

THE SABBATH RECORDER.

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Sabbath Recorder.

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WE have been pleased to meet and become somewhat acquainted with Mr. Theophilus Gill, who has within the past year, and while a student in the University of Chicago, accepted the Sabbath of the Bible. This fact may be set down by those who are eager to get additional evidence of heresy in the University, as a dangerous development. But from our point of view it does not prejudice us in the least against that great institution. Mr. Gill has had three years in that University, and now proposes to spend one year at least in Alfred University pursuing the Greek and Hebrew languages.

GIVING for the benefit of others, without a selfish thought or purpose, is true benevolence. This spirit and this act, however, are not limited to making gifts of money, though that is included in benevolence. But there are other ways of blessing our fellow men than by material aid. Those who give real pleasure to others, who make others happy, are benevolent. This word means well-wishing, and he who sincerely wishes another well, will do what he can to benefit him. To thus aid another is more enjoyable to the truly generous soul than to be the recipient of the same favors himself, because "It is more blessed to give than to receive."

THERE is no more pitiable object than a human being under the control of anger. He is physically unnerved, mentally unbalanced, morally untrustworthy. His manhood has departed, and his nature is more like that of an infuriated and unreasoning beast. A mad man is a much more unlovely and sad sight than a mad dog. An ancient philosopher gave three good rules for avoiding the great discomfort and disgrace of anger. First, if one feels his angry passions rising, give them no expression, by action or word. Second, reflect upon the disgrace which others bring upon themselves by being angry. Third, cultivate mildness and gentleness of speech and manner, just the opposite of what is felt at such a time. These rules carried out, will be of inestimable value to all who will adopt and practice them.

COMMON suffering, or sorrow, will often break down the most stubborn estrangements and enmities. A fierce battle was once raging between the Medes and the Lydians. In the midst of the fight an eclipse of the sun occurred. The two armies were equally superstitious, and thinking the gods were displeased with their contention, at once threw down their weapons and made peace. Adversity seems to be more favorable to genuine friendship and peaceful living than prosperity. Under the influence of prosperity we are selfish, and, in the sense of forgetting our dependence upon God and our fellow-men, we become self-reliant. But in times of adversity and

affliction we become sympathetic, unselfish, forgiving, peaceful. The Psalmist understood this when he said, "Before I was afflicted I went astray: but now have I kept thy word."

REV. DR. KENDRICK, professor of Greek in the University of Rochester, died suddenly of heart disease on the 20th of October, aged 86 years. Dr. Kendrick has long been well known as a teacher and writer. He graduated from Hamilton College in 1831. For several years he was a tutor in the literary and theological institution at Hamilton, now Madison University, and afterwards professor of Greek and Latin. At the founding of the University of Rochester in 1850, he accepted the professorship of Greek, and remained at his post until his earthly work was done. He was the author of several textbooks of the Greek language. He also taught Hebrew and New Testament interpretation at Rochester Theological Seminary for several years. He was a Baptist minister, but never was a pastor, being satisfied to serve his Master as an instructor and writer.

UNTIMELY advice is often useless. How much better it would be if men would be frank and timely in admonishing the wrong-doer. A physician, at the funeral of one of his patients, went among the relatives saying: "Poor fellow, if he had only refrained from wine, and taken proper care of himself, he would not have been lying there now." One of the mourners replied: "My good sir, there is no use in your saying this now; you ought to have prescribed these things when your patient was alive and could take them." There is much truth for us all in that pointed rebuke. We are so timid, so slow to prescribe for those whom we know are in a dangerous moral and physical condition. Many a poor soul would gladly appropriate the remedy, if Christian people would dare to prescribe it. Many sinners are really starving for the spiritual food which every Christian ought to have by him ready to dispense at a moment's notice.

"THE OLD CLOCK ON THE STAIRS."

Among the most beautiful and popular poems of one of America's most gifted sons, stands the one bearing the above title. Nestled in among the ballads of Longfellow, even as the "old-fashioned country-seat," in which "The Old Clock on the Stairs" was found, is nestled in among the beautiful Berkshire Hills, we find this poem, and we listen, with uncovered head, to the swinging pendulum with its distinct enunciation,—
"Forever—never! Never—forever!"

Spending one of these lovely autumn days with friends in Pittsfield, Mass., we saw much of this shire town of Berkshire county. It is beautifully situated in a lovely but elevated valley, surrounded by irregular and picturesque mountains, modestly called the "Berkshire Hills." It has a population of about 20,000. In the center of the town is a park with a fine monument in memory of the patriotic citizens who gave their lives in the struggle for the Union in the late civil war. Around the park are several fine buildings, the elegant marble court house, the Congregational stone church, the building of the Berkshire Life Insurance Company, St. Stephen's Episcopal Church and the Berkshire Athenæum, containing a fine library and a museum of local curiosities.

On the Main Street is an imposing marble Church of St. Joseph (Roman Catholic) and the Maplewood Institute for young ladies, used as a popular summer boarding house. The town is extensively engaged in manufacturing cotton and woolen goods, also paper, silk, machinery, and other interests. Elegant residences, broad and beautiful streets with ample summer shade, furnish attractions for visitors who delight in smooth drive-ways and charming scenery. In many particulars, including size and scenery, Pittsfield bears a striking resemblance to our own Plainfield. But one of the greatest attractions to us was the fact that

"Somewhat back from the village street,
Stands the old-fashioned country-seat,"

in which our heaven-born poet discovered that renowned old clock; and in rhythmic lines interpreted its language for our benefit, which we feel inclined here and now to reproduce:

Somewhat back from the village street
Stands the old-fashioned country-seat.
Across its antique portico
Tall poplar-trees their shadows throw;
And from its station in the hall,
An ancient timepiece says to all,—
"Forever—never!
Never—forever!"

Half-way up the stairs it stands,
And points and beckons with its hands
From its case of massive oak,
Like a monk, who, under his cloak,
Crosses himself, and sighs, alas!
With sorrowful voice to all who pass,—
"Forever—never!
Never—forever!"

By day its voice is low and light;
But in the silent dead of night,
Distinct as a passing footstep's fall,
It echoes along the vacant hall,—
Along the ceiling, along the floor,
And seems to say, at each chamber-door,—
"Forever—never!
Never—forever!"

Through days of sorrow and of mirth,
Through days of death and days of birth,
Through every swift vicissitude
Of changeful time, unchanged it has stood,
And as if, like God, it all things saw,
It calmly repeats those words of awe,—
"Forever—never!
Never—forever!"

In that mansion used to be
Free-hearted Hospitality;
His great fires up the chimney roared;
The stranger feasted at his board;
But like the skeleton at the feast,
That warning timepiece never ceased,—
"Forever—never!
Never—forever!"

There groups of merry children played,
There youths and maidens dreaming strayed;
O precious hours! O golden prime,
And affluence of love and time!
Even as a miser counts his gold,
Those hours the ancient timepiece told,—
"Forever—never!
Never—forever!"

From that chamber, clothed in white
The bride came forth on her wedding night;
There, in that silent room below,
The dead lay in his shroud of snow;
And in the hush that followed the prayer,
Was heard the old clock on the stair,—
"Forever—never!
Never—forever!"

All are scattered now and fled,
Some are married, some are dead;
And when I ask, with throbs of pain,
"Ah! when shall they all meet again?"
As in the days long since gone by,
The ancient timepiece makes reply,—
"Forever—never!
Never—forever!"

Never here, forever there,
Where all parting, pain, and care,
And death, and time shall disappear,—
Forever there, but never here!
The horologe of Eternity
Sayeth this incessantly,
"Forever—never!
Never—forever!"

THE phenomenal growth of the Young People's Society of Christian Endeavor has for a few years past, in the minds of many, so over-

shadowed other religious organizations in the rapidity of its growth as to rather put them in the shade. But as large and grand as is this organization, it is not the only one worthy of consideration. The Young Men's Christian Association should not be forgotten. Only fifty-one years have elapsed since the first association was organized in London, and forty-four years ago was the first of its beginning in America. Associations were then (1851) formed in Boston and Montreal. The first Association building was erected in Chicago in 1867. There are now 1,430 Associations in the United States, and 300 of these own buildings representing a value of \$16,000,000. These organizations are made among college students, railroad men, foreigners, colored men and Indians. Where they have buildings suitable, they conduct evening schools, sustain lecture courses, provide libraries, writing and reading rooms, gymnasiums, and other inducements for young men to be placed under good influences and find substantial helps toward a noble Christian manhood.

NEWS AND COMMENTS.

RUSSIA has raised this year 400,000,000 bushels of wheat. The wheat crop in India is reported at 250,000,000 bushels.

A COMPANY of thirty Mormon elders, sailing from Philadelphia to Europe, have just gone to traverse England, Germany, and Scandinavia to make converts to their faith.

SINCE 1865, according to Mary A. Livermore, in her recent lecture in Plainfield, N. J., there have been 40,000 girls who have graduated from college and 30,000 are now in college.

HARVEY, Ill., was started as a strictly temperance suburb of Chicago. It was proposed to make it forever free from the curse of rum. It is now stated that a proposition to license saloons there has prevailed.

ALFRED UNIVERSITY will open the second quarter Nov. 12th. The prospects for a full term seem very flattering. The number in attendance now is considerably larger than at any time in several years past.

Two students have been expelled and fourteen suspended by the faculty of the Pennsylvania College for hazing. In this case serious damage was done to private property and a criminal suit will probably follow.

UNION COLLEGE has been favored by adding to its faculty two bright and able men: Edward Everett Hale, Jr., in the chair of Logic and Rhetoric; and Dr. Reeves, of Johns Hopkins University, in the English Department.

Gov. CULBERSON, the plucky governor of Texas, who so suddenly wheeled that great State into line against prize-fighting, is only thirty-two years old. He is the youngest governor Texas has ever had, yet evidently "he is of age and can speak for himself."

An important gang of counterfeiters has just been broken up, through the arrest, conviction and confession of Dr. Orlando Bradford. It is called the Brockway gang. Dr. Bradford has been sentenced, notwithstanding his turning states evidence, to six years in the penitentiary.

IMMIGRATION seems to be increasing. The total number of foreigners landing in this country in September this year was 36,599; while the same month last year showed only 24,904. During nine months this year there were 249,332, and for the corresponding period last year there were 191,485.

THREE new steamship lines are soon to be established. One between Florida and the Bahamas, a distance of only 150 miles, and can be run from Lake Worth, Florida, to Nassau in 12 hours. Another line is from New Orleans to Copenhagen, Denmark; and still another from Newport News, Va., to Hamburg.

A NEW effort in journalism has been started this year with apparently encouraging success. The Transatlantic Publishing Company, 63 Fifth Avenue, New York, commenced last July the publication of *Information*, a weekly paper of condensed news, covering the various phases of current thought and research. Thus far it has "filled the bill" admirably. See the advertisement, "*Information*."

AS A GOOD sample of a prohibition city, Cambridge, Mass., is quoted. It has a population of 80,000, and has not had a license for eight years. The valuation of property has increased in that time from \$59,703,000 to \$76,282,000. And the taxes now give on this increase of wealth \$130,000 more revenue than was realized under the license system. The 122 saloons are now doing duty as stores and dwellings.

THE Committee on the Distribution of Literature have been making an effort to preserve some of our literature in a substantial form. It has been so widely distributed that it is now difficult to find what we need. A few copies of the *Seventh-Day Baptist Quarterly* Vol. I, No. 3, are wanted, as will be seen under the head of Special Notices. Please send them to Bro. Randolph as therein specified, and oblige the Committee.

THE Ottoman Empire has become the object of universal execration because of its continued barbarities. It is an old and tyrannical government. It will not be surprising if its downfall should speedily follow the recent inhumanities practiced toward the Armenians. There is very little confidence placed in any of the Sultan's pledges of reform. The Turkish Empire has stood for nearly 450 years in Europe and over 1,200 years in Asia and Africa.

THE doings of a German by the name of Schlatter in Denver, Col., as a healer of diseases, are exciting great curiosity and wonder, to say the least. He pretends to be Christ himself. Throngs of people visit him daily, and remarkable cures are reported. People seem to prefer to be humbugged. Barnum found that class very large. Were not just such cases as that in Denver foretold by our Saviour in Mark 13: 22?

A WHISKY distiller in Georgia was notified by prominent members of a church that he must remove his distillery a proper distance from their church. He promised to do so if they would furnish the means of transportation. They consulted, and then agreed to his proposition. They found nine teams, loaded up the entire concern and started out. They did not halt until they had taken the outfit

twenty miles away. Then they unloaded and returned!

A YOUNG lady in France is attracting great attention by reason of her remarkable knowledge. Mlle. Jeanne Benaben received the college degree of bachelor of arts two years ago at the age of sixteen. She was then made professor of philosophy in a woman's college in Lyons; and this year she was a candidate for the important degree of licentiate of philosophy. Her examiners were amazed at the extent of her learning and her readiness in handling the problems of Descartes, Kant and Comte.

ALFRED UNIVERSITY.

Shiloh, N. J., bears the palm so far this year, as having the largest delegation of students in the University, from any one town, outside of Alfred.

The next quarter begins Nov. 12th, and there are already many applications for entrance at that time. Every indication is that the already good attendance is to be greatly increased by the opening of next term.

Athletics are not overlooked in Alfred. Besides the work in the gymnasiums, field sports are enthusiastically enjoyed. This fall there are two foot-ball teams organized and active.

