

# THE SABBATH RECORDER.

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## CONTENTS.

EDITORIALS.	
Paragraphs.....	642, 643
NEWS AND COMMENTS.	
Paragraphs.....	643
CONTRIBUTED EDITORIALS.	
Paragraphs.....	644
The Things That Are Cæsar's.....	644, 645
YOUNG PEOPLE'S WORK.	
President's Letter.....	645
Early Training and Its Needs.....	645
Our Mirror—Paragraph.....	645
MISSIONS.	
Paragraphs.....	646
From Dr. Swinney.....	646
* Growth of Protestantism.....	646
Greed of Gain.....	646, 647
Where Was the Garden of Eden?.....	647
A Brave Coward.....	647
WOMAN'S WORK.	
Is It Worth While?—Poetry.....	647
Paragraphs.....	647
From Little Genesee.....	647
She Lived Her Religion.....	647, 648
How to Economize.....	648, 649
The Pure in Heart and Mind.....	649
Hints For Girls on Dressing.....	649
Tract Society—Receipts.....	649
Minutes of the Iowa Seventh-day Baptist Yearly Meeting.....	650
The Coming Wife.....	650, 651
Misquoted Lines.....	651
CHILDREN'S PAGE.	
A Fellow's Mother—Poetry.....	651
The Bull and the Bees.....	651, 652
Faith.....	652
HOME NEWS.	
New York, New Jersey, Ohio.....	652, 653
The Great Sails of Racing Yachts.....	653
In the Depths—Poetry.....	653
Our Bug-Catchers.....	653
SABBATH SCHOOL.	
Lesson for Oct. 19, 1895.—Ruth's Choice....	653
POPULAR SCIENCE.	
Paragraphs.....	654
God is Almighty.....	654
SPECIAL NOTICES.....	654
Take time to Eat.....	655
Slovenly Habits.....	655
MARRIAGES.....	655
DEATHS.....	655
LITERARY NOTES.....	655
LOCAL AGENTS.....	656
BUSINESS DIRECTORY.....	656
LIST OF PUBLICATIONS.....	656

### "IF DEATH WERE NIGH."

MARY BASSETT CLARKE.



WHAT should I do, what should I say,  
If suddenly across my way  
The dreaded shape of Death arose,  
A vision dimly seen before,  
But entered once within the door

A presence we in vain oppose,

A messenger, who came to say  
That forward, just a little way,  
The final milestone of my life  
Would be attained, and I should share  
From thenceforth, nevermore, the care  
Or joy, of daughter, mother, wife?

How should I pass the hours, whose flight  
The waiting angel's pen of light,  
Would mark with certainty of doom?  
What words of wisdom could I leave,  
What comfort for the hearts that grieve,  
What rain-bow light shed o'er the gloom?

I cannot tell, but this I know,  
I should be choice of words, and slow  
The harsh and bitter ones to give,  
Which sometimes thoughtlessly we say,  
For they have power to hurt; and stay  
Long after I should cease to live.

Methinks I then would give always  
The welcome kind, the meed of praise,  
Which other lives should cheer and bless,  
And unto some more plainly show  
The fires, which on love's altar glow,  
The warm heart's truth and tenderness.

Well, wherefore for that hour delay  
What well might brighten all the way?  
Since life at best is but a span,  
To fill each day with pure delight,  
By living, loving, speaking right,  
Must surely be the wiser plan.

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## Sabbath Recorder.

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A HIGH order of talent does not ensure success in any vocation. The ability and the willingness to do hard work is better than mere talent. It is well if a person possesses both, but if only one can be chosen let it be work rather than genius. Never wait for luck, but work for whatever you hope to attain. Never rely upon talent or genius to accomplish anything valuable without industry, perseverance, hard work.

AMONG the many facilities for profitable study of the Scriptures offered in these busy times may be mentioned "The American Institute of Sacred Literature," in connection with the University of Chicago. This Institute presented, for last year, a course of Biblical literature, and organized the "Bible Students Reading Guild," embracing a four years' course of reading, and comprehending the following subjects: The Life of Christ; The Founding of the Christian Church; The Fore-shadowing of the Christ (Old Testament History and Prophecy); and Old Testament Literature. For busy pastors and others this course will be of great value if faithfully pursued. Full information can be obtained by addressing the Secretary, G. L. Chamberlin, Hyde Park, Illinois.

ONE great source of unhappiness is an extremely sensitive nature. If people stop to notice small offences that may be picked up at almost every point in life, there will be constant worry and unhappiness. Do not accustom yourself to look for injuries, slights, acts of disrespect. In nine cases out of ten they will be magnified into importance by notice, when, ordinarily, they would die and be forgotten if passed by without attention. This source of unrest and trouble comes from the habit of thinking inordinately of one's self. It is a form of unconscious but extreme selfishness. If indulged in it tends to a state of semi-insanity, as one who is in perpetual fear that some one seeks to do him injury. If you have the slightest suspicion or evidence of having fallen into this deplorable condition, apply the remedy at once. Look away from yourself. Look at the work to be done. See the needs of your fellow-men. Go about doing good, and forget yourself.

THERE is a great deal said about reaching the masses with the gospel message. Possibly the thought is to carry the gospel in great packages and distribute it in some general wholesale way, so that thousands upon thousands will be quickly converted. This is not the way to reach the masses. They must be reached as individuals. The best way to carry the gospel to the masses is to select your man and make sure that he gets it. The most efficient soldiers are those who take aim and attempt only one at a time. Random shooting at the masses seldom

takes effect. If every Christian should earnestly and prayerfully attempt to be the instrument in the conversion of one sinner a year, how soon would the "masses" receive the gospel invitation! How soon the world would be converted to Christ! If the masses of Christians, as individuals, would seek out the individuals among the masses of sinners, the work would soon be done, so far as human eye can see.

SOME doubters, and even some professing to believe in Christianity, appear to think that there is no reliable corroborative historical proof of the main facts upon which Christianity is founded. But remember that profane history attests the fact that such a person as Jesus Christ was born in the time of Herod the Great; that he came before the public as a Teacher of religion; that he performed many "mighty works" in Judea, Samaria and Galilee; that he was persecuted by the Jews and crucified by the order of Pilate; that he rose from the dead and ascended before the eyes of his disciples into heaven. The Jewish writer Josephus, and such heathen writers as Tacitus, Pliny and Suetonius confirm the statements of the sacred record. Among the early converts from heathenism, who saw such overwhelming evidence of the truth of the Scriptures, were such noted Christian martyrs as Clement, Ignatius, Polycarp and Justin Martyr. Generally those who doubt or deny the reliability of the Scripture statements are ignorant of the existence of confirmatory evidence as well as of the strong, impregnable, internal proofs furnished by the Scriptures themselves. And these men are the most conceited and persistent defamers of the sacred Word.

HOWEVER much one may be disposed to doubt that his own prayers may be answered because possibly not offered in entire harmony with God's will and purposes, it must be admitted that the sample prayer, given by our Saviour does not admit of a doubt. We are always safe in offering this prayer. Its petitions are always right, and will be answered. "Thy kingdom come, thy will be done in earth as it is in heaven." There is no room for doubt here. It will certainly come to pass. It was our Saviour's prayer. It has been offered in sincerity by millions of Christians, and will be by millions more. To doubt its ultimate fulfillment is a sin of fearful magnitude. When we think of the fact that only one-third of the inhabitants of the globe, 500,000,000, are even nominal Christians, while 1,000,000,000 are still unconverted to Christ, it looks like a stupendous task yet to be accomplished. But we must remember that the work is not all our own. "We are co-workers together with God," and with him all things are possible. The grand aim of the church is the conversion of the world to Christ. Nothing less than this should enter into the heart of the Christian. This is what we are taught to pray for, and this is what we have every reason to believe will be accomplished. That is, this world will yet be ruled in the interests of Christ's kingdom. It will be ruled by Christ as its only Sovereign. That day is surely coming and we will all see it; not, perhaps, in our present state, but it is our duty and our blessed privilege to labor with that faith. There is no excuse for a want of faith in this grand result, and all men should labor and pray for its speedy accomplishment.

DOUBTLESS there are many Christian people who have had experiences of answers to prayer that have thrilled them. Not long ago a Christian friend said to us, "It seems to me that every prayer of my heart has been answered. I must be very careful not to pray for anything that I do not really want answered." It is related of the great missionary, Adoniram Judson, that he said to his wife, while he lay upon his dying couch, "I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came at sometime, no matter how distant the day. Somehow, in some shape, probably the last that I should have devised, it came." Christian pilgrim, weary with earth's toils and disappointments, take courage. Think for a moment of God's great goodness and tender mercy toward you. Recount, in your own mind the many times God has heard your petitions, and given you unexpected answers, even exceeding your requests by his bounty. Above all else think of the unmerited forgiveness he has extended to you and his willingness, yea his anxiety, to save you from your sins and welcome you to the joys of the mansions he has prepared for you. What a privilege is yours! What a bounty, what an inheritance awaits you! Do you sometimes almost murmur at your hard lot in this life? Are you afflicted? Are you in poverty? Why, dear child of God, open your eyes and see that you are an "heir to an inheritance that is incorruptible and that fadeth not away." Sometimes people of disturbed mental balance get the impression that they are entitled to a fortune here that is being withheld from them, a mere hallucination. But there is no mistake if you are a child of God. Your good fortune is certain. It cannot fail you. God's bank never fails. His endorsement, his promise is sure. Take courage. Rejoice. "I am the Lord's and he is mine."

THE *Christian Statesman* seems happiest when it is making a thrust at those who observe the Sabbath of the Bible. In its issue of September 26th, speaking of observers of the Seventh-day, it says, "It is a sign of a soft head rather than a tender heart to shed tears over the prosecution of law-breakers." This is the beautiful spirit shown by this journal which professes to be loyal to Christ and his disciples. Those who do not worship God according to the rules laid down by the *Statesman* must be forbidden. A similar case is narrated in Luke 9:49, 50. "And John answered and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us."

But the *Statesman*, more like a pettifogger than a true statesman, continues to deny that anyone has been either prosecuted or persecuted because they keep the seventh day, and insists that it is because they do not keep the first day. That is a very small crawl-out. It is hardly worth one's while to make reply to any opponent when he shows a disposition to carry a point by sophistry and misleading statements. The whole matter, so far as the *Statesman* is concerned, lies in the fact that it champions the cause of legislation to enforce the observance of Sunday, as opposed to that religious liberty which was the guarantee of our forefathers, and for which reason our Pilgrim fathers fled from

the same spirit of oppression in the old country and sought a refuge here. The inheritance they bequeathed us is now being contested. Like the infamous decision of Judge Taney, in the famous Dred Scott case, that, "the negro had no rights which the white man is bound to respect"; so now the *Statesman*, with a slight change in phraseology, attempts to maintain that the minority, as Sabbath-keepers, have no rights which the majority are bound to respect.

NEWS AND COMMENTS.

It is estimated that American tourists have expended more than \$100,000,000 abroad this year.

FROM the woman's law class of the University of New York, fifty women have recently graduated.

BROWN UNIVERSITY, this summer, conferred the degree of Doctor of Laws on Mrs. J. J. Irvine, of Wellesley College.

THE question of Sunday opening of the Atlanta Exposition was speedily disposed of by the directors against opening.

SOUTH CAROLINA in its constitutional convention has decided against illiterate suffrage and against granting divorces for any cause.

REPORTS say 60,000 persons were present at the opening of the Atlanta Exposition. There are 300 buildings in all, and the cost has been \$2,000,000.

HENRY M. STANLEY, the explorer, is now associate editor of Bishop Taylor's paper, *Illustrated Africa*. He desires to help on the evangelization of Africa.

A NOTED man, Prof. Charles V. Riley, the eminent entomologist, was thrown from his bicycle week before last and killed. His reputation was international.

THE whole state of Colorado was reported covered with snow to a depth of from four to twelve inches, September 22d. Great damage was done to fruit and shade trees.

MORE than 100 persons employed in and about the Capitol at Albany, N. Y., have been dismissed. This "lay off" includes men and women, Democrats and Republicans.

THE death of the renowned chemist and discoverer of the treatment for the cure of rabies, Dr. Louis Pasteur, occurred in Paris September 28th. He died at the age of 73.

LAST year there were 1,387 persons who had been bitten by mad dogs treated at the Pasteur Institute in Paris, only seven of whom died. In 1893, there were in all 1,548 patients treated.

GEE GAM, a Chinese, was ordained by the Congregationalists of San Francisco, Sept. 19th, to the gospel ministry. He is well educated and speaks English fluently. He still dresses in his native costume.

DR. TALMAGE speaks of the press as "The front wheel of the Lord's chariot." That is quite complimentary to the press and is doubtless true so far as the wheel is propelled by a dynamo charged with the divine Spirit.

THERE is a rumored disagreement in the

Spanish government over the affairs in Cuba, especially as relating to the question of subjugation. There are the liberal party and the conservatives. The final issue is very problematic.

THERE seems to be no doubt that the Turkish domains are in a state of serious excitement which may break out into open war, with many complications. Most nations sympathize with the Armenians.

THE Peary expedition in search of the North Pole seems to have returned with rather low spirits. While satisfied that the Pole will yet be reached, Lieut. Peary does not care to pursue the phantom further himself.

AND now it is proposed to utilize the cata-racts of the river Nile, as those of Niagara are being used. Its cost will be \$1,000,000. It is to be used for running cotton factories, lighting the city, etc., in Cairo.

It is said that 4,600 people "yelled themselves hoarse" in Chicago last Monday night, at a meeting of sympathizers with Cuban independence. The tide sets in with increasing strength favoring the freedom of the island.

It is reported that Dr. Talmage has accepted the call of the First Presbyterian Church in Washington, D. C., to be co-pastor with Dr. Sunderland. He will be greatly missed from the pulpit orators of Brooklyn.

