THE SABBATH RECORDER.

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Mrs. William T. ROCKS, Waterville, Maine, Woman's Work.
REV. H. D. CLARK, Dodge Centre, Minn., Sabbath-school.

As some rare perfumes in a vase of clay
Perfumes it with a fragrance not its own,
When God dwelleth in a mortal soul,
All heaven's own sweetness seems around it thrown.

WILL all persons who have paid express charges on packages of Conference tocisters especially and love money may be refunded.

A LETTER in the Woman's Department, from the Corresponding Secretary, makes an appeal for a Thanksgiving fund to send the Recorder to sisters who cannot take it otherwise. An excellent suggestion.

THURSDAY, the 29th of November, has been set apart by the proclamation of the President of the United States and the Governors of the several States, as a day for thanksgiving and devout recognition of God's providential care and love to the people of the United States. Let it be so observed.

On another page we publish the first general Thanksgiving Proclamation ever issued by a President. It will be read with much interest, especially as it came from the heart of the great and good Washington. With him it was no mere formality, but full of the spirit of love, faith and devotion to the "great Lord and Ruler of nations."

The study of good citizenship, recommended by Dr. Clarke in his address at Montreal when the Young People's Society of Christian Endeavor met there in July, 1893, seems to be bearing substantial fruit. Christian Citizenship Leagues are being formed for the more permanent encouragement of this line of study. It should, and doubtless will, include something of a systematic course in economics. In Illinois the Christian Endeavorers have undertaken to organize such a league in every township.

At a meeting of the trustees of Alfred University, held in the evening of Nov. 17, 1894, the resignation of President Main was accepted to take effect at the close of the present school year—in June, 1895. President Main was, by unanimous vote, requested to retain the professorships of philosophy and theology after the termination of his relation to the school as President. The meeting was very harmonious, and the managers and friends of the University are hopeful. The attendance is increasing and excellent class work is being done.

The new Sabbath-school Board has entered upon its work with much zeal. The preparation of the lesson helps and general management of the Helping Hand for 1895 has been hopefully committed to the care of the Board consisting of Rev. L. R. Swinney, DeRuyter, President; Rev. J. A. Platt, Leonardsville, Secretary; and Chas. J. York, DeRuyter, Treasurer. Six Vice-Presidents were appointed, one in each Association. The Helping Hand, under its new and able management, will be ready for distribution next month, in time for use the first Sabbath in January, and all schools should send in their orders before the middle of December if possible. We hope there will be a demand for a much larger edition than ever before.

Still the war between Japan and China worries along. There is not much prospect of immediate peace, notwithstanding the fact that President Cleveland has tendered his services as arbitrator. The same kind of service has been offered by other powers but thus far without avail. The Japanese appear to be far superior to the Chinese in the art of war. The fact of the massiveness of the Chinese population at first led to the expectation of ultimate victory in their favor. But this massiveness and clumsiness is against them. These hundreds of millions, mostly ignorant of warfare, cannot be massed together and successfully handled. The Japanese are skilled and on the alert. They can move about rapidly and capture every important point long before the Chinese can make a successful defense, and peace, when established, seems likely to be dictated by the smaller nation. England's prowess, on land and sea, is not due to superior numbers, but to intelligence, activity, courage, and therefore superior power.

Religious persecution is not restricted to a few States in our own country, as Pennsylvania, Maryland and Tennessee, but now we have word from Switzerland that the sturdy and conservative Germans are making up to the dangers of having honest, conscientious observers of the Lord's Sabbath in their midst! Pastor H. P. Holose, the American representative of the Seventh-day Adventists in Central Europe, and the director of the publishing house at Basel, is now undergoing a term of sixty-one days' imprisonment in that city for allowing work to be done in his office on Sunday. While this punishment is being inflicted, just across the street from the printing office soldiers paraded and practiced target shooting on Sunday. This pastor was taken from his home October 25th and confined in the city prison. But such exhibitions of intolerance are more in keeping with the spirit of most monarchical governments than in a republic where religious liberty is one of the promised blessings and boasted privileges. Our citizens should not be too severe in their strictures on the inhumanity and intolerance of Russia even, until they are sure their own hands are washed from the stains of attempted legislation in favor of Sunday as against the Bible Sabbath and its conscientious observance. Americans should not allow their zeal to so far outstrip their judgment as to equal, if not exceed, the intolerance of the land from whence their forefathers fled, seeking religious liberty, nearly three hundred years ago.

In many localities ministers' meetings are held once a week or once a month for the mutual improvement of its members, where there are enough of the same denomination, as in some of our larger cities, these meeting are composed of members of like faith, as Baptists, Methodists, Presbyterians, Congregationalists and so on. In smaller places where several pastors of different denominations can conveniently unite in such a service there is a cultivation of friendly acquaintance and the interchange of suggestions, kindly criticisms and investigations that are very helpful. Since such social opportunities cannot be enjoyed by many of our pastors, whose churches are scattered, other methods are sometimes adopted and prove very useful. Hence in some of our Associations, such opportunities are enjoyed, though less frequently, by an association of pastors and others, called a Ministerial Conference. These gatherings occur quarterly, semi-annually, or annually according to location and convenience of getting together.

The Ministerial Conference of the Western Association held a session in the Andover church, November 14th. There was a well arranged programme of papers to be presented by twelve ministers, nine of whom are pastors. All were present but one and all the subjects assigned except two, were presented. The programme having already been published in the Recorder it will not be necessary to give it here. But we desire to say that these services were very interesting and profitable. It was pleasant to see so many members of the Andover Church in attendance. This was a decided improvement over some similar gatherings. All people can listen or participate at these meetings with much profit. Some of the papers presented will probably appear in the Recorder, so we will not attempt to give even a summary of them. The next regular meeting will be held with the Independence Church, probably next May. The brethren present who were members of the Conference were S S. Powell, Little Genesse; G M. Milligan, Richburg; Mrs. B. Kelly, H. E. Jones, Wellsville; Mrs. Harry and W. J. Kuykendall, Independence; B. C. Davis, A. E. Main, L. A. Piatt, L. C. Rogers, W. G. Whitford, Geo. B. Shaw, W. H. Cradall, Jacob Brinkerhoff and E E. Livernois, of Alfred. Altogether the occasion was one of much interest and profit.
One word more about theological education. I have no desire to be the champion of narrow ideas. I judge agreeably to modern scholarship. Modern scholarship is bringing into our Bible study, along with some rubbish, much that is valuable. With the main trend of Doctor Harper’s interpretation of the Old Testament I agree. His lecture on Jonah is a masterpiece inclined; moreover, to accord with the general views of Doctor Briggs. It has seemed to me that the hostility shown toward him was largely due to his own harshness of statement. In other words I have a general higher criticism. For want of any one else to do it, my friend Peterson and I took up the cudgels in behalf of the double authenticity of Isaiah, when we were in the Seminary, and passed as the “Higher critics” of the class. We will not soon forget one very good but conservative brother who said at the time, that he thought “Bro. Randolph would get over it,” seeming to regard higher criticism as a kind of spiritual chicken-pox. My views on these matters have not changed since.

But—to put Bro. Sindall’s word to good use—it seems to me that a good many people in this age are getting drunk with learning, and very little if it seems to go to some people’s heads. The learning would be all right, but the learned is inclined to get into it and ferment it. And then look out. When a man becomes so proud of his learning that he depends less on the Holy Spirit—he knows either too much or too little.

There was a good deal of human nature in the old sage who was away from camp without his rifle or knife when he met a grizzly. “O Lord,” he said, “help me out this once. I’ve never asked you for anything before and if you’ll stand by me now I never will again.” He had no use for the Lord when he had his gun. And sometimes a man comes out of a university to preach. He has read Kant and studied comparative religions. He knows all the crooks and turns of theology, can read the Bible in “the original,” and is up on the evidence. What does Jesus want of any help? He can say the devil alone and single handed. And his adversary breathes a sigh of relief. The devil is not afraid of a man. It is only the power of Almighty God working through the man that he fears.

The strong point of the divinity school of the University of Chicago is scholarship. The student breathes an atmosphere which is distinctively scholarly. The keynote is research.

The strong point of Alfred as a training school for Seventh-day Baptist preachers is practicality. The student breathes—or ought to breathe—an atmosphere of consecration. The keynote is prayer. This comparison is of course, only relative. There is scholarship at Alfred and spirituality at Chicago. But these are like the head and the tail, or the right and the left, both. That they are not antagonistic we have found from the example of the greatest preacher since Christ—Paul.

The report of the commission appointed by President Cleveland to consider the Pullman strike, is an admirable document, and did the Western Editor good in every fiber of his being. It was our privilege last summer to speak several times in the laboring man’s behalf. Being of Welch descent, we took the part of the under dog—not to prove labor guiltless; far from that—but to point out some of the wrongs which it was suffering.

We suspect that our views were not over popular at the time with Recorder readers. The trend of criticism in the religious press was mostly the reverse. Numerous flings, right and left, some good, some bad, were indulged in by friends. We were even called “Debs.” But we will forgive everyone, if they will read the report of the strike commission through, give us the advantages of their sages as the following. Regarding the General Managers Association of the railroads, it says:

The association is an illustration of the persistent and always devised plan of corporations to overreach and to enforce with industrious powers legal rights not contemplated in their charters and not obtainable from the people or their legislators. An extension of this association as above suggested, and the proposed legalization of “pooling,” would result in an aggregation of power and capital dangerous to the people and their liberties as well as to employees and their rights. The question would then certainly arise as to which shall control, the government or the railroads, and the end would be self-government ownership.

Unlikely as it is that this will result, the government must restrain corporations within the law and prevent the formation of dangerous combinations. At least, so long as railroads are thus permitted to combine to fix wages for their joint protection, this advice to deny the operation of all labor upon railroads unites to secure similar purposes. [The italics are our own.]

