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AFTER THE FLOWER.

ERNEST W. SHURTLEFF, PLYMOUTH.

GOD wrote life's history in the flower's script,
And on the pages dropped a dewy tear;
But in the tear again his pen he dipped
And wrote of hope, that turned grief to cheer;
For He whose love our gardens pleasant made
His fruitage giveth when our flowers fade.

The flower of childhood fadeth—life's first charm—
That innocence by purest heart enshrined;
That gentle love that willett no one harm;
That tender trust that deemeth all things kind;
That faith that feareth not the morrow's way,
But liveth calmly in its sweet "to-day."

The flower fadeth, but the fruit shall come—
The deeper thought, faith tried and proven true,
The heart shall reap the promise of its bloom;
Dawn still shall have its gold and eve its dew;
Then sigh no more for childhood's happy time,
But see its fruit in manhood's richer prime.

This mortal life, too, hath its failing hour;
Each garden hath some drooping bud to mourn;
And each home grieveth round some fading flower,
And mourneth for the bloom its love hath borne;
Yet through it all the same truth holdeth fair,
The vine hath climbed to heaven its fruit to bear.

And even while we bow our heads to weep,
A holy radiance stealeth through our night;
Love bendeth, smiling, down the starry steep;
Live's harvests are for heaven, and all is right;
Our hopes of life are sweet with God's own breath;
The flower fadeth, but there is no death.

—Congregationalist.

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Sabbath Recorder.

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THINGS OF WHICH WE NEVER REPENT.

ARTHUR J. BURDICK.

We never repent having done a kind action,
Or helping the needy, the sick or oppressed.
We never regret having paused on our journey
To drop a kind word to a brother distressed.

We never repent an action that's noble,
A thought that is pure, an impulse divine;
We never regret forgiving another,
Or dropping a tear with those who repine.

We never repent the act of repenting
Of actions ignoble and duties undone;
Nor will we repent a life lived uprightly,
When earth we are leaving, and heaven is won.

WHERE is the minister who cannot sympathize with Rev. Dr. George F. Pentecost in this statement? "I get only into the one-half of my sermon when the clock warns me that I have used up the last half of my time." It might be quite satisfactory sometimes if the first half were altogether omitted, and then the sermon and the time would harmonize.

ALL right-minded citizens will hold the State of Texas in very high esteem for its recent prompt action to prevent the disgraceful fight that was proposed within its borders. These sluggers, finding no safe ground in the Northern States, finally decided upon Dallas, Texas. Governor Culberson at once decided that the brutal scene should not occur within his jurisdiction. But the Supreme Court decided that however much it might be desired to avert the trouble, there was no valid law in Texas against the fight. The Governor, thereupon, determined not to yield too easily, called a special session of the legislature, and asked them to make a law prohibiting such slugging matches. In three hours, from the convening of this body, the work was done. In the Senate the vote was 27 to 1, and in the house 110 to 5. All honor to Governor Culberson and his faithful law-makers.

THE gambling spirit of our times is simply appalling. Unless one's attention has been especially called to this increasing evil, its magnitude is not likely to be realized. It has come to pass that there can scarcely be a trial of speed or strength, or rivalry in any direction, without its accompaniment of betting. Large and small stakes of money are made on the uncertain issues of nearly every contest. While the foolish fizzle of the recent yacht races was in progress with the *Defender* and the *Valkyrie III*, both land and sea were teeming with greedy sportsmen and gamblers who were eager to win money by betting on the races. The waters were crowded with vessels, and the vessels were packed with adventurers, who were there not simply to see two vessels spread their immense sails to the breeze and glide over the waters, but to go wild, profane, and angry over the results of their own winning or losing, from their betting. At the same time the telegraph was busy with sending out reports every few minutes, and country and city telegraph offices

literally swarmed with boys and men eager to catch every word from the wires and modify their bets accordingly. So this bad practice goes on, whether under the name of racing, of one kind and another, or of athletic sports. Boys often begin on the sidewalks to gamble with marbles, then with cards, billiards, foot-ball, bicycle-racing, horse-racing, stock exchange. This evil spirit pervades all kinds of business and all social circles, and is sapping the very life from the school, the church, and good government. Parents, pastors, Sabbath-school teachers, Christians generally, will you not make it a point to warn your children and youth against this great sin, one of the soul-destroying tendencies of our times? Teach the young to avoid every species of betting and gambling as they would the bite of a rabid dog or a venomous serpent. The latter poisons only the body; the former the soul.

WE print on another page of this issue an article from our esteemed correspondent, Rev. H. H. Hinman, taken from the *Christian Cynosure*, on the subject of "Military Drill in the Public Schools."

We have great respect for the opinions of Bro. Hinman, always so conscientiously and courteously expressed. But, on some points, we must beg to differ, or at least, to express opinions that are modified by existing circumstances, if not radically different in their essential nature.

The article under consideration is based upon the action of the School Board of Chicago, authorizing the introduction of a military drill in the public schools of the city. Our brother renders his objections to such action in six very emphatic specifications.

In the first place, it is not probable that Bro. Hinman would agree with us on the general question of the necessity, and therefore the justification, of physical defense against invasions by lawless and wicked men. For example: we are living in times of great danger in our homes, from deeds of violence, plunder, robbery and even murder, at the hands of lawless, unemployed tramps and evil disposed persons. They steal into our homes in the darkness of the night, threaten our lives, do violence to defenseless women and children, and if not promptly and forcibly resisted will wreck our homes and destroy every vestige of good order and peaceful society. We hold that it is the sacred duty of every householder whom God has placed in the responsible position of husband, father, protector, to guard his premises, protect his family, and repel unprincipled invaders by the employment of any necessary measure to accomplish his object. One who would decline to use the severest measures, even to strike down the midnight invader of the home who was in the act of committing the crimes he contemplated, would be worse than "he who provideth not for those of his own house;" and Paul declares that such an one "hath denied the faith, and is worse than an infidel." If it is the duty of a householder to protect his family and property in an emergency, it is also the duty of a corporation or municipal government. In the present state of society, would our friend advise that cities and villages dispense with police and officers to preserve peace and execute the laws? If a force of police is required for this purpose, is it wrong for them to be drilled in military tactics for the most

efficient service in emergencies? In times of rioting and mob-rule, is it wrong for the properly constituted authorities to call out the militia and restore order and save the people from the destructive misrule of anarchists? Can our government actually do away with its army and navy, and maintain itself as a nation in the present order of nations? Does any one go so far in the interpretation of the Gospel of peace as to recommend the absolute abandonment of military defense? If so, we must be allowed to dissent from such an interpretation of the gospel.

Now as to the supposed evil of the "Military Drill in Public Schools." We cannot see that the six objections raised in the *Cynosure* are as formidable as they appear to the writer of them. A military drill does not necessarily keep in mind preparation for war. We have enjoyed its advantages, and as a teacher have drilled our pupils and have seen its results so thoroughly that from personal experience and observation we believe it is beneficial. As a health producing exercise, there is much to recommend it. It improves the physical development and bearing; it cultivates habits of promptness, obedience, respect; it shows the importance of method, unity of action, and we cannot see that it is necessarily opposed to the principles of peace, love, forgiveness, or any of the characteristics of a devout Christian life.

MADAGASCAR.

This island has again come into prominent notice, of late, on account of the renewed efforts of the French military powers to subjugate it. The Island lies off the east coast of Africa, in the Indian Ocean, in latitude south of the equator, and is about 1,000 miles in length and 250 in width. Its population at a moderate estimate number 3,500,000. Some have placed them at nearly double that number. The area is 227,000 square miles, or nearly as large as Texas. The French have long held interests on the Island and have on several occasions made attempts to increase their possessions and power, but have been resisted by the natives.

The Madagascans have in many localities been Christianized by English missionaries, mostly of the Presbyterian and Congregational Churches. The Queen, Ranavallo III, and her husband, the Prince and Prime Minister, are Congregationalists. Since their conversion to Christianity, the Queen and her consort, have commanded much popular interest. Many will regret that the French have now subdued the Island. Their capital and stronghold, Antananarivo, was captured by the French on September 27th, and the Queen and Prince are now fugitives. The United States have quite large commercial interests in Madagascar, which will doubtless receive proper care and protection under the French rule.

A LESSON—CAPITAL AND LABOR.

The employers of the New York Condensed Milk Company took a day off Oct. 3d. Although there are about 50,000 daily customers and many more consumers of the Company's luxurious condensed milk, still they generously agreed to take a double portion on one day that the milkmen might have a holiday. There are 3,000 men in the employ of this company.

It may not be generally known that this

large company is organized on a model plan. A majority of its directors are employes of the company, and the management of their factories, depots, offices and warehouses is entrusted to employes who control the affairs of the corporation. These extraordinary powers are given the men by the stockholders because they believe the business will be honestly and conscientiously carried on. In this they are not deceived. The men who occupy positions of trust have come up through all grades of work and are familiar with every branch of the business. Some of the book-keepers and accountants began as drivers. Superintendents and managers were once in the lowest grades, and having been faithful were promoted. Thus the men occupying subordinate positions to-day know that better positions await them if they prove to be capable and worthy.

Here is a lesson in economics and a good solution of some of the social problems that disturb our country. Let other corporations and large manufacturing interests so modify their plan of work as to admit of possible promotion for worthy men, and let all laborers have such an interest in the work as to share in its prosperity, and then discontent and unprofitable strikes may die out.

Upon some such plan of mutual co-operation men must agree before the unhappy strifes between the employer and the employed can fully subside.

NEWS AND COMMENTS.

PROF. ALBERT S. COOK, of Yale, broke one of his legs October 4th, by a fall from his bicycle.

ALASKA is rich in ores and precious minerals. Recently the development of platinum is receiving much attention there.

A RAGING gold fever is said to exist a few miles west of Lincoln, Neb., the discovery having just been made of rich gold dust in the sand and gravel.

THE English are said to monopolize the trade in needles. The art was taught them in 1650 by Christopher Greening, and they still hold the trade.

CHOLERA, which recently threatened to make havoc in Honolulu, is now reported stamped out. There were in all eighty-seven cases and sixty-two deaths.

CALIFORNIA may boast of having the largest trees, but Australia is said to have the tallest. Those of the Eucalyptus family are from 350 to 500 feet in height.

CUBA has made her declaration of independence. Shall this new and struggling republic be recognized and encouraged, or remanded to a state of cruel and oppressive misrule?

WARREN, R. I., was the scene of a disastrous fire Oct. 3d, resulting in a loss estimated at \$1,000,000. There was no adequate apparatus for fighting the fire, hence the heavy and unnecessary loss.

MORE trouble is reported with the Banocks at Jackson Hole, Idaho. Three of the leaders (white men) who precipitated the trouble last July, were shot, from ambush, by the Indians Oct. 3d.

JOHN SARTAIN, of Philadelphia, now 86 years

old, is called the "Father of engraving" in America. He is still very bright and lively, and has a keen recollection of many eminent persons of his generation.

THE University of Chicago takes no vacations. Students are in classes, and professors in their chairs, the year round. This plan may have many advantages over the usual custom of summer closing.

THE coal of Alaska may prove to be much more valuable than its gold. Veins of great value have been discovered near Cook's Inlet. The purchase of that frozen region which was ridiculed by many was not so great a blunder after all.

It is thought that Arizona is likely to be admitted as the next State. Her population is now 77,000, and her assessed valuation \$27,000,000. Governor Hughes is a staunch friend to the complete prohibition of the liquor traffic.

SOMETHING of the danger to such as "go down to the sea in ships" can be seen from the following statistics of losses of vessels in 1894. In the merchantile marine of the world there were 1,154 vessels lost. Of these 281 were steamers, and 873 were sailing-vessels.

THERE seems to be no doubt that a strong effort, championed by Bishop Potter, is being made to change the name of the "Protestant Episcopal Church" to that of the "Holy Catholic Church." This movement meets with much opposition, as one would naturally expect.

THE Chinese outrages of late seem to spring more from hatred of foreigners in general than from any special spite against missions as such. The Chinese may feel somewhat like Americans about having people among them that are so repugnant and so radically different from themselves. See?

NEAR Maysville, Ky., new and important discoveries have recently been made on the old site of the "mound-builders." Skeletons and ornaments have been found, dating back to the Stone Age. Perhaps the most valuable find, because the rarest, is a collection of bone fish-hooks. The indications are in advance of the ordinary Indian types of workmanship.

THE proposed brutish fight between Corbett and Fitzsimmons seems not to meet much encouragement in this country. Attorney General Harmon declares that it will not be allowed to come off on any grounds over which the United States have jurisdiction. That is good. And that indicates a purer public sentiment than has sometimes prevailed.

