

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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ANGELS.

IN THE old days God sent his angels oft
To men in threshing floors, to women pressed
With daily tasks; they came to tent and croft,
And whispered words of blessing and of rest.

Not mine to guess what shape those angels wore,
Nor tell what voice they spoke, nor with what grace
They brought the dear love down that evermore
Makes lowliest souls its best abiding place.

But in these days I know my angels well;
They brush my garments on the common way,
They take my hand, and very softly tell
Some bit of comfort in the waning day.

And tho' their angel names I do not ken,
Tho' in their faces human want I read,
They are God-given to this world of men,
God-sent to bless it in its hours of need.

Child, mother, dearest wife, brave hearts that take
The rough and bitter cross, and help us bear
Its heavy weight when strength is like to break,
God bless you each, our angels unaware.

—Margaret E. Sangster, in *The Independent*.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N. J.

Sabbath Recorder.

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ALL God's angel's come to us disguised;
Sorrow and sickness, poverty and death,
One after other lift their frowning masks,
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the face of God.

—Lowell.

A SAVED sinner, when dying, said to the one who had been instrumental in saving her, "I shall open the gates of heaven wide for you." While such a service may never be literally performed, still it was a happy way to express her gratitude and her anticipated joy in the glad reunion. What a welcome awaits the faithful, soul-saving Christian.

It can truthfully be said that no skeptic, living or dead, has ever maintained one point against the value or the divine authority of the Scriptures. In every conflict the victory has been on the side of the Bible. Skeptics have fought bravely, and have died and been forgotten; but the Word of God lives on. Its friends, who trust it, are multiplying. Its defenders grow stronger and more numerous. Its enemies are disheartened and are not now predicting its overthrow.

THE altar of prayer should be erected at once in every Christian home where it does not already exist. It seems like a contradiction of terms to speak of a Christian family without regular family prayer. A Christian who does not pray is like a preacher who does not preach, a teacher who never teaches, a student who never studies; in fact, like a live man who does not live! "Prayer is the Christian's vital breath;" hence, if he has no vital breath, how much better is he than if he were dead? In the Scriptures, those who would be Christ's disciples are taught to pray, commanded to pray. Where the family altar is not set up, there is an appearance of neglect of this all-important duty, and there is no really consecrated family without prayer.

AMONG other interesting questions discussed in the *Independent* of Oct. 31st, is a curious inquiry, attempting to answer the question "Is there a learned profession?" This inquiry is limited to the three prominent professions, Theology, Law, and Medicine, and the investigation is conducted by Robert E. Lewis, College Secretary of the Y. M. C. A., Boston, Mass. He submits a table of comparative statistics, in which he shows, after comparing about 30 courses of study in eleven leading colleges and universities, that a higher grade of scholarship is maintained in Theological Schools than in either Law or Medicine. He therefore concludes that "the ministry is the distinctively learned profession." This conclusion is reached by comparing the number of college graduates in each of these lines of professional study. In the Divinity Schools 66.8 per cent of all students are college graduates; in law 36.4 per cent and in medicine 23.9 per cent.

WE publish this week the correspondence between the Committee of the Tract Board and Dr. Lewis concerning his employment in Sabbath Reform work. It will be seen that the Board have gone to the extent of their power in the matter, and it now rests wholly with the people to sustain the Board or confess that the action taken at the time of Conference was not founded in wisdom and a settled conviction of duty. Nearly three months have passed since Conference, and the Board has not yet been informed of any pledges made. One church led off in the matter early, but there has been no official announcement of any completed action even with that one. Something definite should be done before the next Board meeting, by our churches generally, or there will probably be no realization, during this Conference year, of what seemed to be so much desired three months ago. It is time that definite plans were adopted by the Board for its year's work, and also by the church or churches that will be most affected by the proposed change. If the Conference enthusiasm was premature, let it be so acknowledged; but if there is still a desire and determination to do, it should be done at once.

THE symposium in the New York *Independent* of last week (Nov. 7th) on the Sunday Question, to which we briefly referred in our last issue, is really quite remarkable. It is well worth reading, from the first to the last article. We give herewith a list of the articles and the writers. By addressing *The Independent*, 130 Fulton street, New York, single copies can be obtained for 10 cents:

The Sunday Question—The Puritan Observance in Colonial Times, etc. "The Modern Sunday," the Hon. W. P. Frye; "The Danger of Sunday Desecration," James Cardinal Gibbons; "The Scriptural Authority of the Sabbath," Talbot W. Chambers, D. D.; "The Jewish Sabbath and the Lord's Day," Prof. J. Henry Thayer, D. D., Litt. D.; Sabbath and Sunday in the Primitive Church," Prof. Th. Zahn; "Concerning Blue Laws," Leonard Woolsey Bacon, D. D.; "The Sunday of the Puritan Colonies," Alice Morse Earle; "The Parisian Sunday," Theodore Stanton; "Sunday in Berlin," J. H. W. Stuckenberg, D. D.; "Sunday in Italy," Prof. F. Z. Rooker, S. T. D.; "How the Orthodox Jew Observes the Sabbath," Henry Gersoni; "The Seventh-day Baptist Position," A. H. Lewis, D. D.; "Sunday Legislation in the United States, with Recent Changes," W. W. Atterbury, D. D.; "Sunday in the Postal Service," the Hon. Thomas L. James; "Sunday Observance in New York," Thomas P. Hughes, D. D.; "The Sunday Saloon," the Hon. Warner Miller; "Three Great Questions at Issue," James M. King, D. D.; "The Catholic Church and the Sunday Saloon," the Rev. Alexander P. Doyle; "A Liberal but not a Lawless Sunday," J. B. Remensnyder, D. D.

FOR years there has been a very unsettled state of affairs in the Orient. Especially among the prominent nations of Europe and Asia, involving, as a matter of course, the outlying islands and possessions, in the seas and in northern Africa, there has been unrest and constant preparation for some great event. Nations have been watching their opportunity to strengthen their own territory and to acquire more. But there has been an almost universal expectancy that some great revolution was about to take place. This expectation continues and intensifies. The recent war between China and Japan has led to some important changes, but still greater ones are looked for. The situation is still critical. Nothing seems to be permanently settled. Now the gravest anxieties are clustering about the Ottoman Empire. Eagle eyes are fixed upon the Sultan. There is no doubt that this monarch is hated with extreme bitterness. His life is in constant jeopardy. Any

moment may bring the most sensational news from that quarter. France and Russia seem to be working in harmony as against Turkey, while England and Germany are not as active, but by no means disinterested spectators. All these great powers have long been arming, drilling and fortifying in anticipation of an outbreak that may involve the Eastern continents, and change the diplomatic relations and governments of many nations. According to the usual interpretation of the prophecies of Scriptures, yet unfulfilled, these are significant omens. See Mark 14.

AMONG the inquiries made by a church committee hunting for statistical information on the state of religion among the churches was this: "What are your distinctive hindrances?" From one of the churches came this reply: "A retired minister." This is quite a suggestive response. It is by no means necessary to suppose that all retired ministers are hindrances to the success of a good pastor, but no doubt there are many similar experiences. Retired ministers in a church ought to be towers of strength and encouragement to the pastor. It does sometimes happen, however, that they allow themselves to fall into habits of fault-finding, criticism, and the exhibition of a spirit entirely at variance with their own previous teaching. They should be patterns of piety, charity, peaceableness. Then they could live as retired ministers, doing much good, loved by all, while sweetly ripening for their change from the earthly to the heavenly kingdom. We have known, and still know, just such examples of patience under trying circumstances, with increasing sweetness of disposition, and a beautiful ripening of Christian experience. Such a retiring from the active ministry is golden. It cannot be reckoned among the "hindrances" in the way of any good pastor, or a stumbling block in the path of any of the membership.

ALWAYS do right. Right never wrongs anyone. It is manly, safe and sensible to do right always. Moreover, it is possible. A very weakening sentiment is sometimes expressed, viz., that one cannot always do right. It is true that our judgment, or our knowledge may sometimes be at fault in certain things. But our purpose can always be right, and it will be seldom indeed, and only in trifling things then, that we will need to do positively wrong under the impression that we are doing right. The enemy of righteousness will be glad to weaken one's purpose to do right by making him think that it is not possible to always do it. For, he reasons, if it is not always possible, then there will be no penalty for this occasional relapse into sin.

There is no safety in any sinful pleasure. It is often said that there is no safety from the wreck and ruin of the drunkard, but in total abstinence. But that rule is not limited to the single sin of drinking intoxicants. That is only one way of sinning. There are numerous things of which it may as truthfully be said that the *only* safety is in wholly abstaining. Little deeds of selfishness and dishonor, however secret they may seem to be, are like gossamer threads, almost invisible at first, but they become like cables of strength in an almost incredibly short time. Be manly, be womanly, be honest and true. Be able to look any man squarely in the face in your own consciousness of having wronged no one, and of having the approbation and the protection of the all-seeing, but merciful, God.

NEWS AND COMMENTS.

A NEW cable line from New York to Hayti is being laid by the United States Cable Co.

THE steamer Puritan, of the Fall River Line, was fast on the rocks near New London, Conn., for two or three days last week.

THE last Revolutionary pensioner died at Saratoga in 1867, aged 101 years; 84 years after the close of the Revolutionary war.

ONLY three years ago the New York School of Applied Design for Women was opened with thirty pupils. Now there are 380 enrolled.

THE proposition to appropriate \$9,000,000 for the improvement of canals in the State of New York was authorized by the votes of the people at the recent election.

THE chief article of export from Hawaii is sugar. Coffee and rice are also raised there. About 90 per cent of the foreign commerce of Hawaii is with the United States.

AT length, "Bat" Shea, the slayer of Robert Ross, in Troy, a year ago last March, at the election polling place, has been sentenced to die in the week beginning December 23d.

DUNRAVEN, the English sportsman of the Valkyrie III fame, has made such gross misrepresentations of his treatment while in New York and vicinity that even the British press censures him.

BOTH the Emperor of Japan and the Emperor of China have written President Cleveland, thanking him for the part this government has taken in securing peace between the two countries.

IT is reported that in Tennessee the regard for Sunday-observance is so great that the fowls' eggs, laid on that day, are not used for secular purposes, but are contributed to the cause of Missions.

THE history of astronomical observations extends over a period of more than 2,000 years. In all this time only 15 new stars have been discovered, the 15th having just been added to the list by the Harvard Observatory.

ANOTHER Indian uprising is feared, growing out of the murder of two Indians by the whites. The Utes are crafty, revengeful, and a powerful tribe. When white men are the aggressors they naturally look for a fearful retribution.

IT is believed that there are now 1,000,000 men surviving who served as soldiers in the late Civil war. There were 357,639 members of the Grand Army of the Republic the 30th of last June, being 13,916 less than the previous year.

FOR fifty cents you can get of H. L. Hastings, Boston, a manilla covered book of 382 pages, called "Readings for Leisure Moments." This book contains over 200 brief articles that are full of interest and practical helpfulness in righteous living.

IN spite of all protests and all promises of officials, it now appears that the proposed bull

fight at Atlanta has actually come off and was witnessed by a multitude of wild and shouting people; much to their amusement, but greatly to the public disgrace.