Regarding Pullman and the treatment of employees the report says:

Some witnesses swear that, at times, for the work done in two weeks, they received in checks from 40 cents to $1 over and above their rent. The company has not produced its checks in rebuttal. During all of this reduction and disinvestment nothing of the salaried or official class of officers, managers or superintendents were reduced. Reductions in these workers would not have been so severely felt, but the company would have relieved the harshness of the situation and would have evinced genuine sympathy with labor in the dissaters of the times.

In its statements to the public, which are in evidence, the company represents that its object in all it did was to continue operations for the benefit of its workmen a salut of trade people and about Pullman, and to save the public from the annoyance of interrupted travel. The commission thinks that the evidence shows it sought no other than its own benefit as manufacturer that its plant might not rust; that its competitors might not invade its territory; that it might keep the ball in the neighborhood of the mill. The commission urged upon corporations and monopolies by the leaders in their speeches are similar to those attacks upon them as rings oructions. At least, so long as railroads are thus permitted to combine to fix wages for their joint protection, this advice to deny the operation of all labor upon railroads unites to secure similar purposes. [The italics are our own.]

Regarding Mr. Debs and his associates the commissioners say:

There is no evidence before the commission that the officers of the American Railway Alliance at any time participated in or advised intimidation, violence or destruction of property. Did he know and fully appreciated that, as soon as mobs ruled the organized forces of society would crush the mob and all responsible for them in the remotest corners of the earth. The attacks upon corporations and monopolies by the leaders in their speeches are similar to those to be found in the magazines and periodicals of the day. From the testimony it is fair to conclude that strikers were concerned in the outrages against law and order, although the number was undoubtedly small as compared with the whole number. Confiscating the machinery of labor and compelling the masters to sell at the prices fixed by the employers. The object of the organizers and consulting engineers was to secure the control of the plant to the corporation and give the public a chance to operate it. The commission, however, with regard to the treatment of the Pullman men, says:

There is no desire to see anything to the children, but every effort to see that they understand. This is the best way to help them.

There is one place, my dear boy, where you preachers need no little tact and considerable common sense, and that is when you are called upon to say something to a little fellow or a little girl. You know this as well as I, yet it will do no harm to stir up your mind by way of remembrance. You have yourself been amused by some of these “talks.” You recall the good old Elder who visited our Sabbath-school and was asked to speak; and you remember the polysyllables he used in trying to convey to their minds some very heavy and dry theological doctrines. And you know how the children fidgeted, at first, then got so uneasy that they fairly crawled over one another in order to have something going on that they could understand.

And then you have not forgotten that young minister who, when asked to “say something to the children,” arose with a lofty air and manifested dignity, and then, right in sight of the group, dropped to his knees which he ascended to a level with the infant class. And then, how the boys and girls smiled as he talked “baby talk” to them. One little chap nudged his seat-mate and said, “I say, Jim, he does take us for small children.”

But the “talk to the children” that was most amusing of all was by that long-winded brother who was asked to speak five minutes to our Sabbath-school. It was before you came. He was a stranger to us and was representing some society, I have forgotten just what it was. He spoke just two minutes, and in a rambling, tedious manner, too. We had to omit the lesson review and the closing hymn, and then dismissed fifteen minutes late.

Yes, indeed, people who are asked to give a short talk to the children need some wisdom and knowledge of child nature as well as words.

Not long ago I heard a talk to the children that might serve as a model of its kind. The talker was a theologian who had full of kindly expression of thought, and he knew boys and girls. His first word got the attention of even the smallest, of the little tots in the infant class, and every eye was upon him during the four minutes he spoke to them. He made three definite points in his short talk, and the little folks remembered them. But,
better than all, they took from him something of his spirit, and felt it worth while to be such a Christian as he was reckoned and set. They'd be glad to have him come again.

It is a gift devoutly to be coveted to be able to approach young people in plain Anglo-Saxon, and without seeming to come down to them. I don't believe children like an evident air of condescension in any one. It is a fine test that some men and women have of meeting our little folks in such a way as both to please and benefit them. Covet this gift, Frank.

Need I say anything about opening and closing service on time? I suspect the necessity for it is too great to be overlooked. Just then the elderly gentleman led the prayers, offered by the pastor of the church reading as lessons 12:18 to 37; Acts 6:7; 1 Tim. 3:1 to 15, and praying.

The service was concluded with prayer by the pastor, and with the Rev. Mr. Whitfield laid hands upon the candidate, charge to the new deacons by the Rev. O. U. Whitfield, the right hand of fellowship with words of welcome to the duties and joys of the office described by William Mason, the venerable senior deacon of the church. The choir of male voices which leads the music in the church services sang "Lovely Appear over the Mountains," for the Feet of them that Praise the Gospel and Foes." The services closed with prayer and benediction by the pastor, the Rev. William C. Daland.

THE BIBLE.

The following description of that matchless book, the Bible, was found in Westminster Abbey, without name or date; but though the author is unknown it is a remarkably condensed statement of what this wonderful book is and what it will do.

A nation would be truly happy if it were governed by no other laws than those of the blessed book. It is so complete a system that nothing can be added to it.

It contains everything needful to be known or done.

It gives instruction to a senate, authority and direction to a magistrate.

It contains as a guide to all public or private stations, all the duties and privileges of life.

It is the best of all books to be read, and the most useful of all knowledge.

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28) to give the world. few, the majority of res~day without stumbling over words what is continually witnessed unquestioned in the study of music. the typical character of the day

We knew that the Bible contained no such de- ing that same rest; and that truth be vindicated.

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For the first verae of the 3d

It must be admitted by all who phile, of the Sabbath is: aggregate of characteristic

It is unlimited.'

Our Sabbath

So there remains a Sabbath rest to the people of God, not merely the Sabbath rest of for a day here on earth but a far more glorious endless rest in heaven where we shall rest with our Maker.

The fact is, musical education, from a rational stand-point, has sadly lagged behind in the march of progress. It is now high time to ap- ply it to the advanced pedagogical methods adopted by teachers of other branches, and to bring common-sense to bear on the music lesson.

Much is being written and said to-day about the higher education in music. The air is full of ideas and suggestions bearing on this, and faithful laborers in the field are already putting them successfully into practice. Never-theless, society at large continues to treat music as an idle accomplishment, a means of display, and to cherish a lamentable disregard of the wisdom of basing its study on fundamental prin- 

It is a miserable piece of business to struggle with the works of the tone-makers, as an idle accomplishment, a means of display, and to cherish a lamentable disregard of the wisdom of basing its study on fundamental prin- 

Did it ever strike you that goodness is not mere- ly a beautiful thing, but that far the most beautiful thing in the world? and that badness is not merely an ugly thing, but the ugliest thing in the world so that nothing is to be compared for value with goodness.—Charles Kingsley.
TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, Nov. 11, 1894, at 10 P. M., the Presiding Elder, the Rev. W. P. Tomlinson, in the chair.


Prayer was offered by the Rev. J. C. Bowen.

Minutes of the last meeting were read.

On motion the letter from W. L. Clarke, of the Missionary Society, was laid over to the next regular meeting.

The Corresponding Secretary reported having communicated with the Sabbath-school Board in relation to remuneration for editing the Helping Hand and the Lesson Helps in the Recorder, and that the Sabbath-school Board has accepted the proposal of the lessons in the Helping Hand.

The regular monthly report of the Field Secretary was received.

The Committee on Publishing Interests presented the following additional report:

Your committee appointed to gather information in relation to the publishing business of the Society, have on their report this: We have yet to learn that any appreciable benefit has come to them from the sacrifices, or self-denial, or even the advantages above named.

3. Alfred is nearer to the geographical center of our people than either of the places proposed, and therefore publications issued here will reach the extreme points of the State more nearly uniform data. With the offices in the West and South-west it is a matter of great importance that they get the Sabbath Recorder before the Sabbath, for the same is in the hands of strangers, by putting upon them the New York imprints and having them entered at the New York post-office. We have yet to learn that any appreciable benefit has come to them from this source, certainly any advantage which might be thus derived would not be commensurate with the great cost of the removal.

4. Your Board has often expressed a feeling of sympathy and interest in the matter of removal, and has considered the question of the necessity of the work at so great a distance from the publishing house. This difficulty, will, of course, depend upon the amount of personal supervision the Board may find necessary to give to the business. If such supervision must constantly be given by them it is a very grave one. But it seems to us that it ought not to be a difficult matter to put the business into the hands of a competent, trusted agent, whose months and annual reports should give the Board sufficient information of the state of the office and work to satisfy them that it is being well managed.

With confidence in the wisdom and integrity of the Board, and in the true interests of the society, we respectfully suggest these points for your consideration, and trust you will give them due weight.

Rev. L. A. Platts and Mr. W. C. Burdick were appointed a committee to attend the next meeting of the Board.

All of which is respectfully submitted.

G. C. COOK, President.

CHARLES STEELMAN, Secretary.

APRIL, N. Y., Nov. 18th, 1894.

A. H. LEWIS, L. D. LIVERMORE, J. D. SPICER, C. C. CHIPMAN.

On motion the report was received, and the Board resolved itself into a committee of the whole for consideration of the report.

The question was fully and freely discussed by S. Babcock, J. M. U. Whitford, E. E. Pope, J. D. Spicer, L. A. Platts, W. C. Burdick, W. C. Daland, A. H. Lewis, G. H. Uter, and others, and the following communication was presented by L. A. Platts:

At a meeting of the Alfred Publishing House Association, to which I was interested in keeping the denominational publishing business at Alfred, were invited, the question of the proposed removal of the Publishing House from our village to some eastern city was fully and freely discussed by many of the best and most influential citizens of the town.

The following address to the Board was unanimously adopted:

To the Executive Board of the American Sabbath Tract Society:

The question of removing the Sabbath Recorder business from Plainfield, to or near some other point, is still pending, we, the citizens of Alfred, desire to offer a few suggestions.

