

# THE SABBATH RECORDER.

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## AMONG THE FLOWERS.



HEY heaped the blossoms above her grave,  
The grave of our beautiful dead.  
Pale, creamy roses, and spotless pinks,  
Together their perfumes shed.  
And the lily-bells and forget-me-nots  
Were blent with a tender grace,  
And the pansies peered from amid the ferns,  
With the look of a human face.

They wove a pillow to symbol her rest,  
And starry gems for her crown,  
And lined with blossoms the chamber dim,  
Where we laid her tenderly down.  
The air was heavy with fragrance, born  
Of the wealth of the summer's bowers,  
But the fairest rose was the rose we hid  
Deep under the mound of flowers.

The blossoms will perish, their petals fall,  
Their sweetness will wither away,  
And never a hint of their beauty remain,  
Through the glare of the midsummer's day.  
They came in their freshness to comfort our hearts,  
For a moment to brighten the sod,  
Our rose was transplanted; forever to bloom,  
In the beautiful garden of God.

—Mary Bassett Clarke, in *Autumn Leaves*.

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PLAINFIELD N J

# Sabbath Recorder.

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## A PROCLAMATION.

By the President of the United States.

The constant goodness and forbearance of Almighty God, which have been vouchsafed to the American people during the year which is just past, call for their sincere acknowledgment and devout gratitude.

To the end, therefore, that we may with thankful hearts unite in extolling the loving care of our Heavenly Father, I, Grover Cleveland, President of the United States, do hereby appoint and set apart Thursday, the 28th day of the present month of November, as a day of Thanksgiving and prayer, to be kept and observed by all our people.

On that day let us forego our usual occupations, and in our accustomed places of worship join in rendering thanks to the Giver of every good and perfect gift for the bounteous returns that have rewarded our labors in the field and in the busy marts of trade, for the peace and order that have prevailed throughout the land, for our protection from pestilence and dire calamity, and for the other blessings that have been showered upon us from an open hand.

And with our thanksgiving, let us humbly beseech the Lord to so incline the hearts of our people unto him that he will not leave us nor forsake us as a nation, but will continue to us his mercy and protecting care, guiding us in the path of national prosperity and happiness, enduing us with rectitude and virtue and keeping alive within us a patriotic love for the free institutions which have been given to us as our national heritage.

And let us also on the day of our thanksgiving, especially remember the poor and needy, and by deeds of charity let us show the sincerity of our gratitude.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

GROVER CLEVELAND.

Done at the city of Washington, this fourth day of November, in the year of Our Lord one thousand eight hundred and ninety-five, and in the one hundred and twentieth year of the independence of the United States.

By the President.

RICHARD OLNEY, Secretary of State.

READERS of the RECORDER have already noticed in the published Minutes of the last meeting of the Missionary Board, that Bro. W. C. Daland has been called to the pastorate of the London Seventh-day Baptist Church. We have not yet received notice of Bro. Daland's acceptance of the call, but it is understood that he will be likely to enter that field of work. While his friends generally will be sorry to lose his genial presence and his valuable labors from this side the ocean, still there seems to be a general conviction that he is the right man to undertake that work. Should he conclude to go, the benedictions of the people of America who are interested in the old Mill Yard Church will be with him and with those who have recently been bereft of the faithful labors of Dr. Jones.

THE simplicity of God's Word is one of its greatest commendations. It is evidence of greatness to be able to bring such great themes down to our finite understanding. But men often stumble over the very things in the divine economy that are the strongest evidences of the master mind. Great results often spring from very small and apparently inferior causes. Abraham did not know, and probably he had not the faintest conception of the great things that were in store for him

and his posterity when he was called from his home in Ur, to wander southward as God had indicated. Nevertheless he launched out with an unwavering faith. Livingstone obeyed what he believed to be God's call to do missionary labor, alone and single handed. But behold the results. A vast and hitherto unknown continent—"Darkest Africa,"—is opened to the light of the gospel. Let every divine call, every command of God, receive prompt and willing obedience.

IN Tennessee, recently, a mob cut off the ears and fingers of a negro victim, mutilated his body and hanged him. In Tennessee recently, good citizens, Christian people, have been arrested, fined and imprisoned because they did not observe Sunday instead of the Sabbath of the Bible. Suppose the Sultan of Turkey should ask to have these outrages in Tennessee investigated and a reform instituted! England, France and Russia have united in insisting upon a cessation of Turkish barbarities against the Armenians, and radical reforms in the Ottoman Empire. Would it not be fair play now for Turkey, China and Spain to lift their hands in horror at the religious persecutions and fearful mob atrocities so common in America? Could anyone blame them for a little tilt in retaliation just now? It is true our nation is not engaged in pushing the investigation into Turkish inhumanities; but loud voices are denouncing them from the pulpit and the political platform, and the press covers its pages thick with maledictions without once stopping to consider that a similar wickedness is perpetrated in our own boasted land of civil and religious liberty. "O consistency, thou art a jewel!"

MEN continue to question the Scriptural doctrine of the atonement; and in vain do they try to find some explanation that will set aside the authoritative statement that "without the shedding of blood there is no remission of sin." All attempted explanation of this doctrine with a view to bringing it within finite comprehension is futile. It stands in the Bible like a Gibraltar, resisting every attempt to reduce it. No explanation or destruction of the doctrine is found in a mere play upon the word, by compounding it into "at-one-ment," thus attempting to make the main fact of the atonement consist in a state of reconciliation to God. This condition of heart follows the atonement something as effect follows cause. Had there been no atonement there could have been no at-one-ment or reconciliation. The doctrine of the atonement, whatever that may be, is the characteristic doctrine of the Bible. Take this truth from the Bible and you reduce it to a mere scheme of morality, good as far as it goes, but utterly inadequate to meet the demands of God's broken law and man's sinful nature. We attempt no philosophical explanation, but frankly admit its mystery. And yet, in some way, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." The atonement of Christ, and the truths closely connected with this fundamental doctrine of the Gospel is the ground of the sinner's hope. Those who strive to remove this precious truth from the Word of God do an irreparable injury to this most beautiful system of religion, and to the comfort and peace of man.

FROM our point of view, having read in full both sides of the controversy, the attack of the Prohibition orator, John G. Woolley, upon Dr. F. E. Clarke was extremely unwise and will do much injury to the cause Mr. Woolley is so eloquently advocating. Dr. Clarke is too well known and too warmly loved for his good works and sweet Christian spirit to be easily put down, even by as formidable an opponent as Mr. Woolley is regarded. President Clarke, Secretary Baer, and Treasurer Shaw emphatically deny the allegations of Mr. Woolley. We deeply regret that men, engaged in different lines of work for the good of humanity, should become so embittered toward each other as to give the common enemy so much advantage over them. Once before we have had occasion to say, in these columns, that Mr. Woolley's habit of publicly denouncing Christian people and the Christian Church because they do not agree with him in his political affiliations, is extremely harmful. This is the same spirit that to-day is rampant in the South, where men, for conscience sake, are denounced, arrested, fined, imprisoned, and may be even put to death, at the instigation of men who are as zealous in the propagation of their particular religious tenets as Mr. Woolley is in his chosen field of labor. Multitudes of Christian people are equally as anxious for the overthrow of the saloons, and the prohibition of the manufacture and sale of intoxicants, for unholy purposes, as is Mr. Woolley; and yet they cannot agree with him as to the best and only method of accomplishing this end. It is a sad comment on reformers, and greatly to the disparagement of their work that they should stop in the midst of the fight with the common enemy and begin to bite and devour one another. For the best possible statement of the case please read the third chapter of James.

WE all need to have the spirit and courage of the martyrs of old. There is no doubt that many could be found in our times who would prefer torture and death to apostasy from the Christian faith. But it is equally true that many others would not stand the severest tests. When men readily yield any of their cherished principles, when they, for gain will do what they know the Bible does not sanction, and violate any of the commands of God on the flimsy plea of "convenience," or "I must live," they are certainly not made of the martyr material. Some who were persecuted in other days renounced their faith, as some do now, saying in effect "I must live." But true martyrs never cared to live by giving up their faith. Death was much to be preferred. A story is told of a physician of Carthage who was a Christian. He was torn from his wife and children and imprisoned. His wife encouraged him saying, "think no more of thy children, Jesus Christ will be their guardian." Then she was seized also and sent to another prison. Her persecutors came to her and said: "At length, your husband has submitted to the orders of the King, and now will you submit also and be saved from death?" She demanded to see her husband. He was brought. When she began to reprove him for yielding, she found to her great joy that she had been deceived, and she praised the Lord that he was no apostate. So let all who would be the disciples of Jesus stand firmly, courageously, with a clear con-



science, and the guardianship of Jesus Christ. Then if you cannot live it will be blessed to die. Indeed, for all such, "to die is gain." But where is the gain when one that has renounced the faith comes to die? The language of one of old was "Let me die the death of the righteous, and let my last end be like his." But that is not the prayer of one, who, for trifling considerations, will give up any right position. It is better to do right, though one should lose position, property, or life itself. "I'd rather be right, than to be king."

THE following clipping was sent to us by Dr. E. R. Maxson, of Syracuse, with the expression of his own opinion that this "correspondent of the *New York Medical Record*" makes as favorable a statement as facts will warrant:

A correspondent of the *New York Medical Record* brings a very unfavorable report from the hospitals of London. The physician in charge at one of the largest of the seven hospitals devoted exclusively to infectious diseases (the Northwestern London Fever Hospital) said that in common with the other institutions, save one that is neutral, the Anti-toxin is now regarded there as a complete failure, and on the whole rather harmful to patients. The mortality ranges as formerly, about twenty-seven per cent.

We are always glad to give both sides of such questions a hearing. That there are very strong and apparently reliable statements from scientific and medical authorities that differ very widely from the statements of this "correspondent," whoever he may be, cannot be denied. And in such cases the old inquiry naturally comes up, "When doctors disagree who shall decide?" It would be an unheard of event if all medical authorities should accept, without doubt, any new discovery, however promising the results of early experiments. "Prove all things; hold fast that which is good," is as sound in medicine and surgery as in theology. But while there are grave doubts expressed in regard to the value of Anti-toxin ("a substance, formed in the body, which neutralizes the poisonous products of micro-organisms."—*Standard Dictionary*), still we incline to the opinion that there is much more value in the treatment than the London correspondent accepts. Just as positive opinions, from apparently as high authority, have been, and still are, expressed in opposition to the value of vaccination for small-pox; and yet it will be very difficult, after one hundred years since Jenner's first experiment with vaccine, to convince the world that it is worthless in the prevention of that scourge. In the *RECORDER* of last week, in the Popular Science column, is an array of figures showing the favorable use of Anti-toxin in cholera. These figures are drawn from reliable sources and put forth by H. H. B. with much care and only a desire to put the public in possession of helpful and hopeful facts, for the good of mankind.

## NEWS AND COMMENTS.

THE Protestant Episcopal Convention for New York recently voted down a resolution urging total abstinence upon clergymen.

REPORTS show that France has made more rapid strides downward in drunkenness, for the last twenty years, than any other nation.

DIPHTHERIA is epidemic in Trenton, N. J. There have been many cases reported, though the number of deaths have been comparatively few.

DIRECT telegraphic communication has just been established between Pike's Peak and New York. The wires over this great distance work perfectly.

THE Jews in the north end of the city of Boston have been notified to close all places of business on Sunday. The constitutionality of the law will be tried in a test case soon.

THE barbers of Chicago, quite unlike those of some other cities, are very anxious to have the city authorities pass an ordinance requiring all barber shops to be closed on Sundays.

IT has been estimated that in Chicago alone, last year, there were \$40,000,000 expended for liquors. This vast amount would furnish 20,000 families with homes worth \$2,000 each.

THE University of Virginia suffered a heavy loss Oct. 27th, in the burning of its main building. The loss was about \$100,000. It is understood that a new and better building will soon be under way.

MISS FRANCES E. WILLARD, the popular leader of the W. C. T. U., was recently re-elected president by a most flattering vote. Miss Willard is one of the most able and remarkable women of our times.

THE saloon and the school are not far apart in their race, though just now the former is a trifle ahead. In the United States there is one saloon to every 278 of the people and one school-house to every 286 people.

THE record now stands, as to average speed of a train on the Lake Shore and Michigan Southern Railroad, between Chicago and Buffalo, sixty-three and six-tenths miles per hour, more than a mile a minute for the whole distance.

GREAT Republican victories are reported from the various recent elections. If, with these changes in political management we can have equally as great and radical reforms from political corruption, the country may well be congratulated.

REV. DR. MACARTHUR, of the Calvary Baptist Church, New York, has just returned from his tour around the world. He has been absent only five months, but traveled more than 30,000 miles. He went via San Francisco, Hawaii and Japan.

A QUEER mixture of taste and qualities is said to be found in the Queen of Madagascar. She chews tobacco, drinks champagne, uses palm oil on her hair, her daily dress costs \$5,000, but usually goes barefoot, and is a member of an orthodox church!

THERE is a graduate of Oberlin College, still living, who was once stripped and whipped in Nashville, Tenn., for the crime of teaching negroes. Now visit that city of schools and see the Fisk University for educating colored people. Verily "the world do move."

A SAD calamity occurred in Detroit, Nov. 6th, at 9 o'clock in the morning. The battery of boilers in "The Evening Journal" building exploded, wrecking the building and killing forty people. Many more were injured. The loss in money will not be less than \$60,000.

EVANGELIST Moody has commenced work in

good earnest at Atlanta. Many who go there to see the remarkable exhibits may also hear the gospel preached and find something more enduring than earthly curiosities and evidences of development—even "the pearl of great price."

FOOTPADS, highwaymen, tramps, and evil-doers of all descriptions are in great abundance in the vicinity of all our large cities. Scarcely a night passes without incidents of robbery and burglary in the small cities, villages and country homes outside of and near to New York.

