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ANGELS.

In the old days God sent his angels oft
To men in threshing floors, to women pressed
With daily tasks; they came to tent and croft,
And whispered words of blessing and of rest.
Not mine to guess what shape those angels wore,
Nor tell what voice they spoke, nor with what grace
They brought the dear love down that evermore
Makes lowliest souls its best abiding place.

But in these days I know my angels well;
They brush my garments on the common way,
They take my hand, and very softly tell
Some bit of comfort in the waning day.

And tho' their angel names I do not ken,
Tho' in their faces human want I read,
They are God-given to this world of men,
God-sent to bless it in its hours of need.

Child, mother, dearest wife, brave hearts that take
The rough and bitter cross, and help us bear
Its heavy weight when strength is like to break,
God bless you each, our angels unaware.

—Margaret E. Sangster, in The Independent.
We publish this week the correspondence between the Committee of the Tract Board and Dr. Lewis concerning his employment in Sabbath Reform work. It will be seen that the Board has come to the extent of giving them power in the matter, and it now rests wholly with the people to sustain the Board or confess that the action taken at the time of Conference was not founded in wisdom and a settled conviction of duty. Nearly three months have passed since Conference, and the Board has not yet been informed of any pledges made. One church led off in the matter early, but there has been no official announcement of any completed action even with that church. What should be done before the next Board Meeting, by our churches generally, or there will probably be no realization, during this Conference year, of what seemed to be so much desired three months ago. It was planned that plans were adopted by the Board for its year's work, and also by the church or churches that will be most affected by the proposed change. If the Conference enthusiasm was premature, let it be acknowledged; but if there is still a desire and determination to do, it should be done at once.

The symposium in the New York Independent of last week was to the Sunday Question, to which we briefly referred in our last issue, is really quite remarkable. It is well worth reading, from the first to the last article. We give herewith a list of the articles and the writers. By addressing The Independent, 130 N. 6th Street, New York, single copies can be obtained for 10 cents:


For years there has been a very unsettled state of affairs in the Orient. Especially among the prominent nations of Europe and Asia, involving, as a matter of course, the outlying islands and possessions, in the seas and in northern Africa, there has been unrest and constant preparation for some great event. Nations have been watching their opportunity to strengthen their own territory and to acquire more. But there has been an almost universal expectation that some great revolution was about to take place. This expectation continues and increases. The recent strained relations between China and Japan has to do with important changes, because of certain ones are looked for. The situation is still critical. Nothing seems to be permanently settled. Now the gravest anxieties are clustering about the Ottoman Empire. Eagle eyes are watching, but one is said to have had an open idea that this monarch is hated with extreme bitterness. His life is in constant jeopardy. Any moment may bring the most sensational news from that quarter. France and Russia seem to be working in harmony as against Turkey, while England and Germany are not the same, but by mutual speculators. All these great powers have long been arming, drilling and fortifying in anticipation of an outbreak that may involve the Eastern continents, and change the diplomatic relations and governments of many nations. According to the usual interpretation of the prophecies of Scriptures, yet unfulfilled, these are significant omen. See Mark 14.

Among the inquiries made by a church committee hunting for statistical information on the state of religion among the churches was this: "What are your distinctive hindrances?" From one of the churches came this reply: "A retired minister." This is quite a suggestive response. It is by no means necessary to suppose that all retired ministers are hindrances to the success of a good pastor, but no doubt there are many similar experiences. Retired ministers in a position to be helpful and encouragement to the pastor. It does sometimes happen, however, that they allow themselves to fall into habits of fault-finding, criticism, and the exhibition of a spirit entirely at variance with the spirit of preaching. There should be no pattern of piety, charity, peaceableness. Then they could live as retired ministers, doing much good, loved by all, while sweetly ripening for their change from the earthly to the heavenly kingdom. Knowing, and, and all know, judge examples of patience under trying circumstances, with increasing sweetness of disposition, and a beautiful ripening of Christian experience. Such a retiring from the active ministry is golden. It cannot be reckoned among the 'hindrances' of any good pastor, or a stumbling block in the path of any of the membership. Always do right. Right never wrongs any. It is manly, safe and sensible to do right always. Moreover, it is possible. A very weakening sentiment is sometimes expressed, viz., that one cannot always do right. It is true that our judgment, or our knowledge may sometimes be at fault in certain things. We may be right about this great right, and it will be seldom indeed, and only in trifling things then, that we will need to do positively wrong under the impression that we are doing right. The enemy of righteousness will be glad to weaken one's purpose to do right by making him think that it is not possible to always do it. For, he reasons, if it is not always possible, then there will be no penalty for this occasional relapse into sin.

There is no safety in any sinful pleasure. It is often said that there is no safety from the wretched and ruin of the drunkard, but in total abstinence. But that rule is not limited to the single sin of drinking intoxicants. That is only one way of sinning. There are many others of which it may be said that the only safety is in wholly abstaining. Little deeds of selfishness and dishonesty, however secret they may seem, are not invisible at first, but they become like cables of strength in an almost incredibly short time. Be manly, be womanly, be honest and upright. Don't look any man squarely in the face in your own consciousness of having wronged no one, and of having the approval and the protection of the all-seeing, but merciful, God.
NEWS AND COMMENTS.

A new cable line from New York to Húyi is being laid by the United States Cable Co.

The steamer Puritan, of the Fall River Line, was fast on the rocks near New London, Conn., for two or three days last week.

The last Revolutionary pensioner died at Saratoga in 1867, aged 101 years; 84 years after the close of the Revolutionary war.

Only three years ago the New York School of Applied Design for Women was opened with thirty pupils. Now there are 380 enrolled.

The proposition to appropriate $50,000,000 for the improvement of canals in the State of New York was authorized by the votes of the people at the recent election.

The chief article of export from Hawaii is sugar. Coffee and rice are also raised there. About 90 per cent of the foreign commerce of Hawaii is with the United States.

At length, "Bat" Shea, the slayer of Robert Ross, in Troy, a year ago last March, at the election polling place, has been sentenced to die in the week beginning December 29th.

Dr. Raven, the English sportsman of the Valkyrie III fame, has made such gross misrepresentations of his treatment while in New York and vicinity that even the British press censures him.

Both the Emperor of Japan and the Emperor of China have written President Cleveland, thanking him for the part this government has taken in securing peace between the two countries.

It is reported that in Tennessee the regard for Sunday-observance is so great that the fowl's eggs, laid on that day, are not used for secular purposes, but are contributed to the cause of Missions.

The history of astronomical observations extends over a period of more than 2,000 years. In all this time only 15 new stars have been discovered, the 15th having just been added to the list by the Harvard Observatory.

Another Indian uprising is feared, growing out of the murder of two Indians by the whites. The Utes are crafty, revengeful, and a powerful tribe. When white men are the aggressors they naturally look for a fearful retribution.

It is believed that there are now 1,000,000 men surviving who served as soldiers in the late Civil War. There were 357,659 members of the Grand Army of the Republic the 30th of last June, being 18,916 less than the previous year.

For fifty cents you can get of H. L. Hastings, Boston, a mausolea covered book of 382 pages, called "Readings for Leisure Moments." This book contains over 200 brief articles that are full of interest and practical helpfulness in righteous living.

In spite of all protests and all promises of officials, it now appears that the proposed bull fight at Atlanta has actually come off and was witnessed by a multitude of wild and shouting people; much to their amusement, but greatly to the public disgrace.

Two trials of murderers, Durrant of California, and Holmes of Philadelphia, resulted in verdicts of guilty of murder in the first degree. In both of these instances their crimes seemed to be peculiarly aggravating, indicating an astonishing degree of wickedness.

The Tennessee trials of Adventists under the Sunday law have resulted in a verdict of "not guilty," and all but two of the cases thus dismissed. The Dayton Court in Grayville, Tenn., has done itself honor and thus far persecution has failed of its intended results.

The State of Illinois is getting thoroughly aroused over the enactment called the "Code Law," by which barber shops must be closed on Sunday. The movement meets with formidable opposition. Its constitutionality will be tested and lively times are anticipated.

The controversy between the Catholics and Protestants in Manitoba over the public school question seems to be nearing a cessation of hostilities. The scheme provides that Toronto Catholics shall be relieved from taxation for public schools and shall establish parochial schools.

A mass-meeting at Washington, D. C., was held recently to awaken and express sympathy for the Cuban insurrectionists. It is reported as a very enthusiastic and significant meeting. The general sentiment was in favor of promptly recognizing the Cubans as beligerants and thus far encouraging them.

The Governor of Georgia in his Annual Message recommends that measures be taken to prevent the increasing evil of lynching. He suggests that a law be enacted giving the families of the lynched person a right to sue the guilty for the damage of the loss of life. Surely, some check to this increasing evil should be found.

John D. Rockefeller has made another great gift of $1,000,000 to Chicago University without conditions; and pledged $2,000,000 more provided an equal sum shall be contributed by others. It is thought the amount of this latter pledge will also be fully paid. This makes, in all of Mr. Rockefeller's gifts to the University, $7,425,000.

