

# THE SABBATH RECORDER.

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## Sabbath Recorder.

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Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

BRO. HUFFMAN writes from Louisville, Ky., that the week of his arrival there was so taken up with the G. A. R. National Encampment that the tent meetings were very much interrupted; but the great numbers of veterans in that Southern city made it an eventful occasion. Bro. Huffman asks to have his correspondents address him for the present at Salem, W. Va., where his wife will attend to communications.

SINCE Bro. Wheeler is now among the Eastern Churches raising money for lifting the balance of the debt on the Church in Boulder, Colorado, it is pleasant for our readers, and we hope it will be profitable for the Church, that we can give, this week, a cut of their substantial building. It met with a rather serious reverse early in its construction, through damages from the great freshet, but all this hindrance was overcome and the structure completed. We are glad to learn that our Eastern friends are contributing liberally to this enterprise.

THE *Outlook*, in its last week's issue, presents articles from competent writers from five cities, Chicago, Philadelphia, Louisville, Cleveland and Buffalo, showing the present status of the enforcement of Sunday Excise Laws. In Chicago there is no city ordinance directing the closing of saloons on Sunday. There is a state law forbidding the opening of saloons on that day under a penalty of \$2.00 for each offense. But this law is not enforced. In the opinion of the correspondent the traffic on Sundays, in Chicago, is less than on other days and there is some probability that the saloon-keepers themselves will soon move in the direction of a general agreement to close on Sundays.

In Philadelphia Sunday-closing is an accomplished fact. The Law and Order Society has secured this result. This organization is the only reform body in Philadelphia now dealing with the question.

In Louisville the law forbids the traffic on Sunday by the following enactment:

Any person who shall, on Sunday, keep open a bar-room or other place for the sale of spirituous, vinous, or malt liquors, or who shall sell or otherwise dispose of such liquors, or any of them, on Sunday, shall be fined not less than ten nor more than fifty dollars for each offense.

This law is not being enforced, though it is now in the courts awaiting action and decision. The Sunday-Observance Association, through its chairman, Dr. Eaton, declares its intention to fight the question to a successful conclusion.

The situation in Cleveland is, perhaps, better than in any other of these five cities. The force of public sentiment is sufficient to hold the traffic in check, though there is no reform organization that is pursuing the dealers. The Christian Endeavor Society

has demanded the enforcement of the law, though not by way of litigation.

The municipal authorities of Buffalo are in favor of keeping "hands off" from the saloons so long as they are not disorderly. Of course, in the estimation of many people, ourself among the number, liquor saloons, in the very nature of the case, are always disorderly. This is their only tendency. They are the manufacturers of indolence, thieving, cruelty, hatred, lying, adultery, murder. There is nothing to commend them, everything to condemn. Hence it is folly to spend much effort to close them on Sunday, and thus virtually sanction their traffic on other days. It is a bargain made with saloonists, that if they will refrain from sinning on Sunday they may go on the remaining six days. Why not make an effort to stop thieving on Sunday? Pass a city ordinance and attach severe penalties against Sunday thieving. Then of course thieves would consider their business legitimate and respectable on Monday! The grave inconsistency of the Sunday Excise Law lies in the fact that it is based, as an evil, on the violation of the law of the land requiring the observance of Sunday as a Sabbath, while it should be based on its own inherent iniquity. If its enforcement is because of the sanctity of Sunday, then stop the noise and the business of railroads, street cars, steamboats, Sunday newspapers, excursions. If the law is based on the wickedness and disastrous results of the traffic itself, then outlaw the business, not only on Sunday but on all days. Do not give virtual consent for the traffic to be carried on during six days of the week by simply prohibiting it on Sunday. Put this iniquity where it belongs, in the same category with robbery, arson and murder. Then good men of every name and nation will unite in its overthrow.

THE *Christian Statesman*, of Sept. 7th, devotes a column or two of its massive logic to the cases of prosecution and persecution of those who conscientiously observe the seventh instead of the first day of the week as the Sabbath. It takes such papers as the *New York Tribune* and the *Christian Intelligencer* to task for expressing sympathy for the persecuted and for objecting to the laws that require Sunday-observance. In justification of existing laws which lead to so much injustice and trouble this astute defender of Sunday-legislation makes the following remark: "Sabbath laws are a necessity to protect all people in their right to a weekly rest day." Now who are these "all people" that should be thus protected in their rights? What right is referred to? Is it the right of conscience? Is it the right of religious belief which the Constitution of the United States guards with such jealous care? True this *Statesman* says "their right to a weekly rest day." But does this right mean their own enlightened, conscientious choice of the day upon which to rest, or simply their right to submit to a pope or a priest or *Statesman* as the dictator concerning which day shall be religiously observed? Who has given the majority the "right" to lord it over the consciences, the rights of the minority?

The *Statesman* further says, "They [Sunday laws] are needed to put the nation in right relations with Christ and his law." Yes,

Georgia and Tennessee are furnishing beautiful illustrations of these "right relations," for which the *Statesman* has such a keen relish! That paragraph is closed with the sage remark that, "To enforce the law for the reasons stated above is not persecution."

Having thus disposed of the *New York Tribune* and its denunciation of the unrighteous persecutions of Sabbath-keepers, the *Statesman* swoops down upon the *Christian Intelligencer*, an earnest Christian journal of New York, which also protests against such unjust persecutions in the name of law. The *Intelligencer* calls for an immediate revision of these Sabbath laws in the following language:

"We insist upon this, first, because it is right. No community should interfere with the conscientious convictions of any of its people. Secondly, such a regulation would relieve the Seventh-day Baptists. Thirdly, the proposed change would free the friends of Sunday from a burden they ought not to carry, the burden of oppressing the consciences of their weak brethren. We are friends of the Sabbath laws as both right and expedient, but those laws must not be used to inflict penalties upon conscientious and God-fearing men."

To this the *Christian Statesman* makes reply in the following illogical language:

The *Christian Intelligencer* says: "No community should interfere with the conscientious convictions of any of its people." But the laws in question do not so interfere. They do not forbid the observance of Saturday as the Sabbath. They do not require any one to observe the Sabbath religiously. They do not make a single religious act obligatory. They only restrain from doing what demoralizes, breaks down the sanctity of the Sabbath, or interferes with the right of others to a day of rest. Whether Saturday-keepers are weak or strong logically, whether conscientious or not, whether they are excellent citizens or the reverse, their course is calculated to break down the Sabbath entirely. The state has interests at stake. It has its own rights to maintain as well as the rights of all the people. If the demands of these people who observe Saturday are complied with, the whole machinery of government must be operated on the first day of the week. Their logic will not stop short of this. What becomes then of the rights of those who observe the first day of the week as the Sabbath? A small minority of the whole population who adopt views and practices so much at variance with the laws and customs of the country where they live must expect some inconveniences, even when those laws are modified to the full extent permissible by the rights of the masses of the people.

The Bible clearly points out the Sabbath-day and forbids work therein. It also enjoins work on the remaining six days. The law of the land changes the day which God has blessed and sanctified and requires the religious observance of another day. To this Sabbath-keepers conscientiously object and for this objection and loyalty to God's command they are arrested, fined, imprisoned, put in the chain-gang, maltreated and made subject even to death, and still this great *Statesman* insists that there is no persecution, but that "a small minority of the whole population who adopt views and practices so much at variance with the laws and customs of the country where they live must expect some inconveniences." Well, that is quite a comforting view of the situation, especially taken in connection with the *Statesman's* plea for the protection of "all people in their right to a weekly rest day." In the light of its own interpretation such a right is simply the right to be dictated and compelled to accept the dictum of a ruling majority regardless of conscience or religious liberty. In justification of the Sunday law, and its consequent "inconveniences" that a minority must suffer, this same logical reasoner says, "The State has interests at stake. It has its own rights to

maintain as well as the rights of all the people." This is a new theory of State rights. We had supposed hitherto that the rights of "all the people" were of supreme importance; that the state itself exists in order that it may secure the interests and the rights of the people. It is a strange view of the case that the State has rights of its own, independent of all the people! Who is the State? How did it come into existence? For what purpose was its government established? Whence does it derive its support and its authority? Will the *Statesman* point out some of its "rights" that are independent of "all the people?" Again it declares, "If the demands of the people who observe Saturday are complied with, the whole machinery of government must be operated on the first day of the week. What becomes then of the rights of those who observe the first day of the week as the Sabbath?" Here is a dilemma indeed! If the *Statesman's* worst fears shall be realized, the case will simply be reversed, and then the observers of Sunday being in the minority ought to be willing to abide by their own rule. But evidently they would not accept the situation with any better grace than the present minority do, as the above anxious question of the *Statesman* indicates.

But really what are the "demands" of "these people who observe Saturday?" They simply ask that they may be allowed to worship God according to the dictates of their own consciences, according to the commands of the Bible, and the constitutional provision of the United States by which this religious liberty is guaranteed unto all of its citizens. This only is our demand; and if this shall necessitate such a change in the machinery of government as the *Statesman* fears, it will only prove the righteousness of our cause and should be hailed with joy by all who profess to be governed by the Word of God, rather than by the traditions of men. In matters of conscience, there can be no ruling of majorities. Might does not make right; but on the other hand, right does make might. The law, as stated by Peter, is as binding to-day as it has always been, "We ought to obey God rather than men."

## NEWS AND COMMENTS.

R. H. MACY & Co. have been denied a renewal of their store-keeper's license to sell liquors. Justice Storer, of the Supreme Court, can see no need of such a license.

CHOLERA is spreading in China, Corea, and Japan. Up to August 19th, there had been 771 cases in Japan. In Peking there had been a death rate of 1,500 per day.

THERE are said to be some very hopeful indications of a wise and progressive policy in the administration of governmental affairs in Russia. The new Czar is moving slowly but hopefully.

THERE are American interests in Cuba that will need protecting as the war goes on. If the Spanish troops are not equal to the task of protecting American mines and other interests, the United States will need to send troops there.

THE 30,000 veterans who paraded the streets of Louisville last week in their Annual

Encampment received a most cordial greeting by the citizens of that city and vicinity. It was a grand ovation never to be forgotten by the boys in blue.

RECENTLY two aged brothers in New York, twins, 88 years old, were injured so seriously that one died last week and the other is not expected to survive more than a few days. These brothers were men of wealth and were greatly attached to each other.

THERE is almost universal disapproval of the course pursued by Lord Dunraven, of the British Yacht, Valkyrie III., in the recent contest of speed with the American Defender; an unfortunate termination of what should have been a pleasant and courteous trial of speed.

A REMARKABLE case of surgery was reported last week in New York, in which a young lady, seventeen years old, had fallen from a hammock and broken her neck. A portion of the broken vertebra was successfully removed by Dr. W. O. Plympton, and the lady is recovering.

IN Georgia an ordinance has been enacted requiring that saloons must have but one doorway for entrance and exit. This is to prevent the back or side door used so much when the saloon is legally closed. But probably they will have a large back window now in place of a door.

AT Greenpoint, L. I., several Chinese pupils were assaulted by American boys the first day of school last week. A number of other American boys thereupon formed a company the next morning and went to the Chinese quarters and proffered their aid as guards to conduct the Chinese to school safely and protect them.

AMONG the new enterprises in this lively city, Plainfield, is the opening of a new Business College by the Rev. A. A. Phelps, A. M., once a student at Alfred. The Professor has taken commodious rooms in the Babcock Building, and intends to open a first-class school, day and evening, commencing Oct. 1st. He comes well recommended and we wish him abundant patronage and success.

THE Rev. Thomas Dixon, of New York, has been showing up his wicked city in a very unenviable light. After calling it the most godless city on the American continent, he says there are 500,000 people there who are veritable heathens. There are vast districts in the city with 50,000 people and no church. The number of men who attend church is not equal to one-half of those who register daily at the hotels.

A GREEK Lexicon to the New Testament, published by H. L. Hastings, Boston, Mass., has come to our table. It is very comprehensive, but being printed in pearl and diamond type it is quite too fine to be pleasant for common use. It is in manilla covers, and sells for 25 cents. While it is a marvel of elegance and accuracy of typographical execution and of cheapness, still we should much prefer to put a little more money in the investment and, by securing coarser type save the eyes. For ourself we should value the work more as a curiosity than as a book for practical use.

## CONTRIBUTED EDITORIALS.

THE clipping appended below is hardly in tone with the writings in such a paper as the SABBATH RECORDER, but it is to be met with commonly enough in secular sheets and still oftener in the conversation of the world. A free lance reporter on a Kentucky paper is moved to remark as follows:

The people of Hopkinsville are not running over each other to make preparations for the coming of the Rev. Sam. Jones, the Georgia evangelist. He has visited the city three times, and it is said by many that his fourth visit will prove neither profitable nor helpful to the churches. It is also said by many that the Georgian will not have any large crowds to hear him, as he did on his former visits. But the people who talk in this wise are reckoning without their host. Samival will "get thar, jest the same. Do you catch on, Bud?" He is one of the few ministers who draw larger crowds anywhere and everywhere than a circus could. It was said of him before his third visit to Owensboro that he would not prove a drawing card and would utterly fail in any attempt to collect large subscriptions as he had before, but he fooled the "whole kit and bilin", Bud." On his last night in the Daviess capital, he succeeded in securing \$15,000 in subscriptions for a new Y. M. C. A. building, and also managed to scoop in about \$1,700 to feather his own already downy nest. It will be an unusually hot day in the middle of January when Sam fails to get all he goes after. His crowds are always as large as he wants them, and he rarely ever meets with disappointment in any way. That he will be heard by multitudes of people in Hopkinsville next month you may rest assured.