A FATAL accident occurred on the B. and O. Railroad, near Wheeling, W. Va., Nov. 3d, by which two persons were killed and about thirty injured. The accident was caused by the breaking of a flange, thus throwing several cars from the track and completely overturning them.

A DISTINCT series of earthquake shocks was noticed at many points throughout the country from five to six o'clock Thursday morning, October 31st. The vibrations were from west to east in some places and from north to south in others. In some of the western states the shocks were more severe than farther east.

THE *Independent* will have in this week's issue a symposium on the Sunday and Sabbath question by representative writers to the number of a dozen or more. Dr. A. H. Lewis writes for "The Seventh-day Observers." This symposium will doubtless be read by several hundred thousand people.

THERE has for a long time been much anxiety in certain circles over the reported ill health of the Pope of Rome. He is old and feeble and his change cannot long be deferred. But it is not likely that his successor, whoever he may be, will make any radical changes in the Catholic system, policy, or church government.

RECENTLY, Dr. D. K. Pearsons, of Chicago, offered to give \$50,000 toward endowing Mt. Holyoke College if others would raise a fund of \$150,000 additional. The latter amount came too slowly to suit Dr. Pearsons, so he has reversed his offer and now stands pledged to give \$150,000 if others will raise \$50,000. That's good grit. He means to have Mt. Holyoke have \$200,000 anyway; and they will probably get it.

## CONTRIBUTED EDITORIALS.

WE fear that some of our metropolitan dailies give the "devil" more than his share to do, so many of their headlines, cartoons and columns of inside information appear to have come from his diabolical hand. There are certain partisan sheets of various political complexions which it will go against our grain to patronize until they have a change of heart. The only paper the newsdealer had left this morning, however, was the daily mud-slinger. It is as bad as ever. The first catch phrases to greet the eye were, "A scrap with England—Grover for Dictator—Southern influences and the silver men hot for war." In the heart of the page was a villainous cartoon of which a faint idea may be gained from the printed explanation, "Dave and Grover try to find who can take in the string the quicker and get the raisin," the raisin being



the Democratic Presidential nominations. The idiotic expression put into the faces and the air of general insult cannot well be conveyed in words.

We wonder if the majority of the readers of such papers enjoy and approve of this low abuse. Or do they take it on sufferance? In the latter case their subscription might better be transferred to a cleaner and more self-respecting periodical. Good humored jokes are in order; for we are a nation of humorists; but insults are not funny, and sheet slang is a poor substitute for clean-cut English. To say nothing of the honor due magistrates, there is a certain respect which a great daily owes to its readers and to itself.

We have been intensely interested in Theodore Roosevelt's article in the current number of the *Cosmopolitan* on "Taking the New York Police out of Politics." Lowering as the political day sometimes appears to be, such a record as Mr. Roosevelt has been making these past few months is a rift in the clouds. The principle, "the law, no matter what it is or how it was made, must and shall be obeyed," seems like a political axiom. The cynic might say that the stir which has been caused by its enforcement in New York is proof of its universal neglect elsewhere. But cheering signs of the times are not lacking. The brilliant politician who declared some years ago that the Decalogue and the Golden Rule had no place in practical politics long since went to farming "by request," while this young man who is administering his office in accordance with these elementary principles of morality, has reached at one bound a position in contemporaneous history.

THE conviction of Theodore Durrant on the charge of the murder of Blanche Lamont, and the sentence of death passed upon the young medical student, close one of the most sensational chapters of criminal history.

The case of Durant is more revolting than was that of Hayward at Minneapolis, although there is a strong resemblance between the two in the stoical coolness which they exhibited on trial. Hayward was a gambler, and generally known in that character. Durrant was a member of the church, assistant superintendent of the Sunday-school and bore the reputation in refined circles of being an excellent young man. It was only to his most intimate cronies that he was known as a vile hypocrite, using his religion as a cloak and boasting of the women whom he had ruined.

The jury was out but twenty-two minutes, and the verdict was received with universal approbation. Although the evidence was circumstantial, it was conclusive in marking the guilty man.

PERHAPS the Central Church of Chicago has heard of the plan which our own church in that city successfully inaugurated four years ago—that of maintaining two pastors of equal rank. However that may be, they have adopted a modification of the idea in their Sunday night services. Dr. D. N. Hillis, of the Central Church, (denomination originally Presbyterian—now doubtful) and Dr. F. W. Gunsaulus, of the Pilgrim Church (Congregational), have joined together to conduct a popular down-town service every Sunday night. Central Church pays for the hall and

Plymouth furnishes the music. The two pastors each preach a short sermon. The genius of the new movement was set forth by Dr. Hillis in the opening service, Nov. 3d:

"For months I have coveted this opportunity. I have longed to speak to you on the Sabbath evening. Gladstone thinks this evening is the most precious hour of the week to speak to young men. They have had their day to brood, to think and plan, and at this time they can be more easily reached than at any other time. We have made America famous for the beer gardens on Sunday. Sunday is not for that, it is for the mind, the heart, the conscience to recuperate. A noted German scholar felt the importance of Sunday and by tests of the strength of the pupils every day found they were stronger on Monday after a day of rest than on any day of the week. From these tests he held that in a country where there was no Sunday the nation would be reduced to intellectual mediocrity.

"Boys in the country have a greater chance for individuality; in the city they are forgotten, and they know it. This house is to show them that they are not forgotten. To threaten our individuality is to threaten our destruction. There is nothing so dangerous as being lost in the crowd. If anyone is taught to hate a lie, to love truth, justice and right, our services will be a success."

The attendance is cosmopolitan though largely of the better class. Seats are free, and everybody welcome (pity 'tis that this need be mentioned. It ought to be always taken for granted). We hail the new enterprise as an honest step toward that ideal which is taking such fast hold of wide-awake Christians—the gospel carried to *all* the people.

THE question of Sunday closing of the barber-shops in Chicago is still hot in spots. The labor unions are angry at the city council for repealing the Sunday-closing ordinance. They threaten at the next election to "throw down" the aldermen who are responsible for the action. The boss barbers, on the contrary, are afraid that people will learn to shave themselves on Sunday, "and pretty soon they will do it all the time, just as they do in Europe." They have decided to defy the State Sunday-closing law and raise money to appeal the cases, if necessary.

The religious element in the contest have not much patience with these wicked boss barbers. For ourselves we fail to find anything very edifying in most of the arguments on either side. This is one of those partisan debates which leaves the reader unsatisfied because nobody strikes the core of the question. The boss barbers are after the dollar; the purpose of the churches is to bolster Sunday. Between the two are the wage-earning barbers whom both parties love so much. They want a day off, and we heartily wish they would take it; but how much of a means of grace these legal complications are to them we very much question.

The law should protect every man in his right to observe whatever day he wants to; but it should never compel any man to observe any religious institution whatsoever.

#### BIRTHDAY ANNIVERSARY.

Last Friday, Oct. 25th, being the eighty-third birthday of Perry Sweet, Esq., a few of his numerous friends made him a visit at his hospitable home, enjoying a sumptuous dinner and pleasant converse, congratulating him and his affectionate wife, being thankful to God in sparing them to good old age, and hoping they may be spared many years to come. Mementoes of respect were not forgotten.

R. TREWARTHA, D. D.

If you would really be strong it must be by secret living before God.

#### THE LIONS IN THE WAY.

ARTHUR J. BURDICK.

There's a path that's straight and narrow,  
Plainly marked for us to tread,  
And it sometimes leads thro' valleys,  
Where the tempter's nets are spread;  
And oftentimes with weary toiling  
We ascend the mountains steep,  
And along some dizzy summit  
We with fear and trembling creep;  
And again, we peer before us,  
And we halt in dire dismay,  
For we dimly see in waiting  
Fearful lions in the way.

But faint heart, revive your courage;  
There is One who's able, strong;  
He will keep us from all danger,  
If we bravely press along.  
Naught but death remains behind us,  
Therefore hopeless is retreat;  
We have only to press forward,  
And all dangers bravely meet.  
Him we serve bids us press onward;  
If his mandate we obey,  
We will find that chains are binding  
Those dread lions in the way.

He that overcometh danger,  
And escapes the tempter's wiles,  
Who with patient perseverance  
Plods along the weary miles;  
He who battles with Apollyon,  
And wards off his poison darts;  
He who braves his threats and menace,  
And who yields not to his arts;  
Who toils bravely on thro' darkness,  
Wins at last eternal day;  
Peace and resting, everlasting,  
With no lions in the way.

#### THE BEMIS TROUBLE.

To the Editor of THE SABBATH RECORDER:

The two editorials in your last issue touching at different angles the case of Professor Edward Bemis, suggest the propriety of enclosing to you a passage from President Harper's new official statement.

By way of prefacing this, may I call attention to the fact that the discharge of a man from the Extension Faculty is very likely to occur for a purely financial reason. The policy of this department (which is not especially endowed) is to get and keep only those men who can bring to the University by their lectures money enough to cover the cost of their own salaries. Professor Bemis, so say the University authorities, failed to win and keep his audiences, failed to earn his salary. He might still be lecturing under the auspices of the University on his own financial responsibility, *i. e.*, on the receipts of his lectures; but this he has refused to do.

Before sending President Harper's words, I wish to note (trifling in itself but important here) on the part of the Western Editor. Professor Laughlin was not at the head of Professor Bemis' department when the latter gentleman left it; nor has Professor Laughlin ever had anything to do here with the department of political science—the head of which is Dr. H. P. Judson. Professor Bemis was transferred sometime ago from the department of political economy, Professor Laughlin's; to that of sociology, Professor A. W. Small's. I know nothing of Professor Laughlin's personal attitude toward capitalists. But I do know that the workingman never had a warmer friend than Professor Small. Both these men, however, have the reputation of teaching, not their own personal views on noted questions of public interest, but all the facts in such cases so far as their investigation has discovered them. In this they are in accord with what is universally recognized as the only true and proper business of the University teacher.

The University refused, until it was absolutely compelled, to advertise to the public the incompetency of the instructor whom it felt obliged to part with. The silence preserved by President Harper, naturally a sensi-



tive man, and his determination that the University should receive abuse sooner than jeopard the professional success of Mr. Bemis, has impressed me from the start as a noble and a Christian attitude. But at last, because of the repeated and misleading public utterances of Mr. Bemis, Dr. Harper has spoken out concerning the vital question involved. He has printed the following statement as an addendum to the statement of Professor Small concerning Mr. Bemis' connection with the University and his departure from it:

1. The statement placed in my mouth: "It is all very well to sympathize with the workingmen, but we get our money from those on the other side, and we cannot afford to offend them," I *absolutely deny*. I have never even entertained the thought implied in the statement. The University has received contributions from hundreds of workingmen. One, however, can feel no sympathy with those agitators who draw lines between the rich and the poor and seek to array them against each other. It is, of course, true that the president of a university could have no wish to offend the patrons of his institution. But the patrons of the university embrace all classes in the community. The issue raised is an entirely false one, and based on charges without the shadow of a foundation.

2. Mr. Bemis recognizing that there was no longer a work for him to do in ordinary University Extension, proposed that the University pay his salary and allow him to work in the city in connection with the Civic Federation and other public and charity organizations, this work being, as he suggested, University Extension work in a broad sense. To this proposition it was, of course, necessary to reply that it was a valuable work, and he a good man to do it, but that it was a kind of work which the University could not undertake.

3. It is understood that when an instructor withdraws at the request of the University, his case shall, in no instance, be prejudiced before the public. The University will assist him in every possible way. The real facts in the case of Mr. Bemis would, under ordinary circumstances, never have been given to the public. In the convocation statement care was taken to utter no word which would in the slightest degree injure him. His recent publication of abstracts of letters, in which the facts were grossly misrepresented, has made this statement necessary.

4. Once more it is desired to say that neither the expressed nor the *supposed* wishes and views of the patrons of the University have had anything to do with the case in hand. It has been merely a question of finance, in the effort to bring the expenditures of the division of University Extension within its income. There is not an institution of learning in the country in which freedom of teaching is more absolutely untrammelled than in the University of Chicago. The history of the University during its first three years is sufficient guarantee to those who will examine into it that the policy of the trustees of the University in reference to this whole subject will not be changed.—*William R. Harper.*

Yours very truly, E. H. LEWIS.

CHICAGO, Ill., Nov. 1, 1895.

#### THE MINISTER AS A VOTER.

A peculiar case involving the minister's political rights has lately attracted public attention. Somewhat more than a year ago an advertisement appeared in *The Outlook* asking for a minister for the Congregational Church of Hartford, Vt. Among the qualifications desired, the one which excited most interest was that he should be a Republican in politics. Only one applicant replied. He was engaged for a year.

It does not appear that either the advertisement or the reply was written with the seriousness which is naturally associated with the business of engaging a pastor. The young lady who wrote the advertisement did so hastily, without any authority from the church and partly as a jest, in consequence of a private conversation about the kind of a minister which would suit that town. Rev. Herbert W. Boyd, who replied to it, while half in earnest, intended his letter as a protest

against the assumption that a church should direct a clergyman's politics. He did not expect an answer. His letter, a copy of which is before us, stated his conviction as to the political independence of the minister, and that his work and that of the church "should bear no exclusive or partisan name." He added, "Probably you agree with the above position, though your preference for a Republican minister is liable to be read as an emphatic part of the equipment of the minister desired."

Mr. Boyd, however, with this frank statement of his position, was invited to become acting pastor of the Hartford church, and accepted. Recently, the leading manufacturer of the town, and the largest financial contributor to the church, refused further support for the pastor, because he had learned that Mr. Boyd voted for President Cleveland in 1892. The manufacturer is said to have suffered loss consequent on the business depression, which he attributed to the policy of the present administration.

Mr. Boyd at first declared his purpose to leave his pastorate when he learned of opposition to him which seriously reduced the income for the support of the church; but later, finding the sentiment of the community in his favor, declared his willingness to remain, as a matter of principle, and to accept whatever salary the church could pay him. He seems in no offensive way to have made his political party preferences prominent. He is an earnest and scholarly minister and a faithful pastor. His church has voted, thirty-nine to four, to support him. The opposition to him would appear to be prompted by a personal disappointment for which he could have been only in the remotest degree responsible.