It is stated from apparently reliable authority that within the last seventy-five years 100,000 Armenian Christians have been put to death on account of their religion, and 20,000 of those during the last two years. So far no practical good seems to come from the interference of other nations in behalf of the oppressed in the Ottoman Empire.

The famous old police-court in New York City, for seventy years known as "The Tombs," has served its day and is now abandoned for better quarters. The old name is dropped, and the new court will be named as the First District Police Court, and all the movable records, papers, etc., are to be transferred to the new building. The old one will be torn down.

The estimated cost of the proposed North River bridge is $29,180,540; it will be 150 ft. high in the center and will be capable of sustaining seventeen loaded freight trains, or 26,000 tons. There will be a clear span between the towers of 3,200 feet. The total weight of the steel and wire works will be about 109,000 tons. This bridge will be far superior to the great Brooklyn Bridge.

The Sunday laws are very stringent in some places in New York State; but a civil magistrate has recently decided that a punctured bicycle tire might be repaired on Sunday, as that is a work of necessity. It is thought no sin to steam up and keep the machinery running all day in that kind of repair shops for there is more bicycle-riding done on Sunday than on any other day in the week, and therefore more repairing to be done.

The New Cabieline is ready to start at a moment's notice.

A great outcry was made a year or two ago about the pension frauds, and it was said there were thousands of dishonest pensioners. According to a list of 4,500 persons were promptly suspended from the pension list. But these charges were not sustained and more than 4,200 were restored to the rolls. This searching investigation covered a period of over 20 months, and the pensioners are exonerated from the unjust imputation.

After all the recent Turkish outrages, and the slow and ineffectual efforts of the protesting nations, now come other dispatches, dated Nov. 13th, of the massacre of Christians in Constantinople, with the words: "The Turks have massacred the Greeks of the Christian faith." These dispatches estimate the number slain at nearly a thousand. It is evident that the situation is one of extreme peril to Christians, and calls for prompt interference from other nations in the common interests of humanity.

The Sacred College of the Roman Catholic Church is composed of seventy cardinals, a body of ecclesiastics constituting the Pope's advisory council. Cardinals now rank higher than any other clergy. The seventy are subdivided into 6 cardinal bishops, 14 cardinal deacons, and 50 cardinal priests. At the death of the Pope the cardinals choose from their own number to be their successor. Mgr. Satolli, papal delegate to the United States, has recently been made cardinal by the Pope, and the biretta, or distinguishing cap, is to be imposed by Cardinal Gibbons in Baltimore in December.

CONTRIBUTED EDITORIALS.

Some authors are brilliant, and we admire them; some are logical, and we believe them; a few there are who, by some divine intuition, talk to the heart, and we love them. If Eugene Field belonged to all three classes, he was pre-eminent of the last. A versatile man, he combined remarkable keenness of insight with the simplicity of a child. The veins of humor and of pathos ran close together in his writings, each bubbling forth with that spontaneity and freshness which gave his name its charm. He loved children, and children loved him; and so how could we fathers and mothers help loving him? Although he has written much for so young a man, and of varied character, he will live as "the children's poet;" —yes, as the fathers'
and mothers' poet too; for who could give better voice to theirs hearts than did he in

SOME TIME.

Last night, my darling, as you slept, I prayed for your soul; And by your little crib I keep, And through the silent hours I weep; And then I stooped and kissed your brow, For here you are a boy.

You are too young to know it now, But time shall tell you so.

Some time when, in a darkness, Where others come to weep, Your voice will ring upon a face Calm in eternal sleep.

The voiceless lips, the wrinkled brow, They've heard you, boy.

You are too young to know it now, But time shall tell you so.

Look backward, then, into the years, And see me here to-night—

See, oh my darling! how my tears Better voice to their hearts than, And feel once more upon your brow

And to your little crib

Last night, my darling,

But some time you


Even as the watchcare of him who doeth all things well and has His kingdom; I shall hear again the cheery voice which is now bearing such a splendid harvest. I shall hear again the cheery voice of the soldier who was faithful unto death, and whose last spoken word before he laid his commission at the Master's feet were: "Comrade, have you a hope in Jesus Christ?"

RESOLUTIONS OF RESPECT.

WHEREAS, Death has removed from our midst our dear President, Benjamin F. Logan, for many years was an efficient member of the Advisory Committee and a faithful officer of the First Seventh-day Baptist Church of Alfred; therefore Resolved, That we desire to express our appreciation of his Christian character, and of his counsels in our deliberations, and of his labors in all that pertained to the spiritual and temporal well-being of the church and community; and also our sense of loss that we have sustained in his death.

Resolved, That we tender to his bereaved widow and family our sympathy in this their great affliction, and our prayer that he who doeth all things well may sustain them in this their hour of trial.

Resolved, That a copy of these resolutions be presented to the family, and that we request that their publication in the Alfred Star and the Sabbath Recorder.

By order of the Advisory Committee.

Wm. C. Whitford,

Hon. C. C. Coon,

Chairman.

Alfred, N. Y., Nov. 12, 1895.

EXPRESSIONS OF SYMPATHY.

Since God in his all-wise providence has thought best to take him to himself, Jesus, from one of our brightest Sabbath-school scholars, therefore Resolved, That we, the Sabbath-school, extend our deepest sympathy to the Logan family in their great sorrow, and pray near by a pile of severed arms and legs.

Near by, quiet and still, lay the poor fellows who had been upon the table and had not survived the operation. It came our turn. They took the most desperately wounded one first; but as they lifted him up, they saw there was nothing left to do. The stillness of death was upon his form. They tenderly laid the body at one side, and I stood and gazed into the peaceful face. I had never seen the man before that day. I should never see him again until the resurrection morning. They say that a soldier's heart is hard, but I don't believe it. I don't like to think of the man who had saved my soul. My eyes rested down upon his pleasant face—cheery even in death—and the words kept ringing, ringing in my ears, "Comrade, have you a hope in Jesus Christ?"

In a tender and impressive "after meeting" I heard the one-armed veteran tell this story: "That question," he said, "changed the whole current of my life, but I never before could tell the story in public." He is now a business man, and he sometimes writes to me.

In the midst of an evangelistic campaign, when discouragements arise and the work is nearing a crisis, a letter will come, written out of a heart on fire with love for Christ and his cause, which is as the draft on fire. I take that letter and read it through right on. We are praying for you. Wait for the blessing.

You remember how we labored for weeks in the face of discouragements at Westery and Ashaway before the great revival came. I expect to hear soon that scores are turning unto the Lord.

Whenever I receive one of these stirring appeals now, my mind will go back to that battle-field and that hospital thirty years ago, where the seed was sown which is now bearing a splendid harvest. I shall have again the cheery voice of the soldier who was faithful unto death, and whose last spoken word before he laid his commission at the Master's feet were: "Comrade, have you a hope in Jesus Christ?"

Resolved, That we desire to express our appreciation of his Christian character, and of his counsels in our deliberations, and of his labors in all that pertained to the spiritual and temporal well-being of the church and community; and also our sense of loss that we have sustained in his death.

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By order of the Advisory Committee.

Wm. C. Whitford,

H. C. Coon,

Chairman.

Alfred, N. Y., Nov. 12, 1895.
TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, November 10th, 1895, at 2:15 P. M., Vice-President David E. Titsworth in the chair.


Visitor, H. H. Baker.

Prayer was offered by Rev. F. E. Peterson.

Minutes of last meeting read. The Treasurer reported having corresponded with parties in Kansas in relation to the value of the farm of J. P. Lundquist, offered for sale, and in consequence recommended that the Society do not purchase the same. Report read and seconded and unanimously adopted.

The Treasurer also reported on the request of heirs of Joel Greene to release certain property to them, that on the advice of an attorney the Society would be compelled to decline to do so. He recommended, the law not permitting them to do so.

The Supervisory Committee reported on changing the date of the Sabbath Recorder, that as it would give an additional paper in the present volume, the committee in connection with the President, deemed it best to postpone the change until the beginning of a new volume. On motion, the action of the committee was sustained.

The Committee on Distribution of Literature reported as follows:

The undersigned begs leave to report that the supply of tracts in the depository is exhausted. A representative order could not be filled. Your committee therefore recommend:

(a). That an entirely new series of tracts be prepared at once and upon the following general plan.

(b). That these tracts be arranged in the natural logical and chronological order in which the whole questions can be studied to the best advantage.

(c). That each tract treat of a single phase of the question and be complete in its best, and be printed at once and upon the following general plan.

(d). That the tracts be made uniform as to style and page with the view to binding in a single volume when desired.

(e). That plates be made and an edition of 1,000 of each be printed as soon as may be after the copy is ready.

Respectfully submitted,


Report received and recommendations adopted.

The committee to confer with A. H. Lewis presented the following report:

Your committee appointed to confer with Dr. A. H. Lewis in reference to his devoting his entire time to the work of Sabbath Reform, respectfully submit the following correspondence, which shows the plan of the committee to publish a complete history of the Sabbath Reform, and also gives Dr. Lewis' ideas upon the matter under advisement.