TWO trials of murderers, Durrant, of California and Holmes of Philadelphia, resulted in verdicts of guilty of murder in the first degree. In both of these instances their crimes seemed to be peculiarly aggravating, indicating an astonishing degree of wickedness.

THE Tennessee trials of Adventists under the Sunday law have resulted in a verdict of "not guilty," and all the cases are thus dismissed. The Dayton Court in Graysville, Tenn., has done itself honor and thus far persecution has failed of its intended results.

THE State of Illinois is getting thoroughly aroused over the enactment called the "Cody Law," by which barber shops must be closed on Sunday. The movement meets with formidable opposition. Its constitutionality will be tested and lively times are anticipated.

THE controversy between the Catholics and Protestants in Manitoba over the public school question seems to be nearing a cessation of hostilities. The scheme provides that Roman Catholic parents shall be relieved from taxation for public schools and shall establish parochial schools.

A MASS-MEETING at Washington, D. C., was held recently to awaken and express sympathy for the Cuban insurrectionists. It is reported as a very enthusiastic and significant meeting. The general sentiment was in favor of promptly recognizing the Cubans as belligerents and thus far encouraging them.

THE Governor of Georgia in his Annual Message recommends that measures be taken to prevent the increasing evil of lynching. He suggests that a law be enacted giving the family of the lynched person a right to sue the county for the damage of the loss of life. Surely, some check to this increasing evil should be found.

JOHN D. ROCKEFELLER has made another great gift of \$1,000,000 to Chicago University without conditions; and pledged \$2,000,000 more provided an equal sum shall be contributed by others. It is thought the amount of this latter pledge will also be fully paid. This makes, in all of Mr. Rockefeller's gifts to the University, \$7,425,000.

IT is stated from apparently reliable authority that within the last seventy-five years 100,000 Armenian Christians have been put to death on account of their religion, and 20,000 of those during the last two years. So far no practical good seems to come from the interference of other countries in behalf of the oppressed in the Ottoman Empire.

THE famous old police-court in New York City, for seventy years known as "The Tombs," has served its day and is now abandoned for better quarters. The old name is dropped and the new court will be known as the First District Police Court, and all the movable records, papers, etc., are transferred to the new building. The old one will be torn down.

THE estimated cost of the proposed North

River bridge is \$22,186,540; it will be 150 ft. high in the center and will be capable of sustaining seventeen loaded freight trains, or 26,000 tons. There will be a clear span between the towers of 3,200 feet. The total weight of the steel and wire works will be about 109,000 tons. This bridge will be far superior to the great Brooklyn Bridge.

THE Sunday laws are very stringent in some places in New York State; but a civil magistrate has recently decided that a punctured bicycle-tire might be repaired on Sunday, as that is a work of necessity. It is therefore no sin to steam up and keep the machinery running all day in that kind of repair shops for there is more bicycle-riding done on Sunday than on any other day in the week, and therefore more repairing to be done.

A GREAT outcry was made a year or two ago about the pension frauds, and it was said there were thousands of dishonest pensioners. Accordingly about 4,500 persons were promptly suspended from the pension list. But these charges were not sustained and more than 4,200 were restored to the rolls. This searching investigation covered a period of over 20 months, and the pensioners are exonerated from the unjust imputation.

AFTER all the recent Turkish outrages, and the slow and ineffectual efforts of the protesting nations, now come other dispatches, under date of Nov. 13th, of the massacre of Christians. A dispatch from Constantinople says: "All of the Christian Armenian teachers, between Erzeroum and Trebizond, have been massacred." Some dispatches estimate the number slain at nearly a thousand. It is evident that the situation is one of extreme peril to Christians, and calls for prompt interference from other nations in the common interests of humanity.

THE Sacred College of the Roman Catholic Church is composed of seventy cardinals, a body of ecclesiastics constituting the Pope's advisory council. Cardinals now rank higher than any other clergy. The seventy are subdivided into 6 cardinal bishops, 14 cardinal deacons, and 50 cardinal priests. At the death of the Pope the cardinals elect one from their own number to be their successor. Mgr. Satolli, papal delegate to the United States, has recently been made cardinal by the Pope, and the biretta, or distinguishing cap, is to be imposed by Cardinal Gibbons in Baltimore in December.

CONTRIBUTED EDITORIALS.

SOME authors are brilliant, and we admire them; some are logical, and we believe them; a few there are who, by some divine intuition, talk to the heart, and we love them. If Eugene Field belonged to all three classes, he was pre-eminently of the last. A versatile man, he combined remarkable keenness of insight with the simplicity of a child. The veins of humor and of pathos ran close together in his writings, each bubbling forth with that spontaneity and freshness which gave his name its charm. He loved children, and children loved him; and so how could we fathers and mothers help loving him? Although he has written much for so young a man, and of varied character, he will live as "the children's poet,"—yes, as the fathers'

and mothers' poet, too; for who could give better voice to their hearts than did he in

SOME TIME.

Last night, my darling, as you slept,
I thought I heard you sigh,
And to your little crib I crept,
And watched a space thereby;
And then I stooped and kissed your brow,
For oh! I love you so—
You are too young to know it now,
But some time you shall know.

Some time when, in a darkened place,
Where others come to weep,
Your eyes shall look upon a face
Calm in eternal sleep;
The voiceless lips, the wrinkled brow,
The patient smile shall show—
You are too young to know it now,
But some time you may know!

Look backward, then, into the years,
And see me here to-night—
See, oh my darling! how my tears
Are falling as I write;
And feel once more upon your brow
The kiss of long ago—
You are too young to know it now,
But some time you shall know.

THE trial, life sentence and present imprisonment at hard labor of Rev. William E. Hainshaw, of Belleville, Indiana, renews one's sense of the fallibility of human judgment. The jury who have heard all the evidence and noted the action of prisoner and witnesses in court are, of course, better qualified to judge than are we; yet we felt glad that Indiana did not inflict the death penalty, and that there was still a chance for the prisoner to be vindicated, when we read his last words before going to his "living burial:"

"History is a record of errors. 'Man's inhumanity to man makes countless millions mourn.' To love truth and not to have it, to aspire to heaven and be doomed to purgatory, to have one's actions misrepresented, to be wholly misunderstood, is to suffer the pangs of inward mortification. The jury says I am guilty. They say I killed the playmate of my youth, the wife of my bosom. The jury may be mistaken. If a happy home counts for anything, if prosperity counts for anything, it is not improbable that the jury is mistaken. In the excitement that prevailed no man could come to a conclusion. According to the laws of our being it is impossible. That jury was hermetically sealed by the mass of humanity that packed around it. It absorbed the language of their souls. I felt it. You heard it. I desire it to go upon the records of this court, with my hands upon its sacred shrine, my face uplifted to heaven, that their verdict is false. I am not guilty."

EVEN out in the wild and woolly West where it is understood people sit on the front steps at twilight, and eat pie with a knife, the reports of the Vanderbilt-Marlborough wedding have been read with good-natured interest. Due notice has been taken of the satin train five yards long (preceded of course by the bride), the twelve-inch "point applique, point d'angleterre and Brussels lace" the "regal display" at the church, and, after it all, we cherish no hard feeling toward anyone concerned. Of course we might refer to the destitute, sad-faced children of the great metropolis who could have been fed and clothed by the money spent in vain display; but such unpleasant matters should not be mentioned while the echo of wedding bells is in the air.

We only hope that the young duke and his friends across the water will not interpret as characteristic of the American people the "awe-struck adulation" of a few parties on this side who are overcome at the thought of a real, live duke. Our English visitor appears to be a right sensible fellow, and in the hope that he will have as good an opinion of us as we deserve, we urge him to overlook such flunkiness as that exhibited by a New York reporter. This worthy was shocked to see the bridesmaids at the rehearsal "make

merry over the mock ceremony," remarking that they behaved like ordinary light-hearted American girls, not as if they were practicing for a wedding of world-wide importance.

Neither do we share the feeling of the *London Daily News* that "this pomp of rank and wealth comes at the right time to unite the two nations in the ties of a common worship after the estrangement of the yacht races."

Such talk is, of course, nonsense, and we sympathize with any man who has to suffer so much of it poured over him. If young Marlborough could only drop in at our fireside some evening we would like to slap him on the back and assure him of our good wishes. He is not to blame, probably, that other people make fools of themselves over him, and we are bound to think just as much of him as if he were not a duke at all—just exactly.

THAT good right arm—I would not have cared quite so much if it had been the left—but this mainstay, to have that shattered forever, it was hard. The pain was bitter, too, when the flying fragment of shell had struck me, and as the ambulance wagon jolted along toward the hospital, it seemed as though the ride would never end. I was not in a mood to endure much; so when an officer with a wounded toe was tenderly borne past on a stretcher by four stalwart negroes, all my fierce indignation flamed out. It was only a scratch. Let him ride in the ambulance as better men had to do. The language in which I expressed these sentiments was not choice English.

From the bottom of the wagon came a voice inquiring what was the matter. Again I spoke in words more emphatic than elegant. No answer. The man lying in the bottom of the wagon was very pale and quiet. He was evidently badly hurt. Presently he said—voice weak and trembling, but cheerful—"Comrade, have you a hope in Jesus Christ?"

Nothing that I had seen that day shocked me as did that question. I had not been thinking about religion. I did not want to think about it. What business was it of that fellow's whether I had a hope or not? I wished he would keep still. But presently he asked again, "Comrade, have you any hope in Jesus Christ?"

Not knowing what else to say, I answered, "I don't know."

In silence we rode on together—over stones, through gulleys, past the dead and dying, the distant roar of battle sounding in our ears. Yes, I once had a hope in Jesus Christ; but since then I had grown rough and careless. In spite of myself the sweet memories of those happy days swept over me.

Once more came the voice—a little fainter, but cheery as before—"Comrade, it is a blessed thing to have a hope in Jesus Christ when men have reached the place where we are."

It was a busy day at the hospital. Nurses and helpers were flying to and fro. The surgeons at the operating table were swiftly and decisively executing their remorseless work. Near by was a pile of severed arms and legs.

Over yonder, quiet and still, lay the poor fellows who had been upon the table and had not survived the operation. It came our turn. They took the most desperately wounded one first; but as they lifted him up, they saw there was nothing to be done. The stillness of death was upon his form. They

tenderly laid the body at one side, and I stood and gazed into the peaceful face. I had never seen the man before that day. I should never see him again until the resurrection morning. They say that a soldier's heart is hard, but I walked away to hide the tears. Then, drawn by a strange fascination, I came to his side again. "Your turn now," said the commanding voice of the surgeon. I started toward the operating table. The third time I turned back. Before I took the chloroform and went under the knife, I must look for just a moment at the man who had saved my soul. My eyes rested down upon his pleasant face—cheery even in death—and the words kept ringing, ringing in my ears, "Comrade, have you a hope in Jesus Christ?"

In a tender and impressive "after meeting" I heard the one-armed veteran tell this story: "That question," he said, "changed the whole current of my life, but I never before could tell the story in public." He is now a business man, and he sometimes writes to me. In the midst of an evangelistic campaign, when discouragements arise and the work is nearing a crisis, a letter will come, written out of a heart on fire with love for Christ and his cause: "Don't give up. Hang right on. We are praying for you. Wait for the blessing. You remember how we labored for weeks in the face of discouragements at Westerly and Ashaway before the great revival came. I expect to hear soon that scores are turning unto the Lord."

