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## THE SABBATH RECORDER.

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DID some one say that the last presidential election was "an avalanche?" Then what word in the English language can be found to properly express the victorious-defeat of the 6th of November, 1894?

THE technicalities of human law are many and often very foolish, leading to the needless defeat of justice. But these defeats are not limited to our own country. Recently the stupid foreman of a London jury, by mistake, declared the prisoner "not guilty" when the jury had unanimously found him "guilty." The mistake was allowed to rule the court, and the prisoner was set free, the learned judge affirming that he "had no option."

PARENTS and children will find an article on the Young People's page this week that should be carefully read, concerning the importance of children attending the preaching service on the Sabbath. Read that article, and if you do not agree with it you may write and say why not. If you do agree with the sentiment of Eileen then please be more particular to practice as you believe. After years of pastoral labor we desire heartily to endorse the thoughts therein expressed.

THE sudden and unexpected death of Mrs. Mary A. Woodbridge, which occurred last month, was a blow to the National Woman's Christian Temperance Union from which it will not easily recover. Mrs. Woodbridge has been well known for many years as one of its strongest supporters. William Mitchell, the astronomer, was her uncle, and Maria Mitchell, the astronomer, was her first cousin. Mrs. Woodbridge is justly regarded as one of the founders of this great movement, and her memory will ever be highly cherished as a philanthropist.

ONE of the largest meetings of the Executive Board of the American Sabbath Tract Society, and probably the largest ever held, occurred in Plainfield, N. J., last Sunday, Nov. 11th. Members of the Board and visitors were present from Plainfield, New Market, Dunellen, Shiloh, Marlboro, New York, Westerly, Waterford, Alfred and Edgerton, Wis. The report of the committee to consider the two places, New York and Plainfield, with a view to selecting one for the location of the Publishing House was presented and discussed in committee of the whole until nearly time for adjournment,

when a vote was taken recommending its location in Plainfield. This vote stood nineteen for and three against. When the question then came up for the adoption of this report of the committee of the whole, additional things were said in favor of New York as the most satisfactory and perhaps the most economical location. Pending the final vote on this question, at 5 15 P. M. the editor had to leave to take the train, and is therefore unable to give the decision. It is possible, however, that we may receive it before going to press. If not we hope to be able to make more definite announcement next week. The committee, Rev. Dr. Platts and W. C. Burdick, appointed by the citizens of Alfred to present reasons why the house should remain where it is, faithfully represented the interests of Alfred and what they deemed also the larger interests of the denomination. They also assured the Board that the people of Alfred would be loyal in their acquiescence in and support of the Board in whatever might be its final decision.

WE are all, to a greater or less extent, creatures of habits and moods. These conditions of mind and body are strengthened or weakened by use. Good habits should be cultivated, bad ones suppressed. Some people are habitual fault-finders, always seeking for occasion to complain of this or that defect. Every such use of that peculiar faculty adds keenness to that sense and blinds the vision to the good qualities which may be even more prominent than the defects. Thus this really diseased state of mind and heart becomes chronic, and all the happiness such people seem to find is that very somber and sickly solace which one might be imagined to experience by voluntarily abandoning the bright and beautiful sunlight and living entirely in cellars, mines, and caves, with bats, owls, and creeping things for companions. How much better to live in the sunshine, at least half of the time. How much better to seek out the good qualities we may find in the lives and characters of our fellow mortals. It often happens that the sick are not aware of their own really dangerous condition from the disease which has fastened upon them; and so the chronic, diseased grumbler is not always aware of his own condition, while friends look on with pity and deep regret. For this disease no physician is needed except the Great Physician, who will gladly help every one to conquer evil habits and pursue such a course as will secure permanent usefulness and consequent happiness.

YES, every Christian family and every Christian person who has no family, should take his own denominational paper. This is important, not only to the denomination, and as a support for the publishing interest, but also for his own individual upbuilding. Ask any pastor to tell you who are his most interested, spiritual, helpful, broad-minded members, and see how many of these are without their denominational

paper. Notice how many who think their own paper costs too much and therefore decline to take it, regularly attend prayer-meetings, are interested in young people's religious work, or are zealous supporters of missions, and other denominational interests. Cutting off the religious weekly is severing a very important link that binds the home to the church. Rev. Dr. McArthur, the eloquent Baptist minister of New York, says: "It is astounding that some pastors, and the people generally, are so little interested in the circulation of a worthy denominational paper. Pastors stand sadly in their own light when they fail to encourage the members of their own churches to take a good denominational paper. It is simply impossible for church people to be in the largest degree useful to their churches, to their denomination, and to the cause of Christ at large, if they do not take a religious paper. There is no investment of money which will bring larger returns for the church, for the denomination and for Christianity, than what is expended in procuring good religious papers. Two to five cents a week for the year will secure the weekly visits of a great, strong, wholesome and altogether superb religious paper. The general circulation of such a paper in a church is worth as much to a pastor as is an assistant in pastoral work."

### PELOUBET'S NOTES FOR 1895.

In almost every department of biblical study there are standard works and commentaries concerning the merits of which little need be said, because they are so well known and so generably reliable. The Select Notes on the International Lessons prepared by Rev. F. N. Peloubet, D. D., and M. A. Peloubet, have come to be quite like other standard commentaries, with the difference that these notes are kept alive and fresh from year to year. The work for 1895 does not seem to fall behind its predecessors in its fund of information and substantial help to a general and specific understanding of the lessons. In this, as well as all other lesson helps, the pupil must use his own judgment and not blindly accept every statement as correct. The best of commentators differ in their views and explanations, being more or less biased by their own training in theology and church connections. Commentators do not profess to be infallible (except those of the Roman Catholic order), and all students should learn to do their own thinking, guided chiefly by the plain word of God in matters of doctrine and practice. In this new volume nearly two hundred and fifty authors have been quoted as helps and lights on the lessons. The first half of next year will continue the studies in the Life of Christ, in the gospels; and the last six months will be devoted to studies in Jewish History. The whole volume is freely illustrated, and with its finely drawn, accurate maps and beautifully printed pages, is a delight to possess, both for its external beauty and its positive helpfulness to every student of the Bible.

## RURAL PROSPERITY IN FRANCE.

BY S. S. POWELL.

Our country is vexed with many and grave social questions which are crying for settlement. The only true way for the solution of these questions, one and all, is by the study of "Applied Christianity." While there are abundant signs of returning prosperity the fact remains, nevertheless that multitudes of skilled workmen for a prolonged season have been thrown out of work, and the prospect stares us in the face that many of these will remain out of employment the coming winter.

Perhaps, if many of those who have suffered from a congested labor market would turn their attention to the cultivation of the soil they would find a happy ending to their straits. There has never been a more favorable time to buy land than now; and if any one will devote his undivided attention to farming, other things being equal, there is no surer or happier way to gain a living. In the words of an ancient Greek writer:

If thou wilt become a mariner the sea is wide;  
But if thou wilt follow agriculture fields are broad.  
If thou art in need of wealth devote care to the rich soil;

For they say that a field is a "horn of plenty."

A well directed enterprise does not turn out well for men without labor,  
Neither for the celestials themselves; but virtue is greatly availed by toil.

—Pseudo Phocylides, 148-155.

France is a country where much of the solid national prosperity comes from the rural population. A study of a prosperous country such as that might be valuable to us in more ways than one in the way of suggestions. At the close of the Franco-Prussian war an indemnity of five thousand million francs was imposed by the victors upon the French. This was paid off in an incredibly short time largely because of the accumulated wealth of the peasantry. The wealth of the French peasantry has more recently been demonstrated to the outside world by the expenditure of such vast sums as were lavished upon the vain attempts to construct a ship-canal across the Isthmus of Panama. So long as confidence could be maintained in the enterprise multitudes of French peasantry invested freely of their savings.

If we inquire into the causes of French rural prosperity we shall find that they exist largely in the peasant proprietorship of land. A great contrast exists between the laboring classes of England and France, especially in the country. Many English laborers go about with an utter want of hope in their faces. Not so with the French. Indeed, the time is fast approaching when the idea of peasant will be altogether eliminated from the French rural districts. The peasant land-owners are already a prosperous and altogether well-to-do class. They are educated and intelligent, and have homes that present the appearance of neatness and comfort.

A large part of the land in France is divided into small holdings, and occupied by their proprietors. These are industrious and frugal, and in virtue of their holdings each becomes a capitalist on a small scale. The land is scientifically and successfully cultivated. One reason for this is the establishment throughout different parts of France of schools of agriculture. These, having been well attended, have raised the condition of parts of France from a backward state to that of a greatly improved condition. The land attached to these schools is cultivated on scientific principles, supplied with improved farm implements, and much at-

tention in some of them is given to fruit growing and arboriculture.

The dividing up of large estates has had highly beneficial effects. In one district such a procedure quintupled the value of land in thirty or forty years. More could be got out of the land and the land kept in better condition than formerly. The average peasant owner in that district became a capitalist to the amount of four to five thousand dollars.

The French peasant proprietors never get beyond work. However wealthy they may become they still work, and give their personal attention to the details of their business. On fair days you may go to their nearest towns and find the best hotels crowded with men wearing the blue blouse. These are the well-to-do peasant proprietors. They wear the blue blouse only to cover better garments, and you will find them gentlemanly in manner and possessed of considerable culture.

A source of success on their farms is a readiness to derive profit from many sources. If one crop fails others are ready at hand, and all small profits are turned to the advantage of the whole.

Education is well advanced among these people. The communal schools, corresponding to our district schools, are attended by the children of all classes alike. On the whole, the study of modern French peasant life offers many lessons that we might do well to heed.

## A PRÖLIFIC SOURCE OF EVIL.

BY H. D. CLARKE.

III.

It were shame enough if Rome only permitted married women to kneel at the feet of her priests and be examined on all their sins. But to what depths of corruption does she go when little girls who are innocent of all sin, and who as yet know nothing of the secret mysteries of life, are compelled to go to the priest to learn them through his questioning. What surprise and shame must come to a timid girl who goes for the first time to confessional, and the priest begins to question her to see what she knows of evil, or if she has begun to think of or desire things unlawful. Even in a house of prostitution the vile wretch of an owner would not question her slaves as do the priests of Rome.

Says Catholic authority concerning the priest: "Let him with wisdom and subtlety, interrogate the sinners on the sins *they may ignore* or conceal through shame." Yes, with "subtlety," and only a Romish priest knows all the arts employed to compel womankind to divulge to him all the secrets of their homes and lives. Truly it is a subtle power that accomplishes this. And will such a subtle power refrain from any wickedness to gain influence and control in this nation?

But the priests say that their duty is like that of a physician who performs delicate and dangerous operations. The latter to save the body the former to save the soul. This is sophistry. When a physician performs his duty, the husband, or father, or mother, or some trusted friend is present to witness the operation and prevent any evil results. The poor Catholic patient goes to her pretended spiritual physician and alone, with no other eyes to see or ears to hear, she shows him her moral disease. And what is more she is not to repeat her physician's words or tell of his acts to husband, father, or friend. The suffering physical patient cries out in pain and distress and sympathizing friends hear and know the cause of that cry. In the

confessional all is quiet and secret with little sorrow over the acts there committed.

But the priest preaches that Jesus performs a constant miracle to save the priests from temptation and lust when they come before sinful women who tell them of things that would require an angel to hear and not sin in thought. Another sophism. Are Catholic priests unmarried more holy and strong than married David and Solomon? Was David kept from sin when the beautiful Bathsheba exposed herself in her bath? Was Solomon kept from sin in the midst of the fairest maidens of all nations? Did the mighty giant Samson resist the charms of Delilah? How then shall unmarried priests be saved from natural desire and flee temptation when it comes in all its power nearly every day of their lives?

Priests do plunge their minds and souls into an atmosphere of impurity and therefore fill their hearts with such evil that they cannot help their penitents to be virtuous and chaste. Their confessional becomes the place for adultery. It is, too, an act of idolatry. Jesus never said to you or me "Go to a priest or minister for repentance and forgiveness." No, he said he was the Great Forgiver, "Come unto me." Man may pray for his fellow being, but no ceremony, or mass, or Romish absolution can wash away the soul's guilt.

Dear reader, be not deceived with the thought that Catholicism in this nation is no menace to our liberties, our purity. Rome is striking at our liberties in every confessional in America. There can be no civil or religious liberty where virtue and conscience surrender to the priest. Only slaves go there. No husband is a free man in his own house when a priest can ask his wife questions he dare not and receive frank replies. More than husband or father the priest directs the steps of his wife and children.

Men drove away Joe Smith and Brigham Young for having a few wives. But every priest is a hundredfold worse than any Mormon. Brigham Young pretended to control, be united only to, *his own* few wives, but the priest controls and breathes impurity into the soul of every other man's wife and daughters who comes to his confessional. Mormons respect virtue far more than Roman Catholics.

It is time Protestants awoke to the duty of aggressive work for the preservation of the purity of woman, yes, Catholic women. Christian women should organize for mission work among Catholic women, to show them their bondage and how to find freedom. Romish priests are destroying the roots of civil and religious society by debasing women.

Rome herself admits the evils of the confessional in her theological works, and among the questions put to her priests is this: "*Nonne munus audiendi confessionis suscepi, aut peregrin ex pravaincontinentiae aspettentia?*" (*Miroir du Clerge*, p. 582.) "Have I not repaired to the confessional and heard confessions with the intention of gratifying my evil passions?" Much more could be written. We have tried to avoid much that was too delicate for the public print, and even this may shock false modesty that would cover up the wickedness of the confessional. But we are battling for virtue, social purity, and liberty. In this battle these abominations *must* be exposed. God save society from the clutches of Rome, and God save mankind from slavery and impurity.