We have given these facts, which have become matters of public interest, in order to state a principle which ought to be everywhere understood as to a pastor's political rights. The minister is a citizen. It is his duty to vote. He must vote according to his convictions. If he did not and it were known that he sold or withheld his vote for a contribution toward his salary, his influence as a religious teacher would be destroyed. Any one who attempts to force him to surrender his political convictions or to punish him for casting his vote in accordance with them commits a grave offense against the community. It is always the minister's right and duty to cast the vote which he believes is for the best interests of his country and, when called on, to state his reasons for so doing.

On the other hand, the wise pastor is never a partisan. He is the minister to the whole community, and men of every political party ought to be able to worship in the church he leads, without any just cause of offense. He stands for principles, not parties. To use his pulpit as a political platform is to degrade his high office, to weaken his influence and place his church in a false position. When political feeling runs high, when preferences and policies are magnified into principles, and men are especially sensitive to the statements of opinions which favor their opponents, the wise minister will be more than usually careful so to state principles that they will not appear to be pleas for parties. But any community which consents to have its minister chosen and directed to accord with the political preferences of one man, or a group of men, puts itself into the hands of a

local boss, and is to be pitied. These, we understand, are Mr. Boyd's sentiments, and it is a matter for public congratulation that he is sustained by his people.—*The Congregationalist.*

#### AT CORINTO, NICARAGUA.

Every afternoon we all tramped a mile or two up the beach in the hot sun for the sake of a quarter of an hour for surf-bathing, which was delightful in itself, and which was rendered especially interesting by our having to share the surf with large man-eating sharks. When they came, which they were sure to do ten minutes after we had arrived, we generally gave them our share.

The phonograph men and our party did not believe in sharks; so we would venture out some distance, leaving the Englishmen and the Germans standing like sandpipers where the water was hardly up to their ankles, and keeping an anxious lookout for us and themselves. Had the sharks attempted to attack us from the land, they would have afforded excellent protection. When they all yelled at once and ran back up the beach into the bushes, we knew that they thought we had been in long enough, and we came out and made as much noise as we could while doing so. But there would be invariably one man left behind—one man who had walked out farther than the others, and who, owing to the roar of the surf, could not hear our shrieks of terror. It was interesting to watch him from the beach diving and splashing happily by himself, and shaking the water out of his ears and hair, blissfully unconscious of the deserted waste of waters about him and of the sharp black fin that shot like a torpedo from wave to wave. We would watch him as he turned to speak to the man who the moment before had been splashing and diving on his right, and, missing him, turn to the other side, and then whirl about and see us all dancing frantically up and down in a row along the beach, beckoning and screaming and waving our arms. We could observe even at that distance his damp hair rising on his head and his eyes darting out of their sockets as he dug his toes into the sand and pushed back the water with his arms, and worked his head and shoulders and every muscle in his whole body as though he were fighting his way through a mob of men. The water seemed very opaque at such times, and the current appeared to have turned seaward, and the distance from shore looked as though it were increasing at every step.

When night came to Corinto we would sit out on the wharf in front of the hotel and watch the fish darting through the phosphorescent waters and marking their passage with a trail of fire, or we would heave a log into it and see the sparks fly just as though we had thrown it upon a smouldering fire. One night one of the men was obliging enough to go into it for our benefit, and swam under water, sweeping great circles with his arms and legs. He was outlined as clearly in the inky depths below as though he wore a suit of spangles. Sometimes a shark or some other big fish drove a shoal of little fish toward the shore, and they would turn the whole surface of the water into half-circles of fire as they took leap after leap for safety.—*Richard Harding Davis, in Harper's Magazine.*

"WHAT time of night was it you saw the prisoner in your room?" asked the defendant's attorney in a recent suit.

"About three o'clock."

"Was there any light in the room at the time?"

"No, sir. It was quite dark."

"Could you see your husband at your side?"

"No, sir."

"Then, madam," said the attorney triumphantly, "please explain how you could see the prisoner and could not see your husband."

"My husband was at the club, sir."—*Philadelphia Call.*



## Missions.

BRO. S. H. BABCOCK, delegate from the North-Western Association, and myself, left Chicago on Tuesday morning, Oct. 29th, for Fouke, Ark. It was a beautiful day, and *en route* to St. Louis, on the Chicago and Alton Railroad, we passed through one of the richest and most fertile portions of Illinois. What fields of corn we saw! On the Iron Mountain route from St. Louis to Texarkana we passed over the most picturesque scenery in the night much to our disappointment. From daylight till past noon we saw mostly dense forests in Arkansas. We stayed all night in Texarkana, which is a lively railroad town of about 12,000 inhabitants. The town was stirred up considerably by the arrest of Fitzsimmons, the evening we were there, while he was on the train for Hot Springs, Ark., to fight Corbett. All honor to Gov. Clarke in his effort to stop this fight and prevent such a blot on a Christian civilization. We arrived in Fouke Fifth-day morning, having been joined by L. F. Randolph, delegate from the Eastern, Central and Western Associations in time for the Association.

The Eighth Annual Session of the South-Western Association convened with the Fouke Seventh-day Baptist Church, Fouke, Ark., on Fifth-day, Oct. 31, 1895, at 10 A. M. Rev. S. I. Lee, President, called the Association to order, and prayer was offered by O. U. Whitford. Twenty minutes were spent in a praise and prayer service, which was followed by communications from the churches. There are ten churches in this Association, at great distances apart, ranging from Alabama on the east, Indian Territory on the west, Missouri on the north, and Texas and Arkansas on the south. The churches were represented mostly by letter on account of being so far apart, small in membership and poor in this world's goods. There were but few delegates present. The reports from the churches showed the additions to have been 4 by baptism, 10 by letter and 4 by statement, aggregating 18. The losses were 4 by death, 4 dismissed and 4 excluded, Total 12, making a net gain of 6. The total membership of the ten churches as reported is 224. The Hammond Church, La., has the largest membership—65, and the Corinth Church, Mo., the smallest—5 members.

After the communications from the churches the introductory sermon was preached by Eld. L. F. Skaggs, from Matt. 9: 36-38.

I. How impressive is the thought that Jesus went about doing good! Think of his wisdom, goodness, love and power, all for the object of doing good! His great heart went out in sympathy and love toward the needy multitudes. When we look out upon the broad world in scism, worldliness, seeking popularity, pleasure, godless in misery and sorrow, what a needy harvest field! Have we sympathy and compassion for this field and are we like the Master going about doing good?

II. The need of laborers. Are we praying for laborers to be sent out on the needy fields? Are we in sympathy for the multitudes out of Christ? If ministers and laymen were in great love for the lost and would drop their differences and work for the lost for their sakes alone, how much more rapidly would the multitudes be brought to Jesus.

III. Are churches dead? Are Christian people dead? Are they doing all they can to save the lost? Are they indifferent? Are we

all praying here in the South-Western Association for more laborers? Are we consecrated on the altar of God to his service? Have we the burden of souls? Are we devotedly at work to save men? If we are, would there be dead churches and a dead people? May we be more alive to the work of salvation, more consecrated to Christ; may the Holy Spirit be in this Association with mighty power, and fire our souls with evangelism.

In the afternoon, communications from corresponding bodies were received. L. F. Randolph, delegate from the Eastern, Central, and Western Associations presented his credentials and spoke of the interest they had in the South-Western Association, and also of the evangelistic work which had so blessed the churches in the Association he represented.

S. H. Babcock, delegate from the North-Western Association, presented the corresponding letter of his Association and in a felicitous manner spoke of the broad and important interests of our people in the North-west. O. U. Whitford, representing the Missionary and Tract Societies, spoke briefly of the great interests of evangelism and Sabbath Reform, and that in the hours devoted to these Societies he would bring out these interests more in detail. These brethren were very cordially received by the right hand of welcome by the President of the Association in well chosen words, and were invited to participate in the deliberations of the body.

### FROM L. F. SKAGGS.

I present herewith my quarterly report. I have visited the Corinth Church, in Barry county twice in this quarter, have not held any protracted meetings at this place. The interest here is good, although there have been no additions to this Church the past year. There are two sisters living here who keep the Sabbath but do not belong to the Church, and a number of others who are convinced that Sunday is not the Sabbath, but lack faith and courage to do what they know is right.

The Delaware Church is still striving to keep the commandments of God and the faith of Jesus. Eld. W. K. Johnson and wife and daughter, who have lived at Ozark for the past three years, have united with the First-day Baptist Church, with the understanding that they are to keep the Bible Sabbath. The First-day Baptists will hold their association in our church at this place, commencing Oct. 8th.

The Providence Church, in Texas county, is in a very luke-warm condition. The membership is small, and some of the members are not what they ought to be in their every-day life and practice, and they have a great deal of opposition. I have preached at two other places in Texas county the last quarter. At Big Creek, I preached three times. At the last service there was a good interest. At Plum Valley, I preached six times. At the last service, all felt that it was good to be there. We gave a short discourse, and then changed to a prayer and conference meeting.

At Lone Hill school-house, which is in the north-western part of Christian county, held a series of meetings in connection with Eld. E. K. Peebles. There were a number that expressed a desire to become Christians. Have arranged to commence a series of meetings in Stone county, in connection with Bro. Peebles.

I feel sad that I cannot report more visible

good done the last year. It is ours to sow the pure Word of God, faithfully, and leave results with God. Christianity is at a very low ebb in South-western Missouri. Is it any wonder, when we have no-lawism, and no-Sabbathism preached all over this country? What can we expect, but a mere form of religion? Nevertheless God leaves us not without evidence in that he does good. He has given a bountiful crop of everything, all kinds of fruit and grain in abundance; nothing but money seems to be scarce. Pray for this needy field.

BOAZ, Mo., Oct. 1, 1895.

### FROM D. K. DAVIS.

Through the tender mercy of our heavenly Father I am permitted to make report for another quarter. The regular session of the church has been held every Sabbath during the quarter; though the pastor was kept at home one Sabbath by sickness. The Bible-school and Endeavor prayer-meeting are kept up with fair interest. Our heavenly Father has blest us with bountiful crops. Probably South Dakota has never produced such a bountiful harvest before. If the farmers here could realize a fair price for grain, this crop would put them on their feet again. But wheat is worth only 40 and 42 cents, oats 10 to 12, barley 18 to 20, flax about 75 cents per bushel. So that after paying the expenses of harvesting, threshing, etc., the net profits are discouragingly small.

Two of Bro. N. P. Maxson's boys have had a course of typhoid fever, but are now better, though not able to do much. As a church we are striving to be faithful to our vows, to hold up the light of divine truth and the banner of the cross. My appointment at Gala occurs once in two weeks. They maintain an interesting Bible-school, but have no other preaching. We need the prayers of all the dear brethren and sisters in our beloved Zion.

SMYTHE, South Dakota, Oct. 3, 1895.

### MISSIONARY SOCIETY.

Receipts in October, 1895.

Rev. J. F. Davis, Watson, N. Y., collections on field.....	\$ 2 00
Rev. L. F. Skaggs, Boaz, Mo., collections on field.....	2 50
Rev. R. Newton, Fayetteville, N. C., collections on field.....	1 00
E. E. Whitford, Factoryville, Pa.....	5 00
Hammond Church.....	8 15
Farina Church, G. F.....	\$ 9 98
"    Sabbath School, G. F.....	4 59
"    "    "    C. M.....	4 45—
Plainfield Church.....	19 02
Clarence W. Spicer, West Hallock, Ill., to complete life membership.....	54 45
Rev. S. R. Wheeler, collections on field,	15 00
Rev. J. H. Hurley, collections on field,	2 55
Mrs. Emeline Crandall, Westerly, R. I.,	10 29
Rockville Sabbath-school.....	25 00
Milton Junction Church.....	10 00
Interest on Permanent Funds.....	33 64
George H. Utter, Westerly, R. I.....	9 50
Berlin (Wis.) Church.....	25 00
Adams Church.....	6 70
Miss Susie M. Burdick, return of part of salary advanced to Dec. 31st....	26 13
Rev. A. G. Crofoot, New Auburn, Minn.,	125 00
New Auburn Church.....	3 00
George B. Carpenter, of Evangelistic Committee:	4 15—
George W. Hills.....	7 15
E. B. Saunders, Quonocontaug, R. I.,	15 10
T. J. VanHorn, Louisville and Bethel.....	13 00
Received through RECORDER Office:	60 02—
G. A. Campbell, Buffalo, N. Y.....	88 12
Mrs. G. A. Campbell, Buffalo, N. Y....	5 00
Mrs. A. C. Williams, Buffalo, N. Y....	1 00
First Brookfield Church.....	1 00—
Pawcatuck Church.....	7 00
A Friend, Oneida, N. Y.....	14 89
Mrs. G. W. Post, Chicago, Ill.....	60 41
Rev. Henry L. Jones, Wellsville, N. Y.,	5 00
American Sabbath Tract Society,	2 60
through Mr. Chas. Potter, toward	12 50
payment of one-half of expenses of	
continuing work at Louisville, Ky.,	200 00
	\$778 60

E. & O. E.

A. L. CHESTER, Treasurer.

WESTERLY, R. I., Oct. 31, 1895.



## Woman's Work.

### THE SCARLET THREAD.

Thou shalt bind this line of scarlet thread in the window. And she bound the scarlet line in the window. And they saved her alive, and her father's household, and all that she had. Josh. 2: 18, 21; 6: 25.

Oh! wonderful, wonderful Gospel,  
That in the blest Bible is told,  
That runs like a scarlet thread through it,  
The Book, both the New and the Old:  
This world is so full of temptation,  
Of trouble, and sorrow, and sin,—  
Is "the scarlet thread bound in the window?"  
Are your precious ones all gathered in?