ARMENIANS are now reported as becoming riotous in Constantinople and vicinity, being goaded on to desperation by the atrocities of the Turks. In two recent conflicts about 150 Turks and Armenians were killed and many were wounded.

PROF. ALFRED ALLEN, A.M., son of the late President Allen of Alfred University, has a position as Director of History and Literature, in the Mills Collegiate Preparatory School at Pompton, N. J. A very tasty catalogue has come to hand.

AT Lourdes, France, there have been vast crowds of people seeking healing from their maladies. Not less than 20,000 people are said to have joined in one procession. This deception of pretended miraculous healing is under the auspices of the Roman Catholic priesthood.

THE clay industry of the United States is coming to be one of the greatest lines of business in our country. The value of the product in 1894 was \$65,000,000. Over half of this work is brick. Enough were made to make a walk eleven feet wide around the globe.

THERE is now an "Anti-barroom Bill" proposed to the legislature of Georgia, entitled, "An act to abolish barrooms, to prohibit the manufacture, sale, and keeping for sale of intoxicating liquors for beverage purposes, and to provide for its manufacture and sale for other purposes."

LAST June a colporteur, of the American Bible Society, who was distributing Bibles in Brazil, was ordered by an officer under direction of the Catholic priest to give up his books. He had 47 Bibles, 50 Testaments and 100 Gospels. These were all taken to the Market place, saturated with oil, and burned.

KING KHAMA, of South Africa, a most intel-

ligent, hospitable and progressive monarch, is now visiting England and receiving high and well-deserved honors. He is sixty-five years of age and well known and highly esteemed by all travelers who have journeyed toward the Zambesi or Matabeleland.

CORNELL University starts off with a freshman class of more than 500; Harvard 571; Brown 247; Williams 135; Dartmouth 130; and many others report an unusually large attendance of students. Newspaper reports of most of the Colleges and Universities make prominent mention of the bright prospects for foot-ball teams (Wellesley and Vassar excepted).

ALICE FREEMAN PALMER received the degree of Doctor of Laws from Union College, Schenectady, N. Y. As Miss Alice Freeman, she was president of Wellesley College. This position she resigned about seven years ago and married Professor Palmer, of Harvard. She was subsequently appointed dean of the Woman's College connected with the University of Chicago.

THE great University of Chicago has opened this year with 2,000 students. A few rather narrow and unwise critics have attempted to belittle this educational enterprise and make its President appear very un-Baptistic, but such efforts seem to give it a good advertising and make it all the more popular. We most heartily wish there were no worse institutions in our country than this.

HARTFORD, CONN., has established a school of Sociology which bids fair to be an important addition to the practical educational facilities of our country. The course of lectures for the coming year covers a wide range of subjects in economics, by able educators from many of the best schools of our country. Among the lecturers we notice the name of David I. Green, of Hartford, an alumnus and a former Professor in Alfred University.

THE General Conference of the Methodist Episcopal Church will meet in Cleveland, Ohio, in May, 1896. This body meets only once in four years. The next meeting will probably be the most important one ever held. Several questions of great moment will come up for settlement, such as the status of women in that body, and the adoption of a constitution that will define their policy and provide for more efficient work. This body of Christians has a membership of nearly 3,000,000, with 25,000 churches. Its total valuation of churches, educational institutions, hospitals, public homes, etc., is estimated at \$170,000,000.

THE following action in behalf of the suffering Armenians was taken at a Special meeting of the Evangelical Alliance, in Boston, Sept. 30th:

*Resolved*, First—That we call upon our Government to join with the Governments of Europe in forcibly stopping the inhuman butchery of fellow-Christians in Armenia.

Second—That we ask our Government to keep such a naval force in Turkish waters as shall make the American name respected in the Mediterranean or on the Kurdish Mountains.

Third—That we ask our Government to enforce a reasonable compensation for every article of American property destroyed or confiscated by Turkish officials.

Fourth—That we invoke the intercession of the Christian powers of Europe to unite and abate this nuisance of the civilized world.

## CONTRIBUTED EDITORIALS.

It is to be hoped that the Texas Legislature now in special session at Austin, will fulfill the purpose of Governor Culberson in calling it together by effectually forestalling the projected prize fight. This brutal institution is in the last ditch. In the words of the Governor's message: "Discountenanced by Mexico and the Territories, outlawed and driven from every State, it is proposed to assemble a horde of ruffians and gamblers in the State, which is an insult to public decency." The brazen assurance of the Corbett-Fitzsimmons management in defying law, public sentiment and the warnings of the governor, should—and, we believe, will receive a crushing rebuke.

Yet it would seem that the assembling of the legislature to accomplish this end is, as the *Chicago Record* puts it, "like driving a tack with a sledge-hammer." If two boys should take to combat in one of the Dallas alleys, the police would not be long in interposing their authority. The essential nature of a fight is not changed by putting the fighters in scientific training so that they strike harder and draw a bigger crowd. Whatever city licenses may be granted or technical decisions rendered, prize fighting is against the common laws of every State in the Union.

If local authorities refuse to enforce law, Governor Culberson's Texas rangers have full police power in any part of the State. We may be over sanguine, but we believe it will take something more than boodle and bravado this time to brake down a governor's moral backbone.

THE admirable spirit in which Dr. Lewis' Louisville Sabbath lectures were delivered is worthy of more than passing notice. It was no easy matter to come into the midst of evangelistic services and deliver a message contrary to the cherished practice of almost everyone present. Yet Dr. Lewis departed after his course of five lectures with the warm God speed of a host of new friends. Pervading all was the earnest, loving spirit. "I beseech you in Christ's stead, be ye reconciled to God."

After the first lecture (on Social Purity) one of the evangelists—contrary to his previous intention—gave the usual invitation to those who desired to be Christians. The Holy Spirit was present, and at least twenty rose. On the following night there were many moist eyes as the lecture on the history of the Sabbath in the Christian Church drew to its impressive close, and it seemed eminently fitting that it be followed by the tender Gospel Song, "They Crucified Him."

Let not all the flowers of appreciation be reserved to lay upon the coffin lid when the eyes are forever closed. Valuable as are the literary contributions which the editor of the *Outlook* will leave to the world—and we are but beginning to realize their value—these are not his chief legacy to those who shall follow him. So long as memory lives, the sweet, loving spirit which lay behind the written and spoken word will be a benediction to us all. Fearless, yet kind; cutting away false growths by sharp, decisive stroke, yet with gently charitable hand; eager to see the truth triumph, yet content to wait God's time. This is greatness—and greatness which you and I can achieve.

## THE THINGS THAT ARE CÆSAR'S.

In these days of agitation on the question of religious liberty, we are led to seriously inquire, What are the things that are Cæsars?

In the first place, we understand "Cæsar" to stand for the Civil Government, or human authority in the government of mankind.

Next we are led to inquire from whence or whom do these human powers derive their authority; are they ordained of God? The question is not whether they are righteous or unrighteous; just or unjust; but are they really of God's appointment?

We are told (Dan. 2: 21), "He removeth kings, and setteth up kings." Also (Rom. 13: 1, "For there is no power but of God, the powers that be are ordained of God." God raises up powers for his purpose, even though they do wickedly. "He maketh the wrath of man to praise him, and the remainder he restraineth." He raised up Pharaoh for his purpose, and so with all the powers that be, "for there is no power but of God."

Then what relation do they bear to the Christian, or to what extent are they binding on the Christian? "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Matt. 22: 21. Here is the discriminating point. The obligation of the Christian to the government does not stop with paying taxes. "Render therefore to all their dues, tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13: 7. It may be claimed that honor is not due to wicked or oppressive rulers. They are "ordained of God," and let every soul be subject unto the "higher powers." Some may claim that the "higher powers" mean ecclesiastical powers and not civil powers. Peter makes this point clear. 1 Peter 2: 13, "Submit yourself to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors," etc. Kings and governors are civil rulers. Titus also says, (Titus 3: 1), "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."

Does not conscience enter into this matter? Here is another discriminating point. Is conscience at stake in the violation of the laws under which we live? "Wherefore ye must needs be subject, not only for wrath, (or through fear) but also for conscience sake." Rom. 13: 5.

Here we must stop to reason that if the laws were all good and just and did not work any hardship, it is right to be subject, but if not, it is right to rebel, or ignore the laws. The question is, have we the right to reason thus? If the law simply works as hardship, without binding the conscience, we ought to be exemplary in this matter and to obey the law and "endure hardness as good soldiers." The laws are, or should be, a terror to the evil-doer; but they often work a hardship to the well-doer.

It appears from what we have seen that it is a matter of conscience to obey the laws even though they work a hardship, and "this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." 1 Peter 2: 19.

We come now to the question, When is the Christian justifiable, if at all, in disobeying the laws? Here comes to mind the answer of

Peter and John to the "Rulers, elders and scribes." Acts 4: 5, 19, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard." This was in answer to the threat, that they speak henceforth to no man in this name, *i. e.*, of Jesus. It may be noticed here that it was not the law speaking here, but merely a mob threat. But if the law had said thou shalt not speak, and God had said speak, then hearken unto God. The Christian is justifiable in ignoring a "mob threat;" and also in ignoring civil laws when they contradict God. If God says thou shalt not labor on the seventh day of the week, and the civil laws say thou shalt labor on the seventh day of the week, then hearken unto God. If the civil law says thou shalt not labor on the first day, and God says thou shalt, then hearken unto God. One may ask, Is it not a matter of individual conscience as to when to hearken unto the civil laws? We think it is, provided that the conscience is guided and enlightened by the Word of God.

Do we understand that we are under the same obligation to work six days that we are to rest the seventh day? If we so understand, then we ought to work all six days. If we do so understand, must we not work whether we have anything to do or not? Many Christians are undergoing forced idleness on not only the first day of the week but all the other days of the week, and this force is not the civil law, it is the force of circumstances. Is the conscience goaded by this enforced idleness? This applies to both Sabbath-keepers and Sunday-keepers who think they are under the same obligation to work six days that they are to rest one day in the week. Then what excuse for this enforced idleness, for picnics, or vacations of any kind? Must there be no cessation from labor save on the seventh day? Be it understood we are not framing an excuse for an easy time, or for an easy way of showing our loyalty to God, but to distinguish, if we can, the things that are Cæsar's from the things that are God's. God says, "Remember the Sabbath-day to keep it holy," and in it "thou shalt not do any work." Suppose the State says thou shalt work on this day. We say we will hearken unto God rather than unto the State. To what extent will we go? Will we hearken unto God if our heads come off for it? Yes, say some. Well, would this be the divine essence and spirit of God's law? This is what we want, nothing more, nothing less. Suppose it should come to this point that we should be put to a test. Suppose the State should say we must work on the seventh day—Sabbath. We refuse. The State says we *must*; if we do not, our lives are at stake. We still refuse. The State says, I will place you where you will have to work or loose your life; I will place you in a large tank of water where you will either have to pump or drown. Will we still hold out? or will we pump? If we do pump, is it a display of disloyalty to God? Or could we excuse ourselves and claim that it was an act of mercy, or a case of helping the ox out of the ditch?

Again, we keep the seventh day and claim the right to work the other six days, but the State says, thou shalt not work on the first day. What will we do in this case? "Are there not six days in which men ought to

work?" Yes. We claim this God-given right. We are free to do our work during those six days, on any or all of them. But the State curtails our freedom by saying we shall not work on the first. What is our duty? Shall we subject ourselves to the law; or insist on our freedom, and persist in it to the extent of violation of the laws? Peter says (1 Peter 2: 16), "As free, and not using your liberty for a cloke of maliciousness, but as the servants of God." It appears from this that a violation of a known law bears the semblance of maliciousness, and we must not so use our liberty, even our God-given right, in this way.

It may be claimed that an ecclesiastical power made the laws, and that to obey the law is to pay homage to that power. We might say that God is still back of the ecclesiastical powers, and ordained these powers, "for there is no power but of God." Then we should be subject to the powers that be.

But admitting that an ecclesiastical power made the laws, is it paying homage to that power to be compelled to obey that power?

Is not the very fact that force is necessary to obedience, proof that we do not pay homage? It has been declared, this is a Christian nation. Does it follow that all citizens of this nation pay homage to Christ and are loyal to him? We say no. Then, on the same principle compelling persons to obey any power does not make them loyal to that power, neither do they pay homage. It is not their own act. There is no moral force in it.

We are not cringing under the lash, nor seeking to evade responsibility, but only seeking to develop a principle. If we cannot compel anti-Christians to be Christian, neither can we compel Christians to be anti-Christian—a poor rule that wont work both ways.

But is there no dividing line between the things that are God's and the things that are Caesar's? That is what we are trying to reach. We may now keep the Sabbath (seventh day) and only in a few places be required to keep the first day of the week. We can now be loyal to God and also be subject to the powers that be—civil authority. Indeed, do we not show loyalty to God in obeying in this matter? Rom. 13: 5. We conclude, then, that the Christian's duty is to be subject to the powers that be, until the climax comes, and we cannot reach it until it does come. The Christian is a pilgrim—a stranger or foreigner as it were—an ambassador. His duty is to look after the interests of the kingdom which he represents, and to live out its principles. The interests of Christ's kingdom, which we represent, and the interests of the anti-Christ conflict are nearing a crisis. When it comes we take our stand and will hearken unto God. When a State religion is set up and a universal edict goes forth to receive the mark of the Beast—the "Sunday" Sabbath, which we look for at no distant period—then we will refuse to receive that mark, even though our heads come off, as threatened. This will be when the federation of religions is formed and the Pope's supremacy acknowledged, in both religious and temporal matters, as universal arbiter. Then our King will appear and fight for us and we know who will be the victor. 2 Thess. 2: 8. We owe allegiance to our King and ought to await his command. We cannot enter the battle until it is on. We can win no laurels by skirmishing. When we reach the point

that we are compelled to observe the counterfeit Sabbath instead of God's Sabbath, then we will hearken unto God. It then becomes a question of idolatry, a question as to which god we will serve. Then we will say, like the Hebrew worthies, "We are not careful to answer thee in this matter. We will not worship thy gods nor worship the golden image thou hast set up." Dan. 3: 16, 18. When we do reach this point, God will undertake the work. The forces are at work, "Which go forth unto the kings of the earth and the whole world to gather them to the battle of the great day of God Almighty." Then God will either call his ambassadors home, or make the conditions such that they can remain without being under a threat that they shall be killed. This foreshadows the "New heaven and the new earth wherein dwelleth righteousness," and where God's Sabbath will be observed. Isa. 66: 22, 23.