TRUE manliness is doing right because it is right, and in not being afraid to let the world know your position.—Selected.



## BREATHING THE ATMOSPHERE OF JESUS' THOUGHT.

BY MRS. MERRILL E. GATES.

A man's thought makes him what he is. It is the vital thing within which is constantly forming that outward product, his life. Even although he is occupied with nothing higher than his amusements and the gratification of his appetites, still it is his thinking regarding these which gives him his character.

We breathe the atmosphere of the thought which surrounds us. The reality and vitality of thought is such that it affects us although we wish to be uninfluenced by it, and we too often find the tone of our mind graduated to a lower scale than our judgment approves, because we are thrown with those of a low, censorious, or unbelieving mode of thinking. And the same is true concerning thoughts which are just and magnanimous. If we are privileged to be much in the companionship of a person of fine perceptions and noble judgments, of one who is mentally sane and sound, we share a like privilege with those who live in high mountain regions, where the very air ministers to health and sanity and clearness of vision.

The different atmospheres of thought in which men are immersed, and the different kinds of such atmosphere which surrounded them in childhood account very largely for the wide differences which we find in them. And when we classify men, the most thoughtful constitute a group by themselves. They lift their heads above the lower-lying valleys of the more thoughtless multitudes, like the isolated peaks of the high mountain ranges. "It is thought alone that makes man's greatness." It makes the greatness of the great thinkers, but it is also the glory of each one of the masses of mankind. It is the distinguishing birthright of man. "A man can be conceived of without hands or feet or head, but not without thought," says Pascal. It is greatly ennobling to be in the company of those persons and those books that are occupied with the noblest things.

Who ever took a view of *human nature* in its heights and depths, in its perplexities and its waywardness, in its distress and rebellion, of such mental sanity and penetrating insight, as did Jesus Christ? If we breathe the atmosphere of his thoughts we shall never mock or divide human nature, as some philosophers have done; we shall never despair of it, as doubters and unbelievers do; we shall never set it on such a pinnacle of purely selfish pride as those do who think that man can elevate himself with no help from God. But we shall judge of it as Jesus did—that it is worth dying for, that its nobleness is real but consists in its power to be lifted up by God, that its weakness is inherent, but that its weakness constitutes its strongest claim upon us. If we breathe the atmosphere of Jesus' thought in regard to human nature we shall have a true view of it. It will be an intensely altruistic view. It will be a view that leads directly to self-sacrifice and love to the death.

In the noble humanitarianism of our own day we find only the translation of Jesus' thought in regard to the treatment of our fellow-men. Can the extremest altruist go beyond Jesus in his love and devotion to men? The more we breathe his thoughts the more will true ways of helping men be revealed to us, the more we shall want to help them, and the more we shall be willing to abase ourselves in order to do it. Let us steep ourselves in the thoughts of Jesus, that we may do the greatest possible good to men! Who can sufficiently enter into the depth

of his desire for their good and for their uplifting? Is not the best Christian the most characteristic product of the thought of Jesus?

The effect of living in the atmosphere of Jesus' *thoughts of God* is to fill us with the same conceptions which he himself had. The essence of his thought is that God is love. No one can carry us so far into the divine knowledge of God's love for man as Jesus. "If ye had known me, ye should have known my Father also." It is in the atmosphere of this thought of God's love to us that the soul for the first time lives and thrives. Life then is transformed because the inner spirit from which it proceeds is transformed.

If in our work in the Sabbath-school we can bring our pupils to receive this essential thought concerning God, that he is love and the *he loves each of them individually* and infinitely, have we not attained the great end of our labor? Have we not taught as Jesus taught? If we live constantly in this one thought which Jesus gave us concerning God we shall not fail to impress it on men. Jesus dared to tell guilty men that God loved them, individually, singly, and with an infinite degree of affection. Let us not fear to do the same. We shall not teach men to abuse his grace and go on to sin, by teaching that he loves them. It is only by an inner experience of the depths of that love that sin will ever appear exceeding sinful to them. We should immerse ourselves in Jesus' thought of God that we may bear about with us the atmosphere of God's love to men, and convey it to them for the health of their lives. Deeper than reason, purer than the senses lies the heart, the very being of man to which the thought of Jesus appeals.

The thoughts of Jesus about God, his Father and our Father, about man, his brother and our brother, how holy they are with the holiness of his divine conceptions, how beautiful with the light of his eternal vision, how warm with the glow of his burning love! It is the atmosphere of these thoughts and our constant breathing of them that will make us Christlike.

These words, the remarkable utterance of one\* of the prominent and advanced thinkers of the *orphaned nation* at the present time, may make us appreciate as never before, the glorious, life-giving properties of the atmosphere of Jesus' thought, which we have breathed since birth:

"It is with a curious and most profound interest that for years I have studied his life. I am, as you know, a Jew. For more than eighteen centuries my race has been shut out from its own. Even the name of Jesus was not mentioned among us. After these eighteen centuries I, and others like myself, emerging from this isolation, come face to face with one who was ours, of whom, strangely enough, we have been bereaved, of whose deep influence we have not felt the benefits. I hardly know whether you who have been nurtured under Christian influence, who have breathed the atmosphere of Jesus' thought since your childhood, can put yourself entirely into the place of one who comes to him as a new-comer, and is amazed and wrapt at what he learns."

One might perhaps weakly think that a better way to appreciate these thoughts of Jesus, to feel their force and originality would be to hear them for the first time in mature life, that we might be more struck with their heavenliness and freshness. But how greatly he would err who would not choose to have had his childhood, yes,

\*Felix Adler.

his very earliest infancy submerged in these divine and ineffable thoughts! Who could wish to have had his childhood bereaved of those most subtle and beautiful impressions of the infinite, of the Fatherhood of God, of the immortal love surrounding us like an atmosphere, of that sense of a glorious future before us, which were instilled into our very being before we reached the age of entire self-consciousness by our familiarity with the wonderful thoughts of Jesus! What can ever make up to a heathen convert, or to one converted in middle life from a system of unbelief, for the lack of the early reception of the thoughts of Jesus in the formative years of childhood? Is not our best inheritance from those beautiful years that which so surrounded them—the sweet atmosphere of Jesus' thoughts?

AMHERST, MASS.

MRS. SUSAN H. GOODRICH.

Mrs. Susan H. Goodrich, a much loved and respected handmaid of the Lord, died at Westerly, R. I., Nov. 2, 1894, at the advanced age of ninety-three years, one month, and twenty-eight days. She was born at Potter Hill, in the town of Westerly, R. I., Sept. 5, 1801, and was the daughter of Lester and Lucy (Potter) Crandall. She was one of three children, Jairus, Rogers, and Susan Harper Crandall. Her mother died Jan. 18, 1807, and her father died in March, 1814. In her fifteenth year she was hopefully converted and was baptized by Eld. Mathew Stillman into the fellowship of the First Seventh-day Baptist Church of Hopkinton, R. I. She was married April 3, 1825, to the Rev. Lester T. Rogers, of Waterford, Conn., which place then became her home. To them were born four children; two daughters, now deceased, Lucy, who married the Rev. A. B. Burdick, and Mary, who died in childhood; and two sons, the Rev. Prof. Lester C. Rogers, of Alfred, N. Y., and Mr. Orson C. Rogers, of Westerly, R. I. These two sons are all that survive of her immediate family. Her husband, the Rev. L. T. Rogers, died Nov. 20, 1850. Feb. 21, 1859, she married the Hon. Joseph Goodrich, of Milton, Wis., where she resided till his death, Oct. 9, 1867. Since that time she lived with her children, by whom in her decline she has been tenderly cared for and greatly beloved. The last few years of her life have been spent in the pleasant home of her youngest son, Mr. Orson C. Rogers, whence she peacefully passed away to the paradise of God.

Mrs. Goodrich was a member successfully of First Hopkinton, Waterford, Milton, Milton Junction, and Pawcatuck Churches, having been a member of the last named church about two years at the time of her death. She has always been accredited a faithful Christian worker in the different churches where her lot has been cast, besides those of which she was a member also at Leonardsville and Alfred, N. Y. She was always active in religious work; in the times of revival she was ready to help in every good way, and her testimony was always ready for the Master whom she loved. During her active life she was always engaged in Sabbath-school work, which was especially dear to her, and as a teacher of the Word of God proved most faithful. Sabbath-school work in our churches was begun during her life and she labored in the first school started in Waterford, Conn. There are surely many who will rise up to call her blessed.

She was a woman of great force of character and of considerable literary ability. She was a devoted Christian and firm in her religious

convictions. She was a zealous student of the Bible, which was her food and drink till the moment of her departure. Always in her place in the house of God, she loved all its services, particularly the solemn seasons of communion. Concerning her feelings at such times she wrote at the age of eighty-eight in a little memorandum which she left as follows: "Now that I am nearing my eighty-eighth birth-day I feel reminded of Moses' counsel to Israel to remember how the Lord has been with them those forty years in the wilderness, to prove them, and to know whether they would walk in his way or not; and, as I look over my life I feel sensibly God's expressions of mercy and covenant care for me in all my forgetfulness of his claims upon me. But I never come to the table of the Lord, that supper which is the symbol of his death, without feeling a desire to do as he bade us in remembrance of him, and as years have gathered over me and the magnitude of God's mercy and wisdom was made clear to me in these symbols, I could but desire that not only I myself, but all those whom he had given me might be sure in the salvation he purchased for them." The fourteenth chapter of the gospel according to St. John was always a favorite with her, and the 27th verse, "Peace I leave with you, my peace I give unto you," was often upon her lips. Almost her last words were an attempt to quote this saying of our Lord, when she could only feebly utter the word, "Peace!" On that we all had the peace which God has bestowed upon her!

W. C. D.

## THE SLANDERER.

BY THE REV. D. A. LONG, D. D.

One who maliciously and without reason imputes fault or crime to another of which he knows he is innocent is a base calumniator. The slanderer is always fully conscious of the baseness of his infamous conduct. He will throw out innuendos and covert insinuations against all those he would injure in reputation. He will always reach his end by dark surmises, hints, and suspicions. Of course all slanderers are base cowards, and are both ashamed and afraid to meet their own records and their victims. When David describeth a citizen of Zion he says, "He backbiteth not with his tongue." Paul styles all slanderers "haters of God." Rom. 1:3.

By false reports and backbiting stories even among children, some of our most flourishing Sabbath-schools are greatly injured. One slanderer, with bland smile and fluent tongue, has often disturbed the peace of a Christian community for years. Let it never be forgotten that the religion of the one who bridles not his tongue is vain.

WE may, if we choose, make the worst of one another. Everyone has his weak point; every one has his faults; we may make the most of these; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven; and we shall become not unworthy followers of him whose name is Love.—Stanley.

DO RIGHT, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is heaven and the Spirit of God within you.—Robertson.

## MISSIONS.

## DEPARTURE OF DR. PALMBORG FOR CHINA.

Dr. Rosa W. Palmberg spent her last Sabbath before her departure for Shanghai, at Plainfield, N. J. It was communion service of the church that day, but by invitation of the pastor she spoke briefly to the people upon the work of Medical Missions, and the good they were accomplishing, not only in ministering to bodily ills, but in leading souls of men to the Great Physician who saves from the ruin of sin. She improved the opportunity to express her gratitude to the people for so many kindnesses received. Dr. Lewis, in very tender and appropriate words, introduced Dr. Palmberg to his congregation and referred to the fact that somehow it had been the great privilege of the Plainfield Church to represent our people in saying the final good bye to most of our missionaries going to China. It was in 1847, at Plainfield that Solomon Carpenter and Nathan Wardner and their wives, were set apart as missionaries for the foreign field and departed for China, and became the founders of our Shanghai mission. While this service was no farewell meeting, he felt that thus sitting together around the Lord's table with one who could represent the far off workers and was soon to join them, was very fitting, and made the service impressive because it brought the distant work and workers and the nearby work and workers in oneness of fellowship, in heart, mind, and effort.

Secretary Whitford followed Dr. Palmberg, speaking of the time of her leaving Plainfield and New York, inviting the friends to meet her at the railroad stations, referring to the route she would take, the time of sailing, the steamer which was to bear her to the destined port, and about the time of her arrival in Shanghai. He also spoke of the interest that we, as a people, all had in Dr. Palmberg and her work, in Dr. Swinney and all the workers there, how they had the prayers of the people, and it was a glad privilege to give the China mission every reasonable advantage and support.

Dr. Palmberg left Plainfield on Sunday, Nov. 4th, at 3.30 P. M. Dr. Lewis and wife and many of his congregation bade the Doctor good bye at the station, and several of them with her sister accompanied her to New York. These with those of the New York Church who came to bid her farewell and God speed, made quite a company at the final parting. At 6.25 P. M., from the New York Central railroad station the Montreal train pulled out and we all gave her a God bless and keep you, and a good bye.

Mr. Chipman, who presided at our late Conference, and lives at Yonkers, bore her company to that station and was the last one of our people she saw, and to bid her farewell. The Doctor departed for her field of labor in good spirits but in a rather wearied condition, expecting, however, to rest much on the way. There are several lady missionaries who are to sail on the same steamer with her for Japan and China, with whom, no doubt, she will form a pleasant acquaintance. A postal received Wednesday night, written at Montreal, announced that after a night's good sleep she had arrived there safe and sound. There were three Japanese gentlemen in the same sleeping car with her, and also were with her in the transfer bus, whose baggage was addressed to Tokio, Japan, whose company she though she would have all the way. We expect to hear from her next from Winnepeg.