Your friend, the beloved of your bosom,  
You've chosen to walk by your side  
Through all of life's joys and life's sorrows,  
Whatever your steps may betide,—  
Is he trustfully walking with Jesus,  
Who dwells by his spirit within?  
Is "the scarlet thread bound in the window?"  
Are your precious ones all gathered in?

Your children, your heart's dearest treasures,  
Oh! the snares that are set for their feet;  
Have you brought them in faith to the Saviour,  
To taste his salvation so sweet?  
Have they given themselves to his keeping  
Who died their salvation to win?  
Is "the scarlet thread bound in the window?"  
Are your precious ones all gathered in?

And then there's the one great commission,  
To Christians, the young and the old,  
"Go ye and disciple all nations."  
Go gather lost sheep to my fold.  
There is but "one fold and one Shepherd,"  
He calls us these lost ones to win.  
Is "the scarlet thread bound in the window?"  
Are all the lost sheep gathered in?

Soon, soon thy Beloved will call thee  
To share in his joy and his rest;  
At home in the Father's dear mansions,  
Safe, safe with the loved and the blest.  
How sweet then the glad recollection  
That here, mid earth's sorrow and sin,  
"The scarlet thread bound in the window,"  
Thou gathered the lost wanderers in.

—Elizabeth Tenney Larkin, in *Missionary Advocate*.

ALL persons who remember the request made by our missionaries one year ago, that we pray most earnestly for the Empress Dowager of China, who was to receive a present of an elegant copy of the New Testament, specially prepared for her sixtieth birthday by the Christian women of the Empire, will be interested to know that the Emperor was so much pleased with it that he sent to purchase a copy for himself. Recently the intelligence has been received that the Emperor reads a portion of the Testament every day. They were not able to find a copy with sufficiently large print to satisfy him, and a Chinese scribe is employed to copy a portion each day in large characters for the Emperor to study. What possibilities this information suggests! Shall we not unite our prayers with those of very many of God's children that this great ruler over millions of souls shall come to the light, and recognize the truth that God and God alone should be worshiped, that beside him there is none else?

WHEN Dr. Duff began work in Calcutta, he found that a cow had more rights and higher rank than a woman, and he said that "to try to educate women in India was as vain as to attempt to scale a wall five hundred yards high." To-day, in the province of Bengal alone, 100,000 women and girls are under instruction, and India's most gifted daughters are laying hold of the treasures of higher education.

At a recent Basket meeting of the Woman's Baptist Missionary Society of Kennebec, there were twenty minutes to be used after the business session closed, before the time for adjournment. The President suggested that the time be spent in a relation of the ex-

periences of the sisters as to their first interest in mission work.

The first speaker could not remember the time when she was not interested in missions, having been taught to love the work when but a small child, in her own home. Another said she first learned of the work from reading the lives of missionaries, when quite young. After her conversion her interest steadily increased, until she felt compelled to offer herself as a candidate for some field, (if she was wanted). Soon after her marriage she was called to go as a missionary to China, where she stayed until obliged to return to this country on account of her husband's health. Another had her curiosity aroused by seeing her father reading a large book quite frequently, and noticing that he always laid it away carefully on a high shelf. One day she climbed up to the shelf and took down the book, and sat down on the floor to examine it. While sitting there her father came in and asked her what she was doing. In her excitement she told him as best she could how she wanted to know what was of so much interest to him. He explained to her a little about Mission work and promised her she should have a nice book as soon as she was old enough to read it. Her first book was "The Life of Mrs. Judson."

Every testimony brought out the fact that they were taught in the home in childhood to love the cause of missions; and this lesson to mothers was very earnestly impressed upon us—that if we would have the next generation fitted for the work we must soon lay down, and for the increased demand that is continually being made for more workers and more gifts, we must faithfully lead our children, boys and girls, in the home, and through various organizations in the church, to love the Master's service.

### HOW TO RAISE MONEY.

In "Woman's Home Missions" for September, a writer mentions "one hundred ways for little people to raise mission money." Will not our children and young people study this list, carefully select whatever they can do, and go to work to help send a teacher for the boy's school in China?

By making and selling: Dish-cloths, sweeping-caps, holders, pin-balls, lamp-lighters, pin-cushions, glass-wipers, emery-bags, book-marks, needle books, slumber robes, brush-broom holders, shaving cases, hair combers, hemstitched wash-rags, clothes bags, wristers, knit reins, pine-pillows, slipper cases, bread cloths, hair-pin cases, "scratch-my-backs," toilet sets, floor mats, sachets, kettle holders, splashers, book covers, flower-pot covers, boxes for burnt matches, paper weights, knit garters, Christmas wreaths, Christmas cards, Easter eggs, Easter cards, card cases, photograph holders, pen-wipers, tidies.

By selling: Old rags, old papers, old boots and rubbers, hair combings, flower seeds, old iron, soap grease, paper bags to the grocer, vegetables, clean empty bottles, fruits, currants, hen's eggs, milk from mission cows.

By gathering and selling: Wild flowers, herbs, berries, catnip, sassafras root, cat-tails, thistle puffs, autumn leaves, potted ferns, pressed ferns, fir and pine for pillows, wild rose leaves for sachets, scallop shells, sand, soil for plants, feathers from fowls.

By "thank-offerings": Putting a penny in your mite-box, to express thanks for the

blessings God gives you, whenever you read a book, receive a present, receive a reward of merit, have a new friend, learn a new song, play a new peice of music without a mistake, learn a new chapter in the Bible, are deservedly praised, can speak a good word for an acquaintance, are spoken to kindly, receive a letter, or your favorite plant blooms.

And, by fines for your faults, thus thanking God that faults decrease, whenever your friends kindly rebuke, forget to say "thank-you," speak crossly, speak ungrammatically, use slang phrases, neglect an opportunity for doing good, forget to close the door gently, etc.

MRS. ALBERT WHITFORD.

### DUTIES OF A LONE SABBATH-KEEPER.\*

The first and prime duty of a lone Sabbath-keeper, as I have found it, is to "Remember the Sabbath-day to keep it holy"—that day which is the world's busy day in the street, in the market and in the kitchen—to be kept by one holy unto the Lord is not only noticeable to strangers, but conducive to comment.

The second duty is to mention one's faith whenever an opportunity offers. An agent who comes to the door desirous of making a sale, and who is dismissed with a pleasant, yet firm refusal, with the reason, "Because it is my Sabbath," will have something to think about as he goes on his way. We have heard of men simply hearing of Sabbath-keepers, becoming first curious, then interested; and then have searched the Scriptures, and found that these things were indeed true.

Third, to proclaim the Sabbath truth at every opportunity, without unduly encroaching one's views upon others. If one performs the first duty—keeps the Sabbath—there will be opportunities to proclaim the truth, for others will inquire the reasons for one's belief, and thus open the way for an interesting talk upon the Sabbath question.

The fourth duty is, perhaps, to seek to induce others to keep the Sabbath. This seems the hardest of all, and we feel like saying, "We never can do that." Yet we know that if it is a work God would have us do, he will enable us. Therefore, let us say with Paul, "I can do all things through Christ which strengtheneth me."

ANGELINE ABBEY.

### A DAY OF PRAYER.

In view of the disturbing events in four of the countries where American missionaries are at work, viz., Turkey, China, Japan and Korea, very earnest intercession is needed for the missionaries in these countries, for native Christians and all workers, for their rulers, and for the progress of the kingdom of Christ throughout the world.

The *World's Committee of Christian Women* have unanimously voted to appoint Friday, November 15th, as a Day of Prayer to present these persons and objects with especial pleading before the throne of Divine Grace. It is hoped that the day may be generally observed by all Woman's Foreign Missionary Societies, and wherever practicable it is suggested that Union meetings be arranged.

MRS. J. T. GRACEY.

Temporary Chairman World's Committee Christian Women.

ROCHESTER, N. Y., Oct. 20, 1895.

THE man who pursues fortune has a weary, will-o'-the-wisp task before him.

\*Read October 6th at the Yearly Meeting at North Loup, Neb., in Woman's Hour, and requested for publication.



## Children's Page.

### "LUCK."

The boy who's always wishing  
That this or that might be,  
But never tries his mettle,  
Is the boy that's bound to see  
His plans all come to failure,  
His hopes end in defeat,  
For that's what comes when wishing  
And working fail to meet.

The boy who wishes this thing  
—Or that thing with a will  
That spurs him on to action,  
And keeps him trying still  
When efforts meet with failure,  
Will some day surely win,  
For he works out what he wishes,  
And that's where "luck" comes in!

The "luck" that I believe in  
Is that which comes with work,  
And no one ever finds it  
Who's content to wish and shirk.  
The men the world calls "lucky"  
Will tell you, every one,  
That success comes not by wishing,  
But by hard work, bravely done.

—Congregationalist.

### TRUE GIVING.

ANNIE L. HANNAH.

"Well, Harry, what is it now, dear?"

Harry stopped short in his walk as his mother asked the question, and though he grew a little red, he answered:

"I was just trying to make myself want to give my picture blocks to go in the mission box, mamma."

It was a strange habit of Harry's, that when he had a question to decide for himself, he always walked very fast up and down the room or one of the garden paths. It was storming this afternoon, so he was confined to the house, and was tramping back and forth through the library.

"You see, mamma," he continued, coming to her side, "that missionary lady, who came to the band yesterday, was telling us of some of the things the children like to find in the boxes, and she said, if any one had any picture blocks they could spare, she knew they would be delighted with them. But you see, I feel just's zif I couldn't spare mine; why, I like them better than anything I have. I wonder," looking up hopefully, "if the heathen children wouldn't like a dissected map? I'd love to give them my dissected map."

Mamma bit her lip, and was obliged to turn her head suddenly away for a moment, for only the day before Harry had announced that he "just hated" dissected maps, and wished that no one had ever thought of making them. However, she held out her hand to him presently, and drawing him to her side, turned up his face, and looking straight down into the big brown eyes asked, "What kind of things did God's people offer to him, in those long-ago days, of which we were reading in the Bible this morning, my darling?"

"Why, sheep, and cows, and sometimes doves," answered Harry.

"But what kind of sheep, or cows, or doves, dear?"

"The best ones out of all the flocks, that didn't have a single thing the matter with them; but mamma," dropping his eyes as the meaning of her question came to him, "my dissected map is quite whole, there isn't the tiniest corner broken off any of it; the blocks are lots worn."

"Well," said mamma, as she dropped a kiss on the broad, white forehead, "If you want to please God by giving him your very best, and you think your dissected map is the best, then that is the thing to send in the box. And now I must go up stairs for a few moments and in the meantime you can get out the map, and I will make it ready to send."

It was almost fifteen minutes before mamma returned to the library, and when she did Harry was standing looking out of the window, with his back to her, and on the table lay—not the map, but the precious blocks, as well as a picture book, which was one of Harry's greatest treasures.

"Why, Harry," said the mother, "how is this?"

Harry turned from the window, and though he smiled, there was a little tremble about his lip, and a suspicious moisture in the brown eyes, which told how hard the struggle had been.

"It wasn't true about the map, mamma," he said; "it was all whole, but it wasn't my best, it wasn't good at all, 'cause I hated it, and wanted to get rid of it. The blocks were the very best, and then my book; and so I am going to give them both. And mamma, since I put them on the table, and then left them and went away why somehow I've been so glad that the little heathen children are going to have them that I wouldn't keep them now. What makes me feel like that, mamma, when I had to cry when I was getting them out of the closet?"

"You feel so, my little boy," said his mother, folding her arms about him, and pressing him close to her, "because your giving was true giving; because you gave of your very best to one of Christ's little ones. And because you have done this, you are feeling the truth of our Saviour's words, when he said, 'It is more blessed to give than to receive.'"—*Children's Work for Children.*

### SHOW YOUR LOVE NOW.

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

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

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

"My first impulse was to refuse, and to do it harshly, for I was vexed that he should ask me after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

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

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

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

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

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

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

### "GATHER OUT THE STONES."

"It is such a stony path between here and Mrs. Harvey's, that I can't bear to go over it," said Jem.

"And Dick Harvey doesn't like it any better when he comes over here," said Frank. "I heard him say he had got ever so many stone bruises in that path. He was grumbling about it yesterday."

"Why don't you clear the way between here and your neighbor's?" asked Mr. Morris. "You would much better do that than to take time to grumble about it."

"Why, we could never get all the stones out of that path!" cried Jem.

"Not all in one day, nor by taking all the stones at once," said the father. "But if each of the boys who cross there would take a

stone out of the way every time he goes, the work would be done. Try it."

The boys did try it. There were a half dozen young lads who used the path, and each one helped to clear it by doing a little every time he went that way. By this means the stones were cast out and the path was cleared.

This is exactly the way to make it easier and pleasanter for others in this world. Let each one make it his business, as he goes through life, to take some little hindrance out of the way whenever he can. Little faults should be cured, and little temptations that cause unwary feet to stumble should be removed. Small unkindnesses should be confessed and careless ways amended. Trifling slights should be smoothed over, and sharp words, dropped in fits of ill temper, should be taken back, as far as may be. All these things will make the path of life smoother. It is well worth while to clear the way.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—*Selected.*

### FICTION AND FACT.

#### DOROTHY'S CHOICE.

It was the custom of Dorothy's mother in putting her child to bed at night to assure her that God protected all little children. Dorothy never asked her mother to remain in the room, but always went to sleep as soon as she was tucked in under the blankets.

There was an exception to this rule, however. It occurred one night when a severe storm was raging. Dorothy begged her mother to remain in the room.

"No, dear," said her mother, "remember that God is here in the room, and will take care of you."

A little later Dorothy's mother was surprised to see the child rush into the room downstairs and jump into her father's lap.

"Oh, Ise so 'faid of the wind," she cried, as she snuggled up to her parent.

"Dorothy," said her mother, "didn't I tell you that God was in your room and would take care of you? Go upstairs at once."

"I don't want to, mamma," replied the child. "You go upstairs with God and I'll stay here with papa."