It is hardly necessary to be said that from a standpoint of local interest, we should be very sorry to have this firm removed, both on account of the general prestige of the business, and the maintenance of any business enterprise in a community is a benefit to that community, and on the other hand, that in the past we, the citizens of our city have erected a suitable building for the conduct of the business with the understanding that this building is to be used for the future, under the proper supervision, the use of which has been freely been donated to the Society.

But the entire question of our publishing interests is larger than any merely local matter, and therefore we desire to look at it from the standpoint of what will best promote the work, all things considered, for which the Publishing House is established and maintained. We believe that, under all the circumstances, this will be accomplished by remaining in Plainfield, as it is located.

1. It would be economy. The building is furnished, present rent free; the expense of living is less, and consequently work can be done on smaller wages, to say nothing of the cost of removal. We have not yet seen any report, or statement of the cost of moving as shown by your Board which would contradict this statement. If there is any disadvantage here in the matter of freight, it seems to us to be more than overcome by the advantages above named.

2. It has been thought that the issuing of our publications from a great center, like New York, would give it a character to the papers, which the character of the articles, which they could not have, issued from an unknown place like Alfred. If we understand it, this has been tried in some of our publications, and the result has been a disaster, by putting on them the New York imprint and having them enteret at the New York post-office. We have yet to learn that any appreciable benefit has come to them from this source, certainly any advantage which might be thus derived would not be commensurate with the great cost of the removal.

3. Alfred is nearer to the geographical center of our people than either of the places proposed, and therefore publications issued here will reach the extreme points of the State more nearly uniform data. With the offices in the West and South-west it is a matter of great importance that they get the Sabbath Recorder before the Sabbath, for the same is in the hands of strangers, by putting upon them the New York imprints and having them entered at the New York post-office. We have yet to learn that any appreciable benefit has come to them from this source, certainly any advantage which might be thus derived would not be commensurate with the great cost of the removal.

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H. G. COOK, President.

CHARLES STEELMAN, Secretary.

APRIL, N. Y., Nov. 18th, 1894.
WOMAN'S WORK.

SUBMISSION.

By MARY E. WHITFORD.

"Bound for life to an invalid's chair!" Over her face came a look of despair, "O God!" she cried, "is there nothing left? Must I burden my friends with my helplessness? Give me patience, Lord, and make me feel content. Let me even here do a little good. And now, tho' her heart is shattered, her invalid's chair was a beautiful place.

Soon the invalid's chair became the heart of her home, Where her heart sick and weary for sympathy came. To her side went the maiden and poured in her ear The tales of her hopes, fears, sorrows, and fears; Young manhood revealed his ambitions to her, Feeling sure that his story her warm heart would stir; And the toddler beginning to climb by life's stair Claimed a seat in the one in the invalid's chair.

And now, tho' she suffers, her heart is at rest. And the invalid's chair was a beautiful place.

"In everything give thanks.

By Mrs. Mary E. Whitford.

One year ago we gathered, With hearts so glad and free, And said, 'O God, what have we beentreasures! How thankful then were we.

That day, one year ago, His life was passing, His future all aglow; The year has brought its changes, And the invalid's chair was a beautiful place.

And one, in early manhood, Was filled with joy and beauty, A perfume like the rose. And we, who, though missing from their orbit, How happy little stars of love, That the brightest star of love, Is shining now above.

Passive with sweetest fragrance And the invalid's chair was a beautiful place.

Sometimes our spirit pinions, Planned for an upward flight, Can catch the rays of gleaming— Its aureole of light. We bless each earth-born murmur And the invalid's chair was a beautiful place.

Though loosely be life's pathway, This lovely day of the year.

We thank thee, O our Father, Will ever wear the brightest star of love, Though missing from its orbit, It is shining now above.

Sometimes our spirit pinions, Planned for an upward flight, Can catch the rays of gleaming— Its aureole of light. We bless each earth-born murmur And the invalid's chair was a beautiful place.

And the invalid's chair was a beautiful place.

In Exodus 31 we have an account of God's method of choosing his workmen for the work he had for them to do by filling them with his spirit—giving them wisdom, understanding and knowledge and then calling them to work for him.

Christ called and ordained the twelve and commanded them to go forth and preach of the kingdom of heaven.

God has a work for each one of us to do. He will qualify us for it, fill us with his spirit when we come into that condition of service which only deep humility of heart, a willing spirit can give, and when we seek for wisdom to know his will and a desire to do his will.

One share in this work will be left undone unless we conquer our selfishness, which is one of the greatest hindrances to God's cause. The grace of God alone can lift us out of ourselves where we can truly say, "None for self, all for thee."

A JAPANESE student of Harvard, Mr. Watari Kitashima, in a lecture on the Chinese-Japanese War delivered in Boston, after giving a narration of the principal events leading up to the war, in conclusion said: "If the Japanese win it means the indepenence and reform of Korea, and the modernizing of China. If China wins it means the shutting out of Korea from civilization. In Japan's already great conquest. It is a war which, if Japan is successful, will light up the darkness of the vast Chinese Empire and carry the banner of Christ into the great Asiatic regions."

Dear Little Folks:—Will you ask your school friends, or those who are your class-mates in Sabbath-school, to join with you in forming a little Mission Band, so that you can work for and help the children in far-away China; help them to go to school where they can learn to read the beautiful stories about Jesus, who loved little children, for now they do not know what it is to have happy, pleasant homes, or fathers and mothers who love them. See these beautiful names for Mission Bands: Bugle, Bears, Buds of Promise, Coral Workers, Cheerful Givers, Christian Soldiers, Door Keepers, Extra-ent-a-day Band, Flowers of Hope, The Fragment Society, Happy Workers, Happy Helpers, Little Helpers, Lilies of the Field, Little Armor Bearers, Little Builders, Little Crusaders, Little Stars, Precious Jewels, Penny Gatherers, Sunbeams, Seek and Save Circle, United Workers, Useful Doers. Will the one who forms the first Band write me a letter and tell me about it.

Your friend,

MRS. ALBERT WHITFORD.

Are we thankful for past blessings? Many of our mercies are of such a nature they can not be repeated. Do we remember them with gratitude? Do we thank God for the past while we praise him for the present mercies and trust him for the future? Doubtless many of us have friends who know "the sorrow's crown of sorrow, remembering happier things," some of them are in humble homes where want and pain are their constant companions. I think of one such now—a friend of mine who, though never in my orbit, has lived in a home where it was not necessary for her to labor for her daily bread; and who has for years been on a bed of suffering and helplessness, yet her meager alms are always busy, and though her yearly income is but a few dollars she always wears a bright smile on her face and there is no thankfulness more sincere than hers.

Only a short time ago in answer to a question as to whether my friend was failing in strength and courage I received this reply. "No, no, she does not fail but instead grows brighter." Some of her friends and neighbors bear this testimony as to her helpfulness to others when she is sick and disheartened a visit to the home of this sister dispels their gloom. What a testimony to the power and efficacy of the love of Christ in the heart of one who "commits her way unto the Lord."

Let us strive to keep our hearts warm with a tender recognition of what we have enjoyed in the past while we are conscious of the truth that "God's mercies are new every morning."

WILL the pastors of our churches kindly ask their congregations to turn in collections on Thanksgiving Day, or the Sabbath following, to provide a fund by which the Woman's Board may furnish the SABBATH RECORDER to sisters who would gladly read the paper, but are not able to subscribe for it. Several such have already been sent out, and we desire to supply the means by which they may keep up an interest in our denominational work. But we do not like to ask the office to meet this need, since they generously provide for us, and have taken on themselves copies last year. Would not this contribution help us to express very practically our recognition of the abundant mercies bestowed by our heavenly Father.

In behalf of the Board,

MRS. ALBERT WHITFORD, Cor. Sec.

MISTAKES NOT SINS.

Much of the unpleasantness and unfriendly feeling amid the associations of life arises from the mistaken ideas of what sins or intentional wrong doing. Where there are mistakes in consequence of careless indifference to the proper course to pursue, or in the indifference and not in the mistakes which follow. Many are they who are unhappy in views about their mistakes and errors committed: when prompted by the best of motives and desirous of doing that which is wisest and best. Such may thank God, that though blamed by their fellow men, he will not count them as sinners. Here is where, in a multitude of eyes, when information and wonder abound in the associations of life, that place should be given for that charity which covers a multitude of sins, that St. Paul so strongly enforced.

In these times when many are in poverty and in depression of mind in consequence of their de­linquencies, and are feeling distressed with their course, it becomes necessary that place should be given for that charity which covers a multitude of sins, that St. Paul so strongly enforced.

The editor of the Missionary Herald assures the friends of missionaries who are in China or Japan that they need not be heartened by the personal safety of our workers, although their work may be made more difficult, as the war will naturally turn the attention of the people away from spiritual things. The Chinese government has issued strict orders that special protection be afforded to missionaries, and a cable dispatch from Peking states that mission­ary families bound for China need fear no serious delay.
HISTORICAL & BIOGRAPHICAL.

BIOGRAPHICAL SKETCH OF REV. NATHAN WARDNER, D. D.

SUBSEQUENT RELIGIOUS CAREER DURING HIS SCHOOL-DAY AT ALFRED.