We have wondered sometimes, if such a railing accusation as this could be analyzed, what its component parts would be found to be. Is it the product of malice? Or was it written in sincerity of purpose—the cry of indignant virtue? The unwavering impression is borne into our minds as we read that the writer is simply imparting to Jones the notions which would actuate him were he in the great evangelist's place. It is the sneer of a man who, his own heart being selfish and desinging, suspects the same motives in others who profess better things. It is the spirit of the same old world, flesh and devil, which, to reverse Paul's phrase, "rejoiceth not in the truth, but rejoiceth in iniquities." Because Sam Jones pours hot shot into the ranks of saloon keepers and other cohorts of the devil, they hate him. The resentment and murder which crucified Christ are still in the world and are ever waiting to attack the fearless champion of righteousness.

And yet, I wonder if it would not be wiser and better and more Christ-like for Bro. Jones—and all of us—to "avoid the appearance of evil." The evangelist has said in substance that what he did with the large sums of money which were given him was his own affair. In a certain sense it is; in another it is not. The Christian is not his own. Both to his Master and to the world which he died to save he owes it to live such a private life as will stand the white light of public scrutiny. Let everything be open and above-board. No one, perhaps, has raised larger sums than Mr. Moody, and very few have been more fearless in denouncing sin; but the devil cannot make mud stick to him. Mr. Moody never seeks money for himself. The world knows that the large sums which are entrusted to him go into the Christian institutions to which he is giving his own noble heart and life.

THE Grand Army encampment of '95 on the Southern side of the Ohio river will doubtless go down into history as the greatest one ever held—in attendance, enthusiasm and

significance. Into history too will go the brief address of Henry Waterson welcoming the soldiers to Louisville. It crystallized into a few hundred words the mighty rising tide of public sentiment which is to-day welding our nation into the grandest civil union the world has ever seen. No one need look to the South for disloyalty. It lurks like a poisonous miasma in the political centers, and North, South, East and West must unite to crush it. "These are honest flags with honest hearts behind them. They are the symbols of a nationality as precious to us as to you. . . . And why not? What is left for you and me to cavil about, far less to fight about? Slavery is gone. Secession is dead. The Union, with its system of statehood still intact, survives; and with it a power and glory among men passing the dreams of the fathers of the Republic."

At the close of Mr. Waterson's address, a scene followed which happens once in a lifetime. Men cheered and cried by turns, embraced each other and threw hats and handkerchiefs into the air, while a white-haired, motherly lady, the widow of General Logan, took his hand in both of hers and said: "I am glad I have been permitted to live to hear your words." The speaker himself was nearly overcome with emotion as he recited these lines which will be cherished by every patriot:

"Peace in the quiet dales,  
Made rankly fertile by the blood of men;  
Peace in the woodland and the lonely glen,  
Peace in the peopled vales.

"Peace in the crowded town;  
Peace in a thousand fields of waving grain;  
Peace in the highway and the flowery lane,  
Peace o'er the wind-swept down.

"Peace on the whirring marts,  
Peace where the scholar thinks, the hunter roams,  
Peace, God of Peace, peace, peace in all our homes  
And all our hearts."

#### READJUSTMENT OF CHURCH METHODS.

BY REV. ROBERT CAMERON.

The large influx of foreigners, the complex civilization that has followed, the vastly differing religious convictions of the people in every community, the migrating habits of many Americans, the rapid accumulation of vast fortunes leading to pride, luxury and abandonment, make it quite a different thing to do Christian work now from what it was thirty years ago. This makes new methods on the part of pastors a necessity, and it requires a corresponding adjustment of the rank and file of the church members to these methods. To be good fishers of men, we must go where the fish swim. If they will not come to our ponds, we must go to their streams. If they will not bite at our manuscript, then we must try them with the spoken words that burn and glow. If they refuse when found in the school, then they must be tempted when alone.

The so-called laity must come to the rescue. In apostolic time there were many "helps" and helpers. Such agencies ought to be multiplied now. But there are some helps that hinder. "Give me," said Wesley, "One hundred men who hate nothing but sin, who fear nothing but God, and who are determined to know nothing amongst men but Jesus Christ and him crucified, and I will turn the world upside down." "Aye, there's the rub." But where is the church with its hundred men of that stamp? Where is the pastor who can produce them? When I find a man who can

rouse the whole membership of his church into such a condition, as Robert Hall said of John the Baptist, "I shall feel a reverence for him bordering upon terror."

It may be fairly settled now that the people we have about us do not, and will not, come into our churches. We must go to them, and our laymen must go with us. It is a false notion that if we preach the gospel the house will be filled. Will it? Laymen have a smart saying, that no one need tell squirrels where to find the best nuts. True, but all men are not squirrels. Squirrels know what is good for them, but men do not. Many men would rather drink poisoned water from a painted pump than pure water from an old bucket. Birds never make mistakes about berries, but men do about messages. "The stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming; but my people know not the judgment of the Lord." The ox knoweth his owner, and the ass, his master's crib, but not so with puffed-up and blind-hearted men. If men were what they ought to be, they would soon find out the men who preach the gospel and fill the pews. But the very reason why we preach to them is because they are not what they ought to be—they are not morally sane.

No, our church members must help to bring in the people. Minister and member must go out into the highways—to the streets, alleys and lanes, to the clubs, parlors and marts of exchange—to every place where men gather, and carry the gospel message to them. Gospel wagons and street preachers must be used to catch the ear of the deluded, led as beasts to the slaughter. Do I hear you say, "That would be undignified and degrading to the church?" What was the dignity of Christ? It was this, that he left the glory he had with the Father, and came to the disgrace given to him by men! *That* was his dignity! And the dignity of the Christian will be to stoop down to the gutters and ransom men and women, who, when washed in the blood of Christ, will be jewels in the crown of his rejoicing. Undignified! Did not our Lord preach by the seaside, on the mountain crest, at the roadside, in the cottage of the poor, as well as in the homes of the rich? Did not he do nine-tenths of his preaching in the open air? Was not his appearance in synagogue and temple the exception rather than the rule? But we have reversed the order, preaching in the churches often, but in the open air seldom. We have preserved our "dignity" at the expense of our obedience. We are not commanded to bring all men to Christ, but we are commanded to bring his gospel to all men; and we have failed to respond—we are failing still. We build costly churches, and endow magnificent universities, for which we have no command, and we leave millions of our race unevangelized, although our Lord's parting words solemnly charged the church to go to "all nations," and to "every creature."

If we confine our preaching to houses of worship, the people must fill the building. Everyone that "heareth" must say "come." It is not always a gain—it is sometimes a loss—to turn a pastor into an evangelist. A pastor, after God's pattern, feeds the people, and teaches them knowledge and understanding. The Lord charged Peter to feed, but

not to gather the flock. Feed my sheep, and feed my lambs, but he did not utter a word about gathering either sheep or lambs. It is for the pastor to remove the stones and leaves veiling the waters, and it is for the people to say, "Ho, everyone that thirsteth, come ye to the waters." It is for the pastor to give to each one his portion in due season, and for others to "go into the lanes of the city, and compel them to come in."

Let us not be too hasty in speaking of success or failure of the pastor. These are difficult times; and there are some elements of success that cannot be tabulated by figures. This is a fast age. The lightning is too slow, and the thunder too faint. Men want their nerves addressed, and not their consciences or hearts. They seem to think the engine is doing most when it puffs hardest. Many a man can say with Rutherford: "My witness is with God that your heaven would be two heavens, and the salvation of your souls two salvations," who never sees any wonderful results. A story is told of a visitor listening to the complaints of a deacon about the failure of his pastor. When asked for the proof, he replied that only one person had joined the church during the whole year. "But who was that person?" "Robert Moffatt." The addition of that man was the addition of tens of thousands. Quality as well as quantity must be taken into account. But suppose only one. Do we not know that in heaven they once rang the bells because one sinner—only one—repented? Cheer your pastor, stand by him, and uphold him. The army of David said that he was as good as ten thousand men. And why? Because his name was the talismanic power to gather the tribes about the throne. Let your pastor's name, and work, and teaching be upheld in all of his earnest efforts to reach and to feed the people, and you will multiply his power many fold.

We need also a readjustment to God. This is the most solemn and important of all. We are living in the closing decade of the nineteenth century. In five years, the nineteenth century, with its boasting and bluster, its gasconade and swagger, will have passed away. All thoughtful men are looking for some great change, some great cataclysm, to usher in a new order of things about the beginning of the twentieth century. Some think it will take the form of an utter abandonment of the Christian faith; others think it will be the overthrow of all governments and the reign of anarchy, others think it will be the overthrow of all tyrannical governments and the adoption of republican liberty; others again think that the Church is about to seize upon the government of the world and thus usher in the kingdom of God. There are some of the most learned, most godly and most prominent men in the paths of Christian usefulness, who think we are upon the very threshold of the second advent of our Lord. I am not a prophet nor the son of a prophet, but I deeply share the feeling that our times are pregnant with the coming events. The air is charged with thunder and the coming days may be days of storm.

"We are living, we are dwelling  
In a grand and awful time,  
In an age on ages telling;  
To be living is sublime."

Yes, it is sublime, if we are in touch with God, and adjusted to his plans, purposes and power, but awfully solemn if we are not.

"The men of Issachar had understanding of the times and knew what Israel ought to do." Can we understand the times, and adjusting ourselves to God, know what to do? Of one thing we may be sure. Our Lord's last solemn charge was that the gospel should be preached amongst all nations. Nearly nineteen hundred years have passed away, and that sacred trust has not been carried out. Surely it is his wish and plan to have the world evangelized at the earliest possible day. And we must get back to these first principles—back near our Master's heart—back to the Holy Spirit's power, and then go forth to do the work planned by our Father, with the power supplied by our Saviour, and filled with the love begotten by the Holy Ghost.

A bell stolen by British officers was being carried down a river in India, on a raft. The bell fell into the stream and sank into the quicksand and could not be recovered. It was handed over to the natives, who gathered tons upon tons of bamboo, and when the tide went out they fastened it to the bell. By and by, bell and bamboo floated and were taken ashore. That bell tolls on a heathen temple to-day. Do we not need to gather the many promises of God from his Word, fasten them to the "lapsed masses," and when the tide of spiritual power comes in, they will be raised, and their tongues will ring out the message of salvation from the temple of the living God until the whole earth shall have heard its sound. Readjustment to our surroundings, to the masses of the people, to our spiritual leadership, and to the purposes and the power of God, these are the needs of the hour!—*The Examiner*.

#### THE POWER OF IDEALS.

BY CHARLES A. CHURCH.

Ideals give to the soul the power of noble achievement. They are the mainsprings of human action. Without them life becomes a monotonous tread-mill existence. When the children of Israel were journeying from Egypt toward Canaan, Jehovah called Moses unto the mount, and there revealed to him the pattern upon which he should construct the tabernacle. Three times does he command Moses to do all things according to the pattern shown to him in the mount.

This passage suggests the theme of divine ideals in the plan of life. There is a pattern in the mind of God of what every soul is to be and do. Christ is the mountain of every believer, where he may go to get the ideal of his life. As a mountain is "the place where the bending skies meet the aspiring planet, the place where the sunshine and the clouds keep closest company with the granite and the grass," so Christ is the meeting-place of divinity and humanity.

When a well-defined purpose rises to the height of artistic, moral or spiritual excellence, it becomes an ideal; and ideals are the world's masters. Satisfaction with present attainments is an indication that growth has ceased. In this intensely practical age ideals are often ridiculed as out of fashion; they were never in fashion, we are told, save with a few dreamers, who were out of touch with the toiling multitude. Ill fares any people when they plod along the line of the visible horizon, with no promise of greater achievement.

The worthy ideals of youth should be highly esteemed. We have felt their inspiration. We have been borne aloft as on eagle's wing,

to a mountain-top experience, and from that vantage-ground all unworthy actions seemed to crawl like snakes beneath our feet. But we have been false to them; we have been disobedient unto the heavenly vision. These ideals often yield to the seeming impossibility of attainment. Between the ideal and the real there appears to be a great gulf fixed.

Selfishness, the greed of gain and power, jealousies and indulgence in unholy desires have widened the chasm. Doubts, which Luther says are of the devil, have done their perfect work of separation. Every doubt as to the honor of man and the purity of woman has cast a shadow upon our ideals, and they have become extinguished in the blackness of night.

The moral standard of the worldling will rise no higher than his life. As a man thinketh in his heart, so is he. Man dishonors God and defeats the purpose of his being if he spend all his days on the dull, dead level of mechanical existence. A person who has never felt the electric thrill of a noble purpose, nor been borne along by the momentum of an honorable ambition has fallen short of one of the highest experiences of life.

Robert Browning in his poem, *Andrea del Sarto*, develops the thought that the soul of the true artist must exceed the technical power. Andrea possessed great technical skill, unerring certainty of touch, and a true pictorial style—in fact, all those gifts which make a great painter except the inspiration of a great soul. The artist bitterly laments this fatal defect. He chides his wife, Lucrezia, for giving him no inspiration in his work; but this will not satisfy his conscience. He realizes that

"Incentives come from the soul's self;  
The rest availeth not."

Browning then explains that Andrea's defective character was the secret of his inability to grasp the highest ideals of his art; and his lack of ideals was the cause of his failure to attain the highest rank as an artist. It may be argued that some men of the brightest genius have been immoral. This fact must be conceded; though had these same gifted minds been pure in heart and life, they would have left a still greater legacy to the world.

The Christian should have the highest ideals. There is a fundamental difference between the plans and desires of the worldling, and those of the believer. The former thinks no higher than he lives. He does not hunger and thirst after righteousness. He is alike insensible to the pain of spiritual conflict and a joy of victory. The old Greek story of Prometheus is in one sense a faithful picture of many a human life. He had incurred the displeasure of Jupiter, and as a punishment he was chained to a rock, and a vulture sent to prey upon his flesh. So many a prodigal from the Father's house might know the joy of aspiration were he not bounden by his old, unregenerate nature, and preyed upon by the vultures of secret sin.

