COMFORT ONE ANOTHER, BE SO CONSIDERATE ONE TO ANOTHER. For the way is growing dreary. And the step is often weary. And the heart is very sad. There is heavy burden-bearing. Sometimes it seems that none are caring, and we half forget that ever we were glad.

Comfort one another With the hand-clasped, close and tender. With the sweet-roes one canender, and the look of friendly eyes. Do not wait with grace unspoken, Said of an old dead thread is broken— Gentle speech is oft like men's from the skies.

—Margaret E. Sangster.

There are many sad failures in life because we are not wise enough to seize the opportunity for advancement when it comes.

Half conversion is no conversion. Unless we give our whole heart to God we give him nothing, for he will not accept divided affection. It must be "unconditional surrender."

The mind cannot produce its best fruitage without years of study, training, discipline, any more than the soil, however rich by nature, without skillful cultivation.

It is reported that seventy anarchists are on their way to this country. Our soil for several years past has been very encouraging to such outrages. The authorities are determined to prevent their landing, and return them to their own country.

Electric fires are now quite common, originating mostly from the charged wires used for power, or lighting. Two hundred and thirty-eight fires were thus caused last year, resulting in the loss of $3,304,587 in property.

The next regular meeting of the Tract Board will occur in Plainfield, N. J., Nov. 11, 1894, at 2:30 P. M. A full attendance is desired. The Publishing House interests will probably be under consideration, and the Board desire all the light and aid they can have in the final decision as to location and management.

After all these centuries of criticism, high or low, concerning the origin, authenticity and reliability of the Bible, it still remains a joyful fact to the Christian that this sacred volume is the source of all Christian truth; the only complete rule for the Christian life; the only book that unfauls to us the glorious realities of eternity.

The question of place for holding the next session of the Western Association was referred to the Executive Committee. It has been thought best to call a meeting of the Executive Committee at Andover, N. Y., on Fourth-day, Nov. 14th, at the time of the meeting of the Ministerial Conference. If any church of this Association desires to entertain the Association next June please send L. Livermore, Corresponding Secretary, previous to Nov. 14th, and the matter will receive attention at the time and place above mentioned.

We acknowledge, with thanks, the receipt of a catalogue of Educational Books and works of general knowledge in the Chinese language, by John Fryer, LL. D., of the Chinese Imperial Government Service, Shanghai. These books cover a wide range of subjects and include several hundred volumes. A vast amount of work is represented in this catalogue. There are five series of Chinese school and text books described, all of which have either been translated or written by Dr. Fryer, whom many of the readers of the Recorder have had the pleasure of meeting, and who sustains a very friendly relation to our people and to our China Mission.

How many people are in the habit of repeating the Lord's Prayer in a listless way without making a thoughtful, sincere, personal application of its beautiful language. "Forgive us our debts as we forgive our debtors." Do we really forgive as we hope to be forgiven? Sometimes people think they have forgiven while they still cherish unkind feelings and inwardly rejoice at some harm that may come to the object of their dislike. They really delight at every occasion to deal a solid blow at an enemy. Buried troubles are easily unearthed to receive a fresh whack, and with difficulty are buried again. Old grudges keep coming up, though professedly forgiven. There seems to be some satisfaction in pounding the old dead carcass of real or fancied offenses. Such a disposition reminds us of the man who was found pounding the lifeless body of a very troublesome old woodchuck. A passer-by said, "Why, man, that old woodchuck was dead long ago; what is the use of hammering him now?" "I know well enough he's dead," was his reply, "but I want to meller him."

There is no more valuable or desirable trait of character than loyalty, to either person, cause, or country. A spirit of disloyalty is destructive of peace and prosperity wherever found. It turns personal friends into bitter enemies, ruins families, destroys churches, prevents denominational growth, makes serious trouble in nations and governments, and sometimes destroys them. Disloyalty is the scattering cause and fostering spirit of strikes, rebellions, and nearly every sin and act of disorder, whether directed primarily against God or man. Loyalty is fidelity, submission to lawful authority and support of its measures. Disloyalty is treason, rebellion, anarchy, ruin, whether in Church or State. Peaceful submission to the rule of the majority is a fundamental law of all good government. Loyalty admits of petition, appeal, protest, argument, but when these fail, submission. Disloyalty refuses to submit to anything but one's own will, listens to no argument, is violent, revolutionary, pernicious. All good citizens and Christian people should avoid every appearance of disloyalty.

The death of the Czar of Russia, which for weeks past has seemed imminent, occurred at Livadia, Nov. 1st, at 1:30 P. M. The name Czar, a title like that of Pharaoh, Caesar or Herod, is applied to the autocrat or emperor of Russia. The Czar whose death has just occurred, was Alexander III, second son of Alexander II, assassinated at Peters­burg, March 13, 1881. Alexander III, became heir apparent to the throne on the death of his elder brother which occurred in 1865. Since 1881 the Czar has lived, as did his father, in constant fear of assassination from the nihilists (anarchists), who have constantly sought opportunity to destroy him. He has been so closely guarded and sequestered that he has been practically a prisoner within the massive walls of his own palace. Alexander II was born March 10, 1818, and was the age of 49 years, 8 months, and 21 days old at the time of his death. He has had but thirteen years in which to rule the mightiest empire on earth. Russia in Europe and Russia in Asia comprise a territory equal to about one-sixth of the entire land surface of the earth, having a breadth, east and west of about 6,000 miles, and length north and south of 3,200 miles. This badly governed country has been somewhat prominently before the American people for several years past, through the representations of the press, lecturers and others who have resided in Russia, and have given much attention to the arbitrary and cruel treatment of citizens and prominent people who have been suspected of not favoring the government in all of its arbitrary deeds. What effect the death of the Czar will have upon the stability of the government and the peace of all Europe remains to be seen. In religion, the great majority belong to the Russian church whose doctrine is that of the Greek church. They are called Protestants, as distinguished from the Roman Catholics, and yet the difference is not nearly as marked as in this country. In some instances the two have intermingled in church relationship. There were a few years ago, according to the census, 58,000,000 adherents to the Russian church.
just hits the nail on the head." The other letter—well, that hit the nail on the head too, only the nail it hit was on its own finger—nail—the one that bears the ink stains.

Yet, let us say right here in all seriousness, "if any brother have fought against us," as, let him sit down at once and explain it fully and frankly. And let him ask God's blessing on the letter. If, in your opinion, some mistake has been made, speak out. Only good can come of it, if you write in the spirit of the Master. Let all sides of the truth be heard and let us in the meanwhile be "open and above board.

This brother believes that the article three weeks ago "grossly misrepresented" the Chicago divinity school in that while it spoke of the "losses which have been brought about by changing the Seminary," it failed to "mention in a specific way any of the inannulable gains which are positive and easy to be seen."

Now, Seventh-day Baptist brothers and sisters, that article was written for a purpose and the purpose was to set forth the importance of spiritual power in education. We want to say again that we do not believe that granite blocks and money and erudition to make the best training school for preachers.

That was our text. The Divinity School of the University of Chicago was the illustration and Alfred came forth.

We have a high opinion of the University divinity school—much higher than the average Baptist has. We did not mention its advantages in our article. It did not occur to us that this was necessary in that connection, for these are "easy to be seen" and would at once occur to the intelligent. The loss, the disappointment, the falling off in numbers and enthusiasm, the opposition inside the denomination, while they are common talk among Baptists, are not known among us. They had been powerfully impressed upon our minds in conversation with Doctor Northrup and some of the students, and we used them to point a moral.

True ideal education for a Seventh-day Baptist minister, as we would outline it, should include both book learning and practical experience. It should be, however, which not all can realize. We advised one young man to go at once to Alfred and take his entire theological course. We might give entirely different advice to some one in other circumstances. The advantages of both schools seem almost indispensable for one who is to be thoroughly abreast with the times as well as fully prepared for his special work as a Seventh-day Baptist minister.

The work in sociology, the study of life and problems in a great city, the opportunity to see and hear the great men of the age, the glimpse into the wonderful field of modern scholarship, the contact with bright men who hold different opinions from one's own—all this calls the heart. He feels that he must have these before he can call his preparation finished.

On the other hand if the Seventh-day Baptist denomination is to be a unit, a living, growing, aggressive force, its ministers must stand together, "one in faith and doctrine," one in fellowship and purpose. They should get at least a part of their education together, and much of their training should be along the lines inspiring and preparing them for their special work. Natural cohesion holds some denominations together, but not a denomination like ours. That is the spirit and direction. The principle of a Seventh-day Baptist education is not merely a matter of logic. It is a matter of life and death.

A PROLIFIC SOURCE OF EVIL.

BY H. D. CLARKE.

II.

That the evils we are speaking of in connection with auricular confession are not creatures of prejudiced Protestant writers is proven by the fact that many Roman Catholic writers have treated the subject for the benefit of priests, and deplored the degrading sins and impiety the clergy have committed in this confession. Mr. Chiniquy, one of the purest priests of the Catholic faith, said he was surprised when for the first time he saw this duplicity to be a fundamental stone in his foundation, and relates that when he came to him to confess certain iniquities. This man told Mr. Chiniquy, while in the confession, that all of the girls and married women who had confessed to him had made such statements as to be the secret cause of shameful sins in thoughts, desires, and actions. Over this the priest wept, and received the usual pardon. But within two hours that same priest stepped into the pulpit and gave a masterly sermon on "the Divinity of Auricular Confession," and declared that Jesus Christ was "perfect and holy, and would not countenance his priests, and prevent them from falling into sins on account of what they might have heard in the confessional."