Whenever I receive one of these stirring appeals now, my mind will go back to that battle-field and that hospital thirty years ago, where the seed was sown which is now bearing such a splendid harvest. I shall hear again the cheery voice of the soldier who was faithful unto death, and whose last spoken word before he laid his commission at the Master's feet were: "Comrade, have you a hope in Jesus Christ?"

RESOLUTIONS OF RESPECT.

WHEREAS, Death has removed from our midst our Senior Deacon, Benjamin F. Langworthy, who for many years was an efficient member of the Advisory Committee and a faithful officer of the First Seventh-day Baptist Church of Alfred; therefore,

Resolved, That we desire to express our appreciation of his Christian character, and of his counsels in our deliberations, and of his labors in all that pertained to the spiritual and temporal welfare of the church and community; and also our sense of loss that we have sustained in his death.

Resolved, That we tender to his bereaved widow and family our sympathy in this their great affliction, and our prayer that he who doeth all things well may sustain them in this their hour of trial.

Resolved, That a copy of these resolutions be presented to the family, and that we request their publication in the *Alfred Sun* and the *SABBATH RECORDER*.

By order of the Advisory Committee,

WM. C. WHITFORD,

Secretary pro tem.

ALFRED, N. Y., Nov. 12, 1895.

H. C. COON,

Chairman.

EXPRESSIONS OF SYMPATHY.

Since God in his all-wise providence has thought best to take to himself, Jessie Faith Cottrell, one of our brightest Sabbath-school scholars, therefore,

Resolved, That we, the Shiloh Sabbath-school, extend our heart-felt sympathy to the bereaved family; and while we bow to this providence, we commend them to the watchcare of him who doeth all things well and has said "Suffer the little children to come unto me, and forbid them not for of such is the kingdom of Heaven."

MRS. MARY BONHAM,
MISS BERTHA GLASPEY,
MISS LIZZIE PARCHE, } Com.

THE proud hypocrite justifies himself, but God justifies the humble sinner.

TRACT SOCIETY.—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, November 10th, 1895, at 2:15 P. M., Vice-President David E. Titsworth in the chair.

Members present: D. E. Titsworth, J. F. Hubbard, F. E. Peterson, A. H. Lewis, L. E. Livermore, E. R. Pope, J. A. Hubbard, C. C. Chipman, J. M. Titsworth, C. F. Randolph, H. M. Maxson, F. L. Green, A. L. Titsworth. Visitor, H. H. Baker.

Prayer was offered by Rev. F. E. Peterson.

Minutes of last meeting were read. The Treasurer reported having corresponded with parties in Kansas in relation to the value of the farm of J. P. Lundquist, offered for sale, and in consequence recommended that the Society do not purchase the same. Report received and recommendation adopted.

The Treasurer also reported on the request of heirs of Joel Greene to release certain property to them, that on the advice of an attorney the Society would be compelled to decline to release the property, the law not permitting them to do so.

The Supervisory Committee reported on changing the date of the SABBATH RECORDER, that as it would give an additional paper in the present volume, the committee in connection with the President deemed it best to postpone the change until the beginning of a new volume. On motion, the action of the committee was sustained.

The Committee on Distribution of Literature reported as follows:

The Committee on Literature begs leave to report that the supply of tracts in the depository is exhausted. A representative order could not be filled. Your committee therefore recommends:

- (a). That an entirely new series of tracts be prepared at once and upon the following general plan.
- (b). That these tracts be arranged in the natural logical and chronological order in which the whole question can be studied to the best advantage.
- (c). That each tract treat of a single phase of the question and that it be essentially complete in itself.
- (d). That the tracts be made uniform as to style and page with the view to binding in a single volume when desired.
- (e). That plates be made and an edition of 1,000 of each be printed as soon as may be after the copy is ready.

Respectfully submitted,

A. H. LEWIS,
F. E. PETERSON,
L. E. LIVERMORE, } Com.
C. C. CHIPMAN,
C. F. RANDOLPH, }

Report received and recommendations adopted.

The committee to confer with A. H. Lewis presented the following report:

Your committee appointed to confer with Dr. A. H. Lewis in reference to his devoting his entire time to the work of Sabbath Reform, respectfully submit the following correspondence, which shows the plan of the committee in trying to carry out the wishes of the Board, and also gives Dr. Lewis' ideas upon the matter under advisement.

SEPT. 15, 1895.

Rev. A. H. Lewis, D. D.,

Dear Brother:—The undersigned are a committee appointed by the Executive Board of the American Sabbath Tract Society, to confer with you in reference to your employment by the Board to give your whole time to the work of Sabbath Reform, in accordance with the recommendations of the Society and the General Conference at the late anniversaries.

In order that we may get the matter fairly in hand, we beg to submit the following questions for your consideration:

- 1st. Would you consider such a call favorably, if the way is made clear for the Board to give it?
- 2nd. From the vantage ground of your many years of thought and research upon this question, will you

kindly state to us upon what lines you think you could best serve this cause in the event of your being called to it?

3d. Upon what basis of remuneration would you consider it?

In view of the great interest manifested in this question at the Conference, we ask that you favor us with as early a reply as is consistent with your careful consideration of the questions involved. Praying that both you and the Board may be Divinely guided in this matter, we are,
Your brethren in the work,

D. E. TITSWORTH,
J. A. HUBBARD, } Com.
L. E. LIVERMORE, }

Brethren of the Committee.

In reply to your inquiries permit me to answer.

1. The importance of the work contemplated and the greatness of the issues involved, the spontaneous and enthusiastic character of the movement at the late anniversaries, my confidence in the wisdom of the Board and my own sense of duty, compel me to answer your first question in the affirmative. I would "consider such a call favorably."

2. I believe that I could serve the cause best in the following ways:

(a) By coming into close and constant contact with our people through mass meetings, our annual denominational gatherings and by my pen. The success of the work, under God, rests with the people. Whoever is called to represent them must be in close and constant touch with them.

(b) I ought to continue the work of investigation in which I have been engaged so many years and to give more time and thought to the application of facts and truths to the issues which are now in hand and those which will continually arise, in various forms.

I must do as much as possible to leave in permanent and available shape, material for those who will take the work from our hands a few years hence. Economy as to time, strength and money demands that this work be done through the printed page. This generation cannot finish the struggle. Our part must be, in no small degree, preparatory. We must forge the weapons, we must survey the fields and build the bridges for those to whom still larger duties will come.

It will also be my duty, as well as my pleasure, to aid in special work connected with Legislatures, Conventions, Evangelical work and the like.

3. As to support. I now receive the equivalent of \$2,200. I am held to my present work by many tender and strong ties; but I am willing to bear my part in the financial matter. I will contribute two hundred dollars a year from my present income if called to the proposed work, although my expenses will not be less than they are now.

4. It ought to be added here, that in considering the case I am forced to decide that I must give up the Sabbath Reform work which I am now carrying, unless some definite modification is made in my work as a whole. I cannot longer carry the double load under which I have been struggling for many years. To continue thus will be unjust to all the interests involved.

5. But in some way the work must go forward with enlarged plans and renewed zeal. The interest manifested at the Anniversaries seems like the answer to prayers from lips now silent on earth. It heralds a new day. Opening opportunities must be improved. To do less is to sell a glorious heritage for a mess of pottage. Patiently, hopefully, unwaveringly we must meet the calls of God. So far as final results are concerned, victory may not be near. But duty is ours. God looks after results. Many influences are crowding the Sabbath question toward new adjustments and new conclusions. We who have always been identified with it cannot stand still if we would. We must climb higher or be crowded lower. Agitation is victory. In some form, by preparation or by fruitage, truth is always on the road to victory. Error is often nearest defeat when it seems to be triumphant. We stand for fundamental truths. Christ, the Lord of the Sabbath, and the Bible are permanent factors in the world's history and in man's redemption. Whoever is true to these is always victorious, always in sight of something better.

At this opportune time, the time for which we have been preserved, if any other one will take the work you contemplate, and will press the battle to the going down of the sun, I will gladly turn to pulpit and pastoral duties, and from that place I will give all possible aid to such a standard bearer. The issues and the results rise far above any personal interest. We must all go forward. To falter is cowardice. To be negligent or indifferent is wickedness. To refuse is disloyalty towards God.

Praying for divine guidance to rest upon us and upon all the people, I remain

Yours in the Master's service,

A. H. LEWIS.

The letter of Dr. Lewis puts clearly before us his views as to the way in which he can best advance this work, and needs no comment from the committee.

Referring to the financial side of the question, it seems to the committee that he has shown a commendable willingness to help share in that part of the burden, and if all of our people should rise to an equal appreciation of this phase of the situation, there will be no difficulty in raising the amount necessary to keep him in the work.

It is the judgment of the committee that \$500 in addition to the \$2,000 for salary would probably pay the expense of travel and of the increased publishing incident to this work for the first year at least.

In accordance with instruction of the Board at its last meeting, the committee, issued an appeal to the pastors of our churches, urging that a canvass be made to see how much could be raised for this especial object. The result of this canvass is awaited with much interest, as no further steps can safely be taken until the churches are heard from.

Respectfully submitted,

D. E. TITSWORTH,
J. A. HUBBARD, } Com.
L. E. LIVERMORE, }

On motion, the report was received.

The Corresponding Secretary reported having written J. H. Biggs in reply to correspondence received in relation to colporteur work.

Correspondence was received from G. B. Carpenter, with report of T. J. Van Horn and financial statement of work on the Louisville field. The Treasurer read the Louisville financial statement, and, on motion, the bill of expense chargeable to the Board was referred to the Committee on the Louisville field.

A. H. Lewis reported having completed the revision of the Hand Book, and, on motion, the report was received and an edition of five hundred ordered printed.

A. H. Lewis reported on his visit to Louisville, as follows:

The undersigned begs leave to report that in response to the call of those having charge of the tent work in Louisville, he went there from Berlin, Wis., during the time of his vacation last of September, leaving Berlin on Monday, and returning there one week from the following Thursday. He spoke in the tent five evenings, exclusive of remarks after the sermon by Bro. Randolph, on the evening of his arrival, and of an informal conversation of two or three hours on the Sabbath. The report of his work has been so fully laid before the Board through other channels, that no further details are needed here. His expenses were as shown by the accompanying statement.

A. H. LEWIS.

Nov. 10, 1895.

On motion, the report was received, and the financial portion was referred to the Committee on the Louisville field.

A letter received from Pres. W. C. Whitford in regard to publishing a history of Seventh-day Baptists, was, on motion, referred to the Committee on Distribution of Literature.

The Board spent much time in earnest discussion of the question of Dr. Lewis' devoting his entire time to Sabbath Reform work, and the ways and means for, speedily carrying out the desire of the denomination as expressed at the late anniversaries.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

It is the right choice in the words of the song, "I'd rather walk in the dark with God than walk alone in the light." But that choice is never given to his saints. Because God's presence makes light in every heart which is walking with him.—*Western Review*.

MANY people seem to find their only happiness in forcing themselves to be unhappy.

Missions.

SOUTH-WESTERN ASSOCIATION.---Continued.