THE *Catholic Mirror* seems greatly disturbed over the opposition, politically, of the A. P. A., especially in Massachusetts. The national vice-president of this comparatively new order estimates their number at 3,500,000 already and rapidly increasing. He also expresses the expectation that they will hold the balance of power at the polls at the coming election.

ALL electric lights and electric street cars were instantly stopped in Hoboken, N. J., about 3.38 in the morning of Oct. 5th, by the bursting of a large fly-wheel. One man was instantly killed and the building was wrecked.

The wheel was 18 feet in diameter, weighed 50,000 lbs., and was making 225 revolutions per minute. A similar accident occurred about the same time, and with the same results, at Homestead, Penn.

SOMETHING of the rank of the University village of Alfred, N. Y., as compared with others in the county, can be seen from the statement that there are seventy post offices in Allegany county, N. Y., seven of which are Presidential offices with the following salaries:

Wellsville.....	\$1,900
Cuba.....	1,700
Alfred.....	1,400
Friendship.....	1,400
Belmont.....	1,200
Angelica.....	1,000
Bolivar.....	1,000

THE name of George Muller is familiar to multitudes of people in America as well as other countries. In England, where his orphanages are established, he has received from the people for carrying on his work, \$6,869,130. He has never solicited funds from the people, but simply laid his need before God, and the money has invariably come to his hands. Mr. Muller says that "God, being no respecter of persons, any Christian will find that if he waits on God in prayer, all the money needed for the Lord's work will be forthcoming." If Mr. Muller is right, then evidently many Christian people are wrong, for money for the Lord's work does not always seem to be "forthcoming."

CONTRIBUTED EDITORIALS.

The Louisville campaign closed in McFerran Memorial Baptist Church, which was cordially tendered for our use, the weather being too cold for a tent meeting.

About one hundred and fifty people have expressed in these meetings the desire to become Christians, although the number of conversions will never be known in this world. A few, we know, have been happily converted. The majority were strangers whose names even we did not get.

Quite unexpectedly to us, a movement has sprung out of these meetings which will have, we believe, a far-reaching influence on the future of Louisville as well as on our own cause here. John A. McDowell, a well-to-do contractor, rose at the close of the meeting last Thursday night and proposed that the same gospel work be continued after the tent season closed in a permanent undenominational building on the same spot, "And I will give," he said, "as much as all the rest of the congregation to build it."

The proposition was much discussed and met with general favor. The writer, in conversation with the religious reporter for the *Courier-Journal*, three days later, spoke of Mr. McDowell's offer and of his belief that such a building would be built. We were hardly prepared, however, for the article which appeared in the *Courier-Journal* the next morning, as follows:

A New Church.

The Seventh-day Baptists will build a House of Worship. Result of Tent Services.

This city of churches is to have another house of worship, and it will be occupied by the Seventh-day Baptists. Mr. John A. McDowell, the contractor, is leading in the movement. The meeting house will be the result of the Gospel tent-services, which have been going on for nearly

ten weeks at the corner of Brook and Oak streets. They will close to-night, with about 150 professions.

The tent has been a popular place, it being often crowded with many standing outside.

Evangelist Randolph, who has conducted the services and who will preach his farewell sermon this evening, says the Seventh-day Baptists, while holding to the observance of the seventh day of the week as the Bible Sabbath, believe in Christian unity. "Our meetings have been made a rallying place for Christians of all denominations. The movement to continue this gospel work in a permanent building on the corner of Brook and Oak, if carried forward, will be undenominational, and will have for its purpose the salvation of men. It will aim to be all the year what these meetings have been for a few weeks."

Evangelist Randolph will return to his home in Chicago to-morrow. His assistant, Mr. Van Horn, will remain in Louisville in the interest of the Seventh-day Baptist church which has been formed.

The reading of this article was like an electric shock. We were dumbfounded at first. Then we tried the never-failing resort—went to the Lord about it, pleaded the promise and prayed for guidance. We rose from our knees and said, "Let's make it true." We went to Mr. McDowell and asked him just what he would do. "I will give one-half," he said, "if you will raise the other half."

Here, Seventh-day Baptists, is the plan which Brother Van Horn and I have roughly sketched in the intervals of this busy, swiftly-flying day. It will need the modifications suggested by wisdom and experience, but in the main outlines we believe in it with all our hearts. The cost of the land and the building will be not over \$8,000. Of this Mr. McDowell offers \$4,000. At least one-half the remainder we believe can be readily raised on subscription here. By investing less than \$2,000, our people can have a permanent church home, and be the nucleus of a great evangelistic movement which means much for the future of this city. The Seventh-day Baptists have won the confidence of this section of the city, and we believe the people will cordially support this plan, if we but take the lead.

Will the indulgent readers of the RECORDER pardon the crudeness and haste as well as the lack of editorial dignity which characterize these lines. We write the closing sentences at midnight to catch the night mail for Plainfield.

MATERIALISM.

REV. HORACE STILLMAN.

Materialism is defined by Webster to be "the doctrine of materialists." It makes matter or material substance primary, and all life with its myriad manifestations of thought and action, emanations from matter.

According to this doctrine, there is no life that is not in connection with matter, and a result of it. Thought they define as "the product of the convolutions of the minute and intricate elements of the brain." If, therefore, man's thoughts are superior to those of the beast, it is only because his brain is a better machine to produce them.

Materialism deifies matter by ascribing to it divine characteristics and then by its own logic annihilates it. It not only destroys man by annihilating the organization that it says constitutes him a man, but it annihilates the Deity also in ascribing to him the elements and constitution of the perishable. This system is a twin brother of Atheism and the father of Infidelity. It destroys man's accountability by making him the result of material causes over which he has no control. It makes future accountability impossible

also by destroying at death the whole man, thus leaving no one to be accountable, for where there is no being there can be no accountability. If another man should be made of the same material that composed the former he would not be the same man and could not be held responsible for what the other had done.

When an individual wishes to blunt his own conscience against the fearful forebodings of future retribution, he has only to stultify his reason by adopting the argument of the materialist—that he is only a physical being, the product of the food that he eats, and that he acts only under the stern law of necessity, as impelled by the strongest influence that is brought to bear upon him. And if that is not sufficient to still the monitions of conscience, he adopts the *ultimatum* doctrine of materialism—that he loses his existence at death, so that there is no one to be accountable.

Theistic materialism followed out to the results of its own logic becomes Fatalism, Infidelity, and at last Atheism.

Let us now consider the claims of materialism—that man is wholly material, and that mind is the product of material organization.

(a) They tell us that man very closely resembles the lower order of animals, that there is a similarity of thought and action as shown by the wonderful display of animal knowledge, that the construction of the brain of man is very similar to that of the ape, and that by continual progression it may become man.

How does man resemble and differ from other animals? Man has a physical organization that in many respects resembles the animal. As a physical being he gets his sustenance from the earth and requires kindred organs for the same office work—eyes to see, ears to hear, etc., etc. The ape, it is said, has a brain very similar to that of man, and also vocal organs that closely resemble the organs of man, but notwithstanding these physical resemblances, the ape and the man are as different from each other mentally as light is from darkness. While man has a mind that gives him the dominion over the whole animal creation and over the face of nature to subdue it and make improvements that are marvelous, the ape blindly follows its animal instincts and makes no improvements. He is precisely the same to-day in attainments as the ape of a thousand years ago. Though the vocal organs resemble each other very closely, man under the inspiration of mind and spirit produces the most delightful music, while the ape can only utter the whine of the ape of a thousand years ago.

The very fact of these physical resemblances and the indescribable differences of capacity show that the superiority of man above the animal is not the result of a higher physical organization, and that the mind is not the product of the brain. If thought were the product of the brain, similar brains would produce kindred thoughts. The mind, then, instead of being the product of the brain, uses it to telegraph the thoughts, to address them to the outer senses of others.

It has been successfully demonstrated that a considerable portion of the brain may be removed and that the function of thinking will go on without hindrance.

The great differences that make one man superior to another are differences in thought much more than in body. Good thinking

constitutes good men and bad thinking constitutes bad men. *The mind is the man* and the body is the instrument through which it acts. You say "my hand," "my foot," "my ear," meaning that they belong to you, but if the hands, the feet, and the ears be amputated you think of yourself being the same person. Our bodies are constantly undergoing changes, so that our bodies of to-day do not possess an atom of matter that they did seven years ago, yet you know that you are the same person. Personality is therefore in the mind and not in the body. If we live in a different body from what we did in infancy we may live when our bodies are destroyed after death.

We have what we call the outer senses of hearing, seeing, feeling, tasting and smelling. These are mediums through which we secure much knowledge, but there are also the inner senses, through which much knowledge is gained. We may see distinctly when our eyes are closed, as in dreams, or when mental pictures are before us when awake. We live in the age of inventions, but all that were ever made were first pictured in the mind before they were objectized or brought into form where others could see and use them. Knowledge is often gained in some unaccountable way when the avenues of the outer senses are closed.

At the commencement of the late civil war, but before a soldier at the North had left his home for the army, I saw on Block Island a man who from infancy was deaf, dumb, and blind. He was uneducated, and had no *visible* way of becoming acquainted with the real situation of our country, yet the very air seemed to be to him rife with a knowledge of what was soon to follow. He was in a state of great excitement and would go through the motion of mustering troops on the field of battle, of loading and firing canon, of charging the enemy, and the various other movements made in military operations.

Whence this knowledge? It must have come somehow through the inner senses as the outer were closed.

All prophetic knowledge was received by revelations made through the inner senses. God revealed to the king of Israel through the prophet Elisha the hiding places of the Syrian army, by knowledge received through the inner senses, through which he saw the secret devices of the Syrian king. 2 Kings 6: 1-12.

When Dr. Frances Wayland was a youth he studied medicine in Troy, N. Y., and while on his way to his home on a steam-boat going down the Hudson river in the night, he fell overboard into the river. At that very hour, as afterward found, his mother, who was at her home, awoke suddenly from her sleep and said to her husband, "Let us pray for Francis, for he is in trouble." So strong was her convictions that he was in great danger, that her husband was impressed of the fact also, and so they unitedly prayed for his safety and were soon impressed that their prayer was answered. Francis at that very time was struggling in the water, but quite unexpectedly to him deliverance came, and he was saved to church and to the world.

If such knowledge is received by the mind independently of the other of the outer senses, the mind may exist when the body is dead, and continue its activities with or without another body. There is a universal conscious-

ness in men of a future life and accountability in another state of existence beyond death.

We find that God has given the lower order of animals instincts that are true to their future necessities. Many birds migrate and escape the changes of the seasons that would be destructive to comfort and life. The squirrel, true to his God-given instinct, lays up his store of provision for the winter, and it is said by those who have observed its habits that it provides much more abundantly when the winter is to be unusually severe. Has God given to those animals instincts that are true to their future needs and deceived man in reference to the reality of his future life and of the blessedness in store for all of his children? God often gives to his children on their death-beds heavenly visions and floods of light that make the way luminous and glorious. Friends who have gone on before are sometimes seen ready to receive them.

Stephen, while being stoned to death, reflected the radiance of the heavenly life, and saw the heavens open and Christ upon the right hand of God.

Paul, when contemplating his own death, said it was better for him to depart and be with Christ than to remain. Lazarus, the beggar, at death, was carried by the angel to Abraham's bosom.

In the time of the war, when I was at Portsmouth Grove hospital, a boy about 16 years of age lay upon his death bed. I watched with him the night that he died. He was sick with *peritonitis*, and retained his strength remarkably till near his last moments. His mind was clear till the last. A few hours before he died, he called me to his bedside and said he had something that he would like to say to me. I came at his bidding, and found him joyous in the love of God. His face, like Stephen's, was radiant, as if it had been the face of an angel. Then, in a calm voice, he began to tell me about his sainted mother. She was, he said, one of the best of mothers, and had done all that she could for him. She was a Christian woman, and had carefully trained him in religious beliefs and duties, but, said he, she died, and left with me her parting blessing. To-night, said he, my mother came back to me; her face was full of light. She was dressed in robes of spotless white. She took my hand in hers and told me to come with her.

The poor boy had been sick in the army, and had not had the tender hands of a mother to minister to him; but the Lord permitted him to see her in a state more glorious than ever before, and time to leave the report with one who had himself had blessed experiences while suffering in the hospital. In a little while after this he peacefully passed away, to go and live with that glorified mother, where sorrows, disappointments, and bodily pangs can never come.

Another man in that same hospital ward died that same night, and a little while before death he dictated to me a letter for his wife, in which he said, "Tell her all is well. 'Meet me in heaven!' and soon his spirit took its flight to its God.