W. H. WALLICK.

BERKELEY, Cal., Sept. 25, 1895.

## Young People's Work

### PRESIDENT'S LETTER.

Dear Young People:

Meetings are still in progress at the old Charlestown Church on the shore. Twice we have been to the great waters for baptism. Elder Main preached to a good congregation on Sunday morning; preached on "The Church." I wish it could be preached in every pulpit in the land; he put the church in reach of all, and showed it to be the need of all. When the church goes, other things come, not to take its place in building up homes and society, but to pull down.

Following this service the congregation went to the shore, where some three hundred people, we should judge, joined in the songs and witnessed the baptism of ten candidates. This was an unusually touching scene. God's love was felt as broad and deep as the great waters seen. Of course we sang "Happy day, when Jesus washed my sins away."

At the evening meeting new ones came seeking Christ, and nearly all in the house came and shook the hands of those who had been buried in baptism. All felt "Mercy and truth are met together; righteousness and peace have kissed each other." At this meeting arrangements were made to meet on Wednesday night to consider the question of organizing a Christian Endeavor society. This meeting was well attended; more than twenty pledged to become charter members. One man over eighty years of age, not a professor, we understand, is to become a charter member. "A child shall lead them." The people of Ashaway and Dunn's Corners are keeping watch and ever looking for such opportunities. They found this one. We have other societies doing the same work; keep on. Report them for the Mirror, to Miss Crouch, Secretary. Can we make this the best year of our organized work?

E. B. SAUNDERS.

QUONOCONTAUG, R. I.

### EARLY TRAINING AND ITS NEED.

C. A. EMERSON, ALBION.

It will not be my aim or purpose in this article to give a remedy for young men and women who have bad habits, impulses or desires fixed in their lives, but to picture a prevention for all this sin and evil which exists in our young men and women. How many parents and Sabbath-school teachers are

watching the children and saying, "By and by, when they are old enough, we will teach them about Christ; we will tell them how he died upon the cross for them." They watch them in silence through the April, June and August of life, then in the September they begin to be anxious, saying, "Now this soil is ready for the seed." So they go to them with a bag of good seed, and sow it hopefully and prayerfully, but Satan has not been idle all this time; he has sown his evil seeds and they have taken root.

I would advise: Begin early to teach children, and do not be afraid of planting this seed too often or too plentifully. In planting corn, the old custom was to put three kernels in each hill; one for the worm, one for the crow, and one to produce the crop. So in teaching children, we must give line upon line, precept upon precept, repeating the truth we would inculcate, until it becomes impossible for the child to forget it. We may well give the lesson once, expecting the child's frail memory to forget it; twice, expecting the child not to heed it; thrice, hoping that it will take root and bring forth fruit to the glory of God.

Yet there are some things I would not be too exacting in. Try to govern them by love. Some persons have heard so much about government, they think there cannot be too much of it. They imprison their children in bad rooms and govern at morning, noon and night, and the child goes all day long like the shuttle in the loom, back and forth, hit at on both sides. Children subject to such treatment are apt to grow up hardened through mere disgust. The object of training is to teach the child to take care of itself; but so many parents use their children only as a spool on which to reel off their own experience, and they are bounded and corded until they perish by insanity or break all bonds and cords and rush to ruin by reaction.

Teach your children to be active. Some are talking rest to their children all the time. Idleness is not rest; idleness is not happiness. The poor man with industry is happier than the rich man in indolence. Labor makes the one more manly, while riches unman the other.

Teach them in all things to strive to be like Christ, kind and affectionate to one another.

Let love be the moving power in all individuals who would even attempt to teach children. You must love the children as you do your own life, and Christ with all your heart in order to be a successful teacher of children.

### OUR MIRROR.

THE Waterford Society, though nearly the oldest in the denomination, has a small membership; but each one is striving to do what they can in the Christian work. Their prayer meetings are held the evening after the Sabbath and are a source of much help. "Where two or three are gathered together in my name there am I in the midst of them." Matt. 18: 20. Rev. S. R. Wheeler, of Boulder, Colorado, was with them Sept. 14th. He was at one time a member of the Waterford Church. Special prayers are asked for friends in their locality.

FAITH measures every difficulty by the power of God.

## Missions.

THERE are many self-willed people in the world. They want their own way and some of them will have it at whatever cost. No man can have his own way and be safe unless it is God's way. When man's will and way are in opposition to God's will and purposes, danger, defeat, disgrace, and ruin will come to the man. God is wiser, better, and greater than men, and his laws are the transcript of his wisdom, love, and holiness. Jonah and the Prodigal son wanted their own way, and they came to grief and discomfiture. Men who deliberately do wrong, disobey the express commands of God, for the sake of worldly gain, or for any reason, may seemingly prosper for awhile, but a day of reckoning will surely come, disgrace and judgment will surely overtake them. Destruction and ruin await the man who departs from God's way. Who can escape the justice of God? Thou God seest me.

As we travel about and mingle with the people, how often are we pained to see so much undenominational spirit among them. Many will not take our denominational paper either to help our cause along or to have the paper in the family to educate the children religiously and in the denominational faith. They do not manifest a desire to keep informed in regard to our work as a people and to keep in touch with it. They are living for self, and within their own narrow circle. As one goes among the families he can see a vast difference in denominational spirit, in interest in our various lines of work as a people, in knowledge of them, and in loyalty to the truths we hold, in those families that take our publications and those who do not. Many too are giving nothing, absolutely nothing, for denominational work. They think that all that is required of them is to support their own home church. Well, they should do that, but how much broader Christians they would be if they would give for broader lines of work. Sometimes we are led to say that as a people we are only half awake to our opportunities, our responsibilities, and especially to our work and mission as a people.

The gospel of Jesus Christ is more than doctrines, truths, and principles. It is a concrete gospel. Doctrines are to become doings, truths are to be incorporated into life, and character, and principles are to be put into practice. The gospel of Jesus Christ is for every-day duties in all the relations and activities of human life. Its principles are to be the rule and guide of the home life, business life, and social life. It elevates humanity in the scale of being. It purifies and exalts governments, it produces the highest art and literature, it is the bottom and top of the highest civilization, it forms, develops, and adorns the highest and noblest manhood and womanhood. It gives the truest ideals and makes the real the most perfect. This concrete gospel is aggressive. It is a contest of right against wrong, truth against error and falsehood, purity against impurity, righteousness against unrighteousness, holiness against sin, Christ against Satan, the spirit against the flesh, heaven against hell. It is a struggle of good men against bad men, good society against bad society, good institution against bad institution, good government against

bad government, Christian civilization against barbarism. It is a fight of sobriety against drunkenness, of the home against the saloon. In all this contest the gospel of Jesus Christ will be victorious. It is gaining ground every year. It may seem to some that bad men, meanness, wickedness, vice and crime and the devil rule the world. They have it their way in many places, but on the whole we believe the world is becoming better through the gospel of Jesus Christ, and we have not the slightest doubt of the ultimate glorious triumph of Christianity in the world.

FROM DR. SWINNEY.

WALTER'S SANITARIUM,  
Wernersville, Pa., Sept. 25, 1865.

Rev. O. U. Whitford.

Dear Brother:—My heart is filled with thanksgiving and praise to God for his goodness and mercy in preserving my life, and for his blessings upon us during our journey home. In his kindness he is giving me continual improvement and the gaining of strength day by day; the attachments resulting from the pleurisy and the weakness in the lung from the pneumonia are disappearing, and the ability for deep, full breathing has come to me on this mountain side.

Though the thought of resting is rather a strange one in this world of activity, yet I have grown to be reconciled to it. A dear friend in writing, urges me to take the Lord's call to "come aside and rest awhile," to be as much his will as it was his in sending me to the foreign field; so I look upon it in that light while recovering, and am waiting and resting in a contented way.

This place is admirably adapted to the needs of the sick or weary; large, commodious buildings overlooking the beautiful valley below, with pure air, and pure water from the mountain springs, and, though the guests are many, yet there is an air of quietness and happiness everywhere. After breakfast and prayers in the morning, the day is before us to walk or sit on the wide verandas, on the terraces among the flowers, or ascend higher into the grove and swing in the hammocks or sit under the trees.

There are delightful opportunities for pleasant conversation with many of the Lord's workers who are here for treatment or rest.

I frequently meet one who, besides her home duties in Washington, has been a worker in church affairs and some of the benevolent institutions in that city. She has recently, very unexpectedly, received a call to take charge of "The home for aged women" in Washington. We all rejoice and think her love for that kind of work, her past experiences and her kindly heart, well fit her for such a position.

Another one here is known by her wonderful ability to comfort, and to speak sweet words of encouragement to any who may be tried or sick or sad.

One, recovering from a severe illness and lying on her long chair on the veranda, frequently tells me little incidents in her life that are interesting. One day we were both regretting the pushing, driving tendencies in our schools and colleges, which was forcibly brought to our minds by cards—enjoining quiet—upon the door and blinds of the room of a young girl prostrated from over study in school. This convalescent then said she was educated in the Moravian school in Bethlehem, and gave me a pleasing account of the slow thorough school work, combined with

outdoor exercise, which has always been the custom of that school. One might wish all institutions of learning would follow the same plan, and care equally as much for the health of the students as for their intellectual advancement.

Another, an elderly lady, told me last evening of her interest and work for the conversion of the Jews, giving me the names of many who, in the last few years, have come to acknowledge Christ as the Saviour of the world.

Among the many, there are two who have given me much pleasure in our walks over the grounds; they are, a young kindergarten teacher from her home in New York City, and a Miss D—, a captain in the Salvation Army. The latter is a woman of culture, of pleasing manners, and with a deep, earnest, spiritual life.

Truly it is a real blessing to meet with the great and good, and enjoy their company in this quiet place.

Many have brought up the subject of the Sabbath also in our conversations. I was not aware of the great change in the minds of the people in this country, therefore have been agreeably surprised to find so many acquiesce in the claims of the Seventh-day Sabbath, and their decision to make it more of a study than ever before. Only two have said, "What a pity to make such a division among the world's workers!" yet one of these modified her opinion very much, after a more extended conversation.

Letters from our mission in Shanghai bring word of the great heat and a sickly summer.

May all who love that work unite in praying the merciful Father, if it is his will, to spare the lives of our co-workers there, the church members, our helpers, and the school children; and to pray also that his blessing and presence may be continually with them in their efforts for the salvation of souls.

### GROWTH OF PROTESTANTISM.

The *Deutsche Kirchenzeitung*, of Berlin, has computed the following table of the religious distribution of the peoples of the globe, based on the latest scientific investigations. The population of the earth is placed at 1,500,000,000, to wit:

Europe.....	381,200,000
Africa.....	127,000,000
Asia.....	854,000,000
Australia.....	4,730,000
America.....	133,670,000

The leading faiths are represented by these figures:

Protestant Christians.....	200,000,000
Roman Catholic Christians.....	195,000,000
Greek Catholic Christians.....	105,000,000
Total Christians.....	500,000,000
Hebrews.....	8,000,000
Mohammedan.....	180,000,000
Heathen.....	812,000,000

Total non-Christians.....1,000,000,000

### GREED OF GAIN.

There is more peril to our country to-day from the growing American greed of wealth and lust of pleasure, and the increasing encroachment of powerful native corporations upon popular rights and popular well-being, than from any other source. Communism and anarchism are not primary but secondary symptoms. An aristocracy, or an oligarchy of money provokes and produces a proletariat with nascent instincts for the bludgeon and the dynamite bomb. Selfishness, fortified by social and economic traditions, and the unscrupulous purchase or usurpation of polit-

ical power, is a deadlier menace to national well-being than even the ignorance and the vices of innumerable toiling immigrants.

Side by side with our brethren of every other Christian denomination must we labor for the diffusion of the Gospel among all classes in America. Life must be purified at its fountains by the love of Christ. Commerce and industry must be subjected to the law of Christ. Education and politics must be inspired and ruled by the principles of Christ. The development of national character must be guided by spiritual forces which are brought to bear on life at its most sensitive point, and in its most receptive stage.—*The Christian*.

WHERE WAS THE GARDEN OF EDEN?

Arguments that have seemed sound to their scientific projectors have been advanced to prove that the human race started on the brink of the Euphrates, in the heart of Central Asia, in Lemuria, a continent supposed to be at present at the bottom of the northern part of the Indian ocean; in Greenland, in Central Africa, in Central America, in Ceylon, and in the fabled continent of Atlantis, which is conjectured to have emerged from the Atlantic on the line of the Canary Islands and the Azores, and from which, if it ever existed, both the eastern and the western hemispheres might have drawn their population. Certainly here is choice enough, writes Edward S. Martin in the October *Ladies' Home Journal*. The scientific searcher after Paradise is embarrassed by the richness of his field, and hesitates to leave the Euphrates' bank and become a wanderer over all the earth. But at least he may stick to Asia if he will. One of the most favored "cradles of the human race" is the vast Plateau of Pamir, north of the Himalayas in Central Asia. Anthropologists find deep significance in the fact that in that region the fundamental types of all the races of mankind are represented. In the Plateau of Pamir or within easy distance of it are yellow people, black people and whites, and in the same region philologists find the three fundamental forms of the human language.

A BRAVE COWARD.