The training class for teachers is a very important help for those preparing themselves for teaching. The State recognizes this, and provides free tuition for those qualified to enter such a class. Alfred has a most earnest and enthusiastic class. A fitting recognition is this, of the fact that Alfred has two of the best qualified instructors in the state to push this department to its higher attainments.

The matter of the very slight expense incurred in attendance at Alfred in comparison with other colleges, is becoming more and more apparent. Last year three of our students kept an exact account of all expenses. These are among our best students, and their expenses are fully up to the average. The total expenses of these students for the year ranged from \$150 to \$250. Thousands of young people are paying in other schools for the same advantages, from \$500 to \$1,500 a year.

The new descriptive and illustrated catalogue is now in press and will be out in a few days ready for general distribution. Send at once for a copy, and see for yourself that the University is in the front rank of educational institutions, giving improved and enlarged courses of instruction surpassed by none. Many will doubtless be surprised to see the enlarged equipment, and to know that in the past ten years the University has received over \$100,000 addition to its endowment fund, making a total endowment of over \$250,000.

The Boarding Hall has never been so inviting to young ladies as at the present. The rooms have been put in exceptionally good condition; and at the same time the rent of rooms per quarter has been reduced from \$7.50 and \$8. to \$6. and \$6.50. There are new and desirable accommodations also added to the equipments this year. These things, aside from the exceptional convenience of the Hall to the other University buildings, make the Hall beyond all question a most desirable place for young ladies to room and board.—*The Alfred Sun*.

IS IT WORTH WHILE?

THE REV. M. L. GORDON.

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

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

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

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

For thou didst bravely give thy life for others,
Didst bear the cross and walk the way of shame,
So naught for men whom thou didst call thy brothers
Should daunt the hearts that bear thy blessed name;
Is it worth while?

—The Congregationalist.

YEARLY MEETING AT NORTH LOUP.

The Yearly Meeting of the Seventh day Baptist Churches of Kansas and Nebraska convened with the Church at North Loup, Neb., Sixth-day, Oct. 4, 1895, at 10.30 A. M. Introductory sermon by Rev. J. H. Hurley, from the text, "He that is of a merry heart hath a continual feast." Prov. 15: 15. He said, "We have been looking forward to this occasion, expecting a feast of good things." He extended a welcome to all who had come from abroad, inviting them to share with us the blessings for which we hope. He made it plain that to gain the brightness and joy that the hope in Christ brings to us, we need to bring our hearts as a freewill offering to God, who wants a company of men and women whose hearts are cheerful, because they are cleansed from pride, selfishness, and all sin, and who are most earnestly desiring to do his will.

At the close of the sermon, the Moderator, Eld. Oscar Babcock, opened the business meeting with a few words of welcome to all visitors, cordially inviting them to participate in all the deliberations.

He then announced the following named persons to serve as committee on resolutions: Eld. Hurley, Eld. Clement, Eld. Todd, Dr. F. O. Burdick, Mrs. Metta Babcock, and Mrs. S. R. Hall.

2.30 P. M. A prayer service was conducted by Eld. Oscar Babcock. The burden of all hearts evidently was that God would be with us to direct and bless every session of this Yearly Meeting.

7.30 P. M. Social meeting led by Eld. Hurley. He chose for the topic to be considered, "Contrary winds." Matt. 14: 24. Some of the thoughts brought out were: We develop the grandest part of our nature by meeting adversity bravely, and gain joy and strength by overcoming all things through Christ, who is our strength. Many testified of their love for God and the great benefits derived from trusting in him.

SABBATH MORNING.

10.30. Eld. J. M. Todd, of Nortonville, Kan., preached a practical sermon from 1 Cor. 1: 26, "For you see your calling, brethren." "All are called of God to be saints." To obey this call we must own Christ before the world, study the Bible, obey God, and know and do his will. Observe the duty of baptism, the death and burial of the old life, and the resurrection to the new. "Neglect not the assembling of yourselves together." This

calls for work in the church, Sabbath-school and the different organized societies belonging to the church.

Then, too, a consistent Christian life is necessary. Keep the Sabbath and keep your temper, be a true Christian at home. To do this a true standard must ever be before us, and constant watchfulness our safeguard. It is not a hard life, but a blessed, easy life, full of peace and joy. It is better to remain well, than to have been sick and be cured. The discourse ended with an earnest appeal to all who have not accepted the call of God to come now, before it is too late.

AFTERNOON SESSION.

At three o'clock the Junior Society of Christian Endeavor gave an interesting program, conducted by the Superintendent, Mrs. F. O. Burdick. The exercises of the Junior Society were immediately followed by a short program by the Y. P. S. C. E., which consisted of music, a recitation, papers on Christian Endeavor work, and a communication from the Christian Endeavor Society of the Church at Boulder, Colorado. Charles Sayre then led a consecration meeting, using the C. E. topic, "Happiness," and in less than forty minutes' time, aside from the singing, one hundred and thirty-four persons spoke of the joy and happiness that the service of God brings, and re-consecrated themselves to that service.

SABBATH EVENING.

8. The sermon was preceded by a song service, in which the large congregation heartily joined. Eld. Todd then took as his text, Heb. 1: 1, 2, "God who in sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," preaching a forcible sermon, showing how God spake unto the fathers in the cloud that overshadowed the ark of the covenant on Mt. Sinai, and by the prophets, and to us by Christ who came to save the world by his sufferings and death, that "whosoever believeth on him should not perish, but have everlasting life."

The Moderator then appointed as committee on time and place of meeting, Eld. Hurley, Eld. Todd, and Luther Davis. After singing, the congregation was dismissed with the benediction by Eld. Babcock.

SUNDAY MORNING.

10.30. After fifteen minutes of song service, Eld. Hurley preached from the text, "I, even I, am he that comforteth you." Isaiah 51: 12.

Our hearts are sad because of the slow progress of truth. Our Saviour presented the same truth. "He came unto his own and his own received him not." We may find comfort in times of discouragement as did he by pouring out our souls to God. We are often unconsciously selfish, but having received consolation at the hand of God, we should not neglect to impart to others the consolation of religion.

The business meeting was opened by the moderator. Letters were read from the Churches of Nortonville, Kan., and Farnam, Neb. Eld. Todd spoke further of the work in Nortonville. He reported a large and interesting Sabbath-school and Christian Endeavor Society, and a Woman's Missionary Society. He said there seemed to be a growing interest in all of these different lines of work. He entertained a hopeful feeling concerning it, and asked the prayers of the people, that the

Lord would move hearts to come into his service. Mr. and Mrs. Davis reported the Church at Farnam in good working order, though few in numbers, and asked that they be remembered in prayer.

Not having received any report from the Church at Long Branch, Mr. Davis reported the people there as scattered, and thought it doubtful if regular services were held on the Sabbath.

Eld. Clement offered prayer remembering the requests presented.

The church at Farnam having presented a request for admittance to the Yearly Meeting, their request was granted by vote.

Committee on time and place of meeting reported as follows:

Time—Sixth-day before the first Sabbath in October, 1896.

Place—Farnam, Neb.

The report was accepted after the following amendment was carried. To wit: That the Church at Farnam be allowed to change the time, if desired, to one that shall better suit their convenience, providing they make due notice of such change.

On motion, the officers for the next meeting were elected as follows: Moderator, W. F. Davis, Farnam; Secretary, Ai Babcock, Farnam.

The Committee on resolutions submitted the following:

Resolved, That the demand of the times is a more firm and determined purpose and effort to accept the Bible with all its teachings, as the only rule of faith and practice.

Resolved, That the growing interest upon the subject of the Sabbath demands of us a more thorough consecration to God's truth with a firmer purpose to present to men on all suitable occasions, and always in the spirit of Christ, the truth committed to our charge upon this subject.

Whereas, We believe the traffic and use of intoxicants, in any form, to be a sin against God and humanity; therefore,

Resolved that we pledge ourselves to renew our efforts to suppress its manufacture, sale, and use as a beverage, either in moderation or excess, by the conversion of the people to the love, purity and righteousness of our Lord Jesus Christ.

After listening to interesting remarks on the resolutions, the first two were accepted by a strong rising vote. The adoption of the third was deferred until the next business session.

Sunday afternoon, at three o'clock, a large congregation came together to listen to the exercises of the Woman's Missionary Society, which consisted of music and several papers on Woman's Work. It proved to be a pleasant and profitable hour, and was remarkable for the serious and impressive spirit that pervaded the entire congregation. After the singing of the doxology, and the benediction had been pronounced by Eld. Todd, the discussion of the third Resolution was resumed, which was finally unanimously adopted.

Eld. Clement then made remarks concerning the influence and benefits of song in gospel services, admitting it to be a great power for good. This sentiment was strongly endorsed by vote of the meeting.

Eld. Hurley moved that the paper on "Lone Sabbath-keepers" read during the Woman's Hour, by Miss Angie Abbey, of Erie, Pa., be sent to the SABBATH RECORDER for publication; carried.

On motion, the Secretary was instructed to prepare a report of this meeting for publication in the RECORDER.

The meeting then adjourned for one year. Evening, eight o'clock, Eld. Todd preached from Matt. 5: 8.

METTA P. BABCOCK, Secretary.

TWO MILLIONAIRES.

I met them to-day, but not in the same place. One of them was in a private parlor of a fashionable hotel. As he was an old acquaintance, we had a long and confidential conversation. He told me of his early struggles after he left school where we were fellow-students, of his speculations, disappointments, and final sweep. He said: "You know, Obadiah, how poor our folks were. I was disgusted with poverty, and determined to be rich. I went to California, worked in the placers, and saved dust until I had enough to go prospecting. I staked out several claims, and thought I had "struck it rich" again and again. But the ore failed to pan out as I expected. At last, however, I did get on a quartz ledge that went five hundred to the ton. I worked it deep enough to make a show, then I organized a company and put the stock on the market. While it was booming I sold out and invested all that I had made in government bonds. Here they are. I brought them from my box in the safe deposit vault to cut off the coupons. They amount to a round million, and give me an income of forty thousand a year. I don't own a foot of real estate, or any kind of property. I have just this package of bonds (taking it out of his bosom), so you see I am free from care. My bonds are safe in the vault, and whenever I want any ready cash I have only to go and cut off coupons."

"But," I said, "that bundle of papers in your bosom which you say makes you a millionaire has no intrinsic value. Those bonds are only promises. Suppose the signer of them should fail?"

"Why man, they are United States bonds! The faith of the government is pledged for their redemption. They are better than gold or silver. My only fear is that the government may pay them at maturity. I would be glad to have them run as long as I live."

"So you are a millionaire by faith," I said. "You don't see your real wealth or handle it, but only pieces of paper that represent it." "Yes, that is so, and while those pieces of paper represent the wealth and honor of the best government in the world, I am satisfied."

The other millionaire I found in the county poorhouse. I used to know him, too, in former times. He was a good boy at school. He grew up a good man. But "whom the Lord loveth he chasteneth," and this old friend had a succession of financial disappointments, followed by broken health, until he was compelled to go to the pauper's home. He, of course, was without lands or material wealth of any kind, and yet he had, like the man in the hotel, a bundle of promises. As I sat by him in his narrow chamber, he took from under his pillow a well-worn Bible. He held it up in his thin, trembling hand, and said: "Obadiah, people call me a pauper, but I am worth millions. Why, in this book, which I sometimes think that God has written expressly for me, there are more than three thousand 'exceeding great and precious promises.' I wouldn't exchange one of them for a \$50,000 Government bond. The bond I would have to leave in a few years at farthest; but these promises I shall take with me when I die and claim them in the land where there is no more death. They are the bonds of Him who owns not only the earth, but all the stars in the sky; and all the worlds that roll around them."

As I walked slowly home after that second interview, and thought over the events of the day, I concluded that I would rather be in the place of the millionaire in the poor-house than in that of the millionaire in the palace hotel. Both are rich in faith; but the basis of the confidence in one case is human, and in the other divine. I am an enthusiastic patriot. I believe that our government is the best on earth. But I would rather trust God, yes, a thousand times rather, than it. His wealth is boundless, his power is limitless, his truth is immutable, and his love is infinite.—*Obadiah Old church, in the Interior.*

THE CONSTANTINOPLE RIOTS.

The disturbances at Constantinople are the inevitable result of the course taken by the Turkish government in delaying reform. The governments of England, France, and Russia also come in for a share of the responsibility. It has been well known for a long time that the Armenian revolutionists were purchasing arms and planning for a demonstration that should convince the world of their determination to carry their point, if not by peace, then by open revolution. So also there has been an increasingly bitter feeling on the part of the more bigoted Moslems, including the softas, or students connected with the various mosque schools. They are always a turbulent class, and more than once have carried terror to every part of the city.

The occasion for the riot was simple enough. The right of appeal has always been recognized in Turkey, so also the right of procession to the Porte or palace as the petitioners might choose. In this case the error, if not crime, of the Armenians was in going armed. That was against all law and order, and their Patriarch, who throughout has borne himself most nobly, was perfectly justified in refusing to accompany them. So also the police were right in ordering them to disperse. There, however, right ceased, and the wholesale attack upon the Armenians finds no justification. Of this there is significant proof in the request, virtually a demand, of the British ambassador for a general amnesty and the discharge of those who have been arrested. Were it only the police and military that the Armenians had to deal with, quiet might easily be restored. The shedding of Christian blood has apparently stirred the Moslems to frenzy. Not merely have the softas run amuck through the streets and bazars, but Moslem laborers of the lower class have been stirred to deeds of violence. One fight occurred in the very quarter where the English ambassador lives, and over twenty Christians were killed. It is not surprising that the foreign residents look on with anxiety, even terror.