The doctrine of materialism would make all such experiences delusions, and so rob the death bed of all that can make death joyous.

Does the Bible sustain the doctrine of materialism, as taught by certain religious sects in the present century? They go back to the brief account of man's creation as described

in Genesis 2: 5, where it says that "God formed man of the dust of the earth and breathed into his nostrils the breath of life, and man became a living soul."

Here they say is the man made of the dust of the earth, and here is the breath of God added to constitute him a living soul. The constituents of man they say are the elements that are contained in the dust to which breath or air is added to give life or to constitute him a living soul. Gen. 2: 7. Looking at the Hebrew, the language in which the Scriptures were first written, we find that the word that is here translated breath is used in the Scripture 13 times, and the word that is translated soul, in this connection, is used 436 times. Four times out of the 13 the breathing or breath is ascribed to God. God breathed into his nostrils the breath of life, etc. To settle the question in regard to the nature of the inbreathing, we must first consider whether God is a physical being and under the necessity of breathing to sustain life.

He who made the air (Gen. 1: 1; John 1: 3) which we breathe, existed before it was made. He is, therefore, not dependent upon it to sustain life. God is declared in the Scriptures to be a spirit (John 4: 24), and the Saviour said that a spirit has not flesh and bones (Luke 24: 30). He is also invisible to our eyes (Col. 1: 15; John 1: 18). The inbreathing, then, that gave to man life, was not the inflating of his lungs with the air exhaled by the Creator. But, says the materialist, the Scriptures declare that man was made in the image of God (Gen. 1: 27).

Man, they say, is a physical being, and if made in God's image, God must be physical, also. Let us see how they compare. God is a spirit; a spirit has not flesh and bones; man has; there cannot, therefore, be a physical resemblance. Man is limited in space, and can fill but one place at a time. God fills all heaven and earth; and yet there is, somehow, such a resemblance that man was created in the image of God, and men are said to be sons of God, and we are assured by the Scriptures that a man may hold communion with God. His spirit witnesseth with our spirits that we are his children.

We are commanded to pray to God. All prayer to God is a communion of the invisible in man, with him who is invisible. The invisible being that holds communion with God may become strong as the body grows weak. "Though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4: 16.

The Apostle Paul said that he knew a man whether in the body or out of the body he could not tell. 2 Cor. 12: 2. Then he thought that a man might live separated from the body. Our Saviour bade his followers to "fear not him who could kill the body, but could not destroy the soul." Matt. 10: 28. If soul and body are the same, then he who kills the body destroys the soul.

Is the doctrine true that the whole man goes into the grave at death? "The dust shall return unto the earth as it was and the spirit shall return unto God who gave it." Eccl. 12: 7. Paul expected at death to "depart and be with Christ." Phillipians 1: 21. The Scriptures declare that "the dead that die in the Lord" are blessed, or happy. They could not be happy if they did not still have a conscious existence.

A condition of being in which men now live is often called death. "To be carnally minded is death." Rom. 8: 6. "And you hath he quickened who were dead in trespasses and in sins." Eph. 2: 1. "She that liveth in pleasure is dead while she liveth." 1 Tim. 5: 6. "Awake thou that sleepest, arise from the dead, and Christ shall give thee light." Eph. 5: 14. It was said of the prodigal who had returned home, "He was dead and is alive." Luke 15: 32. Christ called regeneration the passing from death unto life. If man lives after the body dies, how is eternal life the gift of Jesus? Christ is the Author of all life. "All things were made by him. In him was life." John 1: 3, 4. All that ever have eternal life receive it here in connection with this life. Christ says, "I give unto them eternal life." John 10: 28. Present tense, I give (now), etc. The eternal life given by Christ is not existence, but a happy state or condition of existence.

Paul said, "To be spiritually minded is life." Rom. 8: 6. Jesus said, "These things I have written unto you that believe on the name of the Son of God that ye may know that ye have eternal life." 1 John 5: 13. "I give (now) unto them eternal life." John 10: 26. "He that believeth on the Son hath everlasting life." John 3: 36. "And this is life eternal that they may know thee the only true God and Jesus Christ whom thou hast sent." John 17: 3. The heavenly life has its beginning here in this life at conversion. It is a change so marked that it is called the new birth.

It is the commencement of the unfolding of the inward man toward God, and is a change so necessary that our Saviour said, "Except a man be born again he cannot see the kingdom of God." John 3: 3.

Regeneration is the commencement of the reign of the Spirit of God in the soul (John 3: 6) or the setting up of the kingdom of God within the individual. John 17: 20, 21; Col. 1: 27. Christ reigns in his children here, and they walk with him in heavenly places, and if they abide in him they will reign with him in heaven.

As we think of Christ, of what he is to be to us in the future, let us not forget the necessary condition of future blessedness is that we abide with him here; and to the heralds of his gospel he hath said, "Lo, I am with you always, even to the end of the world." Matt. 28: 20.

"IS IT SO?"—DOUBTED.

To the Editor of THE SABBATH RECORDER:

It might be well, as it seems to me, to ask your correspondent, who writes, as published in your issue of Oct. 3d, over the signature "Senex," to read two passages of the inspired Word, which I will name: Rom. 5: 12. God declares therein that all sinned, and were brought under condemnation. The plan of salvation discloses the revealed remedy. In the 51st Psalm and 5th verse David gives a most graphic description of his own native status. This pious servant of God we have no reason to believe was materially different in his origin from that of the human race generally.

The above I regard as all that need be said. If any one will controvert the unequivocal testimony of the infinite One, he must answer to Him—not to me.

N. KINNE.

Missions.

OUR world is full of beauty. Above and all about us are embodied in varied forms God's ideas and thoughts of the beautiful. In the azure dome of the heavens and in natural scenery all around are crystalized the thoughts and sentiments of the beautiful, the lovely, the grand and sublime. God has given us the power to understand and appreciate the beautiful, and the more we cultivate taste the more can we see and value the beautiful in art or nature. But the beautiful in the physical world cannot equal the beautiful in the spiritual world. What so beautiful as spiritual beauty! What so lovely as spiritual loveliness! What so lofty and sublime as a grand and noble character! What are Niagara, the Alps, the Rhine, the Hudson, the most lovely natural scenery the earth affords, to a Christian character lovely in spiritual graces, lofty in principle, noble in action, and molded daily by the Holy Spirit more and more into the likeness of Jesus Christ!

GRACE of body and of movement is much desired by those who move in social circles. It is greatly admired. Anxious mammas greatly desire their daughters to possess it, that they may appear and figure well in society. Some use dangerous methods of training that they may have this physical grace. We have known parents to send their daughters to a dancing school that they may learn to be graceful in bodily movement. The fascinations and pleasures of the dance get possession of the soul, associations and environments become unwholesome, and spiritual grace is sacrificed and ruined upon the altar of physical grace and social pleasures. Grace of mind, fine conversational attainments, intellectual power, refined taste, and the graces of the spirit which come through Christ, the Word, and the Holy Spirit are infinitely higher and truer than any or all of the physical graces. The latter will die, but the former can never die. They are the possessions of an immortal soul. Let no one, parent, son or daughter be so foolish, and so unwise for time and eternity, as to sacrifice any spiritual grace or power on the altar of any physical grace or social fad.

THE two Secretaries closed their month of labor in West Virginia with the Lost Creek Church. They visited Ritchie, Conings, Salem, Buckeye, Middle Island, Black Lick, Greenbrier, Roanoke, and Lost Creek. The month was too short to make some visits which they would like to have made among the scattered and isolated Seventh-day Baptists in the State. They were heartily welcomed and most hospitably entertained wherever they went. Kind and genial hospitality is one of the cardinal virtues of the West Virginia people. The Secretaries were faithful in presenting the work, plans, and needs of the two Societies which they more particularly represented, but earnestly presented as well all lines of denominational work and interest,—evangelism, Sabbath reform, our publications, education, Bible study, Christian Endeavor Societies, Woman's Board, and especially systematic giving. As the visit was not to canvass for money, but a sort of an arousement trip, the effort of the Secretaries was to arouse and beget a greater denominational spirit and zeal among the people, by setting

before them the open doors and grand opportunities which are before our people, the great problems which we are to help solve, and our relation and duty thereto. The Secretaries flatter themselves that their trip has done our West Virginia people good, that they know more than they did what the denomination is trying to do, its mission in the world, and while the immediate fruitage of their visit may be small, the results in the future will prove the wisdom of the trip. It is a source of regret and sympathy that our people in West Virginia have suffered from drought for two seasons in succession which, with the hard times, has greatly limited their means and ability to do what they would like to do for our general cause. Of course the Secretaries find some portions of our West Virginia people better posted on denominational matters and have more of denominational spirit than other sections. This is seen everywhere among our people. Those portions where our publications are widely taken and read, and where they have live pastors, are the best informed and have the most interest in all lines of our work as a people and are the most liberal givers for their support. The Secretaries in this trip visited 88 families, gave each 18 sermons and addresses, and received \$155 for our publications and for the general fund of the two Societies.

THE SACRIFICES OF MISSIONARIES.

MRS. EMMA INGRAM.

We who remain at home, and sing and pray with the spirit of missions upon us, seldom realize what it costs the one who consecrates his life to this noble work. Occasionally a missionary returns with the inspiring story upon his lips, and our own hearts are wonderfully quickened, as instance after instance is related of the triumphs of the gospel in heathen lands; but we seldom hear of the hardships and sacrifices of those who are serving the Lord by spreading the gospel in foreign lands. Even they who have suffered most seem to show the sunniest faces, and make their appeals in the cheeriest way. Yet let us think for a moment of our own home life; of our family ties; of the close friendships for years; of the scenes of childhood and youth; of the particular associations of village or city where we have repented, and rejoiced and worked for the Master, with all its hallowed recollections and emotions; of everything that has been wrought into our experience, each thread so interwoven with the pattern we have been making, that to take one out would mar the whole design; and then ask ourselves whether it would cost us anything to say farewell to all these delightful scenes and loved ones, perhaps forever, and devote our lives to the arduous work of missions, thousands of miles away from home. To struggle with the rigors or the enervating effects of a new climate; to submit to manners and customs that require the making over of one's whole nature; to meet with opposition, scorn, even violence; to work faithfully, even fatiguingly, months, yes, even years, and see very little result of one's labors; to make some encouraging progress and indulge in a glimmer of elation and hope, and then to see the whole demolished almost before one's very eyes, because of the blindness and prejudice and cruelty of the human heart—these things mean heroism. And then, in the midst of all, to sit down

with the consciousness of failure tugging at some of the heart strings, while thoughts of other days, and of loving and sympathizing friends, pull at the remaining tendrils of feeling, is to endure the horrors of an inner prison without a single ray of earthly light.

This is no exaggeration. These things are real. There is not a missionary who has ever equipped himself for this work, and served his Lord, who has not been through them all.

But there is another side, and it is as radiant as the first is dark. With the hardest labor for God, comes also the sweetest consciousness of the honor conferred upon the workman.

Do we not all need more of this spirit which characterized all the great missionaries of the cross? Oh, for more triumphant faith and enduring love. Let us read more about missions. Let us study more thoroughly the lives of those who have given themselves to this splendid work. The result will not only be a larger interest in this grandest of all the departments of Christian effort, but a fuller conviction that if noble souls thus labor for their Lord and his kingdom in the earth, we are but doing a fraction of *our* part if we splendidly support them and extend their opportunities.—*Christian Standard*.

CHRISTIAN WORK AS A CORRECTIVE.

(NEH. 6: 1-4; 1 THESS. 3: 11-16.)

We often speak of Christian work as a sort of spiritual calisthenics—in other words, an exercise, the purpose of which is to develop the spiritual fibre of our beings. This is a low view of the subject. For while gymnastics are to be commended, labor is to be still more so, since it accomplishes a double object. The old saw that "Satan finds some mischief for idle hands to do," is, no doubt, true enough, but the Christian has a higher object than that of merely keeping out of mischief.

However, putting aside the great motive that alone can prompt real Christian work, there are many needful reflex influences upon the mind and heart of the worker. I do not care how "soundly" a man has been converted, and how firm and safe may be the foundation of his belief, he will not be able to maintain his place in the real Church of Christ, if he does not follow in the footsteps of him who went about doing good.

Christian work, in order to strengthen the worker, means, often, doing that which is hard. Don't cheapen religion by trying to make people think that it doesn't cost anything, and that Christian work is always easy and delightful. It does often mean self-denial and the putting aside of inclination. Mind you, there is compensation, a richness of experience that ought forever to close our lips on the subject of what we have done or given up for it. Nevertheless, follow a Christian through a single week and you will not find his paths the ones that would attract the ease-loving soul.