Fifth-day afternoon was taken up by annual reports, the appointment of committees and the transaction of miscellaneous business. In the evening a stirring sermon was preached by L. F. Randolph, from Isa. 58: 2, "They take delight in approaching to God." Some reasons why we should approach and come near to God and his dear Son:

1. Because we need them as life, wisdom and power; hence we want them near us as our sufficiency.

2. We approach them that they may satisfy the longings, the yearnings, and the thirst of our souls. There is fullness of soul in Jesus Christ.

3. In coming to God we get a better understanding of ourselves and of our needs.

4. It puts us in a better relation with others.

5. Jesus calls and entreats us to come to him.

6. We make our best growth when nearest to Christ.

7. In close fellowship and nearness to Jesus is our victory over self and all enemies of our souls.

This excellent sermon made a deep impression upon the congregation.

On sixth-day morning, after the necessary business had been done, a missionary sermon, by the request of the Association, was preached at ten o'clock by the Missionary Secretary, from Mark 16: 15, "Go ye into all the world and preach the gospel to every creature." The text was treated under the following heads:

1. What is it we are to preach?
2. Who are to preach it?
3. Where are they to preach it?
4. How are they to preach it?
5. The glorious results of gospel preaching.

This sermon was followed by the Missionary Hour, conducted by the Secretary, as follows:

1. Our evangelistic work as a people, and its relation to Sabbath Reform, L. F. Randolph.

2. Our duty as a people to our small churches, S. H. Babcock.

3. The needs and prospects on the South-Western Missionary Field, S. I. Lee and J. F. Shaw.

4. The Needs and Outlook on the Missouri Field, L. F. Skaggs.

5. Our Foreign Field, O. U. Whitford.

There was a deep interest manifested by the audience in the thought, facts and wants brought out by the different speakers, and the missionary spirit went up to a good heat.

In the afternoon, after devotional services, conducted by the President of the Association, and the reports of committees, the Woman's Board Hour having arrived, by the request of the Association, O. U. Whitford conducted it. (1) The conductor gave a history of the organization of the Board, the work it is doing, the growth of that work, the important relation the Board holds to all of our denominational interests and how earnestly it is laboring to advance and build them up. He was followed by interesting remarks by L. F. Randolph, B. F. Granberry and J. F. Shaw on the deep interest which the women of our denomination have in all our lines of labor as a people, and what efficient work they are performing.

On Sabbath evening, after a warm prayer

and conference meeting, led by Pastor J. F. Shaw, S. H. Babcock, delegate from the North-Western Association, preached from Ex. 20: 3.

After the work of Redemption no study is so important as that of the Law. God's law is a transcript of the divine mind as to what man ought to be. God cannot make mistakes in regard to what man should be; but man is full of mistaken notions, opinions and ideas of life. Every man has some object in life which is supreme. Whatever he loves most, like that he becomes in character.

Man was made in the image of God. Only God can satisfy his soul. Only in becoming like God in character can we attain the real end of our being. The command in our text is arbitrary. God only is entitled to worship and adoration. To give another what belongs to God is robbery.

Faith and obedience, as shown from human history and experience, obtain the divine favor.

Redemption, through the incarnation, sufferings and death of God's only begotten Son, is a cogent reason for the supreme love and worship of God. Our duty is to believe and obey, and God will bless us.

The Sabbath-day at the South-Western Association was to our people at Fouke and vicinity a high day. The weather was propitious. It was warm, sunny and balmy, like summer. Morning glories, pinks verbenas, chrysanthemums and other flowers were in bloom, and on the 2d of November. The Sabbath-school convened at 10 A. M., and was conducted by Superintendent B. F. Granberry. The hour was spent in a very profitable study of Samuel as Judge of Israel.

After the Sabbath-school, Bro. L. F. Randolph, delegate from the Eastern, Central, and Western Associations, preached from Isa. 21: 11, 12. Theme, The Spiritual Outlook. The preacher drew a vivid picture of a watchman on a summit watching while the people slept in a narrow defile below, that he might give them warning if an enemy approached, or danger was near. As the cry came from a sentinel below: Watchman, what of the night? The reply of the watchman, "The morning cometh," gave assurance and joy.

I. In the prophetic age, prophets stood on the high places and cried: "What of the Messiah, what of his coming?" The hand of God was seen pointing to a coming Redeemer and the great salvation. He came and from Bethlehem's manger streamed the light of salvation.

II. Still the cry is; Watchman, what of the night? The morning light of redemption has come. Does it stream over all the earth? What of the growth and success of Christ's kingdom in the world?

III. There are many problems as a part of Christianity which lead us to cry: "What of the night?" (a) What of Sabbath Reform? (b) What of the Temperance Reform? (c) What of Social Reform? (d) What of personal responsibility and of Christian character? These questions must be answered, the problems solved.

Lessons: (a) God has planned well for the salvation of the world. (b) He has set watchmen on the walls of Zion. They must be posted. Must warn, instruct, persuade, and lead aright. (c) We are to trust and obey and go forward.

In the afternoon, at 3 o'clock, Bro. F. F. Johnson, of Stone Fort, Ill., preached a help-

ful sermon from Heb. 11: 6: "Without faith it is impossible to please him."

I. It is a great thing to please God. It is better to please God than men. Two ancient worthies pleased God and were translated.

II. *Will* can accomplish much, but *faith* can do more. God's kingdom is to come through faith and works, but faith is first. We trust God in earthly things, how much more must we in spiritual things. How much more could we accomplish in Christ's kingdom if we had more faith, and trusted Christ more implicitly. We should not count so carefully, but step out on the promises of God and trust, obey, and go forward. Some cannot step out and keep the Sabbath and trust God. They are afraid they will starve to death. Obey, trust God, and he will provide. What an example Muller of England has set us. If he could care for so many orphans on trust in God to provide, how much more could Christ's followers with like faith accomplish for him.

III. But Christian people are trusting too much in themselves and in human methods in carrying on God's work in the world. They should trust more in Christ and follow the methods he would approve. Better please him. How many times money is raised for the support and advancement of the gospel in the world by worldly and doubtful methods. Better be good stewards, render to God what belongs to him like true men, and trust him. What the church of Christ most needs is more faith. The measure of one's faith is the measure of one's activity and success in the work of the Lord.

In the evening after the Sabbath Bro. L. F. Skaggs, of Missouri, preached a stirring sermon which made a deep impression on the congregation. Unfortunately the writer of this has lost his notes of the sermon and he will not attempt an outline from memory, for he has seen so many and talked so much he is afraid that he cannot reproduce the text or the leading thoughts of the discourse with suitable accuracy.

FIRST-DAY—MORNING.

After devotional services, the calling of the roll, the reading of some communications and the presentation of reports by committees, the chair called Bro. L. F. Randolph to conduct the Young Peoples' Hour. Addresses were made by Brethren Randolph, Babcock and Whitford upon the organization of Endeavor Societies among us as a people, the work they are doing in our churches, and in our denomination, the various kinds of committee work they are performing in their respective societies, the pledge as the holding power in them; what excellent training schools they are for church work and the service of the Master. Communication and reports were read from the Hammond and Attalla Christian Endeavor Societies. This hour was a source of inspiration and helpfulness to the young people present. At the close of this hour an earnest and warm evangelistic sermon was preached by the Missionary Secretary from 2 Cor. 8: 9, after which a collection was taken for the Missionary and Tract Societies amounting to \$6 50.

FIRST-DAY—AFTERNOON.

After prayer by L. F. Skaggs, and singing "Blest be the Tie," the Corresponding Secretary presented the Corresponding Letter to the other Associations which was adopted. The educational interests of the Association were taken up and communications were read

from the Providence, Attalla and Hammond Churches upon the action taken last year looking to the establishment of an Associational school of an Academic grade. After considerable discussion of the move, and the educational needs of the Association, it was voted to abide by the action of last year and to put forth more effort this year to carry out the spirit and purpose of said action. The special hour having arrived, O. U. Whitford conducted the Tract Hour as follows:

1. "The Printed Page as a Means for Advancing the Gospel and Sabbath Reform in the World," O. U. Whitford.

2. "Our Duty as a People to our Publications," S. H. Babcock.

3. "The Best Methods of Sabbath Reform," J. F. Shaw.

4. "The Different and Shifting Arguments for Sunday-observance and How to Meet Them," S. I. Lee.

5. "The Employment by the Denomination of Dr. A. H. Lewis in Sabbath Reform Work the Rest of his Life," L. F. Randolph.

After the presentation of these topics by the speakers, remarks were made by others. Deep interest was manifested in the thoughts, facts, and plans brought in this hour's service.

FIRST-DAY—EVENING.

The house was filled full. Bro. S. H. Babcock, delegate from the North-Western Association, preached an excellent sermon from Phil. 3: 13, 14.

I. Every one at times earnestly desires to be better, nobler, and purer. To gain heaven is a secondary matter. The greatest thing is to be right with God and to live a right life in Jesus Christ.

II. To attain to that life and reach its heavenly goal, one must *start* in that way and *continue* therein to the end. The hardest part of it is the starting. When in the way it is easier to continue therein. Christ recognizes our weakness and helplessness as sinners, and when we come to him right he helps into the way, lifts us up out of the pit and starts us in the Christian race. Jesus does not leave us to bear the burdens alone. He bears the heaviest end of the yoke. He does not leave us to run the race alone. He gives us strength to come out victors in the race.

III. There are some things we must do to win the race. We must forget the things behind. We must forget self, must not look back and see how others are running, but look forward and keep our eyes on Jesus. We must reach forth and press toward Christ-likeness in character as the mark for the prize of the high calling of God in Christ Jesus. Our sufficiency and our success in the Christian race is in Christ himself. Let us live close to him and be more consecrated to him and his service.

This sermon was followed by an earnest prayer and conference meeting. The interest was so good and the desire so strong that it was decided to continue the meetings every evening during the week. As the business of the Association was not quite finished on First-day, the Association adjourned to meet next morning to close it up. The chief business of the session was to consider the publishing interests of the Association, which were discussed and the officers of last year were re-appointed to conduct them the present Associational year. After a resolution of thanks for kind hospitality by the delegates and visiting friends, and a resolution of appreciation

and thanks by the Association to the other Associations and the Missionary and Tract Societies for sending delegates and representatives to their body, and after prayer and a good hand-shaking all around, the Association adjourned to meet next year with the Hammond Church, La. On Monday evening the Missionary Secretary preached from Amos 4: 12, "Prepare to Meet thy God." The after-meeting was conducted by Bro. Skaggs. Six came forward and asked for prayers. Bro. S. H. Babcock conducted the praise service during the Association and won many hearts by his sweet singing of the gospel. The meetings for the week are conducted by Brethren Babcock and Skaggs, and a precious revival is expected.

SEC.

MINUTES OF THE SEMI-ANNUAL MEETING OF THE CHURCHES OF MINNESOTA.

The Semi-annual Meeting of the Seventh-day Baptist Churches of Minnesota convened with the Church at Dodge Centre Oct. 4, 1895. Rev. H. D. Clarke preached the introductory sermon. A deep interest was manifested throughout the meeting both in the attention to the heart-stirring sermons delivered by the Revs. J. T. Davis, of California, E. H. Socwell, of Iowa, A. G. Crofoot, of New Auburn, and H. D. Clark, and in the conference meetings and praise services.