Fortunately two steps have been taken which promise well. The Sultan has replaced Said Pasha by Kiamil Pasha in the office of Grand Vizier, and the European powers, especially England, have been very positive in their demands for decided action by the Turkish government, not merely for the preservation of order, but for the settlement of the whole question of administrative reform. The new Grand Vizier is one of the ablest statesmen in Turkey, perhaps the ablest, and believes thoroughly in peace and just administration for all classes of the Sultan's subjects. He will doubtless do what he can, but the tide of Moslem fanaticism once started is

not easily checked, and it will be no surprising thing if the recent riots prove the occasion for the final settlement of the question of Ottoman rule in Europe.—*Harper's Weekly.*

WHAT ELECTRICITY IS DOING.

The Mining and Scientific Press thus sums up the uses to which electricity is applied. It enters into the preparation of what we eat, drink and wear, and there are many articles of utility now produced by its aid. The residents of many cities in the United States have their houses protected, lighted and heated by electricity. They go to their places of business in cars run by electricity, the elevator by which they reach their office in high buildings, or the machinery in their factory, is run by electricity. The bell which summons them to church is rung by electricity and the church organ is played by electricity. Electricity brings the news to them from all parts of the earth; stamps their letters, automatically sounds the alarm in case of fire, rings the door bell, cooks the food, and fans them while eating it. When they go to the dentist their teeth are drilled and filled by electricity, and miniature electric lamps are now constructed for the use of doctors in diagnosing diseases. The patient swallows a lighted lamp, which illuminates his person so as to enable the physician to make a correct diagnosis. The barber cuts or singes the hair by means of electricity, the streets are lighted and the farm cultivated by it. By means of it we can talk with our friends 500 or 1,000 miles away and hear their voices as distinctly as though they were in the same room. The telephone is perhaps in more general use in this country than electric lighting. Even in small towns telephones form a part of the furniture of many private houses, and are used to transmit orders to the butcher, baker, etc. There are now some 85 electric railways in the United States and 9,000 miles of track employing 23,000 cars. With the aid of electricity natural forces which have heretofore run to waste are being turned to the service of mankind. The American River has already been made to furnish motor power by which Sacramento is lighted, and by which its street cars and factories are run, and new projects are in progress all over the State.—*Scientific American.*

TRACT SOCIETY.

Receipts in October, 1895.

Church, Chicago, Ill.....	\$ 10.31
<i>Peculiar People</i>	4.50
Nortonville, Kan.....	25.00
Little Genesee, N. Y.....	10.91
Farina, Ill.....	9.93
Plainfield, N. J.....	54.45
West Hallock, Ill.....	15.00
Milton Junction, Wis.....	37.55
Adams Centre, N. Y.....	26.13
Leonardsville, N. Y.....	14.89
Westerly, R. I.....	60.40
Sabbath-school, Farina, Ill.....	4.39
Mrs. H. A. Fisher, Northboro, Mass.....	28.00
E. E. Whitford, Factoryville, Pa.....	5.00
Collected by F. E. Peterson, W. Va. trip.....	14.51
J. P. Mosher, Plainfield, N. J.....	1.14
J. A. Hubbard, ".....	10.00
C. Latham Stillman, Westerly, R. I., making self Life Member.....	25.00
Mrs. G. M. Post, Chicago, Ill.....	2.60
A Friend, Oneida, N. Y.....	2.00

\$ 361.71
Demand Loan, October 7th..... 1,000.00

\$1,361.71

E. & O. E. J. F. HUBBARD, Treasurer.
PLAINFIELD, N. J., November 1, 1895.

THE worst man in the church has better company than the best man out of it.

Missions.

WHAT glorious October days! That was the expression of two members of the Evangelistic Committee en route to Chicago, one on business, the other on his way to the South-Western Association. When a student in Alfred years ago, I thought the autumnal hues and scenery in Allegany and Steuben counties, N. Y., could not be beaten anywhere. Such brightness and variety of colors! How beautiful and grand was the look of those old hills, decked in their autumnal robes, shimmering in the golden October sun! So late in the season was our trip this time the colors were dim and the trees had lost much of their glory. Again, the woodman's axe has ruined much of the glory of these hills. They are now crowned, many of them, with blackened stumps instead of trees. There was nothing eventful in this journey to the Windy City. There was much of discussion and consultation and planning for evangelistic work which may materialize. Found the Chicago friends well and busy. Weather fine, business fair. Much improvement in streets on the West Side, especially on Madison Street. One of the Committee spent the Sabbath at Jackson Center, Ohio, with Evangelists Huffman and Randolph; the other with the Chicago Church. There was a good congregation. The Secretary spoke upon, The Mission of our People in Evangelism and Sabbath Reform. It was pleasant to meet our old parishioners again and recall the happy times we had in mission work, and in trying to build up our cause in Chicago. Their pastor, L. C. Randolph, is expected home and will resume his pastoral work the first Sabbath in November. Bro. S. H. Babcock, delegate from the North-Western to the South-Western Association, and myself take the train to-morrow morning (Tuesday) for Texarkana. More anon.

SECRETARY.

FROM E. H. SOCWELL.

Again the time has come for me to make my quarterly report, and I am reminded of how much time has passed away since my last report, and of how little has been accomplished.

However, the quarter just closed has been a busy time with me all the way through. Here at Welton the interest is good. All the appointments of the church are well attended, and a good interest is manifest by a large majority of our people.

Our people are now enjoying a visit with Rev. H. B. Lewis and wife, who are on their way to Hammond to spend the winter with their son, Rev. G. W. Lewis. Bro. H. B. Lewis was at one time pastor of this church for a period of seven years, and the visit now made by himself and wife is greatly appreciated by our people, as well as by the pastor.

The interest at Grand Junction is good, and the attendance upon the appointments of the church is also good.

During the quarter there have been two additions, by letter, to the church, which swell their number to thirty-nine, I think.

Our Annual Meeting recently convened with this church, and was a source of strength and encouragement to our people. The brethren of the Church of God at Woodward kindly offered their tent to the Grand Junction Church to be used in accommodating our

Annual Meeting, and their generous offer was accepted.

The tent was pitched in the yard surrounding the school-house, where we held our regular Sabbath service, and at some sessions of the meeting it was well filled. Many First-day people from Grand Junction and Jefferson and the country between, attended the meetings and were favorably impressed with our people and their methods.

Bro. A. G. Crofoot was present as delegate from the Minnesota Semi-Annual Meeting, while brethren H. B. Lewis and J. H. Hurley made it in their way to attend the meeting while on their way to other points.

We had stirring discourses from these brethren, as well as good counsel and words of cheer. We were all glad they could be present and are thankful for the help they rendered.

During the quarter I have visited Garwin twice, besides having been called there once to conduct a funeral. On these visits I preached several discourses to our people and visited as many families as I could reach.

About the first of July the Seventh-day Adventists pitched their tent in Garwin, about a block from our church, and held meetings on each evening, with a few exceptions, till near the close of September. Of course the question of the Sabbath and the doctrines peculiar to their people were the chief topics of discourse. The workers were kind and courteous to our people and frequently attended our Sabbath service, yet I heard of remarks that were made in private that were not intended to benefit Seventh-day Baptists, and some of these remarks were gross misrepresentations of our people.

The tent is now removed, but I am told that some of the workers still remain, and an effort is being made to organize a church.

While at Garwin in July, and by the invitation of the pastor, I preached in the United Brethren Church in Toledo, at the Sunday morning service. This is the leading church of the city, and where the faculty and a majority of the students of Western College attend worship; hence, I considered it somewhat of a compliment to be invited to preach from this pulpit, especially since I was told that no Seventh-day man had ever before been invited to fill this pulpit. I had a pleasant service and a warm invitation to return and preach again.

While at Garwin, in September, and on invitation, I preached in the Christian Church on Sunday evening. The United Brethren postponed their service and, together with their pastor, attended my service. Two weeks from that evening I preached in the United Brethren place of worship, the Christian Church postponing their service, and, together with their pastor, attended my service.

These were two very pleasant occasions for me, since I had preached many times for each of these churches while I was located at Garwin, and the people were our old friends and neighbors.

During the last of July, by invitation of Pastor Hervey, I held four evening meetings in the M. E. Church at Dedham. It was a very busy time of the year, but the meetings were well attended, and the congregations continued to increase on each succeeding evening and a deep interest manifest throughout all the meetings. I preached in this

church on one evening last spring, and prior to that time no Seventh-day Baptist had ever preached in the town.

There has been much prejudice through our state against Sabbath-keepers, during the past, but of late years I find no difficulty in securing churches in which to preach, and always have a good audience.

At this time I am engaged in a series of Sabbath lectures, held in the evening in our church here at Welton. I have given three of these lectures, or discourses, to good congregations, and on each occasion several First-day people have been present. Good attention is given by all present. I am to give one more such lecture at present, and shall give still others later.

Collections made on the field are in the hands of the various church treasurers, unless the money has been forwarded by them. I am planning to occupy new fields, as they are opening up in our state, and work as faithfully as possible the fields already occupied.

I spent one evening in Des Moines during the quarter, at which time the Adventist Church was asked for with a view to having me preach in it, but the use of the church could not be secured without some hesitancy on the part of the leaders in the church, if it could have been secured at all, hence I did not occupy it.

I report for the quarter as follows: 31 sermons, 13 prayer meetings, 79 visits, 2,508 pages of tracts distributed, 2 additions to the Grand Junction Church.

May God bless his work upon all our fields.

WELTON, Iowa, Oct. 1, 1895.

FROM S. R. WHEELER.

My dear brethren in Christ:

May the blessing of the Lord rest upon you, every one, now and always. I attended the regular appointments of the Boulder Church until the middle of August. The Sabbath-evening prayer meeting, preaching, Sabbath-school and Christian Endeavor meeting were attended with commendable interest. Then, in harmony with our mutual understanding I attended the General Conference at Plainfield and have been from home ever since that time collecting funds for the Boulder Church. This work is progressing fairly well, and my hope is to reach home after a time with the financial embarrassment removed. During my absence I have been informed that the regular appointments of the Church have been kept up according to arrangements made before I left home. The city ministers of the various denominations have cheerfully rendered service, so that our people have had preaching the larger share of the time.

In this work from home the churches visited have given encouragement both by word and generous hospitality as well as by substantial help. Thanks be to God for Christian love, friendship and fellowship with kindred hearts. Yet the work is wearying, and when accomplished will give feelings of great gratitude to God and to all the dear brethren and sisters who have rendered assistance.

This October meeting is the time for making the annual appropriations. Surely it is an important meeting. The Lord, whose cause you are thus working for, inspire, direct, lead and carry you along in your deliberations and final action. As to the Boulder Church, I do not know that I can give much more information than you already have. It is a great work to go out and plant and grow a

church of our people. The difficulty of securing converts from the First-day ranks, and the temptation to falter on the part of our own people when so severely pressed are all well known. There is no other way than to stand firm year after year and proclaim the truth in the deepest love until victory is gained. I am satisfied that we need to concentrate upon a particular point and hold on to that one place rather than scatter our work broadcast. Tennyson speaks of a river as using this language: "Men may come and men may go but I'll flow on forever." Dear brethren, we need to adopt somewhat of this sentiment in planting and growing new churches, especially in the restless Western field. It is my hope that during the coming winter I may have some help, and that a gracious outpouring of the Holy Spirit may be witnessed.

My settled thought in the matter is that the building of our church has given such information concerning us as a people and the sympathies for us are such that if anything like such a special effort could be made as is now being made in Louisville, Ky., a strong church would be gathered in so short a time as to cheer all hearts.

May the Lord enable us all to enter fully into the work as it shall open to us.

FROM C. W. THRELKELD.

Dear Bro. Whitford:

I enclose a report of the past quarter. The meetings before referred to, conducted near Marion, are still developing good results in the way of interests that are cropping out all along the line, so that I have received a pressing request to come to the neighborhood again as soon as they get their new house of worship, and hold another series of meetings. What may come of it I can't tell, but I feel a desire to follow up those impressions later. Oh, the gracious yearly meeting that has just closed, to which I referred in my last letter! Fifteen of Farina's folks came down, and about the same number from Stone Fort and Villa Ridge. Our folks were nearly all sick, or waiting on the sick; so the dear ones from abroad donned their aprons and sick-room habits, and while not at church, just took the kitchens and sick-chambers almost by storm, making our folks feel so interested that they became inspired so much with the great spirit of the meeting that they felt much relieved; and though not half our Society could get there, yet the meetings grew in interest. Everybody in the neighborhood well enough, began to get interested. The First-day folks who were well enough came in, so that our congregations were fair, and what a precious meeting we had, resulting in so much good to our little society, carrying the precious interest by prayer and song into the sick-chambers of those who could not attend the meetings. Closed the work last night, having to abandon the protracted effort till our folks are able to attend. I am to go to Farina soon to conduct a series of meetings for them, and some of their singers are to come back and help me at Bethel. This meeting has caused Farina and Bethel to fall in love with each other. There were eleven sisters and four of the brethren came. Those dear sisters say they were greatly surprised to find such a country and such people as we have. They went away this morning perfectly delighted with the meetings and their acquaintance with us, although so few were able to get out. Some of our folks did come out, sat there and

shook with ague during service, which took place more than once. Such was the interest, and I feel it will not stop there. I must follow up those interests at all hazards. Five different points are asking me to conduct evangelistic work. Those wild boys at Edith, Tenn., have asked me to come back there and hold some meetings. They say I got into the affections of the young people in spite of that religious prejudice in the hearts of some of the old ones. Ought not I to go on such a demand, especially to such a place? Eleven wicked young men, when I was down there, proposed to build a brush arbor when we were ordered out of the school-house, if I had stayed two weeks longer, but I was due back at this place. I wanted to stay on such a request, but felt I must get home. Well, I have come with the delegates to Stone Fort to conduct meetings for them, till our folks get so we can think of beginning there at Bethel. Then I'll go at once to Farina and work with them awhile, and then some of them return to Bethel with me; that is my plan now. May God grant us a good meeting while I am here at Stone Fort. Pray for us. I ask special prayer for our Southern Illinois field.