The question with him is not whether it is easier to tarry at home on a stormy Sabbath than to leave it just for the sake of joining the depleted group in the Lord's house; or whether his inclinations are more toward spending the evening with a favorite author, than toward going out to influence unkempt men and women, and neglected children toward better things. But in the face of all that he must endure, there is the conscious-

ness that it is making a new creature of him. As he shares the burdens of Him who died to save the world, he is conscious of a wonderful and beautiful fellowship:

"Nearer, my God, to thee,
Nearer to thee,
E'en though it be a cross
That raiseth me!"

Ah, fellow believer, it is only thus that we are raised from our worldliness and selfishness. The cross of service has lifted many a life. It will lift yours.

No Christian ever yet lost his love for Christ and the Church till he quit working for them. You perhaps recall the old story of the traveler stumbling along in the snow, becoming every moment less awake to all that was about him—suddenly coming upon a fellow traveler who has fallen and is almost gone. The sense of the other's peril banishes his drowsiness, and after almost superhuman efforts he succeeds in saving the life of the stranger. But what of himself? The blood is bounding and tingling through his veins. In saving another he has saved himself.—*Christian Standard.*

A DANGEROUS PET.

There are some things which are too dangerous to be petted.

There is a story of a gentleman who got a serpent called a python, fifteen feet long, and kept it in his warehouse to clear out the rats. It was allowed to creep about at its will, and the workers got used to it, as it seemed perfectly harmless and was as docile as a dog. They could stroke it and amuse themselves with it, and even ventured betimes to tease it. But one morning a shriek attracted the attention of the workers of the warehouse, and on looking a German boy engaged in the office was seen holding on to a cask, while the serpent uncoiled its body from that of the boy. He had been playing with and teasing the reptile. At last, venturing to tread on its tail, it caught him by the throat and threw three powerful coils around him, crushing nearly every bone in his body.

The workers were surprised that a creature so gentle as this python had seemed should so suddenly change its aspect. But they need not be surprised—the serpent was just acting out its real nature.

There are men who seem mild and meek, and even pious, who yet are really serpents and a generation of vipers, and will by and by show their real nature to those who trust them.

There are habits and passions and sins which seem mild and meek and innocent and harmless for the present, but beware! Satan, though transformed into an angel of light, is still the same old serpent as from the beginning. The hidden sin petted and cherished will break loose at last and ravage and destroy. The wine cup, though it sparkles and dances today, at the last "biteth like a serpent and stingeth like an adder."—*The Little Christian.*

"Who gathered these lilies?" asked the gardener, as he came into the garden, and found some of his fairest and loveliest lilies cut. "I did," replied the master. Then the gardener held his peace.

Beloved, has the Master come into your home garden, and cut some of the fairest and loveliest lilies? If so, it is to transplant them into his palace garden. Well, let him have his way. How they will unfold their beauty in that bright eternal world.—*Selected.*

Woman's Work.

THE WAITING HARVEST.

LINA SANFORD.

"Lift up your eyes and look on the fields, for they are white already to harvest."

These words were spoken by the Master,
Many, many long years ago,
As he taught his beloved disciples,
While he journeyed with them here below
And these words are for all his disciples;
To this message shall we not give heed?
If not in the gathering of harvest,
We can help in the scattering of seed.

Yes, great indeed is the harvest,
But the laborers truly are few,
In the ripe harvest-field of the Master
There is truly a great work to do.
We hear the call, "Oh come and help us,"
From the north, from the east, south and west.
"Oh give to us, out of your plenty!"
As we give, we shall surely be blest.

There's a dear spot in far away China
Where our interests are centered to-day,
Where our own faithful workers are striving
To point out the pure gospel way.
But our interest is not all-sufficient
We must faithfully share in the cost,
Or the cause that we love soon would languish,
And our foot-hold in China be lost.

And the fields scattered wide o'er the homeland,
Where the reapers are weary and lone,
They are calling for some one to help them,
That the work may the better be done.
They are calling to us for assistance,
Shall their pleading be only in vain?
Shall we sit with our idle hands folded,
While they strive the good work to maintain?

There's a harvest field spreading around us
And it reaches our own very door,
And Satan, with seeds that are vicious,
Has been scattering the harvest field o'er.
Let us pluck out the seeds of his sowing,
They are choking the ripe golden ears,
They are crowding out temperance and virtue,
While they bring out a harvest of tears.

Let us lift up our eyes, sisters, brothers,
And look o'er the harvest field white;
Let us give of our means and our talents,
Though it be but the poor widow's mite.
Give our pennies, our dimes and our dollars;
May the Lord of the harvest receive,
And use to His honor and glory,
In the gathering of ripe golden sheaves.

THE history of the children of Israel after the death of Joshua, and of the elders who outlived Joshua, reveals to us not only the powerlessness of God's children to care for themselves, but the wonderful heart of compassion and mercy which God shows to his repentant followers.

WE so often read expressions similar to these: "Ye have not obeyed my voice." "The children of Israel did evil in the sight of the Lord." Notwithstanding their oft-repeated wanderings into idolatry, and the patience of God so often exhausted, how many, many times "He repented of the evil which he thought to do unto his people." If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

THERE are many lessons for us in this study of God's chosen people which should lead us to a closer examination of our motives and purposes as children of our King. Christ gave his life to save us from our enemy—sin. In thus giving us salvation he has a right to dwell and rule in our hearts and lives. He is worthy to rule because he has saved us. Are we acknowledging him in all the minute details of our daily lives? The promise to "direct our paths" is ours, and we need this promise daily and hourly.

A LIFE with Christ should mean to us more than mere dependence on his death for salvation. It is our privilege to form with him a

personal relation as a present living Saviour, such as the disciples had when Christ dwelt among them in Galilee, a personal acquaintance which may ripen into a close and tender friendship. "No human friendship can ever be so close and intimate as that which the lowliest of us may enjoy with our Saviour."

"NO CALAMITY can ever be so great to a true child of God as God's withdrawal from him. If our hearts go forth toward God to meet him, he will graciously come to meet us."

The promise made to Moses when he plead so earnestly with God after he refused to go with the children of Israel, because of their sin in worshiping the golden calf, "My presence shall go with thee and I will give thee rest," finds its application to God's children now in the words, "I will not leave you comfortless, I will come to you." If the Spirit of God dwells in us, and his likeness is reflected by us, we will not need to trust to an outward profession to be known as his true children. More faith, more prayer, more service, more trust in his Word will draw us into this intimate relation with him.

A YOUNG woman whose life was full of lofty ambition, found herself occupied day after day with disagreeable household tasks.

As the future seemed to shut down hopelessly around these homely duties, the girl grew complaining and bitter.

One day her father, who was the village doctor, said to her: "Do you see these vials? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but what they carry.

"So with our duties, insignificant and worthless in themselves, but the patience, or anger, or high thinking, or bitterness which we put into them, that is the important thing, the immortal thing."—*The Silver Cross.*

MANY years ago we read a beautiful incident in which a prisoner in the narrow paved court yard of his prison noticed a tiny plant pushing its way up between the stones. He watched it day by day. He pried up one of the stones to give it more air and room. He watered it daily, and finally it formed a bud, and then opened into a lovely flower. How the care and watching he had bestowed upon it were repaid. It was the solace of his lonely hours, while his occupation made less rigorous his prison life. Dear reader, upon every hand there are souls endeavoring to struggle up through difficulties. Give them help. Let them know that you love them and are interested in them, and be assured that the good you do them will in some way return a thousand fold.—*E. Herbruck, D.D.*

WHEN a grain of corn drops from our hand into the open ground, then the rains and the winds and the sea and the sun take it up, and all the machinery of the round heavens begins to move with reference to increasing it and repeating it. When a good deed passes from us looking to the help of another, then it ceases to be a little, local, human thing. It is at once caught up by the forces of infinity and passes into the spiritual currency of the stars. And, be it remembered that the throne of God itself would as soon dissolve and pass away as that the person from whom

the deed proceeded should lose his reward—a reward, too, out of all proportion to the deed, a reward consonant with the nature of God. Isolated and alone, we are fragments, we are nothing. It is when we stand in terms of service and love with humanity that we become great and strong and perfect.—*J. W. Lee, D. D.*

OUR HOSPITAL—SHANGHAI.

Many inquiries having been made of the Woman's Board relative to the different amounts paid to support beds in the Shanghai Hospital, it seems best to settle the matter by the following explanation from a recent letter sent us by Dr. Swinney herself:

"You ask if there is any difference between free beds and endowed beds. We make no difference, using the words interchangeably. I do not remember ever having spoken of any beds at \$18 a year. We have counted each at \$25 a year. In some hospitals I think it is \$30. Perhaps you have heard it mentioned sometime that we charge \$1.50 a month for board to all who are able to pay, but that does not cover the expenses. There are extras, often, far more expensive than Chinese food, namely, milk, beef, beef-tea, Mellin's Food, and others of this order, that make the cost of their board much higher. On this account it was thought best to make the average price for a free bed \$25. Really, the meaning of an endowed bed is one that is supported year after year, and generally has some name given it."

Farther she adds: "We may not need any more quilts in the hospital for a year or two. I think quilts would help very much in the girls' school and also in the boys' school."

"The doctors say my left lung has almost recovered from the effects of my recent illness, but that I must take great care this winter for fear of a return of the pneumonia if I should take cold."

We shall all be glad to hear this encouraging word in regard to her health. May God in his abounding mercies give her complete restoration.

Dr. Palmborg writes: "This year the hospital proper will not be open as such; so we will not need any 'endowed bed' fund this year. I expect to hold the clinics open every day, and study as much as possible on the language. Without that I can do, nothing, and so far my study has been very much interrupted. Next year, God willing, I will open the hospital and do my best there."

Dear friends, pray much for Dr. Palmborg, and the others, that they may be protected from the fearful ravages of the cholera, and that the hands of the rioters may be stayed in their destructive work.

In behalf of the Woman's Board,
MRS. ALBERT WHITFORD, *Rec. Sec.*

CHARITY BEGINS AT HOME.

A minister was soliciting aid for foreign missions, and applied to a gentleman, who refused him with the reply, "I don't believe in foreign missions. I want what I give to be given to my neighbor." "Well," said he, "whom do you regard as your neighbor?" "Why, those around me." "Do you mean those whose lands join yours?" inquired the minister. "Yes." "Well," said the minister, "how much land do you own?" "About five hundred acres." "How far down do you own?" "Why, I never thought of it before; but I suppose I own about half way through." "Exactly," said the clergyman, "I suppose you do, and I want the money for the New Zealanders—the men whose land joins yours on the bottom."—*Mission Studies.*

"TOO LATE."

TANA GLENN.

[These words were uttered by a bright young man as he lay on his death-bed. He had been fatally shot, and when told that he had better make preparation for death, he exclaimed, "Too late, too late!"]

"Too late, too late!" The words still ring;
Too late to be forgiven;
Oh God, it cannot be that he
Is past all hope of heaven!

He was always too worldly to bow at the cross,
And all this world's pleasures he counts now as loss;
Oh, why did he wait till the close of life's day,
To worship the Saviour, to seek the right way?

"Too late, too late!" How sad to think;
Can he never more repent?
He lived a careless life, and now
The last sad day is spent.

He has put off repenting till it is too late,
Now all his friends mourn o'er his sorrowful fate;
But he has had time, and now he is lost,
He sought for vile pleasure, and see what it cost!

"Too late, too late!" His life was vain;
Too late he's lost forever;
How could he put off seeking God?
And now he'll see him never.

His life blood is spent, and the last scene is past,
He knew he must die, that this life could not last,
He loved worldly pleasure far more than his Lord,
And he would not be led or controlled by his Word.

"Too late, too late!" Go, tell the tale
To all who are not forgiven;
Point out to them the road to God,
And make them sure of heaven.

Be not like this young man, whose life is now o'er,
Seek ye heaven's best riches, seek not worldly store;
For when earth and its pleasures forever are past,
You will need more than wealth to sustain you at last.

CLARKSBURG, W. Va.

THE SERVANT-GIRL PROBLEM.

It is the woman who does not conduct her household on business principles who is responsible for our present complications. If wages were not paid for unskilled labor, the lesson would soon be learned by the servant-girls; but so long as mistresses are willing to pay servants high wages when their very presence in the house is but a burden, we shall have a servant-girls' problem unsolved. The debt of gratitude which house-keepers owe to the cooking-schools can never be paid; the cooking-schools have taught the mistress how to cook, and she is beginning to develop a degree of independence on this fundamental difficulty in housekeeping. We shall yet realize co-operative laundries, when another phase of the servant-girl problem will be solved. Small apartments will make it possible for families of limited means to keep house if there are no children, or only a few in the family. The servant problem is hardest to solve outside of cities, and yet even here the increased intelligence in household matters is simplifying the question somewhat. Cooking-schools are being established, and they could be made to minister to the household even better than they do. If for every class established for house-keepers there should be another established for servants, and still another for children, we should begin to solve the servant-girl problem even in the country.