In a recent address at Chicago, Bishop Whipple related the following incident as an illustration of the moral courage of Christian Indians:

"One day an Indian came to our missionary and said, 'I know this religion is true. The men who have walked in this new trail are better and happier. But I have always been a warrior and my hands are full of blood. Could I be a Christian?'"

"The missionary repeated the story of God's love. To test the man he said, 'May I cut your hair?'"

"The Indian wears his scalp-lock for his enemy. When it is cut it is a sign he will never go on the war-path again. The man said, 'Yes; you may cut it. I shall throw my old life away.'"

"It was cut. He started for home, and met some wild Indians who shouted with laughter, and with taunts said, 'Yesterday you were a warrior; to-day you are a squaw.'"

"It stung the man to madness, and he rushed to his home and threw himself on the floor and burst into tears. His wife was a Christian, and came and put her arms about his neck and said, 'Yesterday there was not a man in world who dared call you a coward. Can't you be as brave for him who died for you as you were to kill the Sioux?'"

"He sprang to his feet and said, 'I can and will!'"

"I have known many brave, fearless servants of Christ, but I never knew one braver than this chief."—*Ram's Horn*.

Woman's Work.

IS IT WORTH WHILE?

REV. M. L. GORDON, KYOTO, JAPAN.

Is it worth while with life's fierce storms to wrestle,  
To face and fight the driving wind and rain,  
To stretch and strain each nerve and bone and muscle,  
O'er flaunting foes a victory to gain,  
Is it worth while?

Is it worth while the steep ascent of heaven  
To climb with aching limbs and weary feet,  
By hope and duty ever onward driven,  
Deaf to the siren, ease, with songs so sweet,  
Is it worth while?

Is it worth while to sow beside all waters  
The precious seeds of faith and hope and love,  
To rest not till earth's many sons and daughters  
By righteous fruits make glad e'en heaven above,  
Is it worth while?

O gracious Christ, at thy dear feet low falling,  
In thy dear wounds our trembling hands we press,  
And thee our pattern and our Lord now calling,  
We lose the doubts our hearts at times confess—  
It is worth while!

For thou didst bravely give thy life for others,  
Didst bear the cross and walk the way of shame,  
So naught for men whom thou dost call thy brothers  
Should daunt the hearts that bear thy blessed name.  
It is worth while!

—*Congregationalist*.

SHALL the call to every sister in the denomination for greater loyalty to our work be heeded? Are we ready for better service?

HAVE you read the prayer of the little girl the night before the family started on their summer vacation? She said, "Good-bye, God, I am going into the country to stay a month." God forbid that any of us should have forgotten our obligations to him, or should have lost any reverence and love for him during these summer months which have just ended.

AFTER vacation! What are our plans for the year before us? Are we prepared to take a broader outlook over the wide harvest fields, and to scrutinize more closely and more unselfishly the resources with which God has entrusted us? If we have read faithfully our Conference reports and the published papers we must feel a fresh sense of responsibility and a new purpose to be more faithful.

WORDS fail to express my gratitude to the sisters, who, at our special meeting held during the Conference, so kindly manifested their appreciation of the work attempted through our columns in the RECORDER. I trust they will all remember the interpretation given by our Chairman to their hearty vote of thanks for the past and their desire that the present management should be continued, "A pledge to give the editor your hearty support in the coming year." Your sympathy and your prayers are needed, but they are not sufficient. There must be loyal, willing-hearted helpers.

WHAT success may have attended the work in the past two years is largely due you. I thank you for the promptness with which you have responded to the calls for help. Many of you have not been personally invited to contribute. Let me impress upon the Associational Secretaries, and through them upon every sister in each Association, that "in union there is strength;" that if we would grow in interest and love for the Master's service, we must each do our part. When you are invited to take some individual responsibility please do not say, "pray have me excused."

Our opportunities will not wait for a

"more convenient time." Let us study our denominational needs and not only become a power ourselves but help to interest our young people who have been in training in the younger societies, for service with us.

FROM LITTLE GENESEE.

The first annual public meeting of the Woman's Board Auxiliary of the First Genesee Church took place on the evening of Sept. 21st, when, after the devotional exercises, the following programme was presented:

1. Report of Woman's Hour at Conference, by Mrs. Marcellus Burdick.
2. Reading of Report of Secretary of Western Association, by the President, Mrs. Rogers Crandall.
3. Letter from Miss Susie Burdick, read by Mrs. Powell.
4. Solo, by Mrs. Horace Prindle.
5. Selections from Dr. Wm. A. Ashmore's tract, "A Plea for China," read by Miss Mary Bowler.
6. Solo, "If I were a Voice," by Miss Lou Langworthy.
7. Reading, "Glimpses of Chinese Home Life," by Mrs. S. Coon.
8. Original poem, "The Waiting Harvest," by Mrs. Bert Sanford.

Remarks by the President, the collection of offerings, singing, "From Greenlands Icy Mountains," and benediction by our pastor, closed the meeting.

This meeting marks the close of the first year of our organization. We have come together in our regular meetings from time to time with thankful, united hearts, and we trust with continually increasing zeal for missions and with heightened interest in all denominational work. We hope and expect, as the years go on, to report growth and efficiency as helpers of the Woman's Board. God has certainly blessed us, and we pray that through our society blessings from us may reach those that "sit in darkness."

The following words from Miss Burdick's excellent letter to us we want others to share:

"Recently while reading the History of the China Inland Mission I came upon this, 'We do not appeal for men nor money. The thing we do appeal for is love to God and a walk that pleases him. Nothing is of any value that is not the outcome of hearts brought near to God. Let us see God working; let God be glorified; let souls be made holier, happier, nearer to him, and they won't want to be asked to help.' I believe that our missionary zeal will increase in proportion to our real love for God and our realization of God's love for us and for all mankind. When we fully comprehend that the real and abiding things are the things of God, and that his Word, whether a word of blessing for those in Christ or of woe for those out of him, is sure, then it will become our first concern that the earth shall be full of the knowledge of the Lord."

ELISABETH POWELL.

LITTLE GENESEE, N. Y., Sept. 26, 1895.

SHE LIVED HER RELIGION.

Ned Fry sat in his cottage, moody and dejected. He had got drunk the night before and in a quarrel at the village inn had been knocked down violently, and had broken his arm. After enduring some hours of pain, it had been set and bound up in a sling.

Ned was a carpenter by trade, and need never have lacked work. Just now he had a job at the Uplands farm. But he was thinking that he would now be unable to resume work for some weeks, and that his wife and little boy were dependent on his earnings.

The prospect was not cheerful, particularly as he knew that it was through no one's fault but his own that he was in such a sad plight.

He had been married just four years. The happy young wife he had brought home had grown sad-looking, and avoided talking to her neighbors more than was necessary. They said she was fretting after the little girl she had buried a year ago.

But there had been times lately when Mary Fry had said to herself that she could not wish her little one had lived to grow up and know the poverty and suffering that seemed inevitable since her husband had taken to drink. Ned's head was aching, and his arm was very painful. The rain was pattering on the little casement, and a dull, smoky fire gave very little warmth. His wife was preparing a meagre dinner, and his little boy was playing on the floor. Just then a tap was heard at the door, and the next minute a lady came in.

Mary Fry dusted a chair for her, and answered her questions about the man's broken arm as shortly as she could. The visitor was well known to them both. She was the wife of Fry's employer at Uplands Farm, and often visited the villagers when she happened to have time.

"I am very sorry about your accident," she said to Fry, "but I am afraid it was your own fault. It will be a lesson to you, I hope, to think more of your wife and child. You see how they must suffer for your neglect."

Fry listened with a scowl on his face, and answered nothing; and soon the visitor, seeing his mood, took her departure.

"There's your good folk;" snarled Ned to his wife. "Preach, preach, and show the way to be good, and let everybody else know they're bad. No religion for me or religious folks neither!"

A week went by, and then a sadder trouble came to the Frys. The little boy fell ill with scarlet fever, a dangerous type of which had appeared in the village. As the fever ran its course, and he knew the child's life was in danger, Ned Fry became nearly distracted. His little boy was the idol of his heart.

The poor mother, weakened by anxiety and watching, took ill too, and before her little boy had come to the worst, she too lay in ceaseless delirium.

Ned Fry did not know where to turn or what to do. The neighbors, one and all, kept away from the infected dwelling, and there were no hands but Ned's to minister to mother and child. Crippled as he was, and ignorant of what to do, it seemed that things could scarcely be worse for them all. But just then another visitor came.

Ned opened the door, and saw standing there a young lady who had lately come to live in the village.

"We've got fever here," said he.

"I know," she answered. "That is why I came to see if I could do anything for you. I have heard that you have no one to help you, and that you cannot even use your arm. May I come in?"

She spoke quietly and courteously.

"You'd better not, ma'am," said Ned, softened from his moroseness. "Why should you?"

"I want to help you," the lady replied. "Please let me in. I am a good nurse, and I live alone. I came to this village just to do what I can for you all."

And saying this she passed in.

"And it's my belief that from the day she came they began to get better," said Ned Fry many weeks later to his fellow-workmen. "She knew what to do for them, and her gentle ways and touches took the fever out of them. Sometimes she sat up with them o'nights when I was too dead beat to hold my eyes open; and when the worst was over she would come with her flowers and cool drinks to make a sort of heaven for them. Ah, and never a word did she preach! No talk about goin' to church, and giving up public house, and doin' your duty. But I'll tell you what it is, mates, she didn't need to talk it; she lived her religion."

"Say's I 'why did you come here when you'd no call to do it, and stood a chance of catching the fever, too?' for I couldn't make it out. But she says, quite simple like, 'You were in trouble, and I knew I could help you.'"

"And then somehow I minded all the words of the Bible about Jesus Christ and the heavy laden, and I says to myself, 'There's something in religion after all;' and hang me if I didn't take my Bible and read it when I sat there by myself. And now there's no public house for me, mates, but there's work to be done, and an honest life to be lived, by God's help."

And it was the beginning of a new life. Hard work, steady endeavor, and prayer for strength brought with them the blessings they never fail to bring. And Ned's religion was his life.

Dear friends, unless your faith and your life speak equally to declare you followers of Christ, your religion is of little worth. —*Friendly Greetings.*

#### HOW TO ECONOMIZE.

MARY E. VANDYNE.

"Why is it so difficult to economize?"

The wrinkles of Mrs. Lorton's brow were very deep, and it was with an air of weariness amounting almost to despair that she laid down the pencil wherewith she had been checking off a series of accounts.

Aunt Abby lifted her eyes from the stocking which she had been darning with such exquisite neatness, and gazed sympathetically at her distressed friend.

"I am afraid you don't quite know how."

Mrs. Lorton looked astonished, and we girls who were spending the holidays with our friend, wondered also what the little lady could possibly mean.

"Don't you know!" Political economy, I am willing to admit, is a most difficult science; but I did not fancy that domestic economy involved anything deeper than simply self-denial and the avoidance of unnecessary expenditure."

Aunt Abby smiled. "It may seem that way in the beginning; but I really doubt if there is any part of our daily living that requires more tact, judgment, and experience than this same business of economizing successfully."

"The results of my last year's work incline me to suspect something of the same kind," sighed Mrs. Lorton. "I clearly must have made a great many mistakes somewhere, but just where I am at a loss to discover. I certainly tried very hard, and have done without a great many things I used to think were quite necessary to the comfort and happiness of the household; yet here the figures are, and really the sum total is very little less

than it was a year ago, when our income was so much larger."

Mrs. Lorton looked thoroughly discouraged. We who admired her so much and took such pleasure in the intimate friendship to which she had admitted us, sympathized with her most thoroughly. She evidently saw how we felt from the expression of our faces, for she turned to us laughingly and said:

"You young ladies must be very much interested in my financial troubles. It is too bad to entertain you with my laments over these unruly ends that seem to require such an undue amount of stretching in order to meet."

We hastened to reply that anything which concerned her could not fail to interest us, when Aunt Abby (a relative, it should have been explained, of Mrs. Lorton's husband, a gentle little lady whose life had been spent in a distant city) riveted our attention at once by saying:

"I was just about the age of these young ladies when I first made acquaintance with what I am now inclined to call the science of domestic economy, though, like you, when I first found myself under the necessity of mastering it, I thought there was little in it, save doing without many things I was accustomed to, and bearing the discomfort as heroically as possible."

"Well," smiled Mrs. Lorton, "what are the great underlying principles (isn't that the phrase?) also the processes whereby we are to arrive at practical results, namely, the bringing of our expenses within my husband's means?"

"Well," echoed Aunt Abby, "one of the leading principles is the abandonment of the velvet cloak I saw you working at so industriously this morning, and all garments of a similar character."

"What can you mean? Why, I have worn that cloak two winters, and now I have put new sleeves in it, and it is quite as good as new. Surely nothing could be more economical than that. Why, I take immense credit to myself for that performance."

"Precisely. It would have been very extravagant to give or throw the cloak away. You would have blamed yourself greatly, would you not?"

"Of course I should."

"Well, let us emulate the famous cow, and 'consider.' The cloak is of Lyons velvet; the new sleeves required a yard of the same material, costing \$10. The cloak now is 'quite as good as new;' but, new or old, it can only be worn in fair weather. There must be a cheaper one to 'save it.' Again, this velvet cloak requires a handsome dress under it, and a cheap bonnet would be quite incompatible with it. You require, therefore, to complete the operative process resulting from the underlying principle of this velvet cloak, the repairing which was such an economical measure, an expenditure of anywhere from \$50 to \$100 to produce the harmony in your toilet which your cultivated taste demands, and perhaps \$50 more for another suit in which to go out on cloudy days, to wear shopping, and for all the ordinary, commonplace business of life. Would it not, then, have been much more economical to let the velvet cloak go, and purchase a substantial cloth one, trimmed with fur, we will say, so that it shall be handsome enough for visiting, suitable for church, not too frail to stand a



sprinkle of rain, and requiring to go with it nothing more elaborate than a well made cashmere dress and a tasteful bonnet of felt, or some material as enduring?"