REPORT OF THE EVANGELISTIC COMMITTEE.

FOR QUARTER ENDING SEPT. 30, 1895.

It is with deep gratitude to Almighty God for the rich blessings he has vouchsafed to us that we present to you this quarter's report. The work of the evangelists under the direction of this committee in various parts of the country has been attended with signal manifestations of the work of the Holy Spirit, and we are deeply sensible of the importance of the trust that is committed to us in the conduct of this work.

Mr. E. B. Saunders labored at Quonoconaug, R. I., from Sept. 6th to 30th. The meetings had a profound effect on all the surrounding country. There was a remarkable work of grace among middle-aged and older people. The total number of those baptized was 17, of whom quite a number will unite with Seventh-day Baptist Churches. About 10 were reclaimed from a back-slidden condition.

The Rev. J. L. Huffman, with whom we had arranged to spend the summer in work in Rhode Island, reached the field July 4th. He began meetings in Charlestown July 7th, and continued them for five weeks, preaching also at Dunn's Corners (1st Westerly Church,) and at Quonoconaug. There was a great interest in these meetings, but no conversions. For ten days before the session of the General Conference, Mr. Huffman held meetings at the First Westerly Church with a remarkable manifestation of the Spirit's power, and the result that four were baptized and joined the church. After Conference, Mr. Huffman preached at Quonoconaug till he started for Louisville, Sept. 7th.

The Rev. George W. Hills labored the first part of the quarter in Alabama at Attalla and Pleasant Valley, also in Edith, Tenn. The latter part of the quarter he spent in the North-West, preaching at Milton Junction and Albion, Wis., and at Dodge Centre, Minn. He reports a good degree of interest in the meetings. Mr. Walter L. Greene labored with Mr. Hills in Alabama for about a month. Many signified a purpose to lead a better life.

The work in Louisville has extended over the whole quarter. The Rev. L. C. Randolph

arrived in Louisville July 3d, and, with the Rev. T. J. VanHorn, assisted a part of the time by the Rev. J. L. Huffman and the Rev. Dr. A. H. Lewis, continued meetings there till Sept. 30th, when the work was in progress. The last part of the work therefore falls within the scope of the next quarter's report, although it is included in the report from Mr. Van Horn, and therefore it seems best to incorporate the statement in that for the quarter just closing.

The campaign began June 19th at the corner of Tenth and Chestnut Streets, where it was continued for two weeks. It was unsuccessful, owing to the unfavorable location and the unsatisfactory tent which was used. The opposition of Roman Catholics and the difficulty of managing the color question were obstacles in the way. Aug. 1 a new tent was erected on the corner of Brook and Oak streets, where the rest of the work was carried on. Here the labors proved very successful. Large congregations attended, and a good class of people. The results of the work are as follows:

1. Ten in all found Christ as their Saviour. There are doubtless many others among those who arose for prayers who were benefited by the meetings.

2. Four were added to the Seventh-day Baptist Church in Louisville, two by baptism and two by experience. Others have begun to observe the Sabbath, who are hindered by various obstacles from uniting with the Church.

3. Many church members have been revived in spirit and life, according to their confession in the meetings.

4. Seventh-day Baptists have been brought before hundreds of people, who thus have learned of their broad spirit of evangelism and of Sabbath-reform.

O. U. WHITFORD, }
W. C. DALAND, } Com.
G. B. CARPENTER, }

THE BISHOP AND THE COBBLER.

A certain old bishop, who was fond of finding odd characters in out-of-the-way places, was visiting in a quiet neighborhood. One day in a walk with a friend, he came across a cross-roads settlement of a few houses. Among them was a snug little shoe-shop, kept by an old negro man, which showed signs of prosperity.

Interested in that old cobbler, the bishop stopped for a chat.

"My friend," he said, "I would not think so small a business as mending shoes would pay so well."

"Ah," said the gentleman with him, "old Cato has the monopoly of shoe-mending in this region. No one else gets a job."

"How is that, Cato?" asked the bishop. "Just so, marster," replied Cato. "It is only little patches put on with little stitches or tiny pegs. But when I take a stitch it is a stitch, and when I drive a peg it holds."

The good bishop used that reply as a text for many a sermon afterward. And it might well give us a profitable hint for every walk in life.

A young man having studied law settled in a town filled with successful lawyers. One day one of these old lawyers asked him how, under such circumstances, he expected to make a living?

"I hope I may get a little practice," was the modest reply.

"It will be very little," said the lawyer.

"Then I will do that little well," answered the young man, decidedly.

He carried out his determination. The little things well done brought larger ones, and in time he became one of the most distinguished jurists of his state.—*The Christian*.

Woman's Work.

THE sisters of Smyth, South Dakota, furnished a valuable gift for our last Christmas Box for China, and it was only by oversight that due credit was not given them in Dr. Wait's report to Conference. We regret the omission.

MRS. ALBERT WHITFORD, *Cor. Sec.*
MILTON, WIS., OCT. 24, 1895.

ISHI, OR UNION WITH CHRIST.

"Thou shalt call me Ishi." Hosea 2:16.
"Thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." Isaiah 54:5. See also the whole chapter.

Have you noticed how often the Lord takes the marriage bond as the type of our union with himself? In all the Holy Writ there is found none in which he seems to take more delight; nor is there one found more tender than is this one,—this to which the heart of woman can so readily and joyously respond.

No one is without an ideal of what the perfect union of heart, intellect and spirit could be between husband and wife, even if it is never consummated in earthly life. Blessedly fortunate is it that human ties are not ideally perfect; that we are not left to find complete satisfaction in any human relation. The Holy One designed that we should not. He has purposed that the craving and longing, of which every soul is at times conscious, shall find its full recompense in himself alone, who is also its author and its source. And, in so far as we seek to appease such longing with anything earth affords, just so far are we robbing him and are guilty of idolatry.

Will he accept a divided heart into perfect union with himself? I am minded to tell you a story. A master painter married for his wife a young girl, as yet immature in heart and mind. But, seeing in her possibilities of a development into perfect and noble womanhood, he painted her portrait representing her as he desired she should look and appear when her character had become established and ripened. This portrait so satisfied his ideal of what a true wife should be that he placed it where sight of it would be a continual reminder, in the hope that her love for him would inspire within her unceasing effort toward perfecting herself according to the pattern. Nor did he leave her to accomplish this effect unaided, but at her hand placed everything which could possibly be needed;—all that might stimulate and develop love for the highest culture in heart and intellect; all that might perfect her in a correct and pure taste in literature and art; all that could gratify her social desire in companionship with himself and kindred minds; all that could enlarge her charity and benevolence through the abundant means at her disposal. And, that which far outweighed all the rest, he placed himself with his superior wisdom and experience at her call, ready to aid—yes, himself to do all in whatsoever need be done for the furtherance and perfecting of his design for her, for his children and for his home.

Thus her life with him began. There came a time when he thought fulfillment should crown his faithful effort, and he reviewed the situation. Widely, oh, so widely did the reality and the ideal differ! His wife had de-

veloped and matured into a woman full of activity and bustling energy. She looked well to the ways of her household, but in such a different way from the one he had planned! Her work and her methods engrossed all her time, filling her life with unrest and confusion; so that in her he vainly sought for that strength born of quietness and confidence—for that heart at leisure from itself, in which he fondly dreamed his soul should find its complement and delight. She still clung to the manners and speech of her former life, from which he had hoped entirely to separate her. She had introduced its customs, methods, and its furnishings into the home whose every influence and environment he had thought to preserve pure and refined. In her choice of dress and decoration, in many ways was his artistic taste tortured. He found that she was utterly incapable of understanding or of sympathizing with him in all that he esteemed as the keenest and best of pleasures, and deprived of which he would deem life indeed barren and unfruitful. In the dispensation of her charity she used her own judgment, and he was sorely grieved that, in many instances, misery and suffering were augmented rather than alleviated. Saddest of all were the ignoble aims and motives held as ideals of life and conduct before her children. In them he thought to find some likeness to himself. Vain was his search until among them, some noted his tenderly wistful and yearning regard for them, and were thereby won to admire and love him. That love grew until the doing of those things which pleased him became the dearest delight. The portrait of the ideal woman became an object of study, and then it was seen that the husband's own soul and character looked out from the pictured face of the wife! From him was sought the ready and loving help that should make them altogether such as was there portrayed. Thus was his heart in a measure comforted. Over the lack in the wife he still mourned, for between them, in its complete sense, there was no true marriage. In thought, purpose and desire they were not one.

Beloved, can the Holy One be content with such a union as this! The Bride for whom "He gave himself that he might sanctify and cleanse her with the washing of water by the Word, that he might present her unto himself a glorious church, not having spot, nor wrinkle, nor any such thing; but that she should be holy and without blemish," is she, to-day, altogether *one with him*?

This is a question which we must take home, each to his own heart, for the Bride is comprised of individual souls, and each must be individually cleansed that she may be "glorious, arrayed in fine linen, clean and white."

We cannot plead ignorance as to his desire for her, for the Word is full of the pictured ideal, faithfully portrayed by the Holy Spirit, perfect and minute in every detail of feature and expression, of vesture and ornament; and the love-life of the Bridegroom, the soul of the Divine Artist, looks out from her eyes. Himself, with his every power and attribute, all the riches of heaven, are ready at her hand to make of her, and to clothe her, like unto his conception.

How long must he "call her as a woman forsaken and grieved in spirit; and as a wife

of youth when refused?" What hinders her from becoming all that he desires, and what he has made possible for her to be?

Dearly beloved, let us each obey the call and prove his faithfulness to purge and to purify us until we are brought into accord and union with him. He says, "I have refined thee; I have chosen thee in the furnace of affliction." All unconsciously it may be, we have put other loves and desires in the holy place intended for himself alone to fill. Does the jealous love that removes them seem harsh and severe? When once we understand his glorious purpose for us in all his dealings, we cannot murmur nor "think it strange concerning the fiery trial which is to try us as though some strange thing happened unto us," but we shall rejoice in that he cares enough for us to take such infinite and unwearied pains in making us such as he desires—such as whom he will no longer forsake; from whom he will no longer hide his face; with whom he never more will be wroth nor rebuke; but will make of us such as in whom he can take delight. We can trust him to do all,—and yet to do no more than is needed. We must let him estimate that need, and fear nothing so much as to hinder and delay its fulfillment. "If need be ye are in heaviness through manifold temptations." Let us not apply the *need be* too much to the heaviness—only to the temptations, the testings, which he sees are necessary to our refining. It is our privilege to rejoice that he sees in us some likeness to himself, and that it is being developed, increased and perfected in yet more glorious beauty. For every hard test, for every taking away of something of our earthly good, whether of means, position, or friendship, anything which we have dearly prized, count him as faithful in thus making a larger place for himself to occupy and possess. Let him fill it, and know such joy and delight as he alone can give. Does the void seem so great that all of life is shadowed by it? Look up into his face and see how he loves; pouring in his love "even to all the fulness of God!"

He does not desire that we should love earthly friends less, but rather the more, for the soul filled with his love, loves its dear ones with a love that is changed, as by sacred alchemy, from human love into love divine. Henceforth we love with his love, a love which will cause our hearts to go out in tender, yearning compassion to the unlovely—even to all for whom Christ died. We shall be filled—and yet, at our utmost, we can hold but a tiny tithe of that illimitable flood that swells and wells from out his heart.

Beloved, let us yield utterly that he may raise us up thus to know him and to "sit together in heavenly places in Christ Jesus." It is ours if we will receive it. But we dare not receive it for our own delight and exaltation alone. He never designed that, nor that we should be the object only of his rejoicing love. We become that and are conscious of abiding in the place of abundant peace, rest, and joyous delight. Even here there comes to our ears the great, heart-broken, wailing cry of those held in the cruel bondage of sin, wretchedness, misery and suffering. It passes beyond, even to the great white throne, and pierces the ear and heart of him who sitteth thereon, and who alone can relieve, save and satisfy the souls from whom it comes. For this has he raised us up and

made us like unto himself, that we may hear that cry and know the compassion which fills his heart; for this are we filled with his love—not to hold and delight in for ourselves, but that we may bear it in abundant fulness and purity to those who are starving and dying for lack of it. O, that we might be more and more abundantly filled and then render it all to him again in service for souls,—thus proving that the Lamb's wife hath made herself ready for the marriage by adorning herself with his attributes and by clothing herself in his righteousness, and that she may answer in her joyous fulness:

Lord Christ, thy love doth come to me,
Like a flood-tide, like to a sea
That hath all staying barriers torn,
And all between away hath borne;
So doth thy love now come to me.

Grant me to be a channel pure,
Through which thy love unhindered, sure,
May to another freely flow;
'Tis highest joy that one can know
To be for thee a channel pure.

And let me not one drop retain,
But render all to thee again
In joyous service to mankind;
Till every soul doth in thee find
The living fount I'd none retain.

MARY J. MOORE.

WOMAN'S BOARD.

Receipts in August and September.