Rev. A. H. Lewis, D. D.,

Dear Brother—the undersigned are a committee appointed by the Executive Board of the American Sabbath Tract Society, and appointed to confer with Dr. Lewis in reference to his devoting his entire time to the work of Sabbath Reform, in accordance with the recommendations of the General Conference and the General Conference and the General Conference at the late anniversaries.

In order that we may get the matter fairly in hand, we beg to submit the following questions for your consideration:

1st. Would you consider such a call favorably, if the way is made clear by the Board to give it? 2nd. From the vantage ground of your many years of thought and research upon this question, will you kindly state to us upon what lines you think you could best serve this cause in the event of your being called to it? 3rd. Upon what basis of remuneration would you consider it? In view of the great interest manifested in this question at the Conference, we ask that you favor us with an early reply as is consistent with your careful consideration of the questions involved with you and the Board may be Divinely guided in this matter, we venture your brethren in the work,

Dr. J. A. Hubbard.

Broughton.

In reply to your inquiries permit me to answer.

1. The importance of the work contemplated and the confidence therein is engaged by the Executive Board of the American Sabbath Society do not support the view of the President deellled it best to release the property, the law not permitting them to do so.

2. The Supervisory Committee reported on changing the date of the Sabbath Recorder, that as it would give an additional paper in the present volume, the committee in connection with the President, deemed it best to postpone the change until the beginning of a new volume. On motion, the action of the committee was sustained.

3. The undersigned begs leave to report that the supply of tracts in the depository is exhausted. A representative order could not be filled. Your committee therefore recommend:

(a). That an entirely new series of tracts be prepared at once and upon the following general plan.

(b). That these tracts be arranged in the natural logical and chronological order in which the whole questions can be studied to the best advantage.

(c). That each tract treat of a single phase of the question and be complete in its best, and be printed at once and upon the following general plan.

(d). That the tracts be made uniform as to style and page with the view to binding in a single volume when desired.

(e). That plates be made and an edition of 1,000 of each be printed as soon as may be after the copy is ready.

Respectfully submitted,


Nov. 10, 1895.

On motion, the report was received.

The Corresponding Secretary reported having written J. H. Biggs in reply to correspondence received in relation to colporteur work.

Correspondence was received from G. B. Carpenter, with report of T. J. Van Horn and finishing statement of work on the Louisville field. The Treasurer read the Louisville financial statement, and, on motion, the bill of expense chargeable to the Board was referred to the Committee on the Louisville field.

A. H. Lewis reported having completed the composition of the Hundred, and, on motion, the report was received and an edition of five hundred ordered printed.

A. H. Lewis reported on his visit to Louisville, as follows:

The undersigned begs leave to report that in response to the call of those having charge of the text work in Louisville, he went there from Berlin, Wis., during the time of his vacation last of September, leaving Berlin on Monday and returning there one week from the following Thursday. He spoke in the town meetings, exclusive of remarks after the sermon by Bro. Randolph, on the evening of his arrival, and of an informal conversation of two or three hours on the Sabbath during his stay. The report of his work has been so fully laid before the Board through other channels, that no further details are needed here. His expenses were as shown by the accompanying statement.

Nov. 10, 1895.

On motion, the report was received, and the financial portion was referred to the Committee on the Louisville field.

A letter received from Pres. W. C. Whittford in regard to publishing a history of Seventh-day Baptists, was, on motion, referred to the Committee on Distant Missions, and, on motion, the report was received and an edition of five hundred ordered printed.
God's kingdom is a transcript of the divine mind as to what man ought to be. God cannot make mistakes in regard to what man should be; but man is full of that which is not of the image of life. Every man has some object in life which is supreme. Whatever he loves most, like that he becomes in character.

Man was made in the image of God. Only God can satisfy his soul. Only in becoming God in character can we attain the end of our being. The command in our text is arbitrary. God only is entitled to worship and adoration. To give another what belongs to God is robbery.

Faith and obedience, as shown from human history and experience, obtain the divine favor.

Redemption, through the incarnation, sufferings and death of God's only begotten Son, is a cogent reason for the supreme love and worship of man. In order to believe and obey, and God will bless us.

The Sabbath-day at the South-Western Association was to our people at Fouke and vicinity a high day. The weather was propitious. It was warm, sunny and balmy, like warm, sunny mornings, chrysanthemums and other flowers were in bloom, and on the 2d of November. The Sabbath-school convened at 10 A.M., and was conducted by Superintendent B. F. Granberry. The hour was spent in a very profitable study of Samuel as Jesus.

After the Sabbath-school, Bro. L. F. Randolph, delegate from the Eastern, Central, and Western Associations, preached from Isa. 21:11,12. Theme, The Spiritual Outlook. The preacher drew a vivid picture of a watchman on a summit watching while the people slept in a narrow defile below, that he might give them warning if an enemy approached, or danger was near. As the cry came from a sentinel below: Watchman, what of the night? The reply of the watchman, The morning cometh, give ye thanks and joy.

I. In the prophetic age, prophets stood on the high places and cried: 'What of the Messiah, what of his coming?' The hand of God was seen pointing to a coming Redeemer and the great salvation. He came and from Bethlehem's manger streamed the light of salvation.

II. Still the cry is; Watchman, what of the night? The morning light of redemption has come. Does it stream over all the earth? What of the growth and success of Christ's kingdom in the world?

III. There are many problems as a part of Christianity which lead us to cry: 'What of the night?' (a) What of Sabbath Reform? (b) What of the Temperance Reform? (c) What of Social reform? (d) What of personal responsibility and of Christian character? These questions must be answered, the problems solved.

Lessons: (a) God has planned well for the salvation of the world. (b) He has set watchmen on the walls of Zion. They must be posted. Must be posted, not only people, but lead men. (c) We are to trust and obey and go forward.

In the afternoon, at 3 o'clock, Bro. F. F. Johnson, of Stone Fort, Ill., preached a helpful sermon from Heb. 11:6: 'Without faith it is impossible to please him.'
from the Providence, Attalla and Hammond Churches upon the action taken last year look- ing to the establishment of an Associational school in an Academic grade. After consider- able discussion of the move, and the educa- tional needs of the Association, it was voted to abide by the action of last year and to put forth more effort this year to carry out the spirit and purpose of said action. The special hour having arrived, O. U. Whitford conducted the Tract Hour as follows:

2. "Our Duty as a People to our Publica- tions," S. H. Babcock.

After the presentation of these topics by the speakers, remarks were made by others. Deep Interest was manifested; the thoughts, facts, and plans brought in this hour's service.

FIRST-DAY—EVENING.

The house was filled full. Bro. S. H. Bab- cock, delegate from the North-Western Asso- ciation, preached an excellent sermon from Phil. 3: 13, 14:

I. Every one at times earnestly desires to be better, nobler, and purer. To gain heaven is a secondary matter. The greatest thing is to be right with God and to live a right life in Jesus Christ.
II. To attain to that life and reach its heavenly goal, one must start in that way and continue therein to the end. The hardest part of it is the starting. When in the way it is easier to continue therein. Christ recog- nizes our weakness and helplessness as sinners, and when we come to him right he helps into the way, lifts us up out of the pit and starts us in the Christian race. Jesus does not leave us to bear the burdens alone. He bears the heaviest end of the yoke. He does not leave us to run the race alone. He gives us strength to come out victors in the race.
III. The things we must do must do to win the race. We must forget the things be- hind. We must forget self; must not look back and see how others are running, but look forward and keep our eyes on Jesus. We must reach forth and press toward Christ-like- ness in every respect as the mark for the prize of the high calling of God in Christ Jesus. Our sufficiency and our success in the Christian race is in Christ himself. Let us live close to him and be more consecrated to him and his service.

This sermon was followed by an earnest prayer and conference meeting. The interest was so good and the desire so strong that it was decided to continue the meetings every evening during the week. As the business of the Association was not quite finished on First-day, the Association adjourned at the close of business next morning to close it up. The chief busi- ness of the session was to consider the pub- lishing interests of the Association, which were discussed and the officers of last year were re- appointed to conduct them the present year. There was a resolution of thanks for kind hospitality by the delegates and visit- ing friends, and a resolution of appreciation and thanks by the Association to the other Associations and the Missionary and Tract Societies for sending delegates and represent- atives to their body, and after prayer and a closing benediction the Semi-annual Asso- ciation adjourned to meet next year with the Hammond Church, La. On Monday evening the Missionary Secretary preached from Amos 4: 12, "Prepare to Meet thy God." The after-meeting was conducted by Bro. Skaggs, who came forward and asked for prayers. Bro. S. H. Babcock conducted the praise service during the Association and won many hearts by his sweet singing of the gospel. The meet- ings for the week are conducted by Brothern Babcock and Skaggs, and a precious revival is expected.

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

The Semi-annual Meeting of the Seventh- day Baptist Churches of Minnesota convened with the Church at Dodge Centre Oct. 4, 1895. Rev. H. D. Clarke preached the intro- ductory sermon. A deep interest was manifest- ed throughout the meeting both in the attention to the business of the Societies imposed; that we co-operate with those who urge all parents and guardians to aid us to bear the burdens alone. He bears the The committee, Revs. Clark, Skocwell, Cro- foot, and Davis presented the following reso- lutions which were discussed and adopted separately:

Resolved, That we look with pleasure and favor upon the work and good influence of the Seventh-day Baptist Missionary and Tract Societies; that we urge all parents and guardians to aid them, and that we cooperate with them in the betterment of the Christian community in Minnesota, Wisconsin, Iowa, Illinois, and such other States as we may deem advisable.