Aunt Abby paused, and, following her suggestion, we all emulated the cow, and "considered." Mrs. Lorton's wrinkled forehead relaxed, and after a few moments she broke into a merry laugh.

"Why did you not read me that lecture a week ago? I believe that is the way in which I have been 'economizing' the whole of this past year."

"I have no doubt of it. It is the way in which every one begins, I fancy."

Aunt Abby amused us for the next half-hour with merry stories of the things she had bought to match other things in her early days of economizing, and Belle and I thought guiltily of some elaborate gauze overdresses, broad sashes, and expensive artificial flowers which we had recently purchased with a view to arranging some cheap evening toilets over two old silk skirts.

"I believe I have been doing the same thing with the children," sighed Mrs. Lorton.

"I believe you have," smiled her friend, "for only last Sunday I heard Jenny tell her sister, very gravely, that mamma was going to lengthen her blue silk by putting on a new flounce."

"That was my plan."

"Yes, and then the blue silk would demand a plush jacket, and that would call for a bonnet with ostrich plumes, or some other bit of frail magnificence."

"What shall I put on the girls?"

"Two pretty tailor made suits."

"And waste the silk frocks because they are a trifle short?"

"Decidedly, or else they will waste a great deal of money, and the children be left without any suitable, serviceable garments for half the occasions on which they wish to go out."

Aunt Abby was growing very eloquent with her theme.

"I think," she said, "that a great many of the worries, the wrinkles, and gray hairs that vex the days and destroy the beauty of our American matrons grow out of this very want of harmony and arrangement in our domestic affairs. Wealth has been bestowed so lavishly upon American people in the past; we have enjoyed so much luxury, and gratified our tastes and longings so habitually, that as a nation we know very little of domestic economy. To use a rather vulgar saying, if we economize anywhere we are apt to 'save at the spigot and let out at the bung.' We are wasteful in our kitchens, extravagant in our wardrobes, and careless of our furniture. Our attempts at saving when the necessity comes suddenly upon us are apt to be violent and spasmodic, and productive of very small results."

Aunt Abby smiled suddenly. "I remember one instance," she went on, in explanation of her amused expression, "when I proclaimed to my father, whose household was the scene of my early experiments in domestic economy, that for the last three months I had not spent but fifty cents a day for food, and with a household of six. 'Well, and what have you now in the house in the way of provision?' he inquired, mildly. What had I? I investigated my closets, and found—well, an empty flour bar-

rel, an empty sugar barrel, a butter firkin with scarcely a pound of butter in it, no rice, no soap, no starch, no potatoes, no coffee, no tea. In fact, I had simply gone on exhausting our supplies until everything had to be bought at once. My fifty cents per day had simply paid for milk, meat, vegetables, and such things as must be purchased day by day. I shall never forget the mild glance of inquiry wherewith my patient parent went over my accounts which read, 'January, February, March, \$15 per month; April, \$65.' Our income was a very small one, and for some time I had to endure the impatience of tradesmen who kept asking "When I would please settle that little bill?"

"Another of my mistaken fancies," Aunt Abby proceeded, "was in regard to laundry work. What is so pretty about a house as white curtains, fine toilet tables with white muslin drapery, and so on? And the muslin 'costs so little.' Alas, yes! But when the bill of one dollar for each window comes in from some Celestial, and Ah Wang, or Chu Wai, or Lang Fu, shakes his long queue and 'mus' habee him monee,' then one begins to realize what luxuries these pure white hangings are."

"Another point where economy is apt to press sorely is in the entertainment of one's friends. One does so long to give them something a little better than the ordinary fare, some one dainty dish to do them honor and to show what an accomplished housekeeper and cook presides over the table! But when that dainty dish must be shared by all at the table, those terrible bills will show it if the luxury is often indulged in."

"But one must entertain one's friends."

"Indeed one must. But then, if we reflect that it is our affection for ourselves, and not their appreciation of our cuisine, that brings them, we shall feel solicitude about producing any culinary triumphs for their delectation."

"But, Aunt Abby," sighed Mrs. Lorton, "would not life be very dreary with only brown stuff dresses, bare windows, and a diet of roast beef and cottage puddings?"

"No, I think not. Luxuries cease to be pleasures when they bring care and worry as to how they are to be paid for with them. Besides there can be a great deal of variety in the stuff dresses; all drapery does not require semi-annual refreshing in the laundry; beef and cottage pudding are but two of the healthy, nourishing and inexpensive varieties of food our markets provide."

"But I must finish my sermon. It is getting too long, and only that my audience is too polite to yawn, they would certainly do so. I will simply 'sum up,' as old fashioned ministers used to say at the conclusion of 'eightly.' If you want to economize, think well whether the thing you propose to do will not, in addition to the original expenditure, bring with it a train of expensive consequences. Remember that nothing is cheap if it is not durable. Do not fancy that you are economizing if you are simply using up supplies that must be renewed at some time. Remember that in living beyond your income you harass yourself much more than you impress others."

"There, good people," laughed Aunt Abby as she gathered up her knitting, "you have results of a great many severe lessons that I once learned in a very severe school."—*Christian Union.*

THE PURE IN HEART AND MIND.

ARTHUR J. BURDICK.

"Blessed are the pure in heart;"  
Title nobler far than "king";  
Leave I rank unrecognized,  
And to thee my homage bring.  
Wealth, position, count for naught;  
True nobility I find  
In the Heavenly knighted ones,  
They, the pure in heart and mind.

"Blessed are the pure in heart;"  
Dwelling this sad world within;  
Keeping pure and undefiled;  
Shunning evil, fleeing sin.  
Seeing beauty mid the gloom;  
To all grosser objects blind;  
Finding but the better things;  
Bless the pure in heart and mind.

"Blessed are the pure in heart;"  
Reaching ever helping hand  
To the needy, the oppressed,  
And the fallen in our land;  
Gentle to the erring ones,  
To the sinful helpful, kind.  
Heaven bless the pure in heart,  
Heaven bless the pure in mind.

HINTS FOR GIRLS ON DRESSING.

If you are sensible and clear-headed girls you will not wish to have many frocks at once. A strong, serviceable serge for everyday wear, a pretty cashmere or silk for best, a simple white frock for evening, two or three separate waists, and an extra skirt to relieve the serge, are sufficient for the winter wardrobe of a well-dressed young girl. In summer one requires more changes, but print and muslin and gingham frocks are cheap, and, if neatly made, are always appropriate. Of under-clothing have as simple a supply as you can take care of. The dainty girl likes to be clothed in fresh and clean garments next the skin, and where her clothing is not seen. These garments may be of fine and nice material, but the school-girl and the young woman should avoid elaborate frills and puffs and tucks, embroideries and laces, for these are easily torn, and are hard upon the laundress. Of stockings a half dozen pairs are necessary, of handkerchiefs two or three dozen, and of linen for the neck and wrists enough to insure one's personal perfect neatness on every occasion. Gloves and shoes are important parts of a young lady's outfit. Of the former two pairs, one for best and one for common wear, will probably be enough to have at once; and of the latter, if you can afford it, have three or four pairs, for out-door and in-door uses. A young woman whose gloves and boots are good of their kind, and in nice order will always appear well-dressed. A water-proof cloak, a thick, warm jacket, and two hats, one a toque, trim and dainty, the other a wider and more picturesque affair, with a brim, and feathers, ribbons, or flowers for trimming, will meet all exigencies. Don't wear birds or wings on your hats. No Round Table Lady must countenance the cruel killing of little birds that her hat may be adorned in a barbaric fashion. The prejudice humane people feel against the wearing of slain birds does not extend to ostrich feathers.—*Harpers' Round Table.*

TRACT SOCIETY.

Receipts in September.

Church, Brookfield, N. Y.....	\$ 16 08
"    Shiloh, N. J.....	14 84
"    Plainfield, N. J.....	35 66
Sabbath-school, Plainfield, N. J.....	13 42
Y. P. S. C. E., New Market, N. J.....	6 00
Young People's Board.....	5 00
Mrs. E. R. Maxson, Syracuse, N. Y.....	5 00
Conference Souvenir's sold.....	13 50
Bequest, Zeruah F. Randolph, Plainfield, N. J....	50 00
	\$159 50
Demand Loan.....	500 00
	\$659 50

E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, Oct. 1, 1895.

MINUTES OF THE IOWA SEVENTH-DAY BAPTIST  
YEARLY MEETING.

The annual meeting of the Iowa Seventh-day Baptist Churches met with the Grand Junction Church, August 30th, at 10.30 A. M., and was opened by singing, "Are you ready?" after which followed Scripture reading, Matt. 16.

Prayer was offered by Rev. James Hurley of North Loup.

The introductory sermon was preached by Rev. Mr. Crofoot, of New Auburn, Minn. After the sermon a committee of three was appointed to arrange a programme of the meeting. The following were appointed: C. C. Van Horn, Welton; T. H. Van Horn, Garwin; H. A. Saunders, Grand Junction.

Reading of communications.

AFTERNOON SESSION.

3 P. M.—A praise meeting was led by A. M. Furrow of Garwin. Sermon from Isa. 51: 12, "I, even I, am he that comforteth thee," by Rev. Mr. Socwell. Singing, "Rescue the perishing."

SABBATH MORNING.

10 A. M.—The Sabbath-school was opened by singing "My soul shouts glory." Lesson, Joshua 6: 8-20. Closed by singing "Sitting at the feet of Jesus." Services were opened by singing "Jesus wept," by a quartet. Lesson, Heb. 11, Rev. Mr. Crofoot. Sermon by Eld. Crofoot, Gen. 12: 2—"Thou shalt be a blessing." 3 P. M. was the time arranged for the Christian Endeavor hour. Theo. S. Hurley conducted this meeting, consisting of prayer and singing. Remarks by Rev. James Hurley on Christian Endeavor work. Essay, W. J. Loofboro. Christian Endeavor work, Rev. Mr. Crofoot, Theo. S. Hurley. Closed by singing "Wayside Cross," by a male quartet.

There being no letters prepared from the churches, verbal testimony was given.

C. C. Van Horn reports the Welton Church awake and much interested in Christian work, and most of the members in active work.

T. S. Hurley of Garwin reports the Garwin Church without a pastor, but keeping up the appointments, and some not in the work, but everything considered, the work was on the advance.

Eld. Crofoot reports the New Auburn Church in good working condition. Has about 40 members, and the appointments well attended. He also spoke of the Dodge Centre Church as a strong church in membership and Christian work.

Rev. Mr. Hurley reports the Church of North Loup, Neb., with a membership of over 200, and very much interested in the work. He reports 175 sermons, and over 1,000 miles driven in the last year. He spoke particularly of the Juniors of his church.

Eld. Socwell reports the Grand Junction Church as being in unity and interested and awake in the work of the Master.

Eld. Sheffield of Woodward, a Seventh-day Adventist, reports their church as attending all the appointments, and every one holding up the standard.

Evening after the Sabbath a song service was led by W. L. Van Horn of Grand Junction. Sermon by Rev. Mr. Hurley, John 11: 39—"Take ye away the stone." After the sermon a conference meeting was conducted by the speaker.

First-day morning opened by singing

"Stepping in the light." In the business meeting officers for next year were elected, as follows: Moderator, J. B. Furrow; Secretary, T. S. Hurley. Place, Garwin, Iowa; time, sixth-day before the second Sabbath in Sept., 1896. Essayists, A. M. Van Horn, Welton; W. J. Loofboro, Welton; Jay Wells, Hattie Pierce, Grand Junction; Mrs. Mary Van Horn, Almenettie Lippincott, Garwin. An essay by Bro. A. M. Brinkerhoff of Garwin was read by Mrs. Nettie Van Horn. Title—"Christian Liberty." Prayer was offered by Rev. Mr. Hurley; solo by Miss Bird Davis, of Garwin, "When the day is full of gladness." Sermon by Eld. H. B. Lewis. James 1: 25. Essay, "Obedience;" Miss Bernice Furrow of Garwin.

First-day afternoon. Praise service conducted by Rev. James Hurley. Essay, "Inability," Miss Hattie O. Mudge, Welton. Sermon by Eld. Crofoot, 2 Sam. 18, 25—"Is the young man Absalom safe."

Last session, 8 P. M. On motion of Elder Socwell, after this session, the annual meeting adjourn to meet with Garwin Church Sept., 1896. Sermon by E. H. Socwell, Isa. 36: 5—"On whom dost thou trust?" Closing conference by J. H. Hurley. Testimonies, 57; prayer offered by Eld. A. G. Crofoot for the work in Louisville, Ky. Close by singing "God be with you till we meet again," and a Dixie handshake. G. B. VAN HORN, Sec.

THE COMING WIFE.

The coming wife will endeavor to fit herself before marriage for the duties and responsibilities which she must assume. To be able to fill her place worthily and nobly requires at least some thought, study and application. If she intended to adopt one of the learned professions, could she expect to succeed with no previous study? Hardly, and yet nine-tenths of the girls of the period will marry, and perhaps become the mistress of cosy little homes, with hardly the first conception of what their real duties will be. No doubt, in a majority of cases, the mothers are to blame. They think knowledge of cooking and housekeeping generally will come naturally to them when once they are established in their own homes; but these mothers little think what trouble and unhappiness may result from such a lack of knowledge. The old saw about the way to a man's heart being through his stomach is a true one. Every man who possesses domestic tastes (and they nearly all do), likes to have the domestic machinery run smoothly, and if the young wife has a fair knowledge of plain cooking, and possesses that convenient and estimable quality which we New Englanders call faculty, no serious clouds will darken the domestic horizon.