It is impossible for any housekeeper to solve the servant-girl problem unless she takes into consideration the ignorance and the consequent limitation of character of the girl who goes into her kitchen. It is only necessary for her to watch the girl deal with her own questions to see how greatly that girl herself suffers in body and in purse because of her ignorance. If each time she attempts to teach the girl she deals with the servant from the platform of ignorance or limited intelligence, ignorance not merely of the work she is trying to do, but of life, the mistress will be able to solve the problem more quickly. If she would promptly dis-

charge the servant who is indifferent and inattentive while she is being taught, the mistress would help solve the problem not only for herself, but for her neighbors. If every mistress made a servant understand that she must learn, she would learn; if every girl who went into a kitchen understood fully that if she did not live up to her contract she would find herself without a place instanter, we should have better servants.

* * * * *

Ignorance, indifference, dishonesty, drunkenness, must not be tolerated for a moment. We are living in an age in which every housekeeper can meet with comparative ease the emergency of the period when the house is without a servant. This question does not touch the household of the rich, where a retinue of servants is kept, and a housekeeper stands between the mistress and the servant-girl world; nor does it touch the housekeepers who can pay the highest wages and secure the best class of service. It touches the great middle class of this country, and it is the wives in this great middle class who must learn first to be themselves thoroughly competent, to understand all departments of housekeeping well enough to administer them intelligently. When this mass of women who represent average intelligence realize this, there will be more patience as well as higher standards in our kitchens, and more girls of intelligence will be willing to work in the kitchen. At present, unfortunately, the mass of heartless and unsympathetic mistresses are to be found in this class. A woman will put heavier burdens, in comparison, on a servant-girl than her husband will put on a horse, and then find fault with her because she has not accomplished all the work. A very wise head of a household, whose family all insisted that she was entirely too patient, too sympathetic, and too careful with the servant-girls, made up her mind that her family should learn by practice exactly how much work it required to run even a small establishment well. She took the cook from the kitchen to do some extra work on the third floor, and sent her daughter down into the kitchen to wash all the breakfast things. When they were done, the girl came up stairs perfectly exhausted, and said: "Why, mamma, just think! we use seventy-two pieces of crockery and cooking things. That is, I have had to handle seventy-two pieces to-day just in washing our breakfast things; and I went to the basement door eight times, and came up stairs to speak to you four times. Why, just look at the time!" Then the wise mother looked at her and said: "Yes, you have done what Katie does at least six days in the week." The woman who is practically familiar with housekeeping is the woman who knows how to treat a servant well, and knows what is a fair amount of work to require; and usually, also, she is the woman who is most willing to pay fair wages.—*The Outlook.*

FROM THE SABBATH-SCHOOL BOARD.

At a meeting of the Sabbath-school Board, held in DeRuyter, plans for the ensuing year were thoroughly discussed, and the work of carrying them out has been entered upon.

We expect to press the three lines of work which we began last year, but to be successful shall need the hearty, prayerful co-operation of all interested in the great work.

Circular letters are to be sent at once to all pastors and superintendents throughout the denomination, carefully and thoroughly mapping out our plans for strengthening the spiritual power of our Sabbath-schools.

Thinking that the people in general would be interested to know what we aim to accomplish, we append a brief outline of this letter.

1. **HELPING HAND.** As the matter was left by the Conference, we are to continue as last year in the preparation of the lessons. We have carefully planned the work so that we are confident in asserting that this Quarterly will be of more practical worth during 1896 than ever before, and we bespeak for it the liberal patronage of all our schools. Letters have been written to all schools not reported as taking it, urging them to do so. If you know of such a school in your neighborhood, use your influence in our behalf.

2. **BIBLE INSTITUTES.** The universal testimony as to the successfulness of these meetings during the past year more than ever convince us that this work should be enlarged during the year to come. We have an efficient Vice-President in each Association who has this work especially in charge. They are all anxious to do their best for every school in their respective fields. Time, study, and energy they will cheerfully spend for you, but some money is required for traveling expenses, etc., and the Board has no fund. You will see by last page of RECORDER who your Vice-President is. Bring this matter up in your school, and send him a cordial invitation to hold an Institute with your school, and *vote to pay his necessary expenses.* He will "do the rest."

3. **TEACHERS' MEETINGS.** Every loyal Seventh-day Baptist must mourn to see how little is done along this line by our Sabbath-school workers. The following plan has worked admirably wherever tried. Organize a "Teachers' Meeting and Bible Study Class." All interested are welcomed. One half-the time is occupied in the study of the next Sabbath's lesson, the Superintendent leading. The other half is used in a general study of the Bible by books, topically, by normal lessons, or whatever method may seem best; this work under the leadership of the pastor.

This, in brief, is our outline of work. We know that our pastors and superintendents are our busiest people, and in the hurry of other things they may pass this by. So you who desire to see this work prospering as it should prosper, speak to them from time to time and press them for an answer as to what steps they have taken toward the carrying out of these plans.

Again, from your practical standpoint, what have you to suggest as to change and improvement in any phase of our work? How can the form of the *Helping Hand* be made better? Where is there a school we can help in some way? What has your school tried that has materially increased its influence for good?

Any and all such suggestions and friendly criticisms are wanted, and we will try to profit by them.

We will have more to say soon upon these vitally important matters.

In behalf of the Board,
J. ALLISON PLATTS, *Secretary.*

No man can be what God wants him to be until he gives himself up wholly to do his bidding.

WHAT OF THAT?

Tired? well, what of that?
Didst fancy life was spent on beds of ease
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee! work while it is called day!
Coward, arise! go forth upon thy way.

Lonely? and what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into its own.
Work may be done in loneliness. Work on!

Dark? well and what of that?
Didst fondly dream the sun would never set,
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith, and not by sight;
Thy steps will guided be and guided right.

Hard? well, and what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go; get thee to thy task! Conquer or die!
It must be learned; learn it, then, patiently.

No help? Nay, 'tis not so!
Though human help be far, thy God is nigh,
Who feeds the ravens, hears his children's cry;
He's near thee, wheresoe'er thy footsteps roam,
And he will guide thee, light thee, help thee home.

RELIGION IN THE FAMILY.

It is a remarkable thing in regard to little people that it is almost never too early to approach them with religious suggestion, writes Rev. Charles H. Parkhurst, D. D., in the October *Ladies' Home Journal*. It is not what we say to them that makes them religious, it is the religious instinct already in them that makes intelligible to them whatever of a religious kind we say to them. The best that a child can become in this, as in every other respect, accrues from wisely handling and fostering some impulse already contained in the child's original dowry. If the beginnings of individual religion were not an implant, no method of treatment, no ingenuity of culture could suffice to establish such a beginning. Religion can be immanent in the child, and even be a part of his experience, without his being able yet to know it as religion, or being able to comprehend the allusions made to it by his elders. . . . It holds in the twilight of light what is true in each dawning, that it begins to be morning a good while before there is sunshine enough in the air for the sun-dial to be able to tell us what o'clock it is. . . . The infant's eyes are full of light waiting to be greeted by the light of the sun so soon as its lids are lifted. The heart of the child is tuned to the things of God, and its strings are ready to become musical so soon as they are touched by a hand that knows how to stir them into resonance. It is a good while before the child and the earth come very close to one another, but on the contrary "Heaven lies about us in our infancy."

DIVINE HEALING.

Many of you have read about divine healing in the papers, but most that has been said about it in the papers has been so wicked and false that you can scarcely have received from that source any just impression of it, and it is for that reason that I will try in a few words to tell you something of what I know from personal experience to be true.

Divine healing is not what is called Mind-cure, nor the so-called Christian Science. But it is the original gospel work of Jesus Christ. It is healing through faith in Jesus by the power of God. We represent Christ as the great and true Saviour of the lost and the only true healer of the sick.

I have been a minister of the gospel and a physician for many years, but when I was taken down with inflammatory rheumatism

and heart trouble with terrible suffering, then I had to go to Christ in prayer, and the pain left me immediately and I was healed by Jesus from all diseases. I have personally seen others healed through faith in Jesus, and I know of many more cases healed. Have also personally prayed with a few and laid hands on them and they have been healed, and are now rejoicing in this glorious gospel. I believe that it is my duty to make it known to the public that this powerful gospel is still among God's people. I believe that it is my duty to teach and practice that great truth of God for the benefit of the sick. A Divine Healing Home will be established for the purpose of receiving the sick children of God who are seeking him alone for this healing in the name of Jesus and through the power of the Holy Spirit. Also for those who like to receive instruction in God's way of healing as set forth in the Scriptures. A few patients can be received at any time. All who desire to know more of this art of healing are especially invited to consult me personally or to attend the divine healing meetings.

"Have you ever heard the story
How our Lord, before he died,
Laid his blessed hands in healing,
Upon all who to him cried,
How the sick and all oppressed ones
He rejoicing sent away?
O, I'm glad, so glad to tell you
He is just the same to-day."

DR. C. J. SINDALL.

VERMILLION, S. D.

SOME CURIOUS FACTS CONCERNING HEARING.

An inquiry was recently made in London as to the greatest distance at which a man's voice could be heard, leaving, of course, the telephone out of consideration. The reply was most interesting, and was as follows: Eighteen miles is the longest distance on record at which a man's voice has been heard. This occurred in the Grand Canon of the Colorado, where one man shouting the name "Bob" at one end his voice was plainly heard at the other end, which is eighteen miles away. Lieutenant Foster, on Parry's third Arctic expedition, found that he could converse with a man across the harbor of Port Bowen, a distance of 6,696 feet, or about one mile and a quarter; and Sir John Franklin said that he conversed with ease at a distance of more than a mile. Dr. Young records that at Gibraltar the human voice has been heard at a distance of ten miles.

Sound has remarkable force in water. Coladon, by experiments made in the Lake of Geneva, estimated that a bell submerged in the sea might be heard a distance of more than sixty miles. Franklin says that he heard the striking together of two stones in the water half a mile away. Over water or a surface of ice sound is propagated with great clearness and strength. Dr. Hutton relates that on a quiet part of the Thames near Chelsea he could hear a person read distinctly at the distance of 140 feet, while on the land the same could only be heard at 76 feet. Professor Tyndall, when on Mont Blanc, found the report of a pistol-shot no louder than the pop of a champagne bottle. Persons in a balloon can hear voices from the earth a long time after they themselves are inaudible to people below.—*Harpers' Round Table.*

POVERTY is uncomfortable, as I can testify, but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim.—*President Garfield.*

Young People's Work

I HEREBY express my thanks to the two persons who sign themselves "C. E." and "Viola," farther on in this department.

"THE need and nobility of loyalty to the Bible." Are you planning to discuss this question in your C. E. meeting for the week ending October 19th?

If you do not understand the foregoing paragraph, please consult this page of the RECORDER for October 3d.

I AM glad that some one has taken enough interest in the business methods of our Christian Endeavor Societies to ask a few questions on that subject.

DOUBTLESS some of you are teachers in Sabbath-school. What do you think of the proposed uniform lessons for the primary scholars for the year 1896? Do you like the idea of having the little ones study a lesson different from the one the older people study? Do you like the plan of the lessons? Do you like the idea of having the lesson made up of passages from different parts of the Bible? Look up the matter.

Amat victoria curam.—[Catullus.]
Success is a friend of diligence.

THIS is just as true to-day as it was nineteen hundred fifty years ago. In fact I think it is even truer. Certainly it is truer now than it was fifty or twenty-five years ago. Success in any line of work is growing more difficult every year. It is harder work to become a successful business man, or teacher, or physician, or preacher, or lecturer, or general, or tramp, or burglar, or anything, all because of competition, and thus an elevating of standards. We must climb farther to reach success than we used to climb. Standards are all the time being lifted farther and farther up. We must be patient and diligent. If we cultivate and cherish these two elements in our dispositions, never losing courage or trying to "go across lots" to reach our object in shorter time than our fellows, then our chances of attaining success will be greatly increased.

PRESIDENT'S LETTER.