HUMOR FOR THE YOUNG.—The following extracts are from examination papers recently handed in at a public school in Connecticut:

1. From what animals do we get milk? From the camel and the milkman.

2. The hen is covered with feathers. With what is the cat covered? The cat is covered with fleas.

3. Name an animal that has four legs and a long tail. A mosquito.

4. Name two kinds of nuts. Peanuts and for-get-me-nuts.—*Harper's Round Table.*

ANECDOTES OF THE ABSENT-MINDED.—Another "absent-minded man" item has been received. This one refers to Ampere, the famous mathematician, who was noted for his absent-mindedness. On one occasion, it is stated that while walking along the street he mistook the back of a cab for a blackboard, and as a blackboard was just the thing he needed at the time, to solve a problem which had been vexing his mind for some moments during his walk, he made use of it. Taking a piece of chalk out of his pocket he proceeded to trace out a number of algebraical formulæ on the cab's back, and followed the moving "board" for the space of a quarter of an hour without noticing the progress of the conveyance. As to whether the cabman charged him by the course or by the hour, or even at all, the item does not inform us. From the same source we have the following item: They have a good joke just at present on a well-known lawyer who is noted for his absent-mindedness. He went up his own stairs the other day, and seeing a notice on his own door, "Back at two," sat down to wait for himself.—*Harper's Round Table.*



## INSPIRATION.

ANNIE L. HOLBURTON

The spell of the poet comes o'er me  
With a power I cannot define;  
I feel the glow of a latent thrill,  
And the touch of a hand divine.  
I catch the gleam of a ripened thought,  
Its flowers into wreaths of rhythm wrought  
Shall be the offering my hand hath brought,  
And the heart of a world its shrine.

Like the waves of a restless ocean  
As they break with the flowing tide,  
While the music of murmuring waters  
In the heart of the sea-shell hide,  
There are voices that the soul inspire,  
Which burst in waves of poetic fire,  
And unseen music that wakes the lyre,  
When its lingering strains abide.

I would weave into forms of beauty  
Tangled threads of a broken life;  
I'd remind my soul of its duty,  
And strengthen the heart for its strife.  
Against the tide of riot and wrong,  
For all that to God's great cause belong,  
Be these the theme of poetic song,  
And its measure with spirit rife.

I would fain that my pen should image  
Golden thoughts that were fit to stay,  
As pure incentives to other lives  
When mine own shall have passed away.  
Some helpful word that the hand shall trace  
May bring a glow to the saddened face,  
And fill with honor its rightful place,  
When that hand is mouldering clay.

Mystic spirit of inspiration,  
Linger near me nor take thy flight;  
And wait to me ever a message  
On the beautiful wings of light.  
Oh latent spark of my inmost heart,  
Anon thy glow to my life impart,  
Of immortality form a part  
Where all powers in God's praise unite.

## IS THE WORLD GETTING BETTER OR WORSE?

J. T. HAMILTON.

Not long since I made a statement of a few things, in which I thought the world was getting better, and I might have added that in the matter of doctrinal differences in the various denominations of Christians, there is not so much contention and strife now as in former days. The writer well remembers that in his young days a sermon was hardly ever preached by a minister of one denomination, without making a drive at some of the peculiar doctrines or usages of some other denomination; and how many times he cannot tell, he has seen a man of straw or some other material, formed and set up with the greatest ingenuity and skill, just to let the audience see how easy it was for the creator of it, to knock it all to pieces with his orthodox polemical battle axe and how many overwhelming victories were won on such imaginary battlefields, where no literal gore was ever seen; but which would generally be followed by an attack from an antagonist on the other side, resulting in a victory equally complete and triumphant. And the religious papers of those days would contain, week after week, long series of articles, sustaining or combating some peculiar dogma of the churches then in existence. All this is in the past, and the various denominations, instead of fighting each other, now make united onsets on the common foe of humanity, and vie with each other in their efforts to lift the race out of the "horrible pits" of degradation in which sin has placed them. All seem to be united in "contending earnestly for the faith once delivered to the saints," instead of fighting about mere dogmas.

But let us now look at the other side of this picture, for it has a very dark side, and it is most awfully true, that in some respects the world is not only no better than formerly but is actually getting worse. And for the first proof of this I will refer to the very pointed editorial in the RECORDER only a few weeks ago, in which mention was made of the

prevalence of horse racing, cycle racing, etc., and the gambling practices growing out of them. Such a passionate love for these things including the games of ball, both foot and base, is so common in these days, including church members, aye, even preachers, that the predominating interest of all the agricultural fairs, both State and county, culminates in these games and they would lose much of their patronage and popularity if it were not for these exciting contests. The writer remembers that in his younger days horse racing was considered an immorality and it was disgraceful, especially for Church members to witness them.

Then look at the prevalence of theatrical companies that are going to and fro, up and down in the land, visiting every place where there are people enough to give paying audiences and in many instances remaining whole weeks at a time, corrupting the morals of the young, and confirming and perpetuating vice in the aged; for some of their performances are of a very questionable character, judging from the glaring and flaring pictures with which they advertize themselves. And they will be noticed and puffed by every secular newspaper in the towns where they exhibit. Dancing also is becoming a very common and popular amusement, so much so that last spring in the town where the writer then lived, though there were deaths enough to average one a day through the whole of the month, yet the stated semi-weekly dances did not cease, and it seemed to the writer like dancing on the very graves of the departed.

HARVARD, Ill., Nov. 4, 1895.

## WEDDING PRESENTS.

It has been pleasant to note of late quite a change in bridal gifts from the fashion which prevailed a few years since. Many young friends now-a-days embroider center-pieces, bureau and sideboard covers, doilies and handsome towels and napkins for the bride, while others send tables, handsome chairs, screens, lamps, china and books in place of an array of plated silver, which required much care and was not as acceptable as these gifts we have mentioned.

There is of course a certain sentiment of association and consideration for the donors of wedding gifts which prevents the recipients from selling or exchanging what was chosen or given by friends, and yet many gifts are not valued and are almost useless.

At a luncheon in New York the other day a discussion arose as to what should be done with superfluous silver which had been presented as gifts. The expense of storage, the temptation to burglars and servants, etc., were all renewed. It was the general opinion that the original donors would far rather that the recipients would exchange what was worse than useless for some pretty modern necessity that would be in constant use and beloved by its possessor. One lady present confessed to having disposed of much of her care by having her own name erased from various articles and having them remarked for wedding presents to others. Another, who felt bound to keep what had been so kindly given, and who did not wish to be burdened with its care, had a wooden panel secretly taken out near the staircase, and the silver stowed in the cavity, which was then resealed. The silver had remained there for ten years unmolested.

Possibly if those presenting bridal gifts would ask themselves the question, "What would I like best for the amount of money I wish to spend?" and then purchase her own choice, we should find besides solid silver, more cut glass, pictures, books, embroidered linens, and other useful and beautiful articles. —*The Standard*.

## THE HELPFUL ATTITUDE.

Many of the attitudes which men take toward each other are not only unfruitful, but destructive of fellowship and helpfulness. Those, for instance, who see nothing but the seamy side of men and women about them are entirely unable to do anything toward making their defective and faulty fellow-creatures better. More than this, they are themselves embittered and lowered in tone by their negative attitude toward those around them. Blindness to the faults of others is an evidence of lack of intelligence; but one may see faults clearly and at the same time see them in right relations to the whole character. A clear-sighted, wholesome, healthful relation to our fellows involves discernment of their limitations, as a wholesome view of ourselves involves clear insight into our own weaknesses; but such a relation involves still more a perception of the inherent possibilities of growth and development which are a part of the most imperfect character. One of the finest attitudes which a man can take toward those with whom he associates is that of a learner. When we look to others, not to discover what is unlovely in them, or to fasten our attention specifically upon their limitations, but to get something from them which they have to teach us, we are in a position not only to be helped ourselves, but to help those with whom we are in fellowship. It ennobles any man or woman to be approached in this attitude: for willingness to learn involves a recognition of some kind of superiority. It is one of the secrets of a full life that the man who lives it continually gains from all those with whom he comes in contact their secrets of specific skill or information; and the men and women are few who have not something in the way of experience, observation, talent, character, or temperament to convey to others.—*The Outlook*.

HORACE GREELY.—An acquaintance met Horace one day and said: "Mr. Greeley, I've stopped your paper." "Have you?" said Horace. "Well, that's too bad," and the old white hat went its way. The next morning Greeley met his subscriber again, and said: "I thought you had stopped the *Tribune*?" "So I did." "Then there must be some mistake," said Horace, "for I just came from the office, and the presses were running, the clerks were as busy as ever, the compositors were hard at work, and the business was going on the same as yesterday and the day before." "Oh!" ejaculated the subscriber, "I didn't mean that I had stopped the paper, I stopped only my copy of it because I didn't like your editorials." "Pshaw!" retorted Greeley, "It wasn't worth taking up my time to tell me such a trifle as that. My dear sir, if you expect to control the utterances of the *Tribune* by the purchase of one copy a day, or if you think to find any newspaper worth reading that will never express convictions at right angles with your own, you are doomed to disappointment."

## CAN CHRISTIANS DANCE?

Burdette answers this question in his usual unique fashion: "May a Christian dance? Of course he may. He might swear and lie, too, but it would not make him a better Christian. Surely, Christian, you may dance, but dancing will never identify you as a Christian. What puzzles us is that you ask the question so often. Christians who don't dance never ask it. Yes, Christians, dance if you can't live without it. Join hands with Salome Herodias and circle to the left. But don't be surprised if you are taken for a goat. That is the side they are on.—*Ex*."



## Young People's Work

LET me call your attention to the article on the work of the Prayer Meeting Committee. It is none too long for it is full of bright helpful suggestions.

I SHOULD be very glad to receive an equally good article on the work of each of the other committees of the young people's society.

### PRESIDENT'S LETTER.

Dear Young People:

I hear of elections in some of the states and earthquakes in others; which is the worst *depends*. But here, it is like spring, though we have had some heavy rains, and after them it is always so warm and pleasant. People are not in any rush, and what I see most of is smoking; this is largely the street occupation. Not that all smoke, but I never saw it more universal, or any stronger fumes. Our meetings are growing in interest and attendance. Some have already returned to serve God and some are asking prayers. A large number of young men and boys attend; some have responded to expressions which show an interest. The attitude of Christian people is dreaded in regard to the movement. This is really the weather-gauge for the boys, and wherever one goes the other will be likely to go. Some grand people are faithful and do all in their power to make it a success. Many have scarcely lost a meeting, or an opportunity to testify. One sister says she has great business up in gloryland, and expects to help crown Jesus Lord of all, King of kings; and every step she takes is in that direction. We cannot all say this; many are drifting and going in the other direction. We see others worse than we or our loved ones, and are alarmed for them, or would be if they were as bad, while both are unsaved, going away from a Saviour's love. God help us not only to see ourselves as others see us, but as "Thou God seest us."

Many are holding on with great faith. A load of nine from Ashaway, thirteen miles, came to help us one night. May God bless and answer, if it is his will, those praying for this work at Mystic.

E. B. SAUNDERS.

### JUNIORS.

The question of how to keep the Juniors interested is indeed, at times, a perplexing one.

Certain it is that they must be interested if they are to get the most help possible for themselves and do the most in their power for the Society.

When the "Mirror," from time to time, gives us some practical suggestions, I think all who are trying to do Junior work are grateful.

Those who have the *Golden Rule* may get valuable suggestions from that source, and perhaps some of these which we find helpful might bear repeating for the help of those who do not have it.

We doubtless all realize the importance of having the Juniors commit to memory as many Bible verses as possible, also the difficulty of accomplishing the desired end.

Sometime since the *Golden Rule* suggested the plan of learning a verse each week. Taking verses beginning with words whose first letters shall be the letters of the alphabet in their order; for example, the first week take the verse: "All things work together for

good to them that love God," next, "Be not overcome of evil but overcome evil with good," and so on until all the letters of the alphabet have been used. In this way, I think, many learn verses who will not in any ordinary way.

L. E. S.

### PRAYER MEETING COMMITTEE WORK.\*

MINNIE P. FITCH.

It has been truly remarked that this is the age of conventions. If we desire to improve our methods of work, or to obtain new ideas, we must meet for discussion. Only by criticism or study of other plans can we expect to advance. We may learn through the mistakes of others, and we may use their experience as stepping-stones to success. Christian Endeavor conventions furnish no exception to this rule. In them we receive enthusiasm for the Master's work, and have our minds strengthened for renewed action.

One of the most important duties of the Prayer Meeting Committee, as given in the constitution, is to select leaders for the service. In many societies the choice is made alternately from among young men and then from among young women. The problem before every Prayer Meeting Committee has been, how to work in all the active members as prayer meeting leaders. With many on the list too timid to lead, the question becomes more complex. The answer is a *dual* leadership. If the membership of the society is small, the opportunity for individual service is doubled. If an experienced leader is appointed, with an inexperienced leader as an assistant, the latter loses all timidity, and both leaders find freedom from platform lonesomeness. The programme for the meeting is arranged between the two leaders, one conducts the responsive Bible reading and the other the general Scripture lesson, or the topic is subdivided. The weight of responsibility rests upon the one most accustomed to it, while the other becomes more acquainted with the work by actual service. Thus the inexperienced leaders of this year become the experienced leaders for next year, a constant process of "breaking in." It means death to timidity and life to the meeting. Then why not two Endeavor leaders for a wide-awake young people's prayer meeting? "If one can chase a thousand," the Scripture reasons, "then two can put ten thousand to flight."

Select your leader to fit the subject, and the subject to fit the leader. Remember this important point, two ways. A member who could handle one subject with ease and proficiency might fail dismally on another. For example, the leader for a meeting whose subject is, How can we find God? should be a person whose daily life shows that he *has* found God in deed and truth. If the subject is "Sorrow," the leader should be one who is acquainted with grief. If the topic is "Joy," a long-faced Christian should not be appointed leader.

Speak a good word to the leader, especially if he be one who has never taken up that duty before; and just here let me suggest that the leaders be chosen from the greatest number possible; do not be too much afraid of asking those who are new to the work. We are sometimes surprised to see how well the work is done by them, and this is, I fear, because our faith is so small and our judgments of others so incorrect.