The coming wife will perfect herself in all the small details of life which go to make up the grand whole. It is not absolutely necessary that she shall be an elaborate cake-maker—she can learn that gradually, as she must many other things in housekeeping—but she will understand the art of making good, sweet bread, both white and graham; she will know just how to make light, wholesome muffins and corn bread for breakfast; she will understand how to cook the potatoes, so they will be nice and mealy, instead of wet and soggy; she will broil the steak so that it shall be tender and juicy; she will fry delicious breaded cutlets, so that her husband

shall hardly know that they were cut from the infant bovine who once gambled in his native meadows. At the same time she is doing all this, she will be enabled, with the faculty before mentioned, to have the rich, clear coffee made, and the table neatly laid for breakfast, which should be the principal meal of the day. Of course, she will, the previous day, make provision for cream enough for the morning coffee, so she will hand to her husband the clear amber fluid, gently enriched with the modicum of yellow cream, which will even make a poor cup of coffee palatable.

Of course, the coming wife will have brains with which to engineer this complex domestic machinery. No woman can make a good loaf of bread or cake without giving it her mind as well as her strength. The reason so many of our servants fail as cooks is, they have not the intelligence required for the art. In a fifteen years' experience with servants we have never yet found one who could cook oatmeal and fry potatoes at the same time; one or the other must become a burnt sacrifice.

The coming wife will be sure to let system become a part of her daily life—not for a week or a month, but continuously. She will not make a slave of herself to system, but she will know that work systematized is work half done. Of course, she will rejoice in a strong and robust constitution. A judicious mother has reared her in such a manner that aches and pains will be trials unknown. As a child she has romped and played in the open air; she has communed with nature in all her moods, perhaps to the extent of soiled hands and clothing, but she has also stored up treasures of health and sown seeds of strength which shall bear an abundant harvest in the future. Her clothing has always been suitable, her ribs have never been contracted with tight corsets, her feet have never been deformed with boots either too tight or too loose. She has been taught the use and purpose of every physical function, and she enters her new life ignorant of nothing that she ought to know. She is firm, self-reliant and sensible. In short, she has never been coddled. She has been taught that, after she enters womanhood, her life is in her own hands, to round into a "perfect woman, nobly planned." She will know that this life is well worth the living; she will look on the home as the dear earthy type of a better home in heaven. She will know that the sins committed here must be answered for hereafter. She will not look on maternity as a curse, to be avoided if possible, but she will welcome the God-given little ones as her best and dearest jewels.

At the same time, in her happy, busy life, she will find time to read the papers and keep herself posted on the current topics of the day. Amid her manifold duties her nature will not grow selfish and contracted, her social duties will not be neglected, and she will even find time to visit the sick and afflicted, and her cheery presence will brighten many a dark hour like a ray of sunlight.

Her busy brain will ever be at work for the good of her husband and her children, and her home and household will ever be the grand central light around which lesser flames will glow. For, after all, what mission in this world can supersede that of the old-fashioned wife and mother, who holds high her husband's honor, and loves her children and their wel-

fare better than all outside honors the world can bestow.

She will be healthy, high-minded and intelligent, and the children of such a mother cannot fail to fill their places in the world with honor and credit. So, from the coming wife will spring a race—grand, pure and true—who will scorn everything mean and vile. Of course, the husband selected by this discriminating young woman will be perfectly adapted to her. They will be fully in sympathy in everything that is wise and judicious, and the tact and good sense of both will enable them to avoid the shoals on which so many lives are stranded, so many hopes sacrificed.

The coming wife, in her intercourse with those of her own sex, will be sure to converse of things, and not of people. Scandal and gossip will not be her daily bread. She will select her friends from among high-minded and intelligent women, thus she will keep her body and mind healthy, and her heart forever young. And a lovely old age will creep on almost imperceptibly, and she will be a comfort to her children, and her children's children, and "they shall rise up and call her blessed." And when the summons shall come to go up higher, she will hear His voice say, "Well done, good and faithful servant, enter into the joy of thy Lord."—*Helen N. Packard, in Good Housekeeping.*

#### MISQUOTED LINES.

It is a peculiar faculty of human memory to misquote proverbs and poetry, and almost invariably to place the credit where it does not belong. We give below a few familiar expressions that are generally misquoted:

Nine men out of ten think that "The Lord tempests the wind to the shorn lamb" is from the Bible, whereas Laurence Sterne is the author. "Pouring oil upon the troubled waters" is also ascribed to the sacred volume, whereas it is not there; in fact no one knows its origin.

Nothing is more common than to hear—

"A man convinced against his will,  
Is of the same opinion still."

This is an impossible condition of mind, for no one can be convinced of one opinion, and at the same time hold to an opposite one. What Butler wrote was eminently sensible:

"He that complies against his will,  
Is of his own opinion still."

A famous passage of Scripture is often misquoted thus: "He that is without sin among you let him cast the first stone." It should be "Let him first cast a stone."

Sometimes we are told, "Behold how great a fire a little matter kindleth," whereas St. James said, "Behold how great a matter a little fire kindleth!" which is quite a different thing.

We also hear that a "miss is as good as a mile," which is not as sensible or forcible as the true proverb, "A miss of an inch is as good as a mile."

"Look before you leap," should be, "Look before you ere you leap."

Pope is generally credited with having written—

"Immodest words admit of no defense,  
For want of decency is want of sense,"

though it would puzzle anyone to find the verses in his writings. They were written by the Earl of Roscommon, who died before Pope was born.

Franklin said, "Honesty is the best policy," but the maxim is of Spanish origin, and may be found in "Don Quixote."—*Exchange.*

To DOUBT the reality of God hearing prayer is like the raw apprentice doubting the power of the chisel to evolve beauty out of the marble, or the young musician doubting the effectiveness of the harp, because his unskilled fingers cannot woo sweet harmonies from its strings. The laws of prayer are as reliable as the multiplication table, or the principle of gravitation. "Ye ask, and receive not, because ye ask amiss."—*Spurgeon.*

## Children's Page.

### A FELLOW'S MOTHER.

"A fellow's mother," said Fred the wise,  
With his rosy cheeks and his merry eyes,  
"Knows what to do if a fellow gets hurt  
By a thump, or a bruise, or a fall in the dirt."

A fellow's mother has bags and strings,  
Rags and buttons, and lots of things;  
No matter how busy she is, she'll stop  
To see how well you can spin your top.

She does not care—not much, I mean—  
If a fellow's face is not always clean;  
And if your trousers are torn at the knee,  
She can put in a patch that you'd never see.

A fellow's mother is never mad,  
And only sorry if you're bad;  
And I will tell you this, if you're only true,  
She'll always forgive you, whatever you do.

"I'm sure of this," said Fred the wise,  
With a manly look in his laughing eyes,  
"I'll mind my mother quick, every day;  
A fellow's a baby that don't obey."

### THE BULL AND THE BEES.

CHARLES G. D. ROBERTS.

Nannie Miller hardly knew whether to call herself a country girl or a town girl. Her home was in Montreal; but she was accustomed to spend all the long summer and autumn in New Hampshire at her grandfather Miller's big farm. She felt herself a well-initiated country girl in every respect but one—in spite of all argument she remained desperately afraid of cows. Remembering her fifteen years, she was much ashamed of this weakness. Nevertheless she continued to tremble at the sight of the gentlest milkers, and to keep as close as possible to the fence whenever she had occasion to go through the cattle pasture.

Nannie had some shadow of an excuse for her dread of *strange* cattle at least. On a neighboring farm was a Jersey bull famous for its viciousness of temper. The children of the village spoke with bated breath of Farmer Hopkin's bull, and Nannie had heard grim tales of its ferocity. The animal was a particularly fine specimen of his breed, and registered in the "American Herd Book." But for his aristocratic pedigree and his admirable points he would soon have found his way to the butcher.

The Miller farmhouse stood about sixty yards back from the highway. The broad slope leading up from the road to the house was occupied by an old-fashioned garden, with clumps of shrubs, hollyhock, and larkspur, thickets of artichoke and sunflower, blue-green cabbage patch and yellow-green carrot patch, and dense rows of peas and beans. Down through the middle of the garden ran a path bordered with narrow flower beds, wherein grew sweet William, and scarlet lychnis, and poppies, and bachelor's buttons. At the foot of the path a slight, white gate led out to the road, through a hedge of thorn and lilacs. At one side an array of beehives faced the path. Behind the hives ran several lines of tall peas, then black currant bushes, and then a generous tangle of raspberry canes. The driveway, leading to the farmyard and the hospitable door, lay to one side and beyond the garden fence.

One sunny afternoon, when her grandmother had lain down for a sleep and her grandfather was away in the back lots, Nannie found the house too quiet for her and started off to the village to mail a letter. She descended the garden path, passed through the little white gate, and paused a moment in the middle of the road. She felt a sudden tremor of apprehension, and came near turning back. But she could see no cause for fear. Laughing at her own nervousness she set forward briskly, carrying a sunshade of crimson silk through which the light streamed like liquid rubies.

She had not gone fifty paces before she heard a sound at which her heart stood still. Just in front of her was a turn in the road, and a grove shut off the view of what lay beyond. But the sound she heard was the mumbly bellow and grunt of an angry bull.

She swung, and sped like a bird for the little white gate. A moment later the black and white form of Farmer Hopkin's bull came trotting around the turn, his nose in the air, his head going from side to side. Nellie saw the dread apparition over her shoulder, and fled as if her feet had wings. At the same instant the bull caught sight of her. His horns went down and with a heavy, broken roar he charged like a whirlwind in pursuit.

Swift as was Nannie, the bull was much swifter. Providentially, in the midst of her flight Nellie thought of her parasol, to which she was clinging convulsively. As she released her hold of the handle the glowing silk soared like a parachute, then swooped down to the middle of the road under the bull's very nose. He paused to rend it and grind it into dust. As Nannie seized the latch of the white gate she gave one wild glance behind her. The bull had just completed the destruction of the parasol, and was again thundering upon her heels.

As she dashed through, Nannie slammed the gate behind her; but it did not latch. It swung a little way open. Not daring to go back and fasten it, and knowing that she would not have time to reach the house, she fled aside, darted behind the beehives and the peas, and rushed down between the rows of currant bushes. Just as the bull, having wrenched the little gate from its hinges and tossed it contemptuously over his shoulder, plunged into the garden, Nannie tripped on her skirt and fell headlong between the bushes.

The fall saved her. The bull would certainly have caught sight of her flying garments; but now she was fairly hidden from his view. She had presence of mind enough to realize this. Wriggling forward beneath the bushes, she crept into a spot where the peas clustered thickly around a young plum tree. Here through the pea sticks and vines and weeds, and between the hives, she could see her pursuer standing in the flower bed by the path and staring in fierce uncertainty around the apparently deserted garden. Hardly daring to breathe lest she might betray her hiding-place, Nannie watched her foe with wide, terror-stricken eyes. Presently, after tearing up a clump of dahlias, the bull trotted over before the beehives. Thinking for a moment that he had discovered her, Nannie was on the point of springing to her feet and renewing her flight, which would have been fatal; but she checked the mad impulse in time, perceiving that the animal was still ignorant of her retreat.

The bees were out in great force that afternoon. The fronts of some of the hives were black with them, and from each low hive-hole stretched a widening stream of the busy insects. The humming throng attracted the bull's attention; and he halted just before one of the largest colonies. He was hot and the bees did not like his presence. As they buzzed angrily about his head he shook his ears, then dug his horns into the ground and threw a shower of earth over the nearest hive.

This was a challenge, and the bees were not slow to accept it. He felt several hot stings in his ears, and, lowering his horns again, with a grunt of indignation, he threw another shower of earth. Then the bees began to swarm upon his hide, seeking out all the tenderest spots with their stings. They thrust venomously at his eyes, his ears, his nostrils. Wherever the hair was thin and the skin tender they gathered with unerring instinct. The astonished animal switched his tail madly, skipped about with short bellowings of rage and surprise, and rooted his smarting nose in the soft earth of the carrot patch. Bees were quite a new experience to him. But he was not long in connecting them with the white hive that stood so boldly before him. Here, he saw, was a new and intolerable kind of fly; and there in that white box was its home, its breeding place. He would crush the nuisance. Nannie was forgotten. Hope had come back to the heart of the trembling girl where she crouched amid the pea-vines, for

she saw that in the bees she had found a potent ally.

Throwing his heels high in the air, the bull launched himself upon the nearest hive. Over it went with a dull crash, and in a black cloud out puffed the bees. The bull felt a myriad of little flames descend upon him scorchingly, but with quivering skin he endured for a moment while his horns and mighty forehead made kindling wood of the hive. He lifted his head with a roar of triumph, the honey streaming down his face and bits of comb dropping from his horns and ears.

At this moment the poison from the innumerable stings that were piercing him went through his nerves like fire, and he seemed to realize that the triumph was, after all, not his. He bounded desperately into the air, no longer able to endure the withering torment. To Nannie's eyes he seemed wrapped in a cloud of black gauze, so thickly swarmed the bees about him.

Bellowing shrilly with terror he plunged forward into the raspberry thicket, and dashed through it right up to the garden fence. The branches scraped off many of his assailants, and bewildered the pursuing swarms. When he reached the fence he wheeled, and galloped madly back across the garden, passing within a few feet of Nannie's hiding place. Down went corn and sunflower, hollyhock and larkspur, before that blind charge. A moment later he discerned the gate, swept threw it, carrying away a post as he went, and thundered up the road beyond sight and hearing.

When he was surely gone, Nannie was too prudent to stand up and expose herself to the bees. She crept cautiously beyond their range, keeping low in the thicket of the peas, the currant bushes and the raspberries. Last she stole through a high covert of artichokes, beyond which the bees were not circling. She ran to the house and upstairs, where her grandmother, who had been awakened by the roaring of the bull, was standing at the window, speechless with wrath at the destruction which had been wrought among her cherished bees. Little did she dream of the peril from which Nannie had just escaped. Only after a wild burst of tears was Nannie able to recount her strange adventure.—*Independent*.