Ladies' Benevolent Society, Milton Junction, Home Missions.....	\$ 5 00
Ladies of Brookfield, Woman's Board.....	40
Ladies' Society, Smythe, S. Dak.....	2 00
Ladies' Society, Richburg, N. Y.....	2 60
Ladies' Aid Society, Lost Creek, W. Va., Tract Society.....	5 00
Ladies of Hackers Creek, W. Va., Tract Society...	1 00
Ladies' C. A. M. Society, Coloma, Wis., Tract So- ciety \$1 35, Home Missions \$.48.....	1 83
Mrs Rich, Hammond, La., Boy's School.....	5 00
Mrs. H. A. Place, Portville, N. Y., Susie Burdick \$5 00, Dr. Swinney \$2 00.....	7 00
Mrs. Emma Pullan, Janesville, Wis., Helper's Sal- ary.....	5 00
Picture Fund.....	15 75
Total.....	\$50 58

Mrs. Geo. R. Boss, Treas.

MILTON, Wis., Oct. 22, 1895.

DIVINE HEALING.

I am indeed glad of the testimony of Bro. C. J. Sindall in the last issue of the RECORDER. I heartily endorse the whole article, except the last clause, containing the term, "this art of healing." If anyone will study the definitions of the word "art" and its synonyms, they will readily see that it is not applicable to the work of the Holy Ghost. I think the term unfortunate, and it is used without due thought, rather than with the intention to convey the idea that the power of divine healing is something anyone may acquire. The healing is from God alone. See Acts 3: 12-16, and compare the R. V., where it is, if possible, more definitely and strongly expressed.

Divine healing is in the atonement, and therefore for every child of our Father who will take it. See Matt. 8: 17: "Himself took our infirmities and bare our sicknesses"—as in the R. V., "bear our diseases"—; also 1 Peter 2: 24, Isaiah 53: 4. And it is "the faith which is through him" whereby perfect soundness is given.

I can sympathize with those who feel it hard to accept divine healing, for its first presentation to me was in a manner to arouse prejudice against it. But I can never thank my Lord sufficiently that he led me to accept and experience its blessedness in my own person, and to see it in hundreds of his children. From my birth I had been afflicted with spinal complaint, and was sometimes prostrated with the disease, taking the form

of acute spinal meningitis. It was never really that, but every symptom of it was present save the eruption which accompanies that disease. I cannot portray the suffering which I experienced, nor tell how exceedingly sore and sensitive were the spinal joints at the base of the brain and between the shoulders. It was preferable to me that one should strongly press the finger upon the eyeball than to press lightly those sore spots, as it occasioned much less suffering, and of shorter duration. After my healing those joints were as sound and insensible to pressure as those in the hand of a normally healthy person, and for thirteen years have I been exempt from any symptom of the life-long suffering. Indeed my back is stronger than the average of women possess. What is most wonderful, the physical blessing and experience is outweighed and overshadowed by the spiritual experience which came with it, beyond the power of words to tell.

My mind was first brought to dwell upon divine healing through the dismissal of a loved one from the Woman's Hospital, in New York City, as an incurable. She was bidden to go home and wait for death as the only relief—save as she used opiates. When she wrote me of the new hope in life through Christ, I had nothing save the prejudice upon the subject. I took that to the Father and prayed for the guidance of the Spirit in searching his Word. Blessed be his holy name, I found divine healing in wonderful fulness and completeness; and it is such a source of joyous thanksgiving to me that I was taught it first by the Holy Spirit alone! The loved one was made whole and strong and has since experienced many and marvelous manifestations of God's power in healing.

In my early experience—and I think it is so with nearly everyone—healing came, as it were, in isolated instances or divine touches of healing. Now I know that it is for us to have continuous divine health through the indwelling of the Holy Spirit. 1 Cor. 3: 16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" How does he regard it if we have yielded our bodies to the indwelling of Christ through the Holy Spirit, that we then refuse to let him, the Great Physician, heal and keep them in health! I do not say it is wrong to seek human aid, but as one has said, "for myself, I do not want to do aught that might offend my family physician." He is mine, and for thirteen years I have had no need to consult another. Moment by moment I receive my physical life and strength from him, just as I do my spiritual life and strength. It is not of me, but He is sufficient for all things. And thus continually looking unto the Author and Source of my being and receiving so abundantly from out his own divine life, my heart is continually filled with glad and exultant praise. Beloved, we have but just begun to realize on the riches given us through the Word, revealed by the Spirit, which are prepared for them that love him. I beseech you therefore brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual worship. (R. V., margin). Present them for his indwelling and prove that the Master Builder can keep them in proper condition and repair. Life and health taken by faith from him is held as too precious to use presumptuously or to be

neglected. He makes us careful, by choice in habit, diet and exercise. Rather, he is careful for us, we are anxious for nothing; and so are free to serve unhindered by the burden of self.

So many have said: "But I have not the faith;" or, "My faith is not strong enough to take divine healing." The dear Lord knows it. Our faith is not sufficient to take Christ for salvation, but his faith is given us for that and is available for both in just the same way as when he was on earth. In Mark 11: 22, we are commanded to have the faith of God (see margin); and in the 24th verse, "Whatsoever ye pray and ask for, believe that ye have received them, and ye [shall] have them." We are told the word "shall" should be left out, making possession present, now. He is faithful that promised. If we believe not, yet he abideth faithful; he cannot deny himself. Only the enemy of our souls would have us doubt, and through that doubt and disbelief come short of the gifts so freely given us in Christ Jesus.

MARY J. MOORE.

YEARLY MEETING IN NEW YORK CITY.

The members of the Church in New York are looking forward with interest to our coming Yearly Meeting, as it completes fifty years of our existence as a church.

To accommodate ourselves to the existing difficulties because of our environment, the Committee have thought it best to have only four sessions, making Sunday a free day for our friends to attend some service in the city. The People's Church have placed at our disposal one or two boxes in the Academy of Music for all our friends who may wish to attend. Our opening session will be held at the Institution of the Blind, 34th Street and Ninth Avenue, home of Dr. Wait, on Friday evening, Nov. 8, at 7:30 o'clock.

Dr. A. H. Lewis, of Plainfield, N. J., will preach and a conference and prayer meeting will follow, led by the Rev. J. C. Bowen, of Marlboro, N. J. Sabbath morning, in the Y. M. C. A. Building, 23d Street and Fourth Avenue, at 10:30 o'clock, the Rev. I. L. Cottrell, of Shiloh, N. J., will preach.

In the afternoon at 3 o'clock, the Fiftieth Anniversary exercises will be held in the same Hall, at which time we expect to hear from A. H. Lewis, O. D. Sherman, W. C. Daland, I. L. Cottrell, former preachers and pastors of the church, with two papers on the history of the church, to be presented by Miss Adelle Rogers and Prof. Stephen Babcock.

Evening after the Sabbath, the Rev. F. E. Peterson will preach at the Mizpah Mission, 509 Hudson Street, after-meeting to be conducted by the Rev. L. E. Livermore.

On Sunday we invite our friends still to be our guests, and give them the freedom of the city. Those who wish to hear Dr. Dixon will be boxed in the theater by courtesy of the assistant pastor, the Rev. C. S. Cox.

We trust that our friends will come prepared to enter heartily into all the services, and that great spiritual good may come to all the churches in this Yearly Meeting has been and is the burden of our prayers.

J. G. BURDICK.

509 HUDSON STREET, Oct. 29, 1895.

THE trivial, erring life which we visit with our harsh blame, may be but as the unsteady motion of a man whose best limb is withered.

Young People's Work

THE following very suggestive and helpful "queries" were accompanied by a personal letter which I am very strongly tempted to send to the RECORDER for publication, for every line breathes of loyalty to Christ and to our beloved denomination. The writer is the young wife of a physician who is now located far from a Sabbath-keeping church. Her zeal and ability as a Christian worker however, have put her to the head of a Junior Society connected with the M. E. Church. She is also a teacher in the Sunday-school.

I trust that her "queries" will bring forth letters from other Junior superintendents. Such letters will always find a place on this page, for I am fully convinced that one of the best results of the great Christian Endeavor movement is the Junior Society.

SOME QUERIES FOR JUNIOR WORKERS.

That is generally conceded to be a pardonable sort of inquisitiveness which prompts co-laborers in any field to investigate each other's methods and experiences.

Believing that this principle applies to the Junior Endeavor world, I venture the following random queries, and hope they will induce numerous answers:

I wonder how many Junior superintendents and assistants have taken up the work with full confidence in its success and in their own fitness.

I wonder if there be any who do not find, as they stand before a band of keen-eyed boys and girls waiting to be led to Christ, the weak points in their faith showing painfully distinct and all that was mere sentiment giving place to the living realities made personal and practical by actual experience.

I wonder, moreover, if all who faithfully pursue the work for a few months, do not find their confusion transformed into confidence, their doubts into faith, and an enthusiastic zeal kindled which makes the task a continual joy.

Then again I wonder whether, if more were said about the pleasures and rewards, as well as the needs of the work, there would not be many more eager to enlist.

Another query comes straying into my brain in this guise: Why is it so much easier to interest little boys and girls in the Bible and in learning selected portions, than those of larger growth?

I wonder, last of all, if any of the superintendents find the Children's Page of this paper helpful in the meetings. The stories are choice ones and often fit in so nicely with a scripture topic. Many of them can be easily supplemented by a black-board illustration and thus rendered more forcible and of lasting impression.

No method is too good, no means too valuable, to be employed in this important and soul-inspiring work. M. M. C.

NEW JERSEY STATE CONVENTION.

IDA F. RANDOLPH.

A special train, bound for Atlantic City, left Plainfield fifty-three minutes past twelve, October 9th. The train consisted of seven coaches. On each side of the first coach, in large letters upon white muslin, were the words "C. E., Plainfield, '96."

The managers of the railroad gave the committee in charge the privilege of choosing engineer, brakeman and conductor from their

corps of men; so they chose those who were Christian Endeavorers.

The journey was made very pleasant with praise service, led by different persons in each coach. The songs used at the Convention were those sung in Boston.

Wednesday evening, at eight o'clock, began the services with a "Citizens' Rally." The first address, "What Christian Endeavor Is," was by W. D. Stults, of Bridgeton, who said: "First, It holds the youth-forces of our nation. It means activity and unity of denominations. Second, a pledge-host, giving a willing surrender of ourselves to Christ and the Church. The pledge is a bond of obedience. Christian Endeavor means development. There are two million and a half in the world, a band of Christian workers, marching on in God's service, who cannot sing,

"Onward, Christian soldiers,
Marching as to war,
Looking unto Jesus,
Who is gone before."

An address by Hamilton Turner, Wenonah, "What Christian Endeavor Has Done." The work of Christian Endeavor goes on and on. The last year two hundred thousand and two have joined in the good work. A Christian Endeavorer cannot reflect sunshine, unless he or she has it in themselves. Here is the personal responsibility, to be filled with the love of our dear Lord and Master, so as to give sunshine and warmth.

"What Christian Endeavor Proposes To Do," by Rev. Morris Penfield Fikes, Trenton. Power has been sought and found. Now, what can be done with it? First, to stand by our principles for Christ and the Church. Educate all in the Bible. That will bring good citizenship.

Rev. Graham Taylor, D. D., Chicago Theological Seminary, on "Christian Citizenship," who asked the question, "What has religion to do with common life?" It takes God and two men to have religion. Religion means relation toward one another, not only in the family, but all neighbors. The man who needs you most is your neighbor. If you have not yourself to give along with your gospel, you have little to give. The time has come when religion means work and pray.

Rev. J. Clement French, D. D., Newark, President of State Union, gave the annual address. Subject, "The Christian Endeavor Pledge." Mr. French was very much in earnest. He said: "The pledge is the key-stone of the arch which spans the world. 'I promise'—to promise is all that is true and noble. What was the Independence but a pledge made between countries? And the Christian Endeavor pledge is a promise made between ourselves and God. Our duty to the pledge. Those who wait for the full love before doing something for the Church, do not receive as much of a blessing; but work, work for Christ and you will receive strength.

In the Secretary's report we find, just eight years ago the first annual convention was held at Newark, New Jersey. Three hundred delegates were present, and the State Secretary reported 91 societies. To-day there are 1,002 societies, of which 681 are young people's, and 321 junior societies. Eight years ago the 91 societies enrolled a membership of about 4,000; to-day there is a membership in the State of 49,096. There are 14,376 Juniors alone. The 1,002 represent fifteen denominations.

The Junior work of to-day is one of the grand-

est works to be done. I wish I could give you in full the report of the Junior State Superintendent, Rev. Arthur W. Spooner, of Camden, who said, "Looking down from the exalted point of vision which we occupy to-day upon the thousands of Christian soldiers struggling to keep back the host of sin by which the Church of Christ is sadly beleaguered; you can see the aged veteran and the tiny recruit, marching side by side, singing the same battle-songs, keeping step with the heart-throbs of the Divine Commander, each, according to his strength and ability, doing his best to merit the approval of the Master, and hasten his coming in glorious triumph."

One strong theme of the convention was evangelism. The various speakers urged the necessity of each Endeavorer feeling a personal responsibility in the saving of souls, and the month of February was set apart to be used in special evangelistic work.

SELF-ANALYSIS—1 COR. 13: 12.

The world was asleep. And lo! a beautiful vision came to me, and taking me by the hand led me before a mirror, the mirror of my cruel criticism.

Behold, I saw my fellow-men pass before me, their little faults and misdeeds made large by that distorted mirror. A long procession it was, and everyone whom I had ever seen was there.