It has already been mentioned that he united with the First Alfred Baptist Church soon after he embraced the Sabbath in 1842. Fortunately for him, Rev. Jas. R. Irish, who felt a special interest in the new convert, became his pastor, and remained such during the next three years, until needed elsewhere in the ministry. He received with warm hearts on his visits to their church. They saw an inseparable good that the missionary educational zeal of Eld. Irish and Prof. Kenyon had effected through the Alfred school. He was possessed with the ancient desire to make himself influential for Christ and to his fellowmen, by preaching or teaching in the new regions of the West. As to which of these callings he should pursue in his subsequent career, he had made no final decision. On this subject he consulted frequently with Prof. Jonathan Allen, with whom he had formed a close friendship while in the academy, and who had similar aspirations in respect to the pulpit and the school-room. Early in 1846 he wrote to Prof. Irish, who, with Prof. Gordon Evans and Mrs. Lucy M. Carpenter, reopened DeRuyter Institute, April 29th, of that year, to become one of his assist­ant teachers. While this subject was under consideration, he was urged by Prof. Allen, who was at that time Principal of the First-day Baptist churches at Andover, Al­mond, Furry Creek in Hartsville, as often as he had opportunity on Sundays. To the last place he sometimes had accompanied Rev. Hiram Cornwall, who resided on Hart­sville Hill, four miles from Alfred, and who was then in charge of the church there. This minis­ter, who had been the Sabbath school director in the academy, had formerly been his pastor at Andover; and between them existed a strong attachment. It is related that at the meetings of these people, he was accustomed, after his profession of re­ligion, to engage often in prayer and brief ex­hortation, when the sermon was finished on Sunday. At Alfred he took part, under the leadership of Eld. Irish, in the exercises of the prayer and conference gatherings of the church; and at the request of Prof. W. C. Kenyon, also, very frequently in those of the school. He was not overfluent in speech, but thoughtful and earnest. His style was so plain and direct and his every-day conduct so exemplary, that they added greatly to the force of the solid and prac­tical matter which he usually presented. We have not learned that he preached, during this time, in any of the school-houses or the private dwellings in the vicinity.

The Seventh-day Baptists at Alfred gave him truly a religious home. He was most cordially welcomed into their fellowship. He was received with warm hearts on his visits to their families. His whole soul yielding to the stern convictions of conscience when he began the observance of the Sabbath, won their implicit trust. They saw in him the promise of devoted usefulness in some work of the denomination. All their words and acts conspired to assist him in reaching an important position of labor, when he had completed his studies. He was sent several times as a delegate to the Western Association of our churches, and served as a recording clerk in the sessions of that body in 1844, and the following two years. His in­experience and modesty kept him from participat­ing in any prominent discussion of our doc­trines and enterprises at such times. The im­pressions as to his ability and character made then by him on the minds of leaders among our people, were very favorable, and seem to have endued to the end of his life.

He appears to have had an innate longing for missionary work; and he was urged by his friends, while a student at Alfred, to prepare himself for a foreign field. It is said that he entertained no thought of offering himself for such a mission, which our churches were ex­pecting to establish shortly. He felt that he was not adapted to the duties of a missionary among the heathen, and had no desire to engage in such a work. It is said that he was among the first to express a desire that some person should be secured to labor with them. The Board desired such help, and others saw it was needful. So the Board, through its Recording Secretary, Rev. W. B. Gillette, published in the SABBATH RECORDER, a communication, bearing the date of July 10, 1846, on this subject. It states that they "are anxious that a suitable young man should accompany Brother and Sister Carpenter. It is hoped that those who are willing to embark in this enterprise, though no direct application has been made. The Board would therefore request, that, should any persons wish to give themselves up to the work of missions, proposals be immediately forwarded, and that, if practicable, it would be well for such persons to be present at the next meeting of the Board. They wish to obtain a single man, as they deem it inexpedient to send out more than one family at present."

The attention of this Board had, in some way, been favorably directed towards the prob­able fitness of Nathaniel Wardner, then a student at Alfred, for this position. In August follow­ing he received a letter from the Secretary of the Board, inquiring if he would be willing to undertake the mission under the circumstances mentioned. He replied that he felt no special inclination toward such work, and that he did not consider himself qualified to engage in it. He could not present himself as a candidate for the place. Yet he supplied, in an accompanying statement, that the Board ought to be furnished with the facts of his case. He wished to be assured that he could be secured: "His former struggles had taught him a lesson of submission; and that though he might desire his own way, it was for God to direct his steps. He had received all the benefits and support of his provided education, being assured that he who guided Abra­ham in his wanderings, would also guide him. It was over the burden of his prayer, that he might feel in his heart to say, 'Lord, here am I, to go or to stay, to do this or that, as thou in wisdom shall appoint.' " On receiving the com­munication referred to above, he felt that per­haps the Lord had designed him as an instru­ment to accomplish the purpose to which this people should become committed to this important enter­prise. Though serious obstacles lay in the way, owing to his unfinished course of studies, yet he durst not return an unqualified negative answer to the Board, fearing lest he might oppose the will of His Maker. After making a full statement of his circumstances and feelings, he submitted the matter entirely to the Board, expressing his willingness to abide by their decision. On this subject he consulted fre­quently with Prof. Jonathan Allen, with whom he had formed a close friendship while in the academy, and who had similar aspirations in respect to the pulpit and the school-room. Early in 1846 he wrote to Prof. Irish, who, with Prof. Gordon Evans and Mrs. Lucy M. Carpenter, reopened DeRuyter Institute, April 29th, of that year, to become one of his assist­ant teachers. While this subject was under consideration, he was urged by Prof. Allen, who was at that time Principal of the First-day Baptist churches at Andover, Al­mond, Furry Creek in Hartsville, as often as he had opportunity on Sundays. To the last place he sometimes had accompanied Rev. Hiram Cornwall, who resided on Hart­sville Hill, four miles from Alfred, and who was then in charge of the church there. This minis­ter, who had been the Sabbath school director in the academy, had formerly been his pastor at Andover; and between them existed a strong attachment. It is related that at the meetings of these people, he was accustomed, after his profession of re­ligion, to engage often in prayer and brief ex­hortation, when the sermon was finished on Sunday. At Alfred he took part, under the leadership of Eld. Irish, in the exercises of the prayer and conference gatherings of the church; and at the request of Prof. W. C. Kenyon, also, very frequently in those of the school. He was not overfluent in speech, but thoughtful and earnest. His style was so plain and direct and his every-day conduct so exemplary, that they added greatly to the force of the solid and prac­tical matter which he usually presented. We have not learned that he preached, during this time, in any of the school-houses or the private dwellings in the vicinity.

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THE SABBATH RECORDER

New York.

ADAMS CENTRE.—The ladies of the Adams Church gave a very successful harvest supper recently, from which they secured quite a nice sum toward what they have pledged for the Tract and Missionary Societies. In addition to the supper they presented an interesting program of music and recitations, mostly by the children.

The Jefferson County Convention of the W. C. T. U. was held here Oct. 31st and Nov. 1st in the Seventh-day Baptist church. Over sixty members and visitors were present. The program was an interesting one and was well carried out. The remark was frequently heard from the visitors that it was the largest and one of the best conventions over held in the county. In her address of welcome Mrs. W. T. Colton remarked that it was eight years ago, in this village and in the same church, that the County Union was organized. The convention closed on the last evening with a Domestore Gold Medal Contest. Ten of whom whom were present, spoke for the prize. The church was crowded with intensely interested people. All the speakers did so well that had the awarding of the prize been submitted to the audience every one of the ten would have received more or less. But the judges gave the medal to Miss Viola Davis of Adams Centre.

We are now expecting soon to enjoy a Sabbath-school Institute under the direction of our Sabbath-school Board.

A. D. F.

New Jersey.

NEW MARKET.—The Y early Meeting of the New York City and New Jersey churches occurred last Friday, Sabbath-day and Sunday (Nov. 9th, 10th, 11th.), and proved very pleasant and profitable, spiritually. There were sixteen delegates from Southern Jersey. Rev. J. G. Burdick, Prof. Frank Green and wife, Misses Lena Burdick, Martha Stillman and Anna Langworthy, from New York, Rev. Brooklyn, W. C. Burdick, of Alfred, and B. E. Fisk, of Richburg, were also present at some of the meetings. The meeting closed Sunday evening, with a rousing sermon by Rev. A. H. Lewis on "The relation of good citizenship to good government and somewhat crippled by a broken arm, sustained a few years ago, he had great muscular strength in his arms and a magnificent set of..."
teeth, and in this instance they did him good service. Getting hold of the fellows hand with his teeth, Mr. Dunham bit with the power of desperation; the fellows cries brought his accomplices and breaking away from Mr. Dunham the next morning, he has come to the house where he found his wife barricaded within and with several gaping, bleeding wounds. He immedi-ately called in the neighbors to care for Mrs. Dunham and hastened to the village, giving the alarm. A search was made in the woods which no one mention the departure of Dr. Palmberg for the China mission field, an account of which was given by Brother Whiteford in last week’s Re­­corder; the Yearly Meeting at New Market, which was attended by an unusual number of friends from Marlboro, Shiloh, New York and this city; and the unusual interest anticipated in the meeting of the Tract Board, which at­tracted interested workers from several States, have all concluded to this end.

Last week being “Y. M. C. A. week,” our paper is an excellent discourse upon that subject. Occupying a very impor­tant field for real Christian work, and a work never undertaken by any other organisation, the Y. M. C. A. is yielding an influence for good that can scarcely be over-estimated. Especially is this true, he said, in its wonderful work among railroad men and commercial travelers, and that there is now scarcely a city or large business centre, throughout the civilized world, where such an association does not exist, and where one may not go with letters of the great­tion and find that he is among his friends and fellow laborers for Christ. After reviewing the rapid growth of the organisation and the great work it has done since the first association was organised in London fifty years ago, he urged very strongly upon the young men the need of a similar organization among young women. This question seems to be coming rapidly to the front, and the Doctor hopes that the next twenty-five years will witness the real­ization of even a greater work in this direction than has yet been accomplished for the benefit of young men. J. D. S. E. C. O.

November 18, 1894.

Rhode Island.

ROCKVILLE.—I have been here two weeks in revival work. Have had meetings every night and in the daytime, and been used of the Lord in great measure. The church is being greatly blessed. Back­sliders are returning to God and duty. A num­ber have expressed themselves as having found hope. Sixteen were forward last night as see­kers, and nearly as many more arose, expressing a desire to be saved. We are to have baptiz­am to-morrow. Brother McLearn and wife are excellent workers and have the hearts of the people with them.