In 1560 efforts were made to have all who had been seduced into sins by their confessors to appear and denounce them. But so many had destroyed the purity of women, and been in turn destroyed by them, that it was found impossible to punish all, and the instigat was given up.

Now, it is well known that whatever tends to destroy the sacred ties of marriage is an enemy of human society, and whoever society has in its midst such an aggressor, peace and purity is an impossibility. Men often wonder why social evils and abominations so flourish right in the midst of churches. This is in a great measure accounted for when we recognize the fact that society is by Roman Catholic ideas and measures. That this church is the enemy of purity and that the destroyers of virtue is evident as we study the workings of auricular confession.

Would our merchants permit their pastors to open their safes and examine their papers and all the secrets? Could any minister handle without protest from the jeweler all his delicate tools and jewels, and break into the money-drawer as he pleases? "Not much." And yet a priest is permitted to pry into the secret chambers of the merchant's wife and a jeweler's daughter if they are Catholics. He is allowed to ask her what her most secret thoughts and desires are, and compel her on pain of damnation eternal to divulge the most secret and most impure or passionate longing. Every Catholic surrenders to the priest his or her own purity, if faithful to the vows of a Catholic.

How great are the dangers of indiscretions, fatal errors on the part of priest and confessor, especially when a carnal priest is in secret communication with the wives and daughters of his congregation. A husband abjures his wife, he denies her, he makes her the object of his hate and contempt. To the priest comes his every thought. He is not the confessional priest, he is a Catho lic priest. He is not the confessional priest, he is a Catholic priest. The secret of the latter is as safe as the heart's secrets in the bosom of a Catholic priest. It is an open secret in the bosom of a Catholic priest. The secret of the latter is as safe as the heart's secrets in the bosom of a Catholic priest.
THE SABBATH RECORDER.

which the priest sees and hears your secret words and actions. Thousands of women soon learn to give their confidence and to trust their lives, yes, and body, to the priest. At his feet confessing her follies or supposed unlawful desires, she becomes his tempter and he hers, and they both are adulterers.

This confessional destroys the joys, responsibilities, and holy privileges of the married life, and makes it a life of disguised adultery. In the Catholic Church husband and wife are not one. A third party is between them, and the third party knows the thoughts and acts of the wife that she would not even divulge to her husband.

Now, the moral degradation of women is soon followed by the moral degradation of the nation, and that means ruin. Let the holy Priest tell her of things the Devil would not, and that she would not, choose to hear in the confessional.

The subjects of Education, Woman's Work, and the work of our Young People, each had its proper place on the programme, and many valuable hints were offered by those present. We feel that as an Association we are much better able to do something for the last named topics now.

Advanced steps were taken, however, in respect to both Education and Young People's Work. The churches were asked to take action in the near future concerning the propriety of founding a denominational school within the Association.

At the request of some of the brethren a special meeting was held, and by the assistance of some of the delegates a Union Y. P. S. C. E. was organized to meet in the Providence church building, our own young people taking an active part.

Throughout the sessions of the Association all seemed to feel that much instruction and inspiration were received and the recipients better prepared for the coming year. After the first two or three sessions, the First-day people of the neighborhood turned out in quite large numbers, especially evenings, often completely filling the house, and seeming to regard the occasion as a rare treat, it being the first time our Association was ever held with this church, if I mistake not.

Though the churches are yet small in membership, widely scattered and limited in means, some of them being without either pastor or church building, yet the cause in the South-west as represented by Seventh-Day Baptists has moved steadily on during the year, special revivals being reported in some parts, and additions to the churches to the number of 67, most of them being by baptism; the whole number now being about 256, besides some scattered families or individuals who have not as yet seen fit to unite with us.

Our next session will be (D. V.) in November, 1895, with the Fonke Church, where it is hoped, by virtue of its central location, that even a larger attendance will be secured, more enthusiasm aroused, and still better work planned for the Master's service.

Your brother in the work, G. W. LEWIS, Cor. Sec.

Hammond, Ind., Oct. 31, 1894.

TO "UNCLE OLIVER." My Dear Uncle Oliver,—Allow me to thank you most sincerely for the good advice and counsel you gave me with regard to the subject I wrote you not very long ago. Please allow me to say also that I entered college just prior to receiving your very welcome letter with high expectations and anticipations. I believe in the old "maxim" "That where there is a will there is always a way." While I have not settled the question with regard to an occupation or a profession for myself, I will do all in my power to secure an education, and the main object in seeking your advice, dear Uncle, was first of all to decide upon what course of study to pursue, whether it should be a scientific or classical.

I believe you, dear Uncle, when you say you would not change your occupation for another. I also believe you when you say you all most envy the blacksmith, for I am well aware that you possess more ingenuity than the ordinary mechanic. Have I not seen you at the carpenter's bench doing a job again? Don't you sometimes wish you could take a year to spend it in some way which you would find a great deal more interesting than the mechanical work which you have been doing for many years? I appreciate having you very highly knowing that they come from an honest and a loving heart, and if, at any time, I should see that mother and the other children were suffering or likely to suffer, I would cheerfully leave school and take up any legitimate line of work that I might help the family with, and from the money thus earned help in one of the grandest and most noble causes here on the earth. But on the other hand, while it seems to me they are in a fair way to earn for themselves a comfortable living, I shall bend every energy to secure the much coveted education.

From your nephew, H. W. SMITH.

CORRESPONDENCE.
FROM AMSTERDAM, HOLLAND.

To the Editor of the SABBATH RECORDER.

Dear Bro. Editor,—On Sabbath, Oct. 20th, a genuine feast for the Haarlem Church occurred. The brethren from Haarlem, Amsterdam, and Rotterdam, were gathered for a joyful memorial day. Twenty-five years ago, October 1869, the Haarlem Church was founded, and Bro. Dr. Jeffrey, Sr., elected as their minister. In our country believer's baptism was then scarcely known. There was a little Baptist Church at Franeker, a trifling town in Friesland, but in our provinces nothing was heard of the church. They had some principles and they were communicating their principles throughout the country, neither had the other brethren, very few as they were, who acknowledged the baptism as according to the Scriptures.

From his conversion Bro. Velthuysen has won a great zeal for the kingdom of God. At his given the Christian Young Men's Association was founded, and he became the foremost and warmest friends of the schools with the Bible, and all that was done in those days when a cold rationalism ruled the hearts and a satisfaction with one's own vain human virtue was above everything, our country's Christian was welcome at his home, and found a hospitable roof with him.

Very soon, however, Bro. Velthuysen and some other Christian friends found the existing churches all were deviated quite far from the biblical constitution and conversation, and had deformed all institutions of our Lord. He therefore withdrew, with some of them, from the Reformed Church, and the sad condition of the church was a common subject of discussion; while others continued in words, Bro. V. in deeds. So the friends now say ceased, as they loved more the approval of men than of the living God.

Sincerely and regularly searching the Scriptures Bro. Velthuysen and his friends soon found that baby sprinkling was absolutely contrary to the Word of God. He had heard of Bro. Velthuysen, who maintained the scriptural ordinance of baptism in the procession of a living faith in their Redeemer; but he was not aware of the existence of such Christians in our country. One day, however, he read in one of our daily papers a ridiculous account of the immersion of a woman in a ditch on the country near Franeker by a pecul-
bath very Jewish, yet he obtained a deep impression of the earnestness of the author, and did not venture to put them decidedly aside. His only desire had always been to obey the Lord’s voice and not that of tradition or the Christian world, and the same had been the case with the majority of the converts. At the same time, however, that it was quite agreed totally with the Bible alone. So he began, as soon as he found the opportunity, diligently to compare the statements of the tract and the Scriptures and then he soon lost all foundation for Sunday-keeping, for which cause he formerly had been led by the Scriptures and the Saviours spirit. Notwithstanding this, the learned advocates agreed totally with the manner of defending the babies’ christening. It strengthened him in his conviction, and immediately he rejected the Sunday observance and kept the Sabbath day holy, with his family.

In the church his conversion to the Sabbath caused a great consternation. Having translated the said tracts in the Boodschapper, many of the brethren from elsewhere protested and turned from Bro. Velthuysen, and the Haarlem church then decided to close it. At first Bro. V. stood alone, but soon the sincere, one by one, were convinced and joined him. They had all for this time no other hope than their trust in all God’s promises for the faithful, who hear his voice. Still most of the little flock were baptised. Now they foresaw in going in such a way, so contrary to the whole society, and sought for every means to oppose, whilst others followed for a time perhaps more for the minister’s than for truth’s sake. So few were left, but their principles and their faithfulness though severely tested were found true. Our church is small, but by the grace of God and the unceasing labor of our pastor and the church, it is evident fact that our little flock is very well known throughout our country, and people usually think we are quite a number. When Bro. V. first embraced the Sabbath he soon found the address of Rev. Jones; in London, and prepared to visit him, and our people rejoiced very much when some years the brethren from America came to visit us, whose love and constant prayer and much more for so much we had to leave, besides the peace of our souls and the glorious approval of our Lord. We are known very well in our country as Sabbatarians, but though Christian people generally avoid hearing of these things, they cannot deny that we are foremost in all missionary movements for the salvation, or the promotion of the happiness of our fellow men. So, for instance in temperance, social purity, and midnight missions and other kinds of mission work, last not least, the important mission to Jews, among the soldiers and the abandoned children of their native concubines.