The next Semi-annual Meeting was appointed to be held with the Church at Trenton, beginning Sixth-day before the second Sabbath in June, 1896, Rev. W. H. Ernst to preach the introductory sermon, Rev. A. G. Crofoot alternate.

Mrs. Lottie Langworthy of Dodge Centre, Mrs. Carrie Greene of Freeborn, and Delana Coon of New Auburn, were requested to present essays.

The committee, Revs. Clark, Socwell, Crofoot, and Davis presented the following resolutions which were discussed and adopted separately:

Resolved, That we look with pleasure and favor upon the work and good influence of the Seventh-day Baptist Senior and Junior Christian Endeavor Societies; that we urge all parents and guardians to aid their young people in intelligently and faithfully taking and keeping the pledge, and performing the special duties which the Societies impose; that we co-operate with County, State, and United States united Societies only so far as we can do so consistently with our principles as Sabbath-keepers.

Resolved, That we express our sympathy for such of our Sabbath-keeping friends as have been fined and imprisoned for keeping God's Sabbath and working according to the commandment of God upon the first day of the week, and we protest against the religious prejudice and spirit of anti-Christ that would interfere with the sacred, civil and religious rights of any citizen of our boasted land of liberty. We demand for all and concede to all *equal rights*.

Resolved, That we still adhere to the doctrine of total abstinence with reference to intoxicating drinks, and total abolition of the traffic as carried on for beverage purposes, and believe that no candidate for office is worthy of or should receive our suffrage who does not stand pledged to work for the suppression of the wicked traffic.

We also urge upon all the propriety of refraining from buying, selling or using the harmful narcotic, tobacco, both because of its effect upon the bodies and moral faculties of men, and the terrible waste of money that ought to be used for the upbuilding of Christ's kingdom.

WHEREAS, It has pleased God to raise up men from time to time to make special inquiry into the reforms needed at such times and to lead in those reforms, and

WHEREAS, The Rev. A. H. Lewis, by long years of patient investigation, historical research, and platform and editorial work has become eminently qualified to lead in Sabbath reform work, and is most faithfully and efficiently devoting his energies to counteract the influ-

ences and effect of the present no-Sabbath and no-law sentiment of this age; therefore,

Resolved, That we look with favor upon the question of the Tract and Missionary Societies calling him to give all his time to this work, and believing God has called us as Seventh-day Baptists to make this our special mission in connection with general evangelical work, we do urge all of our people to consecrate a liberal portion of their God-given means for this special work, and by loyal lives, prayers and contributions, to be co-workers with God in establishing the truth and leading the Christian world to accept the perfect law of God, and thus the full gospel of our Lord Jesus Christ.

THE ATLANTA EXPOSITION.

The missing box of specimens referred to in our last article was at last found, and the articles duly arranged in our booth. This made it possible for us to be spared from the Exposition to meet duties in other places.

We left the Seventh-day Baptist exhibit in good condition and its attendant in good spirits and came back to Attalla, Ala., on Nov. 4th, after a stay in Atlanta of four weeks. The Exposition is very good, far exceeding my expectations in extent and character, but thus far, excepting on special days, the attendance has not been all that could be desired, though it is gradually increasing.

On Nov. 2d, Mr. Moody of Chicago began a series of gospel meetings in a new tabernacle erected for the purpose down in the city. The building has a seating capacity of five thousand. At the first service the seats were all crowded and about one thousand standing, and about a thousand were unable to get in at all. The interest appeared to be good from the first and is increasing.

Thus far we have met but few of our Northern friends at the Exposition, but hope many more will come. For materials to use in the booth we are indebted to President Whitford, of Milton College, Wis.; to Mrs. A. A. Allen, of Alfred, N. Y.; to Mrs. L. A. Hull, of Kirkwood, Ga.; and to the RECORDER office and several others.

It is an interesting study to notice those who come by our booth. Many halt, look in, and around, then step back to read the sign over the front. Often we hear them repeat it over a time or two, and ask each other what that means. When they give us the opportunity, we tell them what it means. Many never heard of Seventh-day Baptists before. The most of them never saw one, but accept our literature. Many appear glad to get it. Some ask for more, for friends, while some look upon it and us with an air of suspicion, look the leaflets over a little, then drop them on the counter and hurry on as if to get beyond the possibility of danger. Some come in and engage in free and friendly conversation on Bible topics, the Sabbath especially, and not a few acknowledged that the Seventh-day is the Sabbath of the Bible, and say they cannot see why Christians do not observe it.

In the South we as a people are but little known, in many places we have never been heard of. The Seventh-day Baptist exhibit is doing a great deal to introduce us to the Southern States, and cause people to think and ask about the Sabbath of the Lord. Our leaflets are going out in all directions, and that among desirable classes, for as a rule the people who attend the Fair are intelligent and thoughtful people. We hope and pray that the Lord of the Sabbath will bless this seed sowing of his truth.

GEORGE W. HILLS.

ATTALLA, ALA., NOV. 8, 1895.

Woman's Work.

A PLEA FOR MISSIONS.

Dear Lord, and can it be that we must plead
For thee, and that, too, with thy very own,
Who owe to thee, not only life and strength
And all that they hold dear of earthly good,
But even more, their hopes of happiness
And Heaven? But, yet, dear Blessed One, 'tis true.
Too often mid the daily cares and strifes
Of this vain world our thoughts with other things
Are filled, and we forget thy dying love
For us; how thou didst leave thy home of light,
Thy throne above, and come to this dark world—
Become a babe, and then through all the years
To manhood, toil for daily bread,—forget
Thy weariness and pain, how thou didst heal
The sick, comfort the sorrowing, and bless
Thine enemies—e'en those whose cruel scorn
Did mock thy woes and nail thee to the cross.
'T was sorrow borne for us, that we might live—
Sorrow too deep for human heart to know,
That through it all, accepted we might be,
The sinful for the sinless, evermore.
And yet, dear Lord, our hearts are cold.
We know that thou givest all we have and are,
And still we hoard our gains and call them *ours*,
While souls are perishing for whom Christ died,
Because we care not, give not of our store,
To send the Gospel to those distant climes.
Forbid it, Lord, that we should careless be,
That we should turn a deafened ear to calls
For help to send abroad the joyful news
Of Jesus' love—of sins forgiven—of Heaven!
Oh, may it rather be our hope and aim,
Each day to love and serve thee more and more.
All that we have and are to own is thine
In time, and through a blest eternity.

—Julia R. Cutter.

The following paper written by Mrs. G. F. H. Randolph, was read at the Eastern Association held in Marlboro in May. For unavoidable reasons it could not be published at that time, and although there have been some changes in our mission and its work since the paper was written, we feel that the information it contains must not be lost to us, for there may be many in our denomination who are not sufficiently informed of the different methods employed by missionaries on foreign fields to spread the knowledge of God and his love.

R. T. R.

I CANNOT in this paper speak in particular of the work of each of our sisters in China; nor is it necessary, for all of our people who read the RECORDER or have met our missionaries when visiting the homeland, know much of the kind of work being done in the mission, and how they do it.

I am surprised and pained at times, however, to see the indifference and ignorance of many Christian Seventh-day Baptists in regard to our work there. At one time I was soliciting money to help in the expense of Dr. Swinney's visit home, and on going to one man he said, "Yes, if *he* will come home and stay, I will give a dollar to get him here." This is only one of many instances in which people have shown inexcusable ignorance in regard to the work and workers.

But I take it for granted that all present to-day are well informed concerning our medical and boarding-school work, and will only attempt to tell you something about another line of work which is being carried on by our sisters there and of which we seldom see or hear much. This is the work in *day schools*.

Day schools are considered by the missionary on foreign fields, as very important agencies in the spread of the gospel. They are opened and conducted something after this plan: A room is procured, the teacher engaged at three or four dollars a month; notices are put up in different places telling of the school, and the day set for opening. There are usually a good many who are glad to avail themselves of this opportunity of attending a free school, and, with perseverance on the part of

teacher and foreign superintendent, the school is soon flourishing.

Half of the day is usually devoted to Chinese studies and half to the study of Christian catechisms and the Bible, the children furnishing their own Chinese books, the Christian books being given them by the mission. You can readily see what a chance for seed-sowing this is. The children study God's Holy Word each day. They carry the Christian books into the home where they are read and heard by others; and the teachers, both foreign and native, are welcomed into the homes and listened to with respect as they talk of God and his love. A mother's heart is much the same the world over, and a Chinese mother is always glad to see one who is kind and loving to her little ones.

Our mission has three such schools. One in a small building on the mission compound, now under the supervision of Mrs. Davis. In a letter which I received last week from the teacher she speaks of it as in a prosperous condition. She also tells of a new plan Mrs. Davis is trying, this year, to interest the mothers. Every Friday afternoon she invites them to the school-house to sew for her, giving them each a few cash for their work. They have pieced two bed-quilts and made a few garments already which can be used in the boarding-schools. While sewing, they talk of the gospel and the way of salvation.

Another school is in the city chapel under the supervision of Miss Burdick. This was opened some four years ago, hoping to make it a nucleus for other mission work. She had a very good teacher in Mary, a daughter of Dzau Tsung Lau, who taught till within a year, since which time one of the large girls from the boarding-school has been teaching. It has been Miss Burdick's plan to hold Sabbath-school and other religious services there on Sabbath-day, Mr. Dzau and others helping her as she desired.

The third school is in connection with the boy's boarding-school. When the boy's school was moved into a rented building about a mile from the mission home, a few boys were allowed to come in through the day to study. I infer from recent letters that it is now a separate school. These schools are visited frequently by those in charge to hear their lessons, attend prayers, and see that all goes smoothly.

Forty or fifty children are thus taught from day to day in our day-schools, and who can estimate the good these schools are doing? You may ask, "What of the results of day-schools?" As I said in the beginning, it is seed-sowing, and surely God *will* give the increase. He is giving it already in friends gained through these schools. I have in mind a young man who came one day to the boy's boarding-school, calling. He inquired after Miss Nelson, saying he used to be in her day-school. It gave us much happiness to see with what evident pleasure he talked about those school days. He was not a Christian, but he will *ever* be a friend to missionaries and respect their religion, and who can tell what the wooings of the Holy Spirit may yet do for him. Then think of the thousands of such young men and women, boys and girls, throughout China! Does not the future look hopeful?

Again God is blessing the work in elevating and ennobling those who attend the day-schools. This is noticeable in the jinricksha

coolies before our mission house. Some of these were never inside a mission school, others spent some of their early years in these schools. The difference is marked. The school-boys are more cleanly and gentlemanly. They do not frequent the opium dens, hence are stronger and better able to do their work. They, too, are numbered with the friends of missions.

But best of all, God is giving the increase in *souls* born into the kingdom. It is frequently the experience of missionaries when inquirers come to them to hear them say, "I studied about these things in a day-school, when a child;" or, "I heard my child studying his Christian books, and believed."

I have thus briefly tried to give you an idea of the day-school work, hoping that as you become better acquainted with the different departments of work, your interest and zeal for the whole work will increase. This is necessary, if the work continues and grows as it should. We must be more interested, we must be more zealous, we must be more consecrated and self-denying, and we must be more systematic and united in our work.