Resolved, That we look, with pleasure and favor, upon the work and good influence of the Seventh-day Baptist Missionary and Tract Societies; that we send our time and money to support the Missionary and Tract Societies in their work; that we express our sympathy for such of our churches as have been fined and the officers of last year were re- appointed to conduct them the present year. There was a resolution of thanks for kind hospitality by the delegates and visit- ing friends, and a resolution of appreciation and thanks by the Association to the other Associations and the Missionary and Tract Societies for sending delegates and represent- atives to their body, and after prayer and a closing benediction the Semi-annual Asso- ciation adjourned to meet next year with the Hammond Church, La. On Monday evening the Missionary Secretary preached from Amos 4: 12, "Prepare to Meet thy God." The after-meeting was conducted by Bro. Skaggs, who came forward and asked for prayers. Bro. S. H. Babcock conducted the praise service during the Association and won many hearts by his sweet singing of the gospel. The meet- ings for the week are conducted by Brothern Babcock and Skaggs, and a precious revival is expected.

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We left the Seventh-day Baptist exhibit in good condition and its attendant in good spirits and came back to Attalla, Ala., on Nov. 4th, after a stay in Atlanta of four weeks. The Exposition is very good, far ex- ceeding my expectations in extent and char- acter, but thus far, excepting on special days, the attendance has not been all that could be expected, though it is gradually increasing.

On Nov. 2d, Mr. Moody of Chicago began a series of gospel meetings in a new tabernacle erected for the purpose down in the city. The building has a seating capacity of five thou- sand. At the first service the seats were all crowded and about one thousand were unable to get in at all. The interest appeared to be good from the first and is increasing.

Thus far we have met but few of our North- ern friends at the Exposition, but hope many more will come. For materials to build the booth we are indebted to President Whitford, of Milton College, Wis.; to Mrs. A. A. Allen, of Alfred, N. Y.; to Mrs. L. A. Hull, of Kirkwood, Ga.; and to the Recorder office and several others.

It is an interesting study to notice those who come by our booth. Many halt, look in, and around, then step back to read the sign over the front. Often we hear them repeat it over a time or two, and ask each other what they means. When they give us the opportunity, we tell them why we are there. Many never heard of Seventh-day Baptists before. The most of them never saw one, but accept our literature. Many appear glad to get it. Some ask more for, friends, while some look upon it and us with an air of suspicion, look into leaflets over a little, then drop them on the counter and hurry on us if to get be- yond the possibility of danger. Some come in and engage in free and friendly conversa- tion on Bible topics, the Sabbath especially, and to a few who knock on the door each day is the Sabbath of the Bible, and say they cannot see why Christians do not observe it.

In the South we as a people are but little known, in many places has we never been heard of. The Seventh-day Baptist exhibit is doing a great deal to introduce us to the Southern Methodists, and causes people to think and ask about the Sabbath of the Lord. Our leaflets are going out in all directions, and that among desirable classes, for a rule the people who attend the Fair are intelligent and thoughtful people. We hope and pray that the word of the Lord will bless this seed sowing of his truth.

GEORGE W. HILLS.
A PLEA FOR MISSIONS.

Dear Lord, and can it be, that you must plead for thee, and that, too, with thy very own. Who owe to thee, not only our Lord's life and death, but also the very earth itself, and all the good that has grown through his life and death? And all that is good, is in its very being, the fruit of his love and suffering.

I am surprised and pained at the indifference and ignorance of many Christian Seventh-day Baptists in regard to our foreign work and workers. It is not necessary, for all of our people who are better acquainted with the different departments of work, your interest and zeal for the whole work will increase. This is necessary, if the work continues and grows as it should. We must be more interested, we must be more zealous, we must be more consecrated and self-denying, and we must be more systematic and unified in our work.

And now, before closing, let me entreat you all, my dear sisters, as individuals and as societies, to get into full sympathy with our Woman's Board and its work. Read the Woman's Page in the Recorder. Asocieties, if you are not already auxiliary to the Board, become so at once; if you are, work fully in harmony with it; and in your reports, and give more this year than you ever have before. Work, work, work for the salvation of souls and the advancement of Christ's kingdom on the earth.

I have thus briefly tried to give you an idea of the day-school work, hoping that as you become better acquainted with the different departments of work, your interest and zeal for the whole work will increase. This is necessary, if the work continues and grows as it should. We must be more interested, we must be more zealous, we must be more consecrated and self-denying, and we must be more systematic and unified in our work.

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But of best of all, God is giving the increase in souls born into the kingdom. It is frequently the experience of missionaries when inquirers come to them to hear them say, "I studied about these things in a day-school, when a mother's heart was on fire, when it was the same world over, and a Chinese mother is always glad to see one who is kind and loving to her little ones.

Our mission has three such schools. One in a small building on the mission compound, now under the supervision of Mrs. Davis. In a letter which I received last week from the teacher she speaks of it as in a prosperous condition. She also tells of a new plan Mrs. Davis is trying, this year, to interest the mothers. Every Friday morning she invites the mothers to the school-house to sew for her, giving them each a few bits for their work. They have pieced two bed-quilts and made a few garments already which can be used in the boarding-schools. While sewing, they talk of the gospel and its meaning.

Another school is in the city chapel under the supervision of Miss Burdick. This was opened some four years ago, hoping to make it a nucleus for other mission work. She had a very good teacher in Mary, a daughter of Dzau Tsung Lau who taught till within a year, since which time one of the large girls from the boarding-school has been teaching. It has been Miss Burdick's plan to hold Sabbath-school and other religious services there on Sabbath-day, Mr. Dzau and others helping her as she desired.

The third school is in connection with the boy's boarding-school. When the boy's school was moved into a rented building about a mile from the mission house, a few boys were allowed to come in through the day to study. I infer from recent letters that its results have been best. These schools are visited frequently by those in charge to hear their lessons, attend prayers, and see that all goes smoothly.

Forty or fifty children are thus taught from day to day in our day-schools, and who can estimate the good these schools are doing? You may ask what the results of day-schools are? As I said in the beginning, it is seed-sewing, and surely God will give the increase. He is giving it already in friends gained through these schools. I have in mind one young man whom I saw one day in the boy's boarding-school, calling. He inquired after Miss Nelson, saying he used to be in her day-school. It gave us much happiness to learn that he was a Christian, and that he had joined some of the early churches in these schools. The difference is marked. The school-boys are more cleanly and gentlemanly. They do not frequent the opium dens, hence are stronger and better able to do their work. They, too, are numbered with the children of the kingdom.

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THE RECORD.

Many years ago a man, brought before a tribunal, was told to relate his story freely, without fear, as it should not be used against him. He commenced to do so, but had not told his story far before he began to suspect that a pen behind a curtain. In an instant he was on his guard, for by that sound he knew that, notwithstanding their promise, a record was being taken of what he said.

Silently and unseen by us the angel secretaries are taking a faithful record of our words and actions, and even of our thoughts. Do we realize this? And a more solemn question, What is the record they are making?

Not long ago I read of a strange list. It was an exact catalogue of the crimes committed by a man who was last executed on Norfolk island, and with these statements he had received for his different offenses. It was written out in small hand by the chaplain, and was nearly three yards long.

What a sickening catalogue to be crowded into one brief life! Yet this man was once an illustrious sailor. A mother had lovingly over him; a father perhaps looked upon him in pride and joy, and in imagination saw him rise to manhood, honored and trusted by our fellow-men. But the boy chose the path of evil-doing, regardless of the advice and, with this catalogue in his hands, he committed an act the penalty of which was death, and he perished miserably upon the scaffold.
just commenced. O, be warned in time, and seek to have a list of which you will not be ashamed when scanned by Jehovah, angels, and men!—Selected.

Do good and leave behind you a monument of virtue that the storms of time can never destroy. The story of kindness, love, and mercy on the hearts of thousands you come in contact with year by year; you will never be forgotten. Your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.

—Chalmers.

WOMAN’S BOARD.

Receipts during October.

Women’s Evangelical Society, Alfred Station, Trust Society, $5 50; Missionary Society, $3 50.

A Friend in Connecticut, Board Fund $7 00.

Gander Women’s Missionary Society, 1 25.

Mrs. Geo. Larkin, Dunellen, N. J., Boy’s School, 3 00.

Salina Ladies’ Missionary Society, Salina, W. Va., Board Fund $10 00.

Providence Women’s Missionary Society, Alfred, N. Y., Boy’s School, $14 25; Photographs, $4 75; Medical Fund, $10 00.

Ladies Religious Association, Home Missions 5 00.

Interest on note, 4 50.

Total $69 75.

MRS. GEORGE B. BOSS. Treasurer.

MILTON, Wisconsin, Nov. 11, 1895.

LONGFELLOW’S “OLD CLOCK ON THE STAIRS.”