Still the testimony for the Sabbath is very seldom honored or practiced, and the preaching of the full truth of God has very little success. But the word of God shall not return unto him void. Sometimes we feel that this is too fatiguing, especially for Bro. Velthuysen, as there are so very few fruits in the Sabbath cause; but the knowledge that our God does not look for success, but considers the heart, consoles us. Surely a Jeremiah who persevered all his life, and often single, speaking in the house of the Lord, had only tasted all bitterness from a stubborn people, stands much higher among the prophets than Jonah, who had the most striking successes, though himself being unwilling in the highest degree.

Very great are the privileges our God has granted us these twenty-five years in our faith-

ful pastor and teacher. Among all these men who cause people to speak over their works on the Christian sphere, he occupies a unique stand.

Do they all arrange their minds and testimony in a large part to the opinions of men? As a creature of the world and the spirit of the age, he said, “Thou shalt worship the Lord thy God, and him only shalt thou serve.” Wherever the honor of God is concerned he comes to the front. He braves bold athelete and enters into public discussion with them on their dogmas, the astonishing works of God, and the Bible. Only look how all that is contrary to the Scriptures, either in his paper or in public meetings. The leaders feel their weakness and avoid all contact with us. By the midnight mission, the mission at Maccabaeus, the impermanence movement, etc., our people are in constant contact with some active Christians, but the clergy everywhere do their utmost to stop their influence as a people, with a few exceptions. During the fifteen years Bro. Velthuysen now has been the champion of the Sabbath cause. He was so well known that the church is founded, and the brethren at Amsterdam have their place of worship.

We have well succeeded in concealing every preparation for our memorial feast to our pastor. As usual he went to the chapel, Sabbath school, which he went to with full joy and honor and found all brethren from elsewhere gathered together, singing to him the last verses of Psalm 134. Bro. V. was deeply moved. The chapel was nicely adorned, and round the well provided table all friends sat down, their faces shining all with gladness. Everyone had endeavored his utmost to make the feast a success, that it might leave a blessed impression with us all. The recollection of many years of combat and blessing, either of a joyful or an earnest character, were presented in different ways in prose, in verse, and in true gladness we were together till one o’clock that night.

The morning service was opened by Bro. Spain, our deacon, with the reading of Psalms 103. He moved our hearts to contemplate the greatness of our God and his benefit to us. He came to us and we accepted him, to everyone’s own soul by the ministry of our pastor. Bro. V. profoundly touched by so many evidences of love by the church, spoke in a very suitable and instructive manner on the words of Solomon, “A man that hath friends must show himself friendly,” encouraging us to realize the value of Christian love, especially between pastor and flock, and among ourselves as brethren in Christ, bought by his precious blood to a new life of love and faith, fulness and united by those imperishable ties which endure for ever. When the service was over Bro. Badeker con¬cluded by some edifying words on Psa. 111: 4. “He hath made his wonderful works to be remembered.” The prophecies of the enemy that all our efforts would very soon come to nought were made void, and as a people we are much better known at present than at any time before, and have a good reputation with all who seek the welfare of their fellowmen. Trusting that this memorial day would interest our American brethren also, we pray you dear Bro. Editor, to place this report in the Sabbath Recorder. We know that you will help us to praise the Lord for this blessing. We wish to take at least a praying part in your labors.

A. BADEKER.

Amsterdam.

Every hour comes with some little fogat of God’s will fastened upon its back.—Fisher.
EMISIONS.

REFLECTIONS OF A BUSINESS MAN.

By a Church Member.

Some years ago I was called to face a serious question, viz., whether it was the last day of the year. I had gone home from business a little earlier than usual, and was now sitting in the hush of the evening. There was the voice of the year, I looked over my father of five children, for whose rearing I had a very strong sense of responsibility. If ever God called young men to go, I wanted to be sure that I had done all that I could to prepare myself and my family for the great work. If I could go, I would; but I was not sure that I had done all that I could to prepare myself and my family for the great work. If I could go, I send—and a better man than myself at that. For some time I have been paying all the expenses of a certain foreign missionary. He is my representative on the field. I occasionally hear from him, and I and my family follow his work with great interest and delight. Nothing could induce us to surrender the joy of this service. If I continue to be prospered, I am planning to undertake soon the support of two native evangelists in Japan.

I have no idea whether the Great Commission means to me. What does it mean to you? "How much wheat thou onto my Lord? Sit down quickly and write."—Missionary Herald.

OUGH WOMEN TO SPEAK IN THE CHURCH?

By REV. H. H. HINMAN.

Though there has been for the last fifty years a growing, if not universal conviction that the declaration of the apostle, "Let your women keep silence in the church, for it is not permitted them to speak, but they are commanded to be under obedience as saith the law," (1 Cor. 14 : 34) is not a general command, yet there are others who give it a literal and absolute meaning and hold that all speaking and praying in assemblies of both men and women ought to be restricted to the brethren. It is becoming in those who regard the strict letter of the Word, and who repudi ate all mere church authority to carefully enquire what is truth.

1. It is obvious that the teachings of the apostles are not self-contradictory, and that such teachings as are obscure must be interpreted in harmony, and thus we must all be in harmony with the general purpose and spirit of the gospel.

2. Whatever was prophetically declared to be an essential part of the gospel system cannot be forbidden under the gospel.

3. Whatever had the sanction of the apostles could not at the same time have been prohibited.

Now the great purpose of the gospel of Christ was to make known the way of life to all mankind. The proclamation of this truth has ever been regarded as the blessed privilege of all who have accepted the Church. "How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace." Isa. 52 : 7. Again the Lord says, "And the spirit and the bride say, come, and let him that heareth say, come." Rev. 22 : 17. To "say come" was the duty of all who hear, and includes both men and women. Again Paul tells us that in the church there is neither Jew nor Greek, male nor female, for ye are all one in Christ Jesus." Gal. 3 : 28. This implies a community both of rights and of obligations.

Whatever was prophetically declared of the gospel system cannot be forbidden under the gospel. The wonderful prophecy of the outpouring of the spirit as given by Joel, declares that "your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And also upon my servants and upon my handmaids will I pour out my spirit." Joel 2 : 28, 29. This manifested itself to the foretelling of future events, but at least included instruction or preaching. This prophecy seems to have had a future in view, and this is the promise of Phillip (who was one of the seven deacons) "we did prophecy." Acts 21. Also in the case of Phoebe, who was deaconess of the church of Cenchrea, and the messenger of Paul. It is not certain that she was a religious teacher, but it seems highly probable.

But the third reason for believing that women had the apostolic sanction as public teachers, is seen in the fact that Paul gave special directions as to the manner in which they were to pray or to prophecy. He declares that "every woman that prayeth or prophesieth with her head uncovered," (that is without the customary veil), dishonoreth her head." 1 Cor. 11 : 5. This must refer to praying or prophecy in the presence of the general congregation and not in a woman's meeting, for if only women were present custom did not require them to be veiled. Now surely the apostles could not have told them how to do something that he had prohibited. This throws light on the meaning of the prohibition as given in 1 Cor. 14 : 34, and 1 Tim. 2 : 12, 13. The apostles were writing not of Jewish women, but of those converted from, and living among idolaters. He did not wish them to create disorder, or to outrage the general sense of propriety, which put many restrictions on women in public life. We live under far different circumstances and are entitled to all the liberties of the gospel.

SPARKVILLE, Kan., Oct. 29, 1894.

TRACT SOCIETY.

Receipts in October, 1894.

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**WOMAN'S WORK.**

"THY BURDEN."

To every one on earth
God gives a burden to be carried down.

The road that lies between the cross and crown,
Where doth it lead thee? He giveth one to thee.

Thy burden is God's gift;
And it will be thy greatest pleasure to carry it.
Yet, lest it press too heavily and long,
He says, "Cast it on me, and it shall easy be."—Marianne Farnham.

**REPORT OF WOMAN'S BOARD.**

The report that one Association has a live "Juvenile Band," is an exceedingly good report, and may others take heed. If one wants a sympathetic, enthusiastic following, let him organize and lead the children. We ought to hasten to gather them under the influence of the church, for they are soon to become a vital part of its life. As Mrs. Waterbury, the Baptist Home Secretary, beautifully says, "In that little company of restless boys and girls are the managers of our Boards, the pastors of our churches, State and district secretaries, circle presidents and treasurers."