This is a large Seventh-day society. The church is large and efficient. There are a large number of workers who are not church members that ought to be gathered in.

Pray for us that the work may be thorough

and wide-spread, that God may be honored and

many souls saved.

J. L. HUFFMAN.

Wisconsin.

MILTON.—We are having a snow storm. Winter seems to be coming in quite early and has caught some of the farmers unprepared for it. Robert Brown has moved into his new home which we hear is a very fine residence. The Shakerspearean Club meets there every Monday night. There is great rejoicing here over the results of our recent election. The Democrats were not in it.

The Church at Berlin, Wis., have called a council for the ordination of Bro. D. B. Coon for the gospel ministry. The Milton Church have appointed their pastor and Pres. Whittred delegates to attend said council, which convenes the second Sabbath in December.

The third of November was observed by the church here as a missionary day; Missionary sermon and missionary exercises in the meet­ings of the Y. P. S. C. E. and Y. P. S. C. E. Jr. Bro. E. B. Saunders is home for a little while but goes east soon with his family to spend the winter in evangelistic work.

Last Sabbath we had Bro. Gill with us, from the theological school of the Chicago University. He has quite recently em­braced the Sabbath. He is quite an acquisition to our ranks. He made a very favorable impression upon our people and he was delighted with what he saw here. It was almost, if not quite, a case of mutual admiration.

The King’s Daughters are fitting up work rooms in the gentlemen hall of the College, and preparing for a busy winter in their line of beneficence.

We are anticipating an interesting and profit­able Quarterly Meeting. E. M. D.

NEBRASKA.

FARMAM.—After laboring nearly three months in Kansas I came here and have spent a few days in visiting and preaching, and on last Sabbath administered the Lord’s Supper to the Farmam Church. As you are doubtless aware this is in that part of the State where they have had scarcely any rainfall for the past two years. As a result they have raised almost nothing, the past season being worse than the preceding one. The people will have great difficulty in getting through the winter. Some have left for the East and others will require help from the counties. I found the members of the Farmam Church in better circumstances than the average of their neighbors; and with a little mutual assistance will get through the winter. All seem to be in good heart. Above all, I was glad to find them spiritually alive. It has been a great refreshment to me to meet and worship with them.

I found too that notwithstanding the hard times they have given the tenth to the Lord, and by following the example of the churches of Corinth and Gallaistia they had “laid by in store something to help in the work. This is an example that other churches would do well to follow. The work is good and I work eastward, but shall have many pleasant memo­ries of Christian friends who live in the sad houses of the West. Yours in Christ.

H. H. HISMAN.

Nov. 12, 1894.

Colorado.

BOULDER.—Three weeks ago while the pastor was splitting some kindling wood a piece of pitch knot flew and struck the left eye with

much force. It was the day after returning from the Denver meeting. The eye has been very painful at times. Even now writing can only be done to a very limited amount. This will explain to several the reason why corres­pondence has been delayed.

The weather is fine, dry and sunny most of the time with very little wind.

The election was very orderly in Denver as well as in Boulder and other cities, although the interest was unusual in great Colorado. I have seen full suffrage for women, and they took an active part in the stirring campaign and at the ballot boxes. The election returns caused great re­joicing among the Republicans. Governor Wait, the Populist, whose administration has caused so much comment, failed to be re-elected by about 20,000 votes.

The new church building will be ready for plastering next week, so we think. We hope to get it for New Year’s time.

The Denver meeting on Sabbath, Oct. 29th, was the first Seventh-Day Baptists pre­serving service in the city. It was encouraging. Ten were present. Providence permitting we hold another meeting on Sabbath, Nov. 24th, at the home of Wm. M. McMillan, a daughter of D. G. W. David, of Harvard, Neb. We expect a larger meeting at that time. To reach the place of meeting take 16th street line “Miletch Garden” car and go to 211 street and Monday avenue, then walk three blocks east and the third house north from the corner is the place of meeting.

S. R. WHEELER.

November 12, 1894.

LETTER FROM DR. PALMBORG.

VANCOUVER HOTEL, VANCOUVER, B. C., Nov. 11, 1894.

To the Editor of THE SABBATH RECORDER.

Dear Friend,—Thinking that perhaps a good many friends to whom I could not write personally would like to hear from me I will write a few words for the Recorder. I arrived in Vancouver last evening, seven hours late, as we were detained that length of time in the mountains by a torrential downpour and a landslide over the track the night before.

The “Empress of Japan” leaves to-morrow at 1 P. M. if nothing delays her. My journey overland has been very pleasant indeed, and I think much better than I expected. One day I felt quite sick and very badly, but after that I enjoyed it. The scenery has been grand the last two days as we have been liter­ally climbing through the mountains, following the river channels up and down. I will not try to describe it because I cannot find the words.

My traveling companions have been very pleasant. There were twelve beside myself on the train who will be on the steamer, five of whom are missionaries. The Rev. Bishop Scott and Rev. I. O. Fokin, China, and his wife for Southern China; and a gentleman for Ningpo, China. I think I shall enjoy the pas­sage to China very much unless I am too sick.

I do not know how to thank the many friends who have been so kind to me. I expect to see you all somewhere, somewhere again.

Yours, ROSA W. PALMBORG.

Put your foot down where you mean to stand, and let no man move you from the right. Learn to say “No,” and it will be of more use to you than to be able to read Latin.—John Ploughman.

There is always a best way of doing everything, if it be to boil an egg. Manners are the happy harvest of years of toil and study and labor. The master of them is a man.

E. W. Emerson.
YOUNG PEOPLE’S WORK.

"Alas! how easily things go wrong! A pig too much or a little too long, a bath too hot and a seaing rain, and life is never the same again."

WANT of space has crowded out this week the second lesson on the North-Western Association.

The Young People’s Hour at the next Quarterly Meeting in Southern Wisconsin will be occupied by the Junior Societies.

ESPECIAL attention is called to the three articles in this department, (1) the letter from the absent member, “Jean Gray,” (2) the notes on the life of Rev. Albert Read, and (3) the report of the Secretary of the Walworth Christian Endeavor Society.

QUESTIONS ANSWERED.

Though I have access to several magazines, such as the Century, Harper’s, and the Review of Reviews, I have very little time during the week for reading them. The only opportunity I have for reading them is usually on Sabbath afternoons. Do you think this a right and profitable way in which to spend Sabbath afternoon?

K. B.

I can see no objection to your spending your Sabbath afternoons in the way you mention, provided you are not thereby neglecting some more important duty. I often read books and magazines, like those you mention, on the Sabbath.

LETTER FROM AN ABSENT MEMBER.

Dear Friend:—Your letter was as welcome as roses in winter. I always thought the correspondence committee a useful one, but never fully appreciated it before. I walked about a little to-day for the first time since I sprained my ankle six weeks ago. I had been here so short a time that I had few acquaintances and I can tell you every letter from home has seemed worth its weight in gold.

The people where I board are very kind indeed, but I think I should have been dreadfully homesick a few times as it has been for the young people in the Walworth Christian Endeavor Society here. Do you remember when you and I were on the relief committee together once in our society, and how we never seemed to find very much to be done, or if we did we were too busy to do it? And then the last week in the month we needed to look around for some sick person to call on so that we might have something to report. Well that is not the sort of work they do here. I sprained my ankle on the way home from the office one night and by the next morning they had heard of it somehow and a very pleasant young lady came in to see if there was anything they could do for me. There was not much, but I can tell you I appreciated it when she offered to post my letters and bring up my mail after the 10.30 train. It seemed to occur to her also that I would be lonesome during the day while everyone was busy so she sent her little brother in on his way to school next morning with one of the latest magazines and a little bunch of flowers. Several girls called that afternoon. I afterward found that they were members of the relief and social committee. Some of one them came in almost every day. They did my errands and brought me books. Sometimes they came in with their sewing and sat for an hour or two. In that way I found out something about how their committee worked. One week a neighbor in the next block had a sick baby, the youngest of five, and the relief committee sent over a delegate who carried off baby to her big basket piled high with mending.

One member has a horse and carriage which does good service in taking old people to church or to visit their friends. I saw young men of the relief committee sawing and splitting wood for an old couple across the street.

The social committee has a plan I like. This town has an excellent high school which is attended by a number of pupils from other places. These mostly board themselves or hire rooms and take their meals at restaurants. Don’t you remember how dreadfully homeless we used to be in Sabbath afternoons when we were away at school? This committee make a practice of asking one or two students home with them after church to spend the rest of the day. These committees both have regular times for meetings. In their monthly reports to the society they give an account of the lines of work they are trying to carry on, and request the members of the society to report to the chairman any work they may know of along these lines.

This letter is getting to be a long one so I will close it as you did yours with our beloved misipah.

Yours sincerely,

Jean Gray.

NOV. 12, 1894.

SIX YEARS AT WALWORTH.

Your Corresponding Secretary would beg leave to submit the following report for the six years of the Wisconsin Seventh-Day Baptist Young People’s Society of Christian Endeavor: In 1884, while Rev. A. McLearen was pastor of the Walworth, Wis., Seventh-Day Baptist Church, a young people’s meeting was formed and held meetings Sabbath evenings until 1888, a meeting was held at the parsonage, at which a committee was appointed to draft a constitution and by-laws to submit for action in one week. On November 10th a second meeting was held at the parsonage, and after hearing the report of the committee decided to organize such a society. Ten active members signed the constitution at this meeting. Officers, lookout, prayer-meeting, Bible-school and social committees were chosen. A flower committee was added March 23, 1889, and a relief committee April 28, 1891. Business meetings were held after prayer-meeting each week for a time, but subsequently changed to First-day evening, once a month, then once in two months.