SECRETARY.

FROM GEO. W. LEWIS.

Bro. Whitford:—The quarter just closed has been of more than usual interest with us at Hammond. Not only have we been blessed with usual health, but our privileges and benefits in a religious way are worthy of mention.

August, 24th-26th, the State Y. P. S. C. E. held its annual convention with us, and every body present pronounced it a decided success. Not only socially but in moral and spiritual instruction. The programme contained papers, addresses and "open parliaments," on practical religious topics, appropriate music interspersing the same. As a church and society we were duly recognized, not only in receiving places of honor and trust on the programme, but as the Convention included the Sabbath, the entire programme was waived for our morning service, and a visiting clergyman, by invitation, preached from our pulpit.

This is the second State meeting we have had this season, thus indicating somewhat of the importance of our location as also the energy and public spirit of our citizens. Among the many delegates present from abroad, were our good Brother Benthall and family, of New Iberia.

On Sunday morning, August 26th, at a special service held for that purpose, we listened to the interesting religious experience and change of Sabbath views of Bro. Benthall, after which upon request, the brother and his good wife were received into full fellowship in the Hammond Seventh-day Baptist Church. We feel greatly encouraged by this addition, and trust we may be of much service to them in their isolated condition. It was our recent good fortune to spend a few days, including a Sabbath, with this family at their home in New Iberia. Our programme for public services, however, was somewhat interrupted by storms, so that we held only one meeting, and that to a small audience on the evening after the Sabbath. Friday morning Bro. Benthall, in giving expression to his interest and anxiety, had a large number of posters printed and scattered throughout the town. But the heavy rain at night completely broke us up. The night following the Sabbath in that place especially is a very unfavorable time for meetings.

As we have heretofore stated New Iberia is a city of some 6,000 inhabitants—there being only two larger in the State. Hence it takes on all the appearances and habits of city life. Everybody is busy the evening after the Sabbath, drawing wages and purchasing goods for over Sunday. Some thought us very brave to even venture a service on that night of the week. To make it even more difficult than in many other cities, for a visiting clergyman to secure an audience, it should be added that this is a strong Roman Catholic and liquor drinking city. The Catholic church has something over 3,000 members. These two elements are a serious hindrance to any form of Protestant religious labor in that place. There are two other churches in the place—the M. E. South and the Episcopalians. The M. E. church has been a large and flourishing one. They have a beautiful building, a pipe organ, and all the physical appertences necessary to success, but we heard it intimated that it was considerably on the decline, due in part no doubt to the two antagonistic elements previously named. At present the Episcopalians are without a pastor and hold no regular services. There are in and about the city a few Lutherans and First-day Baptists. Some attempt has been made recently by visi-





## WOMAN'S WORK.

NO DOUBT we have in all our churches gifted, enthusiastic women who would bring great strength into mission work. How many of us are up to the times in music, art or literature, but very much behind the times in our knowledge of the world's evangelization—of God's movements in opening the world to a knowledge of him and his truth? Sisters shall we organize?

"FACTS are the figures of God which furnish fuel for missionary zeal," yet many of us are "praying for the fire without providing ourselves with fuel." There is an abundance of missionary literature from which we may gather much of interest and encouragement in our study of the world's need, and you will not find it dry and tiresome reading. Many of the books and magazines are inspiring, they quicken the spiritual life and broaden the mind. They increase the interest in and love for others.

REV. J. E. FLETCHER, says, "If I had my way do you know what I should like to do for the women? I should like to take from you for a few moments your pleasant surroundings and your beautiful homes in this Christian land, and take you to the hilltop dividing Christianity from heathenism; I should like to have you see as in a vision the teeming millions of heathen lands pass before you. If they should pass at the rate of thirty every minute for thirty years you would not have seen them all.

WE are told that our responsibilities are increased by our knowledge. Shall this fact lead us to shrink from a greater, broader understanding of the ignorance, prejudice and sin existing everywhere in heathen lands? Have you ever read of the zenanas in which so many of our heathen sisters are secluded, until their intellects are dwarfed, the worst passions of their natures developed, and life is only a burden? Woman alone was the first to gain access into these hidden retreats; and a pair of beautifully embroidered slippers was the entering wedge.

THE Woman's Board of Missions (Congregationalist) very much feared a serious deficit in their receipts for 1893, on account of the falling off in legacies and a decrease in contributions; but the churches were *systematically organized*, and by means of these organizations the Board was "enabled to meet the appropriations for their work without omitting any item." In their report in *Life and Light* we find these words: "We were never more impressed with the value of our system of organization, than when we saw how quickly this special need could be placed in the hands of the very women in the churches who would present it with wisdom and zeal. We wish to present our heartfelt, abounding thanks to every one who has labored so royally for the Board."

"Where your treasure is there will your heart be also." In Christ's beautiful Sermon on the Mount he tries to impress upon the minds of his hearers the worthlessness of laying up treasures upon earth where they may be lost to them in different ways; but to lay up treasures in heaven where they will endure throughout all eternity, and give them the assurance that where their treasure is there will their hearts be also. This is understood by

many in a spiritual sense, that by seeking to glorify God in our lives, our thoughts will dwell on heaven and immortal glory; but did he not mean more particularly the giving of our substance for the relief and benefit of our fellow beings, and for the spread of the gospel to those in darkness; and that in proportion to what we give the same will be stored away in the great banking house above; and our hearts will follow in all the lines of work to which we have contributed our mite, and will be continually warned by the fires of God's love and the reward shall be ours when he comes to make up his jewels? In the same sermon he tells them not to be troubled about the things of this world, for "Your Father in heaven knows you have need of these things," but to seek first the kingdom of God and his righteousness and all these things shall be added unto them. Cannot we trust a portion of our means to his care, even if we feel that we have need of it all, relying upon his promises to care for us. The same thought can be carried to other lines of work. How many are interested in the page in the RECORDER for Woman's Work? To any who are not let me say, write an article for that page and see if you do not feel a growing interest in it, and at the same time a greater desire to be one of the number who are nobly responding to the calls for aid to carry on the work the women of our denomination have undertaken. I remember when our sister first entered upon the work of editing this page she said, "I reach out my hands to every sister in the denomination for help." How many have responded to this call? Does she have all the help she ought to receive, or does she do all the work herself? This page is very interesting and I doubt not many read it with pleasure who never give a thought as to how the articles are produced, when, if they would only take thought, they might themselves help to lighten the burden of our leader. Let us then try to help in this as well as in other things with an earnest desire to glorify God. And we will find that "Where our treasure is there will our hearts be also."

DAVIS CORNERS, Wis.

L. J. C.

### ALL THINGS WORKING TOGETHER.

"Can I help you Miss Esther?"

"I don't know, Susie, dear; yes, you may come and address a dozen envelopes for one."

The young girl who had opened Miss Esther's door only wide enough to admit her question now came in with an eager step, and drawing up a chair to the writing table received a notebook with the list of names and addresses. Finding her friend too busy for any chat, she laid the addressed envelopes in a neat pile on the open note book, and slipped out so softly that her going was not noticed. Meantime, Miss Esther's pen travelled on and on, and Susie's envelopes rapidly filled up, and were transferred to a little bog.

Only two were left. "Two more letters to write. Fortunately, one is a mere note of acknowledgment," and the writer hastened to get ti off her mind.

"Dear Miss Bullet,—Your note containing a check for the China mission is received. Please accept our thanks. It is especially welcome, as we are trying to raise funds to send a new missionary to K—, where Miss Denmead, 'holds the fort' alone.

"Yours cordially, ESTHER MCKAE."

But Miss Carey Bullet never got that little note at all; it was hastily slipped into the envelope directed to Miss Denmead, and went blindly over to China, to puzzle and amuse the lonely missionary, and be sent back again on the long

journey to Burnleigh. When it got back, however, many things had happened.

Carey Bullet was twenty-two years old, and had just received from her guardian the control of her own modest but comfortable fortune. Carey's independence, and ability to gratify her desires, were a matter of envy to her friends.

"Carey Bullet, you can travel all around the world," they cried. But the girl had no wish to travel; full of eager young life, earnest in purpose, tender of heart, a child of the covenant, to live for amusement seemed to her utterly unsatisfactory. "And as for improving my mind," she would say with a sigh, "what is the use of improving my mind, unless I can use it for something?"

Finding in her mail one day what she supposed to be the acknowledgment of her check for foreign missions, she opened it listlessly, and found—her side of Miss Esther's unintentional puzzle:

"Dear Friend,—Please keep a brave heart, and don't try to do the work of two women. I believe the other woman is getting ready to go to you, though the Lord is keeping it a secret at present. We have concluded to raise the money for her passage first, to show that we are willing to do our part, and then ask the Lord to send us a woman *right away*. Indeed, you may begin to ask as soon as you get this. Ask for a tolerably young and very strong, and especially sensible woman, please, and remind the Lord that we want her *now*, before you break down under your double burden. Don't think I meant to be irreverent. See how the nobleman hurried Jesus: 'Sir, come down ere my child die,' and the Master was not 'fahed at a,' as the Scotch woman said, but from that hour the child began to mend.' I am too tired with having written miles of letters to write more.

Yours in Christian love,

"ESTHER MCKAE."

Carey read the letter twice over before she realized that it had not been intended for her to read at all; at least, the writer had not intended it for her eyes. But a sudden thought began to glow in Carey's young heart, making her eyes shine, making her cheeks burn. She sprang up and walked restlessly all over the house, the great empty, handsome house.

"Shall I stay here, collecting bric-a-brac all my life," she whispered to herself, "or shall I buckle on my armor and join that glorious van of the Lord's army?" At last she took the question to a quiet little nook which she called her prayer-meeting room; a name full of sweet significance, since there was nobody to meet, except the Lord and herself. There it was answered.

A few days later there was a tap at the door of the Mission Room. "Is this Miss Esther McKae?" asked a rich-toned voice, while the stranger's eyes smiled frankly. "I think the Lord has sent your woman for China. I am 'tolerably young and very strong.' I can't say so much for the 'sense.' Will I do?"

There is another letter, dated two years later, from K—, China, which seems to belong to our story:—

"Dear Miss Esther,—I am so happy. I thank you every day for those crossed letters; I thank the Lord, too, who guided your hands wittingly, I am sure, as he did blind Jacob's. The work fills my heart and life, to say nothing of my hands, blessedly full; and one great joy is having some money of my own to spend for this and that need of our work,—things too numerous to put down on the 'statement of needs,' but oh, so nice to be able to do! I can't imagine why people with money to spend don't enlist as foreign missionaries.

"Please shuffle your letters again, for we want just seventy-five thousand more missionaries for China alone."—*Woman's Work for Woman.*

### WOMAN'S BOARD.

Receipts for October, 1894.

Mrs. E. L. Ellis, Dodge Centre, Minn., Bed in Hospital.....	\$ 4 25
Dr. Palmberg for photographs.....	4 50
From the "Kings' Children" Sabbath-school class, Milton, Education of Sian Mae.....	25 00
From a Friend, Hospital Bed Fund, to be paid yearly.....	25 00
Ladies' Aid Society, Independence, N. Y., Miss Burdick's salary.....	5 00
Woman's Missionary Aid Society, Brookfield, N. Y., Miss Burdick's salary \$20, Woman's Board expense \$5.....	25 00
Ladies' Benevolent Society, Walworth, Wis., Dr. Rose Palmberg's outfit.....	1 15
Ladies of Berlin Church, Berlin, N. Y., Tract Society \$2, Missionary Society \$3, Dr. Palmberg's outfit \$1.....	5 00
From Richburg, N. Y., Dr. Swinney's photographs.....	50
Ladies of Richburg, Miss Burdick's salary \$5 76, Helper's salary \$1 38, Board expense \$ 38.....	7 50
From DeRuyter, sale of Dr. Palmberg's photographs.....	2 75
Ladies' Benevolent Society, Milton, Wis., Miss Burdick's salary.....	15 00
Money from sale of photographs.....	1 75
	\$122 40

E. & O. E.

MRS. E. B. SAUNDERS, Treas.

MILTON, Wis., Nov. 7, 1894.



## FOUKE.

ITS ADVANTAGES AND ITS DISADVANTAGES AS A COLONIZATION CENTER FOR SEVENTH-DAY BAPTISTS.

BY S. I. LEE.

Fouke (pronounced Fowk) is in Miller county, which is in the south-western corner of the State of Arkansas. Miller county is bounded on the west by Texas and on the south by Louisiana. Texarkana is on the State line, and about equally divided between Arkansas and Texas, with a separate municipal government for each State. The east half, or Texarkana, Ark., is the county-seat of Miller county. This is an important business center, as it has one railroad passing through it, and is the terminus of three finished and two unfinished railroads. Upon one of these unfinished roads, The Texarkana & Shreveport Railroad, is situated Fouke, sixteen miles in a south-easterly direction from Texarkana.

A little more than four years ago Fouke became a town on paper, by being laid off in the woods, and the plat prepared and recorded. The most of the residence lots on the east side of the railroad are now occupied, and four others are being made ready. The business lots have not been so generally occupied. On the west side of the railroad no improvement has been made. A fine lot of three or more acres in the north-east corner was reserved for school purposes, and was deeded to the Bampfield Educational Association, and upon it has been built a cheap, though neat and comfortable, house, sufficiently large for present use, and which is also used for a meeting-house. There from week to week ever since it was built, has been a prayer-meeting, a Sabbath-school, and preaching services.