We still urge the organization and maintenance of Children's Mission Bands, and that these bands be kept distinct, except where impracticable. Then let Foreign Mission Work find a place upon the Junior programs and in the hearts of the children. It is suggested that Sabbath-school classes be reckoned as bands, and be known by an appropriate or perhaps a uniform name. Without doubt an infant class of "Little Holpers," or "Precious Jewels," would prove very successful even if their mission service came but monthly, on the review Sabbaths or temperance lesson days, when it is most difficult to interest them. Provide them with neatly designed Miles Boxes, and they will enjoy saving their pennies to send to the children in foreign lands. We believe this by the way that not only their pennies and dimes but their dollars come in on Children's Day to buy Kindergarten supplies to amuse the children in the hospital in China. Enough was sent to meet present needs and leave a goodly sum to meet future demands.

**PHOTOGRAPHS.**

The receipts for the sale of Dr. Swinney's pictures have been $46 13, part of which has been used for photographs and the balance put into treasury, eventually to be used to carry on her medical work. We have now added photographs of Dr. Palmborg.

**TRACTS, MRS. DAVIS AND MRS. BANDOUL.**

The Ladies' Evangelical Society at Alfred have done a grand work in sending out these excellent tracts, and through the helpful kindliness of one of their members, nearly a thousand more have been scattered by the Woman's Board. Cannot some other Societies aid in this work by sending out their tracts?

**FROM MRS. UMBR M. BURDOCK.**

The time has come for me to send you some word concerning myself. As I look about me, it seems to me there has never been a year in my experience with greater burdens and perplexities. Never a year, too, when I have been so conscious of God's nearness and of his readiness to help, so it has been a blessed year.

A report of the school work has been sent, as in previous years, with the report from the Association to the General Board, hence it will be unnecessary to go into details here.

We are looking forward to Dr. Palmborg's coming within a few months with great pleasure. I cannot help hoping, too, that this year is to be God's time for sending some one to take the boy's school in charge. Whether such help comes or not, will not the sisters pray with one another, that God will enable us to do better and more acceptable work, and that his blessing may rest upon our schools and upon all the work. The late Rev. James Gilmore, M. A., missionary to Mongolia, in an address in London, after describing to his audience the Chinese street-chapel, an ordinary Chinese audience and the missionary's manner of conducting a service, said, "What I want to impress upon you is this: after those men have left the chapel you can do as much for their conversion as we can do in China. I want you to pray for the conversion of these men to whom we in Peking, and others in other parts of the world, are the means of communicating these truths of Christ." It is, indeed, true that "except the Lord build the house they labor in vain that build it." So, dear sisters, please ask for us very great blessings this coming year, with Christian greeting.

**SUSIE M. BURDOCK.**

**HOME BOX WORK.**

Seventeen churches responded to the call for funds for Home Mission Christmas gifts, contributing $127 55. This was distributed among nineteen missionaries and missionary pastors, and in every case was very gratefully received.

**MRS. E. A. WHITFORD, Chairman of Committee.**

At our closing meeting of the year the Woman's Board, knowing that Mrs. Clarke could not longer serve as its presiding officer, conferred upon her the office of Honorary President, in expression of our appreciation for long and efficient service. This year has passed with its duties, its responsibilities, its opportunities, its privileges, its joys and its blessings. But the new year begins when the Conference closes its present session, and who will resolve to begin work with this new year, with a purpose to make it one of greater success. May God's blessing rest on every laborer.

In behalf of and approved by the Woman's Board,

**MRS. ALBERT WHITFORD, Cor. Sec.**

**CHEERFULNESS.**

"A well-lighted Christian ought to fling out the steady rays of cheerfulness. An irritable temper is sin; and a gloomy, morose, desponding, temper is the profession of a Thaumaturgus."—Rev. J. H. Edwards.

"Rejoice in the Lord always" is the injunction of the Holy Spirit. Dark, eggy days are not heavy as clear, sunny days. The natural note of a bird is not a shriek or a groan, but a song. When a young man or woman is conduced, there is a great effort to say 'this is a thing they must have become;' rather, they should say, 'how cordial and happy and kind they are; how religion seems to sweeten them.' It is not into a world, not only of moral darkness, but into a world full of difficulties and trials and tears and despairs and influences, that Christ sent his disciples with this injunction, 'Let your light shine!' And I'll warrant that the houses of Lydia, and the home of Cornelius, and the nets of the tent-maker's shop, were more or less illuminated by the advent of Peter and of Paul as was that dreary old dungeon of Philippippi, when Christ's two cheerful missionaries sang praises to God at midnight."—Dr. T. L. Ogier.

Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer to heaven.

"You are the salt of the earth. Therefore if the salt is lost, that wherein salt ought to be, what shall be the salt of the earth? But it is no more salt; but neither is it good for the earth."—St. Matthew.

One bright Sunday in 1892, two of Dr. Holme's admirers chances to be placed in the pew in King's Chapel, adjacent to which the genial poet invariably sat. They had hoped to see him, but to be seated next to him was unlooked-for joy. But even greater pleasure was in store. The more ardent disciple of the poet—a woman—when the opportunity came, to utter her thoughts, with enthusiasm and delight. This not being the conventional procedure of the average worshiper in King's Chapel, the more ardent disciple was severely censured by Dr. Holme. After the service the humble singer and the great poet arose side by side, the former crowning the honor of a word, the latter with a kindly purpose to acknowledge pleasure given. Said the kind poet: "I want to thank you for your sweet singing this morning. It has done my heart good, and the woman, modestly taking the hand so kindly given to her, "I want to thank you for the pleasure your writings have given to me." "Oh," replied the poet, "they cannot have given you so much pleasure as your fresh, happy singing has given me this morning. Come and sit near me whenever you can."—Congregationalist.

**BLESSING IN THORNS.**

My God, I have never thanked thee for my thorn. I have thanked thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou divine love, whose human path is perfected through me, couldst thou give me the glory of my cross, teach me the value of my thorn. Show me that I have climbed to thee the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of that hour when I wrestled until the breaking of the day. Then shall I know that my thorn was blessed by thee, then shall I know that my cross was a gift from thee, and I shall raise a monument to the hour in which the world and the work which I write upon it will be these: "It was good for me to have been afflicted.—George Malleson, D. D."

**A PRAYER.**

My way is rough,
And set with many a snare,
The night is dark,
And full of tears and woe;
Yet cast not away;
Thy tender Father's care;
Give me thy hand
To guide me as I go;
Sometimes I hear
Gay laughter on the breeze;
Sometimes I hear
Soft voices calling low;
Disguising my sorrow,
To pangs awhile, and seize
Home's idle hour;
Before I further go.
I have no strength
Alone to run my race,
But Thou art strong,
And lovest me I know;
Lead me, my Lord,
To see Thy blessed face,
Hold fast my hand,
And guide me as I go.
—Thea June Summerlin.

**HOW WE MAY KNOW.**

Hereby we do know that we know if he keep his commandments.

Whose keepeth his word in him verily is the love of God perfected in him. He that saith he abideth in him ought himself also to walk, even as he walked. The way is so faintly detected in the dark, and there is none occasion of stumbling in him. He doeth the will of God abideth forever.

**A CHRISTIAN, WHEN HE MAKES A GOOD PROFESION, SHOULD BE SURE TO MAKE HIS PROFESSION GOOD.**

It is said to see many walk in the dark themselves who carry a lantern for others.—Packer.
TEMPERANCE.

A STORY WITH TWO SIDES.

A woman stood at the bar of justice, and by her side a stout, stalwart policeman was standing, and by his side a stout, stalwart policeman was standing. The woman was crying, and the policeman was silent. The woman was saying, "Now, why don't those men stop the peace so I can get home?"

"I arrested the woman in front of a saloon on Broadway on Saturday night. She had raised a glass of rum, was fighting with the man in the saloon, and the saloon-keeper put her out. She used the foulest language, and with an awful thrust struck at the keeper with all force. I then arrested her and took her to the detention house and locked her up."

"The next witness will take the stand," said the judge; and the other policeman stepped up.

"I saw the arrest, and know it to be just as stated," said the man. "I saw the way fighting as the saloon-keeper put her out in the street. I heard the vile language she used in the presence of the crowd."

"Call the saloon-keeper. What do you know of this case?"

"I know the woman was making a disturbance by her language. She cursed and she makes troubles and she fights me, and I put her out. I know her all along. She was paid woman."

"Turning to the trembling woman, the judge said:

"This is a pretty clear case, madam; have you anything to say in your defense?"

"Yes, judge," she answered in a strangely calm though trembling voice.

"The guilt, and the charge, and these men standing before you have perjured their souls to prevent me from telling the truth. It was they, and not I, who violated the law. I was doing my best to get home, and the police will arrest me. I have been arrested and kept in the saloon by them all the way."

"My husband did not come home from work that evening, and I feared he had gone to the saloon. I knew he must have drawn his week's wages and we needed it all so badly. I put the little things in the drawer, then waited and then waited until I was brought through the weary hours until after the city clock struck twelve. Then, I thought, the saloons would be closed, and he would be put out on the street. He will not be able to get home, and the police will arrest him and lock him up. I must go and find him and bring him dressed, a shawl around her, and I started out, leaving the little ones asleep in bed; and, judge, I haven't seen them since."