And now, before closing, let me entreat you all, my dear sisters, as individuals and as societies, to get into full sympathy with our Woman's Board and its work. Read the Woman's Page in the RECORDER. As societies, if you are not already auxiliary to the Board, become so at once; if you are, work fully in accordance with its wishes. Be prompt in your payments and in reports, and give *more* this year than you ever have before. Work, work, *work* for the salvation of souls and the advancement of Christ's kingdom on the earth, so that, as we pray "Thy kingdom come, thy will be done in earth," we may feel assured that God will hear and answer, because we are earnestly working for that end. Faith without *works* is *dead*.

THE RECORD.

Many years ago a man, brought before a tribunal, was told to relate his story freely, without fear, as it should not be used against him. He commenced to do so, but had not proceeded far before he heard the scratching of a pen behind a curtain. In an instant he was on his guard, for by that sound he knew that, notwithstanding their promise, a record was being taken of what he said.

Silently and unseen by us the angel secretaries are taking a faithful record of our words and actions, and even of our thoughts. Do we realize this? And a more solemn question, What is the record they are making?

Not long ago I read of a strange list. It was an exact catalogue of the crimes committed by a man who was at last executed on Norfolk Island, with the various punishments he had received for his different offenses. It was written out in small hand by the chaplain, and was nearly three yards long.

What a sickening catalogue to be crowded into one brief life! Yet this man was once an innocent child. A mother no doubt bent lovingly over him; a father perhaps looked upon him in pride and joy, and in imagination saw him rise to manhood, honored and trusted by his fellow-men. But the boy chose the path of evil and wrong-doing, regardless of the record he was making, and finally committed an act the penalty of which was death, and he perished miserably upon the scaffold.

Dear young reader, your record of life is but

just commenced. O, be warned in time, and seek to have a list of which you will not be ashamed when scanned by Jehovah, angels, and men!—*Selected.*

Do good and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, love, and mercy on the hearts of thousands you come in contact with year by year; you will never be forgotten. Your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—*Dr. Chalmers.*

WOMAN'S BOARD.

Receipts during October.

Woman's Evangelical Society, Alfred Station, Tract Society, \$3 50; Missionary Society, \$3 50.....	\$ 7 00
A Friend in Connecticut, Board Fund.....	5 00
Gauley Woman's Missionary Society.....	1 25
Mrs. Geo. Larkin, Dunellen, N. J., Boy's School, Salem Ladies' Missionary Society, Salem, W. Va., Board Fund.....	3 00
Evangelical Society, Alfred, N. Y., Boy's School, \$24 25; Photographs, \$4 75; Medical Mission, \$10.....	5 00
Ladies' Benevolent Society, Milton, Wisconsin, Home Missions.....	39 00
Interest on note.....	5 00
Total.....	4 50
	\$69 75

MRS. GEORGE R. BOSS, Treasurer.

MILTON, Wisconsin, Nov. 11, 1895.

LONGFELLOW'S "OLD CLOCK ON THE STAIRS."

To the Editor of the SABBATH RECORDER:

Finding in your issue of November 7th the interesting editorial on "The Old Clock on the Stairs," it occurred to me that it might interest your readers to have a slant light on that poem. Pittsfield was my native place, and the story is a strange one.

If you read the poem in the Riverside Edition, you will find this foot-note:

"The house commemorated in the poem is the Gold house, now known as the Plunkett mansion, in Pittsfield, Mass., the homestead of Mrs. Longfellow's maternal grandfather, whither Mr. Longfellow went after his marriage in 1843. The poem was not written, however, until November, 1845, when, under date of the 12th, he wrote in his diary, 'Began a poem on a clock, with the words "Forever, never," as the burden.'"

If you visit Pittsfield, they will point out the house, at the top of a hill on the south side of the wide "village street." Fifteen years ago Thomas Plunkett was master of the mansion. He was the village magnate, a tall and sedate old man, from whom we children turned aside, and perhaps crossed the street, when we chanced to see him coming. Why? I do not know, for he was kind, good, and wise, and not at all an ogre. The ogre was another, the queer old Theodosia Herrick, the woman always held in terror, who was frequently to be met there near the Plunkett place. How we did dread her! She had a "secret," people said, and she would repeat it—"a secret, aha!" But what was it? She had been a maid in the Gold family. In the town's history that family had held a proud and prominent place.

Thomas Gold was a Connecticut lawyer who had come to Pittsfield in 1782, a youth of twenty-two. Dogmatic and incisive, he at once showed marked talent, and for forty years there was no member of his profession in Western Massachusetts who stood in advance of him as a skillful and eloquent advocate. Not only was he eminent at the bar,

but as a citizen and a gentleman he was able to fix any project or policy that he chose to foster, and to put forth principles and opinions that were directed to the town's welfare. Very close was his identification with that welfare. The townfolk respected him; and one by one they gave into his hands the village offices. Connecting himself with public societies, he took active interest in all. He had married a lady of culture and refinement, who had borne him a family of seven children. With good blood she had brought good gold, and in their mid-life the mansion was built. It was accounted palatial then. The grounds were decorated with the embellishments of a cultivated fancy,—rare shrubs, exotic vines, and imported trees, making for luxuriance and beauty. All that wealth and taste could make; all that rank and name could achieve, all came to the man. Then—he died. After a few months of keeping up their station, a black cloud lowered over the family. Notes matured, and were protested. Ugly rumors of forgery were told, and then the mantle of charity fell.

"Yes, indeed, he died!" Theodosia would say. "Indeed he did, but when?"

She knew well the making of the poem.

"It was true," she said, "that

"In that mansion used to be
Free-hearted hospitality;
His great fires up the chimney roared,
The stranger feasted at his board."

She described the feasts and balls, the suppers and Thanksgivings.

"All was so," she affirmed. "And

"There groups of merry children played,
There youths and maidens dreaming, strayed."

She could tell of them all. They were her charges.

"From that chamber, clothed in white,
The bride came forth on her wedding night."

"That was Fanny," she would say. "She came home to be married. Her daughter Fanny [who became Mrs. Longfellow] was like her. He [Longfellow] no one could understand. A gaunt, long-legged fellow, well enough, but odd. There were other weddings, too; but

"All are scattered now, and fled,
Some are married, some are dead."

If ever she referred to the seventh stanza,—

"In that silent room below,
The dead lay, in his shroud of snow,"

she would say derisively, "Yer think that refers ter Tom Gold, do yer? "But," and here she would punctuate with an oath, "It was no such thing!"

That was all that could be got out of her.

One stormful night, ten years ago, I went in my preceptor's place to Theodosia's bedside. She was a woman of eighty-seven, then, broken in mind, and fast breaking the threads of life. It was just before the dawn, when all the sky was clouded in a veiling of tempest, and the sun was slow of seeking to come forth. At intervals, all night, the patient had muttered, but now as the eastern horizon showed a coppery tinge, she abruptly stared at me, and asked;

"D' yer ever steal a stiff?" Then in her cracked, shrill voice, she pursued, "Wal, I did! I did! Stole a stiff! Stole it off 'n the dissectin' table at the Medical College." She was silent a minute, then went on. "Didn't Dr. Tom Childs rave? Mad as a March hare! Went in the mornin' 'an no stiff there! Aha!"

I asked no questions, and she continued:

"It was necessary! Tom said to me, said he, 'Kin you do it?' Said I, 'How much?'"

'Ten eagles,' said he. 'Agreed,' said I. An' I did. Brought it hum. We put it in the coffin. Coffin in the parlor. Dark parlor. Nex' mornin' Tom Gold was dead. Dead!" And the strange creature swore with blood-curdling emphasis. "Dead? He sat at the winder of the front chamber, and saw the funeral procession leave the house! Saw his own funeral! They buried the stiff, pomp an' circumstance. Buried it fur Gold! That night Tom was driven to Boston. Ma'am Gold useter visit England arter that, and was thar with Tom 'arter his death.' Ha, ha, the old scamp!"

All this was repeated over and over again, and almost with the woman's latest breath she told it. Relating the narrative to William D. Axtell,—a man than whom there was none better versed in the town's history,—he said, "I do not believe that it was but a vagary of the old crone's. My wife's father, the late Capt. Dickinson, tells me that such rumors were thick in town when the lawyer's death occurred; but the key to it all has been held by Theodosia."

I took pains to make inquiries among the older citizens, and I am confident that the story was true. In its light, read the lines:

"In that silent room below,
The dead lay in his shroud of snow."

The "dead!" Not the dead lawyer, the grandfather of the poet's wife, as he had supposed, but the body stolen from the Berkshire Medical College, and buried in the stead and name of one so soon to be dishonored. And the old clock "half-way up the stairs," "in the silent dead" of the night after this strange mockery, heard

"A passing footstep's fall,
It echoes along the vacant hall,
Along the ceiling, along the floor,
And seems to say at each chamber door,
Forever, never,
Never, forever."

It was the footstep of the man who had witnessed his own funeral procession.

A curious story I admit, but all who knew Theodosia Herrick knew that she must have been capable of stealing a cadaver, and, moreover, it is of record that a body was missing from the college. Put it altogether, and it will stand as fine marginalia for Longfellow's "Old Clock on the Stairs."

W. H. MORSE, M. D.

WESTFIELD, N. J.

MIZPAH OR MIZPEH; WHICH?

The word Mizpah, or Mizpeh, occurs forty-six times in the Old Testament. I think that it should be spelled Mizpah forty times, from the Hebrew word ending in a syllable having a Hebrew vowel like the a in sofa; it is spelled three times Mizpeh, from the Hebrew word ending in a syllable having the Hebrew vowel "tsere," pronounced like the e in eight; it is spelled three times Mizpeh, from the Hebrew word ending in a syllable having the Hebrew vowel "seghol" like short e in unaccented syllables. Of the three different translations examined, the Revised Version is the nearest correct, having the word Mizpah correctly represented forty times; three times correctly represented by the "seghol" sound as Mizpeh; three times incorrectly represented by the word Mizpeh, probably owing to the difficulty in representing the "tsere" sound in the English language. U. M. B.

A BABBLING brook has no depth. Talking men are not usually great thinkers.

Young People's Work

A JOLLY friend. There is nothing to be compared to a pleasant, cheery friend.

Look out for the undertow, for you cannot see it and hence the danger is greater. It carries you slowly along and you often do not know it at all. But be on the lookout for it all the time. There are various kinds of undertow. There is the undertow of vulgar conversation, of harsh words, of being late at prayer-meeting, of being slow in paying your pastor's salary, and many others. We fall gradually into the current, and are carried before we know it from off our feet. Beware of the quiet, unseen forces, which slowly but surely, if disregarded, draw us downward and away from God.

How MUCH good is often lost by neglecting to do something which had been planned. We plan to visit some sick person, but neglect to do it; we plan to do a great amount of work along the line of temperance, but put it off from day to day, and the work is never done; we plan to be more careful in our conversation, that we may say nothing to injure any one's feelings, but we forget, and then are careless, and the cutting words, or the silly words come forth as before. If all the good resolutions and purposes, and plans were to be completely realized, what marvels of perfection we would be.