When, by divine grace the sinner comes into the kingdom of light, new aspirations are enkindled. He is no longer satisfied with the husks of worldly pleasure. To whatever heights of excellence he may attain, there are still grander ideals to be realized. It is said that after the discovery of America, the Spaniard changed the *ne plus ultra* at the Gibraltar gates of the Mediterranean, to *plus ultra*—more beyond. To change the figure, Jacob's

ladder is a symbol of every Christian believer. His plans in life rest upon the sure and firmest earth, but they ascend even within the veil, and take hold of the spiritual and eternal; and this celestial stairway is ever bright with beckoning angels. The difference between Prometheus and the patriarch is like that between the bondage of sin and the freedom of the gospel; between decay and progress; between life and death.

The love of God in the heart will glorify every calling. It will enable the believer to clothe every duty, great or small, with the dignity of his best effort. It is a positive force. It gives to life a new momentum. It burns out all the inferior purposes of life. Horace Bushnell says: "The soul of all improvement is the improvement of the soul."

It requires heroism to always insist upon an ideal standard in the performance of commonplace duties; but it is the only way by which our ideals can be conserved. Sir Launfal, in vision, goes in quest of the Holy Grail. He wanders up and down the earth in vain. As he returns to his castle, a poor leper begs alms. Sir Launfal gives him a crust of bread and water from a wooden bowl. Then the leper stood before him glorified, and said, "It is I; be not afraid."

The rude cup from which Sir Launfal gave him drink is the true Holy Grail. The poet here teaches the idealization of every duty, great or small. Goethe showed his genius in his insistence upon the truth that the only way to develop the ideal is in the expansion of the real. It is doubtless true that the most aspiring souls have times of greatest depression. Nearly every positive advance in spiritual life is purchased at the cost of something which has been soundly cherished. Hence he who desires any good thing must pay the price.

Always put conscience into your life, and thus cultivate a passion for perfection. Those who love the pure will grow in purity. Likeness comes from liking. The ideal may be never fully realized; but, as Lord Beaconsfield says, "The man who will not look up will look down; and the spirit that does not dare to soar is destined to grovel." It is said that even plants derive more life from the atmosphere than from the soil. Look up, and not down; forward and not backward.—*The Standard*.

#### THE HOME-COMING.

As the time is now at hand when the summer travelers are returning from their wanderings to their homes, it is well to consider in what condition they are for the homecoming. Houses that have been closed entirely have gathered mustiness and microbes, and need a thorough ventilation. A careful wiping down of walls and wood-work, using a damp-cloth when it is possible to do so, a gathering and burning of all the dust accumulated, and a fire in the furnace to dry out the dampness, even though the weather may yet be warm, will be efficient aids in accomplishing this. Then let the sunshine stream in at every window where its rays can enter, examine and thoroughly flush all water pipes, and the house is ready to be cleaned and settled for the family. Of course, it is not always possible to do this before the family returns, but as nearly as one is able to do it, some such plan should be followed for the preservation of the family health. Perhaps there would be fewer cases of severe illness during the weeks immediately succeeding the homecoming if more careful attention were given to the proper condition of the house.—*Examiner*.

## Missions.

THE two Secretaries arrived at Salem, W. Va., Thursday forenoon, Sept. 12th, and surprised Pres. Gardiner and family. Nevertheless, they gave them a hearty welcome, just as was expected. What a hot wave! Mercury 92° to 95° in the shade, streams dried up, roads dusty, a long and terrible drouth. It took the rest of the forenoon to clean up from the journey and get cooled off.

The afternoon was spent in the various class recitations in Salem College, with much pleasure and profit. In the night there was a thunder storm and copious rain. The hot wave was broken, and since it has been cool and pleasant, and some mornings almost cold enough for a frost. On sixth-day the Secretaries went to Berea, W. Va., to be with the Ritchie Church, a distance of 40 miles by rail and private conveyance. It took all day to reach there. Bro. L. D. Seager is away on a missionary trip to the Salemville Church, Pa. It was a disappointment to have him away from home. It was, however, an appointment made before he knew of the coming of the Secretaries. Services have been held every morning and evening up to Monday, and hereafter they will be held every evening. The families are visited in the daytime, and both in private and in public the people are being informed upon all lines and plans of denominational work, and it is hoped will be thoroughly awakened in denominational spirit and zeal, and to helpfulness in the good cause.

WHAT do we most need to carry on the work and execute the plans for the coming year? I hear some one say: "money, money." Yes, we need money, but I would say first of all, spiritual life and power. That is first and chief. Spiritual life and power in the individual, the home, and the church, will give denominational strength and push. Having that, we shall have power with God and with men. When a person is spiritual, devout, has great love of souls, active in the church, active in personal work to save others, he will be a liberal giver for the cause as God gives him the means. He is interested and is an active element in every good work. A church or a denomination made up of such persons will have no difficulty in carrying on successfully its work, or executing its cherished and matured plans. A denomination poor in means, but rich in spiritual life and power, will accomplish more in the advancement of salvation and divine truth, than a rich people but poor in spiritual life and power.

WE are living in the age of young people. The demand now is for young men in business, in law, in education, in science, in the pulpit, in everything. The vim, freshness and ardor of youth are above par. Age and experience are at a discount. The world demands strength, skill and training. Thank God for the young people. God bless them! May they know their day and opportunity, and grandly fit themselves for it. May they be strong, cultured, refined, devout and consecrated Christians. They are the hope of the home, the state, the church. Let the gray-haired, mature man and the aged veteran step sweetly aside and give the whole road to these young tyros. Let the vast interests of the home, business, the State and the Church

go without hindrance or murmur into their hands. Give them the reins. Pray for them, counsel them if they ask for it, and expect great things of them. Give them our confidence and our God speed.

### THE AWFUL QUESTION OF SIN.

One of the most serious signs of spiritual decadence is the absence of a true, real, and moving sense of the terribleness of sin in the preaching and literature of our day.

In attending various ministries, both in town and country, it is a rare experience to come away with a crushing, heart-humbling sense of sinfulness. Then we have books, intellectual, popular, orthodox, and helpful, but I have yet to find the book, written during the present generation, that has sent me to my knees with the tearful prayer, "God be merciful to me, a sinner." May not this, in a large measure, account for the pleasure-loving and law-despising spirit which is so largely on the increase in our midst?

Controversies are held occasionally in our newspapers upon questions of vital importance to life and conduct, and the result shows in a most impressive and painful manner how weak the sense of sin is in the minds of the writers, some of them intelligent and Christian men and women. Discussions are daily held in our workshops and homes, with practically the same result, and the impression left upon the minds of the rising generation is that there is no such thing as sin. Some actions are proper, some are improper. Some are wise, others are not so wise. Some are orthodox, some are heterodox. Some are fashionable, and others unfashionable.

When it is remembered in these discussions, excited by the developments of lawlessness in the world around, the advocates of sobriety and obedience and righteousness are very generally argued down, scoffed at, and daringly defied by those who are bent on doing evil, the subject assumes an aspect of serious importance. In the course of time the home, the workshop, and the community become dominated by the sentiments of the progressive many; and those who fear God are, for want of well grounded and definite conceptions of sin, obliged to sink reluctantly, but helplessly, to the common level.

We are rapidly becoming a godless nation, and it will not be long before the very last lines of demarcation between good and evil, right and wrong, will be wiped out from our midst. Is this condition of things to continue? Shall our pulpits continue to be silent, and our literature speechless upon subjects such as these? Not only the gross sins, which reveal themselves, but the subtle and insinuating forms which are petted and idolized in all classes of society—sins which defile and corrupt the rulers and the ruled, the preachers and the hearers, the teachers and the learners alike, and which, like a blight, are destroying the life and strength and glory of our land.

This awful question of sin must be dealt with sooner or later. If the world is indeed better—if sin has become a thing of the past, if God is well pleased with us, and if we are all *en route* for heaven—let us know it, let us be assured of it. But if, on the other hand, we are living in a fool's paradise, and walking under the spell of a devil-woven delusion, and going gaily to our destruction, let us know it.

A deep and humbling sense of sin is the

foundation of all holiness, and the discovery and putting away of sin is a Divinely appointed necessity in every department of life. The stability of the throne demands it. The safety of our churches demands it. The purity and preservation of our homes demand it. May all the pastors and members and families of our churches everywhere, be endued with the power of seeing and feeling the exceeding sinfulness of sin.—*London Christian.*

### FAITH IN POSSIBILITIES.

There are men who never seem to fail. Whatever they put their hand to prospers. They cannot tell the secret of their success if it be not that they sleep with one eye open, and are always ready to seize their opportunities. When the iron is hot they strike. You never catch them calculating whether it is hot enough. They act instinctively, see their chance and win. They sit astride the big billow of circumstances, and are carried on its foaming crest whither they will. They believe in their opportunities, are quick to see them and to act.

But it is a greater thing to have faith in possibilities. An opportunity is an open door—a door opened, it may be, by circumstances. It is catching the flood-tide; but the tide is there and we did not make it. But a possibility is a door we have to open ourselves. Knocking will not open it; praying will not open it; talking will not open it; but the sledge-hammer blows of the man of action, that will shiver the lock and open new avenues for others to enter.

The man who says, "It is impossible," will accomplish nothing. He is like the spies that spied the land. All he does is to discourage and dishearten others. His murmurs grow until they fill the camp. Heaven's message to the man who cannot go forward is, "Stand out of the way, and hold your tongue. If you cannot lead, don't hinder. Follow." The need of the church to-day is consecrated men and women who know no defeat and who "believe all things." An old preacher read the text: "I can do all things. . . ." He stopped. "Can you?" he said. "I'll bet half-a-crown you can't, Paul." He pulled out the piece of silver and laid it down ostentatiously on the desk. Then he looked at the text again, "I can do all things *through Christ who strengtheneth me.*" "Ah, that is another thing, Paul," said he; "*so could I,*" and he swept the half-crown into his pocket again. All things are possible if strengthened by Jesus Christ. Not to have faith in possibilities is not to have faith in Christ.

Faith in the possibility of the salvation of humanity led Jesus to the cross, and his disciples to exile and the stake. Faith in the possibility of the conversion and civilization of the heathen led Livingstone into the heart of Darkest Africa, and Mackay to die in Uganda. The men of faith are the only men who ever did aught that entitles them to a place in the memory of mankind; men who hoped against hope, and toiled with Herculean strength against blackness and darkness and tempest and murmurs deep as roll of thunder. These men we need. We have them at the head of our Boards, but we need them scattered over all the land, in every church. Men who know of nothing that must fail, nothing that may not be attacked; men who will urge their brethren forward—in Home work, in Foreign work, in Church Extension work—men who believe in God, in their brethren, in the old gospel, and in the sure triumph of Jesus Christ.—*Christian Standard.*

## Woman's Work.

### WOMAN'S WORK FOR MISSIONS.\*

BY MRS. RUTH H. WHITFORD.

The plan of employing women in distinctively missionary work is of very recent origin. It is not meant that they have not previously performed efficient service in spreading the Gospel of Christ. The idea is that until the last half of the present century, they have not been set apart in any considerable numbers to special labor, sometimes in their native land, but more often in heathen countries, for the conversion of souls. They have not also formed many and large associations among themselves for furnishing means, or for sending members of their sex, to make the Saviour known in destitute parts of the world. Truly, in the days of the apostles, women like Lydia, a seller of purple, and the four daughters of Philip the Evangelist, either exerted an effective influence for the truth in their own households and among their associates, or they taught salvation through the Crucified One, to the people whom they met about their homes and in their travels. In later centuries, there were such characters as the sainted mother of Augustine, who prayed earnestly many years for the conversion of her gifted son, afterward the celebrated bishop in Africa; and also the lovely Bertha, the French princess and wife of a Saxon king, who persuaded her husband to grant the establishment of the Christian religion in Southern England. In modern times popular writings, like the brief stories of Hannah Moore, and the unequalled account of the spiritual life of the Dairyman's Daughter on the island of Wight, have effected the most lasting results for the Master.

It has been for centuries the policy of Christian people, other than Protestants, to limit the efforts of a small portion of their women, often shut up in nunneries, to charitable work for the sick, the poverty-stricken and orphans in the communities where they chance to reside. A few of the brightest of these have been permitted in the latter years to conduct schools from the primary to the higher academies for the training and more effective proselyting of girls to their faith. Even in the Christian denominations with which we are best acquainted, the missionary labors of a very few female members have, for years, been almost totally confined to assisting and strengthening their husbands or brothers in the home or foreign fields. In these positions, words would fail to show how useful and how heroic they have always been. The priest that is denied the companionship and the association of a wife knows nothing of the wonderful power which one of our preachers exerts through his helpmeet on unconverted hearts, or in Pagan families. She has access to places which custom forbids him to enter. By her gentle ways and kindly sympathy, she wins to Christ her dark-minded sisters, many of them mothers of children who never heard of Deity other than those represented by idols. These persons could rarely, if ever, be reached by him. In such a situation she has been a necessity always, since the present age of grand missionary enterprises was opened; and also in such, the opportunities for increased usefulness are constantly and largely accumulating. They will never cease.

But the demands for promoting the gospel, especially abroad, call imperatively for other workers than the wives and lady assistants of ministers of Christ. The fair ones are needed as having charge of schools, as physicians in hospitals and households, and as trained nurses among the weak and infirm. It has been found that the mere preaching of the Word, the distribution of the well-written tract, and the social influence of the missionary families, do not, among idolatrous and Mohammedan people, accomplish all the results that were expected and greatly desired. These agencies must be supported by such intelligent efforts as enlist the hearts and secure the confidence of benighted and impressible youth and afflicted men and women.

Untold good is realized in hundreds of schools taught by educated ladies in heathen lands. In our country is now the daughter of a former missionary in Turkey, who has established a place near Nazareth, the childhood home of the Redeemer, for two hundred boys and one hundred and fifty girls. She hopes to introduce the practices and occupations of civilized life, as well as the ideas and precepts of the greatest person that ever dwelt in that region. In India, as an example, the management of a large school of both boys and girls is solely conducted by a woman, somewhat advanced in age, who raises likewise all the funds needed for the enterprise. She said, not long since, "The request I am daily bringing before the Lord is that he will open hearts to support this work." Her dependence is mainly on prayer, and she has not been disappointed.