"Here the tears came to her eyes, and she almost broke down, but, restraining herself, she went on:

"I went to the saloon where I thought most likely he would be. It was about twenty minutes after twelve, but the saloon, that man's saloon, I saw the saloon-keeper who seemed to want to crouch out of her sight, — "was still open, and my husband and these two police that were gathered to the woman who had so lately sworn against her," were standing at the bar with lips still wet with drink, and the flecks of foam not yet settled in the empty glasses before them. I stepped up to my husband and asked him to go home with me, but the men laughed at him and the saloon-keeper ordered me out and the men told him to obey me and leave. Then I tried to tell him how badly we needed the money he was spending, and again the saloon-keeper ordered me to leave. I then confessed I could stand no more, and I said, "You ought to be prosecuted for violating the law."

"At this a saloon-keeper and policeman rushed upon me and put me out into the street, and one of the policemen, grasping my arm like a visor, hissed in my ear, "I'll get you a thirty days' sentence in the workhouse, and then see what you think about saying things. He called a patrol wagon, pushed me in, and drove to the house of the saloon-keeper, and we know she was in the house when I was brought in."

"It was well the story was finished, for a great sob choked her utterance, and she could say nothing more."

"Dismissed," said the judge in a hukey voice, and the guilty woman who had so disturbed the peace all night.

"But what of the saloon-keeper who violated the law by keeping open after twelve o'clock? And what of the policeman who violated their obligation by drinking while on duty, and who threatened an innocent woman with a sentence in the workhouse to tell the truth? Oh, nothing at all! They were too guilty to be prosecuted."

The facts of this story will be found on record in Judge Ermont's court.—Cincinnati Law Journal.

TEMPERANCE LECTURE.

A good instance of proving a point in a fair argument has been given in the following:

A noted temperance lecturer once visited the shop of a saloon-keeper and inquired of her how she kept her saloon. She replied that he had no interest in it, and then it was that the temperance man began to instruct her, after the Sermonetic method of question and answer.

"I am sorry to hear that," he said, "for it shows me that you are not acquainted with your own business."

"If you are more familiar with my business than I am," said the man, with some spirit, "I shall be happy to take lessons of you."

"Well," said the lecturer, "you deal in hats, and intend to make a little money on every hat you sell."

"Yes."

"Whatever sends customers to your shop, and increases your ability to buy, promotes your interest, doesn't it?"

"Certainly."

"Whatever makes men content to wear old, worn-out hats does your craft an injury?"

"Yes."

"Well, sir, if you and I were to walk out along the highways, and through the streets and lanes of this city, we should see scores of men staggering on their heads old, miserable, slouching hats which we should have thrown into the fire. Now, why don't those men come at once and buy your new hats?"

"That is a pretty clear case, madam; have you anything to say in your defense?"

"What has more influence than liquor in emptying their pockets, and not only that, but injuring their self-respect to such an extent that they are willing to wear old clothes?"

"Nothing," said the man blandly. "Here is some money for your cause. I am beaten!"

WHEN THE SALOON GOES.

The increased consumption of bread will raise the price of bread. The increased demand for shoes will increase the price of shoes.

A woman standing before you have perjured their souls to prevent me from telling the truth. It was they, and not I, who violated the law. I was doing my best to get home, and the police will arrest me. I have been arrested and kept in the saloon by them all the way."

"I love you," said the man. "Women, I..."

"But what of the police who violated their obligation by drinking while on duty, and who threatened an innocent woman with a sentence in the workhouse to tell the truth? Oh, nothing at all! They were too guilty to be prosecuted."

The facts of this story will be found on record in Judge Ermont's court.—Cincinnati Law Journal.

PRESENT DEMANDS.

"A time like this demands..." Men whom the lust of office does not kill; Men whom the spoils of office cannot buy; Men who possess opinions and a will; Men who stand where God has not set them; Men who can stand before a demagogue and show him his teachnological machinery without winking; Tall men, sun-crowned, who live above the fog, In the pride of duty and in the sunshine of truth; For while the rabble, with their thumb-worn creeds, Their large professions and their little deeds, Mingle in their strife, In the midst of all; Wrong rules the land, and waiting justice sleeps.

TIGHT SHOES.

We are very thoughtful about our hands, while we often treat our feet as though we were ashamed of them or had a grudge against them, and wished to make them as uncomfortable as possible. Think of the number of girls who, in choosing their shoes, consider the shoes and not the feet! And so they crowd the poor little members into plightles boots that are too short or too narrow, and must be broken in, which dreadful phrase simply means that the imprisoned foot must rebel and stretch and strive till it pushes the leather away or subdues the stubborn resistance of seam and sole. A week of torture, and then nature takes her revenge, and Minnie has a corn, and Susie has a cramp, and Mrs. Smith has a limp, and all because the boots were not selected according to common-sense.

Here a young girl insists on wearing a very high-heeled slipper, which tilts her forward and gives her an unbecoming paddling sort of walk, distasteful to herself and absurd in the eyes of her friends. A slipper of that sort is a distortion and very unlovely.

There are feet which cannot be properly fitted at the shoe shop. For these a last should be made, and every pair of boots fitted individually. This costs more at first, but shoes thus built to order outwear others, and are a comfort from their first to their final day. "As easy as an old shoe" is a proverb, but I like new shoes to be just as easy as old ones.—Horper's Young People.

"Why, mamma, you've got a gray hair in your hair! " "Oh, dear, that woman were so naughty yesterday." "O mamma, what a naughty little girl you must have to grandmas. All her hairs are gray." —Ee.

"If a dog should howl under your window at night, would you regard it as a sign of death?" "Yes, if it was light enough for me to get a good aim at the dog."—Husband.

Do you know that every time a woman stands up without putting any thing on her face? Wife—No, I did not; but if it is so, I presume it is a wise provision of nature to let the world know what sort of a husband a woman has.
MILTON, WIS.

The town of Milton was settled by emigrants from various places in the East as early as 1836. In the summer of that year, Joseph Goodrich came from Allegany Co., N.Y., and chose his future home in the village of Milton, of which he was the founder. He was accompanied by Henry B. Grandaal, who still resides at Milton Junction, in the ninety-eighth year of his age, and by James Pierce, now living in the village of Milton. Here Mr. Goodrich erected the first frame house, into which he moved his family in March, 1839. Here he started a store, a post-office and a hotel. In it the Seventh-day Baptist Church of the place was formed, first as a society and Bible-club in the month mentioned, and afterwards as an organized church. He gave to the place the land for the present park. The first pastor of the church was Rev. Stillman Coon. He was succeeded by Elders Uriah Campbell, Varnum Hall, W. C. Whitford, O. P. Hall, D. E. Maxson, L. C. Rogers and E. M. Dunn, the last the pastor since 1876.

In 1844, Mr. Goodrich built the gravel-walk academy, twenty by thirty feet, and opened a select school in it taught by Rev. Bethuel C. Church, who has the credit of conducting the enterprise at Alfred, N.Y., which became the Academy and the University of the place. Up to 1851, the following persons known to our denomination had charge of the school, Prof. Jonathan Allen, assisted by P. P. Livermore, Rev. A. W. Coon, assisted one term by Rev. W. C. Whitford, and Col. George R. Clarke. In the meantime the academy had been incorporated. In the year above given, Prof. A. C. Spicer and his wife took the supervision of the school and continued it seven years. Under their administration, the main portion of the principal building and the Ladies' Hall were erected. In 1854, Prof. Albert Whitford, still teaching in the institution, was added to the faculty. Pres. W. C. Whitford became principal in 1855, and resided at the head of the school ever since. A college charter was obtained from the State in 1867. The President of the Trustees have been since this date, Rev. W. C. Whitford and Ezekiel B. Rogers, the present incumbent. W. P. Clarke, Esq., has served as Secretary many years. The following have been other well-known teachers from our people: Mrs. Chloe C. Whitford, deceased; Mrs. Ruth H. Whitford, Mrs. President Babcock, deceased; Mrs. George R. Babcock, deceased; Mrs. Bond Morton, deceased; Mrs. James E. Potter, deceased; Mrs. Maxson, deceased; Mrs. John Hutton, deceased. A gift from Rev. Daniel Babcock enabled the College to establish a library in 1871. The Christian Association of the College was begun in 1855, and has continued its work every term since. Of its students, 312 entered the Union army during the Civil War. For twelve years two members of the faculty and a graduate have been State Superintendents of Public Instruction in Wisconsin. The greatest contributor to the endowment fund of the institution, is Geo. H. Babcock, deceased; already $20,000 have been paid, and $60,000 more given in his will.

We are glad to be able to present cuts of "Uncle Jo" Goodrich, as he was familiarly known, his first building, Pres. W. C. Whitford, and the main College Building.

Our people have here a very neat $7,000 church, with a nice audience and excellent music. Eld. Dunn has preached to them for eighteen years with increasing excellence. They are the most liberal patrons of the Sabbath Recorder of any church I have yet met. Eighty-two were on the Milton list and I have secured twelve new subscribers while here, sent about $80 to the Recorder office, and secured pledges to the Societies to the amount of $250.

G. M. CUTTRELL, Field Sec.

SEVENTH-DAY BAPTIST COLONIZATION.