"There," said my leader, "are the ones whom you, in your boastful pride, have dared to judge." And as my face did burn he said, "Look again."

I looked and saw, as it were, through the eyes of my heavenly guide. And lo! not one fault did I see, but all the beauties of the character of my fellow-beings brought out and made beautiful by the gentle light of the Divine Love.

I looked, and as I gazed, a great shame came upon me, for I began to realize the enormity of my sin.

"Look again," said my divine instructor, and I looked and started back. There was mine own form, but so hideously distorted by the unlovely soul within, that I shook with fear. I fully realized how insignificant I was in the eyes of higher minds; how wicked I had been in mine own pride, and falling at the feet of my guide, I prayed, "Teach me some way to redeem myself."

"Arise," said he, "and look once more." I saw in the mirror the form of the Perfect One, all love and compassion. Then laying his hand on my bowed head, he spoke, "If thou would'st redeem thyself, strive to be like Him, then thou wilt see only the grandeur in the lives of others."

Then a great peace fell upon me, and I felt the beauty of the true life, which is, "loving with Christ—love thy fellow-men."

LILLA MOORE.

PRESIDENT'S LETTER.

Dear Young People:

The work here at Mystic is gradually growing; has been in progress now one and a half weeks. Our meetings are held in a Hall once used for lyceum and reading room, very centrally located at the west end of the bridge. The seating capacity of the Hall is about one hundred and seventy-five people. Though some four hundred small bills were put out the first day of the meetings, for some nights we only had from twenty to thirty in attendance. It has gradually grown until we now

have the room very comfortably filled usually. Mystic has some three thousand population, four Protestant Churches besides ours. Both Sunday nights I have been here have spoken in the M. E. Church. The first night we had no Sunday night meeting in the Hall. The second, Bro. Daland preached. Our meeting at the church closed at nine, and many came from there to the Hall, nearly filling it, and the after meeting continued until almost ten o'clock. Bro. Daland, of Westerly, is with us nights part of the time, has charge of the music when here, assisted by Miss Mamie Langworthy of First Westerly Church, and in charge in his absence, and she has been assisted by Miss Greenman of our church here. Several young people of the place have assisted with their violins. The spirit of the Lord is here and many kind words from some of the best of people encourage us. Letters and frequent visitors bring us news of prayers offered for the work here, from Westerly, Ashaway, Quonocontaug, and other places. It is thought by some that the mills of the gods grind unusually slow here in Mystic; time will tell. The saloon has had to go, so it is evident the mills are grinding.

Eld. O. D. Sherman is pastor of our Church. We have no Young Peoples' Society of Christian Endeavor here, though there are a few young people belonging to our society.

The people are laying plans for revival work in their several churches later on. Continue to pray for us. E. B. SAUNDERS.

MYSTIC, CONN.

RESOLUTIONS

Passed by the Mt. Pleasant Y. P. S. C. E., on the death of Mr. Ira Kelly, who died October 3d, 1895, in the eighteenth year of his age:

WHEREAS, by the dispensation of this providence our all-wise Creator has seen fit to remove one of our members from our midst; therefore,

Resolved, That while we deeply feel the loss our Society has sustained, we also recognize the loss to his parents, brothers and sister.

Resolved, That we as a Society tender to the stricken family and bereaved relatives our heart-felt sympathies and prayers in this their great affliction, praying that our Heavenly Father will comfort them as he knoweth best.

Resolved, That we regard the sudden departure of one who was so recently in our midst in the enjoyment of youthful health and vigor, as imparting a lesson to all his surviving associates which we hope they will not fail to make a solemn study.

Resolved, That these resolutions be put upon the records of the Society and published in the *Pulaski Enterprise* and the *Cairo Citizen*, and that a copy of the same be presented to the bereaved family.

MRS. MANWARING,
WM. STRINGER,
ELMER McCLELLAN, } Com.

PULASKI, Ill., Oct. 19, 1895.

OUR MIRROR.

The Social Committee of the Milton Christian Endeavor Society recently gave an oyster supper. The following was a portion of the advertizing hand-bill:

CURRICULUM.

Stewed oysters.....	15 cents.
Scalloped oysters.....	15 cents.
Undressed oysters.....	10 cents.
Fried oysters.....	10 cents.
Total.....	50 cents.

The degree of Master of Oysters will be conferred on any one completing the full course.

Prizes will also be given for the best carbonated sketches.

The interest in the C. E. Society of Ashaway, R. I., is growing. The Committees

are doing well in the various work that belongs to them, and with the increase of labor comes a manifest increase in spiritual power. Some of the members who have not been active for some time have come up to fill their places, and repledge themselves to the service of Christ and the church.

Pray that interest may continue to grow.

IS IT SAFE TO DO RIGHT?

When I was in Africa—over thirty years ago—I had a Bible-class of native young men. The great and special sin of the Africans was lying. Their word could not be depended on in any business transaction. I talked to them of the wickedness of this practice. I told them that it was needless as well as wrong, and that business men in America, even though they were not Christians, found it to be profitable to be truthful in their business, and that the man who habitually told lies, in his business affairs, was shunned and despised. He could never expect to have much success. My pupils could not receive this. They said it might be true in America, but it was not in Africa, for there everybody lied, and if a man always told the truth he would inevitably starve. They admitted that it was contrary to the law of God, but since it was necessary it must be right.

I was reminded of my African boys by a lecture I heard recently from a learned D. D. on "The proper attitude of the Christian teachers toward social reforms." He held that intemperance and the social evil would always exist so long as time lasts, and hence it was absurd to labor for their entire suppression. The saloon and the houses of ill-fame were 'the sewers of society.' It would not do to close them up, lest the pollution should break out elsewhere. The true remedy, he thought, was regulation and restraint. In short, it was *unsafe* to do *right*. Some, with whom I talk on the Sabbath question, argue in the same way. Not what God says, but what others think and do, is their rule of conduct. This is practical Atheism. It is *always safe to obey God*, for "he that dwelleth in the secret places of the Most High shall abide under the shadow of the Almighty."

H. H. HINMAN.

OBERLIN, Ohio, Oct. 19, 1895.

DOING GOOD.

This is to be one of the ambitions of every true Christian. Life is to be a ministry. We are to use the daily opportunities to perform kindly acts. The richest and greatest lives are not those that do a few great deeds, but those that scatter sunshine everywhere and all the while. This was true of Christ. Much of his time was spent in merely doing kindly deeds. He engaged himself in making people happy, in helping lift their loads, in lightening their toil, in soothing their sorrows. He was ever serving some one a good turn. This we are all to do. God has to no small extent put in our power the happiness of those about us. It lies with us to say whether their days shall be dark or sunny. By words and acts of brotherly kindness we can sift the darkness of many a cloud, can make the flowers of peace and joy spring up in many a desert place in life. Let us seek chances to do good.—*Epworth Herald*.

Be loving, and you will never want for love; be humble, and you will never want for guidance.—*D. M. Mulock*.

Children's Page.

WHO CAME WHILE EFFIE WAS AWAY?

"Has anybody been here to-day, mother, while I was gone?"

Effie had been away all day, since breakfast, and now daylight had faded out of the sky, and the moon's "silver sickle" was hanging above their heads.

"Let me see," said mother, putting on her thinking-cap. "Yes, I have had one visitor."

"Oh! have you, mother? Who was it?"

"She did not tell me her name," said mother, with a quizzical little smile.

"Did not tell you her name? How very queer! Where did she come from?"

"She did not say."

"What did she come to our house for?"

"Ah! for several reasons. For one thing, she cured my headache; she brought me a letter from a dear friend; she gave me a new book to read; she put a red rose on my table; she finished a piece of sewing for me, and gave me some sweet, new thoughts."

"What a strange visitor!" murmured Effie. "Was that all?"

"No; she wanted me to do many things for her. She asked me to make broth for a sick girl, to write two letters offering to help two people, to pay a visit, to make a pudding, and several other things."

"And did you do them for her?"

"I did some of them, and some I left undone. I wish now that I had done them all."

"I would give anything to see her, mother."

"Will she ever come again?"

"No," said mother, "she cannot come again, because she died at sunset."

"Died, mother? How dreadful! And yet you are smiling. I think you are joking somehow—are you?"

"Not joking exactly, Effie, dear, but I am talking in a little parable which I think you can guess, when I tell you that her sister is coming to-morrow at sunrise—her twin sister, so like my visitor that no one could tell them apart, though some of her gifts and some of her desires will be different from to-day's guest."

"You say you don't know her name, mother?"

"I didn't say that. I said she did not tell me her name. But I do know it—it is *Thursday*."

"Thursday! cried Effie, laughing. "You just mean to-day, then."

"Yes, to-day."

"And your visitor to-morrow will be named"—

"Friday, of course."

Effie was very much amused at the idea of the Thursday visitor and the Friday visitor; but, when she woke up in her little bed next morning, she said softly to herself:

"How do you do, Mrs. Friday? I wonder what you have brought me to-day? At any rate, I am going to do all the things you ask me, 'cause you have got to die at sunset, you know."

And, right away, Mistress Friday asked the little girl to get up and dress in time for morning prayers.

RESCUED BY A DOG.

Every one who knew Jack felt that he had the elements of a hero within him, although until yesterday he never had an opportunity of showing it. Jack is only a dog. He is amiable and sprightly, has black hair all over him, and it curls. His eyes are bright and round and black, and he dances about with a great many unnecessary motions, as if he felt the need of being very polite indeed.

Jack belongs to Charles H. Campbell, who lives at 78 Jackson street, and there is not his equal anywhere in the First Ward, and there are those who would extend this territory to include all Chicago.

Recently Jack was walking with Mr. Campbell on the lake front. Presently he ran over the Illinois Central tracks just to take a little swim. For he is young yet—only fifteen

months old—and a spaniel, too, and he takes quite as naturally to the water as a small boy. Mr. Campbell followed him and stood on the pier watching an excursion boat loading with passengers. Not far from him there was an open place in the wharf which was bridged by two boards, making the crossing perilous to any one not accustomed to treading gang-planks.

Having enjoyed his swim, Jack came up and stood by Mr. Campbell, and he, too, watched the crowds go by. A middle-aged woman with two little boys came up the pier from the viaduct and ventured out on the plank crossing. The woman led the way and the children walked cautiously behind.

Suddenly there was a splash in the water, a wild shriek of alarm, and a little boy's hat bobbed about in the waves. The woman wrung her hands frantically, calling for help, and if some men in the crowd had not held her she would have pitched into the water after her boy.

Jack had seen the accident, and he didn't wait a minute to think whether or not his life was insured, but in he plunged. After he struck the waves he swam about where the hat was and where the boy ought to have been, and presently the boy came up spluttering and half drowned. Then Jack seized him by his coat and tried to swim. But the burden was too heavy and the boy struggled wildly. Jack wouldn't let go, although his head was under water most of the time. And for more than a minute he held the boy at the water's surface and the men on the pier succeeded in reaching him. But they couldn't reach Jack and the waves swept him out toward the lake. He wasn't a bit alarmed, however, and when he had sneezed some of the water out of his nose he swam around the pier nearly a quarter of a mile and climbed up on the bank.

For over an hour there was a crowd around Jack admiring him. He wasn't a bit stuck up about it either. Mr. Campbell made him "speak" and stand on his hind legs and sit down and walk on his forward feet for the benefit of the company, for Jack is an accomplished dog as well as a hero.—*Exchange.*

THE STORY OF THE STORK.

MARY J. STAFFORD.

A very interesting lecture on Turkey, given in Washington, by the Rev. Henry Jessup, a missionary who has spent many years in that country, contained a curious story about a stork, one of the long-legged birds which in Germany build their nests on the roofs of the houses. It seems that, in the spring and fall, flock after flock of birds of passage soar over the land on their way to the north and the south. The storks fly at an immense height, from fifteen hundred to two thousand feet in the air, and as the attraction of gravitation constantly drags them downward as they move, they sink nearer and nearer to the earth. But as soon as they are within a certain distance they stop, and, after circling several times, mount in a spiral curve until they have again reached the desired height, when they pursue their flight forward once more.

One spring, as the birds were passing over the country, one, too weak to keep up with its companions, came tumbling down into the yard of a missionary's house. The children ran out to see the new arrival, fed and petted it, and, as it was doubtless used to such treatment from flaxen haired little ones in its German home, it made no effort to get away, but remained contentedly with them for months and became a great pet in the family.

When the autumn came, and the flocks of birds began their flight to the south, passing over the missionary's house, the stork took no notice of them. Three or four had already gone by, then another came and stopped. One of the birds flew directly down into the yard, and for nearly ten minutes the birds put their bills together and seemed to hold a conversation. Then the stranger

began to circle upward, the children's pet followed, and the two joined the flock. The little ones watched the two sadly as their white wings carried them farther and farther away, till the whole became a mere speck in the bright blue sky and at last disappeared.

How the family wondered. It appeared almost too marvelous for belief that the birds could have remembered for months not only that a weak member of the flock had left them, but the very spot in a strange country where it dropped, and on their way home paused in search for it. And yet this strange story is true.—*Exchange.*

A SPIDER'S BRIDGE.

There is a great deal of clever thought in the head of a spider. A naturalist once caught one in his garden, and brought it into the house to put its cleverness to the test.

First he took a basin and fixed a tall stick in it, so as to stand upright steadily. Then he filled the basin with water. On the top of this tiny flagstaff he put the spider—a regular Robinson Crusoe stranded on a desert island. Then the naturalist watched to see if the insect would hit upon a plan for getting away.