Dear Young People:

I still find myself at work and writing from Quonocontaug. A great work is still going on here. One of the best things accomplished, is the organization of a Y. P. S. C. E., with thirty charter members—sixteen active, and fourteen associate. I may have spoken in my last letter of an effort of this kind being started. It has now proven a success, unanimously so. The organization was completed at an early meeting on the night after the Sabbath, before the hour for regular meeting. Sunday, after the morning services, we went again to the water for baptism. Seven more candidates were baptized, and more are nearly ready. Interest has gradually deepened and congregations grown from the commencement of the meetings. Arrangements are being made to repair the church, and provide for lighting, warming, etc.

Many of the fishermen are following Christ and becoming "fishers of men." Some large ones have been caught here, both on land and water. I never realized before how essential it is to have good bait and plenty of it;

then, after that has done its work, to land them, and not break the line; the larger the more difficult. This requires both tackling and tact. Different kinds of fish require different hooks and bait. No matter how numerous they are, they will not always bite. I notice fishermen recognize all these conditions and constantly study to meet them. I caught one day, with a small hook and line a very large fish, called a flounder. A friend came and sunk a large basket under him, and so we landed him safely, after tiring him out. God has come with his wondrous love and landed every one we could get the basket under so far. One grand old man, who is eighty-two years old, is seeking Christ. Twenty-four in all have been baptized at this writing.

Yours in the work,

E. B. SAUNDERS.

CORRESPONDENCE.

Dear Bro. Shaw:

Forgive me the boldness of thus addressing you. I believe, however, that you have solicited the correspondence of any of the young people, and that means me of course. My reason for writing is this: When I picked up the RECORDER last week I was indulging in a fit of the blues, a luxury quite uncommon for me. Poor, miserable, abused creature! Such was the burden of my thought and feeling.

As I glanced over the Young People's page of the paper, something caught my eye that interested me and caused me to do a little thinking. I think you should know that one life was brightened a little by what you suggested in that little paragraph, and this is how it happened.

Our church is a small one, our C. E. Society is still smaller. We have but little to encourage us to keep up our meetings and try to make them interesting. A great deal devolves upon each of us and upon me of course with the rest. Besides being organist and corresponding secretary of the C. E., I have recently been given charge of the infant class in Sabbath-school. I must confess that at times church work seems to have for me a little of the flavor of drudgery. I long for a little change, for something to wake me up and give me new zeal and energy, for suggestions of new ways and plans of work.

Now I had been planning all summer to attend the next semi-annual meeting of our churches in this section. That meeting is to be held soon. I know that it would do me worlds of good to go. I would rather attend that meeting than the Atlanta Exposition, or the State Fair, or Forepaugh's Circus. I have no doubt but that upon my return I would enter upon my plain, matter of fact church duties with renewed life and enthusiasm. My arrangements are all made for going. What a pleasure is mere anticipation! But, ah, what a frail thing is mere hope!

Papa says that he cannot go. Then of course mamma wont go. Someone from our society must certainly be going. Just our pastor, that is all. He will go and represent us. As he has no horse, he will be obliged to take the trip by rail, a round-about route with poor connections, unless he can get some one to furnish a horse and drive overland with him. We have idle horses running in the pasture. Why may not papa let our pastor take our horse and buggy and take

me as his passenger? The scheme is suggested. "Just the thing," says our pastor. "Just the thing," say I. What then? Oh, there is a giant in the way, a great, big, ugly giant. The sons of Anak are in his sight as grasshoppers. He stands in the midst of our little town, and five times a week speaks at 8:30 A. M. to bid us welcome and opens his jaws at 9 to receive us. Should I go to the meeting I should lose almost a week of school. Papa says I must remain in school. Mamma agrees with papa. The Eye of the dreadful giant looks grave, but kindly, and is non-committal. I half believe that he sympathizes with me in my grief.

Well, I read the RECORDER (sometimes, when I have time), and at any rate I read what you had to say about young folks being superficial in their school work, and about the haste to "get through" school, whether the required standard of scholarship were attained or not, and somehow I felt a little more reconciled in my disappointment. I am inclined to think that there is as much Christian Endeavor in faithfulness to home and school duties as in faithfulness to church duties. The thought that you expressed in that little paragraph suggested other thoughts which were helpful to me and made my sense of disappointment less keen. Thank you.

VIOLA.

QUESTIONS.

1. Is it necessary to have an order signed by the secretary and president in order to draw money from the treasury?
2. If money is raised for a special purpose should it be paid into the treasury?
3. Who is the proper person to forward such money?
4. Is the vote of the society necessary to send such money?

C. E.

These questions bring most vividly to my mind a subject about which I had so much to say some ten or twelve weeks ago. That was the matter of conducting the necessary business connected with our societies. Now business methods are by no means the chief purpose of the Christian Endeavor Society; but what is worth doing at all is worth doing well, and any organization has more or less business, and there are certain rules and practices for conducting this business in a systematic, orderly way. These rules should be known and observed by members of Christian Endeavor Societies. I know of no reason why we should not be as particular about our business methods in Christian Endeavor work, as we are in any other line of work. As to definite answers to the questions:

1. Yes, by all means, most certainly.
2. Yes.
3. The treasurer, unless the society has empowered some other person.
4. Yes. A separate motion may not be necessary, if in the action of the society in raising the money some provision for sending the money was made. But a vote at some time is necessary, otherwise it is not the society that sends the money, but the individual, who could be compelled to pay back the amount if the society demanded it.

THE only way to regenerate the world is to do the duty which lies nearest us, and not to hunt after grand, far-fetched ones for ourselves. If each drop of rain chose where it should fall, God's showers would not fall as they do now.—Charles Kingsley.

Children's Page.

MAMMA'S DARLING.

A little maid with sweet blue eyes
Looked upward with a shy surprise
Because I asked her name.
Awhile she bent her golden head,
While o'er her face soft-blushes spread
Like some swift rosy flame;
Then looking up, she softly said,
"My name is Mamma's Darling."

"Tell me your mother's name, my dear,"
And stooping low I paused to hear—
The little maid seemed musing,
"Why, mamma's name's like mine you know,
But just because we love her so,
We call her Mamma Darling."

"Tell me your papa's name," I cried;
The little maiden's eyes grew wide;
"My papa? Don't you know?
Why, ever since the baby died
Mamma and I have always tried
To cheer him from his sorrowing;
And my mamma and I love best
To call him Papa darling."

"What did you call the baby dear?"
The answer came quite low, but clear—
"The baby! O I wonder what
They call him now in heaven.
But we had only one name here,
And that was Baby Darling."

Swift years flew by, and once again
That little maid so tender
Stood by my side, but she had grown
Like lilies, tall and slender;
This time 'twas I that called her name,
And swift the blushes grew like flame
At rosy mist of morning;
I clasped her in my arms and kissed
My tender-hearted Darling.

A BATTLE OF ANTS.

MRS. E. C. W. LIVERMORE.

None of us realize how many wonderful things are very near our own door. We look over them, we tread on them, and know not what life we have crushed or what structures we have demolished. We grind to powder carefully built cities, sometimes by a single step. We are familiar with the passage, "Go to the ant, thou sluggard, consider her ways and be wise," and yet, how few of us learn the lessons taught by the insect teachers.

Not long since, in passing down a walk, at our Plainfield home, our attention was attracted to a moving line of tiny creatures directly in front of us, which proved to be an army, fully a rod long, of large, red ants, "marching on," in rank and file like so many soldiers. Curious to know their intention, we watched them closely and found that, probably, they had sent out scouts from their city, to a neighboring one, that they deemed they had a right to possess.

Along the side were ants, seemingly corporals and sergeants, who now and then would march backward and forward to keep the ranks in order. At last, they reached the margin of a flower-bed, from which the turf had been removed, leaving a trench about eight inches across. The general halted the ant-soldiers which circled around each other, until they occupied a space about fifteen inches in diameter. We do not believe in "eaves-dropping," but how we longed to hear their orders. In a few moments they advanced, and from underneath the geraniums, that were to them, no doubt, like an immense forest in bloom, came out a few, black ants. We could not see that they carried field-glasses, but, pausing a few seconds as though comprehending the situation, they turned and rushed back, into their city, and by the time the red ants had reached the summit, they were out in full force and a bloody battle ensued. The red ants, although weary from their long and rapid march, soon overcame them, sometimes two or three attacking one. In minutes

the conflict was over and the ground was dotted with the dead, wounded and dying.

Thereupon the red ants invaded the city and each ant-soldier came forth, bearing a burden, perhaps of food—we could not determine—but at all events, they bore the spoil back to their own city, and soon the last foe had departed. But, to us, the most interesting and saddest feature remained. The few surviving black ants came out, timidly, from behind the plant-stalks and took a survey of their late, beautiful floral city. Several carefully aided their wounded comrades to the shade of large leaves, no doubt to die; while around those already dead two or three gathered, and tenderly bore them away.

We, of course, did not understand which was in the right, but surely there was a lesson taught—to plan carefully, to drill our forces of thought and deed, to be patient, persevering, "strong and of good courage"—not to mind barriers, steep or difficulties, but to "press forward," to "fight the good fight of faith;" and as they seized the food, so ought we to march onward, overcoming, under the direction of our Commander, the dark foe, *sin*—and "lay hold" of food for our souls, even "eternal life."

A MADE-OVER LITTLE GIRL.

"Come here, Lulu, and try on your new frock."

Lulu came and stood quietly while her mother buttoned it—patting down or pulling up, settling a bow or a ruffle.

"It is very pretty," said Aunt Lucy, who sat near.

And all the time Lulu did not smile or look pleased.

"Yes, I think it looks very well," said mamma. "I hadn't much to put on except my work, but I haven't stinted that."

"No," said Aunt Lucy, "when it comes to work and good taste, too, there is no lack in you."

"Don't you like it, Lulu?" asked mamma. "Yes," said Lulu, slowly, "I like it all except that it is a made-over dress."

Mamma took the dress off without saying anything. She left the room with a pained look on her dear face.

"If I were a little girl," said Aunt Lucy, "I should be sorry to make my mother feel sorry after all she had done on the frock. I think I should be proud of wearing anything which was so full of loving painstaking."

"But, Aunt Lucy, I do hate to wear made-over things. I like new frocks."

"I sometimes wish," said her aunt, "that little girls could be as easily made over as dresses."

"O, Aunt Lucy!" laughed Lulu. "Making over a little girl! Who ever heard of such a thing?"

"It has been done," said Aunt Lucy. "It might be done oftener if mothers and aunts had the doing of it—although it is by no means so easy a thing to do as to make over a dress."

"But how do they do it, auntie? How would you do it if you were going to?"

"Well, I should look well over the little girl—the old little girl, you know—to see how good the stuff might be. In one little girl," smiling at Lulu, "I think I should find some pretty good things to go on. It would be a mixed goods, woven one way of a pleasant disposition, the other of a strong thread of perfect honesty, shot through with some little silken threads of cheerfulness, willingness to help, with a good large polka-dot of obedience."

Lulu laughed.

"I should expect to find some ugly little tears, made by outbreaks of bad temper and failure in duties at home and at school."

"O dear," sighed Lulu.

"Also some spots and stains left by ugly, hateful words."

Lulu shook her head mournfully.

"But," said Aunt Lucy, "I shouldn't expect to find any of the dreadful stains left by a lie, or an act of deliberate deception or disobedience."

"I hope not," said Lulu.

"Well, there is my stuff. I should try to cut a way entirely the tears, or mend them so carefully that no one could ever see them. For this I should use a thread woven of patience, sweet temper and industry."

"Go on, auntie."

"To take out the spots I should try to find an erasive soap made of self-control and loving-kindness. Then, you see, I should be ready to do my cutting out."

"Where would you get your pattern, auntie?"

"O, my dearie, I would strive to follow the pattern left by our Lord and Master."

"I guess you'd make a good little girl of it, auntie," said Lulu, soberly.

"When I thought I had it so it would do pretty well," said Aunt Lucy, smiling again, "I should look after the trimmings."

"What would they be?"

"O, I had some to begin on. There were some ruffles of sweet, pleasant words. There was some lace of smiles and dimples and sweet songs. There were some silken bows—made of very loving impulses to be sweetly and tenderly helpful to those who were sick or in trouble."

Lulu drew a long breath.

"You'd have a very good made-over little girl, I think," she said.

"But the trouble is, dear, that I can't do the making over. That can only be done by the little girl herself—by slow, earnest effort, by striving with all her heart to cast out of herself all that is evil, and making to grow in herself all that is sweet and lovely and Christ-like. And when we know that she will have, for the asking, all the help of her great example and Saviour, how can she fail?"—*Sydney Dayre, in New York Observer.*

A TRUE STORY.