BY S. L. LEWES

I am glad that this subject has found a place in the columns of the Recorder as I consider it to be one of great importance in connection with our Sabbath Reform work. When the subject was first presented to me I was a lone Sabbath-keeper in Oregon. Experience taught me as nothing else could the great desirability of Sabbath-keeping society. My experience in the field of the great society served to deepen the conviction that most of our isolated Sabbath-keepers would be greatly benefited spiritually by gathering together and maintaining public services on Sabbath-days. It is true that the man or the woman whose conscientiousness is thoroughly tested by God can, by private devotion and the study of God's Word, grow in grace and in the knowledge of the truth, and thus maintain his or her spiritual integrity, and be perceptive and example may win others to keep the commandments of God and the faith of Jesus. And this is no less true than it is to be the proper disposition of the Sabbath-keepers to be scattered as much as possible, that the truth may thus be disseminated among the people, but it is practically true that comparatively few are able thus to live in isolation and keep themselves pure.

Many of those who try this experiment, instead of winning those around them to obey the truth, soon yield to surrounding influences and fall into line with their neighbors, either in keeping Sunday or by regarding the Sabbath only after the same loose manner that Sunday is usually observed. And all who keep the Sabbath without Sabbath-keeping companionship feel to lament their lonely condition, and feel a great longing for the companionship of those who keep the commandments of God and the faith of Jesus.

Most of those who keep the Sabbath are poor in this world's goods, and are without homes of their own and dependent on others for employment, and consequently are liable to move often in order to obtain work. This condition of affairs existed in Texarkana to such an extent that the remonstrance exceed the additions to the church and it was fast becoming a church of non-resident members. This led to the consideration of colonizing in some place where home was to be procured cheaply, and where a comfortable living could be made and permanent church and educational privileges secured.

Careful consideration of various locations finally led Bro. J. F. Shaw and others to settle upon the present site of Fouke as the most favorable location for such a colony. This site was situated in an unbroken forest, situated upon the divide between Red and Sulpher rivers, with sufficient fall to give good drainage in every direction, and without gullies or heavy grade. Nature had marked it a favorable site for men to build a village, and a new railroad just built through it made it accessible, and at the same time gave opportunity for the Lumber Company that owned the land to take off the pine timber, and offer the land for sale.
Brethren Shaw and Snell bought forty acres each, and Bro. Shaw surveyed and laid off the town in the woods. The following summer Bro. Snell built a house, and the next fall the next building was erected, which was the printing office. This was speedily followed by several dwelling houses, a blacksmith's shop, a school-house, etc. The clearing of the land around the houses followed the building of them, and for some time the prospects of the colony were flattering, although but two families of the Tex-arkans who had settled there remained, the rest were scattered abroad and are either lost to the cause, or are lone Sabbath-keepers are held by us as non-resident members. Most of the first builders of Fouke came from Idaho. And those, as well as myself, had made all arrangements, seeking for that good place which is just ahead, and calls for one more move to get there. These soon heard of the wonderful advantages of the Colorado Mountains, and the desire to make another move soon came in their minds, and the Southern climate which at first delighted them became almost unendurable, and some of them at a sacrifice of nearly all they had left us to lay foundations in another new place. The rest soon followed. And of those who ever lived in Idaho, there were all there that Fouke is.

But we had lived in Arkansas nearly ten years before going to Oregon, and had determined to come to Fouke, before we went to Idaho to spend the summer. And as we had made many moves in which I had crossed the country often, I have expected many hardships and some trials. We met some that were unexpected, but determined to make the best of them instead of running from them into those we know not of. And now after four years resi-
dence here, I say in all sincerity that I do not know of a location where with my limited means I have any reason to think we should be better satisfied.

I do not advise any one who has a comfortable home where they enjoy comfortable health and good educational advantages where they can have the advantages and disadvantages of Fouke as a colonizing center for Seventh-day Bap-

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New York.

ALFRED. — This quiet little borough is usually about as wide awake as any town of its size. Since it is intensely Republican in politics, there being a majority of Prohibitionists, and a dozen or so converts to the church. The late political excitement has made that church a popular place of worship, and many have benefited by the preachers' sermons. In Alfred's Sabbath-school lesson for the next Sabbath. The Y. P. S. C. E. meeting was changed from Sabbath afternoon to Sabbath night, which seems to be a change in the right direction, as more attend the meeting.

The correspondent expects to change his residence from Berlin to Hberon about the middle of November, as he has accepted a call to the work there. I spent the second Sabbath of this month (October) there, preaching three times, and though the weather was unpropitious, most of the time it permitted me to keep the people home from church, but a good congregation was present at all the services held. I only regretted that I could not spend more time on this, but they have the divine blessing attending my work among that people.

I pray for the work here in Berlin, for in many respects it is a hard field. A. E.

(Additional Home News on page 716.)
Young People's Work.

QUESTIONS ON THE NORTH-WESTERN ASSOCIATION.

Lesson I.

Q. Is there a church choir in your community?

A. Thirty-six.

Q. How many are there in this Association?

A. Wisconsin.

Q. How many are there in Wisconsin?

A. Eleven.

Q. How many States are there in this Association?

A. Ten.

Q. Which is the northernmost State?

A. Montana.

Q. Which is the southernmost State?

A. Florida.

Q. Which is the largest State?

A. Missouri.

Q. Which is the smallest State?

A. Rhode Island.

Q. Which is the smallest church?

A. Anson, Minn., and Farmington, Ill., have four each.

Q. Which is the most important church in the Association, and to which do you owe the greatest duties?

LOYALTY TO THE CHURCH CHOR.

It does not always happen that the church choir is composed of young people alone, nor of members of the Y. P. S. C. E., nor even of persons who are trying to lead Christian lives, however and this fact may be; but yet the members of a choir cannot help feeling that they are banded together for some good purpose, and realize a desire to be loyal in a greater or less degree to this organization.

Should some one seek to become a member of your church choir, would your answer be given without thought of the duty or duties which it brings to you? If you answer "Yes," then you have in truth pledged yourself to do the duties which are required of you, or in other words, have agreed to be loyal to the choir under all circumstances.

In the first place comes the choir practice. Do you realize how trying it is to a leader to have the work of practice come and find only a few of the singers in their places? Suppose he begins work at once with perhaps two bases, one tenor, two sopranos and no altos, and begins practicing some new hymn or anthem. Just as the singers are becoming a little familiar with the music, in come some altos to whom the piece is entirely new. They can only feel their way along as the others sing, and the result is that the music has to be gone over many more times to make up for what these late ones lost in the beginning. There would be singing an and a missing soprano or bass come in and perhaps the choir is, at last, all together.

Do you not see how much confusion and extra work is brought about by the tardiness of even one or two, and can you blame their absence for asking you to be patient? If you have any feeling of loyalty whatever you will do your best to prevent such delay and confusion again.

I once heard a leader say that he must have singers whom he could depend upon to be at choir practice and at church, or he could do nothing. What did he mean? Simply that he must have loyal singers or his work would be thrown away and the choir a failure.

Could the members of a choir feel the burden and importance of the work before them and realize that something depends upon the faithfulness of each one, their work would be more satisfactory, the life of the leader more bright and hopeful, and the hearts of the people be cheered and blessed by the sounds of a sweeter melody and a finer harmony.

Some one has said that singers are the most sensitive people on earth and the most likely to become jealous. Perhaps that is true, but, young people, let us go to work to take the truth out of such remarks as these. We cannot be loyal to Christ if we harbor selfish desires in our bosoms, neither are we worthy to sing hymns to his praise if we are so selfish as to feel a twinge at our heart strings whenever some one else is chosen to sing a solo that we could sing, or so sensitive that we cannot bear a criticism from our leader.

Your voices may be sweet now and your singing beautiful, but think how much sweeter and richer they might be, if all such feelings as these were put away and your hearts were filled with a pure, unselfish love, and if each one of you could say as Jeannie Lind said, "I sing only to God."

But the duty of loyalty is not confined to the members of a choir alone. Every member in the church has a duty in this direction. I know that some would say that the choir should be banished, because congregational singing is much more effective in Christian work. If you want to warm people up in church or prayer-meeting get them all to sing. I agree with the critics of church thus far, but I plead for the choir, for I believe that in many cases it is a great power for good, and because I know that all congregational singing becomes monotonous.

We need variety in this as much as in other things and in variety alone are the best results reached. Young people and choir singing can never reach a heart or bring a wandering soul to Christ, but if you make such a statement I shall say that you are one of a number who by disloyalty are hindering and, destroying the good work which some good choir is trying to do.

One reason why congregational singing has such power over hearts is because all are so loyal to it, and show their interest in it. Now if we could be loyal listeners as well as loyal singers, and by singing some beautiful psalm or singing some grand old anthem or hymn, would show our interest and loyalty in our actions, who knows how many hearts might be touched, and how many lives be brightened and souls lifted nearer heaven by the melody and harmony of the trained voices of the choir.

I was once at a meeting in a large tent, where a lady with a clear, sweet voice sang that beautiful solo, "Though the Sinner Bloom at Morn" and I could see tears in the glistening eyes, and one strong man who left the tent with tears rolling down his cheeks, you would not dare to say that a solo can never touch people's hearts.