Mr. Budge, the distinguished scholar in charge of the Assyrian antiquities of the British Museum in London, Eng., said that, in a recent exploration in search of buried relics in the upper part of Persia, he accidentally met, in a small village, a young and accomplished woman from America. She had gathered about her in that place a most interesting company of girls, whom she was instructing in the art of housekeeping and in the tenets of Christianity. She was working absolutely alone among strangers and degraded Pagans, and with no person from her country or Europe near her, and was greatly respected and beloved by the natives of the village, and seemed very successful in her teaching. He remained two days in listening to the recitations and the devotional exercises. He stated afterwards that she furnished him the noblest example of pure Christian heroism he had ever seen; and that if he should write a book describing his journey and the treasures he had discovered, he should give an entire chapter to an account of this lady and her school, as the most interesting and wonderful thing he saw.

In our own mission at Shanghai, we have proved the efficiency of such an addition to our means for converting the Chinese and for enlarging our little Church in that city. The movement was organized by Mrs. Wardner while serving our people in that country, and was re-established largely by the exertions of Mrs. Davis, who has since been aided by Mrs. Randolph and Miss Susie Burdick. The reports of the work of our sisters have cheered our hearts at times.

The superior advantages that a skillful physician, devoted to the interests of our religion, can contribute to a successful mission among an ignorant and superstitious

people, are now generally acknowledged and much sought after. This is not a new-found method in the endeavor to rescue souls from degradation and ruin. The Apostles, as well as Christ himself, used their miraculous power of healing to induce others to accept their words and to labor for their cause. Without this instrumentality, it is doubtful whether they would have established the new faith in the world.

But with the many and powerful remedies for diseases now known among civilized nations, and with the improved ways of applying these remedies, the Christian doctor and the devoted nurse of the present time have nearly the same opportunities as the miracle-workers had anciently, in persuading lost men and women to repent and be saved. A well-educated Austrian engaged for several years as a missionary in China on the Yellow River, four-hundred miles from the coast, gave himself entirely to his work. Being greatly disappointed in the few results he gained, he came to the conclusion that he ought to return and qualify himself for understanding the nature of diseases and for becoming proficient in the art of curing them. By so doing, he believed that he could not only better secure the good-will and love of the lower classes of the inhabitants, but could also win the esteem and confidence of the ruling families, to all of whom he would bring, with his newly acquired power, the knowledge of the glad tidings. The vastly greater superiority he would possess over a native physician, would be rewarded in the gathering into his church of many more converts, who would be convinced that his religion, as well as his healing art, is much to be preferred to that of the Chinese.

Since some of our medical schools have been opened to the admission of woman, and as she has shown herself peculiarly adapted to many phases of the profession, doors have been opened for her to be employed in this important field of missionary work. The leading denominations in this country and some of those in Europe, are encouraging ambitious and consecrated young ladies among them to enter these doors; and, whether married or unmarried, to dedicate their lives to rescuing the perishing souls among the heathen of the world, through the means of restoring health to the bodies of these heathen when sick. The success of such an effort and the methods used in it can be ascertained from a single case. In the Presbyterian mission at Soo-chow, China, several female physicians and nurses from our country have been employed for a few years. They have established there a well-furnished hospital, as well as the practice of visiting women and children ill in the homes of the natives. They have won for themselves the reputation of being very successful in all lines of their work. Connected with their hospital is a chapel, in which they hold frequent, if not daily, religious exercises, consisting of reading the Scriptures, singing, prayer, and brief explanations of the facts and truths relating to the blessed Gospel. Not only the common people, but many of the most influential persons of the city are attracted by these exercises. Converts are thus secured in a goodly number. Among them are several Chinese women, who are becoming excellent nurses not only in the hospital, but in the homes about them. A lady of unusual executive

\*A paper read at the Annual Meeting of the Missionary Society, Plainfield, N. J., Aug. 22, 1895.

ability is the manager of this enterprise. Of her it is said in great praise, "When a ship plows straight onward in its course in spite of tide winds and cross currents, it shows that there is a skillful hand upon the wheel."

The description of this single effort could be adopted as indicating in part the experience of our own denomination in opening and sustaining a similar hospital in connection with our mission in China.

False would woman be to her own nature, and disloyal would she be to her Master whose body was anointed for burial by the beautiful Mary of Bethany, if she did not, in this generation characterized for its home and foreign missionary enterprises, seek by many and large organizations formed by her own sex, to send devout reapers and money to sustain them, in the widening harvest fields of the Lord.

In thousands of places in our own land and elsewhere, she has been the brilliant star rising in the Eastern sky; she has hailed with joy its holy light, and she has arisen and girded herself to follow its onward leading. Her splendid exertions are accepted as invaluable auxiliaries to the great missionary societies of the Protestant churches. She herself has seen a new spiritual life born in her soul as while compelled to remain at home she has speeded the willing messenger to some distant and destitute spot where Christ can be made known.

The women of our own churches, the young, the middle-aged and the old, have felt the touch of this heavenly power. While assisting from the beginning our general missionary Board, they caught the idea in 1884, that they could start a movement among themselves in connection with the General Conference and the Associations of our churches, and thus materially help the great cause in important ways. They doubtless were incited to make such an effort by observing what the sisters in other Christian bodies were accomplishing. The results of ten years of their planning, praying and working, have justified the wisdom of the movement. A fresh zeal has been awakened in nearly all our churches. The Woman's Hour for considering the needs and the progress of our missionary operations has been assigned yearly in our General Conference, and usually in each Association. Well-filled boxes and barrels of clothing and other presents have been sent to the missionary families and the school-children at Shanghai. Our women have designated and sent to that place at least one laborer, and supported her for several years in her position, and they have selected another for an assistant in the hospital work. They have aided in building and enlarging the dispensary connected with the hospital work there. They have secured contributions for the use of the Sabbath-keepers in Haarlem, Europe. They have furnished, for years, choice articles which have appeared regularly in the columns of the SABBATH-RECORDER. In ten years ending in 1894, they have reported collections made by themselves of \$32,299 50 toward helping our denominational efforts, principally the missionary.

Small as we are as a religious people, and humble as we feel ourselves to be when compared with other large churches of the world, we have cause for thankfulness and rejoicing, that the women among us have been graciously remembered by the Lord, and their labors have been thus specially and signally blessed by him.

#### ALFRED UNIVERSITY.

Alfred University has entered upon its sixtieth year as an institution of learning, with unusually bright prospects. The first quarter's registration is greater than for some time previous. An excellent class of students is present, and a remarkable enthusiasm and college spirit prevails.

During the summer vacation the committee of ladies appointed as advisory to the trustees and faculty in matters of a moral and social nature in the University, has made it a special task to put the Boarding Hall in perfect order. Time, money and labor have been freely given by this efficient and enthusiastic committee; and it has well earned the thanks it is receiving from students, patrons and friends of the institution. The building is said never to have been so attractive or the accommodations so good for students as at present. As a result, the building is more nearly filled than for years past, and as soon as its privileges are generally known it will doubtless be entirely filled with students.

Great improvement has also been made in a number of the recitation rooms, by repairs and transfers, so that five of the professors and their classes are much more desirably located and equipped than formerly.

A very commodious office has been fitted up, in a previously unoccupied room in the chapel building, and serves a good purpose for general registration and the preservation of all University records, documents, etc.

The reserve power for our schools is in the interest of the people themselves; and this power is manifesting itself very clearly at the present time in Alfred University.

BOOTHE COLWELL DAVIS.

#### "MIZPAH."

Our work is growing in interest and our numbers are gradually increasing. When we compare our present attendance with a year ago, we feel encouraged. Another element of bright hope for the future is the growing interest among our people in the work,—a work for men exposed to terrible hardships, and, worse than all, fearful, constant, persistent temptations. We have entertained 833 men between Aug. 17th and Sept. 16th, an average of almost 14 per night. Visitors, 154; over 70 of our Conference delegates registered in our book, and sixteen was the largest number staying with us any one night. We have a room, now, where we can accommodate people who desire to spend a few days in the City. We hope to have a Seventh-day Baptist *d'hote*. Helpers, 140. We count ourselves here, and others who come in to assist in our work. Ships visited, 108. This means many wearisome steps. Between the dates given, eleven hundred and twenty-seven people have visited our Seaman's reading-rooms, an average of almost 19 per day. The district Y. P. S. C. E. organizer told us that our Friday evening C. E. was the best he attended anywhere. We are enjoying the place we now occupy, having the entire house. This adds to our expenses, but we can now feel that we have a place attractive to the men, and one not inferior to any mission of a similar kind in the City.

Pray for us, and help us as the Lord may direct in the support of a work which we believe is doing much to make seamen's hearts happier and purer.

J. G. B.

509 Hudson St., New York City, Sept. 18, 1895.

#### BROAD VIEWS.

BY REV. GEORGE A. GATES, D. D.

There is no more important part of an education than that which consists in obtaining an enlarged vision. The mind must be deprovincialized; the horizons of life must be enlarged. The temptation of laziness is to hold the views into which we are born. This has its great good in that thus the accumulation of the experiences of the past is conserved. But if this is all there is to us, the world and the race have no hope of getting ahead. Life becomes a round and round affair, and progress ceases. To run a railway train successfully two things are necessary—steam-power and brakes. Without the first the train would get nowhere; without the second it would get somewhere too much. Of the two the power to move is the more important.

The most fatal thing, because deadly to the soul at its highest, is that a man give himself up to defending a system, political, social, or religious. What a narrowing of the divine in man that he allow himself to be classified, labelled and tagged! If that is possible, then the man should take his place among the other stuffed, dried, and labelled specimens on the shelves of a museum. Such a man-thing is of harm only when he gets in the way. It is quite useful as a curiosity.

Why are you a Democrat or Republican? In probably ninety-nine cases out of one hundred, because your father was one or the other. That is irrational, or at least irrational. It is not true reverence of your father to go trotting along behind him through life, worshiping his errors. That produces China. Or, really, a condition worse than China, for China is only passive. Such a man is actively passive; that is, he is persistently and stubbornly and obstructively passive. You can get around an object that is merely passive, but a vitalized passivity may be intelligent enough continually to get into the way, however rapidly you may move. I do not want my boy to go through life stupidly following in my steps. If he cannot be a wiser and better man than I, I am sorry for him.

Our views, then, on all subjects ought to be laid on broad and deep foundations. Every ignoble, selfish, personal, or narrowing element should be eliminated from our opinions and from the principles which dominate our lives.

I have not the slightest intellectual interest in any man, except as a specimen, who holds his opinions merely *selfishly*. Even so high a virtue as patriotism may be a very cheap virtue. The aphorism is true that patriotism is a last "infirmity of noble minds." Love of country is good; we ought to be ready, as thousands of men have been, to lay down our lives for it. But true patriotism does not mean that we are to be found for our country, right or wrong; it may require higher courage and profounder patriotism to stand against our country when it is in the wrong. Isaiah, Jeremiah, and Amos, when they hurled denunciation upon the Hebrews, were a little remnant of true patriotism which has helped to make possible a Jewish history of permanent value to the race.

He is of little use who holds his views *impersonally*. First, in regard to himself. It matters little what views a man holds if he declines to put them in active relation to, or to

acknowledge their claim on, himself. If he holds a thing to be simply objectively true, but in no sense demanding his sacrificial loyalty to it, he might as well not hold it; indeed, probably would better not to hold it, for he adds hypocrisy to his other sins in case he refuses obedience to recognized truth. Secondly, neither is truth of any value if it be held out of relation to persons,—that is, to humanity. While there is some sense in the phrase, "truth for truth's sake," there is immeasurably more nonsense in it. I have no special interest in truth for truth's sake, but only in truth for humanity's sake. Some hold that there is no truth unrelated to human welfare. Certainly there is very little.

I have no interest in the views of one who holds his views *mechanically*,—that is, who is bound to a system because the system is logical. It does not follow that we are to accept anything illogical. There is no more logical system on earth than the system of Roman Catholic doctrine. Error can be as logical as truth. Many a system is mechanically perfect,—and perfectly mechanical. It may be of little or no practical use.

Our education ought to take us far beyond the position of those who hold their views *expediently* or *economically*,—that is, because they seem to do good, because they are safe. Of course, the presumption is that things that work well are right; things that produce good are good; the useful is the true. But this is only a presumption. This test requires time, and a long range of vision and experiment. The argument is always unsafe and always of limited application; it is the very nesting-place of all Jesuitism. It does not necessarily follow because certain views seem to produce good that therefore they are either true or wise.

Carlyle has often been misunderstood as teaching this doctrine; that that which works well is truth. What he did seem to hold is that if we give a thing time enough, and then see that ultimately it works good, it will therefore be proved to be true. That is correct reasoning. That which ultimately prevails can be only God and the truth. The danger of fallacy is in leaving out the element of "giving it time enough."

The rabbis were far ahead of Jesus in apparently safe and discreet ways. But what is the verdict of the longer range of history?

While tradition, as I have already suggested, has its good side, yet if our education cannot take us beyond holding our views *traditionally*, it is a sorry compliment to our training. Because certain views have been handed down to us, as being of our party, of our school, of our church, does not constitute adequate reason for holding them. That is the way the vast majority of people do obtain and cling to their opinions. That method is good only for the feeble-minded. But for those who are to go forth, and take a part strong and efficient in the world's affairs, one of the most serious calamities is that they should go out with the notion that their views are now what they will be ten or twenty or forty years hence. Growth and change and progress are not incidental, but fundamental elements of the highest human character. Your instructors will give you the best they have, but you will honor them most by taking their instruction on to heights which they have never espied, much less achieved. It should be their ambition not to tailor you an

intellectual and spiritual suit, however excellent of quality or fit; but rather to be instrumental in planting intellectual and spiritual seed, whose growth shall know no limit in space or time.