\*Read at a Christian Endeavor Convention held at Brookfield, N. Y.

See that the meeting does not drag. If there are indications of a "depressing wait," be quick to call for a verse of some particular hymn or a chain of sentence prayers for some particular thing. Another way is for the Committee to be numbered, and agree to fill the pauses that occur in the order of their numbers. One Prayer Meeting Committee, heard from at Montreal, has the shrewd habit of appointing one member for each meeting, who is ready to take the place of the leader in case he is absent. For often this duty falls always on the president or the chairman.

Sometimes it is well for the Prayer Meeting Committee to call for volunteers to lead, also let those rise who will have some words to say on the topic at the next meeting. In this way a certain part of the society is set to very definite thinking during part of the week. The Prayer Meeting Committee should ask the President to lead some prayer meeting early in his term of office, in order that he may have a good opportunity to present suggestions to the society.

It is the duty of the Prayer Meeting Committee to provide, announce, and to have printed, the subjects, topics, questions or themes for the service. The uniform topics are prepared with great care, and will doubtless meet the needs of most societies better than those which are chosen by the Committee.

The ideal prayer meeting never happens, it is not a thing of chance. If it is a good meeting, someone has put prayer and thought and work into it. "Heaven may be had for the asking," says the poet, but the ideal prayer meeting cannot. The ideal prayer meeting has an object as well as a subject,—a definite object, never to be forgotten by the leader or the Committee.

What is that object? It is not simply to have an interesting or a lively meeting. A service may be interesting, lively, and even vivacious, and yet be so devoid of spirituality as to suggest only "sounding brass and tinkling cymbals." Then what is the real object which the Prayer Meeting Committee has in view? Why does it strive so hard to raise the standard of its meetings? Is it for self-praise or the plaudits of men? No, emphatically no! Our society badge, the monogram formed of the two letters C. E., reveals the secret of our Committee's desire for our ideal meeting. Some, perhaps, see nothing but the letters C. E. Others interpret it Christian Endeavor; but to the consecrated, earnest Prayer Meeting Committee it has a higher and a broader meaning, to the members of this committee it means Christ Exalted. The model Prayer Meeting Committee must exalt Christ in the prayer meeting and so win souls to him. "And I, if I be lifted up, will draw all men unto me." The Prayer Meeting Committee is working for Christ, not for self.

The Prayer Meeting Committee stands pre-eminently for development. It is responsible for the religious growth of the society. It seeks through the prayer meeting to build up the spiritual life of each member. Now the one thing to do in each Committee is to believe that it is the best Committee of the Society, and that you are the most efficient and best member of it.

If you want all members to be present *on time* at Christian Endeavor meetings, pro-



cure a card eighteen inches square. On one side have inscribed the words, "You are on time," and on the other side, "You are late." The effect is magical. The card is hung in the front of the room, and when the meeting is opened the card is turned.

Some kinds of young people are continually asking, "Will this do?" Set them to sewing, and they produce a garment all askew, stitches like an unhappy streak of lightning, and groan, "Will this do-o-o?" Carry this "Will-it-do" spirit into the Committee work and it will do the society more damage than anything else. When Christ commended the woman with the box of ointment he said, "She hath done what she could." Not whether *it will do*, but whether you have done what you could. Let the Committeemen decide henceforth to have done with the question, "Will it do?" Ask rather, "Is this the best I know how to do? Am I seeking with all my might to know better and work harder?" Can you fancy Paul asking, "Will it do?" or John or Peter, Luther, Wesley, Calvin, Knox? Can you for an instant fancy such words falling from the lips of Christ?

The chairman should call his members together frequently and regularly. Review past work, point out errors, profit by the mistakes that have been made, note weak points and arrange new plans of work. He should invite the members of the Lookout Committee, also the pastor, to be present at these meetings, and confer with them, for "in union there is strength."

This Committee should be a praying committee—"Praying always." They should, if possible, hold a little prayer service with the leader ten minutes before the prayer meeting. It should ever be their aim in helping the leader, to make the prayer meeting a meeting of prayer. Encourage the spirit of prayer, for in proportion as we seek the Lord's blessing will his Spirit be poured upon us.

I am afraid we are not practical enough in our prayers. We *seem* to imagine God so far away from us that he only sees and speaks to us from a distance, and in our imagination we see him dignified and haughty, not deigning to notice our little trials and troubles. He is not an image of stone that we may leave him, as do the heathens, until we return to the *sanctuary* again to worship, but the prayer meeting is the people's opportunity, and we should bring our best life into it and make it the register of all the best thoughts and feelings and struggles and triumphs of the week. Do all you can to further the end you pray for. A little boy once heard his father pray for God to feed and clothe the poor of the town. Being a bright and generous little fellow, he said; "Papa, give me the key to the granary door, and I will answer your prayer myself."

The model constitution says, "The Prayer Meeting Committee shall do what it can to secure faithfulness to the prayer-meeting pledge." Only those who have ever worked on this Committee know what tact, prayer, love and example are necessary to persuade the others to keep this pledge. Aim at the particular thing rather than the general. It does little good to urge the Society as a whole to be more faithful to the pledge. Better than this, study the *personnel* of your Society and suit your methods to the individual members. A few weeks observation will

show which of the members need encouraging or which a little gentle prodding. Try and speak to the doubtful members in the morning and give them a special invitation to the Endeavor meeting. This will not infringe upon the work of the Lookout Committee. It is only a case where "an ounce of prevention is worth a pound of cure." We should help new and timid members to take some specified part; hand them the following in slip form: (1) Will you please write a few sentences about one topic and read at the next meeting? (2) Prepare a short practical talk on the topic. (3) Be prepared to answer the question written on the slip.

If you have a verse-reader's class, bend your energies in that direction. One Committee found by talking with the verse readers that they were willing to do more, but could think of nothing to say touching the subject and did not like to use repeatedly the old threadbare prayer-meeting expressions. This enterprising Committee immediately began to puzzle over the problem until they be-thought themselves of the questions, "For Answer in the Meeting," published in the *Golden Rule*. Some of these and others much simpler were handed to the verse readers a week previous to the meeting with the request that they answer that question. The questions were not confined to this class of participants, being given sometimes to the most eloquent members. In this way the verse readers were helped, without feeling that they were singled out. This Committee studied the topic two or three weeks in advance, so they were always prepared to talk about the subject with the more timid members whenever they had an opportunity.

Form prayer-meeting trios who shall agree to pray consecutively. One of the trio is to be the member who never prays in public.

Here is a special duty. Assign special individuals to individuals. Do not make this known outside of your own Committee.

To the heart of everyone there is some open highway or quiet by-way, if we can only find it. The active member should not rest contentedly until the special one committed to him has had every good influence thrown around him, which may bring him to Christ.

Work to win souls. This will yield abiding fruit. When the stars have gone to sleep forever these won souls will shine on. Think of the unending praise the King will get from a saved sinner.

Dear Committee-worker, do not deceive yourself with the belief that your lack of real earnestness and sincerity of purpose can be made up by pretended enthusiasm, well-arranged methods or spasmodic efforts. What you want is real earnestness, real enthusiasm, real interest and purpose; in other words, you want the Christ-like spirit that will enable you to do the work because you love it, and because you feel that it is not only your God-given duty, but your blessed privilege. Let your work in all cases be from the heart out, and not from the brain alone.

When the meeting begins be ready to follow up the leader's remarks with a few words or a short prayer. Remember, "he gives twice who gives first;" once, in giving full effect to his own remarks, and again in those incited to speak, after the atmosphere has been warmed for them.

It is proper for the Prayer Meeting Committee to act as ushers, in a modest way,

and to see that the company is seated well forward, so as to give room to late comers. Scatter embers of fire, and they will go out. There is, however, no expedient that will take the place of spiritual life. If the meeting has no warmth, pray—keep praying—get others to praying—pray!

One Prayer Meeting Committee of beautiful spirit meets weekly with the aged who cannot attend church prayer meetings.

Where there is no Sunshine Committee this work is often done by the Prayer Meeting Committee. A Superintendent, of Indiana, sent the *Golden Rule* this touching bit of experience: "A young boy lay ill. His sister was a faithful member of the Christian Endeavor Society. The Sunshine Committee sent him some flowers, accompanied with a Scripture promise, and his remark was, 'I wonder if they think this is a bait for me, that they will draw me into the church by this line.' The Endeavorers kept sending him the flowers and the promises. Consumption had claimed him, and when he was able they would take their mandolins and guitars and go to his home and play for him. They never saw him, but could hear him coughing, and he could hear the music, and would send word to play this and that. He grew to love the sacred music most, and at the last visit they made he said to his mother, who sat by his bed-side, while he lay with eyes closed and a happy smile on his face, 'Mother, I wish I might close my eyes and pass into heaven.' It was 'Nearer, My God, to Thee,' that they were playing when he said this, and he told his mother he did feel nearer to God than ever before. On the next day the pastor was sent for and he gave his life, all there was left of it, to God. In less than a week from that time the angels bore his soul to its heavenly home. Who knows but he heard the angels' voices in those strains of music wafted into the death chamber on the wings of love and devotion?"

Finally, dear Committee-workers, let us put our hearts, our minds, our souls and our energies into the grand work before us, and do it with a will and with a spirit of God in our hearts as we go about it. There is plenty to be done, it is waiting for us now; God is waiting to have us do it; and although we have done much before, let us forget that and keep on doing more, never satisfied unless we are doing all that is within our power to do, and until we can sing in an unbroken chorus our glorious hymn:

Christ for the world we sing,  
The world to Christ we bring,  
With one accord.  
With us the work to share,  
With us reproach to dare,  
With us the cross to bear  
For Christ our Lord.

## OUR MIRROR.

THE Social Committee of the Milton Christian Endeavor served oysters to the public, Oct. 22d, in G. A. R. Hall. In addition to the supper a good social time was enjoyed.

THE Milton Juniors gave an egg social Monday night, Oct. 28th. Eggs prepared in four ways, bread and butter, doughnuts and coffee were served—a good supper for ten cents. The proceeds were for missions.

THE following article from the *Golden Rule* gives so much wholesome advise that all are requested to read it, and then inquire of your-



self, if all "your business" is being attended to.

If those whose business it is to do any particular portion of God's work in which you are interested do not do it, make it your business.

When leaders do not lead, it is the business of the followers to lead them into their leadership.

You are responsible for your work, and therefore you are responsible, so far as lies in your power, for seeing that those who are over you in authority direct your work well. A committeeman who permits her chairman to let things go at haphazard when a word from her might set him to doing his duty, is not a good committeeman.

A president, who, rather than interfere with a bungling prayer-meeting leader, allows the meeting to be spoiled when a few whispered words from him in the leader's ear would have made it all right, is not presiding over that society.

The Endeavorer, who, after the leader has announced a hymn in a voice half inaudible, does not call for a repetition of the announcement, but lets the greater part of the roomful fumble aimlessly through their books while the hymn is sung by a few on the front seats, has missed a good chance to do a good deed.

When the chairman neglects to call the committee together, let some member of the committee remind him, or call the meeting himself.

When the president ceases to insist upon written monthly reports from the committees, let the lookout committee insist upon it.

When the lookout committee becomes careless in admitting new members, let the president look after the lookout committee.

In fine, he that hath is to communicate in all good things to him that hath not—is to communicate common sense, and fidelity, and zeal, as well as things that can be weighed and measured. Very often the very best service you can do for your brother is to get him to attend a little better to his own business.

Of course there are dangers in all this. There are dangers in anything that is worth doing. There is danger of being Pharisaic and coarse and stupid and unkind and in other ways un-Christlike; but with Christ's help you can get other people to doing their work without any of this unpleasantness.

The rule? Simply forget yourself. Have no thought that you are doing or might do a bit better than the person you are seeking to get to do better. It is Christ, remember, who has led you into your better knowledge of how things should be done in his service, and you are simply passing on the teaching where-with Christ has blessed you. There is nothing in this to get conceited over.

And so, when you see anywhere a fellow Christian whose Christian service just a word from you might wonderfully improve, do not run away and find fault behind his back, but for the moment, in Christ's spirit, make his business your business, and our Father's business will be greatly profited thereby.

**CUSTOM OF SAYING GRACE NOT FALLING OFF.**—The old-fashioned habit of saying grace before meals is not dying out. In some families the custom of saying a silent grace is observed, but, to my mind, the old-fashioned method of asking God's blessing on the "food which we are about to receive," while all stand reverently, is the most proper way in which to observe the custom.—*November Ladies' Home Journal.*

## Home News.

West Virginia.

**WESTON.**—The Women's Christian Temperance Union met at the home of Mrs. M. A. Barnes, the Senior Vice President, at 2.30 P. M., Oct. 17, 1895. The attendance was good, and among those present were some strangers: Mrs. Harkness and Mrs. McClain, who were added to the Union. Mrs. Rider, our Superintendent of Evangelistic work, having removed, Mrs. Harkness and Mrs. McClain were appointed her successors. There are arrangements being made for a District Convention here sometime in the early part of November. We expect Mrs. Morrow, our State President, and shall be glad to see all of those that are interested in the cause of Temperance at the meetings.

GERTRUDE RANDOLPH,

*Supt. Press Work.*

Wisconsin.

**ALBION.**—It has been some time since we have sent any items to the Home News department of our most worthy paper, the RECORDER. We have not, however, been idle or inactive during this time; nor have we failed to notice that in many parts of our beloved Zion good work has been from time to time reported, all of which rejoices our hearts and calls for thanksgiving to be rendered to our God for his wonderful goodness.

The letters from Brother Saunders respecting the work in Rhode Island on the field where it was our privilege to labor as pastor for more than four years, has brought great cheer to us. From personal correspondence we find that several for whom we were anxious and prayed earnestly during the time of our labors on that field, have been gathered into the Master's service. God bless those who have been instrumental in this work.