Our first collection for missions was taken on Christian Endeavor Day, Feb. 25, 1889, as suggested at the Union. We helped Rev. Madison Harry, home missionary. They adopted the five cent plan proposed by the Young People’s Permanent Committee appointed by the General Conference. For the last eighteen months a collection has been taken at every meeting and given to the People’s Mission. The society has also assisted, to some extent, in bearing the current expenses of the church. Total amount of money raised for the six years is as follows: For missions, $900 00; Tract Society, $73 80; for other purposes, $88 44. Total, $362 84.

Have kept in touch with other societies of the denomination by sending delegates to our anniversaries, who have in turn brought back for us a part in the work of the Local Union composed of the societies of the Seventh-Day Baptist Churches of Southern Wisconsin, which meets four times a year in connection with the Quarterly Meetings, and sends a few times to the State and district Young People’s Society of Endeavor Conventions. The society has had one course of three lectures delivered by the following speakers: Dr. W. C. Whitford, Rev. Dr. Collie and Rev. E. M. Dunn, W. addresses by Mr. Whitford, D. W. Gibson, and other speakers on Christian Endeavor Work, reports from conventions, etc.

The society at first was a union society, but after the organization of the Congregational Church in 1891 the First-day members, 17, withdrew and organized one of their own, thus reducing the membership of our society. During the six years there have been 114 members enrolled, 96 active, 41 associate; 21 of whom have been active, and 11 affiliated or honorary members. The present membership is 34. This is an achievement of the society. An effort was made to secure for our last consecration meeting, Nov. 3, 1894, a testimonial from each one who had been an active member of the society. A goodly number responded, and the voting of their testimonial added much to the interest and profit of the meeting. April 26, 1894, a Junior Young People’s Society of Christian Endeavor was organized of 17 members, which is doing good work. During these six years not a single member has been lost by death, and only one member has resigned. Having the same members and successes of the past, we enter upon another year of our existence praying and hoping that increasing efficiency and usefulness may have abundant proof in the ingathering of many sheaves.

JOHNE HIGGINS.

REV. ALBERT READ.

The history of the Rev. Albert Read, now missionary to the South Sea Islands, is an interesting one. He was a member of a Baptist church in Providence, R. I., when his attention was called to the question of the Sabbath. Not being satisfied by the advice of his pastor to let that subject alone, he became convinced that the seventh day was the Sabbath and began to observe it. At this time he entered the Seventh-day Adventist Academy at South Lancaster, Mass., as he did not know of any Seventh-day Baptist college. Soon after graduating from this school with honors, he received a proposition from their Missionary Board to go abroad as a missionary. In spite of some differences of doctrine they said that he was just the man they wanted. So in October, 1890, he and his bride set sail for the Southern Pacific. Their missionary schooner was a new one built by Sabbath-school children, and was called the “Pitcairna.” It went direct to the island of the same name, and during their stay of the weeks they developed these missionaries baptized an adult on the island and organized a church and Sabbath-school. The people there speak English, and they were very anxious to have Mr. Read remain with them, but he felt that he had other work to do.

During a period of about two years he visited Tahiti, the Fijis and Norfolk Islands, Samoa and New Zealand and several smaller islands.
prospecting, distributing literature and establishing schools. For two years he has been permanently located at Tahiti, of the Society group, where he has established a church with a native minister. He has now acquired the language, &c., and is preparing to go that he is able to translate and publish books and tracts for distribution. He also practices medicine among the natives.

Eight other missionaries and their wives have just been sent from that country, and Mr. Read is to locate there on the various islands which he has visited. Is not all this a great work for one man to accomplish, and a Seventh-day Baptist, although in no way connected with our denomination?  

MARY A. STILLMAN.

OUR MIRROR.

PRESIDENT'S LETTER.

to our Christian Endeavor Workers:

I say workers for if this means anything it means work for each other and the Master. "Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me." Yesterday I sat by the side of a sick bed and while there the request came for me to sing one of those old hymns, sung years ago; written and sung with a full heart; when circumstances were such that they meant something, meetings were being held and souls being born to the kingdom, or we stood by the baptismal waters and sang, "Happy day, when Jesus washed my sins away." This was a happy day, the family was one, their simple interests were one, they drove in the big wagon to church or walked across the fields together. I do not wonder these were thus immersed in our hungry hearts. I hope to yet sing them as we sit around the throne. I expect to keep singing them here by the side of the sick and as we "journey on to God." Then my memory carried me back to the sick and way-worn pilgrims whom we tried to comfort where I have been, from the broad prairies of Nebraska way to the rock-bound shores of Rhode Island, many places our young people have been with me to sing and carry comfort, some young people we found in other places they have not of the spirit of the Master to go out and do such work with the prevailing sentiment.

I want to ask the Christian Endeavor Societies how many of them are doing such work, carrying out their work in the smallest church, such as songs, bonquets, or bread. I know it takes some grace to do it and even more to write it up for the Mirror, but this is what people want to know about, and if you will tell us of this kind of work, or of other kind works that are going on, it will help others to do it. Let us hear something from every society. Will you count up and report the number of shut-in people in your communities. "Inasmuch as ye did it unto one of these, ye did it unto me."  

E. B. SAUNDERS.

Milw., Wis.

A Junior Society was organized at West Hallsville, Ill., Oct. 6th, with a membership of fifteen. The society being scattered, and the members young the meetings may be discontinued during the winter.

We have the secretary of one of our Christian Endeavor societies of a number of absent members. The society requests blanks with which to communicate to other societies. Are there other societies who are in need of such blanks?

The Walworth, Wisconsin, Seventh-day Baptist Y. P. S. E. celebrated their sixth anniversary by inviting all who have ever been members with them for either a verbal or written testimony at their consecration meet-

ing, Nov. 3, 1894, at which time sixty-eight testimonies were given for Christ. We were greatly strengthened by the testimonies from the north, south, east and west that were sent us, and hope our prayers may be answered in their behalf.

O. C. S.

—A Union Convention was held in the Convention at Church at Lown Ridge, Ill., Tuesday afternoon and evening, Oct. 13th. Supper being served in the church parlors.

—The South Dakota State Convention met at Watertown, October 26th-28th. Attendance of 800, representing 177 Senior and 41 Junior Societies, making a total of 318, or 5,042 Endeavorers. Thirteen societies have been organized during the past year. The music was under the direction of Mr. Will C. Gamble, of the Moody Quartet. This State has only one Seventh-day Baptist Christian Endeavor Society located at Smythe, which sent two delegates to the Convention.

—Quarterly report from Aug. 1, 1894, to Nov. 1, 1894.

North Loup, Neb., Dr. R. Peterson's salary $5.00.

Ashaway, E. L., Missionary Society, 14.00.

Central Falls, Conn., Rev. Palmes' salary 10.00.

Aubin, Wis., 15.00.

W. H. Greenman, Trent.

Treasurers W. H. Greenman lives out of town and does not always receive his mail each day. Persons sending him anything may want a favor if they will write him that they should not receive a receipt as soon as they think they should.

MINUTES OF THE SEMI-ANNUAL MEETING OF THE CHURCHES OF MINNESOTA.

The Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota was held Oct. 13-14, 1894, with the church at Trenton. Rev. H. D. Clarke preaching the introductory sermon. Theme, "Christian growth." Text, John 15: 4-6.

E. B. Ellis was elected Moderator and C. W. Ayres Secretary.

John Wilson, E. A. Sanford and Lee Greene were appointed committee on arrangement of services; C. W. Ayres, Giles Ellis and Mrs. John Wilson for arrangement for the next Semi-Annual meeting, and Revs. E. H. Bowers, W. H. Ernst, H. D. Clarke and A. G. Crofoot on resolutions.

Letter read from Dodge Center Church.


Rev. H. D. Clarke reported the Iowa Yearly Meeting, presented his report, which was adopted.

Voted that Rev. E. H. Socwell, delegate from Iowa Yearly Meeting, be invited to participate in the deliberations of this meeting.

Committee on arrangement for this meeting reported program as carried out.

Adjaunred to the call of the chairman.


Sabbath afternoon, sermon by Rev. M. Ernst from 1 Cor. 2: 13: "How to make known Christ," followed by an essay by N. Ward, on "A New Earth," read by Harry Ernst. Following this the Lord's Supper was administered by Rev. Clarke and Socwell.


First-day, 10.30. Business meeting. Prayer by Rev. Clarke. R. H. Bebock was elected Corresponding Secretary for five years.

The next Semi-Annual Meeting was appointed to be held with the church at New Anburn, beginning Sixth-Day, before the first Sabbath in January, 1895. W. H. Crofoot presented an introductory sermon, A. G. Crofoot alternate. Mrs. W. W. Bigelow, New Anburn; Mable Clarke, Dodge Centre; and L. C. Sweet, Alden to present essays.

The following resolutions were presented and adopted:

Resolved, That we regard as essential to the life of a denomination that would be loyal to the great truths of the Word of God, that its young people must be thoroughly instructed in its denominational interests and be co-workers by organized efforts to promote those interests. That to do this they must be early taught in the home and Sabbath-school and Endeavor Societies that by daily to O, and is of first importance everywhere, and that as the denomination is working to evangelize the world and restore to man the Sabbath of Jehovah and elevate the standard of morals, they must read and support its literature, labor with and support the church and organize and cooperate in all the work that tends to elevate and save mankind.

WHEREAS, From these fourths to nine-tenths of all the crime that exists in the United States, are committed by those who use it financially, morally, and there are many of our members who use it and sell it, therefore,

Resolved, That we oppose its use in the pulpit, in the home, and in our social and business relations by our votes should be cast with especial reference to overcoming this evil.

WHEREAS, The use of tobacco is detrimental to those who use it financially, morally, morally, and there are many of our members who use it and sell it, therefore,

Resolved, That we oppose its use in the pulpit, in the home, and in our social and business relations by our votes should be cast with especial reference to overcoming this evil.

Resolved, That we regard the question of temperance as the most important question that the church have to face, and our votes should be cast with especial reference to overcoming this evil.