Notwithstanding the great obstacles that we had to contend with, but which I do not wish to mention as they have been removed, the town has made considerable gain the past year in the way of improvements; and as peace and harmony now prevail I have again strong hopes that a goodly number of our people will soon be gathered here. Do not understand that this is exclusively a Sabbath-keeping town. It is not. Such a thing would be impracticable in this age unless some Sabbath-keeper always stood ready to pay his moving brethren more for their homes than any one else would. But we have a very good class of citizens.

Now to write of that which is not included in my former article, I will say that we have a mild climate; we have winter, but it is like fall or spring in the North. Our winters are short as well as mild; on the other hand our summers are long, and part of the time hot. We do not have as high a temperature as in New York, but we do have a great deal more of hot weather. The soil in Fouke and vicinity is a light sandy loam, with a red clay subsoil, only moderately productive, but easy of cultivation. Very few farmers in this vicinity use any fertilizers except barnyard manure, and are very careless about saving that; but I know of no soil that will repay more generously even a very light application. Most of the old settlers have cleared land and planted it year after year in corn and cotton until worn out, then clear more and use it the same. That course is slowly giving way to a better system. We can raise a great variety of fruit, and more has been set in Miller county in five years than ever before. Many varieties of apples do well, although sometimes attacked by black rot. But few have been raised, and the young trees are

not sufficiently in bearing to settle the question of varieties suited to soil and climate. Pears, so far as proved, do well. Cherries have not proved a success. Peaches are at home here, and come into bearing in three or four years from the seed, and many of excellent quality. Strawberries do finely. Red raspberries have not done well with me so far, but I will give them further trial. Blackcaps, Shaffer Colossal, and a yellow variety, have done well, also several varieties of blackberries. Grapes are a success wherever tried and cared for, and figs, though but few are raised, do well. So far as tried, currants are a failure, and gooseberries do fairly well. We have a soil and climate suited to a wide range of fruit culture, and if our market facilities were equal to our capacity for raising fruit it would be a very profitable business.

I hope that the completion of our railroad will improve our market, but at the present our market facilities are too poor to warrant extensive fruit growing for market. We do not raise very large crops of corn or Irish potatoes, but can easily raise plenty for use, and sweet potatoes are prolific. In fact, we can raise a great variety of vegetables as well as of fruit, and can cheaply raise our meat; and while we have no great money making opportunities, with industry and economy we can make a comfortable living, and mostly of our own growing.

Another point of interest is that good perpetual running springs of water are within half a mile of us, and the wells in town have plenty of good water at depths varying from 30 to 60 feet.

As to health, we are not free from malaria, but it is not what we consider a malarial district, and is as nearly free as we are likely to find in the South-west. But diseases of a malarial type are very rarely fatal, and with us are generally of short duration. On the whole, I consider it a very healthy location. I have had the best health here that I have had in thirty years except when I had the grip. Much of the sickness here is caused by unnecessary exposure. I have lived in seven counties of New York, also in different localities in Massachusetts and Arkansas. I lived over three years in Oregon and five months in Idaho, and therefore know something of the character of a considerable part of our country. Not only have I lived in the States named, but I have traveled extensively in other States, I therefore speak understandingly when I say that Arkansas, instead of being, as many suppose, one of the unhealthiest, is one of the healthiest States in the Union. Not only is this my opinion, but the statistics of the United States Army show the same. Yet my early experience in this State taught me the importance of Northern people coming south in the fall and acclimating in the cool season, and caring for themselves, instead of coming in the late spring and thinking the climate so fine that one can endure unlimited exposure. Some do have chills in Fouke. I have had but two chills since I left Oregon, and had those in the Indian Territory. When engaged in missionary work I am often compelled to meet exposure and make dietetic changes easily avoided at home.

I have endeavored to write honestly in the interest of those of our people who seek homes. I think that ninety-nine Northern people would find it in their interest to go south and stay there, where one will find it in their interest to go to the Pacific Slope and stay there. There are, however, many who will disagree with me,

and I would have all act on their own judgment, but advise all to investigate before investment. Some of my lessons were learned by costly experience.

If Fouke has the advantages you seek, and the disadvantages are not too great, there is room for many more in this vicinity. Our people are all of the poor of this earth, and therefore prepared to welcome the poor who are worthy of a welcome. Yet we greatly need capital for future progress. We need capital for investment in general merchandise, and rightly managed this will be a good investment. We need capital to build up a good school, for which only the foundation is now laid. And there is a good opportunity for investing capital in various manufacturing enterprises. Arkansas is a State with great opportunities, and Fouke has at least a fair proportion of them.

## "THEN WE SHALL KNOW."

BY ADDIE DENIKE NEWCOMB.

When at the end thy feet shall stand  
Which o'er the rugged rocks have prest,  
Thou'lt know all these tangled ends  
Were thine to hold at His behest.

Hold with firm grasp, nor wavering faith,  
Think not that thou should'st understand,  
For God is wisdom, God is love,  
And all thy times are in his Hand.

Oh, friend of mine, this grief shall pass,  
And God shall tell thee by-and-by,  
The reason that it could not be,  
The hope which thou had'st built so high.

Thy will be done! Oh, words divine!  
For Thy dear will brings heaven at last.  
Can we not leave it all to Him?  
Until the darksome way is past.

Then at the end, the finished end,  
Ah! we shall know with eyes unsealed,  
Why our's has been the loss and care,  
And then shall heaven be revealed.

## THE SUNSHINE GIRL.

A fast young man decided to make a young lady a formal offer of his heart and hand—all he was worth—hoping for a cordial reception. He cautiously prefaced his declaration with a few questions, for he had no intention of "throwing himself away." Did she love him well enough to live in a cottage with him? Was she a good cook? Did she think it a wife's duty to make a home happy? Would she consult his tastes and wishes concerning her associates and pursuits in life? Was she economical? Could she make her own clothes? etc.

The young lady said that before she answered his questions she would assure him of some negative virtues she possessed. She never drank, smoked or chewed; never owed a bill to her laundress or tailor; never stayed out all night playing billiards; never lounged on the street corners and ogled giddy girls; never stood in with the boys for cigars and wine suppers. "Now," said she, rising indignantly, "I am assured by those who know, that you do all these things, and it is rather absurd for you to expect all the virtues in me, while you do not possess any yourself. I can never be your wife;" and she bowed him out and left him on the cold doorstep, a madder if not a wiser man.—*Health Journal*.

WE must come out of the shadows of selfishness, out of the shadows caused by living for ourselves alone, into the warm sunlight, that makes glorious the fields of God's benevolence, if we would know the exquisite peace and joy arising from a sense of being co-laborers with him in saving perishing souls.—*Exchange*.

TIME is infinitely long, and each day is a vessel into which a great deal may be poured if we actually fill it up.

IF Jesus our Redeemer learned obedience by the things which he suffered, surely we ought to learn obedience because he suffered for us.

[From L. C. Randolph.]

A PLEASANT young fellow in company with a bright eyed girl got on the elevated train at Eighteenth Street. It was not spring time, yet to all intents and purposes "a fuller crimson" had come upon the robin's breast," and the "young man's fancy lightly turned to thoughts of love." They were very happy and entirely oblivious of the surroundings. There were confidences to be exchanged and some funny reminiscence which caused them both to shake with merriment whenever allusion to it was made. These two were in the hey day of health and spirits. The past glowed in the twilight glamour of memory, the future was rose color.

Mr. Smith was on the train. He was not a cynic to sneer at the vanity of life and the evanescence of love. He was not a monitor to insist upon more self-contained behavior in a public place. He was not a dog in the manger to snarl at joys in which he had no part. Accordingly, he enjoyed it all. He looked at the advertising clock in the corner but he saw the lovers. Sometimes the young man would be talking in a low tone while the sentiments uttered seemed reflected in the changing lights of his companion's face. Smith's heart stirred pleasantly. It was certainly a very beautiful world. He thought of that night in the long ago when a pair of brown eyes flashed inspiration to him as he told his story in the June moonlight. Then something funny was said and the irrepressible couple shook with the noiseless laughter which comes so easily when the heart is young. And Smith's eyes twinkled. What a jolly world it was to be sure!

THE only way to live a large life is to have a large heart. If you want your world full and broad and high, reach out and take hold on the joys and sorrows of your fellows. As you ride down the boulevard do not make yourself wretched with discontent that the elegant homes are not yours. They *are* yours. All beauty, all joy, all gladness, all riches are yours. Enter heartily into the life which flows about you. The man whose soul is not great enough to embrace anything outside his own puny interests must go through the world blind or disappointed. Be his intellect ever so keen he is a seven-by-nine man and will live a seven-by-nine life.

FROM the non-partisan stand-point, which becomes a contributing editor of a religious paper, the elections seem to have filled the moral and business world with ozone. Certain occasions for good cheer are apparent, two of which might be noted.

Our Eastern metropolis has taken a long stride forward and put heart and hope in patriotic breasts by demonstrating that a corrupt city administration *can* be wiped off the face of the earth and its beneficiaries made to work for an honest living. The New York City election is a milestone of the new era in municipal politics.

The enormous increase of the independent vote in the last elections is a matter for congratulation. Party lines are more flexible and the party lash less powerful than they formerly were. The full measure of value of this independent vote is not yet apparent, but, on the whole, it bodes good for the future. If men are coming to care less for names and more for character and principle; if they are growing more determined to call every man and every administration to strict account of its stewardship; then the "better day," which some of us

have thought we saw on the horizon of the future, has drawn distinctly nearer.

Now that Dr. Parkhurst is hero of the hour, and has won a personal victory, the like of which has never, perhaps, been seen in any American community, we are profoundly glad that we said for him what we did two years ago. It was when he was beginning his investigation and exposure of the criminal corruption of the police department in New York. The papers—many of them—were villifying him. Very few of the religious periodicals came to his support. Some of his brethren in the pulpit, even, publicly attacked him for his bad methods. At that time we spoke in behalf of fair and brotherly treatment for this man who was honestly and fearlessly endeavoring in his own way to serve his God and his generation. We are glad that, Elijah-like, Dr. Parkhurst kept right on his hard and hazardous work until the cloud arose and there was "sound of abundance of rain."

DR. PARKHURST'S case is only one of many. Too often a man's foes are "those of his own household." Too often the devil furnishes mud and good men throw it. No pack of hellhounds ever yet were driven to the wall without casting their venomous slanders upon the man who had courage to lead the attacks. Let Christians never be the ones to echo the cry. Let us stand together, encourage one another, and at the very least, call no brother a hypocrite until we know whereof we speak.

#### YEARLY MEETING.

The Yearly Meeting of the Kansas and Nebraska churches convened with the Nortonville Church, Sixth day, Oct. 19, 1894, at 10 30 A. M.

In the absence of the Moderator, Eld. E. S. Eyerly was appointed to fill the vacancy, also in the absence of the Secretary, Mrs. Tomlinson was chosen Secretary *pro tem*.

Moderator then called the meeting to order. Deacon VanHorn of Long Branch, led in prayer, followed by Eld. Todd, which was followed by singing, "Come thou fount of every blessing."

On motion the Moderator appointed the following committee on programme: Deacon VanHorn, Eld. Clement, Eld. Todd, Mrs. Tomlinson, Nelson Stillman. The report of committee on programme was adopted after an amendment that there be a time for the business of the Yearly Meeting.

On motion the devotional exercises to be led by Eld. Graham, at this session, were waived, and the meeting listened to the reports from the following churches: Long Branch, North Loup, Nortonville and Marion. After prayer by Eld. Clement the business meeting adjourned to the call of the Moderator. At 7 30 P. M. a prayer and conference meeting was led by Rev. E. S. Eyerly.

Sabbath morning a sermon by Eld. J. M. Todd, from Matt. 13: 26; and at 3 P. M. one by Eld. Graham, and at 7.30 P. M. Eld. Clement, of North Loup preached.

On first-day at 9 30 A. M. a business meeting called to order by the Moderator, and after singing, "A shelter in the time of storm," prayer was offered by Eld. Todd. On motion the chair appointed the following committee on time and place of the next Yearly Meeting: Julius Babcock, Long Branch; Eld. Clement, North Loup; Mrs. Kate Perry, Nortonville.

Moved and carried that this meeting request

the Secretary to write letters of greeting and brotherly love to the churches in Kansas and Nebraska not belonging to this Yearly Meeting, and ask them to join us.

The committee on time and place of next Annual Meeting reported that it be held at North Loup, Nebraska, on sixth-day before the third Sabbath in October, 1895, commencing at 2 P. M.; also that the North Loup Church have the privilege of changing the time to the light of the moon if desired.

On motion the Moderator nominated as officers for the ensuing year: Moderator, Elder Oscar Babcock; Secretary, Mrs. Metta Babcock.

Moved that the North Loup Church arrange the programme for the next Yearly Meeting.

On motion the Secretary was requested to prepare an abstract of this meeting and send to the SABBATH RECORDER for publication.

The following resolution was offered by Eld. Clement, and after discussion was adopted:

*Resolved*, That recognizing as we do that Jesus Christ is the only authority upon the subject of human relations and their obligations, as his servants we believe it to be our duty on all proper occasions to honor him by keeping this broad fundamental truth before the minds of men, that every reformatory power has its influence just as it is controlled by the Christ spirit and *no Christ no true reformation*.

Business meeting adjourned to meet with the North Loup Church.

At 10 30 A. M. a sermon by Elder E. S. Eyerly,

At 3 P. M. the Woman's hour, conducted by the President, Mrs. Dr. Craudall, was an interesting part of the Yearly Meeting.