We, too, are watching with deep interest the work at Louisville. Surely the Lord has opened a wide door there. We cannot specify the various places of special interest, as London, the South, the South-West, China and Holland, all are important fields. In each, grand work is being done for God and for mankind.

Here at Albion we in some sense seem to be living a new life. The Academy is well attended, there being more than sixty students, all of which gives life and cheer to the community. While in some departments of church work there is an undesirable lagging, there is nevertheless cheer and hope in the other departments.

On Sabbath, Oct. 26th, we visited the baptismal waters when two young ladies were baptized. Last Sabbath, Nov. 2d, they were received into the church; it was the time of our covenant and communion meeting. The meeting was a blessedly helpful one; at its close a young man arose asking to be prayed for that he might find the Lord.

Let us all praise the Lord for what he has done, and in humbleness of heart renewedly consecrate ourselves to his service.

E. A. W.

**ROBERT**, aged five, was eating custard pie, when suddenly he paused and gravely remarked, "Seems to me this has a great deal of swallow and very little *chew!*"

**EARNEST**, persistent work for Christ will receive its just reward in heaven.

IN MEMORIAM.

Lorenzo C. Thomas.

As one who has stood as the representative of Seventh-day Baptists in Southern California, the subject of this article deserves more than a passing notice. His home was always open, and his heart had a generous welcome to all of like faith who visited that land of sun and flowers. He was born in Alfred, N. Y., May 28, 1847. His father was R. A. Thomas, who still resides in the above place. He was baptized, and joined the First Alfred Church in the winter of 1863. He was married to Maria E. Sherman, May 18, 1867; and in 1886, moved to California and established himself and family in Tustin, Orange Co. In 1891 the Tustin Seventh-day Baptist Church was formed, of which he was the leading constituent member. Oct. 6, 1895, while at work in his orange grove, he was suddenly stricken down by heart failure. He was found prostrate upon his harrow, and life was extinct. Although death came so suddenly, it did not find our brother unprepared. His affairs were well arranged, and provision made for his family's future need, and better than all, his faith in God, his trust in Christ, his everyday consistent living, told that he had a hope that was an anchor to the soul, sure and steadfast.

A Tustin paper bears this testimony: "In Mr. Thomas' death we lose one of our best citizens, one who was always ready to assist those in distress or need, unselfish and generous to a fault; a kind neighbor and true friend, a loving and devoted husband and father, and a most devoted Christian."

Rest! thou hast found it, brother!  
Where orange blossoms shed  
Their fragrance on the living,  
And their beauty on the dead.

Rest! thou hast found it, brother!  
Far beyond the sunset's glow,  
Where the flowers of life are blooming,  
And bright is its river's flow.

O. D. S.

UNGRACIOUS AND UNJUSTIFIABLE.

Mr. J. G. Woolley is an eloquent speaker and has done very effective work in the cause of temperance, for which he has deservedly won the gratitude of the Christian public. On this account sincere regret will be felt because he has in public addresses before Epworth Leagues and in letters to the press attacked with vituperative abuse Rev. Dr. F. E. Clark, president of the Christian Endeavor Society. Mr. Woolley's first grievance appears to have been when, at the New York Christian Endeavor Convention three years ago, he tried to take another speaker's time in addition to his own, Dr. Clark courteously requested him to stop after various signals of the bell had produced no effect. As to the private insults which Mr. Woolley claims to have received from Dr. Clark, the public is not interested, and ordinary good taste would have kept him silent concerning them and would also have kept him from the praise he gives to himself for his leadership in reforms. Mr. Woolley appears now to think himself capable of absorbing the Christian Endeavor movement into the political Prohibition party, and calls on its members to organize an "inter-society," under his lead, to stand for political prohibition and hold side meetings wherever young people's societies gather.

We do not anticipate any serious injury to the Christian Endeavor movement from this ill-advised attempt. Christian Endeavorers are enthusiastic believers in temperance and



foes of the saloon. Some vote with the third party, among them Secretary Baer and Treasurer Shaw, as they have publicly stated. Others believe they can accomplish more for temperance by voting with other parties. But the effort to divide the Christian Endeavor Society by organizing a political party within it, led by a man who coarsely attacks its honored and beloved president, has nothing to commend itself. It is hardly conceivable that Epworth Leagues can continue to invite one to address them who assails the chief officer of the Christian Endeavor Society by calling him "a prophet, not of a white life, but of a whiteliver."—*The Congregationalist*.

**HOW CAN THE COMMUNION BE MADE MORE PROFITABLE?**

If the accounts in the Gospels of the first communion, when Jesus and his disciples held it together, were examined with more care, there would not be so many and such different ideas about the meaning and value of the occasion. We should study it in its intervening history, too, so far as we are able, so as to understand what it has meant to Christian people during the centuries and what, come what may, it certainly will continue to mean to them hereafter until time shall end. Much profit also lies in reflecting what it must mean to our Lord himself, as he sees his earthly followers gathering around his table from time to time and as he meets them there according to his promise. By such study and reflection the communion will come to have a new and more precious significance to us.

Surely it is a mistake to regard it as peculiarly and characteristically a time for humiliation and penitence. No earnest Christian can fail to feel humble and repentant as the communion approaches, and he realizes how far short he has come of fulfilling his pledges of loyalty to Christ. Yet we are not to make it merely an occasion for bewailing our failures. Rather let it be a reminder of our assurance of forgiveness and renewed help, a source of comforting and encouraging thoughts, an inspiration to our souls. To be depressed and gloomy at the communion is to show distrust of Christ, however unintentionally.

There is a golden mean between such undue sadness of spirit and that carelessness which fails to appreciate the awfulness of sin and the intense solemnity of the sacrificial work of the Redeemer. This spirit, one of humility, reverence and affectionate zeal, full of hopefulness without forgetfulness, and keenly and sweetly conscious of the blessed presence and sympathy of the unseen Redeemer, enables us to reap the largest and most lasting benefit from the sacramental occasion. And, unless it also, by bringing us nearer to Jesus, brings us closer in fellowship to our fellow-believers and servants, it is not as profitable to us as it ought to be.—*The Congregationalist*.

**SANCTIFICATION.**

Here, in twenty particulars, is William Seeker's description of the characteristics of sanctified Christian men and women:

1. Sanctified Christians do much good, and make but little noise.
2. They bring up the bottom of their life to the top of their light.
3. They prefer the duty they owe to God to the danger they fear from man.
4. They seek the public good of others above the private good of themselves.
5. They have the most beautiful conversation among the blackest persons.
6. They choose the worst sorrow rather than commit the least sin.
7. They become as fathers to all in charity, and as servants to all in humility.
8. They mourn most before God for their lusts which appear least before men,

9. They keep their hearts lowest when God raises their estates highest.

10. They seek to be better inwardly in their substance than outwardly in appearance.

11. They are grieved more at the distress of the church than affected at their own happiness.

12. They render the greatest good for the greatest evil.

13. They take those reproofs best which they need most.

14. They take up duty in point of performance, and lay it down in point of independence.

15. They take up their contentment in God's appointment.

16. They are more in love with employment of holiness than with the enjoyment of happiness.

17. They are more employed in searching their own hearts than in censuring other men's states.

18. They set out for God at the beginning, and hold out with him to the end.

19. They take all the shame of their sins to themselves, and give all the glory of their services to Christ.

20. They value a heavenly reversion above an earthly possession.

If we hold up that as a mirror, do we see ourselves reflected in it?—*The Sabbath Advocate*.

**TURN OUT.**

You may be going peaceably about your business; you may have the right of way; the law of the road may be on your side, and you may be in every respect entitled to hold the position you occupy; but here comes Jehu in his chariot. Half the road unquestionably belongs to you, and you have a right to your rights, and right wrongs no man; but Jehu "driveth furiously," and if you stand for your rights there may be a smash.

You are in the streets, where you have a right to be, but somebody is in a hurry; it may be a fire-engine driver, possibly it is a drunken man. He shouts, "Clear the track," and the easiest way may be to turn out and let him go by. You may undertake to stop him, but it may not be best. If you step aside he may soon fetch up in the ditch, and that will stand the shock—better than you can. Turn out. Many a man has stood for his rights, and suffered many wrongs. All things are lawful, but all things are not expedient. If a man take away your cloak, give him your coat. If you go to law with him you may lose your shirt before you are done. Turn out!—*The Christian*.

**BUILDING UP YOUR OWN CHURCH.**

You ought to work to build up your own church and the local congregation to which you belong. The stronger your church is in members and influence, the greater its weight and momentum in doing good. You add to your own force by giving force to the church you work in, you do more for Christ by building up and strengthening the body of Christ. But we are to labor, not only for the church's outward strengthening and enlargement, but to build up each member in spiritual power and earnestness and liberality. Work to increase the spiritual force, and to turn it more effectively in the channels of good. If there is a decline in the habit of church-going, one chief reason for it is that thousands of children have been allowed to grow up without forming and cultivating this habit. Some parents have the foolish notion that it does a child no good to be compelled to attend church. They do not reason this way about attending school or about the learning of other wholesome habits. The boy who has an aversion to daily washing his face or combing of his hair is not allowed to exercise his preference in these matters. He learns habits of neatness, habits of study, habits of industry, by being compelled to cultivate such habits. Why not in the same way teach him habits of reverence, of worship, of Sabbath-observance and church-going?

**Sabbath School.**

**INTERNATIONAL LESSONS, 1895.**

FOURTH QUARTER.

Oct. 5.	The Time of the Judges.....	Judges 2: 1-12, 16
Oct. 12.	The Triumph of Gideon.....	Judges 7: 13-23
Oct. 19.	Ruth's Choice.....	Ruth 1: 14-22
Oct. 26.	The Child Samuel.....	I Sam. 3: 1-13
Nov. 2.	Samuel the Judge.....	I Sam. 7: 5-15
Nov. 9.	Saul Chosen King.....	I Sam. 10: 17-27
Nov. 16.	Saul Rejected.....	I Sam. 15: 10-23
Nov. 23.	<b>THE WOES OF INTEMPERANCE</b> .....	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 VIII.—THE WOES OF INTEMPERANCE.**

For Sabbath-day, Nov. 23, 1895.

LESSON TEXT.—Isaiah 5: 11-23.

**GOLDEN TEXT**—Woe unto them that rise early in the morning that they may follow strong drink; that continue until night, till wine inflame them. Isaiah 5: 11.

Isaiah prophesied during the reign of four kings of Judah, viz., Uzziah, Jotham, Ahaz and Hezekiah. The beginning of his recorded prophecy was probably in Ahaz's time, a time of great apostasy and wickedness. The preceding chapters recount God's care and love for his people, denounce their corruptions and faithfully warn them, tenderly plead with them and promise mercy if they will repent. Among the terrible evils which were ruining the people and the country were their drunken revels and shameless debaucheries.

**EXPLANATORY.**

v. 11. "Early." Unusual time, denoting strong appetite urging gratification. "Strong drink." An artificial wine, said to have been prepared from grain, apples, honey, or dates, very intoxicating. "Continue until night." R. V., "tarry late into the night."

v. 12. "The harp." Music and wine, the usual accompaniment of feasts of revelry. "Regard not . . . Lord." A natural consequence to one inflamed with drink.

v. 13. Ignorance, bondage, want. The drunken man has little knowledge, and the drink habit leads to general ignorance. Thus demoralized, the people were easily carried into captivity, but the drinker is soon brought into personal bondage. The honorable men and the multitude, the high and the low, are equally brought to poverty and want.

v. 14. "Hell." Sheol or hades. Sometimes the grave is meant, but generally the world of unseen spirits, not the place of torment. Death is waiting for the hosts of people of all degrees who are about to perish. Spoken of the Jews, but how true of all the dissipated.

v. 16. The Lord shall be exalted in men's judgment because of his righteous punishments.

v. 17. The rich and prosperous country from which the inhabitants have been carried captive shall be left to strangers. So those in captivity to the drink habit will see their substance consumed by others.

v. 18. "Cords of vanity." "Cart-ropes." "An evil inclination is at first like a fine hair-string, but the finishing like a cart-rope," was a proverb of the Rabbins. The silken cords of sinful habits, which seem so soft and weak, unless broken early, will soon become mighty cables that cannot be broken.

v. 20. "Call evil good and good evil." The moral sense impaired. Under the power of rum many a man has committed a terrible crime and knew not what he did.

v. 21. "Wise in their own eyes." The spirit that will take no advice and will admit no wrong is not far from ruin. "One isn't much of a man who cannot take a drink now and then, and stop when he ought to," is the language of self-conceit, and folly as well.

v. 22. "Mingle strong drink." Spices and drugs were often mixed with wine to render it more pleasing and intoxicating.

v. 23. "Justify the wicked for a reward." Take bribes. "Take away righteousness." Set aside the claims of those having a righteous cause. Bribery and all forms of official corruption are intimately associated with the drink evil. This verse no doubt refers to judges and other administrators of the law.

Two artists went out to paint each a picture of peace. One painted a silvery lake embosomed deep amid the hills, where no storm could ever touch it—calm, sweet, quiet in its shelter. The other painted a wild sea, swept by tempests, strewn with wrecks, but rising out of the sea a great rock, and in the rock, high up, a cleft with herbage and flowers, amid which, on her nest, a dove was sitting. The latter is a true picture of Christian peace.—*J R. Miller*.



## Popular Science.

At Columbia College, New York, a few evenings ago, before the New York Electrical Society, Mr. P. B. Delaney sent one hundred words over a telegraph line in three and one-half seconds, and was greeted with applause. Stop watches were used, and the speed of telegraphing was 1,714 words in one minute. The words were placed on the wire by machinery, invented by Mr. Delaney. It was estimated that 32,914 messages of seventy-five words each, could be sent from New York to Chicago, or even to San Francisco, Cal., in a day, over a single wire. It is shown by records that there are now about 50,000 letters exchanged every day between New York and Chicago, which could be sent by telegraph as well. It begins to look very much as though we would have a postal telegraph in operation, by which all principal business could be at once transacted, at a great reduction of present rates, and a great saving of valuable time. Here is a scientific possibility of great importance.

