3. 15. (2) eternal life. Matt. 22: 30. (3) his holy nature. Ps. 17: 15, 1 John 3: 2; 5: 24. (4) loving care. Rev. 2: 28. "We will not get a blessing, that the pure heart can desire shall be wanting there. We think and talk of going to visit dear friends far 5:20., but that is committed unto him. 2 Tim. 1: 12-14. Keep from evil. 2 Thess. 3: 1-5. Keep your hearts and minds. Phil. 4: 7.

"We ought to be where we belong. We belong somewhere else or God would not have made our birth possible. That we had no choice of coming into the world, could not help ourselves, in no way destroy our ability now to choose and decide and be where we belong, seeking somewhere. It is my sup­pose that God has made it possible for us to find out where. Finding it, we should, every moment of life, where Christ would seek for us, or in other words, where he wants to find us.

It may be at some work, some recreation; wherever it be, there it is duty to stay until another place is pointed out or found by divine help. As a man cannot be at two places at the same time, it is certain that the Master wants us contented when in the right place. If it be the right place on the Sabbath, at a certain hour, to sit in. If it be the Sabbath-school, and be not wrong for him to be anywhere else in the universe at that hour. He who belongs in the Sabbath-school does himself great wrong, gives a wrong impression, wrongs Christ and religion when he is elsewhere. No man can wrong Christ, religion, himself, and be safe for time or eternity. Are you where you belong every day and hour?

HOME NEWS.

New Jersey.

POTSDAUM.-Interesting revival services are being conducted by the pastors of several of our city churches, and by the Rev. Mr. Crane, a New England evangelist, at the rooms of the Y. M. C. A.

Our last society held under the auspices of the Church and Society for the Promotion of Industries, the residence of Bro. Charles Potter, on the 15th last, was one of unusual interest. Quite an elaborate supper was served on the European plan, and a large number of the congregation were present to partake of it. Music, both vocal and instrumental, formed a pleasant feature of the entertainment, and the presence of Dr. Swainey, who was making her last visit.
Christianity is so low an ebb that the people would be glad to see something done, even if it be done by Seventh-day Baptists.

Pray for friends that they may rise to their opportunity.

J. D. Van Horn
Nov. 20, 1881.

Wisconsin.

ALLORY. To one who came to Albion when the heart of the church was, to all outward appearance, bowing down and feebler, and it seemed as though through great inward distress which has settled upon so many of our churches, and left them merely records of the past, had come into this beautiful place to waste away the form of a once prosperous church, the change which has taken place seems truly wondrous.

It is less than two years since the new life of the church began; and yet, thirty have been added and ten or more restored to the church, besides a general quickening of nearly all of the membership. It is said that the prayer-meeting is the pulse of the church. I hope I may be pardoned for comparing the five who attended the first Friday prayer-meeting that I attended, with the thirty or forty that I think they have now. The attendance was from five to nine regularly. But, however small, many an earnest prayer was offered for the revival of the church. There were five or six active workers in the Christian Endeavor Society; but now they have been multiplied by ten. Then it took considerable courage to offer prayer or speak; now nearly all take part.

The main room has been papered, and the upper room enlarged, papered, painted, carpeted and seated for the young people's meetings. I remember well how hopefully some of the faithful used to speak of the new pastor and how they looked forward to his coming. He came and his efforts have been greatly blessed. Soon after his coming, the pastor commenced a series of meetings which continued for about three weeks, and some were gained to the church who are helping in the new building. At the close of the series of meetings the work did not cease. Neighborhood prayer-meetings were held, and preaching places have been established outside of Albion.

In these the young people have been given a chance to work to develop the church, and by spirit and development, the Christian Endeavor Society has been revived and built up. I think the secret of Eld. Witter's success is work. Very important is the fact that he is an evangelistic pastor and preacher. One of his customs is to take a few of the young people and go to some home, where they are unable to come to church, and hold a short service of song and prayer.

In a recent letter, Eld. Witter says, "The covenant church was a most successful call meeting. Over seventy spoke. Some of the testimonies were most helpful and encouraging. All showed an earnest thoughtful feeling. The church is possessed of a much more commendable spirit of benevolence. The spirit of brotherly kindness is much more manifest. While this is true of the immediate present, we have reason to expect that the change will go on. We have been gracious; a point gained then held; but the change is more noticeable to one who is not置身. Some suggest that this is a change in Eld. Witter a change of pastor, but he said, "No, I have a work yet to do here." Duty has in him a listening ear. He feels that every opportunity is not lost to do good. Why not get out to work all the pastors and churches take courage from the work done here, to rebuild God's kingdom in their midst? The secret of our success must be vigilance.