After devotional exercises and singing Mrs. Addie Randolph read an interesting selection on "Working and Praying." Recitation, Miss Gertrude Griffin. An excellent paper written by Mrs. Metta Babcock, of North Loup, was read by Mrs. Alice Eckles.

This was followed by the Young People's hour, under the direction of the President, Mrs. Ida Stillman. The following programme was presented:

1. Devotional exercises
2. Singing.
3. Recitation, Eva Maris.
4. Select reading, Fred Maris.
5. Music.
6. Short talk, Eld. Todd.

At 7 30 P. M. a sermon by Elder Todd, followed by prayer and conference meeting, conducted by Rev. Isaac Maris.

ELD. E. S. EYERLY, *Moderator*.

ALICE M. ECKLES, *Secretary*.

#### LETTERS TO THE SMITHS—NO. 12.

TO FRANK SMITH.

*My Dear Frank:*—You and I fairly face each other Sabbath-days; you are in the pulpit, I am in the pew. You do the talking, and I try to listen well. Whatever you say I must not talk back. But to-day, as you are out of the pulpit, I have somewhat to say to you.

In the first place I want to commend you for your earnestness in all your work. You do not need to say that you are a zealous worker, for your daily life tells it. I have no particular fault to find with your preaching, but I can assure you that your pastoral work does more good than your sermons. Your visits among us now and then help us more than you think. I heard little Susie Green saying last Tuesday that she did wish you'd come in and see her, for you were always so jolly with children. She said she'd been shut up three days because of a horrid cold, and she was getting lonesome. When I saw her next morning she said you



had called the evening before, and was so good natured and lively that it almost made her well.

And if you knew, my dear Frank, how many kind things are being said of you because of your comforting visits from house to house, you'd feel well paid for keeping track of those of your flock who are sick or are in any sort of trouble. There are many, of course, who have other kind friends to comfort them when they need it; yet there are others who are not so blessed, and to these a faithful pastor is a great comfort. You will never, until the books are opened, know the good you are doing by your cheery, helpful pastoral visits.

You have, by some means, learned the secret of making such visits helpful; either that, or you have a good bit of wisdom of your own. Any how, it is well worth some study and much prayer to be able to make wise and helpful pastoral visits, especially among your people.

I once knew a preacher who was a power in the pulpit, and who was in most respects a good pastor; but he was so unwise in his talk when he made visits that he got his congregation by the ears.

Not a few pastors fail in not knowing how to get on with their young people. You are yet young yourself, and you have a happy way with you that makes the boys and girls of all ages, from six months up to eighty years, glad to give you a hearty welcome whenever you meet them. Study, above all things, Frank, to hold to this happy spirit. It is one of the essentials to success in your chosen work. I know a preacher, a good man, too, who devoutly desires to serve his people well, but his young folks do not feel at home with him. Yet, I am sure he tries often to court their confidence. One thing in the way of his doing so is the fact that, while at one time he is very cordial and friendly, at another he passes his young friends by without noticing them. The older folks say, "Oh! our pastor doesn't mean anything out of the way by such neglect; it's because he is absent minded; he's just thinking of something else, that's all."

Now, while the grown people who have studied some queer traits of human nature understand these things, the children do not. If their pastor talks to them sometimes in a friendly way, and they are glad he has come to know them well enough to recognize them, they naturally look for a word from him as they pass him on the street. But if he does not notice them they are much like their big brothers and sisters—they feel a little hurt, and they do not know what to think of the preacher.

And, now, concerning this same absent-mindedness that is made to cover such a multitude of sins of neglect of good manners. I am a little troubled with it myself—so your aunt says, and she has a good chance to know. But pastors should pray earnestly for deliverance from such an infirmity, or fault, or oddity, or sin (?), or whatever it may rightly be called; for it is the occasion of well-meaning people's doing many things that their friends feel called upon to explain for them. And who really wants his faithful, yet sometimes mortified friends, to have now and then to say, after he has done an out-of-place thing, "You must not mind such things in him; he means nothing wrong; it's his way; he's a little odd, you know."

I am a little inclined to think that some people cultivate odd manners—a little on the sly, perhaps, yet cultivate them. I wish preachers and teachers would not do so.

I am aware that a few people get well enough acquainted with a few "odd" people to get on with them tolerably well. But preach-

ers and teachers have so many with whom they should get on easily and naturally that I wish they'd not be what we are wont to call "so odd." A hermit has a good right, perhaps, to be odd; in fact, we rather expect it of him. But it is different with one whose choice it is to come to us all, old and young, men and women, boys and girls, and little children, as our spiritual guide.

(Concluded next week)

#### CORRESPONDENCE.

To the Editor of the SABBATH RECORDER.

I wrote you some time ago about scattered Sabbath-keepers gathering here and farming by irrigation. I got a letter from one brother in Illinois, who will be the next? Since I wrote last I have seen and talked to Mr. VanVoorhis (who owns the land), and find I did not quite correctly state his proposition. I will do so this time, though: parties buying can have lots containing 10, 16, or 20 acres, as they may elect. Terms for 10 acres: Purchaser to pay cash for cost of well, windmill and pump. This will be about \$100, and not over \$125. One hundred dollars shall be paid in five years from time of purchase, balance to make up \$300 for the 10 acres to be paid in ten years from time of purchase. No interest to be charged. On larger lots than ten acres the payments will be in proportion. That is, a total of \$300 for ten acres; \$480 for sixteen acres; \$600 for twenty acres, to be paid in three payments, without interest.

Now as to ability to supply water, I will say, that there is no doubt as to there being an inexhaustible supply. To illustrate: Dodge City is a town of about 1,500 inhabitants. In the winter months her water supply for all purposes is taken from twelve six-inch points driven into the ground four feet apart each way. That is, the whole twelve points occupy one hundred and forty-four square feet of ground, and furnish an abundance of water in the winter for a town of 1,500 inhabitants, for house, stock, irrigation of grass and garden spots, etc. (For trees and grass, and to prepare ground for garden, much of it is watered during the winter.) We can draw upon this same endless supply. The land is about three-fourths of a mile from school, post-office, and railroad depot, at Spearville, Ford Co., Kansas. All letters of inquiries containing a stamp will be promptly answered.

I wish to state again that I have no interest in the matter except to see scattered Sabbath-keepers gathered together in a good, healthy place, and under a system which almost insures success. You will have nothing to hinder you but a possible hail-storm (which is rare in this neighborhood), or insect destroyers, which must be faced in a greater degree almost everywhere else.

Interest on the Sabbath question is gradually and slowly awakening. Though slow it is none the less sure, and we need the prayers of all of the household of the faith for our success. During this week I go, by appointment, to the Ft. Dodge State Soldiers' Home, to organize a class for Bible study, especially the Sabbath question. There is only one Sabbath-keeper there; she is an Adventist, and is training up her two young daughters in the way they should go. Bro. H. H. Hinman preached a Sabbath sermon at the Fort, three weeks ago to-night, and that sermon so encouraged Mrs. Hendricks (the Adventist) that she has not let the sparks started by Bro. Hinman grow cold. I feel safe

in saying there will be one added to the Sabbath-keepers; and more are studying the question.

But the great need at the home is an abundant application of the "blood of Jesus Christ which cleanseth us from all sin." There are about 300 inmates; a little over one-half being adults, and only 20 professing Christians in all that number. I feel that here is my work at my very door, as it were. And "the love of Christ constraineth me" to go forward. I will gladly receive all helps in the way of tracts and papers, especially the *Evangel and Sabbath Outlook*. I am not able to buy them or I would do so. I will give what time I can to the work; brothers and sisters what will you give?

Pray God that he will fit me for the work that seems mine to do, pray that I may be able to lead many souls to the truth as it is in Christ; and let us all go forward with renewed courage to prepare ourselves and others for his coming which will soon be.

J. C. WENTZ

SPEARVILLE, Kan.

#### HE KNOWS.

"He knows the bitter weary way,  
The endless strivings day by day—  
The souls that weep—the souls that pray  
He knows.

"He knows! O thought so full of bliss,  
For though on earth our joys we miss,  
We still can bear it, feeling this;  
He knows!

"God knows! O heart, take up thy cross,  
And learn earth's treasures are but dross,  
And he will turn to gain our loss;  
He knows! He knows!"

—Independent.

#### WHY AM I NOT A CHRISTIAN?

1. Is it because I am ashamed of ridicule, and what others may say of me?  
"Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed."
2. Is it because of the inconsistencies of professing Christians?  
"Every man shall give an account of himself to God."
3. Is it because I am not willing to give all to Christ?  
"What shall it profit a man if he gain the whole world and lose his own soul?"
4. Is it because I am afraid I will not be accepted?  
"Him that cometh unto me I will in no wise cast out."
5. Is it because I fear I am too great a sinner?  
"The blood of Jesus Christ cleanseth from all sin."
6. Is it because I am afraid I shall not hold out?  
"He that hath begun a good work in you will perform it unto the day of Jesus Christ."
7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?  
"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."
8. Is it because I am postponing the matter, without any definite reason?  
"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—*The Morning Star*.

To most men and women self is everything. Their whole life is a room lined with looking-glasses, presenting to them in all directions and at every glance innumerable reflections and multiplications of their own petty and worthless selves. With boundless self-importance, as though the world was made for them, and everybody was looking at them and thinking of them, they make themselves, their own low selves, the whole.—*Canon Farrar*.

## YOUNG PEOPLE'S WORK.

PEOPLE who are always on the lookout for some one to snub them are like shying horses which see in every shadow and bit of loose paper some terrible object. Such people are constantly being hurt at—nothing at all, and it requires quite as much patience to keep them going on quietly in the straight road, as it does the "scary" horse.

BE brave, not bold; be courageous, not audacious. Often we imagine that we are very brave, but it is only a bold audacity. A boy who has been disregarding the regulations of school is called before the principal. He puts on a bold expression and "talks back," thinking that he is very brave not to be afraid. In reality it is a cowardly act. The truly brave thing to do, is to acknowledge in a manly way, an humbly, manly way, his fault, and promise to do better in the future. Bravery, true bravery is a rare virtue, cultivate it.

### CHILDREN AND SERMONS.

There is one thing which I dislike very much indeed. The fashion which so many people follow, of allowing their children to return home after the close of Sabbath-school. Any one going to church at that time can scarcely pick his way along the walk because of the swarms of children. It seems all wrong to me for parents to allow their children to fall into the habit of not staying to listen to the sermon. Some of you will say that the services are so long that they will get tired and restless, and that they will go to sleep any way and might as well stay at home as to do that. That they are too small to be interested in the sermons, and that they will get so they dislike to attend church at all if they are made to attend when small. You think they will be all right and attend church regularly in the end any way. But do they attend church as often after they are grown as do those who are brought up to do so when children? Just notice how few of the young people attend church. How few there are who make a practice of staying to listen to the most excellent sermons which are preached Sabbath after Sabbath. They go or stay just as they feel like it. Most of the time they feel like going home after Sabbath-school. But what else can you expect of young men and women who were never made to feel as if their places were in the church instead of returning home after Sabbath-school to roam around where they pleased while their parents were at church? You think "my children don't roam around." Don't they? Ask some of your neighbors. They will tell you how your children play all around the neighborhood until almost time for the sermon to close and then run home so as to be there by the time you return. Can you wonder that strong churches grow weak and go down as years go on? Can you wonder that young people are careless and uninterested in church affairs? What has ever been done to make them otherwise? You teach them their Sabbath-school lessons to be sure. But you don't go far enough. You fail to teach them that attending church services is a part of the worship of God just as much as Sabbath-school, and then when they are grown you wonder that they don't like to go to meeting. Don't blame the children for that, blame yourselves, "As ye sow, ye shall reap." It seems to me that children can and should be taught to

attend the preaching services as a part of their duty to God just as much as that they must attend Sabbath-school. They hear, understand and remember more than you think they do. Among the sermons that I remember the best are those I heard Elder Wardner preach before I was ten years old. I remember one in particular that Elder Hakes preached when I was but five years old. Don't tell me that small children can't appreciate the sermons. Teach them to listen to them; teach them to delight in listening to them, and trust the rest to God. If you do your part he will not fail in doing his. You would not think of letting your boys and girls come home from school during the week simply because they get tired and restless. You would soon put a stop to their doing such things as that. Yet you allow them to stay away from only an hour's service in the house of God for weeks, and months, and years. And then wonder why they don't like to attend church. You can't expect anything better of them. How can you expect them to take real delight in it? You never taught them to do so. How can you expect them to become strong Christian men and women when the very best part of their Christian training has been neglected from their very babyhood? It seems to me that our very strongest ministers and other strong men and women in the church, come as a general thing, from among the children who attended preaching services. "Train up a child in the way he should go, and when he is old he will not depart from it." EILEEN.

KNOXVILLE, IOWA.

### QUESTIONS ANSWERED.

Dear Mr. Editor:—I am glad to see your new department of questions and answers, as I have a question to ask. Would it be wrong for a Seventh-day Baptist, while out for a walk on Saturday, or the Sabbath, to step into a store and order "provisions" for the family that he or she was stopping with? said family observing Sunday as the Sabbath.

Yours truly, W.

Dear Brother:—It seems to me that our Sabbath-school lesson for Nov. 31 brought out very clearly our duty in reference to the observance of the Sabbath. Deeds of mercy, acts of love, works of necessity, these are the things which we may do. As to a direct answer to your question I should say in general terms, do not "step into a store and order 'provisions' for the family," even though it be for some one else. Circumstances of course alter cases, but as a rule, it is not necessary, not an act of mercy, not a deed of love. Why, the very fact that you ask the question suggests that you have a doubt about the matter, and in cases of doubt, when the proper observance of the Sabbath is under discussion, always give the preference to the doubt. Yes, I think it would be wrong. The example, moreover, is not good.