The word of Scripture for this is the prayer of David's psalm: "He brought me forth also into a large place."—*Golden Rule*.

FROM DR. SWINNEY.

ALFRED, N. Y., Sept. 13, 1895.

To the Editor of THE SABBATH RECORDER:

Feeling confident that many will be deeply interested in the enclosed letter from our dear Doctor, I send it you for publication in the RECORDER. Sincerely,

EMMA T. PLATTS.

WALTER'S SANITARIUM,  
WERNERSVILLE, Pa., Sept. 11, 1895.

Dear Mrs. Platts:

The kind letter of sympathy and interest of the ladies at Conference, expressed through you, reached me in Smyrna, Del., and touched me very deeply.

For you all in your busy meetings to have had such a thought, shows your intense interest in the work and workers, far as well as near.

And truly, it is a wonderful subject, the salvation of souls, being, it seems to me, the most important thing in the world to engage our attention.

For this cause the home missionary work stands side by side with the foreign; few would dare separate them, saying one was more important than the other. It is the extension of the same cause in different places, some being called to one and some to the other, God calling each.

It was a great grief to me to leave the field, and especially so in calling away two of us; yet the loving Father can turn it about for good.

My sympathy and thoughts are much with Dr. Palmberg in her studies and work this year, praying she may have strength and wisdom for all that comes to her to do.

I am resting in a beautiful place here on the mountains above Reading. There are about one hundred guests, and yet it is very quiet and restful, with every comfort supplied. I enjoy most of all the pure and dry air which is invigorating, and feel that I am improving each day.

With thanks to you and the sisters, and a prayer for God's blessing upon all departments of the work, I am, my dear sister, yours lovingly,

ELLA F. SWINNEY.

DEAR OLD RHODE ISLAND AND CONNECTICUT.

Since the grand and inspiring Conference at Plainfield, it has been my business to visit Rhode Island and Connecticut in the interest of the Boulder (Colorado) Church. Collecting, even for Christ's sake, is not always the most pleasant work. It is especially trying on the nerves of the collector. But the kind consideration of the people in these churches visited will ever be remembered with great satisfaction. They have given encouragement by their contributions and prayers, by their words of cheer and their friendly hospitality. It has been more than thirty years since I ceased to be familiar with these time-honored places. During this period so many dear, loved standard-bearers have been gathered home that it causes somewhat of sadness. But it is cheering to think of the joys they have gained and to witness the comfort-

ing power of the blessed religion of Christ over those that remain. It is also cheering to meet with those who are now in the prime of manhood, vigorously engaged in the business of life, and in upholding the banner of Jesus the Saviour of men. Also it is cheering to see the general prosperity in temporal matters. We see better houses, better furniture, better public buildings, we travel over better roads, and have many more conveniences every way. All these things bespeak industry and economy. May the blessing of God abide with all these people and with these standard churches.

S. R. WHEELER.

WATERFORD, Connecticut, Sept. 15, 1895

STORAGE-BATTERY CARS FOR NEW YORK.

The cost of installation appears to be the chief objection to the conduit method of traction. The objection to the storage battery was that it could not be operated economically on account of the short life of the battery. This was not the reason, however, that the storage-battery cars were given up by the Madison Avenue line six years ago. Litigation over patents resulted in an injunction. Shortly, however, storage-battery cars similar to those in use on three lines in Paris are to be put on the Madison Avenue line, and it is claimed that owing to new inventions the battery to be used will last a satisfactory length of time, and that the cost of running the cars will be less than horse-traction or cable or conduit trolley, and compare favorably with overhead trolley. If practical experience show these claims to be well founded, then the storage-battery cars are sure to be used very extensively in all large cities. The writer is not in possession of such convincing facts as to feel justified in saying positively that these claims are well founded. He hopes, however, that they are. The cars to be run on the Madison Avenue tracks will be equipped with a new type of storage battery known as the chloride accumulator. These batteries have been practically tested in Paris on three lines, and it is said that with one charge of the battery a fully loaded car can make a run of seventy miles. If this be so it is surely a great improvement on the system used six years ago. In the new cars the batteries will not be carried in the car body, as has hitherto been the practice, but will be suspended from the truck under the center of the car. The tray or box containing the batteries is readily and quickly detached from the truck, and removed for the purpose of charging, on a small transfer-car running on rails to and from an elevator situated between the street-car tracks, and running beneath the floor to a cellar or sub-way, the elevator being adapted to hoist the batteries into place on the car truck, or to remove them therefrom, as the case may be. By this arrangement a car can be loaded or unloaded in half a minute or less. Another important feature of carrying the batteries beneath the cars is that any car body may be used, and a company adopting the system will not have to sell all of the old equipment.—*Harper's Weekly*.

If you are ambitious to be promoted, the surest way is to be very faithful and efficient where you are. To sulk and neglect duty because you imagine that you ought to be in a higher place, may be an effectual means of getting out of your present position, but it is not a sure way of reaching a more honorable one. "Whatever thy hand findeth to do, do it with thy might."

"It is an important principle that none can tread the world beneath their feet until they see a fairer world above their heads. When the Lord Jesus, in all his love and grace, is set before us, our eyes are dim to lower objects. The beauty of the all-beauteous One makes other loveliness unlovely.

## Young People's Work

My dear noble boy, be patient. You are bright and ambitious, and you are longing to *do something*, and I am glad that you are that sort of a young man, but you need to learn to wait.

I heard you say to one of your class-mates not long ago that you were doing extra work in Latin, and that you had dropped your name from the roll of the lyceum with the idea of reading up in modern history for an examination, and that you hoped to make up a term in Greek the next vacation.

Now I admire your pluck and energy, but, my dear boy, I am sure you are doing yourself an injury. In the first place, you are overworking. Perhaps you do not know it; I did not when I was your age, but I know now that I overstrained my working powers.

In the second place, you are doing poorer work in your classes than you ought to do. No doubt you get high standings, but your work *must* be somewhat superficial, for you are spreading out your energies too far.

Be patient; spend one, two, or even three more years in school. Do your work well, with satisfaction to yourself. Better never graduate than to overwork yourself and then just manage to pass, where you might have had good markings. You can afford to be patient and wait. To be sure, the world is asking for more workers, but it can better afford to wait a few years than to get a poor unqualified stick of a man right away.

### PRESIDENT'S LETTER.

Dear Young People:

I wish you could all have the help and enthusiasm of Conference. I think it would assist us in our work during the year to come. The good spirit at Conference ruled; the work done during the past year has been, I think, the real secret of the good feeling at this grand meeting. It looks very much as if the sunrise meeting had come to stay. They grow better and better. If there is anyone sitting on the fence waiting to see them die out, he may as well get down and begin to enjoy them. Many of us received blessings to carry to our homes, and wherever we go, and made definite resolves how we can help the prayer meeting, the pastor, the Sabbath-school and the church services. The Young People's hour furnished many suggestions of this kind. One said he would shake hands more, be more cordial; another, he would be prompt in prayer meeting, first prepare for the meeting, prepare from the Bible and prayer; meet with the prayer meeting committee just prior to the regular meeting for prayer. All agreed that the leader should not use to exceed ten minutes of time in the meeting. All agreed that all prayers should be short. Many confessed that we are breaking our Christian Endeavor pledge, and promised to stop. Let us keep it, or withdraw from the societies. We have not gained in numbers this year in the senior societies. We can rally our work, fill up the Church and Christian Endeavor ruts, and make the year to come the best ever lived.

Notwithstanding the hard times, our societies are out of debt. It seems to me our people believe in their cause more than ever before. Elder Huffman has been sent to reinforce the boys at Louisville, and I have taken up the work in the Charlestown Church, two miles

back from shore, where he had an interest started. Quite a few come forward every night. This is an old First-day Baptist church, though many Sabbath-keepers are scattered through the society.

E. B. SAUNDERS.

QUONOCONTAUG, R. I., Sept. 12, 1895.

### BIBLE STUDY.—NO. 1.

Much is said about the importance of studying the Bible, to help us in our daily lives, to help us to lead others to follow Jesus, to make us intelligent people, to train our minds in history and poetry; and yet, are there not many readers of these columns who would admit that their Biblical knowledge is too superficial?

I suggest that we are not likely to study the Bible too much and that we take up on this page a series of topics that are of especial interest to us as Seventh-day Baptists. Here are some questions and answers that I have thought of this week. The remarks are intended as suggestions merely, and are open to discussion and criticism. Please think about the topic and send verses to support a different view if you have one. Won't some one else send another topic?

*Question.* To whom is the name Lord applied in the Bible?

*Answer.* To the second person in the Trinity, the Son of God, Jesus Christ. We most often think of Jesus as our Saviour, but the Bible seems to show that he has many other offices, e. g., Creator of the earth. Col. 1; 16, Eph. 3: 9. He is the executive member of the Trinity called God. By means of a concordance, find all the verses referring to this. John 1: 3, 10.

*Question.* Which is called the Lord's-day in the Bible?

*Answer.* The seventh day, the Sabbath. Mark 2: 28,—“The Son of Man is Lord also of the Sabbath.” Ex. 20: 10,—“The seventh day is the Sabbath of the Lord thy God.”

SUSAN C. RANDOLPH.

### THE TRINITY.

To the Editor of the Young People's Department:

This week I heard two men speaking of the mystery of the Trinity. As I didn't have a chance to tell them what I thought, I concluded to tell you. One said there was no mystery about it—that there is but one God, *i. e.*, the Father. I was reminded of some lines of Longfellow's in which he compares it with the mystery of water, ice and snow. With the idea in mind that time is nothing with God, this seems to me to be a good comparison. In water, ice and snow the essence, the essential material, the chemical compound, if you like, is the same, but they are different forms, they have different attributes and different uses. To be sure they are not the three at the same time, but God may be the Father, Son and Holy Spirit all at once, for he is infinite and all-powerful, and a thousand years are as one day, in his sight.

The Son Jesus said, “All power is given unto me . . . I am with you always . . . I will send the Comforter . . . the Comforter which is the Holy Ghost . . . Baptize in the name of the Father, Son and Holy Ghost.”

These three have different offices, as is shown by the names applied—Comforter, High Priest, Counsellor, Prince of Peace, and many others.

In human relationships, too, there are many cases where two or more individuals

make one. The U. S. Senate, the army, the family, the business firm—each of these is one, yet at the same time, many. Each individual is to a greater or less extent responsible for the unity of which he is a member. And so I understand that God may be a Trinity, *i. e.*, a Unity in which the Father, Son and Holy Spirit are the individuals, equal in power and glory.

SUSAN RANDOLPH, M. D.

### AN OPEN LETTER.

Dear Sir, or Madam:

Many young people of these times have a tendency to be superficial in their school-work. It comes in part from a desire to “finish a course” in less than the prescribed time. For the benefit of such young people who are in too great a hurry to “get through” school, I wish to collate a few statistics. Will you kindly answer the following questions and send them to Edwin Shaw, Milton, Wis?

1. How many years have you attended school above the common graded school?

2. At what age or ages have you graduated and received a degree? Name the degrees.

3. Your name, post-office address, and present work.

P. S.—Elderly people are especially requested to reply.

### QUESTION BOX.

It is the custom of all the churches in a certain town to rent their pews. Would you advise a Seventh-day Baptist family living there to pay forty dollars per year for a seat, or to remain away from the Sunday services and use the money for our own denominational work?

M. A. S.

Circumstances must decide the question. If forty dollars is all the family can give in a year for Christian work, then, in my opinion, it ought to be given to our own denomination; but if the family is wealthy and can give three or four times forty dollars, then it might be advisable to take a pew. But are you absolutely certain that in any village it would be necessary for a family to rent a forty dollar pew in order for the members to enjoy the privileges of church worship?

### THE SETTING HEN.

“Don't forget to feed the hen in mother's cooler,” said Mary. Mother had gone off on a visit, and Ella was caring for the chickens in her absence. “What is mother's cooler?” said I to myself. “I think I'll go out and see.” The cooler proved to be a large box where refractory hens were confined when they persisted in sitting on an empty nest. I looked in through the laths at the clucking hen, and thought to myself, “It is a good thing to be determined and persevering, but there is a limit even in these good qualities.” Perhaps some of the trials and misfortunes which come to us are simply God's “coolers” given because of determination in perverse direction.

### OUR MIRROR.

THE Princeville Local Union met at West Hallock, Ill., Aug. 27th. Good meetings; goodly number in attendance and a pleasant time socially was reported. Refreshments were served between the afternoon and evening services.

WE young people of Knox Church, Listowell, Ont., recently held a self-denial week. At the suggestion of our pastor we set aside a

certain week, and promised to do without any little "extras," and give the value in money to the society. The plan worked splendidly, for when the collection was taken and counted we had \$10 47, an average of 36 cents a member. We intend giving the funds to home missions.

M. M'D.

THE flower committee in Phillips Church, South Boston, Mass., is now preparing flower-committee scrap-books. These are made up of all sorts of bright poems, prose articles and pictures, which the committee collects in large quantities, and afterward pastes in scrap-books, light and easy, to be held by the sick. These scrap-books are left in sick-rooms with the flowers the committee distributes, and are changed for fresh ones as soon as they have been read.

If you were toiling up a weary hill

Bearing a load beyond your strength to bear,  
Straining each nerve untiringly, and still  
Stumbling and losing foothold here and there,  
And each one passing by would do so much  
As give one upward lift and go their way,  
Would not the slight reiterated touch  
Of help and kindness lighten all the day?

If you were breasting a keen wind, which tossed  
And buffeted and chilled you as you strove  
Till, baffled and bewildered quite, you lost  
The power to see the way, and aim and move,  
And one, if only for a moment's space,  
Gave you a shelter from the bitter blast,  
Would you not find it easier to face  
The storm again when the brief rest was past?

There is no "little" and there is no "much,"  
We weigh and measure and define in vain.  
A look, a word, a light responsive touch  
Can be the ministers of joy to pain.  
A man can die of hunger walled in gold,  
A crumb may quicken hope to stronger breath,  
And every day we give or we withhold  
Some "little thing" which tells for life or death!