Let us have congregational singing and choir and solo singing also, but let us be loyal to them all, that the power and sweet influence of music may not be lost in any selfish desires or jealous criticisms. "Sing unto the Lord a new song; and his praise in the congregation of saints." R. A. K.

JUNIOR WORK.

In the Christian Endeavor world of to-day, the word Junior is understood to apply to all workers who cannot with propriety be called people. Since Junior Societies have existed for this class which is by no means a small one. In 1894 there was reported a world-wide total of four thousand six hundred and forty Junior Societies, and the present year has undoubtedly yielded an enormous increase.

Look at the young people to-day and compare their work with that which was done twenty or thirty years ago, and you can readily see what systematic organization has done for them. It is not true that there should be many societies for children as for young people. Wherever there is material for a young people's society, surely there is material for a Junior society.

Children are influenced by numbers. It pays to make the society attractive, and so win many. We hear of societies numbering ten, fifteen and twenty, and that in a community where there are large numbers of children. We should not feel satisfied if we have only a half dozen, a dozen, or twenty or thirty; we want a great many children, we want S S. the boys and girls, and if I understand aright, the spirit of Junior Christian Endeavor is to reach out not simply after the children belonging to good families, but aims to reach them all, those who are not associated with the best successes, those who do not attend our churches and Sabbath-schools as well as those who are in good homes and under the best of Christian influences.

The Junior prayer-meetings are for the souls of the boys and girls who attend. Not for amusement, not for physical exercise, not for mental or vocal training, though all these are excellent servants, but first, last, always for rounded consecrated lives. Not to make little old men and women of them, but to help them to be Christian boys and Christian girls.

The prayer-meetings are to aid in letting all the Christian duties begin in childhood, when faith and love begin. To aid in systematic giving; Bible-reading, talking about Christ and talking to him; learning to form principles regarding drink, tobacco, and impure language. Then the duty and pleasure of mission work — because Jesus said so.

Friends, you and I are spending one hour each week, fifty-two weeks in the year, with from fifteen to fifty boys and girls. What are we doing with these opportunities? Constant, careful Christian instruction is demanded for the Juniors of our land. As said the prophet of old, "Precept upon precept, line upon line, here a little and there a little."
The true Junior society has a definite aim, a two-fold one, first, to keep boys and girls in the fold of Christ, and second, to train them for active Christian work. To keep them in the fold of Christ. Notice, I don't say that they are converted; that would be necessary. But that many of our Christian homes to-day the boys and girls are so tenderly and lovingly guarded that from boyhood their thoughts are turned toward the Father. We must not make the mistake of asking such boys and girls to become Christians, but to train them for active Christian work through which they must pass before they can become children of God. To keep them in the Saviour's fold then is the first aim of the Junior Society.

The second aim of the society should be to train the boys and girls for all work which a Christian church member may be called upon to perform. He must learn to take part in meeting by prayer and test, to read the Bible understandingly both in private and public; to become familiar with the rules of the Bible, and their very simplicity, can be easily grasped by the young mind. He must learn to do as chairman of committees, to get others to work, to write a report of the work of such committees. He must learn to act as a treasurer and secretary of a society, to charge of business meeting and to do missionary work, both home and foreign, to give systematically, to be cordial to strangers, to work with the majority, and to keep his temper even if things do not always go his way.

Before closing, let me put in my plea for object lessons in the Junior meetings. We know that our two most rapid senses are those of seeing and hearing, and that when we see a more lasting impression than that which we merely hear. This perfect explanation is most easily attained. One has said, "It is simply impossible to be carried away by wandering thoughts when both eye and ear are being appealed to by the speaker."

There is little more than the laborers or what the method. But there is need of patient, persistent, parental effort. Such talk receives a rich reward even in this life, for we confidently expect these Juniors to develop into a band of loyal, devoted men and women, who will lift high the standard of truth and bear it steadily onward.

OUR MIRROR.

PRESIDENT'S LETTER.

Our closed work at Lincklaen Centre Sunday night. Pastor Mills will continue meetings, as the interest demands. Sabbath-day was a happy one at Lincklaen Centre. Many came from DeBuyster to the meetings afternoon and evening; they could attend both services. Sabbath-day afternoon was in order not to conflict with those held in the Advent church near by. The house would not hold all who came to attend the services. At the close eight were baptized, one brother over sixty and another over seventy years of age. Others expect to be baptized, many have been reclaimed and all much blessed. Sunday night at the close of my last meeting the interest ran very high, and some newly started. It is as heard in many of our Lincklaen homes to-day the boys and girls are so tenderly and lovingly guarded that from boyhood their thoughts are turned toward the Father. We must not make the mistake of asking such boys and girls to become Christians, but to train them for active Christian work through which they must pass before they can become children of God. To keep them in the Saviour's fold then is the first aim of the Junior Society.

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Anna L. Wells.

DOUGLAS CENTERS, MINN.

BIBLE SCHOOL DEPARTMENT.

By Rev. L. B. Spooner, President.

At the late General Conference a Sabbath-school Board was elected from the Central Association, and they desire to enter upon their duties and do the work to the best of their ability. And first, we wish to express our gratitude for all the labors of our predecessors have done. Especially do we wish to commend the long and patient labors of Bro. H. D. Clarke in the preparation of the Sabbath-school lessons. No one who has not tried it can have any idea of the toil and care and research it requires to prepare lessons to cover the whole range of Scripture, and include all the doctrines and duties of the Christian life. God bless him and them for their solid work! And now, during the Conference year, we want to emphasize and magnify these lines of work—Bible Institutes, Home Class Work, and Teacher's Meetings.

It is fitting that Bro. I. L. Cottrell, who championed the Sabbath-school cause at the late Conference, should take the lead in the first Bible Institute in the Central Association at the annual meeting at New Market, Nov. 5th. May there be a large attendance, a deep interest, and a blessed spiritual feast. Two Institutes are being arranged for in the Central Association, at Verona and Adams Centre.

The Home Class Work is a new and blessed means to reach isolated Sabbath-keepers, and those far away from home. The society for February, and Rev. W. O. Whitford, of Allanson, for March. And now, if the new Board is helpful to the Bible-school work throughout our denomination it will be because it comes in close touch with the workers, and I can specially invite our people to write to Bro. J. A. Piatto, of Leonardsville, who has done such splendid work in our Sunday-school, and he, as secretary of our Board, will be ready to give counsel and help in every possible direction.

And again asking your prayers and help, let us address ourselves to the work.

There are those whose preaching, in its whole tone, manner and purport, seems to be ever suggestive of the expectation that the hearer is about to heed the message. And in this expectancy there is the hint of a gracious power, as when Mr. Finney whenever he went to a place to preach it is said to have been wont to convey the suggestion and to make the impression, that sinners were going to repent and come to Christ, and that they might as well come forenoon as afternoon. The Advance.

LOVING the temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you are crossed and you give way to your temper, the clean feeling vanishes and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And any one who has experienced this feeling knows that it cannot be shaken off, but must be prayed off. — Sel.

We are not our own: we are bought with a price, and nothing short of an unreserved and unqualified surrender of self-interest to God's interest in humanity is moral or just. Not to be self-sacrificing in other's service is injustice. To be unloving, even to the unlovable, is to be ungodly. — Rev. George Heron.

Some kind of trite saying, and some kind of trite bubble over.
THE SABBATH RECORDER

OUR YOUNG FOLKS.

A SECRET.

Shall I be like grandmamma when I am old? I shall wear such a queer little bonnet—
No feathers, no roses, but just a plain fold
—till I can forget to put it on? Shall I
Sit in an easy-chair all the day long,
And read books, and nothing else, and sit
Shall I think it quite dreadful for folk to do wrong,
—Sit and do nothing, pining away?

Must I ever be a poor little girl,
Shall I wear a white cap full of little bower leaves,
And a r'v of white curls on my forehead?
Shall I stop myself and feel so clever,
Now that I am eight, and have no tears
And read books, and nothing else, and sit.

Here I go in the street, a young lady on my feet,
And I am quite clever and quite right;
Shall I ever feel so crooked and so old?

Something thrilled the little group with a
Strange awe.
Instinct, almost unconsciously to themselves, every hand was bared, and strong,
Strong men found strange tears were in their eyes.
What a life of duty, done at any cost, much while doing that, this poor, pain-besetted brain could so clearly hear and answer the clarion call of duty now.
Other hands to do the work he had felt was his, and he was gently laid on the ground.
A doctor was quickly brought, and some hope some that his life might yet be spared.

A good-sized pocketbook was filled and left for him by the passengers, and after a little longer delay the train moved off, but with all hearts softened, and more than one felt that it was no slight thing in this hard, selfish world to have come in contact with a real live hero.

A BOARDING SCHOOL.

"I am sure I shall not like it at a boarding school," said a little girl.
"I wish we were not obliged to go.
"I know I shall not like it," echoed her younger sister, "I wish there was some other place for us.

"As long as it seems best for you to come here while your father is away, you must not complain," said Margaret. "This is the house; you will soon get over your first natural timidity and be quite content, I have no doubt.