Dear Brother:—I have often wondered why it is that most people prefer to take back seats in the prayer-meeting. I do myself, and yet I can give no good reason for it. It is not because I have no interest in the meeting, nor because I want to be near the exit when the meeting closes. Tell me why it is that most people prefer to take back seats?

Then again, I have often wondered why it is that many persons, whose duty it is to lead prayer and conference meetings, insist so emphatically that the people must come up in front and sit near the leader. I have heard it answered, "because the leader likes to be near the people, and because the singing is better." Now these may be reasons, but why not have the leader move down to the people? Would that bring about the same result? By no means. Why is it then that the leader wants the peo-

ple to "come up in front," and if they do go, why is it that they "have a good meeting"?

WINDE.

Dear Brother:—(1) One of the traits of human nature common to most people is the desire to see what is going on around them. A back seat gives one an opportunity to gratify this desire without the effort and inconvenience of turning about. In our homes we are not in the habit of sitting with our backs towards our friends; it seems unnatural and awkward to have our backs towards people in church, and so, when other things are equal, we prefer to sit where we can face the largest portion of the audience. Then again, people do not, as a rule, enjoy being the "observed of all observers," and so shrink from walking to the front of the room before the eyes of all. There are other reasons, but these three are the principal ones.

(2) The real reason, as it seems to me, of the benefit arising from having the people "come up in front" is this, when people change their seats to please the leader, or on entering the room take the front seats at once, they submit themselves by that act to the leadership of the person who has made the request, and they make a partial surrender of their wills, and from that time on they are much more easily influenced. Now if I were conducting a series of gospel meetings, or some special consecration meeting, I should want the people to "come up in front." But for a regular appointment, as for example the weekly prayer-meeting, I should prefer to have the people sit just where they want to. Perhaps this answer may not satisfy you, but it is my solution of the problem.

## OUR MIRROR.

### PRESIDENT'S LETTER.

To Our Young People:—It is very easy to talk or write when we have something particular to say. I know several people who never do talk or write except they have something especial to say. We very much admire such people, and yet some of us are not wise enough to follow their example. I once heard of one of those unwise people who was called upon to talk to a Sunday-school, so he came before them and said, "Well, I hardly know what to say," when one of the very young Americans called out, "Then say Amen." I do not know what the good brother did with this timely advice, but as for me I must be brief. I find the good people at home anxious to hear the news of gospel work, especially my father, who is confined to his room, and bed mostly, but praying for this work and eager to talk of it. Our Young People's Board are arranging for a board meeting to plan work for winter and coming year. Glad to have news items sent to our secretary. Tell us of what you are doing, and what you need.

Yours in Christian Endeavor,

E. B. SAUNDERS.

TO WALK and live unseparated, within arm's length of what is not your own, with nothing between your desire and its gratification but the invisible law of rectitude—this is to be a man.—*Horace Mann.*

SIN is like stinging insects. It is not likely to harm you if you let it alone. If you dally with it, it will be sure to sting you.

THE man who makes a heaven for himself always puts his own mansion right in the center of it.—*Ram's Horn.*



## OUR YOUNG FOLKS.

## THE "UNDER BOOTS."

BY GRACE DUFFIELD GOODWIN.

We had arrived, late in the afternoon, at the small English inn, and our various bags, bundles, and valises had been piled in indiscriminate confusion on the office floor. The few waiters of which the Sutton Arms could boast were engaged in carving cold joints, which were to be seen in cheerless nakedness through the open door of the coffee-room.

The young woman in the office rang the bell violently a second time, for a porter, who should convey our most English-looking luggage to its appointed resting-place in No. 27. Suddenly the mass began to move, and we were able to discern, as the locomotive power, a small and grimy figure. At the door of our room the figure dropped the encumbrances, and straightened itself up into the semblance of a small boy, with a large, soiled apron tied about his waist, and unmistakable marks of his profession adorning his features. He pulled his forelock,—was "this hall?"

It was; and I gave him the looked-for copers, asking with a smile, "Are you the Boots?"

"No, sir," pulling the useful forelock; "the hunder Boots."

The "Under Boots at the Sutton Arms"—as such we knew him during our brief stay—was visible only twice. I had a way, when I wanted my boots to look particularly well, of dropping threepence in the toe, and this small outlay resulted in most alluring "shines," but it proved the rock on which poor little Under Boots very nearly came to grief. He told me of it himself, and perhaps that is one reason why, among all the remembered child faces in my mind, I shall always carry the honest, tear-stained countenance that I one day encountered in the hall.

No one enjoys seeing children cry, and my involuntary question, "Well, little Boots, what's the matter?" was most natural. The lad looked up, and, squeezing himself against the wall, endeavored to hurry by; but my detaining hand was on his arm. Suddenly he burst into such a passion of tears that I drew him into my room, away from curious eyes. He looked perfectly woe-begone, and the tears had made white channels on his grimy face. Once more I put my question, and, throwing himself on the floor, he buried his face on a footstool.

"Oh, sir," he sobbed, "I never did such a thing before. I stole."

"Stole what, my boy?"

"Thrippence."

"From whom?"

"From the Boots, please, sir."

"How did that happen?"

Between the sobs, he replied:

"It wor this way, sir. Mother, she keeps a shop, and trade's dull. Our little sister, she's sick most the time, and she wanted a bun,—you know the kind sir, the penny ones, not the little ones for ha'penny, but the kind with plums in,—and she kep' haskin' for it, and we 'ad no money at all. One day—you'll mind the day, sir—I was gatherin' boots in the 'alls 'ere to take below to be cleaned, and a thrippence rolled out of one of yours. I knowed it were a-meant for Boots, but I thought about the plum-bun, an' I took it; an' w'en Boots 'e says 'Weres the thrippence?' I said as 'ow there weren't none."

He had stolen, and he had lied, and his conscience was making him most unhappy.

I had listened in silence to his story; now I laid my hand on his arm, and said, "Well?"

"I 'aven't no thrippence to give 'im."

"What do you think you ought to do?"

"Shall I tell 'im as 'ow I took it, and I'll give it back w'en I can?"

"Don't you think that would be the right thing?"

Little Under Boots lifted his head, and slowly got up to go.

"Yes, sir; please, sir. I'll tell 'im."

Should I give the lad the three pence with which to right his wrong? At first I thought I would, but wiser counsels prevailed. He was fighting his own battle. Some one had taught

him well, and their's ought to be the praise if victory followed. I let him go.

Two days after, we met again in the hall, and he came up to me, pulling the forelock respectfully.

"Please, sir," he began, shyly.

"Yes—well, what did you do about it?" I asked, wondering in myself why I cared so much about his answer.

"I told 'im about it," he said; "and I'm to give it back w'en I get paid next. 'E licked me too, cos 'e's bigger'n me; but that weren't nothin'. I told mother, too!"—*S. S. Times.*

## "TELL THE OTHER BOYS."

One of the most terrible warnings against cigarette smoking was given not long ago by a chorister boy in one of the Brooklyn churches, who died in great agony at St. John's hospital. This is the story as given in the *Laws of Life*:

Almost his last words were: "Let any boy who smokes cigarettes look at me now and know how much I have suffered, and he will never put another into his mouth." He was a bright boy, an exquisite singer and had many friends. He lived with his grandmother and worked in a chandelier factory.

Here is his story as he told it to his nurse, Sister Cornelia: "To me he confessed that this trouble had originated from cigarette smoking. Some days he said he smoked twenty cigarettes. At first he kept his grandmother in ignorance of his indulgence. As he continued to smoke the appetite grew upon him with such force that he could not break it off, and it began to affect his constitution.

"Why, I asked him, 'did you not stop when you saw what it was bringing you to?'"

"O, I could not," he replied. "If I could not get to smoke I almost went wild. I could think of nothing else. That my grandmother might not suspect me, I would work extra hours instead of spending my regular wages for cigarettes. For months I kept up this excess, although I knew it was killing me. Then I seemed to fall to pieces all of a sudden." His disease took the form of dropsy in the legs, and was very painful.

Sister Cornelia continues the story: "During all his sufferings he never forgot what had brought him to this terrible condition. He kept asking me to warn all boys against their use. A few days before he died he called me to his bedside and said that he thought he had not lived in vain if only those boys who are still alive would profit by his sufferings and death." There is no other form of tobacco so dangerous as cigarettes, because the nicotine in the smoke is not absorbed in the loose tobacco, smoked clean up to the end, but is taken, unfiltered and undiluted, into the lungs. It was not the poison in the paper but the poison of the tobacco which killed Samuel Kimball, and is ruining the health of thousands of other pale-faced boys.—*Congregationalist.*

## SHALL WOMEN PREACH?

*Mr. Editor:*—Allow me a moment to call the attention of your readers to some of the reasons given why women should not be consecrated to the work of the ministry. It is said there are many ways to preach the gospel. This reason applies to men as well as women. It is assumed that they are not competent for this work. But their scholarship is acknowledged by the highest authority. A reason given is the fear that in public efforts she may lose her affectionate regard, or her pleasing address. Perhaps lose in some sense her high sense of propriety, or the charm which sheds such a glow of interest over our homes. But does this work for the Master blunt our finer feelings? Does gospel work make us less attentive or generous towards our companions and our fellowmen? We think not. On the other hand, these laborers have been in a high degree agreeable companions.

Prejudice forges chains and the hands of custom rivets them. The reasons given why women should be deprived of the ballot closes

doors against her entering the ministry. The want of faithful ministers is most obvious. Those who pray for the prosperity of Zion plead with the Master to "qualify and send laborers into the spiritual harvest." Sinners are born into the kingdom. Ministers are born of God, or called, as a rule, into active work through the influence of revivals and reformation of life. Many are deeply impressed that they ought to preach the gospel.

It does not seem reasonable that only one-half of the human family should be led to enter upon this work. This impression comes in answer to prayer. When the sisters of the churches come to so feel the importance of this work that they cannot live without seeing some of their number consecrated to the work of the ministry, their prayers will be answered.

It would give great joy to the membership if these young friends whom God calls would prepare for this great work. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes." L. M. C.

DERUYTER, N. Y., Nov. 9, 1894.

## ENTERING INTO THE CLOUD.

BY MRS. M. E. SANGSTER.

It must always be a part of the loving discipline which God's children are called to endure in this training school of the earthly life that they now and then enter into the cloud. Sometimes there is a long period of sunshine undimmed by any shadow, sometimes the soul mounts as if winged into the very ether around the throne, but alike in the experience of the household and of the individual there comes a day of entering into the cloud.

The cloud is not invariably the same, nor is it always a tangible shape of disaster or calamity. Rather it is in its nature variable, subtle, difficult to define, a foreboding, a presage or an apprehension based upon clearly defined conditions.

When there came to you a day in which you understood at last what the kind doctor meant when he counseled rest and change for your dear one, promising, however, no permanent cure, when you knew at last the full significance of that hope deferred which maketh the heart sick, then, dear friend, you entered into the cloud. It was Belle, or Eva, or Mary on whose cheek the fatal rose bloomed in solemn beauty, and night and day as they succeeded one another were bringing the hour when that rose glow should fade to lily pallor, and you were aware of it; and thus you entered into the cloud.

Far worse, worse beyond the power of imagination to measure, was the cloud which fell upon a lovely woman's life, when suddenly she discovered that the young husband whom she honored and trusted as the synonym of all that was noble and upright had yielded to temptation, robbed his employers and fled from justice. As she held her baby boy to her breast and he laughed in her face with eyes and lips like his father's that wounded one entered into the cloud.

When disgrace came upon a name that had been held beyond reproach for generations, disgrace through the wrong-doing of a son of the house, there was the entrance into the cloud for one and all connected with the unhappy youth who had erred. No trouble is so difficult to bear as trouble which comes hand in hand with shame. No calamity compares with a blow to honor. God help those who in their own persons or vicariously enter into this cloud? But, ever, there is an upper side to the cloud which infolds you, if you are God's child. You shall be lifted high over every apprehension, you shall be comforted in every tribulation, you shall be sustained in the "breaking gulfs of sorrow," because God is in the cloud with you.

In the strong daylight of prosperity you could not see his face. Perhaps he sought to reveal himself to you when all around was gladness, and you were too much occupied, too pre-engaged, to notice the tokens of his presence. But, out of the cloud, he will speak to you; in the midst of it you shall behold one like unto the Son of Man, and great peace shall fill your soul.—*The Congregationalist.*

## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1894.

## FOURTH QUARTER.

Oct. 6. Jesus at Nazareth.....	Luke 4: 16-30.
Oct. 13. The Draught of Fishes.....	Luke 5: 1-11.
Oct. 20. A Sabbath in Capernium.....	Mark 1: 21-24.
Oct. 27. A Paralytic Healed.....	Mark 2: 1-12.
Nov. 3. Jesus Lord of the Sabbath.....	Mark 2: 23-28; 3: 1-5.
Nov. 10. The Twelve Chosen.....	Mark 3: 6-19.
Nov. 17. The Sermon on the Mount.....	Luke 6: 20-31.
Nov. 24. Opposition to Christ.....	Mark 3: 22-35.
Dec. 1. Christ's Testimony to John.....	Luke 7: 24-35.
Dec. 8. Christ Teaching by Parables.....	Luke 8: 4-15.
Dec. 15. The Twelve Sent Forth.....	Matt. 10: 5-16.
Dec. 22. The Prince of Peace.....	Isa. 9: 2-7.
Dec. 29. Review.....	