To the Editor of the Sabbath Recorder:

Finding in your issue of November 7th the interesting editorial on “The Old Clock on the Stairs,” it occurred to me that it might interest you to have a slight light on that poem. Pittsfield was my native place, and the story is a strange one. If you read the poem in the Riverside Edition, you will find this footnote:

“The house commemorated in the poem is the Gold house, now known as the Plunkett mansion, in Pittsfield, Mass., the homestead of Mrs. Longfellow’s maternal grandfather—whither Mr. Longfellow went after his marriage in 1843. The poem was not written, however, until November, 1845, when, under date of the 12th, he wrote in his diary, ‘Began a poem on the subject of words ‘Forever, never,’ as the burden.’”

If you visit Pittsfield, you will point out the house, at the top of a hill on the south side of the wide “village street.” Fifty years ago Thomas Plunkett was master of the mansion. He was the village magnate, a tall and sedate old man, from whom we children turned aside, and perhaps crossed the street, when we chanced to see him coming. Why? I do not know, for he was kind, good, and wise, and not at all an ogre. The ogre was another, the queer old Theodosia Herrick, the woman always held in terror, who was frequently to be met there near the Plunkett place. How we dreaded her! She had a “secret,” people said, and she would repeat it—a secret, aha! But what was it? She had been married in the Gold family. In the town’s history that family had held a proud and prominent place.

Thomas Gold was a Connecticut lawyer who had come to Pittsfield in 1782, a youth of twenty-two. Dogmatic and incisive, he at once showed marked talent, and for forty years there was no lawyer of his profession in Western Massachusetts who stood in advance of him as a skillful and eloquent advocate. Not only was he eminent at the bar, but as a citizen and gentleman he was able to fix any project or policy that he chose to foster, and to put forth principles and opinions that the people as well as himself could maintain. Very close was his identification with that welfare. The townfolk respected him; and one by one they gave into his hands the village offices. Connecting himself with public societies, he took active interest in all. He had married already in culture and refinement, who had borne him a family of seven children. With good blood she had brought good gold, and in their mid-life the mansion was built. It was accounted palatial then. The grounds were decorated with the embellishments of a cultivated fancy,—rarities, exotic vines, and imported trees, for making for luxuriance and beauty. All that wealth and taste could make; all that rank and name could achieve, all came to the man. Then—he died. After a few months of keeping up their station, a black cloud lowered over the family. Notes matured, and were protested. Ugly rumors of forgery were told, and then the mantle of charity fell.

“Yes, indeed, he died?” Theodosia would say. "Indeed he did, but when?"

She knew well the making of the poem. "It was true," she said, "that

"In that mansion used to be
Freemasonry, ever so near
His great fires up the chimney roared,
The stranger heared at his beard."

She described the fants and balls, the supper and Thanksgivings.

"All was so," she affirmed. "And

"There groups of merry children played,
There yrothes and maidenly dreaming, strayed."

She told of them all. They were her charges.

"From that chamber, clothed in white,
The bride came forth on her wedding night."

"That was Fanny," she would say. "She came home to be married. Her daughter Fanny [who became Mrs. Longfellow] was like her. He [Longfellow] no one could understand. A gaunt, long-legged fellow, well enough, but odd. There were other weddings, too; but

"All are scattered now, and fled,
Some are married, some are dead."

If ever she referred to the seventh stanza,—

"In a chamber, where Longfellow's voice,

"The dead lay in his shroud of snow."

she would say derisively, "Yer think that refers ter Tom Gold, do yer? "But," and here she would punctuate with an oath, "It was no such thing!" That was all that could be got out of her.

One stormful night, ten years ago, I went in my preceptor’s place to Theodosia’s bedside. She was a woman of eighty-seven, then, broken in mind, and fast breaking the threads of life. It was just before the dawn, when all the sky was clearly visible, veiling a dim, the sun was slow of seeking to come forth. At intervals, all night, the patient had muttered, but now as the eastern horizon showed a coppery tint, she abruptly stirred at me, and asked,

"D yer ever seen a stiff?"

Then in her cracked, shrill voice, she pursued, "Wal, I did! I did! Stole a stiff! Stole it off a 'seckin' table at the Medical College."

She was silent a minute, then went on. "Didn’t Dr. Tom Childs rave? Mad as a March hare! Went to the market's 'seckin' in bills here! Aha!"

I asked no questions, and she continued:

"It was necessary! Tom said to me, said he, ‘Kin you do it?’ Said I, ‘How much?’ ‘Ten eagles,’ say he. ‘Agreed,’ say I. An I did. Brought it hum. We put it in the coffin. Coffin in the parlor. Dark parlor. Nex’ mornin’ Tom ‘s dead! Dead!"

And the strange creature swore with blood-curdling emphasis. "Dead! He sat at the winder of the front chamber, and saw the funeral procession leave the house! Saw his own funeral! They buried the stiff, pomp and circumstance. Buried it for Gold! That night Tom was driven to Boston. Ma’am Gold useter visit England after that, and was ther with Tom arter his death. ‘Ha, ha, the old scape!’"

All this was repeated over and over again, and almost with the woman’s latest breath she told it. Relating the narrative to William D. Axtell,—a man than whom there was none better versed in the town’s history,—he said, "I do not believe that it was but a vagary of the old crone’s. My wife’s father, the late Capt. Dickinson, tells me that such rumors were thick in town when the lawyer’s death occurred; but the key to it all has been held by Theodosia."

I took pains to make inquiries among the older citizens, and their confidence that the story was true. In its light, read the lines:

"In that silent room below,
The dead lay in his shroud of snow."

The "dead!" Not the dead lawyer, the grandfather of the poet’s wife, as he had supposed, but the body stolen from the Berkshire Medical College, and buried in the stead and name of one so soon to be dishonored. And the old clock “half-way up the stairs,” "in the silent dead’ of the night after this strange whiskey heur.

A passing footfall’s bell
It echoed along the vacant hall
Along the ceiling, along the floor;
And seems to say at each chamber door,
Forever, never."

It was the footstep of the man who had witnessed his own funeral procession.

A curious story I admit, but all who knew Theodosia Herrick knew that she must have been capable of stealing a cadaver, and, moreover, it is of record that a body was coming from that college. But it all together, and it will stand as fine marginalia for Longfellow’s “Old Clock on the Stairs.”

W. H. MORSE, M. D.

WESTFIELD, N. J.

MIZPAH OR MIZPEH; WHICH?

The word Mizpah, or Mizpeh, occurs forty-six times in the Old Testament. I think that it should be spelled Mizpah forty times, from the Hebrew word ending in a syllable having a Hebrew vowel like the e in sofa; it is spelled three times Mizpeh, from the Hebrew word ending in a syllable having the Hebrew vowel "tsere," pronounced like the e in eight; it is spelled three times Mispeh, from the Hebrew word ending in a syllable having the Hebrew vowel "tzaire," like short e in unaccented syllables. Of the three different translations examined, the Revised Version is the nearest correct, having the word Mispah correctly represented forty times; three times correctly represented by the "segol" sound as Misz. J. M. three times incorrectly represented by the word Mizpeh, probably owing to the difficulty in representing the "tsere" sound in the English language.

A BABBLING brook has no depth. Talking men are not usually great thinkers.

U. M. B.
Young People’s Work

A JOLLY friend. There is nothing to be compared to a pleasant, cheery friend.

Look out for the undertow, for you cannot see it and hence the danger is greater. It carries you slowly along and you often do not know it at all. But be on the lookout for it all the time. There are various kinds of undertow. There is the undertow of vulgur conversation, of harsh words, of being late at prayer-meeting, of being slow in paying your pastor’s salary, and many others. We fall growth, and are saved before we know it from off our feet. Beware of the quiet, unseen forces, which slowly but surely, if disregarded, draw us downward and away from God.

How much good is often lost by neglecting to do something which had been planned. We plan to visit some sick person, but neglect to do it; we plan to do a great amount of work along the line of temperance, but put it off from day to day, and the work is never done; we plan to be more careful in our conversation, that we may say nothing to injure any one’s feelings, but we forget, and then are careless, and the cutting words, or the silly thing, is said as before. We have planned good resolutions and purposes, and plans were to be completely realized, what marvels of perfection we would be.

What a well-written letter did. Not one carefully prepared for the occasion, but one which gave evidence of being the average of what the writer was in the habit of writing. It gained for a young man studying medicine, a place in the home of one of the professors where he could have all the advantages which come from access to and use of libraries and surgical instruments, besides the help which comes from the personal acquaintance of the instructor, who made the young man an assistant, whereby the latter gained much knowledge which he could get in no other way. And it all came from a well-written letter, nothing more.

It is almost Thanksgiving-day. Young friends, what are you thankful for this year? and how much are you thankful? Are you thankful that you have a pleasant church home? How much, in dollars and cents, are you thankful? Are you thankful that you have so kind and thoughtful a pastor? How much are you thankful? How far will your thankfulness go on his salary? Are you thankful for so good a paper as the Sabbath Recorder? How many new subscribers will your thankfulness secure? Are you thankful that you have only begotten Son”? Is your thankfulness great enough to send you out to persuade men to come to this eternal life, or to help send others out? What are you thankful for this year? and how much are you thankful? Let us give thanks for our blessings while we eat our turkey and pumpkin-pie.