The spider was very much perplexed. He scampered down the pole to the water, stuck out a foot, got it wet, shook it as a cat does, and ran back up to the top. A second time he went down and made sure that the water lay all around the stick. Having satisfied himself that no way of escape lay there, he returned to the masthead. A sudden thought seemed to strike him. He held up one foot then another, and fidgeted about for a bit. What was he doing? He was feeling whether there was enough wind moving in the room to float one of his silken clues as far as the edge of the basin. There evidently was. So he began, in true spider fashion, to spin the web out of his own body, and let every breath of air float it out further and further toward the mainland.

At last the end of the sticky thread caught. He drew it tight, and then, like a clever gymnast, ran down it safely ashore.—*Selected.*

CIGARETTE SMOKING.

Dr. C. A. Clinton of the San Francisco Board of Education has made a special study of the effect of cigarette smoking among the school children of that city and expressed himself in the following unmistakable language: "A good deal has been said about the evils of cigarette smoking, but one-half the truth has never been told. I have watched this thing for a long time, and I say calmly and deliberately that I believe cigarette smoking is as bad a habit as opium smoking. I am talking now of boys, remember. The effect on grown men is of course not so marked. A cigarette fiend will lie and steal, just as a morphine fiend will lie and steal. Cigarette smoking blunts the whole moral nature. It has an appalling effect upon the system. It first stimulates and then stupefies the nerves. It sends boys into consumption. It gives them enlargement of the heart and sends them to the insane asylum. I am physician to several boys' schools and I am often called in to prescribe for palpitation of the heart. In nine cases out of ten it is caused by the cigarette habit. Every physician knows the cigarette heart. I have seen bright boys turned into dunces and straightforward, honest boys made into miserable cowards by cigarette smoking. I am not exaggerating. I am telling the truth that every physician and nearly every teacher knows.—*Phrenological Journal.*

A MINISTER suddenly stopped in his sermon and sang a hymn.

"If the members of the choir are to do the talking," he explained, "they certainly will permit me to do the singing."

And then things in the neighborhood of the organ became more quiet.

POWER amounts to nothing to us in its mere possession if we know not how to use it.

Home News.

New York.

LINKLAEN.—The Quarterly Meeting held with this Church October 26, 27, was an occasion of encouragement and profit. A large congregation filled and crowded the house on Sabbath morning, and Rev. Perie R. Burdick preached on the importance of living by principle and not emotion. Ruth 1: 14. After a hearty dinner at the church and a precious hour of social fellowship, Elder L. M. Cottrell opened the Sabbath-school lesson with an interesting exercise on the geography of the Wilderness and the Holy Land, followed by a topical treatment of the lesson, on the child Samuel, by Rev. B. F. Rogers, L. R. Swinney and F. D. Allen, and this was followed by an interesting conference meeting. In the evening L. R. Swinney preached on the blessings of the gospel of Jesus Christ, followed by conference. On First-day morning the Quarterly Conference convened, and with interesting reports from the churches the desire was generally expressed that we should make more of these quarterly gatherings for the upbuilding of the churches and the conversion of sinners. In the evening and also on Monday evening, Elder B. F. Rogers preached very earnestly, and so continued this Quarterly Meeting, which has been both profitable and encouraging. L. R. S.

Iowa.

GARWIN.—Having spent some days with the little church at Garwin, I wish to write of what seems to me to be rather a hopeful outlook. It has generally been expected that when our Seventh-day Adventist brethren enter one of our small societies it is with the intention of capturing the same for "present truth." Whatever may have been their hope, it is evident that such has not been the result. Their effort has evidently awakened an interest on the Sabbath question, but not one so far as I can learn has embraced their distinctive views who were not practically with them before. Our people are stronger, if possible, in the Seventh-day Baptist faith than they ever were. It was the privilege of the writer while there to administer the ordinance of baptism and receive the candidate into the church. This was a pleasure to the administrator, a joy to the candidate, and a means of strength to the people. The writer hopes to be pardoned if he suggests that it might be a means of "strengthening the things that remain," should some of our strong churches, with able pastors, look after their own revival interests and allow the Evangelistic Board to send at this opportune time a man to Garwin. We write as we pass through the drought-stricken portion of Kansas, on our way to the land of irrigation, from whence we hope to write in the near future. J. T. DAVIS.

OCTOBER 24, 1895.

SPITTING VENOM.

In a private letter, published in the *Indian Methodist Times*, Rev. A. H. Bestall, of Pakkoko, Burma, writes as follows:

"The other day a very strange incident happened. I was roused from my study by a Burmese cry of 'snake.' I went out, and under a small bridge a cobra was hiding. At length he showed his head, and, looking up, hissed a regular spray of venom which caught me fairly between and in the eyes. I was

blinded for hours, and in great pain, but careful nursing, constant bathing, and God's blessing, helped me through, and I am all right once more. I feared my sight was ruined. It is the first cobra that I have ever known spit poison. The spray was very plainly seen by the onlookers. The snake was afterwards killed."

It may be a new thing for a cobra to spit venom, but many other "serpents" and "vipers" are adepts at the business. They hiss at everything which disturbs them; they bite what is within their reach; and if people are beyond their reach and out of their coils they spit venom at them and poison their lives. Lies, slanders, false accusations and insinuations, newspaper attacks, sectarian assaults, and infidel scoffings, are but the venom of the old serpent, the "spray of venom" that he scatters where he cannot coil or strike.

In such cases it is safe for servants of God to look the other way. If Satan or his servants will spit venom, it is not needful that we should stand still and let them spit it in our faces. Said that eminent sage, "Josh Billings," "When I see a rattlesnake sticking his head out of a hole, I bear away to the northwest, and say, 'That hole belongs to that snake.'"

The world is wide. If they persecute you in one city, flee to another. It is not needful to stand still and be abused; pass on; the road is open. Keep at your work; do not let Satan hinder you, and do not spend too much time trying to bruise his head. God will do that shortly; bide your time; move forward; do not stop for hissing or squirming or twisting or spitting; and do not let the devil spit in your face, but run with patience the race that is set before you, looking to Jesus, the author and finisher of your faith.—*The Christian*.

EVERY GOOD HOUSEKEEPER SHOULD BE GLAD TO KNOW

- That potash put down the rain pipes will prevent a plumber's bill.
- That benzine rubbed on the edges of a carpet is a sure preventive of moths.
- That to remove peach stains soak in milk for forty-eight hours, or rub with lemon juice and salt.
- That tansy is a sure preventive of moths, and that if the leaves are sprinkled freely about woolens and furs, they will never be moth-eaten.
- That to renew straw matting, rub all over it a layer of wet fuller's earth; after it has remained several days, cleanse with salt and water.
- That stone jars for bread and cake boxes should be scalded twice a week in summer weather, sunning, if possible, to keep mold from gathering.
- That an infant's clothing should always be so arranged as to allow the limbs freedom of motion, and not to compress any portion of the body.
- That jellies should always be made in a porcelain kettle, and that the best refined or granulated sugar should be used, and that the fruit, especially currants and grapes, should not be over-ripe.
- That it is a good plan to keep a small dish of powdered charcoal on one of the upper shelves of the refrigerator, as it is an excellent absorbent of odors. It should be changed every few days.
- That rolls which have become dry may be freshened by dipping them quickly into water and placing them in the oven for two or three minutes, until the water has dried. They will taste almost like new rolls.
- That an infant's clothing should be studiously adapted to the weather, avoiding at all

times exposure to the injurious effects of sudden changes in temperature without proper covering; but nurseries and sleeping apartments should invariably be well ventilated.

That aluminum is becoming a favorite metal for kitchen utensils. It is higher in price than tin and iron, but housewives who have used it are delighted with its satisfactory results. It is less heavy and unwieldy than the other metals, lasts as well, and is easily kept bright.

That in preserving fruits, the syrup used for juicy fruits should be rich, and that for fruits which are rather dry, and require long cooking, should be rather thin. The proportions of a rich syrup are one pint of sugar to half a pint of water, the two ingredients to be boiled together for a quarter of an hour.

That corks that have been steeped in vaseline are an excellent substitute for glass stoppers. Acid in no way affects them, and chemical fumes do not cause decay in them, neither do they become fixed by a blow or long disuse. In short, they have all the utilities of the glass without its disadvantages.

That, having taken too long a walk, or become over-fatigued in any way, it is wiser to go back to bed for an hour or so, and give yourself a complete rest, than drag about for the rest of the day, too tired to do anything. A rather delicate girl found that by adopting this plan she renews her strength and energies in what proves to be the most economical expenditure of time.—*N. Y. World*.

THE EXPOSITION.

To the Editor of the SABBATH RECORDER:

After leaving Conference in your beautiful city, I spent several days on the deservedly famous Rhode Island seashore, a short time in Wisconsin and Minnesota, a few hours with Brethren Randolph and VanHorn in Louisville, Ky., and about a day at the world renowned Mammoth Cave. Here one of the longings of many years, even from early boyhood days, was gratified in traversing the winding ways of this subterranean wonder. Duty hurried me away long before I wished to go, and I returned to Attalla after an absence of nearly two months after passing through nineteen States and traveling more than three thousand miles.

But here I am in Atlanta, at the "Cotton States and International Exposition," struggling against many difficulties in trying to arrange our exhibit. Before coming here I had supposed I could do my part of the work in about ten days, which would have been ample time if our articles had been delivered promptly, but the railroads have been crowded, and the facilities and system of handling freight and express here is not perfect; so, many delays and disappointments have retarded our work. My plans have been very frequently modified on these accounts, and now I am here simply because I am unable to find the last case of specimens for use in our booth, which is long over due. It has been brought to the grounds, but misplaced. I have railroad men, transfer men, and the superintendent and guards looking for it. I hope to find it soon, for duties call me elsewhere. All RECORDER readers are invited to call at the Seventh-day Baptist booth when they come to the Exposition. It is in the "Manufacturers and Liberal Arts Building," the gallery. Look for the sign over the front. Here you will find Miss Lela Wilson in charge, and accommodations where the weary may rest. We hope many may call on us.

Fraternally,

GEO. W. HILLS.

21 DUNLAP St., Atlanta, Ga.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

FOURTH QUARTER.

Oct. 5.	The Time of the Judges.....	Judges 2: 1-12, 16
Oct. 12.	The Triumph of Gideon.....	Judges 7: 18-23
Oct. 19.	Ruth's Choice.....	Ruth 1: 14-22
Oct. 26.	The Child Samuel.....	I Sam. 8: 1-13
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: 38-51
Dec. 14.	David and Jonathan.....	I Sam. 20: 32-42
Dec. 21.	The Birth of Christ.....	Luke 2: 8-20
Dec. 28.	Review.....	

LESSON VII.—SAUL REJECTED.

For Sabbath-day, Nov. 16, 1895.

LESSON TEXT.—I Sam. 15: 10-23.

GOLDEN TEXT—Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams.—I Sam. 15: 22.

INTRODUCTORY.

For many years Saul was greatly prospered in his reign. He fought successfully against Moab, Ammon, Edom, the kings of Gohah, and the Philistines, all enemies of Israel. But Saul became rash and presumptuous. At one time, not waiting for Samuel, he offered sacrifices himself. He was then informed that because he had violated the commandment of the Lord God, the kingdom should pass from him to another. Then Samuel solemnly charged him to obey the word of God and utterly destroy Amalek. Because of their great depravity, as shown in their treatment of Israel when journeying in the wilderness, the Amalekites were doomed to entire extinction. See Ex. 17: 8-46; Deut. 25: 17-19. So Saul, with an immense army, proceeded against Amalek and was everywhere successful, but he allowed his own views of what was best to be done to control him in opposition to the Lord's command. He spared the king and the best of the spoil, instead of destroying them, as he was commanded to do.

EXPLANATORY.

- v. 11. "Repenteth." God cannot change, but he is often said in Scripture to repent, when he pursues a different course from the one he has begun, because the conditions for his procedure have changed. The expression was adapted to the experiences and understanding of those addressed. "It grieved Samuel." He had no personal resentment against Saul. He felt pity and sorrow for the man who had so needlessly brought ruin upon himself. He spent the night in prayer, but there was no remedy.
- v. 12. "Carmel." A place in the south of Judah. There were other places of that name. "Gilgal." The place where the children of Israel first camped after crossing the Jordan. Josh. 4: 19. It was "down" between Jericho and the Jordan. "Let him up a place." A pillar, literally, a *hand*. In his pride he erected a symbol of his power and energy, then went to Gilgal to sacrifice the cattle he was forbidden to spare.
- v. 13. "Blessed be the Lord." He is very devout in his will worship. And he hastens to declare how faithfully he has obeyed the Lord.
- v. 15. To Samuel's question, which pricks his inflated boast, he lays all blame upon the people—the *people spared*.
- v. 20. "Yea, I have obeyed the voice of the Lord." When Samuel repeats the Lord's command, and shows he has not obeyed, he still persists in claiming that he has obeyed, but the people saved the cattle and sheep and that only "to sacrifice unto the Lord thy God," as though the end justified the disobedience. It was but an excuse; he was responsible. "Have brought Agag." This insincerity is seen in charging the people with saving the king. The royal captive was clearly saved alive that his exhibition might minister to the vanity and glory of Saul. Agag was the title of all the Amalekite kings and not the name of an individual. v. 22, is indeed a golden text, and ought to be learned and remembered by all.
- v. 23. "Witchcraft." Divinations, expressly forbidden by God. Deut. 18: 10. Saul was guilty of "rebellion" and "stubbornness," sins equally great as those of "witchcraft and idolatry," of which the people were guilty whom he was sent to destroy.