## LESSON VIII.—OPPOSITION TO CHRIST.

For Sabbath-day, Nov. 24, 1894.

LESSON TEXT—Mark 3: 22-35.

GOLDEN TEXT.—He came unto his own and his own received him not.—John 1: 11.

## INTRODUCTORY.

In connection with this lesson it will be well to study Luke 11: 14-22; 8: 19-21, and the parallel passages in Matt. 12: 22-32. The collision has now come between Jesus and the Pharisees. They have long resisted all evidence of his Messiahship, though unable to disprove the genuineness of his miracles and the truthfulness of his words. In their jealousy, and smarting under kind reproof, they had called him a gluttonous man, a wine-bibber, a Sabbath-breaker and blasphemer, and yet the common people heard him gladly, and his power and influence were extending. Now they become so hostile that he is accused of performing miracles through the prince of devils and from him derives his supernatural power. From these apostates Jesus now turns and seeks to help those who will be helped.

PLACE.—Capernaum.

## EXPLANATORY NOTES.

THE ACCUSATION. 22. "Came down from Jerusalem." It seems that they came thus far for the express purpose of opposing Jesus. His doctrines were gaining favor too much for their personal interests. Coming from Jerusalem, the seat of learning, they would be regarded as very wise. "He hath Beelzebub." "Lord of flesh," applied by Jews to Satan, the prince of devils. Jesus possessed by Satan, would, they reasoned, have power over the inferior demons. "Casteth he out devils. It was admitted that he did perform miracles.

ITS REPUTATION. 23. "He called them." To gain strict attention. "Satan cast out Satan." Not two Satans, one cast out another, but Satan cast out himself. All his teachings were in opposition to Satanic influence. Would Satan use his power to confirm a holy religion, advocate a pure, consecrated life? What a policy! 24. "Kingdom . . . cannot stand." Co-operation is to build up. Satan and evil agencies work for one end, the destruction of souls and spread of evil. Satan is not divided against himself. He knows better. 25. "House divided." How can your own household prosper if divided? 26. "Rise up against himself." As is the case if the accusation against Christ be true. "Hath an end. Has ceased to be prince of evil, his kingdom is broken up and the final triumph of the kingdom of righteousness has come. 27. "Strong man." Satan, the strong man, has taken men captive, binding them with the cords of sin. Can God or man recover the stolen goods unless the Satanic robber be first overcome? Christ is stronger than Satan, and is working for his downfall. He will triumph in the end.

SIN AGAINST THE HOLY SPIRIT. 28. "All sins . . . forgiven." Nothing too great for the grace of God. The chief of sinners can be washed clean. Even to blaspheme the name of Jesus as Son of man, he can pardon it. Jesus prayed for his murderers. 29. "Against the Holy Spirit." This sin can never be forgiven. What a terrible sin! It seemed to be purposely undefined that men may be the more careful. Volumes have been written to tell what it is, hence we cannot here attempt its explanation. It would appear to be, among other things, attributing to the Holy Spirit, by whom Jesus made his revelation, the attributes of Satan. To be enlightened by the Holy Spirit and then to defy that light and knowledge, turn away willfully from God's revelation, is to put all good away and defiantly choose eternal damnation, is guilty of an eternal sin. From this choice there is no deliverance here or here-

after. 30. "Because they said." Indicating the character of this sin. If they had not already committed it, they were tending that way.

JESUS' KINSFOLK. 31. "Came then his brethren." From Nazareth. They may have heard of the insinuation of the rabbis and had come to see if he were really out of his mind. Mary, no doubt, was the mother of several children after the miraculous birth of Jesus—"Standing without." Because of the crowd about Jesus—"Sent unto him." Passed word along. 32. "Multitude . . . said unto him." Whispering the message to each other, a few at last interrupted him with, "Behold . . . seek for thee." Anxious, perhaps, for his safety, and desirous of getting him away from the crowd. 33. "Who is my mother?" He takes this occasion to show that his spiritual ties are greater than domestic, also that his condition is not the same as theirs. His is the broader affection of the Creator for his universal family. 34. "He looked round about." On those sitting about him in a circle, or the inner circle of his disciples, those he knew and trusted. "Behold my mother." He did not undervalue the ties of mother and children. He loved them as much and more than others do their household, but there is a higher relationship. 35. "The same is my brother, sister, mother." The highest point of union is that which binds us to Christ. To do the will of God is to be the child of God, heirs and joint heirs are they who believe and obey. A close relation to Christ, vine and branch. Mother's love is called the ideal and type of love. Jesus' disciples are bound to him by this ideal love, the dearest and holiest tie.

A LEADING THOUGHT.—Spiritual relationship is the nearest of all ties.

ADDED THOUGHTS.—Christ was too near his friends and foes to be comprehended. It was needful that he go away and send the Comforter. If Jesus was misunderstood, shall not his disciples of all ages often be? Triflers with great and divine operations commit great wrongs against themselves and others. What a depth of depravity when one calls evil good and good evil. There is a sin which never receives forgiveness. We should greatly fear to resist the Holy Spirit's influence. True Christians belong to one family, are brothers and sisters. The love of Christ is deep and tender and enduring.

## CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Nov. 18th.)

THANKSGIVING AND THANKS-LIVING. Eph. 5: 15-20.

An important element of worship is thanksgiving. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Our prayers are the more fervent when true gratitude is felt for divine mercies, and the Father seems pleased to more abundantly bless those who return him thanks for blessings received.

In our present Christian Endeavor service let us first notice some thanksgiving of the Bible. (Members will please read the references.)

An ancient thanksgiving. Neh. 12: 31, 38, 40, 43.

A perilous thanksgiving. Dan. 6: 10, 11, 15-17.

Christ's thanksgiving. John 11: 41, 42.

Paul's thanksgiving. 1 Thess. 2: 13, 19.

The great thanksgiving. 2 Cor. 9: 11-15.

Thanksgiving in heaven. Rev. 5: 9, 10, 12, 13.

In God we live and move and have our being. Each night he watches over us and all the day long defends us. "Bless the Lord, O my soul, and forget not all his benefits." In the midst of unnumbered dangers, unseen by us, we securely live. The pestilence walketh in darkness and yet we live, because God's providence is round about us. If our lives are of any worth it is because God's goodness makes them so. Shall we then return him no thanks, make no recognition of divine providence, and rob God of his due, of the little we can give him and thus prove ourselves most unworthy of his benefits?

But God's unspeakable gift is grace divine. He hath blessed us with all "spiritual blessings in heavenly places in Christ." For this we should draw near to Christ in the service of thanksgiving. To glorify him in words and deeds is our chief end, for he has said, "Whosoever offereth praise glorifieth me" (Psalm 50: 23). To recognize God in our daily living is our filial duty.

"Thanksgiving days shall ne'er be past,  
While life and thought and being last,  
Or immortality endures."

—MANY a Sabbath-school teacher can recall experiences of personal interviews that made such impressions upon the minds of unconverted pupils that soon they found Christ and confessed him before the world.

—THIS personal work for the Master was hand-pick-

ing. Choice disciples were not shaken off in clusters. Revivalists tell us that their very best, most effective work is done in the inquiry room. There they labor with souls one by one.

—SUPPOSE now all Seventh-day Baptist Sabbath-school teachers and superintendents give themselves anew to Christ, and then visit with prayerful hearts some souls, one at a time, seeking their conversion. What a report could be given at our next Conference or Association!

"I count this thing to be grandly true,  
That a righteous deed is a step toward God,  
Lifting the soul from its common clod  
To a purer air and a clearer view."

## MILTON JUNCTION AND ROCK RIVER, WIS.

It has been suggested to me that my reports of pledges from churches are misleading, as many suppose the amount reported is all new work. This is seldom the case. Most churches use envelopes, or take weekly or monthly collections for the two Societies, but not many churches have their members pledged. It is the Secretary's work, so far as possible, to secure everybody on the weekly, monthly, or yearly pledge, the weekly being preferred. When a society is completely canvassed the total amount pledged is reported. By comparing this amount with the total contributions of the church the preceding year, the difference, if the pledges are all paid in, will represent the actual gain. Sometimes the records are easily ascertained, sometimes not.

The Milton Church reaches a total of about \$310 in pledges and \$11 in cash. The RECORDER list for the Milton office is over 90, very large; but this too, is somewhat misleading, as applied to the church, for there are several more of the Second Church that get their paper at this office than there are from the First Church to get theirs at the Junction. Forty-nine will hereafter get RECORDERS at Milton Junction. The Milton Junction Church, under the lead of their former pastor, Elder Wardner, is doing private missionary work on quite an extensive scale, in the support of Eld. Bakker, of Holland, and the Van der Steur brother and sister in India. Last year these contributions amounted to nearly \$400, and their collections for Mission and Tract Societies \$100, or more. The present canvass for Mission and Tract, which is not quite completed, yields in pledges and some cash, above \$150. We had a large, pleasant audience at the church in the morning, and a large Christian Endeavor attendance in the afternoon listened to Prof. Edwin Shaw's interesting report of the State Christian Endeavor meeting. Pastor G. W. Burdick has been here a year, and church matters seem to be moving along finely. In Milton and Milton Junction we have two good churches.

Rock River is blessed with the ministrations of Pres. W. C. Whitford. An audience of some forty greeted us Sabbath morning, and above twenty interesting young people were at a good Endeavor meeting in the evening. Four more RECORDERS will now be read in this society.

At the Junction one lady has a lot of missionary hens, so to speak, and she devotes all the eggs that they lay on the Sabbath to the Missionary and Tract Societies; but they got on a strike last summer, like so many other folks, on account of the Kansas *chegres*, and hence the income from that source is too uncertain to be definitely pledged.

These towns have excellent railroad facilities—main lines of the Chicago & North-western and the Milwaukee and St. Paul. The towns are one and a half miles apart, but are building so between that they are almost together. This section has been greatly blessed this year with



bounteous crops, 40 to 50 bushels of corn, and a large oat crop, so the people have no complaint to make.

The past month has been a good one: four sermons, four RECORDER articles, twenty-three new subscribers, \$44 cash for the societies, \$160 for the RECORDER office, and \$535 pledged for Mission and Tract, with a possible \$50 more.

Albion next Sabbath and succeeding week, and Walworth next.

In reply to W. F. P.'s inquiry: Close the Chicago saloons on Sunday because law and public sentiment favor that, hence it could be easily done. Close one-half to three-quarters of the saloons for a similar reason, and while that would be part loaf, it would prepare the way and make the later efforts at extermination so much easier and simpler.

G. M. COTTRELL, *Field Sec.*

NOVEMBER 8, 1894.

P. S.—Joseph Goodrich's first house was a frame house, not "log."

## HOME NEWS.

New York.

SCOTT.—The readers of the RECORDER may be interested to learn farther respecting the revival meetings at Scott. Rev. J. L. Huffman remained with us five weeks and a few days, preaching every evening except one; his sermons were excellent, being profuse, plain, practical and pointed. Afternoon meetings were also held nearly every day, and on Sabbath and First-days three meetings each day. Bro. Huffman preaching at the Methodist church Sunday mornings, the hour of their usual service.

Bro. J. G. Burdick remained with us three weeks when he felt it his duty to return to his charge in New York. A little break was noticeable when Bro. Burdick left, so very successfully did he lead in the singing, which was both interesting and inspiring.

A visit from Rev. Wm. C. Daland and Bro. Geo. B. Carpenter who were providentially with us two evenings seemed to inspire us with new courage and zeal. Bro. Daland occupied one evening and gave a very excellent discourse. Theme, "What shall I do to be saved?" Together with the earnest words of Bro. Carpenter, who had charge of an afternoon meeting, and their deep consecration to the work, all combined, made a very good impression on the community. The meetings began with deep interest and continued good to the close. At the second evening meeting one of our associate members of the Young People's Society of Christian Endeavor expressed the desire to become a Christian, a desire which had been expressed in our prayer and Endeavor meetings. At the third meeting two more associates arose for prayers, and following meetings three or four others, until nearly all have taken a decided stand for Christ. Thus the good work has moved on, perhaps not as deep and wide-spread as we could desire, but we feel greatly to praise God and take courage. One week ago last Sabbath fourteen persons were received into church fellowship, seven by baptism, five by letter and two baptized persons who had not united with any church.

The following Sabbath the congregation again repaired to the water when two more willing candidates put on Christ by baptism and united with the church. Others are expecting soon to follow their Saviour in this

ordinance. Five of those baptized are converts to the Sabbath. Several will probably unite with the Methodist Church.

The weather has been very favorable for holding meetings, and we are still enjoying very fine weather for this season of the year.

The pastor and wife have fairly recovered from what first indications might have suggested a serious burglary. One evening returning from meeting a light was discovered at the parsonage, but thinking Brethren Huffman and Burdick had arrived before us, thought it not cause for alarm, still we quickened our pace feeling quite certain that they had not yet left the church. But approaching the parsonage we saw something unusual was going on for the house was literally filled with men, women and children. And entering were greeted with the same dear, familiar faces we parted with only a moment before to go to our homes. Bro. J. G. Burdick soon stepped forward, and in a little presentation speech we found that we were still in possession of the parsonage, together with the numerous packages of various kinds and sizes with which the tables, shelves and pantry seemed crowded. In language of the pastor's response we feel under lasting obligations to the people for their expressed kindness and pray that heaven's rich blessings may rest upon the donors, and may they feel in very deed that the blessing is not alone in receiving but also in giving.

A E R.

Nov. 1, 1894.