Rev. Socwell then preached from Heb. 11: 7, "Faith in God," Nathan Ernst followed with an essay on temperance, which was requested for publication in the Sabbath Recorder.

Afternoon, Sermon by A. G. Crofoot from Luke 8: 11, The seed is the Word of God. A collection for Missionary and Tract Societies was also presented, and the smallest church, Iden, and among one-half of the taxes come from temperance, therefore,

Resolved, That we regard the question of temperance as the most important question that the church have to face, and our votes should be cast with especial reference to overcoming this evil.

Resolved, That we oppose its use in the pulpit, in the home, and in our social and business relations by our votes should be cast with especial reference to overcoming this evil.

Resolved, That we regard the question of temperance as the most important question that the church have to face, and our votes should be cast with especial reference to overcoming this evil.

Rev. Socwell then preached from Acts 16: 29-31, "Lost and saved." This was followed by an interesting conference meeting led by H. D. Clarke.

COR SEC.

A CORRECTION.

To the Editor of the Sabbath Recorder.

Dear Brother,—Please permit me to give a little correction through the columns of the Recorder. In the Minutes of the Eighth-day Baptist North-Western Association for 1894, church statistics, Isanti Church stands 4 members; one. I don't know to whom the fault belongs, but the total membership of Isanti Church at that time was fourteen, as two were added to the church by baptism during the year. The pastor's salary is $12, and for missions $25. In Recorder, Nov. 5th, page 714, there is a sentence in another New England church. It is an error. Farmington four each, I think it is Grutaubgh, Wis., and Farmington, Ill., that have four members each, as far as I know. I write this correction because I don't wish to mislead my young people.

Yours fraternal,

JOHN LUNDHOLM.

ATKINS, MNE, Nov. 12, 1894.
A LITTLE MAGNATE.

Little Archie Crowley, of Dellwood, Minn., is probably the youngest manager of a railroad in the world. Archie is but 7 years old, yet he controls an entire electrical railroad, says the Milwaukee Sentinel. It is true. He is but one-tenth of a mile in length, nevertheless it is fitted out just as completely as any road that is run by grown persons. Archie, President, Secretary, conductor, brakeman and motorman, while his sisters and playmates are the passengers. The road was built for Archie by his father, to please him.

There are three cars on the road—one motor car and two passenger cars. Each car is five feet long, two feet wide. It is not a trolley road. Instead of a trolley wire there is a long strip of iron, which lies between the tracks and supplies the electricity which makes the cars move along. On the motor car is the reservoir, which is an arrangement for controlling the electric current. By using it Archie can make his cars move as fast or as slow as he pleases. On this car, also, are the motor and the brake, and also the reversing switch, which makes the cars move backward.

At one end of the road is the power house, where the electricity is generated. The electric current comes from the паровоз, which is driven by a petroleum engine. There is also a shed where the cars are stored at night and in winter time. In the power house everything is arranged just as if it were a large station run by a regular company.

But Archie is the company in this case. His road is on the outskirts of the quiet Belle Lake, and he is the only boy in that region who is liable to go coasting in summer time. He himself will tell you, that all of it is in this kind of country, you do not have to walk back up the hill. The electricity pulls you up. Archie is very proud of his road and spends the days carrying his dolls along the road. He can stop any place on the way, so he pretends there are several stations, and has made his sisters sit on the cars again when he comes back, and collects make-believe money from them. They all have a very good time riding on the cars and Archie learning a great deal about electricity.—Boston Journal.

TEMPERANCE.

THE ROOT BEER FAUN.

"Let me give you some nice root beer. There is no alcohol in it, you know.""No, I don't know. How do you know?""Why, they say it is so all over the country.""Do you believe all you read about patented stuffs?""Well, no. The fact is I never looked into this matter.""But we ought to know what we take, and we want no alcohol. Shall we examine this?""Yes, please. Let's see how to examine it.""What are the directions for making root beer?""Use water, sweetening and the extract of herbs in the bottle, yeast being added to make it effervescent. Yes, and the yeast fermenting breaks up the sugar, every particle of which forms a particle of the gas that causes the effervescence, and as the same thing remains behind in the beer, causing the tingle, when drunk. Very few care for the beer without the tingle."

"This kind can be taken without fermentation."

"Yes, this is the kind that shows the largest alcohol."

"But do you know it is”.

"Of course, I do."

"But the doctor shook his head. "He may live for some weeks, perhaps longer in the compound."

"Well, sir?"

"Well, Jim," Mr. Wilbur asked three days later, "are you ready to start to-morrow?"

"Yes, sir."

And the housetop was all aglow with pleasure.

The morrow came, a bright, clear, cloudless day, and Jim did not feel for the summer noon move over the valley of the shadow of death, to fair, greener fields than any this poor earth affords.—Selected.
Pharisees could not endure their "Of succession and fore thy came Pharisees. to receive the coming king."

"Wisdom despised." A divine acknowledged of the right man in the right place. What more could John have said? The dark dungeon must have seemed like a glorified palace to the imprisoned John, for he had heard the Christ honor him by speaking his praise.

CHRISTIAN ENDEAVOR TOPIC.

For week beginning Nov. 24th.

For Sabbath-day, Dec. 1, 1894.

LESSON IX—CHRIST'S TESTIMONY TO JOHN.


INTRODUCTORY.

John was in prison at Machæerus, a strong fortress in the land of Moab, nine miles east of the northern end of the Dead Sea. Herod was living in this border fortress, but the best place to go was not near to the fortress. When Herod imprisoned him because he had reprieved Herod for marrying his brother Philip's wife. While in prison he was visited by the Lord, but by discouragement and doubt as men of great deeds are at times. It is possible that he sent messengers to Jesus to confirm their faith. It was sent forth the word of God.

PLACE—Jesus in Galilee; John at Machæerus.

EXPLANATORY NOTES.

A REMARKABLE CHARACTER. 24. "The Messenger." Sent by John, now returning to him with a message. Began to speak unto the people. Replying to their thoughts concerning John. "What went ye out for to see?" Referring to their attendance upon his early ministry. Matt 3: 5. A read shaked. The reed was a tall cane growing as high as twelve feet which could be blown flat and then immediately resume its upright position. Was John as foible, or the sport of changing wind? 25. "Clothed in soft raiment." Not into the wilderness would you go to find such, but to "kings' courts." Composed of wealth and fashion they dress. 26. "A prophet?" The people had regarded John as a prophet and Jesus confirms their opinion. More than a prophet. As indicated in the name. John was the Forerunner, the object of prophecy. (1) He was the last in the Old Testament succession and clearest in his preaching. His name was written. Of whom it is written, Mal 3: 1. "A messenger before thy face. To remove obstacles and prepare people to receive the coming king. 3. 28. "Born of a woman." Among mankind. Not a greater. Not Isaiah, Daniel, nor even Moses, was greater as God vie we great. His he is least. Infection. Is greater. Not in character, in nobility, in purity of life, but the least of believers have privileges greater, of seeing and hearing Jesus, the Messiah; also of enjoying the fulness of the gift of the Holy Spirit.

THE PEOPLE AND THE RULER. 29, 30. John's preaching was well received by publicans and society outcasts. They "justified God" by recognizing John as his prophet, and the publicans as being from God. But the Pharisees and professed teachers of the law rejected the counsel of God and sought to discredit it; they were filled with malice and ill-will. John was an enemy always on the alert against themselves, no matter how high their social position. God's purposes of grace cannot be defeated.

A STRIKING PARABLE. 31. What are they like? These unscrupulous men as indicated in verses 33 and 34, 32. "To the marketplace." Children at games playing at a fountain. That poker, dice, and pipes would dance. Then playing funeral they would mourne like bier mourners. Jesus applies these childish games to the case before him. 33. John .. came neither eating nor drinking." He was very abstemious. Pharisees could not endure his example. They loved their luxuries, wine and high life, hence would not re-
HARNESSING NIAGARA.

Engineers have estimated that the total water-power of Niagara Falls is seven million horse-power. This estimate, to be sure, is in the main only a guess, but when the area drained into Lake Ontario, and passing through the Niagara River be considered, the guess or estimate does not seem to be too large. The length of the Great throat of Lake Ontario is 84,000 square miles, and the water-shed of these lakes is 240,000 square miles, more than twice the area of Great Britain and Ireland. The total length of shoreline is 5,000 miles, while the volume of water is 6,000 cubic miles, of which Lake Superior contains almost one half. The flow at Buffalo is stated to be 217,000 to 375,000 cubic feet per second, while the fall of the cataract is 165 feet. The volume of water every day on which the estimate has been established is that no rain fall the flow of the river would be continued at its present rate for one hundred years—what is, if the lakes could be gradually drained.

These are very large figures, but in the main they are the results of exact measurements. The small water-powers in the world are uneven, and are affected by floods and droughts, but this great power at Niagara is as constant as anything on this world can be, not even the ice in the severest and longest winters ever known appreciably changing it. The present plan is to utilise only 120,000 horse-power, and the turbines now in place are only for a small part of this. Other turbine wheels will be put in place as the demand for the power grows. The general plan of the company contemplates the ultimate use of 450,000 horsepower for the American side and a like amount in Canada. Such a power would turn all the wheels within a radius of five hundred miles of the falls. At the present time a considerable part of the power developed is to be taken to Buffalo by electric transmission, and it is the confident expectation of the engineers now at work on the problem that the power can be taken as far east as Albany, three hundred miles away, and delivered there cheaper than power can be obtained from the burning coal. If this be so, then all the country between Albany and the falls will be admirably adapted for manufacturing, while the Erie Canal will afford cheap and tolerably quick transportation, for there seems to be little difficulty in the way of handling these boats by electrical power.—Harper's Weekly.

SPECIAL NOTICES.