H. R. Edwards.
SPECIAL NOTICES.

10. The Minutes of the General Conference are published. The next thing is to pay for them. Will the churches which have not paid their apportionment kindly give attention to the following list? It is shorter than it was, but it is yet too long.

South Eastern Association.

West Union... 332...
Lost Creek... 17 60
Whitmore Island... 12 25
Ritchie... 7 48
Rosanda... 5 32
Green Bros... 3 50
Corning... 1 43

Western Association.

First Hopkinton... 35 50
Waterford... 8 61
Perrysburg... 8 42
Second Hopkinton... 11 96
Rockville... 28 15
Woodville... 29 22
Greenwich... 37 34
Second Western... 3 30

Central Association.

First Brookfield... 30 68
Second Brookfield... 16 37
Devil's Bay... 2 12
Scott... 4 41
First Vernon... 19 14
West Edmeston... 19 60
Cayler... 14 33
Locke... 74 74
Waloen ($1.00 paid)... 6 05

West Southern Association.

Friendship... 14 39
Second Albion... 15 57
Riebling... 11 20
Independence... 11 6
West Genesee... 5 47
Andover... 7 76
Waltham... 6 55
Habern... 9 18

New Western Association.

Milton... 19 91
Albion... 18 10
Walworth... 8 63
Usca... 2 30
Booth's Mill... 2 23
Cartwright... 5 33
Pleasant Grove... 3 39
Wood Lake... 5 64
Marion... 1 15
Sabal... 6 55
Sheepsharper... 8 18
Big Springs... 7 62
Jackson Centre... 7 43
Duanesville... 1 43

South Western Association.

Forks... 4 13
Bulcher... 77
DeWitt... 6 63
Hammond (50 paid)... 1 63
Eagle Lake... 5 68
Hermit Springs... 5 27
Providencia... 6 35
Rose Hill... 6 76
Lagoons... 6 68
P. C. Reins

Alfred Centre, N. Y.

SPECIAL AND COMBINATION OFFER.

To all new subscribers we offer the Recorder from now until the close of 1885 for the price of one year, $2. To those who will pay all their dues in addition to one year's subscriptions in advance, the following periodicals may be had at the prices named:

Recorden ($2.00, Independent ($3.00), both for $1.50
Harper's Magazine ($4.00), both for $3.00
Library ($4.00), both for $3.00
Boston ($2.00), both for $2.65
Young People ($3.00), both for $2.00

C A L I F O R N I A IN 83 DAYS.

Over two thousand miles distance between the Atlantic and Pacific in half a week. Such is the record made by travelers between Chicago and the Pacific coast via the Northern Western line, the quickest route from the Middle West to the Pacific. Palace drawing-room sleeping cars leave Chicago and return to St. Louis without change, dining cars serving all meals en route. Tourists are given an opportunity for making the trip in a most comfortable and leisurely manner, are also run. Completed equipped berths can be procured by passengers holding either first or second-class tickets at a cost of only 50 cents a day from St. Louis and other California points. The hour of departure from Chicago for San Francisco is 11 at night, at a cost of $3.25 per person. News is brought from San Francisco and other California points.

W I L M I T T.

California in 83 Days.

Two thousand miles between the Atlantic and Pacific in half a week. Such is the record made by travelers between Chicago and the Pacific coast via the Northern Western line, the quickest route from the Middle West to the Pacific. Palace drawing-room sleeping cars leave Chicago and return to St. Louis without change, dining cars serving all meals en route. Tourists are given an opportunity for making the trip in a most comfortable and leisurely manner, are also run. Completed equipped berths can be procured by passengers holding either first or second-class tickets at a cost of only 50 cents a day from St. Louis and other California points. The hour of departure from Chicago for San Francisco is 11 at night, at a cost of $3.25 per person. News is brought from San Francisco and other California points.

R I E L L I N E S.

TO NEW YORK, PHILADELPHIA, BOSTON, CLEVELAND, CLEVELAND, CLEVELAND, CLEVELAND.
November 20, 1890

THE SABBATH RECORDER.

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Baking Powder.

HIGHEST OF ALL IN LEAVENING POWER. LATEST U. S. Gov't Report.

A Baking Powder Absolutely Pure.

The Great Through Car Line.

SAD.

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Sure Cure for Hog and Chicken Cholera.

For Sales.

Agents.

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