Do you ever stop to consider which is the most important branch of our denominational work? You know there are three main departments of our work, (1) our Education Society, (2) our Missionary Society, and (3) our Tract Society. Which do you believe is the most important to us as a denomination?

Now please do not evade the question by saying that they are all important, that any one of them needs to be here for its own growth. Which do we as a people, a distinct, separate people, stand obligated to the most? Is one the foundation of the others? Which one needs just now our greatest financial support? If you are a true loyal Seventh-day Baptist, and I think you are, you are thankful that you are a Seventh-day Baptist simply because your friends are, then it is high time you made yourself interested in the welfare of our denomination and in the work which we are trying to accomplish.

Do you want to be happy? Then be energetic. Love your work. You have little chance of being happy unless you both love work, and love your own particular work. You must feel that your work is one of the most important departments of human activity, and that you are becoming more and more efficient at your work day by day. The man who无情 to pay his taxes may be able to drop his tools at the very first foot of the noon whistle, is a man who does not enjoy his work. Be ready and anxious to begin your day’s work, and then be slow and reluctant to cease when your time has expired. In this way you will not for one moment lose a day’s work, and in addition your industry in time will attract the attention of your employer and you will doubtless find positions even more suited to your liking and at the same time securing a greater compensation.

I suppose that nearly everyone who reads this has the opportunity of reading the Ladies’ Home-Journal. If you have not done so already, I hope you will take time to read the editorials in the November number on “Foot-ball and Women.” The stand taken by the editor on the subject of foot-ball, it seems to me, is the correct position. I know from personal experience that the game is intensely interesting both to players and to spectators. There is no other sport so eagerly sought as before the mind to train the muscles of the organism. It trains the mind to make quick, correct decisions. But the method of the game, the foundation principle involves the necessity of having a schoolboy and every college man should read those paragraphs by the editor of the magazine referred to above. The attention of every young lady should also be called to this same article.

Not long ago a man styling himself an “ex-priest” past through this part of the State lecturing on the evils of “Roman Catholicism.” Now I am a Seventh-day Baptist through and through, and I have no sympathy with the beliefs and teaching of the Catholic Church, by no means do I endorse their doctrines; but at the same time I dodeps a man who goes about the country to get a living by pandering to the abnormal, inordinate curiosity of people to hear of things which smack of cant, for all he cares. The man who could engage in fifteen or twenty lectures, one for men only and one for women only. Doubtless the man told of many things which are true. But what was the good of it all? Who was helped, or inspired to better Christian living? One might as well have read the daily newspaper accounts of preachers who have gone astray. I really wish that good people would not encourage such men to take the lecture field, by giving them free advertising and free churches, and by attending the lectures. Now please read carefully once more the first part of this paragraph.

PRESIDENT’S LETTER

Dear Young People:

God is answering the prayers of his people; for three weeks last week he poured rain across a desert without seeing living water; but last Sunday night, at the M. E. Church, the people responded with an opening prayer service, followed with music, “Galilee,” by a male quartet. After the preaching service, the people responded in an afternoon meeting, and quite a number came forward for prayers. Since this, for the past two nights, the hall has been well filled, the singers have come to our rescue, and we have had great meetings. The singing and the whole gospel service has been worth several dollars. Like ours to any one unsaved, and all this without money and without price.

Yesterday we were greatly cheered by hearing that the Lord was working in great power through Cornerstone Center, York, Pa. Man and Randolph have been and are still laboring. Thank God for this light of the world. If men would only let it in, waiting for feeling, which only comes after a duty is done. The cross will only turn to a crown after you take it upon yourself. Joy will come when you wear the crown.

E. S. SAUNDERS.

TREASURER’S REPORT


Berlin, Wis., Tract Society $ 4 75
West Liberty, Ill., Tract Society 1 00
Ashaway, R. I., Tract Society 5 00
Hebron, Pa., Dr. Palmberg 5 25
New Auburn, Minn., Dr. Palmberg 5 75
Alfred Stetson, New York, Tract Society 10 00
Ashaway, R. I., Dr. Palmberg 1 35
New Auburn, Minn., Other Foreign Missions 1 00
Huron, S. Dak., Evangelistic 3 65
Palm Borg, Palmborg 4 45
Palm Borg, Missions 1 00
New Auburn, Minn., Foreign Missions 1 84
Brockville, R. I., Evangelistic 3 00
Greenfield, Miss., Missionary Society 6 25
Porter, La., Missionary 6 25
Minot Junction, Wis., Evangelistic 6 00
Hancock, La., Evangelistic 15 00
Nortonville, Kan., Dr. Palmberg 1 50
Berlin, Wis., DeBoer, N. Y., Tract 87 24
Palm Borg, Dr. Palmberg 4 85
Dr. Palmberg, Foreign Missions 1 00
Dr. Palmberg, Missionary Society 1 84
Dr. Palmberg, Palmborg 8 75
Addams Centre, N. Y. Tract 2 98
Three Oaks, Tenn., Evangelistic 1 00
Palmborg, Missionary 3 96
Ahlberg, N. J., Dr. Palmberg 5 06
Dr. Palmberg, Missionary 3 26
Palm Borg, Palm Borg, Missionary 2 98
Berlin, Wis., China Mission 4 32
Dr. Palmberg, Tract 4 45
Palm Borg, Tract 2 00
Missionary 1 00
Palm Borg, Foreign Missions 1 75
Dr. Palmberg, General Mission Fund 6 20
Westerly, R. I., Missionary 6 25
Dr. Palmberg, Dr. Palmberg 6 25
Salesburg, Tenn., Tract 1 25
Leonardsville, N. Y., Tract 4 04
Dr. Palmberg, Evangelistic 1 75
Dr. Palmberg, Missionary 5 81
Other Missions 2 28

Total........................................ $190 19

SUMMARY.

Tract Society........................................ $134 63
Missionary Society...................................... 17 98
Palmborg.............................................. 55 52
Evangelistic........................................... 28 26
Other Foreign Missions.................................. 4 59
Foreign Missions....................................... 2 58
General Mission Fund.................................... 6 30
Missions............................................... 86 91
Minisp Mission........................................ 5 00

Total........................................ $190 19
OUR MIRROR.

The Christian Endeavor Society of this Church is holding its own in regard to numbers and is fraught with a good degree of spiritual interest. We hope and trust we are growing in grace and in a knowledge of the truth.

The Richmond and Hopkinson Local Union held its second meeting with our society the evening of Oct. 24, 1895. The Rev. Wm. C. Daland, of Westerly, State President of Rhode Island Christian Endeavor, gave the address. Subject, "The Thief of Time." The meeting was very helpful and inspiring, was followed by a short consecration meeting. The Rockville Christian Endeavor choir furnished excellent and appropriate music. We trust that the session was a source of strength to all in attendance.

CON. SEC.

ROCKVILLE, R. I., Oct. 31, 1895.

The Illinois State Convention was held at Bloomington, Oct. 3 to 6, with an estimated attendance of 15,000. Reports for the year showed 789 Junior Societies with 28,404 members, who gave nearly $5,000 to missions.

TINKERING THE CHRISTIAN END Eavor Pledge.

From the beginning of the Christian Endeavor movement some one has wanted to try his hand at tinkering the pledge. "The pledge is too strong," or, "The pledge couldn't be lived up to," or, "Something must be changed to adapt it to the peculiarities of our society." It is amazing how many "peculiar" societies there are in the world.

There are not so many of these pledge-tinkers as there used to be, but we hear of them every now and then, even in these days. Now there is not much objection to altering the phraseology, if the meaning is not changed, or the strengthlessness of the pledge is not weakened; but this is the very thing that most pledge-tinkers desire to do.

Now I should like to whisper to those ears that the revised Christian Endeavor pledge was prepared very carefully and prayerfully. Days of time were spent in weighing each word, so that every one might be the right word in the right place. The strength of every phrase was considered, and special pains was taken not to have a single letter or syllable in the pledge of the youngest and weakest active member could not keep.

Twice, in the heart of the pledge, at the risk of tactology, and perhaps to the detriment of the Queen's English, the phrase is substantially repeated, "Unless prevented by a reason which I can conscientiously give to the Lord, Jesus Christ." That is the only excuse which the Christian ever ought to be willing to give for the non-performance of any known duty.

There is twice admitted and insisted upon in the heart of the pledge, and it fully excuses any conscientious Christian, if he has any excuse worth giving. A Christian Endeavor Society that fully understands what the pledge means, in ninety-nine cases out of one hundred will vote against altering it. What is needed is a careful study of the pledge. Have a meeting to explain it and talk about it, and to understand its thorough reasonableness.

My earnest advice to pledge-tinkers is, "Don't." --J. E. WINFIELD HAHN.

General Secretary, U. S. C. E.

641 of the Juniors united with the Church; and 1,860 Senior Societies with a membership of 100,000.

The missionary extension movement is rapidly progressing; $17,407 was given to missions by the Seniors, and 175 volunteer missionaries were reported. Two missionary mass-meetings were held Sunday afternoon.