WHAT THEY WERE.—A gentleman walking along Lexington Avenue one day encountered two boys who looked so much alike that he stopped them and asked: "Are you little boys twins?" They looked up at him for a moment, as though they did not exactly understand; then one said, meekly, "No, sir; we are Methodists."—*Harper's Drawer*.

Popular Science.

A FIRM in New York is introducing a new kind of paper, being much used in Germany as a substitute for the blue print paper used by architects and others. The new paper will produce white lines on a brown back-ground, or brown lines on a white back-ground, and in much shorter time than with the ferro-prussiate paper. It becomes thus possible to do away with tracing paper altogether. This is an advance in the right direction.

It is becoming more apparent every year that "medical science" is taking on a popular form, and what was considered secret a hundred years ago has, in many cases, become popular, and not only well understood by medical men, but by people generally. Instance: it will be just one hundred years the 14th day of next May since Edward Jenner, of Berkley, England, vaccinated a boy for what he called the cow-pox, and demonstrated the fact that it mitigated the terrible effects of the small-pox. The value of that discovery is now prized by the whole world.

Science has lent her valuable aid in perfecting magnifying powers, thus aiding Dr. Joseph Lister in establishing a great principle in antiseptic surgery; and Dr. Behring to understand tuberculosis, and how to counteract its dreadful effects. Who can fail to see progress made of late in combatting diphtheria and croup? And within a year Dr. Tomlinson, of our city, has been successful in saving three out of four from the fatal effects of tetanus, or lock-jaw, and the fourth would have been saved had they seasonably called the Doctor to attend the case. Dr. Louis Pasteur, for twenty years studied bacteria and became famous as a microscopist, when he discovered a prevention for hydrophobia, and made his first inoculation in 1885. During the past ten years the invention has become known, and the remedies applied in nearly every part of the globe.

About a year and a half ago, Dr. Hoffkine, a pupil of Dr. Pasteur, went to India to experiment with anti-cholera toxine, on which he and Dr. Pasteur had devoted several years of labor. His treatment was to consist of injecting an attenuated virus, and then after five days to inject a much stronger virus. He reached Katal where cholera had broken out, and two people had died. There were 200 people there, all alike exposed. Dr. Hoffkine inoculated 116 of them, there were 10 more cases and seven deaths; but not one of the 116 that were treated had it, and the 10 cases and 7 deaths all occurred among the 84 that were not inoculated.

This result was such that Dr. Hoffkine was invited to come to Calcutta and try it in that city. He went, and during the past year the following has been the official result: In 36 different and widely separated houses were living 521 persons; of these 181 were inoculated; cholera broke out; of the 181 there were 4 cases, all fatal, because they were stricken down within the five days, so the second inoculation could not be had. Among the 340 not treated there were 45 cases and 30 deaths. Where both inoculations were taken, not one took the disease. In one house, 4 out of 6 were inoculated and remained well, while 1 of the 2 not inoculated died. In another house, 6 out of 8 were inoculated; all kept well; 1 of the other 2 died. In a third house, 4 of 5 in-

oculated, all lived in one room, the 4 kept well, the 1 died; in the fourth house, 6 out of 7 inoculated and lived; the 7th died.

Cholera broke out in a jail, and 6 cases and 5 deaths had taken place. Dr. Hoffkine came and inoculated one-half of the prisoners. In eight days thereafter there was among those not treated 20 cases and 10 deaths; and among those treated, 8 cases and 5 deaths, and after the eighth day there were 8 cases and 2 deaths, but not one among those that took the treatment.

At Cawnpore, among 797 persons there were 19 cases and 13 deaths, but among 75 that were inoculated not a single death. At Dinapore, 729 people, 6 cases and 3 deaths, but among 193 treated not a death. At Karurkie 203 with 5 cases and 2 deaths; 409 that were inoculated 1 death, and that before the second inoculation. At Karlain 1,375 with 22 cases and 10 deaths, and 681 inoculated, 2 cases and 1 death, both before second treatment. At Chargola 1,007, with 3 cases and 1 death; 291 inoculated, not a single case.

More than 40,000 persons in India have already reaped the fruit of Dr. Hoffkine's labor in receiving immunity from this dreadful scourge, the Asiatic cholera. We well remember the terrible ravages of this disease in this country and realized its fearful attack, when for weeks with only a physician and a servant among strangers, we were battling cholera in a hotel in Washington, D. C.

We are sorry to note that Dr. Hoffkine returns from India impoverished in purse and broken down in health, but the master of the worst plague yet known, to find his friend and patron gone before to his reward.

We cheerfully endorse the prophecy and language of a friend of Dr. Pasteur who said "in Berlin, [Boston], in London, [New York], in Paris, [Philadelphia], and in Calcutta, [Chicago], men will not die of dyptheria, of typhoid fever, of scarlet fever, of cholera, of tuberculosis any more than they die in those cities to-day of the venom of snakes, or of the bite of wolves." May science prevail and that prophecy speedily come to pass. H. H. B.

Special Notices.

WANTED.

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

Address,

CORLISS F. RANDOLPH,
(Great Kills P. O.) Staten Island, N. Y.

ANNIVERSARIES.

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

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

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

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

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.
M. B. KELLY, Pastor.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets, at 2.30 P. M., Sabbath-school at 3.30 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 509 Hudson St.

THE Yearly Meeting of the New Jersey and New York City Seventh-day Baptist Churches will be held with the First Seventh-day Baptist Church of New York City, Nov. 9, 1895, just fifty years from the date of its birth. Four sessions will be held, Friday evening, Sabbath morning, Sabbath afternoon Memorial Services, and the evening after the Sabbath.

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. C. B.
509 HUDSON STREET, New York.

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
Otselie.....	2 00	Lincklaen.....	2 80
Second Verona.....	1 80	Watson (paid).....	4 00
Norwich.....	50		
Total, \$91 80			

Western Association:

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

North-Western Association:

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

South-Western Association:

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

ALFRED, N. Y.

WILLIAM C. WHITFORD, Treas.

"A LIGHT IN A DARK PLACE."

S. was cashier of the bank in one of the oldest New England towns. He was an active member of the village church and enjoyed the confidence of the community. C. was a retired sea captain, jolly, rather given to profanity, on occasions of excitement said to be "loud-mouthed," but generally respected because of his many noble characteristics.

C's presence in a missionary prayer meeting one Sunday evening attracted attention, as he seldom entered the church except on funeral occasions. He was the earliest visitor at the bank on Monday morning. The president of the bank said:

"Captain, I saw you in church last evening, and I hope you enjoyed the services."

"Yes, I did," replied C., "but I liked S's prayer the best. He prayed that he might be a light in a dark place, and his name lights up five of the worst hell-holes in this town!"

This rugged statement fell on the ears of S., and he exclaimed with great emphasis, "Captain C., what do you mean?"

"I mean," said C., "that in each of the five places licensed to sell intoxicating liquors your name is posted up, giving men authority to ruin homes and make drunkards and paupers."

"But," replied S., "as town clerk, the law requires me to do it, and I can't help it."

"You are not obliged to do it," said the captain, "and, as bad as I am, I wouldn't do it."

The statutes were examined and they read: "Licenses for the sale of intoxicating liquors (as by law provided) may be granted by the town council of any town in the state, and the town clerk, or some member of the council may appoint, may sign the same."

"I see your point," said S.; "I thought it my duty to do it as town clerk, but I'll never sign another license."

At the first meeting of the town council in the ensuing year the five licenses were granted again, but the council were surprised to hear the town clerk ask, "Who is to sign these licenses?"

"You are, of course," replied the president.

"I shall not sign another license," S. replied.

The council were confounded, but proceeded by vote to instruct their president to do it. He refused to sign them, and they authorized two others to do it, and received a flat refusal from them. At an adjourned meeting two weeks later it was found that no member of the council would consent to allow his name to "light up the dark places" that they had given the right to exist.

A vote to legalize crime, an official public act, a building rented for unholy uses, might not re-

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A few years ago a gentleman, going through a crowded part of the city of Glasgow, noticed a pale-faced little boot-black waiting for hire. Touched by the delicate look of the child, he thought he would give him the blacking of his boots to do. Accordingly he gave the little fellow the signal. The boy at once crept lamely toward the gentleman, and as he pulled himself along, was nimbly supplanted by another little bootblack, who was immediately at the gentleman's feet and ready to begin.

"What's this for?" said the gentleman to the intruder, somewhat angrily.

"It's a' richt," said the newcomer brightly. "Jamie's jist a wee while oot o' the hospital, and the rest o' us taks turns about o' brushing for him."

Jamie smiled pleasantly by way of assuring the gentleman that his comrade's story was true.

The gentleman was so gratified by this act of brotherly kindness that he gave Jamie's friend a whole shilling for his work, telling him to give six-pence to Jamie and keep the other six-pence himself.

"Na, na, sir," quickly replied the little hero, giving the shilling to Jamie and hurrying from the spot—"na, na, sir; nane o' us ever taks ony o' Jamie's siller."
—*Children's Record.*

WOMEN cursed by the drink-craving, but yet not so lost to decency as to enter saloons are now accommodated (?) in the leading "dry goods stores" of the large cities which furnish for 10 cents neat little flasks, each with a corkscrew attached. From these same stores they can order "bottled goods" and have them delivered at their homes. By this new trick shopping, like charity, "covers a multitude of sins" against temperance—and opens the path to ruin to many who else would have little temptation.

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MARRIAGES.

LOOFBORO—FURROW.—At the home of the officiating clergyman, Rev. O. D. Williams, in Calhan, Colo., October 11, 1895, Mr. Chase A. Loofboro and Miss Ona A. Furrow, both of Calhan, Colo.

FULLER—VAUGHAN.—At the home of the bride's parents, in New Auburn, Minn., October 20, 1895, by Rev. A. G. Crofoot, Mr. William L. Fuller and Miss Alma E. Vaughan, both of New Auburn, Minn.

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.

CRANDALL.—In Nile, N. Y., October 24, 1895, of heart disease, Charles C. Crandall, aged 61 years, 6 months and 21 days.

He was the fifth son of Samuel P. and Anna Crandall. In early life he experienced religion but was never connected with any church. Three sisters and three brothers still live near the old home at Nile, and one brother, Ezra, lives at Milton, Wis. G. B. S.

CARTWRIGHT.—In the town of Bolivar, N. Y., October 22, 1895, Pardon Cartwright, aged 53 years, 6 months and 4 days.

He was born and departed this life in the same house. Some time before his death he repented his lack of faith, and those who knew him best testify of his having made his peace with God. Funeral services were held at Bolivar Free Methodist Church, conducted by Rev. M. G. Stillman, assisted by Rev. Matheson, of Olean. Burial in Bolivar Cemetery. G. B. S.

CARMEA.—In Edgerton, Wis., October 24, 1895, Mary Ann, the wife of Wallace Carmea, aged 68 years and 7 months.

The immediate cause of her death was blood poisoning, though she had suffered from illness for several months. She was born in Almond, Allegany county, N. Y., the daughter of William and Mary Ann Burdick. She was married in that village to Mr. Carmea, July 4, 1849, and has since resided most of the time in Milton, Albion, and Evansville, Wis. She leaves, besides her husband, three children and five grandchildren. She united by baptism with the Milton Seventh-day Baptist Church April 3, 1858. The funeral services were held at the home of her husband in Edgerton, and were conducted by Pres. W. C. Whitford, her pastor when she was admitted into the Church. "The Lord gave, and the Lord hath taken away." W. C. W.

Literary Notes.

RUDYARD KIPLING's new story, which *The Ladies' Home Journal* is about to begin, is a romance of India—really a strong love story—and has for its title "William the Conqueror."

From the Anti-Infidels Library, edited by H. L. Hastings, Boston, comes "Egypt in History and Prophecy," or Pharaoh proclaiming God; by Robert Patterson. This little fifteen cent, manilla covered book, is full of historic facts and discoveries that confirm the Scriptures and confound the skeptics.

An illustrated article on Justice in Municipal Courts, contrasting the results under Tammany and reform administrations is a valuable and timely feature of *Harper's Weekly* for Oct. 26th. The same issue contains a double-page portrait of Gladstone, the first article of F. W. Hewes's series on the Public Schools of the United States, and the first installment of a serial story of Mexican life entitled "Cension," by a new writer.

James Whitcomb Riley has completed a new series of poems in which he varies the treatment of each one to such an extent that they are said to show the

Hoosier poet's versatility to a remarkable degree. He has given the series to *The Ladies' Home Journal*, in which the first is about to be published. A. B. Frost has been engaged by the magazine to illustrate the poems.

Not long before his death, the poet Longfellow told Hezekiah Butterworth one evening in his library how he came to write "The Psalm of Life," "The Bridge," "Excelsior," "Hiawatha," "The Old Clock on the Stairs," and some of his other great poems. Mr. Butterworth has now embodied the evening's talk in an article on "How Longfellow Wrote His Best-known Poems," which *The Ladies' Home Journal* will publish in its next number.

The Preacher's Magazine for November is crowded with Thanksgiving thoughts, and presents an excellent number of this popular monthly. Rev. Henry M. Field, D. D., furnishes "A Thanksgiving Sermon" of great beauty. The Rev. Mark Guy Pearse continues with unflinching interest his article entitled "In the Banqueting House." "Advice to Preachers," by Rev. John Edwards, abounds in helpful counsel. There is a richness of material in this month's Homiletical Department. "National Uprightness," by Rev. John T. Ecob, is forcible and fine. "The Seed Growing Secretly" is an appropriate homily for harvest time by Rev. C. O. Eldridge, and many other good things. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

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