RICHBURG.—Things happen every day in Richburg, and sometimes they are such things as good people are glad to hear about. Two weeks ago, our Christian Endeavor sent an invitation over to the First-day Christian Endeavor to attend a free entertainment and social at our parsonage Seventh-day night, Oct. 27th. They came, until over sixty of us enjoyed a very pleasant evening. The next Seventh-day night, Nov. 3d, as the regular inhabitants of the parsonage came in from the choir sing a little after eight o'clock, behold! the house was as full, as thoroughly inhabited as it had been the week before; this time with more of the older friends and neighbors, all in very good humor, and after an hour or two of good social time, and the serving of fruit and some other material sweetness, behold! suddenly there stood in the dining-room a fine, new extension table, with supply of fine linen. The parson and wife were called out and it was presented by a few words from Deacon Samuel Orndall. Although it all came too suddenly for much embarrassment, the parson could say scarcely a word in reply, and his wife agrees that she could have replied better the next morning. The Richburg people seem to know how to make a real surprise. If it had surprised only the parson we might have laid the getting surprised to his stupidity, but the surprise fell with the same completeness upon the whole family. Readers of the SABBATH RECORDER will not find anything so new in this except that such things do happen in Richburg, and what is still better, it is also here an indication of kindness and good-will among us that is exceedingly refreshing.

M. G. STILLMAN.

Nebraska.

NORTH LOUP.—The long continued drouth in this section seems to have come to an end, for a time, at least. We have just had fine rains wetting the ground in good shape for fall plowing. Grass is beginning to look green again. So far as we can learn there has not been any

very great suffering in this section of the State in consequence of the drouth. Quite a good many have left the State, some for good, more expecting to come back in the spring. A few are already coming back, and now and then new ones coming in to buy land under the irrigation ditch. I am of the opinion that now is the time to buy land here, for it is quite probable that when the ditch is in operation land will double in price.

Our church, feeling the pressure of hard times, hired Pastor Hurley only one-half of the year, allowing him to work the other half for the Missionary Board. He is now laboring on the Dakota field. All church appointments are kept up here with quite good interest and attendance.

I herewith send a clipping from our village paper which may be of interest to many of our people regarding the irrigation ditch:

Last Friday afternoon witnessed an important event in the annals of the prosperity of this section of Valley county, over which little demonstration was made, but which marks the beginning of a new prosperity of this section for many moons to come.

The event was the opening of the head gates of the North Loup Irrigation Ditch into which the long idle waters of the North Loup river will pour to irrigate 10,000 acres of our richest valley land, which will be made to teem with bountifulness of the products of the farmer.

Less than a year ago this great undertaking was begun by our most enterprising farmers and business men, and to-day, as a result, we have a real irrigation ditch, with running water in it, by which generations to come will thrive and prosper.

F. O. B.

Oregon.

TALENT.—As I thought it might be of interest to some of our people to hear from the few Sabbath-keepers of this place of the far West I will give you a brief account of what we are doing. In July a few of us met together and organized the first Seventh-day Baptist Church in Southern Oregon, and perhaps the first in the State.

On Sabbath, Oct. 13th, we attended baptismal services at the Warm Springs near Ashland. The ordinance was administered by Bro. K. D. Jones, a late convert to the Sabbath, and an ordained minister of the Church of God. He is our chosen minister, and is, we believe, a conscientious, God-fearing Christian, an earnest worker for the salvation of souls and the upbuilding of the Master's cause. The happy faces of the two sisters (one the wife of Bro. Jones), as they came out of the water reminded us of that scene on the banks of Jordan, when the Holy Spirit descended like a dove on the head of him who bade us follow his example. We felt that we had been blessed indeed. As soon as possible we hope to visit the waters again when two of our own children, with one other perhaps, will follow in this beautiful ordinance.

Pray for us and our work in this place, for the society round about us is made up to a certain degree of Infidels, Agnostics and Spiritualists, while those that profess to be Christians, or a great many of them, advocate the no-law theory, ignoring what our Saviour said in Matt. 5:17, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill."

Any of our brethren or friends who come to this country, or on their way to the California Colony, are cordially invited to visit us and attend our Sabbath services.

Your brother in Christ,

W H HURLEY.

Nov. 30, 1894.

## GO FORWARD.

The Lord never builds a bridge of faith except under the feet of the faith-filled traveler. If he built the bridge a rod ahead, it would not be a bridge of faith.

There is a self-opening gate which is sometimes used in country roads. It stands fast and firm across the road as a traveler approaches it. If he stops before he gets to it, it won't open. But if he will drive right at it, his wagon wheels press the springs below the roadway, and the gate swings back to let him through. He must push right on at the closed gate or it will not open.

This illustrates the way to pass every barrier on the road of duty. Whether it is a river, a gate, a mountain, all the child of God has to do is to go for it. If it is a river, it will dry up when you put your feet in its waters. If it is a gate, it will fly open when you are near enough to it, and are still pushing on. If it is a mountain it will be lifted up and cast into the sea.—*Faithful Witness.*

If the gospel of peace is our message, the peace of God should mantle our face with holy calm, breath through our lips like a benediction, and diffuse itself like dew of the Lord over the parched places of human rivalry and hatred. Ours should be the blessedness of the peacemakers; always on the alert to promote peace and love among men; not incensed or irritated by their rancorous dealings with ourselves; not catching fire at the flame of their wrath and indignation.—*F. B. Meyer.*

We find four rules for doing the king's business, in his Word. We are to do it, first, heartily; second, diligently; third, faithfully; fourth, speedily. Let us ask him to give us the grace of energy to apply them this day to whatever he indicates as our part of his business, remembering that he said, "I must be about my Father's business.—*Havergal.*

## SPECIAL NOTICES.

THE next Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin and Chicago will convene with the church at Milton on Sixth-day evening, Nov. 23d, the appointments to be indicated in the next issue of the RECORDER. E. M. D.

ONE 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.

WILLIAM C. WHITFORD, *Treas.*  
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 at Milton, Nov. 23, 1894, at 10 A. M. The following is the programme:

1. How and to what extent are the Scriptures inspired? Geo. W. Burdick.
2. Are we under obligation, as a denomination, to engage in evangelical work, and if so, how shall we discharge such obligation? S. L. Maxson.
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. C. 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 discourse upon the subjects assigned them either extemporaneously or otherwise.

E. M. DUNN, *Chairman Programme Committee.*

THE next Semi-annual Meeting of the churches of Berlin, Coloma, and Marquette, will be held with the church of Berlin, at Berlin, Wis., commencing December 7, 1894, at 7.30 o'clock, and will continue over Sabbath and First-day. Elder E. M. Dunn, of Milton, Wis., has been invited to be present and preach the introductory discourse, and Prof. Edwin Shaw, of Milton College, as alternate. Miss Nellie Hill, Mrs. Ora Winchil, E. D. Richmond, and Dr. A. Lovell Burdick, were requested to write essays for the occasion.

In connection with said meeting it has been decided to call a council to advise respecting the ordination of Bro. 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 Utica, to send delegates to attend said council.

E. D. RICHMOND, *Clerk.*

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at Plainfield, N. J.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 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. G. Burdick, New Mizpah, 86 Barrow St.

THE Yearly Meeting of the Seventh-day Baptist churches of New Jersey and New York City will be held with the Piscataway Church, New Market, N. J., Nov. 9th, 10th and 11th. The following is the programme, subject to such modifications as occasion may require:

Six-day (morning and afternoon), Sabbath-school convention, conducted by Rev. I. L. Cottrell and Rev. J. C. Bowen.

Evening. Praise service and conference meeting.

Sabbath morning. Sermon. Rev. I. L. Cottrell.

Afternoon. Sermon to children. Rev. A. H. Lewis.

Y. P. S. C. E. Prayer meeting.

Evening. Sermon. Rev. J. G. Burdick.

First-day morning. Sermon. Rev. J. C. Bowen.

Afternoon. Young People's Hour—half hour devoted to Junior work.

Evening, Lecture—Good Citizenship,—Rev. A. H. Lewis.

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

REV. A. P. ASHURST, Quitman, Georgia, 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 Utica will meet the last Sabbath in September and in each month following for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend. J. CLARKE.

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 3.00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 P. M. at No. 461 South Union Street. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: L. C. Randolph, 6124 Wharton Ave.

REV. J. T. DAVIS desires his correspondents to address him, until further notice, at Perris, Riverside Co., California, near which place lands have been secured for the colony which has received prominent mention in the RECORDER.

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 Plainfield, N. J., on the second Sunday of each month, at 2.15 P. M. All members are requested to keep this a appointment in mind, and visiting friends are always welcome.

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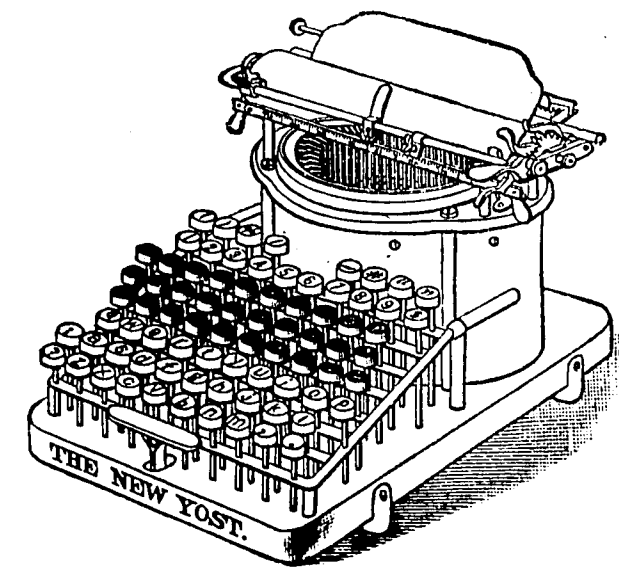
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WESTERN OFFICE of the AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. 51 South Carpenter street, Chicago.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular 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.*

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred N. Y.



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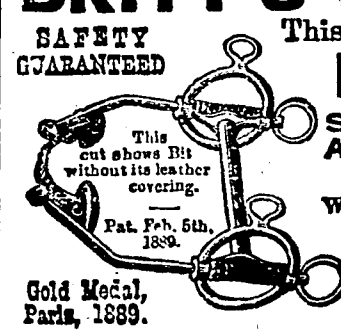
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MARRIED.

GARTHWAIT—HULL.—At the residence of the bride's father, Richard E. Hull, in Lima, Wis., Nov. 8, 1894, by Rev. Geo. W. Burdick, Mr. Perry Fred Garthwait, of Milton Junction, Wis., and Miss Hattie J. Hall.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

DRAKE—In Dunellen, N. J., Nov. 2, 1894, Mrs. Hannah Drake, widow of Andrew Drake, aged 88 years, 3 months and 17 days.

Sister Drake was the oldest, continuous member of the Piscataway Seventh-day Baptist Church, with which she united by baptism in 1825. She had been failing rapidly for the past year or two, and the end came peacefully. In her last hours she seemed to think that her "Andrew" was coming to take her home, which it is our comfort to believe he has done,—or at least that she is joined again to her loved ones, and found rest with her Lord. Three children, two sons and a daughter, remain. Services were held first-day afternoon in the church. John 12:24.

F. E. P.

GOODRICH.—In Westerly (Conn. side), Nov. 2, 1894, Mrs. Susan Harper Goodrich, in the 94th year of her age.

Funeral services were held at the home of her son, Mr. Orson C. Rogers, in Westerly, Nov. 6, 1894, conducted by her pastor, assisted by the Rev. O. U. Whitford. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. Interment at Waterford, Conn. An account of her life is given in another column. W. C. D.

HURLEY.—In Talent, Oregon, Sep. 14, 1894, of stomach trouble, after a short illness, Ada L. Hurley, aged 4 years and six months, youngest child of Wm. H. and Sarah Clarke Hurley.

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W. H. H.

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NO EXPERIENCE NECESSARY. We give full instructions. Address, Dept. Rare, S. I. BELL & CO., Publishers, PHILADELPHIA, PA.

IOWA MORTGAGES.

IOWA FIRST MORTGAGES

UPON IMPROVED FARMS IN CRAWFORD COUNTY. ABSOLUTE SECURITY. Net 6 per cent interest, payable semi-annually

We remit principal and interest and attend to these mortgages until paid in full without charge. You get all of the papers, being, application, with full description of the security offered, appraiser's certificate, our personal report, abstract showing perfect title recorded in our name with interest coupons attached, and assignment of the mortgage. We take these mortgages in our own name and when sold assign them to you. We have negotiated over \$1,000,000 in these mortgages without a single foreclosure or loss to our investors or ourselves. We invite correspondence and thorough investigation.

Examination of securities allowed if desired. W. A. McHENRY, SEARS McHENRY, Denison, Iowa.

Completed loans now on hand for sale at par and accumulated interest as follows:

Amount.	Acres.	Value.	When Due.	Amount.	Acres.	Value.	When Due.
\$ 2,000 00	160	\$ 4800	June 22, 1898	1,200 00	120	3600	Feb. 21, 1898
2,000 00	160	5600	May 14, 1899	900 00	120	3000	Oct. 25, 1897
2,000 00	160	4800	Dec. 26, 1898	900 00	80	2400	Aug. 23, 1899
1,900 00	160	5600	April 1, 1896	600 00	80	2400	Jan. 2, 1899
1,500 00	160	4800	July 27, 1899	600 00	160	2400	April 10, 1899
1,400 00	120	3600	Dec. 3, 1898	600 00	80	2400	May 19, 1899
				500 00	40	1200	June 30, 1899