The next Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin and Chicago will convene with the church at Milton, beginning on Sixth-day evening, Nov. 20th. The following programme has been arranged:

**SIXTH-DAY.**
7.30 P. M. Sermon by Geo. W. Birdick.

**AUGUST-DAY.**
11. A. M. Sermon by Lester C. Randolph.
2.30 P. M. Sermon by S. L. Mason.
7. P. M. Prayer, prayer and conference meeting, led by Lester C. Randolph and E. A. Witte.

**FIRST-DAY.**
2 P. M. Young People's meeting.
7. P. M. Sermon by President Whitford.

**E. E. DUNN.**

Our very interesting page of the Minutes is No. 19. When you get your copy of the Minutes please see if it means anything for you.

**ALFRED, N. Y., Nov. 4, 1894.**

**THE MINISTERIAL CONFERENCE OF THE SOUTHERN WISCONSIN AND CHICAGO SEVENTH-DAY BAPTIST CHURCHES WILL CONVENE WITH THE CHURCH AT MILTON, BEGINNING ON SIXTH-DAY EVENING, NOV. 20TH.**

**ALFRED, N. Y., NOV. 4, 1894.**

**THE MINISTERIAL CONFERENCE OF THE SOUTHERN WISCONSIN AND CHICAGO SEVENTH-DAY BAPTIST CHURCHES WILL CONVENE IN CONNECTION WITH THE QUARTERLY MEETING OF THE CHURCH AT MILTON, BEGINNING ON SIXTH-DAY EVENING, NOV. 20TH.**

**1. How and to what extent are the non-Christian world are our views and practice with reference to the Sabbath? L. G. Randolph.**

**2. Are we under obligation, as a denomination, to engage in evangelical work, and if so, how shall we discharge such obligation? J. E. Mason.**

**3. How may we, as pastors, be more successful in reaching the non-church goers in our societies? E. A. Witter.**

**4. What ground of encouragement of our future denominational growth have we from our past history? W. C. Whitford.**

**5. Of what significance to the Christian and to the non-Christian world are our views and practice with reference to the Sabbath? L. G. Randolph.**

**6. What are the chief things to be mentioned as the requisite conditions of a successful revival? E. B. Saunders.**

**7. How and in what sense can Moses be said to be the author of the Pentateuch? Where did he get the material embodied in the record? If Moses is not the author, who is? Edwin Shaw.**

**8. What is the Scriptural doctrine of divine healing as it applies to Christians of the present day? E. M. Dunn.**

We hope all on the programme will be present prepared to discuss the subjects assigned them either extemporaneously or otherwise.

**E. E. DUNN, CHAIRMAN PROGRAMME COMMITTEE.**

**THE NEXT SEMI-ANNUAL MEETING OF THE CHURCHES OF BERLIN, COLOMA, AND MARQUETTE, WILL BE HELD WITH THE CHURCH OF MILTON, BEGINNING DECEMBER 7, 1894, AT 7:30 O'CLOCK, AND WILL CONTINUE SABBATH AND FIRST-DAY. ELDER E. M. DUNN, OF MILTON, WIS., HAS BEEN INVITED TO PRESENT AND PREACH THE INTRADAY DISCOURSES, AND PROF. EDWIN SHAW, OF MILTON COLLEGE, AS ALTERNATE. MISS NELLY HILL, MRS. ORA WICKS, E. D. RICHMOND, AND DR. A. LOVELL BIRDICK, WERE REQUESTED TO WRITE ESSAYS FOR THE OCCASION.**

**IN CONNECTION WITH SAID MEETING IT IS DECIDED TO CALL A COUNCIL TO ADVISE RESPECTING THE ORGANIZATION OF THE REV. D. B. COON TO THE GOSPEL MINISTRY, FOR WHICH INVITATIONS HAVE BEEN SENT TO THE CHURCHES OF MILTON, MILTON JUNCTION, ALBION, ROCK RIVER, WALWORTH, AND ULICA, TO SEND DELEGATES TO ATTEND AND COUNSEL.**

**E. D. RICHMOND, CLERK.**

**THE NEXT COMMUNICATION SERVICE OF THE NEW YORK CITY SEVENTH-DAY BAPTIST CHURCH, WILL OCCUR NOV. 24TH, COVENANT MEETING FRIDAY EVENING, AT THE HOME OF PROF. STEPHEN BABBOR, 344 W. 32D ST.**

**THE FIRST SUNDAY BAPTIST CHURCH OF THE CITY OF BOSTON REGULAR SABBATH BISHOP IN THE BOYS' SCHOOL PRAYER-MEETING ROOM, ON THE 4TH FLOOR, NEAR THE ELEVATOR, Y. M. C. A. BUILDING; CORNER 4TH AVENUE AND 233 STREET. MEETING FOR BIBLE STUDY AT 10:00 A.M., FOLLOWED BY THE REGULAR PREACHING SERVICES. STRANGERS ARE CORDIALLY WELCOMED, AND ANY FRIENDS IN THE CITY OVER THE SABBATH ARE ESPECIALLY INVITED TO ATTEND THE SERVICES. PASTOR'S ADDRESS, REV. J. W. BURICK, NEW IRVINE, 89 BAY RD.**

**E. D. RICHMOND, CLERK.**

**THE SEVENTH-DAY BAPTIST CHURCH OF TROY, N. Y., IS AN INDEPENDENT SEVENTH-DAY BAPTIST MISSIONARY. HE WOULD BE GLAD TO CORRESPOND WITH ANY INTERESTED IN THE DISSEMINATION OF BIBLE TRUTH IN GEORGIA.**

**THE SABBATH-KEEPERS IN UNION WILL MEET THE LAST SATURDAY IN SEPTEMBER AND IN EACH MONTH FOLLOWING FOR PUBLIC WORSHIP, AT 2 P. M., AT THE RESIDENCE OF DR. S. C. MARSH, 29 GRANT STREET. SABBATH-KEEPERS IN THE CITY AND ADJACENT VILLAGES, AND OTHERS ARE MOST CORDially INVITED TO ATTEND.**

**J. CLARK.**

**THE CHICAGO SEVENTH-DAY BAPTIST CHURCH HOLDS REGULAR SABBATH SERVICES IN THE LECTURE ROOM OF THE METHODIST CHURCH BLOCK, CORNER OF CLARK AND WASHINGTON STREETS AT 7 P. M., ON THE 4TH WEEKLY MEETING FOR BIBLE STUDY AT 10:00 A.M. AT 420 SOUTH UNION STREET. STRANGERS ARE ALWAYS WELCOME, AND TRAVELLERS FROM A DISTANCE ARE CORDIALLY INVITED TO ATTEND. PASTOR'S ADDRESS: L. C. RALEY, 620 WASHINGTON AVE.**

**REV. J. T. DAVIS DESIRES HIS CORRESPONDENTS TO ADDRESS HIM, UNTIL FURTHER NOTICE, AT PERRIS, RIVERSIDE COUNTY, CALIFORNIA, NEAR WHICH PLACE LANDS HAVE BEEN PURCHASED FOR THE COLONY WHICH HAS RECEIVED PROMINENT MENTION IN THE RECORD.**

**THE REGULAR MEETINGS OF THE EXECUTIVE BOARD OF THE AMERICAN SABBATH TRACT SOCIETY ARE HELD AT THE SESSION ROOM OF THE SEVENTH-DAY BAPTIST CHURCH IN THE CITY OF GRAND RAPIDS, MICH. EVERY SATURDAY MORNING, AT 7:15 A.M. ALL MEMBERS ARE REQUESTED TO KEEP THIS APPOINTMENT IN MIND, AND VISITING FRIENDS ARE ALWAYS WELCOME.**

**GEO. SHAW, PASTOR.**

**CHURCH RECORDS.—COPIES OF THE MINUTES AND REPORTS OF THE SEVENTH-DAY BAPTIST BUREAU, WHICH ARE KEPT IN OUR OFFICE, CAN BE HAD, POSTAGE FREE, BY Mailing THE REQUEST TO THE ABOVE ADDRESS.**

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THE SEVENTH-DAY BAPTIST CHURCH OF HORNSALL, N. Y., HOLDS REGULAR SABBATH SERVICES IN THE LECTURE ROOM OF THE BAPTIST CHURCH, CORNER OF CHURCH AND GENESEE STREETS AT 2:30 P. M., SABBATH-SCHOOL FOLLOWING PREACHING SERVICE. A GENERAL INVITATION IS EXTENDED TO ALL, AND ESPECIALLY TO SABBATH KEEPERS REMAINING IN THE CITY OVER THE SABBATH. GEORGE SHAW, PASTOR.
MARRIED

BARRETT—HARPER, on the 5th inst., by Judge M. J. Mac-

man, on her mother, Dr. N. H., at the residence of

of the bride's parents, in East Fortville, N. V., by Eliza

Brown Barber, both of East Fortville.

MARRIED

BARROW—GINTHER, at the residence of the bride's

parent, in Albany, N. Y., on Oct. 13, 1894, by Rev.

Judge T. F. Higley, and Miss Jennie Ginter.

DIED

SWORTH—In Westville, N. Y., Nov. 7, 1894, of con-

sumption, Jacob Henry Swort, in the 34th year of

his age.

Mr. Swort moved with his family from Albany Co.,

N. Y., to Independence, in the Black Hills, where he

lived until his death, a member of the Methodist

Church, of the first organization, and was of an

industrious, quiet man. He has left a wife and five

children to mourn his loss. - J. B. Custer.

WRIGHT—In Coldpring, Oct. 29, 1894, Eliza

Brooks of Prospect, daughter of J. H. and

Eliza Millard, aged 77 years and 10 months.

She was very much beloved, a kind and gentle

soul. She was a member of good standing with the

Second Alfred Church, dying in the faith of our

Lord Jesus Christ. She was buried in the Mt. Airy

church. - O. F. X.

HALL—In Westmore, on Nov. 13, 1894, Mrs.

Whitney, daughter of O. N. and F. E. Hills, aged

1 month and 17 days.

"Safe in the arms of Jesus." - M. H. T. J. R. J.

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