WHAT a well-written letter did. Not one carefully prepared for the occasion, but one which gave evidence of being the average of what the writer was in the habit of writing. It gained for a young man studying medicine, a place in the home of one of the professors where he could have all the advantages which come from access to and use of libraries and surgical instruments, besides the help which comes from the personal acquaintance of the instructor, who made the young man an assistant, whereby the latter gained much knowledge which he could get in no other way. And it all came from a well-written letter, nothing more.

It is almost Thanksgiving-day. Young friends, what are you thankful for this year? and how much are you thankful? Are you thankful that you have a nice pleasant church home? How much, in dollars and cents, are you thankful? Are you thankful that you have so kind and thoughtful a pastor? How much are you thankful? How far will your thankfulness go on his salary? Are you thankful for so good a paper as the SABBATH RECORDER? How many new subscribers will your thankfulness secure? Are you thankful that "God so loved the world that he gave his only begotten Son"? Is your thankfulness great enough to send you out to persuade men to come to this eternal life, or to help send others out? What are you thankful for this year? and how much are you thankful? Let us think on these things while we eat our turkey and pumpkin-pie.

Did you ever stop to consider which is the most important branch of our denominational work? You know there are three main departments of our work, (1) our Education Society, (2) our Missionary Society, and (3) our Tract Society. Which do you believe is the most important to us as a denomination?

Now please do not evade the question by saying that they are all important, that any one of them needs the others for its own best growth. Which do we as a people, a distinct, separate people, stand obligated to the most? Is one the foundation of the others? Which one needs just now our greatest financial support? If you are a true loyal Seventh-day Baptist you will think of these things. If you are a Seventh-day Baptist simply because your friends are, then it is high time you made yourself interested in the welfare of our denomination and in the work which we are trying to accomplish.

Do you want to be happy? Then be energetic. Love your work. You have little chance of being happy unless you both love work, and love your own particular work. You must feel that your work is one of the most important departments of human activity, and that you are becoming more and more efficient at your work day by day. The man who watches the clock carefully that he may be able to drop his tools at the very first toot of the noon whistle, is a man who does not enjoy his work. Be ready and anxious to begin your day's work, and then be slow and reluctant to cease when your time has expired. In this way you will be happy at your work and in addition your industry in time will attract the attention of your employer and you will doubtless find positions even more suited to your liking and at the same time securing a greater compensation.

I SUPPOSE that nearly every one who reads this has the opportunity of reading the *Ladies' Home Journal*. If you have not done so already, I hope you will take time to read the editorials in the November number on "Foot-ball and Women." The stand taken by the editor on the subject of foot-ball, it seems to me, is the correct position. I know from personal experience that the game is intensely interesting both to players and to spectators. Were it not for the deadly roughness of the game, no valid objection could be made to it. It trains the muscles to an active, healthy condition. It trains the mind to make quick, correct decisions. But the method of the game, the foundation principle involves the necessity of roughness. Every school boy and every college man should read those paragraphs by the editor of the magazine referred to above. The attention of every young lady should also be called to this same article.

NOT long ago a man styling himself an "ex-priest" past through this part of the State lecturing on the evils of "Roman Catholicism." Now I am a Seventh-day Baptist through and through, I have no sympathy with the beliefs and practices of the Roman Catholic Church, by no means do I endorse their doctrines; but at the same time I do despise a man who goes about the country to get a living by pandering to the abnormal, inordinate curiosity of people to hear of things which smack of scandal. This man gave one free lecture, and two fifteen-cent lectures, one for men only and one for women only. Doubtless the man told of many things which are true. But what was the good of it all? Who was helped, or inspired to better Christian living? One might as well hunt the daily newspaper for accounts of preachers who have gone astray. I really wish that good people would not encourage such men to take the lecture field, by giving

them free advertising and free churches, and by attending the lectures. Now please read carefully once more the first part of this paragraph.

PRESIDENT'S LETTER.

Dear Young People:

God is answering the prayers of his people; for three weeks it seemed like traveling across a desert without seeing living water; but last Sunday night, at the M. E. Church, the people responded with an opening prayer service, followed with music, "Galilee, by a male quartet. After the preaching service, the people responded in an after-meeting, and quite a number came forward for prayers. Since this, for the past two nights, the hall has been well filled, the singers have come to our rescue, and we have had great meetings. The singing and the whole gospel service has been worth several worlds like ours to any one un-saved, and all this without money and without price.

Yesterday we were greatly cheered by hearing that the Lord was working in great power at Jackson Center, Ohio, where Bros. Huffman and Randolph have been and are still laboring. Thank God for this light of the world. If men would only let it in, without waiting for feeling, which only comes after a duty is done. The cross will only turn to a crown after you take it up. Try to bear the cross; joy will come when you wear the crown.

E. B. SAUNDERS.

TREASURER'S REPORT.

First Quarterly Report of W. H. Greenman, Treasurer, of Y. P. S. C. E., from Aug. 1, 1895, to Nov. 1, 1895.

Berlin, Wis., Tract Society.....	\$ 1 75
Evangelistic Work.....	25
Dr. Palmborg's Salary.....	1 00
West Hallock, Ill., Tract Society.....	5 00
Mizpah Mission.....	5 00
Hebron, Pa., Dr. Palmborg.....	3 40
Ashaway, R. I., Tract Society.....	8 75
Missionary Society.....	8 75
Alfred Station, N. Y., Tract Society.....	90
Evangelistic.....	2 65
Dr. Palmborg.....	7 35
Other Foreign Missions.....	1 00
New Auburn, Minn., Tract.....	2 09
Evangelistic.....	2 10
Dr. Palmborg.....	2 10
Other Foreign Missions.....	1 84
Rockville, R. I., Evangelistic.....	3 00
Hammond, La., Direction Board.....	10 00
Milton Junction, Wis., Evangelistic.....	6 25
Welton, Iowa, Direction Board.....	15 00
Nortonville, Kan., Dr. Palmborg.....	10 00
Glen Beulah, Wis., ".....	1 50
DeRuyter, N. Y., Tract.....	87
Evangelistic.....	4 24
Dr. Palmborg.....	4 89
Foreign Missions.....	1 00
Shiloh, N. J., Dr. Palmborg.....	7 50
Direction Board.....	11 31
Adams Centre, N. Y. Tract.....	2 98
Evangelistic.....	2 02
Dr. Palmborg.....	2 02
Missionary.....	2 98
Albion, Wis., China Mission.....	4 32
Dr. Palmborg.....	4 45
Tract.....	2 00
Evangelistic.....	2 00
Other Foreign Missions.....	1 75
General Mission Fund.....	6 30
Westerly, R. I., Missionary.....	6 25
Tract.....	6 25
Dr. Palmborg.....	6 25
Salem, W. Va., Dr. Palmborg.....	1 25
Leonardsville, N. Y., Tract.....	4 04
Evangelistic.....	5 75
Dr. Palmborg.....	3 81
Other Missions.....	2 28
Total.....	\$196 19

SUMMARY.

Tract Society.....	\$34 63
Missionary Society.....	17 98
Dr. Palmborg.....	55 52
Evangelistic.....	28 26
Other Foreign Missions.....	4 59
Other Missions.....	2 28
Foreign Missions.....	1 00
China.....	4 32
General Mission Fund.....	6 30
Direction Board.....	36 31
Mizpah Mission.....	5 00
Total.....	\$196 19

TINKERING THE CHRISTIAN ENDEAVOR PLEDGE.

From the beginning of the Christian Endeavor movement some one has wanted to try his hand at tinkering the pledge. "The pledge is too strong," or, "The pledge couldn't be lived up to," or, "Something must be changed to adapt it to the peculiarities of our society." It is amazing how many "peculiar" societies there are in the world.

There are not so many of these pledge-tinkers as there used to be, but we hear of them every now and then, even in these days. Now there is not much objection to altering the phraseology, if the meaning is not changed, or the strenuousness of the pledge is not weakened; but this is the very thing that most pledge-tinkers desire to do.

Now I should like to whisper in their ears that the revised Christian Endeavor pledge was prepared very carefully and prayerfully. Days of time were spent in weighing each word, so that every one might be the right word in the right place. The strength of every phrase was considered, and special pains were taken not to have a single letter or syllable in the pledge which the youngest and weakest active member could not keep.

Twice, in the heart of the pledge, at the risk of tautology, and perhaps to the detriment of the Queen's English, the phrase is substantially repeated, "Unless prevented by a reason which I can conscientiously give to the Lord, Jesus Christ." That is the only excuse which the Christian ever ought to be willing to give for the non-performance of any known duty.

This is twice admitted and insisted upon in the heart of the pledge, and it fully excuses any conscientious Christian, if he has any excuse worth giving. A Christian Endeavor Society that fully understands what the pledge means, in ninety-nine cases out of one hundred will vote against altering it. What is needed is a careful study of the pledge. Have a meeting to explain it and talk about it, and to understand its thorough reasonableness.

My earnest advice to pledge-tinkers is, "Don't."

JOHN WILLIS BAER.

General Secretary U. S. C. E.

OUR MIRROR.

THE Christian Endeavor Society of this Church is holding its own in regard to numbers and is fraught with a good degree of spiritual interest. We hope and trust we are growing in grace and in a knowledge of the truth.

The Richmond and Hopkinton Local Union held its second meeting with our society the evening of Oct. 24, 1895. The Rev. Wm. C. Daland, of Westerly, State President of Rhode Island Christian Endeavor, gave the address. Subject, "The Thief of Time."

The address, which was very helpful and inspiring, was followed by a short consecration meeting. The Rockville Christian Endeavor choir furnished excellent and appropriate music. We trust that the session was a source of strength to all in attendance.

COR. SEC.

ROCKVILLE, R. I., Oct. 31, 1895.

THE Illinois State Convention was held at Bloomington, Oct. 3 to 6, with an estimated attendance of 15,000. Reports for the year showed 789 Junior Societies with 28,404 members, who gave nearly \$5,000 to missions;

641 of the Juniors united with the Church; and 1,360 Senior Societies with a membership of 100,000.

The missionary extension movement is rapidly progressing; \$17,407 was given to missions by the Seniors, and 175 volunteer missionaries were reported. Two missionary mass-meetings were held Sunday afternoon. "Father" Endeavor Clarke was heard with especial interest, and preached the only distinctive Christian Endeavor sermon of the Convention on "The two Talents." The great attraction of the closing service was his address on "God's Purpose in the Christian Endeavor movement." He said in part:

"At all these gatherings one great question confronts us. We might almost say it is the only question that confronts us. Here is the question of questions: 'What is God's design for the Christian Endeavor movement?' It is not of very much importance to know what is your design or mine, or what some critic more or less friendly thinks ought to be our design, but it is of vast importance to decide what is God's design.

"Is it God's design through the Christian Endeavor Society to make better citizens, to inspire respect for temperance and Sabbath-keeping and righteousness of all kinds? Yes; undoubtedly, emphatically yes.

"Is God's design the advancement of missions in the heart of young people at home and through them the young people of the world? Yes; undoubtedly and emphatically yes.

"Is it God's design to promote the spiritual unity of Christendom? The design of the Endeavor movement is to raise the spiritual standard of young people. This embraces everything else. If this standard of devotion to Christ and his cause is raised, the standard of Christian citizenship will be borne aloft, the standard of missionary enlargement will never be lowered, the standard of fellowship will go before an increasing host.

KEEP STEP WITH PROVIDENCE.