"Father" Endeavor Clarke was heard with especial interest, and preached the only distinctive Christian Endeavor sermon of the Convention on "The two Talents." The great attraction of the closing service was his address on "God's Purpose in the Christian Endeavor Movement?" It is not of very much importance to know what is your design or mine, or what some critic more or less friendly thinks ought to be our design, but it is of vast importance to decide what is God's design.

"Is it God's design through the Christian Endeavor Society to make better citizens, to inspire respect for temperance and Sabbath-keeping and righteousness of all kinds? Yes; undoubtedly, emphatically yes.

"Is it God's design the advancement of missions in the heart of the people at home and through them the young people of the world? Yes; undoubtedly and emphatically yes.

"Is it God's design to promote the spiritual unity of Christendom? The design of the Endeavor movement is in some sense the spiritual standard of young people. This embraces everything else. If this standard of devotion to Christ and his cause is raised, the standard of Christian citizenship will be borne aloft, the standard of missionary enterprise will never be lowered, the standard of fellowship will grow before an increasing host."

Keep step with Providence.

"I would say to you Christian Endeavorers with all the earnestness I can command, fall in with God's plan, keep step with Providence, understand his purpose for us, grasp the vast idea. Let the spiritual standard of all the young people affected by our society be raised higher and higher. If Christian endeavor fails of this it is literally and wretchedly fails of all things. If it succeeds in this it succeeds in every other endeavor.

"But to make this matter very practical, let me say to you, fellow Endeavorers, that you should raise the standard of your union, both local and state. Let this be the future of every great Endeavor gathering. Whatever your topics, whoever your speakers may be, the methods employed to give variety and freshness to the meetings, let this be the one consuming purpose of every officer and every member of every union to make them more efficient as spiritual powers."

JUNIOR HOUR.

The program for the Junior Hour of the Yearly Meeting of the Kansas and Nebraska Churches held with the North Lawn Church, October 4th, 5th and 6th.

Sabbath afternoon, Oct. 5th, the meeting was opened at 3 o'clock by our Superintend­ent, Mrs. F. O. Burdick, with the following PROGRAMME.

Singing by Society.

Roll call, response by Scripture verses.

Singing, Junior quartette.

Twentieth Psalm and Lord's prayer in concert.

Solo. Judith Hill.

Recitation, A Little Word of Prayer. Georgie Black.

Solo, Close Song of the World. Ellen Curry.

Chalk-talk on the topic. E. W. Black.

Song, Society.

Repeating of Pledge and Mizpah Benediction.

Directly following this was the Senior Hour.

PROGRAMME.

Double Quartette.

Recitation, Pledge with Wine. Miss Jennie Bee.

Temperance Song.

Special prayer that our young people be saved from the evils of intemperance. Rev. Hurley.


Singing.

Communication from the Boulder Society, read by the Secretary, Miss Ella Babcock.

Singing, Ye Ye Strong in the Lord.

Paper, Obedience. Miss Angelene Abbey.

Mr. C. S. Sayre then took charge of the con­secration meeting, and after a few verses of Scripture and appropriate remarks, the meeting was open for all. It was a very interesting and profitable meeting, in which all seemed interested and many took part.

OBITUARY.

Sarah Davis, daughter of Mary C. Davis, was born at Peoria, Douglas county, Ill. She grew up in Bourbon, Ill., in the home of her grandfather, Israel Chandler, receiving her education in Bourbon. She was converted and joined the Baptist Church at that place at the age of 15, commenced teaching school in her seventeenth year, and was efficient as a teacher. She was married to Eld. M. Harry, May 28, 1871, and is the mother of nine living children. As the wife of the above she accompanied him in his work, sharing his labors and enduring mutual privation and affliction, first for three years in Illinois, then fourteen years in Colorado, then four years in Kansas in missionary work, and finally nearly two years in Independence, N. Y. She accepted the Sabbath with her husband in the summer of 1887, when near Loveland, Col., and joined the Marion Seventh-Day Baptist Church in Kansas in 1890, her first opportunity. She delighted in church work, and mourned her limited oppor­tunity to engage in the same. She frequently expressed her joy of the remarkable seasons of revival in which she was permitted to engage at times with her husband.

On June 7, 1895, she came to Illinois with her two smallest children, and about the first of July, one warm night, in the draught of open windows, took a severe cold, followed in a few days with an attack of grippe, which settled on her lungs, already diseased, resulting in quick consumption. She was not aware of the nearness of her end until about a week before death on a Sunday morning, when the examining physician notified her of her condition. She did not seem surprised, but resigned, only anxious for the children. The three oldest were not present at the time of her death, but were present at the funeral. When asked by her husband concerning her hope, she replied "That was all settled long ago." She gave her parting blessing to the children present, expelled easily and peacefully, and engaging in final service, exchanged her last words of parting, "Be obedient, and "present with the Lord," which is far better," awaiting the coming of the dear ones she has left.

A LIVELY faith begets a cheerful heart.
**Children's Page.**

**HOW TO SPEND A PENNY.**

Mrs. S. R. Chapman.

My grandma gave me some pennies,
So pretty and bright and new,
And I told her I would use them,
And find it, darling, just as you wish to do.

You know it's so strange about grandmas;
They will give you so rich and kind;
They will give you pennies and pennies,
And I know you will not find it hard.

But grandma will give you plenty,
And tell you to spend them, too,
And that is what makes me now,
I don't know what to do.

Of the things you can buy for a penny
I do not need any at all.
I have got a new hat for my dolly,
Some jack, and a bonnet ball.

And I have been thinking and thinking,
Since I went to the Mission Band,
Of the poor little heathen children;
In that far-away, darkened land.

They never have beautiful playthings.
And, from the time her husband
Shone and banished the deep-seated unhappiness,
The boy said, "I am sure I love in the world!"

And when their hearts are troubled,
As it is now open to the little almond-eyed Chinese boy stood
And his wet face that looked wistfully ahead;
The child's thoughts were far.

"What is it?" she asked, in mingled grief and joy.

"Ah Fung she does not need Jesus while I was looking
And when her heart was
She hates.

And she always loves to children, in Watson.
And, perhaps, in that bright future
She said, "Tell her, my boy; I will go your security."

**Jimmie's Child.**

Lucy Roomo was taken up for vagrancy in the great city.
The astute judge said, "Who claims that child?"

A little boy stepped forward and said, "I do, sir."

"What is your name?" asked the judge.

"Jimmie's child,

"O judge, do not take her from me; she is all that I have to love in the world!"

"If you will get some good man to go your security, you can have her; but I cannot give her to you," said the judge.

The honest, little fellow, with tears in his eyes, walked up close to his poor sister and said, "Sister, I have no one to give. I did not care of her when she was a child, but now, while I was looking up a place, she begged some bread, and they took her up; but now I have a good place where I get $3 a week, and I will give her to school, if I have security; but I do not like nor swear nor drink, and I work hard. Judge, will you please let me kiss her before you take her from me?"

The judge wept, and said, "Take her, my boy; I will go your security."

In hand in hand they left the court-room,
Jimmie's successful missionary and his sister to be a most excellent lady."—Sel.

It matters but little who speaks ill of you,
So long as God speaks well of you.

The true measure of an age or nation is the moral worth and purity of its people.
been quite regularly and faithfully sustained on the whole.

At the time of our last visit to Coloma the people at Coloma Corners had a sociable. An interesting literary program was read, and that social time enjoyed while all ate good homemade candy, and ten dollars was raised to be applied on the pastor's salary.

Once during the summer we visited our few faithful Sabbath-keepers at Glen Beanah.

Three of you students in college are now, and others in college at Milton and two others are away teaching school, so that, for the present, our Christian Endeavor Society is greatly weakened.

Prof. Shaw, of Milton College, and wife, spent their first married life, with us. He preached twice at Coloma Station, once at Fish Lake, and once before our Berlin Christian Endeavor Society. Their visit and his preaching were a means of great encouragement to pastor and people.

During the last part of September and first part of October we were much helped by the presence and preaching of Dr. A. H. Lewis, who came here to spend a few weeks' vacation with his aged mother. He preached four times, to a crowded house, on the subject of "The Future of Roman Catholicism and of Protestantism in the United States." Not only did he leave with us imperishable impressions about imperishable things, but he also left a material token of his regard for our maternal comfort while in our future we shall contemplate spiritual and imperishable things. While here he secured a gift from a friend for the purpose of building a much needed vestibule for putting new windows in the church.

The vestibule is now up and the windows have been ordered. With these improvements we hope for larger and better spiritual life.

We are looking forward with much pleasure to the Semi-annual Meeting which is to convene with this church the first Sabbath in December.

While, comparatively speaking, not a few of our people on this field are working faithfully for the coming of the Kingdom to this part of Wisconsin, the churches and surrounding communities, need a thorough religious awakening. While the present missionary pastor is very willing and glad to travel, as he does more miles per month with horse and buggy than any other race of kings. The spirit's pressure of birth, yet such was not God's way. Ability is the proper standard. How much better off we would be as a nation if such a principle could actuate men in the political movements of to-day. "A mother the sheep." Meritorious men are usually found in the line of duty. They are not usually found seeking the office, but the office should seek them. "We will not sell our duty for hurry or pleasure; then, too, the Lord's chosen must be at this special feast.