—Susan Coolidge.

## DECIDE NOW.

It is a point of vast importance to children of Christian parents, who have been carefully nurtured, to think, and feel, and say, "I am God's child." Frequently such children may be in a condition when a few words rightly and wisely said, may bring them out into the light; but if these words are not said they pass on for years, not believing, and having no joy in the Christian life. Parents do not feel the importance of at some time bringing them to a decision. They teach and pray with and for them, but how many parents feel the importance of saying to a child, "You must decide the point of a Christian life now. You must not go over another night without settling it?" In school there is a definite time to begin, but with Christianity there is no such time fixed and defined. In this lies the success of Mr. Hammond's meetings for young people. He shows what is involved, then brings them to decide, and it is surprising how easily and quickly it is done, under the right environment. Just as seed planted feels the warm sun and sprouts; so in his meetings the conditions are right for advance, for decision, for surrender, for choice, and almost all children make the decision then and there, just as almost all seeds under like conditions sprout. What affects one affects all, and whole pews full, whole sections in a church will decide at once, and think it is the proper thing to do. Many thousands in this and other lands are glad that they said:

"Jesus take this heart of mine,  
Make it pure and wholly thine,"

under the impulse of the Holy Spirit in one of these meetings.—*Christian Secretary.*

## Children's Page.

## MY CALLERS.

As I swung in my hammock one midsummer day,  
Carelessly dreaming the long hour away,  
First came a big bumble bee, noisy and bold,  
Richly dressed in a suit of black velvet and gold.

And next a gay butterfly came sailing by,  
With wings edged with polka dots, blue as the sky;  
He tarried a moment to bid me "Good-day,"  
Then lightly and gracefully fluttered away.

The last of my callers, an impudent chap,  
Persisted in spoiling my afternoon nap.  
In vain all my efforts to drive him away;  
The ill-mannered fellow determined to stay.

He lit on my cheek and he hummed in my ear.  
"You don't like the song of mosquitoes, that's clear.  
But invite me to dine, and then you'll perceive  
How quickly your troublesome caller will leave."

This seemed a strange way to get rid of a guest!  
Do you think it would prove the wisest and best?  
What effect would it have on some callers you know?  
If you asked them to dine, do you think they would go?

—*New England Kitchen Magazine.*

## LITTLE CORNERS.

Georgia Willis, who helped in the kitchen, was rubbing the knives. Somebody had been careless and let one get rusty, but Georgia rubbed with all her might; rubbed and sang softly a little song. "In the world is darkness, so we must shine, you in your little corner, and I in mine."

"What do you rub at them knives forever for?" Mary said. Mary was the cook.

"Because they are in my corner," Georgia said, brightly. "'You in your little corner,' you know, 'and I in mine.' I'll do the best I can, that's all that I can do."

"I wouldn't waste my strength," said Mary. "I know that no one will notice."

"Jesus will," said Georgia, and then she sang again. "You in your little corner, and I in mine."

"This steak is in my corner, I suppose," said Mary to herself. "If that child must do what she can, I s'pose I must. If he knows about knives, it's likely he does about steak," and she broiled it beautifully.

"Mary, the steak was very nicely done today," Miss Emma said.

"That's all along of Georgia," said Mary, with a pleased red face, and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm. "Helen will not care whether they are fluted nicely or not," she said; "I'll hurry them over; but after she heard about the knives she did her best."

"How beautifully my dress is done," Helen said, and Emma, laughing answered, "that is owing to Georgia," then she told about the knives.

"No," said Helen to her friend who urged, "I really cannot go this evening. I am going to prayer meeting; my corner is there."

"Your corner! what do you mean?" Then Helen told about the knives.

"Well," the friend said, "if you will not go with me, perhaps I will with you," and they went to the prayer meeting.

"You helped us ever so much with the singing this evening." That is what their pastor said to them when they were going home. I was afraid you wouldn't be there."

"It was owing to our Georgia," said Helen; "she seemed to think she must do what she could, if it were only knives." Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying; again and again the minister had called, but he wouldn't listen to him; but to-night he said, "I have come to tell you a little story." Then he told him about Georgia Willis, about her knives, and her little corner, and her "doing what she could," and the sick man wiped the tears from his eyes and said, "I'll find my corner too; I'll try to shine for him." And the sick man was Georgia's father. Jesus, looking down on her

that day, said. "She hath done what she could," and he gave the blessing.

"I believe I won't go to walk," said Helen, hesitating. "I'll finish that dress of mother's; I suppose I can if I think so."

"Why, child, are you here sewing?" her mother said; "I thought you had gone to walk?"

"No ma'am; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner?" her mother repeated in surprise, and then Helen told about the knives. The doorbell rang, and the mother went thoughtfully to receive her pastor. "I suppose I could give more," she said to herself, as she slowly took out the ten dollars that she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am? I'll make it twenty-five."

And Georgia's guardian angel said to another angel, "Georgia Willis gave twenty-five dollars to our dear people in India today."

"Twenty-five dollars?" said the other angel. "Why, I thought she was poor?"

"Oh, well, she thinks she is, but her Father in heaven isn't, you know. She did what she could and he did the rest."

But Georgia knew nothing about all this, and the next morning she brightened her knives and sang cheerily:

In the world is darkness,  
So we must shine,  
You in your little corner,  
And I in mine.

—*The Pansy.*

## AN ERECT CARRIAGE.

One of the most charming possessions for a woman is that of being able to carry herself with an erect and well poised figure. Even beauty of face and coloring must perhaps yield to it, for while the former will last but a comparatively short time, a good carriage is for a lifetime. How many of us have heard it said, "Is she not a beautiful old lady, she carries herself so well?" Important as this is to every woman who wishes to make herself attractive, it is a curious fact that the majority of women fail in this respect. This may be due, in some measure, to indolence and self-indulgence, though probably most girls to whom the matter is suitably presented, intend at some time to reform, and to stand and walk erect. Children as a rule, carry themselves well; but during the teens a girl, especially if she has grown rapidly, is apt to droop. Just then, she needs the advice and help of a mother or friend, who, appreciating the necessity of the case, will impress upon her mind the importance of attention and care in this matter, in order to secure the desired result. An appeal to the pride of the girl is not to be scorned, if it will help on the good work, and, indeed, most other motives seem to be quite ineffectual. If the desirability of a beautiful and erect carriage of her body can be forced upon her consciousness at the time when she is forming the habits of her life, it will be comparatively easy for her to acquire that lovely and attractive "presence," which all admire, and which no true woman ought to be willing to do without.—*The Examiner.*

## SHOW YOUR LOVE "NOW."

"I have a little story to tell you, boys," our old neighbor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town.

"I wish you would take this package to the village for me, Jim," he said hesitatingly.

"Now, I was a boy of twelve, not fond of work, and just out of the hayfield, where I had been to work since daybreak. I was tired, dusty and hungry. It was two miles into town. I wanted to get my supper and to dress for the singing class.

"My first impulse was to refuse, and to do it harshly, for I was vexed that he should ask me after my long day's work. If I did refuse,

he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"Of course, father, I'll take it," I said heartily, giving my scythe to one of the men. He gave me the package.

"Thank you, Jim," he said. "I was going myself, but somehow I don't feel very strong to-day."

"He walked with me to the road that turned off to the town, and as he left he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'"

"I hurried into town and back again. When I came near the house, I saw a crowd of the farm hands at the door. One of them came to me with tears rolling down his face.

"Your father!" he said, "he fell dead just as he reached the house. The last words he spoke were to you."

"I am an old man now, but I have thanked God over and over again, in all the years that have passed since that hour, for those last words of my dear father—"You've always been a good boy to me!"—Selected.

#### THE CANAL QUESTION.

Next November the people of the State of New York will vote upon the proposition to issue State bonds to the amount of \$9,000,000, the proceeds of which are to be employed in improving the Erie, the Champlain, and the Oswego Canals. It is intended to deepen the Erie Canal to nine feet, and the Champlain Canal to the uniform depth of seven feet. This is good as far as it goes, but it does not go far enough. The commercial needs of our time demand more than such feeble improvements as these would be. These needs require the replacing of the present Erie Canal by a ship canal from Lake Erie to the Hudson River. Should this gigantic project materialize, steamers might leave Duluth and proceed with their cargoes of wheat directly to Liverpool. It may be said, and with justice, that the building of this ship canal is a National rather than a State project, but it should be a State project as far as its idea may serve to prevent the people of this State from spending money on trivial improvements. Another proposition is to build a ship canal around Niagara Falls to Lake Ontario and one from Oswego to Utica, thence using the Mohawk to Troy, and deepening the channel of the Hudson southward a distance of about thirty miles. It is a notorious fact that canal-boating is no longer profitable. The old-fashioned, slow-moving canal barges are no longer able to compete with the railways, but a ship canal, in connection with the lakes, would be able. It would diminish the present rate per bushel for transporting wheat, thus proportionately increasing the wealth of the country. In Europe there would be something to be said in regard to the military value of a ship canal. In this country there is, of course, not so much to be said in that respect, but it ought not to be entirely lost sight of, for in the event of such a canal being built across New York State, it would be possible, with the new Chicago Canal, for light-draught gunboats to proceed from New York by interior waterways to New Orleans. Unfortunately for the financial return, the New York State Canal, like the new Kaiser Wilhelm Canal, but unlike the Suez Canal, would be frozen half the year.—*The Outlook.*

THE man or woman who prefers "a short life and a merry one" rather than to take care of the health, will be sadly disappointed. There is nothing joyous in a broken-down body with unstrung nerves. Such recklessness is its own avenger.

## Home News.

New York.

VERONA MILLS.—Forty miles through pleasant country is just a nice day's drive. In this case the starting point was West Edmeston, in beautiful Unadilla Valley, and the terminus, Verona Mills (or Churchville, perhaps), where the First Verona Church solemnizes the landscape.

Twenty-six month's pastorate at West Edmeston has closed. Many pleasant memories cluster about the place and people. An earnest prayer—at this moment—arises in behalf of the dear ones there, that God will bestow upon them his richest blessings, and that the labors of the incoming pastor may be abundantly blessed.

A few nights before our departure the good friends gave a *refreshing* reception to the pastor and his wife.

And now the field so recently blessed by the efficient labors of our departed brother, the Rev. Joshua Clarke, and his wife, who is now with us, is to be our battle-ground. The work must go on; the battle for the Lord must be fought.

Our motto then shall be,  
"Press on to victory!"

As a token of their gratefulness that they are again enabled to listen to the preached word, the good people of this vicinity stormed the parsonage the evening after the Sabbath, Sept. 14th, leaving numerous substantial tokens in the shape of eggs, butter, potatoes, apples, etc. The friends need not worry about their welfare, as we will take care of them as meal after meal is tenderly laid away.

Recitations, songs, instrumental music, and a good time generally were enjoyed, and all went home feeling they had bestowed blessings as well as received them.

May the Lord prosper us in the grand work of saving souls.

PASTOR, MARTIN SINDALL.

SEPT. 17, 1895.

#### JUST THE TRUTH.

BY SOPHIA C. STEDMAN.

More than thirty years ago, two little sisters, Kitty and Birdy, lived with their father and mother and three dear little brothers in a pretty cottage, in a small village in the southern part of the state of Illinois. The grounds about the house were extensive, and each had her own little flower garden. They also had a swing, and a large baby-house under the peach-trees, near the window where their mother sat with her sewing.

Very near the house was a small grove, where they spent many happy hours. There was in the grove an old tree with a crooked, twisted trunk, which was just the place to play Swiss Family Robinson, and, a little farther on, a brook,—or creek, as it was called in that part of the country,—where they often played, picking the wildflowers that grew in profusion on its banks, and, when the water was low, making the most beautiful mud-pies in the sandy bed.

Although there was so much at home to make these little girls happy, one of their greatest pleasures was to spend a few days at a time with their friend Frances B—, who lived about two miles away, in a large white house with green blinds. Across the front was a broad piazza with Grecian columns,

and at the side a smaller piazza, half hidden by honeysuckle vines, where the humming-birds darted in and out. The well-kept lawn was dotted with choice roses and flowering shrubs. The children thought no grass looked so green and no dandelions so yellow as those that grew on Mrs. B—'s place; and the stones in the graveled walks were as regular in size as if selected one by one. Everything within the house was as neat and orderly as were the grounds.

Frances sometimes found her home rather dull, for she had no brothers or sisters, and her mother was a very dignified lady, and somewhat stern. But the little girl was fond of reading, and had a vivid imagination, and, having read many fairy tales, she delighted to invent new ones; and thus she furnished for herself the excitement she craved. When Kitty and Birdy visited her, she always had a new story ready for their entertainment, and, seated in the cool, shady piazza, they would listen with rapt attention to the marvelous narratives.

During one of these visits, Mrs. B— sent the three children with a message to a friend who lived at some distance. The road, most of the way, was a lonely one, lying on the edge of a wood, and Kitty and Birdy would have preferred not to go, for they had been there before with Frances, who, prompted by her love for the wonderful and exciting, had told them that there were wild animals in the woods, that might at any moment spring out upon them. They stood a little in awe of Mrs. B—, however, and said nothing of their fear, hoping to escape the danger this time as they had before.

Frances had come to more than half believe in the existence of the fierce animals herself, and, when they reached the wood road, she cautioned her companions to be very quiet; and with bated breath and stealthy step they tiptoed along. If they spoke, it was in the gentlest whisper. If a dry stick crackled under their feet, they stopped in fear and looked about them. If a leaf fell, or a bird flew from tree to tree, their hearts beat with terror. It was with a feeling of intense relief that at last they stepped out into the sunshine, safe for that time at least.