A SINGULAR phenomenon is reported to have taken place in Bartholomew, Johnson and Hancock counties, in Indiana, the day after the seismic wave, that, on October 31st passed that section. Honey Creek, in the eastern part of Bartholomew, Sugar Creek, in Johnson, and several smaller streams in Hancock county, had during the drought gone nearly dry, so that water only stood here and there in pools, when on the next day after the earthquake, all of these streams were filled to the brim, and some overflowed their banks, although no rains had fallen in any part of the state. The records show that just previous to the Charleston earthquake in South Carolina, on August 31st, 1886, Honey Creek was overflowed in the same way. Water we know seeks a lower level, and does not rise and flow except acted on by force. Now where did this water come from to fill these streams, and how was the force generated to set it in motion? A glance at the map shows us that these streams are located along the southern border of the great gas belt in this section, and from this fact may we not conclude that a force, generated thousands of miles distant, would naturally travel along these gas highways, exerting its force on all movable substances, forcing them toward the surface, and that the water beneath in this section only acted as a safety valve, to hold in check the gas confined, and which has manifested its force whenever the drill of the miner has penetrated its chambers. We also know from volcanoes, geysers, scoria, and other evidence, in various parts of the globe, that there are, to say the least, internal fires of immense magnitude, and what more natural than at some time, in some place, for the floor of the ocean to give way, or spring a-leak, and let out a sufficient quantity of water, which, coming in contact with a molten mass, would at once generate a steam power that would shake a state, or even a continent, in the same way and proportion as a few barrels of water will wrench the strongest made boiler, when confined therein, and acted upon by extreme heat. Is not this the scientific plan on which our earthquakes and other seismic phenomena are constructed? H. H. B.

### LIVING WELL TO-DAY.

Living well to-day is the best any one can do. We cannot live in the future. We must live in the present. If that be lived wisely there need not be any anxious concern for the morrow; for, says a judicious writer, "The value of the future depends entirely upon the value attached to to-day; there is no magic in the years to come; nothing can bloom in those fairer fields save that which is sown to-day. The great aim of Christianity is not to teach men the glory of the life to come, but the sacredness of the life that now is; not to make men imagine the beauty of heaven, but to make them realize the divinity of earth; not to unveil the splendor of the Almighty, enthroned among angels, but to reveal the deity of the Man of Nazareth. He has mastered the secret of life who has learned the value of the present moment, who sees the beauty of present surroundings, and who recognizes the possibility of sainthood in his neighbors. To make the most and the best out of to-day is to command the highest resources of the future, for there is no future outside of us; it lies within us, and we make it for ourselves."—*Religious Telescope.*

### 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.

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 Churches of Berlin, Coloma, and Marquett, hold their next Semi-annual Meeting with the Church of Berlin, at Berlin, Wis., on the first Sabbath in December. Elder S. H. Babcock of Walworth was invited to be present and preach the introductory discourse, and Elder W. C. Whitford as alternate. The Meeting to commence at 7 P. M., and continue over Sabbath and First-day following. A. L. Richmond, Dr. A. L. Burdick, Mrs. John Noble and Henry Clark were requested to prepare essays for the occasion.  
E. D. R., *Clerk.*

THE Quarterly Meeting of the Southern Wisconsin Churches, will convene with the Church of Milton Junction, on Sixth-day evening, Nov. 29th, at 7 o'clock.

The following is the program of services as arranged:  
For Sixth-day evening, sermon by E. M. Dunn.  
Sabbath, 10 A. M., Sabbath-school, conducted by Wm. B. West, Superintendent of the Milton Junction Sabbath-school.

Sabbath, 11 A. M., sermon, E. A. Witter.  
Sabbath, 2.30 P. M., sermon, S. H. Babcock.  
Sabbath at 6 P. M., Praise and conference meeting, conducted by E. A. Witter.

First-day, 10.30 A. M., sermon, Pres. W. C. Whitford.  
First-day, 2 P. M., program under the direction of the Y. P. S. C. E. Committee.  
First-day, 7 P. M., sermon, Rev. S. L. Maxson.

THE Ministerial Conference of the Southern Wisconsin Churches will convene in connection with the Quarterly Meeting, with the Church of Milton Junction, on Sixth-day, Nov. 29, 1895, at 10.30 A. M.

The following is the program:

1. What is the best way to conduct Sixth-day evening prayer meetings? Prof. W. D. Thomas.
2. What aid, if any, may be derived from tradition, in the investigation of the scriptures? Prof. E. B. Shaw.
3. Compare the preaching of forty years ago with that of to-day and account for the change. S. H. Babcock.
4. What are the causes which prevent the highest usefulness of the churches? E. M. Dunn.
5. What is meant by the Resurrection? When, relatively, will it occur? W. D. Tickner.
6. What is Christian Science? What are its effects upon its adherents? E. A. Witter.
7. What is the duty of our churches toward our colleges? Pres. W. C. Whitford.

What should be the attitude and duties of the Christian in politics? S. L. Maxson. *Secretary.*

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

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

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

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

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

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

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

WILLIAM C. WHITFORD, *Treas.*  
ALFRED, N. Y.



HANDY HELPS FOR THE HOME.

Pails and tubs saturated with glycerine will not shrink. A tablespoonful of lime water to a pitcher of milk is very beneficial.

A shovel of hot coals held over spotted varnished furniture will take out the spots, says the New York Evening Telegram.

After knives have been cleaned they may be brilliantly polished with charcoal powder.

Tie a strip of muslin on the end of a round stick and use to grease bread and cake pans.

No receptacle for soiled clothes, even if handsomely decorated, should be kept in a sleeping apartment.

Once a month is often enough for a wet shampoo. Too much washing is not good for the hair that inclines to be dry.

In baking bread or rolls put a saucepan of boiling water into the oven. The steam will keep the crust smooth and tender.

Much of the heavy cake and bread is the result of the oven door being banged when closed. Close the door as gently as possible.

To make clothes wash easily: Mix one tablespoonful of paraffine oil with one pint of soft-soap, and soap all white clothes; put them to soak over night and you will have very little rubbing to do.—Germantown Telegraph.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucus surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength, by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

DO YOU REALIZE IT?

Chautauqua and Chautauquans are becoming very numerous all over the land. The word is a synonym of something good. It stands for knowledge, progress, advancement. Knowledge is a power to accomplish something. It is obtained in many ways and in various channels, newspapers, books and magazines are the greatest educators of the people, and we think it is safe to say that newspapers play a most important part in disseminating knowledge to the masses of the people. Not all have yet learned that there is something to be gained by reading all parts of a paper. Do not think that the editorials and telegraphic reports are all there is of value in a newspaper. The live paper of to-day has much that is interesting in advertisements. The very best talent is employed to write them. More real hard work is often shown in a good advertisement than in many articles which appear in the paper. No part of the paper has more hard labor bestowed upon it. These advertisements tell wonders and are an important factor in im-

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Royal Baking Powder ABSOLUTELY PURE

parting knowledge and general good to the public. They are the medium by which manufacturer and dealer or consumer are brought together. Many of them in fact are as much an item of news as anything in the paper. Such an advertisement as the one of THE LARKIN Co., in this issue, is all we have described. This Company are reliable. Their offers are genuine. We have known the Company for years and can vouch for them. Read their advertisement and order one of their combination boxes and get the Chautauqua Chair or one of their other useful premiums.

Laughing Babies

are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. Infant Health is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

A fool carries his name in his mouth.

The wren has a sweeter song than the peacock.

All churches have some members who talk too much.

Every man is a hypocrite who prays one way and lives another.

There are two ways of telling a goose—by its gabble and its walk.

Find a man who has no hobby, and you find one who is not happy.

Nothing will do more to improve the looks than sunshine in the heart.

Scrubbing a pig with soap will not take the love of mud out of its heart.

"CHAUTAUQUA" DESK FREE WITH A COMBINATION BOX OF "SWEET HOME" SOAP.

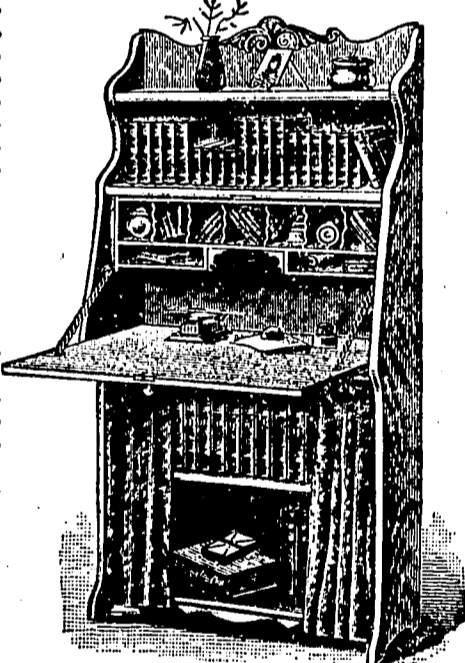
MOST POPULAR DESK EVER MADE.

NUMBER in use exceeds any other one article of furniture. Has gladdened half a million hearts. Solid Oak throughout, hand-rubbed finish. Very handsome carvings. It stands 5 ft. high, is 2 1/2 ft. wide, writing bed 24 inches deep. Drop leaf closes and locks. A brass rod for curtain. Our soaps are sold entirely on their merits, with a guarantee of purity. Thousands of families use them, and have for many years in every locality, many in your vicinity.

OUR GREAT COMBINATION BOX.

- 100 BARS "SWEET HOME" SOAP \$5.00
10 BARS WHITE WOOLEN SOAP .70
9 PKGS. BORAXINE SOAP POWDER (full lbs.) .90
1-4 DOZ. MODJESKA COMPLEXION SOAP .60
1-4 DOZ. OLD ENGLISH CASTILE SOAP .30
1-4 DOZ. CREME OATMEAL TOILET SOAP .25
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1-4 DOZ. LARKIN'S TAR SOAP .45
1-4 DOZ. SULPHUR SOAP .45
1 BOTTLE, 1 oz., MODJESKA PERFUME .30
1 JAR MODJESKA COLD CREAM .25
1 BOTTLE MODJESKA TOOTH POWDER .25
1 PACKET SPANISH ROSE SACHET .20
1 STICK NAPOLEON SHAVING SOAP .10
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Write your order like this TO-DAY, while you think of it, or cut this out and sign it: "You may ship me, subject to thirty days' trial, One Combination Box of 'Sweet Home' Soap, with extras, etc., and the Chautauqua Desk, upon your own conditions, viz.:

If after thirty days' trial I find all the Soaps, etc., of unexcelled quality and the Desk entirely satisfactory to me and as represented, I will remit you \$10.00; if not, I will notify you goods are subject to your order and you must remove them, making no charge for what I have used."

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NOTE.—The management of this Paper have inspected the goods and premiums, and know they give satisfaction, and also know that the Larkin Soap Mfg. Co. is reliable in every way, and fulfill all their promises as advertised above.—Baptist Union,

MARRIAGES.

MARBLE—WELSH.—At Lincklaen Centre, N. Y., October 16, 1895, by the Rev. O. S. Mills, Elbert H. Marble and Miss Mabel Welsh, all of Lincklaen.

KNIGHT—DAVIS.—At the home of the bride's parents, October 30, 1895, by the Rev. James B. Davis, Mr. Thomas Knight, of Taylor County, and Miss Emma Davis, of Salem, W. Va.

THOMAS—BABCOCK.—At the parsonage, Adams Centre, N. Y., November 3, 1895, by Rev. A. B. Prentice, Fred J. Thomas and Bessie M. Babcock, both of the town of Adams, N. Y.

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.

MALTAS.—Near Welton, Iowa, October 27, 1895, Lee, infant son of Benjamin and Jennie Maltas, aged two months and 22 days.

Funeral services were conducted at the home of Mrs. Head, by the writer, and the body was laid to rest in the cemetery near Welton.

E. H. S.

SMITH.—On Sabbath morning, November 2, 1895, Anna S. Smith, of Plainfield, N. J., passed on to the land of sunshine and rest. Aged 45 years.

She united with the Seventh-day Baptist Church of Plainfield by baptism, June 9, 1866, A. R. Cornwall being pastor. She remained a faithful and worthy member until the Master called her home. For several years she taught the "Infant Class" in the Sabbath-school, doing her work with love and devotion, until falling health compelled her to lay it down. Through all her physical suffering complaining was unknown, and abundant evidence told that she entered into rest with full assurance of faith.

"Like one who wraps the drapery of his couch about him, And lies down to pleasant dreams."

A life well ended on earth, and blissfully begun in heaven. A. H. L.

Literary Notes.

THE Treasury of Religious Thought for November is adorned with a likeness of Rev. P. S. Hulbert, D. D., of Oak Park, Chicago, and a picture of the Church of which he has recently become pastor. In place of the usual sermon, Dr. Hurlburt gives us his Statement of Belief, which, in terse and striking language, at once defines its author's position and defends the faith. Among the Names of Note are included, besides Dr. Hulbert, Louis Pasteur, Prof. A. H. Sayce, Booker T. Washington, and Rev. C. H. Yatman, the Evangelist, who furnishes the first of a series of Bible Talks. The department of Christian Edification contains an interesting story from the pastoral experience of Rev. C. B. Carlisle. The minor departments are maintained with the usual care and strength. Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. TREAT, Publisher. 5 Cooper Union, New York.

Florence Silk Mittens. The engraving shows a late style of these goods. They are made of genuine Florence Knitting Silk. Whatever the design, all real Florence Silk Mittens are sold one pair in a box, bearing the brand Florence on one end. The pattern shown here is lined in back and wrist throughout with silk. They are perfect fitting, and in cold climates are far more durable and quite as elegant and fashionable as the best of gloves. Sold by all enterprising dealers, who can be supplied by the NONOTUCK SILK CO., New York, Boston, Chicago, St. Louis, Cincinnati, St. Paul.

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