Two workers, brother and sister, Frank and Amy, wanted to help during the hard times, which were the very hardest times, in B—ville. An old Negro woman, who was once their laundress, was ill and very poor. Frank and Amy went to see her, to find out what they might do for her. They were not long in finding out. The poor woman wanted light, and this is the way they gave it to her. Each one went home for tools. Frank wanted a hatchet and a saw, and Amy a Bible. Then they returned to the Negro woman's house. A straggling old lilac bush had grown against her window, shutting out the light. As the bush was dead and worthless. Frank cut and sawed (it was very hard work) until it fell to the ground. Then he chopped it for fire-wood. Amy brought her beautiful little New Testament, and, sitting by the colored woman's bed, read to her about the "Light of the World." That was a visit wasn't it? Imagine how she felt after the good young workers left, with the beautiful sunlight pouring into the room, which had been so damp and gloomy, and with the beautiful, comforting, gentle light of our Lord in the faithful old heart. Wasn't it worth losing several hours' play for?—*Over Sea and Land.*

BIKE OR BICYCLE.

There is a good deal of opposition to the word "bike." Sunday correspondents of the *Sun* have entreated that journal to frown upon it. The *Sun* does not frown as yet, but the *Tribune* does, going even so far as to declare that "bike and electrocute are about the worst travesties on words that ever were foisted upon a long-suffering public." "Electrocute" is a thoroughly bad word, and the only reason it exists at all is that there is no single reputable word which expresses the infiction of capital punishment by electricity. "Bike" is a piece of boisterous slang, but it may be said for it that at least it is honest, and makes no pretence to elegance, whereas

"wheel," the other synonym for "bicycle," does make a pretence to elegance, or at least at respectability. It is better to say "bike," and be aware that you are using outcast language, than to say "wheel," and suppose yourself to be speaking valid English.—*Harper's Weekly*.

STREET-CAR POLITENESS.

A friend of mine was in a cable-car the other day. After taking his seat he presently began to be very uncomfortable. For everybody seemed amused at him, glances were leveled in his direction, girls giggled, elderly ladies drew their faces into a pucker, and the atmosphere of the place was as electric as the fluid which sent the car through space. After a short interval the puzzled gentleman discovered that it was not he who was the object of mirth to his comrades on the road, but a poor, shy, blushing, trembling, frightened girl who was sitting by his side. She, poor child, was dressed in an *outré* fashion, which did not please the set of people in that conveyance, and, evidently, she had met with an accident, for her clothing was tumbled and torn, her face was bruised and cut, and one hand had been wrenched and seemed to be paining her very much. I can imagine nothing more brutally ill-bred and rudely ignorant and unfeeling than the behavior of those silly girls and boys, and still more silly grown-up people in that car. Can you? They were laughing at a child who had met with an accident on her wheel!

One of the first rules to be adopted by a thoroughly polite person is this: Never show surprise, except of the genuinely gracious kind, the kind that expresses cordial interest and pleasure. Never laugh at an awkward predicament, at, for example, a fall, or a mistake made by another. Be careful never to pain any one, friend or stranger, by ridicule, or by thoughtlessly plain speaking.—*Harper's Round Table*.

PRACTICAL RELIGIOUS LIFE.

The thing for us to do is to take hold of our work willingly, as that which we are here on earth to do. Whatever it is our duty to do, let us do it. Whatever is laid upon us to bear, let us bear it. It may be pain; it may be bereavement; it may be slander; it will be largely self-reproach for our own blunders and sins. If the burdens be only toil and self-sacrifice, they are easy, and to repine about them is to quarrel with our blessings. Another thing, having done the best we know how, or are able to, "let it go at that." I used to hear my father say, when he had done a thing as well as he could, "Let it go at that." Don't go back and worry over it and around it, and wish you had done it better. Another maxim of his was in regard to quarrels: "If you put your hand to your side of a quarrel to make it better, you will make it worse." His idea was that you cannot get a good thing out of a bad thing, because it is not there. There is no good in a quarrel, and the more you get out of it, the worse you are off. Let us stand with dignity and composure by the right, and with confidence also.

And it is not difficult to find the right. There never was a noonday sun clearer upon a path than the teaching of our Lord is upon the path of our lives. There is not a stone, nor a root, nor a depression, nor an elevation which it does not show. We may run in and not stray or stumble.—*Interior*.

WHY?—Mother: "I am not whipping you because you went in swimming, but because you told me a story about it." Boy (blubbering): "Well, if you didn't want to whip me anyhow, what did you ask me about it for?"

Home News.

New York.

SCOTT.—As the season advances, the very natural questions arise among the workers in all our Societies: What has been accomplished for the Master? and what is to be accomplished the coming season?

With us at Scott we are glad to say that the appointments of the church have been sustained with about the usual amount of success, not as great as we desired, but yet with evident tokens of the Master's approval, to the degree that encourages us to hope for greater blessings.

We have greatly missed the presence and help of several of our young people who have been away a large part of the summer. We are glad to welcome home those who have returned at this writing.

In addition to the regular church appointments, it has been our custom to hold cottage prayer-meetings during the fall and winter months. We have now planned to resume them, from which we hope for great good.

Farmers have been blessed with good crops, but prices are so exceedingly low as to give but small expectations of largely increased financial returns. Our church building has been in need of reshingling, for a little time, and the Aid Society, by the exercise of their zeal and ingenuity, succeeded in raising money for the purchase of shingles, and we are now awaiting a little let up in farm work for volunteer labor to put them on.

In the early summer the Society held an Ice-Cream social, at which a "Prophecy Salad" was served, and later in the season a somewhat similar festival, and more recently a "C. Supper," at the church, all of which were as well attended as could reasonably be expected, considering the busy season, and especially by those outside our own Society.

With this needed work accomplished, we hope to keep the showers which the earth so much needs from within the house, and at the same time labor and pray for the showers of heavenly blessing to fall upon the hearts of both pastor and people.

At present we are rejoicing in the reception of a present from the Hubbard brothers of Plainfield, N. J., a set of pulpit chairs. In presenting them they say: "We hope you will receive them as a token of our regard for our Mother Church, and one that we keep in fond remembrance." The people are well pleased with this evidence of their esteem, and the donors have our heartfelt thanks for their kind remembrance.

B. F. R.

ALFRED—Sabbath morning, Sept. 28th, Bro. Gamble, our acting pastor, preached a most earnest and inspiring sermon upon the work of Sabbath Reform, dwelling at length upon the resolutions passed by the Tract Society, and the Conference, at its late session, urging the Board to employ Dr. A. H. Lewis to devote the balance of his active life to the work of Sabbath Reform. He also read the resolution passed by the Board at its recent meeting, deciding not to take such action until the churches should provide a special fund with which to meet the added expense, and urged the duty of our people to take immediate action to support the Board in this advance movement. After the sermon the church voted to instruct the Advisory Committee to arrange at once for a canvass, that

should provide a special fund to help along this work. We are very much interested in this important work, and hope all our churches will give the Board hearty support in this time of special need and special opportunity. D.

MISSIONARY SOCIETY.

Receipts in September.

Collection at Conference.....	\$224.62
Shiloh Church, G. F.....	\$ 15.45
" " C. M.....	3.26
	18.71
Second Brookfield Church.....	15.83
Plainfield Sabbath-school, G. F.....	\$ 11.16
" " S. M. S.....	9.67
	20.83
Plainfield Church.....	35.67
Mrs. E. R. Maxson, Syracuse, N. Y., C. M.....	5.00
Received through G. B. Carpenter, Treasurer of Evangelistic Committee:	
Receipts of Rev. George W. Hills on Southern Field.....	\$ 2.50
Receipts of E. B. Saunders, First Brookfield Church.....	10.00
Miss Angeline Babcock, Nortonville, Kansas.....	1.00
Receipts of J. L. Huffman:	
Collections, Charlestown, R. I.....	33.00
" Quonocontaug, ".....	4.01
" Dunn's Corners, ".....	27.64
Mrs. Charles Potter, for Louisville Field.....	125.00
Mrs. Charles Potter, for Special Tent Fund.....	125.00
	328.15
Collection by E. B. Saunders at Quonocontaug.....	\$ 25.00
Collection, Plainfield Sabbath-school for Louisville Field.....	35.70
	60.70
Plainfield Church, sale of silverware as souvenirs of Conference.....	13.50
New Market Y. P. S. C. E.....	5.00
Nortonville Church.....	25.00
First Genesee Church.....	10.91
Chicago Church, G. F.....	\$ 10.31
" " C. M.....	4.50
	14.81
Intetest on Notes and Mortgages, G. F.....	24.96
	42.00
Receipts through Rev. O. U. Whitford:	
Young People of Salem College.....	\$ 5.00
C. J. Davis, Salem, W. Va.....	.50
Darwin M. Davis, ".....	.25
Mrs. E. M. Lippincott, ".....	.60
Wardner Davis and wife, Salem, W. Va.....	2.00
Wm. Jeffrey, to make Life Members of himself and wife.....	50.00
Lester F. Randolph, Salem, W. Va.....	2.00
C. L. Lord, ".....	.50
E. J. Davis, ".....	.25
J. H. Wolfe, ".....	.50
Mildred Lowther, ".....	.25
Norton Lowther, ".....	.25
Jennie Davis, ".....	.25
Wm. Van Horn and wife.....	1.25
F. J. Erbert and wife.....	3.00
F. M. Swiger.....	1.50
F. F. Randolph and wife, New Milton..	.50
F. M. Sutton, New Milton.....	.25
J. A. Solan, ".....	.25
Collection at Ritchie Church.....	1.15
" " Roanoke Church.....	1.98
" " Lost Creek Church.....	3.07
J. F. Hamilton, Whitewater, Wis.....	1.50
Rev. L. M. Cottrell, DeRuyter, N. Y.....	1.00
	77.80

E. & O. E. \$923.49

A. L. CHESTER, Treasurer.

WESTERLY, R. I., Sept. 30, 1895.

THE LAWS OF HEALTH.

The true secret of health and long life lies in very simple things.

Court the fresh air day and night. "Oh, if you knew what was in the air!"

Sleep and rest abundantly. Sleep is nature's benediction. "Work like a man; but don't be worked to death."

Avoid passion and excitement. A moment's anger may be fatal.

Associate with healthy people. Health is contagious as well as disease.

Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal.

Never despair. "Lost hope is a fatal disease."—*Chicago Medical Times*.

HOLINESS is the architectural plan upon which God buildeth up his living temples.—*Spurgeon*.

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: 15-23
Oct. 19.	Ruth's Choice.....	Ruth 1: 14-22
Oct. 26.	THE CHILD SAMUEL.....	I Sam. 3: 1-13
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: 33-51
Dec. 14.	David and Jonathan.....	I Sam. 20: 32-42
Dec. 21.	The Birth of Christ.....	Luke 2: 8-20
Dec. 28.	Review.....	

LESSON IV.—THE CHILD SAMUEL.

For Sabbath-day, Oct. 26, 1895.

LESSON TEXT.—1 Sam. 3: 1-13.

GOLDEN TEXT—Speak Lord for thy servant heareth.

INTRODUCTORY.

The two books of Samuel were formerly one book. The Septuagint translators regarded the books of Samuel and the books of Kings as a complete history of the kingdom, from its foundation to its fall, and named them the four books of the Kingdom. Later they were called books of the Kings; but now usually called the 1st and 2d books of Samuel and Kings. The title Samuel commemorates the prominent actor in the events recorded, and does not necessarily denote the authorship. See 1 Chron. 29: 29.

Elkanah, a Levite, was Samuel's father and Hannah was his mother. She promised if a son should be given her, she would give him unto the Lord all the days of his life. 1 Sam. 1: 11. Samuel was born, and when he was weaned Hannah took him to Shiloh and presented him to the Lord. Every year as she went to the feast she took him a coat. Finally, "Samuel ministered before the Lord, being a child, girded with a linen ephod." 1 Sam. 2: 18.

Eli's two sons, Hophni and Phinehas were priests and were very wicked, and committed many fearful sins. And there came a man of God to Eli and warned him because he honored his sons more than the Lord. He pronounced against Eli's house a great curse, and said his two sons should both die in one day, and that should be a sign unto him. Again the warning was sent through Samuel in this lesson—and still no reformation is made, and after 20 years destruction comes upon them.

EXPLANATORY.

I. THE SITUATION. v. 1-3.

v. 1. "The Child Samuel." At twelve a Jewish boy became "a son of the law," and was held responsible for obedience to it. Jesus went up to Jerusalem when twelve years of age. "Ministered." Caring for the lamps, v. 3, opening the doors of the tabernacle, v. 15. "The word of the Lord was precious." Revelations were rare. We know of only three prophets during the time of the judges, Jud. 4: 4; 6: 8; 1 Sam. 2: 27; beside Samuel. "Open vision." Israel had then no acknowledged prophet.

v. 2. "Laid down." For the night. "Began to wax dim," from age.

v. 3. "Ere the lamp of God went out." The lamps of the golden candlestick were to be kept burning all night. Lev. 24: 2-4. "Temple." Includes not only the tabernacle proper, but the buildings around, in some of the chambers of which Samuel and Eli were sleeping.