A short walk from this point brought them to their destination. They had been given permission to stay and play a little while with Mrs. T—'s daughter, and she took them out into the yard. Here everything was rough and unfinished, for the farm had been worked only a year or two, and little had been done to beautify the grounds, though nature had done much to make the place attractive. Just behind the house was a steep grassy slope, and at the foot a creek, not like the one where Kitty and Birdy played, near their own home, with its low, grassy banks, and sandy bed, but having high rocky banks and a rocky bottom.

Birdy was delighted with the grassy slope, and thought it would be a fine place to run, because she could go so fast; but she soon lost her balance, and rolled over and over, like a barrel, and, if it had not been for an old stump near the bottom, she would have rolled right into the water. As soon as she recovered from her surprise at her unexpected tumble, she picked herself up, and then they all went to play in the creek, crossing and re-crossing the shallow stream by jumping from one dry spot to another. At length Frances

attempted to cross on a fallen log, but her foot slipped, and she fell into the water. She was not hurt, but found herself very wet; and then Kitty and Birdy noticed that their feet were wet, and their dresses also. Frances was sure her mother would be displeased, and her little guests felt that they had been in fault as well as she, and, feeling very unhappy, they told their little hostess good-by.

As soon as they started for home they began to think how they could escape the reproof they knew they deserved. They agreed not to tell of their mishap, hoping the sun would dry their wet clothing before they reached the house; but Frances was so very wet she feared that she could not conceal it from her mother, and so they put their heads together to invent a story, in case they should be questioned, which, without being an actual lie, would free them from blame.

Frances found it very easy to stifle her conscience, for she often shielded herself in that way; but Kitty and Birdy had been very carefully taught by their dear father and mother and were more afraid to deceive than to displease their friend, and none of the stories that Frances suggested satisfied them.

Every step took them nearer the dreaded wood where the terrible wild animals were, and they never before felt so much afraid to pass through it. At last the little girls said to Frances:

"Let's tell just the truth, and not wait till we are asked about it either."

After a little hesitation, Frances consented; and such a load was lifted from their consciences that they almost forgot their fears in their eagerness to reach home and make their confession.

To their surprise, Mrs. B— uttered no word of reproof when she heard their story, but expressed a fear that they might take cold from the exposure, and sent them to their rooms to change their clothing. The children were very thankful that they had not yielded to the temptation to deceive in order to shield themselves, and from that time, when they had done wrong, they were more ready to confess their fault and ask for forgiveness.—*S. S. Times.*

#### SUCCESS WITH A HARD CASE.

Miss Mary E. Remington's account of her experience in the Oak Street Mission (New Haven), as narrated recently at the Howard Avenue Congregational Church, throws a side light upon the life of that region that is at least illuminating. The Oak Street Mission is now six years old, and in that time much difficulty has been encountered, and much good accomplished.

"We started in a small hall," said Miss Remington, "located in a corset shop on Oak Street. When we opened our meetings the people were determined to break them up. We would start a hymn, and they would try in every way to interrupt us. One of their favorite amusements was to bring in cats, and allow them to walk around the room. Of course, they would have lots of fun over the cats, and make no end of noise and trouble about it until we could get the cats out. Another trick was to bring in a big bag of sand and swash it over some fellow's head during the meeting. The sand would run down over his face and shoulders, and the boys would have no end of fun over it.

"It was a difficult problem to know how to

deal with those who were determined to break up our meetings. I finally hit upon the idea of having a social hour for men at the close of the meeting, and would only allow those to have tickets for those who had behaved themselves during the meetings. In that way we managed to get them interested and keep them fairly quiet, but it was a hard job, and took a good while. In order to amuse the boys, I told them I would have a boy's party. They liked that, and when the time came, at two o'clock in the afternoon, there was a crowd reaching far out into the street. There were over two hundred boys admitted, besides about twenty little girls who had dressed up in boy's clothes in order to get into the meeting. They seemed very orderly, but, as soon as I gave them biscuits and other eatables, they began to pelt each other with them, and the eatables were soon flying in the air. They acted so badly that I was obliged to put them all out, which was no small job. They then barred the door so I couldn't get out, and I had to find my way out through the corset shop. I found as I passed along a saloon a man beating his wife. Instead of calling the police, I did what I could to bind up the woman's wounds. While I was at work, the oldest boy of the family came in, and announced that the boys had locked me in the hall, and I would have to stay there. He was a good deal surprised when he saw me, and his father gave him a great talking to for bothering me. The boy had been a ringleader in the mischief, but he was better after that, and I got a hold on that family. Finally, I got a Band of Hope started, and now we have four hundred and eighty-seven boys and girls who have signed the pledge, and are keeping it, too. Of course there have been a good many who have not kept it, but this large number have kept it. They have a meeting every Saturday at two o'clock. A great many who signed the pledge when they were young have outgrown the Band of Hope, but are still keeping the pledge. Bank-books have been provided for the children. As soon as they have saved their pennies until they get five dollars, I take their money with them to the bank and get the bank-books. I am their trustee, and they can't get the money out without asking me about it. Two years ago the Band of Hope children saved over a thousand dollars in one year.

"It has been my custom to visit the police court a good deal, and talk with men arrested for drunkenness. The men will do almost anything to get out of going to jail, and very often I have secured their release by getting them to sign the pledge, and promising to do better. It is not often that such men get back up to the city court a second time. One man, who was considerably in debt, I got to sign over his wages to me for three months. I took his wages and supported his family, and in three months everything was paid, and they had a balance of five dollars in the bank. The sum of thirty-four thousand dollars have been saved by sixteen families in one year. Last year a thousand tons of coal were bought and paid for from money saved through the efforts of the mission."

Miss Remington's work in this connection is based on the idea that the poverty of the poor of Oak Street and vicinity is one very fertile source of evil and crime. She teaches them habits of industry, and thus gets a hold on them which she uses with good effect in getting them to attend the meetings of the mission.—*Columbian Weekly Register.*

## Sabbath School.

### INTERNATIONAL LESSONS, 1895.

#### FOURTH QUARTER.

Oct. 5.	THE TIME OF THE JUDGES.....	Judges 2: 1-12, 16.
Oct. 12.	The Triumph of Gideon.....	Judges 7: 18-23.
Oct. 19.	Ruth's Choice.....	Ruth 1: 14-22.
Oct. 26.	The Child Samuel.....	I Sam. 8: 1-18.
Nov. 2.	Samuel the Judge.....	I Sam. 7: 5-15.
Nov. 9.	Saul Chosen King.....	I Sam. 10: 17-27.
Nov. 16.	Saul Rejected.....	I Sam. 15: 10-23.
Nov. 23.	The Woes of Intemperance.....	Isaiah 5: 11-23.
Nov. 30.	David Anointed King.....	I Sam. 16: 1-13.
Dec. 7.	David and Goliath.....	I Sam. 17: 38-51.
Dec. 14.	David and Jonathan.....	I Sam. 20: 32-42.
Dec. 21.	The Birth of Christ.....	Luke 2: 8-20.
Dec. 28.	Review.....	

#### LESSON I.—THE TIME OF THE JUDGES.

For Sabbath-day, Oct. 5, 1895.

#### LESSON TEXT.—Judges 2: 1-12, 16.

GOLDEN TEXT.—The Lord raised up Judges which delivered them. Judges 2: 16.

#### INTRODUCTORY.

The book of the Judges receives its name from the judges whom God raised up in different tribes in troublous times to deliver the children of Israel. The book is largely a record of those struggles. Though much is said about the wars and oppression, nearly three-fourths of the time the people enjoyed peace and prosperity. We see by 1 Kings 6: 1, that it was 480 years from the time the children of Israel left Egypt until Solomon, in the fourth year of his reign, commenced building the temple, and as David and Saul had each reigned 40 years, the time of leaving Egypt to the beginning of the reign of Saul was about 400 years. The record of Judges extend over about 300 years after the death of Joshua, 1426 B. C. Jewish tradition makes Samuel the author of the book, but it is not known certainly.

#### EXPLANATORY.

- v. 1 "An angel of the Lord." The same as though God spoke. The expression is used many times in the Bible. Supposed to be some visible manifestation of God—this may have been Christ. Who else could say, "I made you to go up out of Egypt?" "Gilgal." Very near Jericho. "Bochim." Weepers, probably near Shiloh, where the tabernacle was. "My covenant." Gen. 17: 7, 8.
- v. 2. "Make no league." The great danger, if these idolaters were not destroyed, was their evil influence. Deut. 7: 2-5; 12: 3.
- v. 3. "I also said." God's covenants or agreements, and made with the condition that Israel did its part. In like manner God's promises to us are on condition, he says "Come . . . and I will give."
- v. 4. "Spake these words unto all the children of Israel." A great audience was moved to tears: which gave the name Bochim to the place.
- v. 5 "They sacrificed there unto the Lord." Though their weeping was general and bitter, their only hope of forgiveness was through the appointed way of sacrifice with repentance.
- v. 6. "Had let the people go." The general assembly broke up and they went to their respective tribes.
- v. 7. "Served the Lord all the days of Joshua." Great is the influence of a good man. "Who had seen." Our own personal experience is more convincing to us than another's testimony.
- v. 8. "A hundred and ten years old." It is supposed it had been 25 years since he entered Canaan.
- v. 9. "Buried . . . in Timnath-heres." The location is uncertain.
- v. 10. "Which knew not the Lord." People in such a state are in great danger.
- v. 11. "And the children of Israel did evil." A natural thing for those who know not the Lord. Immorality and vice follow loss of faith in God. "And served Baalim." If a person will not serve God, he does serve Satan and vice, which will prove a cruel service.
- v. 12. "They forsook the Lord God . . . and followed . . . the God of the people." We fear many do this when they dishonor the "Sabbath of the Lord" to honor "the memorable day of the sun." "Provoke the Lord to anger." To indignation and grief, intense feeling. "Sin is directly opposed to the nature of God." It was bringing ruin upon his church and defeating his desires for the salvation of his people and the world.

"THERE are three kinds of people in the world: the will's the wont's, and the cant's. The first accomplish everything; the second oppose everything; the third fail in everything."—*Sel.*

### Popular Science.

SINCE Benjamin Franklin, in the aid of science, flew his kite among the clouds, and succeeded in coaxing electricity to come down to earth, the flying of kites has been relegated to the small boy for his amusement until the present. Now Mr. Gilbert T. Waglam, living near Washington Square, New York, a kite flying enthusiast from a boy, has undertaken, in the aid of science, to demonstrate that a great amount of information of practical value can be gathered from the regions above, by sending up delicate, self-registering instruments, such as thermographs, aerometers, barometers, and scales, by which the resistance and the weight-carrying properties of the atmosphere, in high altitudes, may be determined. Mr. Waglam is a jeweler in John street, and a business man; yet he has set apart one afternoon every week, and holidays, for prosecuting his researches among and above the clouds, when the wind is fair and the weather will permit. He has sent his kite or kites, (for he has sent up some ten or a dozen at a time) and has attained an altitude of 5,590 feet, but Sept. 7th he tried for a higher flight. You may have noticed that the boys' kites, with their long tails, hang at an angle of about 45°, but Mr. Waglam's kites have no tails at all, and hang at 80°, which lacks only 10° of being perpendicular. He hopes yet to succeed in getting them nearly straight overhead. The kites are made of two spruce sticks of equal length, about four feet, and placed at right angles, forming a Roman cross; they are covered with paper for light, or with silk for strong, winds. When several of these kits are attached to a single cord, the pull is so strong that they cannot be held by the hands, and machinery has to be used to check their upward flight. At the height already attained, colors are changed in appearance; light blue appears green, dark blue looks black, white cannot be distinguished, and red is the best color to be seen; but the question arises, at what height can a square of silk, containing 16 square feet, be seen at all with the naked eye? Here is a very large field for exploration, in the aid of science. I do not approve of some of Mr. Waglam's experiments, for he sent up a basket of homing pigeons, and liberated them at about a third of a mile high, he says, to see how they would act, but he doesn't tell us how they did act, nor does he tell us whether they dropped dead or flew away. I am of the opinion they acted queer, and that for want of breath; and probably fell lifeless to the earth. Will Mr. W. please send up an incandescent bottle, and uncork it up there, and let it fill, then hermetically seal it, and fetch it down, and let us have the analytical properties of the atmosphere from over a mile high, and not send up our beasts or birds to be either asphyxiated or frozen to death? Please first try the instruments for information. Will not some of our biped high-flyers take a hint from the above, and soar aloft as on aërial wings, and give us information on aerodynamics? H. H. B.

#### THE ANT-EATER.

Clarence was spending a day at the lakeshore, at his brother's camp. He sat down on the beach to rest, and soon saw four or five holes in the sand. They were about two inches across at the top, and two inches deep, and narrowed down to a point at the bottom.

He wondered what they could be, and watched them awhile.

Pretty soon he saw a large black ant come hurrying along over the sand. The ant did not look where it was going, and fell right into one of the little holes. A pair of long, dark-brown claws came out of the sand, and caught the ant fast. Then the claws were slowly drawn into the sand again, carrying the ant with them.

Clarence wanted to know what this meant, so he scraped the sand away, and there he found the owner of the trap with the ant in his mouth. It was a small, grey insect, with a body about an inch long, and a strong pair of claws half as long as its body. He picked it up and took it to the camp.

The boys at the camp said it was an ant-eater, and that the beach in some places, where the sand was dry, was covered with their holes.—*The Examiner.*

### Special Notices.

#### ANNIVERSARIES.

SOUTH-WESTERN ASSOCIATION, Fouke, Arkansas, Oct. 31, to Nov. 4, 1895.

THE Sabbath-keepers in Utica, N. Y., 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.

THE Seventh-day Baptist Church of Harnellsville 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. M. B. KELLY, Pastor.

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 2.30 P. M., Sabbath-school at 3.30 P. M. 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.

THE Yearly Meeting of the Seventh-day Baptist Churches of Kansas and Nebraska will be held with the church at North Loup, Neb., commencing Sixth-day, October 4, 1895.

Eld. O. U. Whitford is appointed to preach the introductory sermon. Eld. J. H. Hurley, alternate. The committee will further arrange for an interesting program.