#### FAITH.

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hear Elijah saying, "There is a sound of abundance of rain." What signs of rain? Only a tiny cloud, so little that it was evident only to one who was scanning the sky with eager search; only this, and God's word, "Go, show thyself to Ahab, and I will send rain upon the earth." After six apparent failures the seventh time he said to his servant, "Go up now and look toward the sea," and when the answer came, "only a little cloud, not larger than a man's hand," to Elijah it was the fulfillment of the promise; he heard the sound of abundance. Mortal eye hath not seen, mortal ear hath not heard, but the eye of faith, the spiritual ear, brings into vision the invisible and realizes all the harmonies of heaven. All things are possible to him that believeth. Faith soars above the clouds, above the earthly hindrances; faith gazes into the depths, below the agitations of the surface into the calm, unchanging, resistless flow of God's eternal purpose in Christ Jesus. "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if . . . he hears us . . . we know that we have the petitions that we desired of him."—*Christian Advocate*.

We come to be skillful doers through the bungling, yet earnest, efforts of the beginning.

## Home News.

New York.

POMPEY HILL and SYRACUSE.—Pompey Hill was originally settled by the Presbyterians, and true to their love of education, they established an academy which has been doing a good work for more than seventy-five years. They are now changing it to a graded school and academy, and broadening and harmonizing it with the school system of the State. Not far from the village is a family belonging to the DeRuyter Church, and at their home and the chapel near by we have been holding meetings once in two weeks, since last April.

By leaving De Ruyter very early on Sunday morning we can reach there in time for meeting at 11 o'clock, and then drive on to Syracuse for the evening appointment, at the commodious chapel which was completed last January. We have a preaching service at 7:30 P. M., and well attended. Here there are four families of Seventh-day Baptists and usually others stopping in the city while all around the chapel is a large neighborhood having no other convenient church or chapel. Dr. E. S. Maxson has maintained a Sabbath-school with good interest and much profit, but we regret to say that he was kept at home last Sabbath with malarial fever. On Monday we visit all the Sabbath-keepers and look up any new ones we may hear of, and then drive back by way of Manlius, making the trip of sixty-five miles in two days.

And thus in harmony with our progressive denomination, we are trying to do what we can to reach and enlarge the outposts of our Church and extend the Redeemer's cause into the regions beyond. L. R. S.

LINCKLAEN CENTRE.—Farmers in this section are feeling the hard times this fall more than heretofore. Some of them have usually sold considerable hay, but owing to the drouth and grasshoppers, very little will be sold, and many of the farmers are short and have sold stock at very low prices. Apples are a light crop and, as yet, no market for any, except cider apples, which bring 18 cts. per 100 lbs. delivered at the depot. This means that apples on the trees are about worthless.

Potatoes are an unusually large crop, but the buyers are offering only 15 cts. per bushel. One year ago they sold for 45, or 50 cts.

There is unusually good health in this vicinity and, as we have plenty to eat, peace and happiness prevails. One dollar will buy more of the necessities of life now, than at any previous time within our recollection.

The services of the Church are maintained with usual interest, and we hope to have some extra meetings soon. O. S. M.

New Jersey.

PLAINFIELD.—The summer wanderers have nearly all returned to their Plainfield homes, and the month of September has been a busy one with "rallies" and home welcomes. On account of the General Conference, and some important matters following it pertaining to our denominational interests, our pastor was obliged to postpone his vacation beyond the usual time, and some of our people have had theirs cut in two or given up altogether. The first week in the month Dr. Lewis went for a season of recreation to the home of his mother in Wisconsin, but was soon called to

the assistance of our workers in Louisville, and will return later to finish out his visit in the West.

The first two Sabbaths of the pastor's absence our pulpit was supplied by Bro. L. E. Livermore, who preached to us two most excellent and practical sermons. Last Sabbath it was our pleasure to listen to Bro. S. R. Wheeler, who gave us a powerful and helpful discourse, showing us how we may become partakers of the Divine nature. Our congregation was very glad of this opportunity to hear Brother Wheeler, and all wish him a most hearty God-speed in his faithful and earnest labor for the church at Boulder.

Our Sabbath-school superintendent, D. E. Titsworth, gave the young men of the society a very pleasant tea at the home of Mr. Potter on the evening of the 21st. The thought which prompted the occasion was both to advance the interests of the school, and to promote a better acquaintance with several young men who have recently made their home with us. After doing justice to the tea, the question, "How to interest young men in the Sabbath-school," was discussed in an informal way. The company then adjourned to the music-room and spent a very enjoyable evening in music and social converse. The sight of so many young men around a table was a novel one, but it was agreed by those who looked on that they represented a great power for good.

These items ought not to close without some expression of the satisfaction our people feel as we remember the uplifting and blessed influence of the General Conference so recently held with us. It was indeed a time of spiritual refreshing which we will long remember, and we trust that greater results may come to us as we endeavor to profit by its many wholesome lessons. J. D. SPICER.

PLAINFIELD, Oct. 3, 1895.

Ohio.

JACKSON CENTRE.—I am sure that many of the readers of the RECORDER are anxious to hear of the work at Louisville, Ky. Having just left the field, I write a few lines giving my views of that work.

I arrived there in the midst of the greatest event in the history of the city—the G. A. R. encampment, and Louisville certainly did excel all other cities in her hospitality during this event.

Louisville is a beautiful city of about two hundred thousand inhabitants. The people are intelligent, sober, industrious and excessively kind and considerate in their treatment of strangers.

I found our workers there in the midst of an exceedingly interesting revival, though somewhat broken up by the encampment. But as soon as that was past the congregations and interest began to increase and continued while I staid. I never preached to a more appreciative people anywhere; I never received so many hearty expressions of gratitude for the gospel sermons as there.

Our brethren, though going there as strangers and unsupported by any body of people, have completely won the ears and hearts of the people in that part of the city. They have heard the gospel sung and preached in such a way and in such a spirit as they say it has never come to them before. How many have accepted the gospel message and come to hope in Christ we can never know in this life. It has been impossible to keep track of

them in the large city, but we know the number is not a small one. Some new ones came out nearly, if not every, night while I was there. Some have embraced the Sabbath of the Bible. Three have already made their offering for membership in the little Church—all married persons. The interest was still on the increase when I left. Dr. Lewis had come to commence his part of the work in presenting the Sabbath truth, which we all feel was just in the right time before the interest began to lag, or the congregations to fall off on account of cold weather. I hear Dr. Lewis has presented the truth in a very able manner and in the spirit of Jesus, to large and intensely interested congregations.

What the final result will be is to be seen yet, but looking upon it as it now appears to me, it is one of the grandest works and completest victories for Christ and Truth we have ever as a people achieved, considering all the circumstances.

I remained there two weeks and preached seventeen sermons in the tent and once, by invitation of the pastor, on Sunday evening in the Portland Avenue Baptist Church. I enjoyed great freedom in preaching Christ as the world's Redeemer, in this large church, and received many hearty expressions of appreciation of the Message and a cordial invitation of the pastor to preach for him. He was formerly pastor of the Baptist Church in Clarksburg, W. Va., and well and favorably acquainted with our people, having preached both at Lost Creek and Salem.

I have just begun work here at Jackson Centre, with good indications.

May the good Lord bless all our dear people and make us more efficient in these propitious times. The fields are truly white for the harvest.

J. L. HUFFMAN.

Oct. 1, 1895.

THE GREAT SAILS OF RACING YACHTS.

The sails of the racers are probably the most wonderful part of their whole make-up. *Defender*, when she has her mainsail, her jib, her jib topsail, her staysail, and her working topsail up, carries 12,000 square feet of canvas. And when she substitutes for these working-sails her balloon jib, her club topsail, and puts out her spinnaker she almost doubles that area. These sails cost thousands of dollars, because there must be several of each in case of accident to one or another, and for use in the different kinds of wind that may prevail in a race. There is a heavy mainsail for strong winds, of sea-island cotton or Egyptian cotton or ramie cloth, while the jibs are made of lighter grades of the same material, until they come down to the constituency of a coarse pocket-handkerchief. One of *Defender's* spinnakers is of Scotch linen. In 1893 it was reported that one of *Valkyrie II's* big spinnakers was of silk, but it was not; it was of exceedingly fine Irish linen.

Taking all these matters into account, and considering that each boat must have from forty to fifty sailors to man her, it becomes evident that the building and maintaining of such a yacht is a matter of no small expense. Mr. George Gould spent no less than \$40,000 to put *Vigilant* in condition to race with *Defender* in the preliminary trials this year. The crew has to be engaged and trained for weeks before the racer is put into commission, and kept at work for a couple of months be-

fore the great contests for the Cup are held. These sailors, of course cannot live on the yacht, since there is no room for bunks or lockers or a galley on a modern racing-machine. Therefore both *Defender* and *Valkyrie* have steam-tenders.—*Harper's Round Table*.

IN THE DEPTHS.

PASTOR MARTIN SINDALL.

In the depths of mother earth  
Are many gems of countless worth,  
Which for ages, long imbedded, lay in treasure-beds of  
case.

They are waiting for the click  
Of the shovel, spade, or pick  
Which shall bring them to the light, and to the kisses of  
the breeze.

Deep down in sea and ocean  
In those wonders of commotion,  
Lie aquatic treasures which by man have never yet been  
found;

When to earth they shall be brought  
Scarce with wealth may they be bought,  
For they'll rival in their beauty all the treasures of the  
ground.

In our treasure-house, the mind,  
Where with thoughts the rooms are lined,  
May be found a priceless treasure far exceeding those of  
earth;

It requires the closest search  
In the world or in the church,  
To find a thought, which crystallized, shall be a thing  
of worth.

Of the restless human heart,  
There is a great immortal part  
Which works for fellow-beings, using Christ's prescrip-  
tion sheet;

Is there yet within your heart  
That sacred, deeply hidden part  
That can work out *love in action*, to the Master's use  
made meet?

OUR BUG-CATCHERS.

We have a garden around our house where we try to raise fruits and flowers and peas and beans and lettuce and cucumbers and such like. But we have one trouble: there are lots of little bugs and worms that seem to like our provisions as well as we do, and that are always on hand to take their portion. And, in fact, they sometimes seem to want to take the whole.

Well, what is to be done in such a case? I will tell you what to do. We have several little bug-catchers, curious creatures—in color and shape they look almost like a lump of earth, and one would hardly know them from the clods among which they travel about. The children see them about the fields or highways, and wherever they see one they speedily pick him up and invite him to make his home in our garden; and so they have their dwellings in holes and corners about the yard.

The little fellows have a queer way of catching bugs. They have a long sticky tongue, though where they keep it is a mystery, as it seems to be longer than its owner. Perhaps they take a reef in it, as the sailors say, and so stow it away. But when one of them gets near a little bug he sits and looks at him, and winks in a kind of solemn way, till all at once his mouth opens, and quick as a flash the tongue goes out and in again, and the bug is among the missing! And then our little friend sits winking and blinking and waiting for another bug to come that way.

He is said to have an ear for music, and to do some in the warm spring evenings, but we do not count much on this; nor do we brag much on his good looks. His skin is not smooth nor his complexion fair; but for real usefulness he is about the best kind of live stock we have on our farm; and if people want to keep their gardens free from bugs, the best thing they can do is to get on friendly terms with the little toads.—*Our Dumb Animals*.

If thoughtful men will just take a look into the faces, the characters, and the lives of the men who throw up their hats and cheer when Colonel Ingersoll is proving that there is no hell, they will soon be satisfied that the colonel is wrong on that point.—*Religious Telescope*.

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: 13-23
Oct. 19.	<b>RUTH'S CHOICE</b> .....	Ruth 1: 14-22
Oct. 26.	The Child Samuel.....	I Sam. 3: 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 III.—RUTH'S CHOICE.

For Sabbath-day, Oct. 19, 1895.

LESSON TEXT.—Ruth 1: 14-22.

GOLDEN TEXT—Thy people shall be my people, and thy God my God. Ruth 1: 16.

INTRODUCTORY.

"In this book we have a glimpse into the domestic life of Israel," while Judges gives account of national interest. The breaking up of home ties and associations is usually a great event in our lives, and it was no exception in the case of Naomi and her family.

When famine came upon them in Judah they were so afflicted that they decided to leave their home and go into Moab, east of the Dead Sea.

There Abimelech died. The two sons married daughters of Moab, and afterwards died; and Naomi hearing that the famine was over in her home country, decided to return, and her daughters-in-law started with her.

I. ORPAH'S CHOICE. v. 14, 15.

In tender and sweet affection Naomi lamented with her daughters-in-law and again bade each of them to return to her mother's house, although they had started with her to return to the land of Judah, but now comes the time for the young widows to decide. Naomi must put the case plainly before them in such a way as to test their love for her and her religion. Orpah kissed Naomi and went back unto her people, "and unto her gods." She had made the fatal choice, she was not willing to give up all for Naomi's God, though she loves her and weeps at parting. "Poor lost Orpah." "Almost persuaded," standing upon the very threshold of the kingdom of heaven. There is no sadder story in all the Scriptures. And the saddest thing about it is that it is a story repeating itself from day to day in every age, and in every country, into which the gospel comes.

II. RUTH'S CHOICE. v. 16-18.

v. 16. "Entreat me not to leave thee," etc. "Her vow has stamped itself in the very heart of the world." It is not simply its beautiful rhetorical construction, but "it is the spirit which informs and breathes through these melodious words that makes them so precious to us." "The mind cannot frame sentences like these without the glow of a sincere and sacrificial heart." It was the turning point in Ruth's life,—one of the noblest, sweetest things in all history. She chose not only Naomi but Naomi's God forever and ever; and God chose her to be the mother of David the great king of Israel and of the promised Messiah, the mother whom all the world might call blessed among women.

v. 18. "She left speaking." With a glad heart she ceases to urge her, when she perceives she has fully made up her mind to be a true follower of Israel's God. Neither do we see any wavering on the part of Ruth, although it meant she was to endure hardships, and that the support of her aged mother-in-law would now largely rest upon her.