II. GOD CALLS SAMUEL. v. 4-10

v. 4. "The Lord called Samuel." It was the beginning of the fulfillment of the words of the prophet. "I will raise me up a faithful priest," etc., (2: 35) in Eli's place.

v. 5. "And he rose unto Eli." In Samuel we observe a quick attention, and unwearied diligence. He murmurs not, he argues not, he complains not, he delays not.

v. 7. "Did not yet know the Lord." He did not yet understand that it was the Lord, and the word was not yet opened to him. v. 8. "And Eli perceived." It was essential that Eli should know that this was the voice of God, for the message was for him, and he does not doubt its divine origin. It must have been impressed upon Eli by these repeated calls to Samuel and the unsuspecting simplicity of the child.

v. 10. "The Lord came and stood." There was something more than the voice this time. This was the fourth call, but God knew he was willing, and his attention to what he had thought Eli's call gave assurance that he would be attentive to God's call as soon as he understood. There is little doubt that here and in

other places in the Old Testament God appeared in the form of our Lord Jesus before his incarnation.

III. PUNISHMENT FORETOLD. v. 11-13.

v. 11. "I will do a thing." This was a repetition of the awful judgment foretold by the "man of God." 2: 27-36. It embraced also the "entire breaking up of the religious establishment in Shiloh, set up by Joshua." The prophet Jeremiah, 500 years later, foretells the same fate for Jerusalem. Jer. 7: 14.

v. 12. "When I begin." God waited twenty years before this judgment was carried into effect, giving time to repent. Mercy to others requires the punishment of sinners.

v. 13. "Because his sons . . . and he restrained them not." God holds parents accountable for the proper training of their children, and refraining to punish them when it is demanded, is not mercy nor kindness, but a sin, for which child and parent may have to suffer, because he "restrained them not." Let this be burned into the mind of the easy-going, indifferent parent. See Prov. 19: 18; 22: 6; 23: 13, 14. Eph. 6: 1-4; Col. 3: 21. Find out what became of Eli and his sons.

HOW GOD CHISELS.

I remember some sentences of Ruskin's that had been curiously beautiful to me just from the fact they told, and now the fact interpreted itself. He explains to us how one of the ideas of architecture grew from observing the outline left when the rose, or the trefoil, or whatever was first traced for carving, had been cut and taken away. That which was left was as beautiful as the central design. So God shapes the flower of beauty in us, and seems perhaps only to reveal its glory by a taking away. But he sees how fair in the life stands the outline that is left; how the tender curves bend and cling about an emptiness, and declare in themselves a wonderful, essential grace. He makes that which remains by the same stroke which separates and removes, and so he chisels and thins and glorifies, us until in the immortal aspects in which we shall stand before him only so much of the mere form of the being shall remain as shall make it possible for us to hold these thoughts of his with which he has been, by depriving, filling us.—Mrs. A. D. T. Whitney.

LOVING TOO LATE.

Not long ago I met a young lady in poverty whom I had previously known in wealth, and this was, in substance, the story she told me: "Father died suddenly in Washington, and the professional skill through which he had coined money for us died with him. I am not weeping because we are poor. I am broken-hearted because none of us saw that he was dying. Was it not pitiful that he should think it best not to tell any of us that he was sick? And I, his petted daughter, though I knew he was taking opium to soothe his great pain, was so absorbed by my lovers, my games and my dresses, that I just hoped it would all come right. If I could only remember that even once I had pitied his suffering or felt anxious about his life, I might bear his loss better!" . . .

The story is common enough. Many a father, year after year, goes in and out of his home carrying the burden and doing the labor of life, while those whom he tenderly loves hold with but careless hands all of honor and gold he wins by toil and pain. Then some day his head and hands can work no more! And the hearts that have not learned the great lesson of unselfish love while love was their teacher must now begin their sad duty when love has left them alone forever.—Amelia E. Barr, Ladies' Home Journal.

THE WIFE'S ALLOWANCE.

Few husbands realize how mean it makes a wife feel to be obliged to ask for money, particularly when she realizes that her better half is utterly blind to the need which prompts her to become a suppliant. In the home he never notices that the plates set before him are beginning to show marks of hard usage, that the spotless linen has been darned in several places, or that the children's shoes are shabby. If the ensemble is comfortable he is content, and wonders why in the world his wife wants new china, tablecloths or anything else. The very man who grumbles when he gives his wife \$5 for a new pair of shoes frequently has a half dozen pair but little worn standing on the floor of his closet. He couldn't think of wearing a shoe with a patch, but is horribly put out when his wife informs him that the single pair she has been wearing steadily for six months must be replaced. He doesn't intend to be mean. He can't help his lack of observation, and in consequence the wife feels like some guilty thing when she only asks him for money with which to buy the necessary food and clothing.

We feel inclined to shake all those women who do not at the outset of their matrimonial career insist upon an allowance for their household expenses, and a definite sum to be used for their own wardrobe. If the proposition is placed before the man in a business light he will undoubtedly see its advantage over the old way, unless he is one of those born Turks who enjoys seeing his wife in the role of a slave, and then he will probably contend that such a course would make her too independent, and should therefore be tabooed. Independence is just what he himself demands, and he would feel highly indignant if places were reversed and he had to ask for his car fare or money to buy a new necktie.

Moreover, he likes to have his home and his wife and his children appear pleasing in the sight of the world, and if he did but know it the allowance plan would work a long way toward achieving this end. Economy would be the outgrowth of such a scheme, for, knowing that so much could she have and no more, the wife would prove her own cleverness by little saving devices that would make the money go much farther than when she gets it in dribbles, for which she has to offer explanations largely out of proportion to the sum given her. Insist upon an allowance, old wives and young wives. It is a big item of matrimonial happiness which once commenced will win approbation from all whom it concerns.—Philadelphia Times.

MIZPAH MISSION.

Report for the month beginning Aug. 17th, ending Sept. 16th, 1895:

Seamen present, afternoons,	34
" " evenings,	394
Total	428
Ships visited,	45
Sick " "	4
Visitors,	120
Helpers,	75

The following articles have been donated during the month: 150lb C coffee, Columbian Line; Books, Mrs. A. M. Ross; Ditty bags, from W. C. T. U., Rondout; "Samantha at the Fair" and Folio of engravings, Winifred Curtis; Watermelons, Mr. Davis, New Market.

A FAITH not strong enough for an emergency is full of peril.

Popular Science.

It may not be generally known that five-sixths of all the marble in the country is taken from mines in Vermont, and forms one of the greatest industries in the State. The largest deposits lie principally in the hills between Rutland and Brandon, a distance of 16 miles in the southern part of the State. There are ten quarries, which furnish most of the marble, and give employment in the mines and yards to between three and four thousand men.

The deposit at West Rutland is all within a small space, an area not to exceed a half a mile, and the hills in which it is found are rocky and barren of vegetation. From this quarry alone, not less than 20,000 blocks of marble, of great value, are taken every year to the yards, to be either sawn into slabs or worked into various forms for building or other purposes.

All the different kinds of marble are produced from these quarries, from the pure white, through the gray and clouded, to the dull blue and black; while the red marbles are only found in an island in Lake Champlain. Up to within twenty years the quarrying of the blocks in the mines was all done by the use of hand drills and wedges, but scientific invention has changed all this, and a channeling machine has taken the place of drills, and does the work of twenty men.

When a quarry is to be opened, the top rock is removed, and the floor of the quarry dressed even, then the channeling machine is set to work, and the whole quarry floor is cut into squares or blocks, to a required depth, when, by another machine, small holes are bored under at the bottom of the channel, and by the use of steel wedges each block is broken from the bed, when it is lifted by huge derricks to the surface, and loaded on cars to be taken to the yards.

The West Rutland marble lies in the earth at a depth of from 100 to 150 feet, and at such an angle as to require tunneling far into the hills to circumvent it, leaving a stone roof overhead, supported by columns left for that purpose.

At Proctor, six miles distant, the whole surface of the quarry was uncovered at one time and showed an area covering an acre in extent, the largest single marble quarry yet discovered in the world.

The marble blocks are sawn into slabs, or squares, as desired, by the use of a number of saws placed in a moveable iron frame at required distances from each other, yet covering the entire block. These saws are made of soft iron, about one-eighth of an inch in thickness, and have no teeth; sometimes as many as fifty are placed in one frame, when the block is to be cut into thin slabs. Either by steam or water the frame holding the saws is given the horizontal motion, when water and sand is forced over the surface continually, and the actual cutting is done by the united action of the sand and water; the average cutting being from one to two inches per hour, according to the hardness of the marble.

While granite is taking the place of marble in many places, for building and cemetery purposes, yet the marble industry seems to hold its own, in supplying the markets of the world.

H. H. B.

RETROSPECTION.

Suggested by an article, "Hopkinton Academy," in RECORDER of Oct. 3d.

ANNIE L. RATHBURN HOLBERTON.

One heart responsive thrills anew
To olden memories' sweet recall,
Of days lived o'er in swift review
Once passed within that sacred hall.

I read the old familiar names,
Which there together were enrolled,
Where mine a space so fondly claims
That time-worn pages now enfold.

Incentive to a higher power
Of purpose and of cultured thought,
Was not the impulse of an hour,
But with our future lives inwrought.

Example, precepts, hand in hand,
All that was noble, true and best,
Our latent talents to command
Were lived and taught with earnest zest.

The light of wisdom gathered there,
For me, has ripened with the years,
To heighten joy and lighten care,
And form the rainbow of my tears.

Taught me to pity and forgive
The weakness that concedes to wrong,
With firmer faith in God to live,
And in the Christian's hope grow strong.

In dreams I tread those halls once more,
With school-mates there I learned to love,
Dear teachers who have gone before,
To swell the happy throng above.

And those who yet their places fill,
So true to duty, God and home,
May heaven shower its blessings still
Upon their lives, where'er they roam.

And as we gather one by one,
Life's lessons learned, its school-days o'er,
May we have left our work well done,
To meet where parting is no more.

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 eighth session of the South-Western Seventh-day Baptist Association will be held with the Seventh-day Baptist Church at Fouke, Ark., beginning Thursday, Oct. 31, 1895, at 9:30 A. M., and continuing four days. Introductory sermon, Rev. Geo. W. Hills; alternate, Rev. J. C. Donowho. Missionary Sermon, Friday, 10 A. M., followed by Missionary Hour. Special hours to be assigned to Tract Society, Educational Work, Woman's Work, and Young People's Work. Other services to be in the hands of a committee appointed at the Association.

S. I. LEE,
J. F. SHAW, } Com.
G. W. LEWIS, }

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 Brookfield.....\$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 80
Total, \$11 40	

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Literary Notes.

THE current number of the Sunday School Times contains a second article by Professor Dr. Wm. M. Ramsay, of Aberdeen, Scotland, on The Book of Acts in the Light of Recent Discovery.

MARRIAGES.

EDWARDS—RATHBUN.—Near Hopkinton City, R. I., Oct. 3, 1895, by Rev. L. F. Randolph, assisted by Rev. H. L. Harrington, Mr. James C. Edwards, of Canochet, and Miss S. Lizzie Rathbun, of Hopkinton.

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.

LANGWORTHY.—At Seabreeze, near Daytona, Fla., Sept. 9, 1895, Mrs. Julia Potter Langworthy.

The eldest of four children, and daughter of William and Susan Prosser Potter, Mrs. Langworthy was born April 16, 1828, at Potter Hill, R. I.

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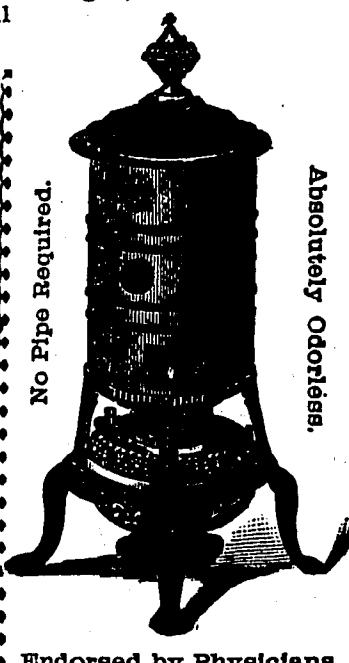
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