We trust that all who can do so will attend. META P. BABCOCK, Secretary.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' 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, 509 Hudson St.

THE next Semi-Annual Meeting of the Churches of Minnesota will be held with the Church at Dodge Centre, beginning Sixth-day before the first Sabbath in October, at 2 P. M. Eld. Ernst is appointed to preach the introductory sermon; Eld. Clarke alternate. Miss Mable Crosby, Trenton; Mrs. J. H. Houston, New Auburn, and Mr. F. B. Wells, Dodge Centre, are requested to present essays. Rev. A. G. Crofoot was elected delegate to the Iowa Yearly Meeting, Rev. H. D. Clark, alternate. R. H. BABCOCK, Cor. Sec.

THE Yearly Meeting of the Seventh-day Baptist Churches, of Southern Illinois, will be held with the Bethel Church, commencing Friday, September 27, 1895, at 11 o'clock, A. M.

Eld. C. W. Threlkeld is appointed to preach the introductory sermon. Eld. T. J. VanHorn, alternate.

Papers on the following subjects have been assigned:  
1st. "Some of the Influences Leading our Young People Astray, and how to Counteract them." Howell Lewis.  
2d. "How can our Evangelists and Missionaries more thoroughly Arouse the Consciences of the People

in Regard to the Claims of the Bible Sabbath?" Eld. C. A. Burdick.

3d. "Three Essential Conditions of Church and Denominational Growth." Mrs. A. B. Howard.

We hope to see a good delegation from all the Churches, and pray for God's blessing on the meeting. R. L.

THE next Quarterly Meeting of the Southern Wisconsin and Chicago Seventh-day Baptist Churches will be held with the Rock River Church. The exercises will be as follows:

1. Ministerial Conference, forenoon and afternoon of Sixth-day, Oct. 4, 1895.

2. Sermon by Rev. Geo. W. Burdick in the evening following at 7 30 o'clock.

3. Sabbath-school, Sabbath forenoon, Oct. 5th, at 10 o'clock, under the charge of Chas. D. Balch, the Superintendent.

4. Sermon, by Rev. S. H. Babcock, at 11 o'clock in the same forenoon.

5. Following this sermon the communion, administered by the Pastor of the church and Rev. Geo. W. Burdick.

6. Sermon, by Rev. E. M. Dunn, in the afternoon of the same day at 3 o'clock.

7. Prayer and conference meeting in the evening following, conducted by Alfred E. Whitford and Eli. F. Loofbora.

8. Sermon, by Rev. E. A. Witter, Sunday forenoon, Oct. 6th, at 10.30 o'clock.

9. Exercises of the Young People's Christian Endeavor Union of the churches in the afternoon of the same day, at 2.30 o'clock, under the direction of the officers of the Union.

A most cordial invitation is extended to the members of the different churches to attend all these sessions.

W. C. WHITFORD, Com.

FOR the convenience of churches desiring to pay their proportion of the expenses of General Conference, the following list is presented. The names of several churches are omitted from this list because their membership was unknown to the Committee on Finance. They may remit at the rate of \$ .06,628 per member.

#### South-Eastern Association:

Salem.....	\$14 20	Lost Creek.....	\$11 40
Middle Island.....	5 30	Ritchie.....	7 30
Roanoke.....	2 40	Greenbrier.....	5 30
Conings.....	1 00	Salemville.....	2 40
Total, \$49 30			

#### Eastern Association:

Piscataway.....	\$ 6 60	First Hopkinton...	\$25 70
Shiloh.....	25 70	Berlin.....	8 50
Waterford.....	4 00	Marlboro.....	4 80
Second Hopkinton....	8 00	Rockville.....	15 30
First Westerly.....	3 20	Plainfield.....	13 40
Pawcatuck.....	26 30	Woodville.....	1 20
New York.....	2 60	Greenmanville.....	1 90
Second Westerly.....	1 90	Cumberland.....	1 20
Total, \$150 30			

#### Central Association:

First Rrookfield.....	\$16 20	DeRuyter.....	\$10 00
Scott.....	5 80	First Verona.....	5 80
Adams.....	19 70	Second Brookfield.	17 10
West Edmeston.....	5 10	Cuyler.....	1 00
Otselic.....	2 00	Lincklaen.....	2 80
Second Verona.....	1 80	Watson (paid).....	4 00
Norwich.....	50		
Total, \$91 80			

#### Western Association:

First Alfred.....	\$40 60	Friendship.....	\$10 80
First Genesee.....	14 60	Richburg.....	5 90
Second Alfred.....	18 30	Independence.....	8 10
Scio.....	2 00	Hebbon Centre.....	2 60
West Genesee.....	1 40	Andover.....	6 00
Hornellsville.....	1 80	First Hebron.....	5 60
Hartsville.....	6 00	Shingle House.....	2 00
Wellsville.....	3 20	Portville.....	3 90
Total, \$132 80			

#### North-Western Association:

Milton.....	\$17 70	Albion.....	\$14 60
Jackson Centre.....	8 60	Walworth.....	7 60
Utica.....	2 90	Berlin.....	2 10
Southampton.....	5 50	Rock River.....	5 20
Welton.....	5 40	Carlton.....	5 20
Dodge Centre.....	9 80	New Auburn.....	3 70
Nortonville.....	16 00	Grand Junction...	2 40
Farina.....	10 60	Long Branch.....	1 80
Stone Fort.....	2 00	North Loup.....	17 20
Milton Junction.....	11. 70	Shepardsville...	30
Chicago.....	3 00	Coloma.....	2 30
Marion.....	1 20	Bethel.....	1 10
Tustin.....	90	Dell Rapids.....	1 30
Marquette.....	50	Boulder.....	2 30
Calhan.....	1 50		
Total, \$164 40.			

#### South-Western Association:

DeWitt.....	1 20	Fouke.....	2 20
Eagle Lake.....	60	Hammond.....	4 30
Hewitt Springs.....	90	Attalla.....	2 20
Total, \$11 40			

WILLIAM C. WHITFORD, Treas.

ALFRED, N. Y.

THE LITTLES.

"Pile them straight and evenly, my boy."

Will's father came and stood near him as he was piling up some wood.

"But then I shall have to lay every one separately," said Will, in a complaining voice.

"That is a good way—one by one."

"One by one! O dear, it takes so long. I like to take a half-dozen at a time. Just think of going all through this great pile laying the sticks one by one!"

"But one by one, little by little, is the way most of the great things are done in this world," said his father.

"It's the way I'm laying this walk, one brick at a time," said Robert, Will's older brother, who was working near by. "One brick, and then another."

"It's the way I'm doing this knitting," said grandmother, with a smile, from her seat on a bench in the shade. "One stitch, and then another."

"If I had my way about things I'd have had it different," said Will. "I'd have things done in one big lump."

"I don't think I'd like that," said Robert. "I like to see things grow under my hand."

"When we think how many things are made up of one small thing added to another," said father, "it gives a great deal of dignity to little things. Look at the leaves on the trees, how they wave in the soft wind, every new movement giving them a new gleam in the sunshine."

"I don't think I'd fancy a tree with just one big leaf to it," said Robert, "or a lawn with one big blade of grass to it."

"Water is made up of drops, land of grains of sand or earth, and the sunshine of separate bright rays," said father.

"Sure enough there are plenty of littles," said Will, who was becoming interested in the discussion. "But," the whine coming back to his voice, "there's so much tug, tug to it. At school it's day after day, and day after day. And its one figure after another on your slate, one line after another in your lesson."

"Well," said Robert. "what would there be for us to do if it wasn't one thing and another? Would you like to get through and have nothing more to do?"

"Rob," said Will, "I really didn't think of that. No, I don't think it would suit me to be all through with everything."

"I think," said father, "it is well for us sometimes to remember how the Lord honors his people in permitting them to be sharers in his great things simply by this doing of the small things. Very few of the great things of the world are done by just one person, or through a single effort. They come of the united force of a dozen, or a hundred, or thousands of men; and from all these through the adding of one day's effort to another. Boy or man, all we have to do is to add up our small things so that they may one day make the sum of a life pleasing in his sight."

"So, now, having preached my little sermon, we will go to dinner."

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"And after I've finished this woodpile, we'll have our game of ball," said Will.

"That will be one pitch after another," said his father.

"One bite, and then another," said Robert, with a smile at his brother as they were at the table.

"Yes," said Will, laughing; "I shouldn't like to take it in a lump."—N. Y. Observer.

HINTS TO YOUNG PHOTOGRAPHERS.

A good method of finishing prints which enjoys a wide popularity among amateurs, is as follows: Provide yourself with a pane of glass, or what is quite as good, a sheet of ferrotype—in other words, with a sheet of enameled iron, such as photographers use in making tin-types. Clean the glass or the ferrotype carefully with soap and water, using the greatest caution in removing the dust. When this has been done lay the wet print, film side down, against the glossy surface, and press firmly, taking care to press out all the bubbles which may form between the two surfaces. This being done, set the plate away to dry. When perfectly dry, raise the corner of the print with the finger or a knife, and peel the print off the glass or ferrotype. Be sure the print is perfectly dry, otherwise it will stick to the glossy surface.

The next step is to trim and mount the prints. First as to trimming: Lay the print to be trimmed on a flat stone, or a piece of zinc or hard wood. Next place upon the print an old negative glass from which the film has been removed, and trim the margins of the print either with a sharp pen-knife or with what is known as a "wheel-trimmer," which can be bought from any reliable dealer for a small sum. The advantage of using the glass as a guide for trimming is that you can see the picture through it, and are thus able to move it about so as to retain just that part of the print you wish to mount. Professionals and some amateurs use a regular trimmer which does away with the glass.

Having trimmed the print, it is next necessary to mount. For this purpose, lay your trimmed prints face downward on a wood-table or on a marble slab. Then paste the backs thoroughly, not forgetting the edges, with Higgin's Photomounter, or some other equally good photographic paste. When this has been done, take the print by one corner, supporting it by hollowing the fingers of both hands under the pasty side. Let the upper edge, or the two corners rest on the mount before you—make sure that the print is straight, and then lower it upon the mount. If it is not straight, try again. Nothing but experience counts here.

When the print is placed on the

mount in the position you wish, rub it into tight contact with a roller, which is specially designed for the purpose, and can be bought for a small sum, or with what is pretty nearly as good, with the back of a comb.

Care should be taken to remove spots from the surface of the mounted print with a towel or soft cloth.

The finished pictures should be carefully dried. The amateur is also warned against piling the pictures up to dry. You are not out of the woods yet, and the same care you expended in the treatment of your negatives should be expended on the finishing of the pictures in their final stages. Remember that you are using paste, and that paste is sticky. This is rather elementary advice, but the disregard of it has ruined many a good print.

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MARRIAGES.

EGGER—DAVIS.—In Westerly, R. I., September 17, 1895, by Rev. William C. Daland, Mr. George Edward Egger and Miss Julia Olive Davis, both of Westerly.

FRAZIER—STILLMAN.—In Westerly, R. I., September 17, 1895, by Rev. William C. Daland, Mr. Amos E. Frazier and Miss Cora Belle Stillman, both of Westerly.

DEATHS.

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.

RICHARDS.—Sarah T. Richards, near Dayton, Ore., on August 18, 1895.

She was the daughter of Abraham and Martha VanHorn, and was born in Harrison county, West Virginia, October 24, 1826. In early life she professed faith in Christ and united with the Lost Creek Seventh-day Baptist Church. She was always a faithful worker for the Master wherever her lot was cast, until she was called home to her reward.

MAXSON.—At the residence of her brother, Wm. E. Maxson, in West Mystic, Conn., September 9, 1895, Miss Eliza Maxson, aged 86 years.

Sister Maxson gave her heart to God and joined the First Hopkinton Church during the "great revival," under the leadership of Rev. N. V. Hull, of many years ago. She lived a steady consistent Christian life, and departed in the faith—

That death is but transition,  
That brings to life its full fruition.

O. D. S.

LINZA.—In West Union, N. Y., September 5, 1895, of a long and painful sickness, Aaron Linza, in the 69th year of his age.

He was a prominent member of the Methodist Church in West Union, and was a soldier, having enlisted July 3, 1862, in the 107th Regiment, and after serving two years he was wounded and discharged, but never regained his health. He leaves a wife, four children and a large circle of other relatives. His funeral was largely attended.

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PRATT.—Mrs. Lucy Pratt died Thursday, September 25, 1895, at the home of her adopted daughter, Mrs. H. P. Wheeler, in Howell, Mich.

Mrs. Pratt was in the 96th year of her age, and was commonly known as "Grandma Pratt." The funeral services were held Sabbath afternoon, Rev. Wm. A. Service, assisted by Rev. C. H. Morgan, officiating. The floral decorations were elaborate, and a large number of friends were present to witness the last sad rites. Mrs. Pratt was born May 16, 1800, at Pownal, Bennington county, Vt. She was next to the youngest in a family of twelve children, and the last survivor of the family. Three of the family passed the age of 90, and all lived to a good old age. At the age of twenty, Miss Lucy Dunning was married to Lyman Pratt, and soon after the family moved to Clarence, Erie county, N. Y., where they lived until 1855, when they moved to Livingston county and lived in Genoa until sixteen years ago, when they moved to Howell, and have since lived with Mrs. Wheeler, her adopted daughter. No children were born to them. Mr. Pratt died about eight years ago. Thus it will be seen that their married life (and a very happy, harmonious life it was, too) lasted about 68 years. Her last words were that she would soon meet Lyman, her husband, again. Mrs. Pratt was a member of the Seventh-day Baptist Church, of Alfred, N. Y., and her life has been consistent with her profession. Her religion was always a reality. Mrs. Pratt was remarkable in retaining her faculties to the very last. She loved to live, and kept in touch and sympathy with everything about her. In place of growing morose she was cheerful, and seemed to have solved the problem of "how to grow old." Yet, when the end came, she was calm, confident and ready to go.

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