"Isn't Miss Clemmer kind?" asked Irene, the moment they were by themselves in a room.
"She was unthinking, and not unkind," said Margaret; "she arose from her desk in such a charming a way to receive us, and did not mind being left here alone.

"Yes, she is kind in manner. That is the way she makes her money. I heard Aunt Margaret say long ago, "I think she is kind at heart, sister. We shall know when we find out if she is a Christian. You remember mamma said we should always find friends among the people of God."

"Aunt Margaret does not believe much in those things. She said that in time we should get over the idea of praying; she did not say that God would help us in any way.

"You are in the night-hour of sorrow now, but the morning will come. I know a sweet vocalist will be heard at the open door. "How long is it since the morning of heaven's glory opened to receive your mamma?"

"Only six weeks," replied Christine; "and almost immediately papa was obliged to take that long voyage on business. There seemed no way of retarding the time, the school.

"All these events have made a great change in your lives. The days have seemed dark, I know; but God gives us lines here in this world even that seem like heavenly mornings."

"I remember once when I was ill," said Irene, "how mother wished I was dead, and how glad I want to be when the shutters were opened for the morning light to shine in.

"Many, many people have had that experience, and it is well when events in our lives lead us to think of sacred things. Can you think of any one in the Bible who came to an experience after trouble that seemed like the day lighten breaking?"

"I think," remarked Irene, after a little pause, "Noah. He must have felt that way when the dry land appeared."

"And Jacob, when he heard that Joseph was alive," added Christine.

"Yes; and you will find illustration of this example in your daily reading. To every life a sorrow comes at night, but joy follows that is the morning. Those who trust in Christ as their Saviour have always a day spring in their hearts which assures them that the dawn

and face so ghastly, he looked more dead than alive.

Suddenly he stopped and straightened himself, threw up his head, then blindly thrusting out his hand with a quick gesture, as if to push away the images darting past before his eyes, and his bruised brain, he whispered in tones, apropos tones:

"Wait—wait—I must—go back—my engine—

Something thrilled the little group with a
Strange awe.
Instinct, almost unconsciously to themselves, every hand was bared, and strong,
Strong men found strange tears were in their eyes.
What a life of duty, done at any cost, much while doing that, this poor, pain-besetted brain could so clearly hear and answer the clarion call of duty now.
Other hands to do the work he had felt was his, and he was gently laid on the ground.
A doctor was quickly brought, and some hope some that his life might yet be spared.

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SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894.

FOURTH QUARTER.

LESSON VII.—THE SERMON ON THE MOUNT.

For Sabbath-day, Nov. 17, 1894.


EXPLANATORY NOTES.

BLESSINGS, 20. "Lifted up his eyes." An oriental expression. Directed his eyes to the object of his special attention, the disciples, about to address them. "Blessed." Happy in their relation and destiny. "Ye poor." An opposite view from the world and the carnal Jew. Happy are the lowly in heart, conscious of spiritual unworthiness and ignorance in contrast to the proud, and worldly, ambitious, those who aspire after worldly riches and honors. Luke omits the phrase in spirit, which qualifies the word poor. This is not an assertion that there is merit in poverty and a sin of riches. One may be as selfish and prodigal or penurious over $50,000,000, Jesus is now looking at the heart of a spirit of man. "You are the kingdom." As intended for you who have this deep spiritual consciousness. It is a gift through divine grace. 21. "Ye that hunger." Spiritual hunger. The deep longings of the soul seeking after God. "Now." In this life. "Shall be filled." Satisfied like a hungry man with nourishing food. 22. "Ye that thirst." "Thirst thou that thou mayst be satisfied." Spiritual anguish manifests itself in tears and groans. Weeping in penitence. Goddly sorrow. "Pity ye the widow." "I beheld the sufferings of the poor." Open with joy. 23. "Woe, whoso shall hate thee." Opposed to your religion and your Christ-like antagonistic to theirs, they shall turn you out of the synagogue, persecute you, aye, and slay thee. The Sabbath in the nineteenth century of Christianity. "Son of man's sake." Because of faith in, and subjection to, his law and gospel. 25. "Blessed." Thus treated. "Leap for joy." Be exultant. Great . . . reward." Of grace, a reward so great and glorious. "In like manner," in like manner. It was all given for unselfish and unselfish. Old Testament times, and the persecuting spirit always more or less manifested itself. Bigotry and intolerance has been the great sin of religious people, but not so great as by pagans and the irreligious. Consult history. Unconverted people often love to tell of the persecutions by which they have been saved. Let them study French history, pagan history. But it is a gigantic task to be performed. We have never seen, whether in the French revolution, Catholic persecutions, or enforcement of Sunday laws upon Sabbath-breaking apostates. Worn. 24. "Woe unto you." An expression of warning and lamentation. Also for you! A miserable condition, to be in, a suffering spirit, a wretched spirit, a poor spirit. The opposite of spiritual poverty. You that trust in riches or make them your portion. Riches tend to destroy the soul and choke the word, render it unfruitful. "Be comforted, your little ones." They that are yours only sought and that all you will receive. It will bring to your soul which alway was and is and will be. 

THE SABBATH RECORDER.

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717.

Nov. 8, 1894.

INTRODUCTION.

Did Christ ever repeat his sermon? There is good reason to think he did not. He commanded his disciples to be witnesses, and the paths of the most sanctified and devoted have been such as might well have been left green fields for others. Do we love their souls, wish them well, do them good. "Let your light so shine before men, that they may see your good works." Did our Lord ever repeat his instructions? He had not time, though he was able to do it. He had not time even when three thousand were converted in a day. If a community is very wicked it means that there are many individuals needing repentance and a personal union with Christ.

In such soul gathering it is personal labor, personal responsibility. The pastor preaches, and then with the Sabbath-school teachers and the Christian friends, he gives personal attention to souls. When the church first appointed a committee of seven deacons, it was an eye opener. The dispensers of the means of grace have more or all the time for personal labors among the lost.

There went after Cornelius; Aquila and Priscilla, instructed Apollos; Philip talked to the Treasurer of Queen Candice. So Sabbath-school teachers must not forget to labor with each individual pupil unconverted. You, dear teacher, are the beacon light to light someone up. Your one lamp held up before one sinner is worth fifty torches lights paraded in the streets. You can win a soul, proving that can never be reached when in a crowd.

The world is hard and rude, the world is blind and stupid; the world often fails to know its best friends and its true benefactors; but there is no crust of stupidity so hard and dense that through it will pass the penetrating shafts of light that ray from the face of a man who walks, 1 Peter 3:13-16, Jesus. —Macarons.

Often the most useful Christians are those who serve their Master in little things. He never despised the day of small things, or else he would not hide his oak in tiny scorns, or the wealth of a whole field in bags of little corn.—Theodore Osgood.

A LEST MAN'S CLOCK ALWAYS RUNS TOO FAST.
4. What is the best and most effective way to promote our evangelistic work upon Sabbath Reform? J. B. Kelly.
5. Relation of the civil laws of our time to true Sabbath-keeping. J. R. Burns.
8. How shall heaven be more a reality to Christians, and how preachment present? L. E. Livermore.
10. Does the popular conception of inspiration need revision? B. C. Davis.
12. What should the pulpit teach respecting the sufferings of the Deity in atonement? A. E. Main.

13. Are persons contributing funds for the New Miraph Basing Rooms for sale which will please these persons? Mrs. W. L. Russell is new Treasurer. Address her at Plainfield, N. J.

14. The First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 50th St.; entrance on 50th St. Meeting for Bible study at 10:30 A.M., and for preaching service at 11 A.M. Visitors are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Miraph, 86 Barrow St.

15. The Yearly Meeting of the Seventh-day Baptist Church of New Jersey and New York City will be held with the Piccadilly Church, New York, Nov. 6th, 7th and 11th. The following is the programme, subject to such modifications as occasion may require.

Six days (morning and afternoon), Sabbath school convention, conducted by Rev. L. L. Cottrell and Rev. J. G. Bowen.

Eveing. Praise service and conference meeting.


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

17. Rev. A. P. Armstrong, Quitman, Georgia, is an independent Seventh-day Baptist missionary. He is also glad to correspond with any interested in the dissemination of Bible truth in Georgia.

18. Three Sabbath-keepers in Utah will meet the last Sabbath in September and in each month following for public worship, at 2 P.M., at the residence of Dr. S. G. Mixson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend. J. Clark.

19. The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Building, corner of Clark and Washington Streets, at 3:30 P.M., Sabbath evening. The Mission Sabbath-school meets at 1:45 P.M. at No. 401 South Union Street. Stranger are always welcome, and brothers from a distance are cordially invited to meet us. Pastor's address L. D. Randolph, 5124 W. 7th Ave.

20. Rev. J. T. Davis desires his correspondents to address him, until further notice, at Perrin, Riverside Co., California. The address of the place has been secured for the colony which has received pronounced mention in the Recorder.

21. The regular meetings of the Executive Board of the American Sabbath Tract Society are held at the lecture room of the Seventh-day Baptist Church, corner of 11th and 23d St., Flatbrough, N. Y., on the second Sunday of each month, at 10:30 A.M. All members are requested to keep this appointment in mind, and visiting friends are always welcome.

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