III. THE WELCOME HOME. v. 19-22.

v. 19. "Came to Bethlehem." About six miles south-westerly from Jerusalem. Bethlehem now has perhaps 5,000 inhabitants. It was Naomi's early home, from which she had been absent ten years. 1: 4. Here Naomi had a parcel of land. 4: 3. "All the city was moved." Bethlehem had no daily paper, but such news soon passed through the town.

v. 20, 21. See meaning of *Naomi* and *Mara*, "full." Not necessarily rich in money, but in what makes a home and heart rich, husband and children and love—"Empty." Now a widow and childless, save faithful Ruth the Moabitess. "Hath afflicted me." "The Jewish writers generally consider they did wrong in leaving their own country to go and live among idolaters." If so, we see how mercifully God overrules to their honor, and demonstrates how he can bring good out of evil.

v. 22. "Barley harvest." Usually in April. As there were no alms-houses supported by taxation in those days, the Jewish law provided for gleaners. Let every scholar read the entire book and mark the rich reward awaiting faithful Ruth.

## Popular Science.

THE projection and construction of waterways, for commercial purposes in this country, are insignificant when compared with other countries of the East having a climate generally more frigid than our own. Russia is now engaged in a waterway at least a thousand miles long. It is to connect the Baltic with the Black Sea, beginning at Riga on the Baltic, and ending at Cherson on the Black. The canal proper will be between the Duna and the Beresina, having a breadth at the top, in the narrowest places, of 220 feet and at the bottom of 120 feet, with a depth everywhere of 29 feet. At Pinsk a reservoir is to be built which will enable the system to be connected with the navigable portions of the rivers Niemen and Vistula.

With a small proportion of the outlay for this noble work in Russia, the Erie could be made a ship canal from Buffalo to the Hudson, so that ships could pass to the farthest point on Lake Superior. This would give the people a waterway of 2,000 miles on which they could transport their millions of unneeded and unused produce to the foreign markets of the world without reshipment.

How much more statesmanlike would it have appeared, for the honor of the great state of New York, had she instructed her legislators to expend only five millions of dollars in a capitol at Albany, and then taken the twenty millions, lavished to no purpose, and applied it to the enlargement of the canal for the benefit of her commerce. DeWitt Clinton had broad commercial views, in his day and time, in the construction of the Erie Canal. It was truly a great achievement to bring the waters of Lake Erie and pour them into the Hudson, but such has been the march of engineering skill, that to open a ship waterway from New York to Duluth can now be readily undertaken, estimated as to cost, and as readily accomplished.

DR. FRIDTJOF NANSEN sailed from Christiana, Norway, for the North Pole on June 24th, 1893. His intention was to go direct to the New Siberian Islands, and from thence to sail directly north until his ship was made fast in the ice, and then to drift with the ice wherever it went, believing that it would drift northward along the coast of some land.

On August 23d, Dr. Nansen sent word home that he was at Yugorski Straits, that his vessel acted splendidly in the ice, being made sufficiently strong to stand any pressure or strain that the ice could give, and that he would soon sail into the Kara Sea. Since that time no direct news has been received from Dr. Nansen.

On February 24th, 1894, at a mountain station between Labessy and Langfjord, a telegraph operator saw a balloon moving in a southeasterly direction, which he believed had been sent up by Dr. Nansen, and which carried information respecting his expedition. Nothing since has been heard from the balloon. On September 17th, 1895, news reached London from Angmagsalik, on the eastern coast of Greenland, that a ship was sighted on the last of July, stuck fast in the ice, and floating with the drift. This vessel is supposed to be Dr. Nansen's, but whether the Dr. was on board is unknown.

The vessel in which Dr. Nansen sailed was

rigged as a three-masted schooner, of 800 tons burden, and had a steam engine of 160 horse-power, and was fitted with all the appliances that science could suggest, for the comfort and the health of the crew, having on board petroleum as fuel sufficient to last for several years.

The government of Norway gave \$52,000, King Oscar \$5,000, besides many other private subscriptions. King Oscar also endorses by a heavy subscription Mr. Andre's contemplated balloon excursion to the North Pole.

There appears to be a strong desire, not only among individuals, but nations, to break the record of Lockwood and Brainard in 1882, they having up to this time approached nearer to the Pole than any others before or since, so far as we are informed. We anxiously await the result of the Peary expedition now returned to the United States, and also to hear from Dr. Nansen, who has now been over two years within the Arctic Circle. We have no desire to expedite ourselves into that cold and inhospitable region, yet, we must confess, we would like to be present and salute the national flag when nailed to, or suspended from, the Pole, especially if it is the beautiful "Star Spangled Banner."

H. H. B.

### GOD IS ALMIGHTY.

No one thing in all nature has had its full meaning disclosed. God burns in every bush; his house is by the seashore; his tabernacle is in the stars; his temple is in the tiniest flower that blooms. The day is coming when the whole earth shall be the mountain of God. "No lion shall be there, nor any ravenous beast shall go up there, it shall not be found there; but the redeemed shall walk there, and sorrow and sighing shall flee away." To bring about that day we are not called upon to be ideal, to dream away our time, to slumber in selfish contemplation; we are rather summoned to activity, to discipline, to suffering. Every man should feel as if the dawning of that day depended upon his individual exertions.—*Joseph Parker.*

### Special Notices.

#### ANNIVERSARIES.

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

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

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 Hornellsville N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. 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 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 Yearly Meeting of the New Jersey and New York City Seventh-day Baptist Churches will be held with the First Seventh-day Baptist Church of New York City, Nov. 9, 1895, just fifty years from the date of its birth. Five sessions will be held, Friday evening, Sabbath morning, Sabbath afternoon Memorial Services, the evening after the Sabbath, and Sunday morning.

Preparations are being made to make this a very interesting time. We wish thus early to call attention, that those who are coming may decide and inform us, that ample provision may be made for all our friends who may wish to attend.

The Fiftieth Anniversary, the 9th of November, 1895. Church organized the 9th of November, 1845. The 9th of November, 1895, comes on Sabbath-day. J. G. B.

509 HUDSON STREET, New York.

THE next session of the Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler Hill, and Scott Churches will be held with the Lincklaen Church, Oct. 26th, 27th. The following program has been prepared for the occasion.

#### SABBATH-DAY.

11. A. M. Sermon, by Perie R. Burdick.
1. P. M. Sabbath-school Lesson, considered by representatives from the different schools.
2. P. M. Prayer and conference.

#### EVENING.

Praise Service and Sermon, by L. R. Swinney.

#### FIRST-DAY.

- 10.30. A. M. Business meeting.
  11. A. M. Sermon, by B. F. Rogers.
- Arrangements may be made for other services. Come prepared to give and to receive a blessing.

PASTOR.

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	Hebron 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	Shepherdsville... 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.

**TAKE TIME TO EAT.**

The opinion that hurry in eating is a prolific cause of dyspepsia is founded on common observation. The ill results of "bolting" the food have been attributed to the lack of thorough mastication, and to the incomplete action of the saliva upon the food. Two-thirds of the food which we eat is starch, and starch cannot be utilized in the system as food until it has been converted into sugar, and this change is principally effected by the saliva. But there is a third reason why rapidity of eating interferes with digestion. The presence of the salivary secretion in the stomach acts as a stimulant to the secretion of the gastric juice. Irrespective of the mechanical function of the teeth, food which goes into the stomach incompletely mingled with saliva passes slowly and imperfectly through the process of stomach digestion. Therefore, as a sanitary maxim of no mean value, teach the children to eat slowly—and in giving this instruction by example, the teacher as well as the pupil may receive a benefit.—*Sanitary Inspector.*

**SLOVENLY HABITS.**

Many ministers have fallen into the slovenly habit of leaving nearly all their tasks in an unfinished condition—the sermon half written, the book half read, the round of pastoral visits half completed. This habit is to be condemned on many grounds, chiefly because of its reaction on the mind and will. When an undertaking is dropped before being carried through to a successful conclusion, it develops a sense of weakness and inefficiency. The man who never concludes anything, bye and bye comes to doubt his ability to do so, and to feel a certain mental timorousness when he sets about his work. We speak to young ministers in particular, and beg them to avoid the peril thus pointed out. Finishing what has been begun is a most healthy exercise.—*Christian Advocate.*

**MARRIAGES.**

**DAVIS—FOGG.**—At the home of the bride's father, at Shiloh, N. J., October 1, 1895, by Pastor I. L. Cottrell, Mr. Walter B. Davis and Miss Bessie D. Fogg, both of Shiloh.

**SAYRE—BARNHART.**—In the village of Milton, Wis., October 1, 1895, at the residence of Albert Barnhart, the bride's father, by Rev. W. C. Whitford, Mr. George O. Sayre, of Nortonville, Kan., and Miss Florence A. Barnhart, of the former place.

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**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.

**CLARKE.**—In Berlin, Wis., September 23, 1895, of cholera infantum, George Floyd, son of George and Alice Clarke, aged 6 months and 20 days.

Little Floyd was sick only twelve hours when Jesus relieved him from his suffering, and took him unto himself. He will be greatly missed from his earthly home, but may the assurance we have of his happy home in heaven lead us to say that God doeth all things well. D. B. C.

**JORDAN.**—At Nile, N. Y., September 24, 1895, Vinna L., wife of Henry Jordan, and daughter of Mr. and Mrs. James F. McGilbeny, on her 24th birthday.

Sister Jordan professed faith in Christ some months ago, and was soon to have become a member of our church. She leaves to mourn her sudden and sad death an unusually large circle of friends and relatives. A young husband is left to struggle on alone and an infant son will never know a mother's love. "What I do thou knowest not now, but thou shalt know hereafter." G. B. S.

**How's This!**

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRAU, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

**Literary Notes.**

**A New Book by Talmage.**

R. H. Woodward Company, Baltimore, Md., will soon issue a new book, by Talmage. It gives an account of his recent travels around the world, and will be very liberally and beautifully illustrated, several hundred illustrations being used. The book will be sold by subscription.

A NEAT little cloth-bound booklet on "Consecration," from the Scriptural Tract Repository, Boston, H. L. Hastings author, is worthy of perusal. It starts with the declaration, "I am the Lord's," and it gives most substantial reasons for and evidences of that glorious state. It points the way of life to

the sinner and gives comfort to the saint. Price 25 cents.

*Harper's Bazar* for October 12th will be distinguished by a varied array of autumn gowns and wraps. A practical paper, entitled "The Small Dinner," by Anne Wentworth Sears, describes minutely a form of hospitality open to people with limited purses. No detail is omitted which can make the article really helpful. Harper & Brothers, Publishers, New York, September 24, 1895.

*Harper's Bazar*, issued on September 28th, is characterized by a breezy outdoor feeling. A hunting costume, easily adaptable for bicycle use, has the place of honor. Beautiful house gowns from Paris are illustrated by Chapuis in her charming manner, and a variety of toilettes for the autumn will meet every requirement of the moment. Interesting stories and miscellany make the number very attractive. Notes from the several women's colleges outline plans for the season.

The illustrated articles on "The Cotton States and International Exposition" which have been prominent in recent numbers of *Harper's Weekly* will be continued, and Julian Ralph will go to Atlanta next month on behalf of the *Weekly*. Within a few weeks the same periodical will contain an article on the evolutions of the North American Squadron, written and illustrated by R. F. Zogbaum.

The *Treasury of Religious Thought* for October appears with increasing strength and beauty, as it enters into the new season. Its frontispiece is an excellent portrait of the Rev. J. Balcom Shaw, D. D., pastor of the West End Presbyterian Church, New York, whose sermon on Manly Integrity strikes the keynote of the need of the time. There are several illustrated articles by the Editor and others. Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

The *Preacher's Magazine* for October, with a rich store of contents is at hand. "Unsuspected Faith," by Chas. Moinet, D. D., is inspiring. The sermon by Rev. C. Silvester Horne upon "Christianity

and culture" is excellent. The Rev. Mark Guy Pearse continues his superior articles entitled, "In the Banqueting House." The present discourse is named "A parable of love." The able and instructive articles by Rev. John Edwards are also continued on "Methods of Illustration," with much other valuable matter. Fifteen cents per copy; \$1.50 per year. Wilber B. Ketcham, Publisher, 2, Cooper Union, New York.

**The Ladies' Home Journal Invests.**

WHAT is generally conceded in Philadelphia to be one of the most desirable building sites in the city has just been purchased by the *Ladies' Home Journal*. The property is located at Sixth and Walnut streets, which means that it fronts on two of the most beautiful squares in Philadelphia, the famous Independent Square on the east and Washington Square on the south. The land acquired includes five properties. On May 1st, next, the houses thereon will be torn down to make room for a building costing \$250,000, to be solely owned and exclusively occupied by the *Journal*. The building will require two years in its construction.

**An Ounce of Prevention**

is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gall Borden Eagle Brand Condensed Milk.

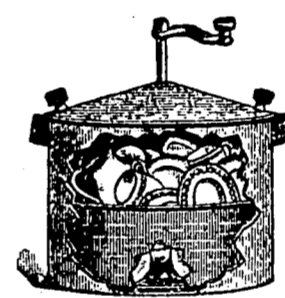
**DAVIS FAMILY.**

I have prepared a history of the Davis family from William Davis, who was born in Wales in 1663, down to the present time.

Copies for sale at 25 cents each, or 5 copies for \$1 00, post paid.

ELD. JAMES B. DAVIS, Salem, W. Va.

**HOW A WOMAN PAID HER DEBTS!**



A lady in Pittsburg makes the following statement: "I am out of debt, and thanks to the Dish Washer business for it. In the past five weeks I have made over \$500, and I am so thankful that I feel like telling everybody, so that they can be benefited by my experience. Anybody can sell Dish Washers, because everybody wants one, especially when it can be got so cheap. You can wash and dry the dishes in two minutes. I believe that in two years from now every family will have one. You can get full particulars and hundreds of testimonials by addressing the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and you can't help but make money in this business. I believe that I can clear over \$3,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying." Mrs. B.

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