MISS FLOPfadou: "What are all those horrid drummers doing? Don't they know the Sabbath is the Lord's day?"

MISS GRACE: "Those are not drunken men. They're college boys out for an airing."

MISS POMPADOUR: "Oh, the splendid fellows! Isn't it beautiful, the good fellowship and gayety of young college men. — Chicago Record."

— THE SABBATH RECORDER.
Popular Science.

Two of the largest electrical motors in the world, each weighing ninety-six tons, are now successfully at work in transferring passengers and trains through the long tunnel, under the city of Baltimore. Thus, showing clearly, that the electrical current is capable of handling any of the present requirements to which it can be applied. Yet for cheapness, and docility, in plying on the other hand, the horse has its day, by means that may be applied to every form of locomotion, we think that crude petroleum will break all records.

A new way for catching large blue fish has been invented, by means of a large kite, to be managed from the shore. It is well known that fish will scatter at the approach of a boat, and that they generally keep well out to sea, but draw nearer to land and are more plentiful when the wind is blowing off shore.

A Mr. Harmel, of Bell Port, Long Island, has constructed a kite, sufficiently large and strong, to carry a blue fish line, having sub-lines and hooks, baited, together with the necessary floats, with its own cord, farenough out of the water to prevent being dragged over the midst of a school of fish. At the proper time, by a sharp pull of the kite cord, the whole fishing tackle is released from the kite, and falls into the midst of the school of fish with a kind of splash, thus attracting attention, when the largest of the fish seizes the baited hooks and are thus made fast to the main line, when they commence trotting, and soon all the hooks are monopolized. While this is going on, the kite is withdrawn and prepared for another expedition. When a sufficient quantity of fish have been thus captured, then by boats they are easily secured. It is claimed that by means of the kite a larger and far better class of blue fish can be obtained.

We have heard that in the East, hawks have been trained to seize fish for their masters. We have seen fish-hawks catch fish on their own account, but this is the first time we ever heard of kites being employed in capturing a superior quality of fish over ordinary methods.

We would call the attention of Mr. Grover Cleveland to the practicality of this kiteing invention.

REFORMS IN TURKEY

After a year's record of inhuman atrocities in Armenia, it is at last announced that reform is begun. The news of wholesale massacres at Sassoun was several weeks in reaching the public. Months of investigation followed, hindered or perverted wherever possible by the Turkish government. When the bare facts came to be known, Great Britain, France and Russia, through their diplomatic representatives, protested, and demanded that competent and fair governors should be appointed over the six vilayets where the atrocities were committed with a superintending commission over them all acceptable to the three powers. The Porte, with characteristic arrobinthood, managed to avoid accepting their terms for more than five months, though the Sultan several times set the date when he would give his final answer. At last, under the pressure of twenty-one English and a considerable fleet of Russian warships at the mouth of the Dardanelles, the substance of this proposal of the three powers has been accepted. It includes the selection of public officials from Christians as well as Mohammedans, the scrapped law of tax, and the enforcement of the rights of Armenian Christians throughout the empire. Instructions have been issued by the grand vizier to the Turkish commissioner in Armenia to watch the execution of these results.

Those who are familiar with the condition of the Turkish empire and have watched the movements of the government for the last three years, will have little confidence in these promised reforms. Their inauguration is a forced and temporary expedient to pacify public sentiment which Turkish rulers hate. No men acceptable to these rulers would wish to carry out these reforms. No men appointed by them will carry out these reforms further than they see fit. We believe that the internal condition of Turkey is likely to be only a temporary respite from the inevitable decay of the feudal governments of past ages. The Armenian troubles are only symptoms of the political weakness and rottenness which pervade the whole empire. Unpunished criminals are scattered through its provinces. Its rulers are not only ruled by the sense of justice, but without the power to execute it. In Aleppo, the Christian population has appealed to the foreign consuls for protection. Druses in the Lebanon are uniting against Moslems. The entire region around Damascus is in disorder and unsafe. Any hopeful action of any class of people in Turkey is ominous, for its existence depends on the repression of all public spirit with a firm and the support of foreign powers without.

It may be that the present crisis will pass and that this horrid anarchy will survive the present century. But we do not expect it. We believe that the internal condition of Turkey is such that it must soon crumble into pieces, and that no support of England and the other Powers of Europe, which the public sentiment of the civilized world will tolerate, can save her from disruption. The very serious problems which arise as the result of her decline must be faced, and they will not brook the delays. Great changes in the map of Southeastern Europe and Western Asia are impending, which will be of vast political importance.

The following is the program:

Special Notices.

WANTED.

Copies of the Seventh-day Baptist Quarterly, Vol I., No. 3. Fifty cents apiece will be paid for a limited number of copies.

Address,
COUNCIL P. RANDOLPH,
(Great Kills P. O.) Staten Island, N. Y.

Rev. J. T. Davis, having returned to his home in California requests his correspondents to address him at Lakeview, Riverside Co., California.

Rev. W. E. Russell, the Treasurer. Please address her at Pinefield, N. J.

The Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in September and in each month following in the church block, to which Rev. Dr. S. C. Maxson, 23 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

The Seventh-day Baptist Church of Hornsleville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at the ball time of Sabbath-school service. A general invitation is extended to all, especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. Kelly, Pastor.

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

William C. Whittredge, Treasurer.

November 10, 1895.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Christian Church block, corner of Washington and State Streets, at 2:30 P.M., Sabbath-school at 3:30 P.M. Strangers are always welcome, and brethren from a are cordially invited to attend.


The First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' School. Their meeting room, the fourth floor, and the elevator, Y. M. C. A. Building; corner 45th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 11 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 service. Pastor's address, Rev. J. O. Burdick, New York, N. Y.

The Churches of Berlin, Coloma, and Marquette, hold their next Semi-annual Meeting with the church of Berlin, at Berlin, Wis., on the first Sabbath in December. Bishop H. Babcock of Walworth was invited to preside and preach the introductory discourse, and Elder W. C. Whittford as alternate. The Meeting to commence at 7 P.M., and continue over Sabbath and First-day following. A. L. Richmond, Dr. A. L. Burdick, Mrs. John Noble and Henry Clark were requested to prepare essays for the occasion.

E. B. Clark.

The Quarterly Meeting of the Southern Wisconsin Churches, will convene with the Church of Milton Junction Sabbath-school, at Milton Junction, Milton, Wis., on the 29th of November, at 11 A.M. The following is the program as arranged:

Fourth-day evening, sermon by E. M. Dunn.

Sabbath, 10 A.M., first public service, conducted by W. H. Babcock of Walworth; 2 P.M., conducted by E. A. Witter.

First-day, 10:30 A.M., sermon, Pres. W. H. Whiteford.

Second-day, 2 P.M., sermon, W. H. Babcock.

Sabbath, 6 P.M., Praise and praise meeting, conducted by E. A. Witter.

First-day, 7 P.M., sermon, Rev. L. S. Maxson.

The Ministerial Conference of the Southern Wisconsin Churches will convene in connection with the Quarterly Meeting, with the Church of Milton Junction, on November 29th, 1895, at 10 A.M. The following is the program:

1. What is the best way to conduct Sixth-day evening prayer meetings? Prof. W. D. Thomas.

2. Can an act, if any, be derived from tradition, in the investigation of the scriptures? Prof. E. B. Shaw.

3. Compare the preaching of forty years ago with that of the present. Most, with a superintending commission over them all acceptable to the three powers. The Porte, with characteristic arrobinthood, managed to avoid accepting their terms for more than five months, though the Sultan several times set the date when he would give his final answer. At last, under the pressure of twenty-one English and a considerable fleet of Russian warships at the
The Lord will never appoint you anything to do that he will not strengthen you to do it out; but he does reasonably expect that you should do all you can.

Although power and happiness are supposed to be closely allied to each other, they are in reality extremes; where one is found, the other is generally missing.

What They Were.—A gentleman walking along Lexington avenue one day encountered two boys who looked so much alike that he stopped them and asked, ‘Are you little boys twins? ’ They looked up at him for a moment as though they did not exactly understand, then one said, “No sir, we are Methodists.”

One of our subscribers, inquiring about the Larkin Soap Mfg. Co., wrote as follows: “We have had the Combination Box, each contained every article advertised, and of every description quality. Everyone who has seen the reclining chair, the last pre-eminence we obtained, pronounces it worth all that we paid for both Soap and Chair.”

Our little boy, of course, vacated the chair for his father, and the latter went to business, and in a few moments was on his way home.

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CANCERS AND TUMOURS are successfully cured by REY. W. COOK, Alfred, N. Y.

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Saves One-half

In Iron and steel, always monopolize wood over the common sawmill, and have the advantage of greatly increased efficiency.

With very little pain. His remedy kills the malignant growth in a few hours, and then it will continue its downward course; and by its application at their homes or at the doctors, as the case may be.

Send for specimen and testimonial.

ALFRED, N. Y.

The Sabbath Recorder

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