"I would say to you Christian Endeavorers with all the earnestness I can command, fall in with God's plan, keep step with Providence, understand his great purpose for us, grasp the vast idea. Let the spiritual standard of all the young people affected by our society be raised higher and higher. If Christian endeavor fails of this it literally and wretchedly fails of all things. If it succeeds in this it succeeds in every other endeavor.

"But to make this matter very practical, let me say to you, fellow Endeavorers, that you should raise the standard of your union, both local and state. Let this be the future of every great convention and every small gathering. Whatever your topics, whoever your speakers may be, the methods employed to give variety and freshness to the meetings, let this be the one consuming purpose of every officer and every member of every union to make them more efficient as spiritual powers."

JUNIOR HOUR.

The program for the Junior Hour of the Yearly Meeting of the Kansas and Nebraska Churches held, with the North Loup Church October 4th, 5th and 6th.

Sabbath afternoon, Oct. 5th, the meeting was opened at 3 o'clock by their Superintendent, Mrs. F. O. Burdick, with the following

PROGRAMME.

Singing by Society.

Roll call, response by Scripture verses.

Singing, Junior quartette.

Twenty-third Psalm and Lord's prayer in concert.

Solo. Judson Hill.

Recitation, A Little Word of Prayer. Georgie Black.

Solo, Cradle Song of the World. Ellen Curry.

Chalk-talk on the topic. E. W. Black.

Song, Society.

Repeating of Pledge and Mizpah Benediction.

Directly following this was the Senior Hour.

PROGRAMME.

Double Quartette.

Recitation, Pledge with Wine. Miss Jennie Bee.

Temperance Song.

Special prayer that our young people be saved from the evils of intemperance. Rev. Hurley.

Paper, Christian Endeavor Responsibilities. Written by Mrs. Ida Stillman, Nortonville, Kan., and read by Mrs. Hattie Hoshaw.

Singing.

Communication from the Boulder Society, read by the Secretary, Miss Ella Babcock.

Singing, Be Ye Strong in the Lord.

Paper, Obedience. Mrs. Angeline Abbey.

Mr. C. S. Sayre then took charge of the consecration meeting, and after a few verses of Scripture and appropriate remarks, the meeting was open for all. It was a very interesting and profitable meeting, in which all seemed interested and many took part.

COR. SEC.

OBITUARY.

Sarah Davis, daughter of Mary C. Davis, was born at Pesotum, Douglas county, Ill. She grew up in Bourbon, Ill., in the home of her grandfather, Israel Chandler, receiving her education in Bourbon. She was converted and joined the Baptist Church at that place at the age of 15, commenced teaching school in her seventeenth year, and was efficient as a teacher. She was married to Eld. M. Harry, May 28, 1871, and is the mother of nine living children. As the wife of the above she accompanied him in his work, sharing his labors and enduring mutual privation and affliction, first for three years in Illinois, then fourteen years in Colorado, then four years in Kansas in missionary work, and finally nearly two years in Independence, N. Y. She accepted the Sabbath with her husband, in the summer of 1887, while near Loveland, Col., and joined the Marion Seventh-day Baptist Church in Kansas in 1890, her first opportunity. She delighted in church work, and mourned her limited opportunity to engage in the same. She frequently spoke with joy of the refreshing seasons of revival in which she was permitted to engage at times with her husband.

On June 7, 1895, she came to Illinois with her two smallest children, and about the first of July, one warm night, in the draught of open windows, took a severe cold, followed in a few days with an attack of grippe, which settled on her lungs, already diseased, resulting in quick consumption. She was not aware of the nearness of her end until about ten days before death an examining physician notified her of her condition. She did not seem surprised, but resigned, only anxious for the children. The three oldest were not present at the time of her death, but were present at the funeral. When asked by her husband concerning her hope, she replied "That was all settled long ago." She gave her parting blessing to the children present, expired easily and peacefully, and being "absent from the body," is "present with the Lord, which is far better," awaiting the coming of the dear ones she has left.

A LIVELY faith begets a cheerful heart.

Children's Page.

HOW TO SPEND A PENNY.

MRS. J. H. CHAPMAN.

My grandma gave me a penny,
So pretty and bright and new,
And she said, "Go and spend it, darling,
Just as you wish to do."

You know it's so strange about grandmas;
They are always so rich and so kind,
They will give you pennies and pennies,
And never seem to mind.

If you ask your mamma for a penny
She will hold up her hands this way,
And say, "My dear! I'm not made of pennies,
You had one yesterday."

But grandma will give you plenty,
And tell you to spend them, too:
And that is what puzzles me just now,
I don't know what to do.

Of the things you can buy for a penny
I do not need any at all;
I have got a new hat for my dolly,
Some jacks, and a bouncing ball.

And I have been thinking and thinking,
Since I went to the Mission Band,
Of the poor little heathen children
In that far-away, darkened land.

They never have beautiful playthings,
And when their hearts are sad
They do not know of the Saviour,
Whose love could make them glad.

And they tell me that one little penny,
To a missionary given,
Would pay for printing the story
That shows them the way to heaven.

So I'll send you, dear bright treasure,
Through our own little Mission Band,
Far out over the water,
Into the heathen land.

And, perhaps, in that bright hereafter,
Some little girl will say,
"I learned of the love of Jesus,
Through the penny you gave that day."

—Missionary Helper.

"A LITTLE CHILD SHALL LEAD THEM."

A little almond-eyed Chinese boy stood swinging the silken cradle of a beautiful baby. As it swung to and fro, so did the long queue of Ah Fung. But there was no music in his heart by which to time the steady and monotonous swinging. It was a sad little face that looked wistfully ahead; and the child's thoughts were far away in Ningpo, with his father, from whom he had been cruelly stolen and sold as a slave. Homesick tears were in his eyes, and his wide, loose jacket-sleeve was now and then drawn across his wet cheek; for boy-nature is the same there as here.

"What is the matter with you, Ah Fung? Don't you see my beautiful baby? I was unhappy, too; but now"—and the sweet young mother, into whose face a new light had lately shone and banished the deep-seated unhappiness and discontent, bent over and caressed her treasure.

She was the unloved wife of a rich officer, and, from the time her husband had presented Ah Fung to her, she had made a pet and companion of him. On account of her own loneliness they had become sympathizing friends.

Ah Fung dried his tears and looked seriously at the baby and mother. "Shall I tell you about my Jesus?" he asked. "O no, Ah Fung! Tell Ah Fung she does not need Jesus now, she has her baby," cooed the poor mother. "He shall tell her about his Jesus by and by. By and by, Ah Fung, by and by," she said.

But by and by the delicate blossom began to fade and droop. Paler and thinner the little face became, till the mother, in the extremity of her grief, saw the only thing she had to love pass into the dark, mysterious eternity.

Ah Fung was the child of a converted Chinese. His father had come over to Seoul, Korea, to trade, and brought the little boy with him; but in a crowd the child was separated from him, stolen, and sold. He was old enough to commit his way to the Lord, and know that it was all right somehow.

And now he saw, as Naaman's little maid

saw, that he had come there for a purpose; and he forgot his own great grief in his desire to minister true comfort to the mother.

He was awed and silenced by her sorrow; but one day she remembered how often he had tried to tell her of "Jesus and his love." "Ah Fung," she said, "tell me about your Jesus."

And Ah Fung, with the true tact of a child, began where he knew it would mean the most to her, and told her of Jesus' love to children, and the beautiful home where he took them to keep and make happy till the parents should come.

Day after day he talked about it till the mother's yearning heart made her lips frame the question, "Did he love my baby? Are you sure she is with him?"

"I am sure that he did love her, and that she is with him," replied Ah Fung. "Our missionary said he has many, many little children there, and he makes them very happy. He will give her back to you if you go there."

"But where is it? How can I get there?" eagerly asked the tearful mother.

"I don't quite know," said Ah Fung! "but, if we love him and trust it to him, he will take us somehow. He said so. Won't you let Jesus be your Saviour too?" asked Ah Fung; "and then we'll both go there, and he will give our darling back to us."

"A little child shall lead them." Ah Fung's preaching was not in vain. This mother was the first convert to Christianity in Korea, which was so long shut up to foreign nations. It is now open to the preaching of the Gospel. Many efforts have been made to carry the truth into Korea; but Ah Fung, the little captive, has the honor of having sowed the first fruit-bearing seed.—*Word, Work, and World.*

DO YOU KNOW HER?

I have a little friend who doesn't like to mend,
To dust or set the table, or even make a bed;
The very thought of sweeping nearly sets her off a-weeping,
And she always goes about it as though her feet were lead.

She "hates" to rock the baby, and says that some day,
maybe,
She'll go away and linger where they have no babies round.

To keep folks busy rocking—but really this is shocking,
And she doesn't mean a word of what she says, I will be bound.

JIMMY'S CHILD.

Lucy Roome was taken up for vagrancy in the great city. The austere judge said, "Who claims that child?"

A little boy stepped forward and said, "I do, sir."

"What is your name?" asked the judge.

The boy said, "I am her brother."

"Officer, take the girl."

"O judge, do not take her from me; she is all that I have to love in the world!"

"If you will get some good man to go your security, you can have her; but I cannot give her to you," said the judge.

The honest little fellow, with tears in his eyes, walked up close to his poor sister and said, "Sir, I have no one to give. I did take care of her till the man I worked for died, and while I was looking up a place, she begged some bread, and they took her up; but now I have a good place where I get \$3 a week, and I will put her to school. I have no security, but I do not lie nor swear nor drink, and I work hard. Judge, will you please let me kiss her before you take her from me?"

The judge wept, and said, "Take her, my boy; I will go your security."

Hand in hand they left the court room, Jimmy Roome to make a successful and useful man, and his sister to be a most excellent lady.—*Sel.*

It matters but little who speaks ill of you,
so long as God speaks well of you.

THE true measure of an age or nation is the moral worth and purity of its people.

Home News.

New York.

WATSON.—The fine, large crop of potatoes raised in Watson was not so cheering as might have been if the price had been a living price. The oldest inhabitants say that there has very seldom been such a low price for potatoes in Watson. To the farmer, hard times will naturally follow such low prices.

The health of the people is quite good.

The faithful few still meet to worship God on his holy Sabbath-day. We are still praying for a revival of pure and undefiled religion to come to Watson.

U. M. B.

ANDOVER.—Owing to the fact that some of the families of our church and society live several miles from the village, our Sabbath meetings are not always so well attended as we should be glad to see them. It is also sometimes difficult to maintain the Friday-evening prayer-meeting, and the Young Peoples' Society. We are now trying the experiment of holding the monthly meeting of the Young Peoples' Society of Christian Endeavor immediately after the preaching service, in place of the Sabbath-school, which usually meets at that hour. In that case the pastor devotes the preaching service to an exposition of the regular Sabbath-school lesson. In this way we hope to find room once a month for a good session of the Young Peoples' Society of Christian Endeavor, without dispensing with either the preaching service or the Sabbath-school lesson. On the last Sabbath in October the lesson for the day was "The Child Samuel," on which the pastor preached, and Miss Sussie Burdick addressed the Young Peoples' meeting on our China Mission, speaking particularly of the work for the children in the schools of that mission. It was a good day. The Prayer-Meeting Committee of the Young Peoples' Society has charge of the Friday evening prayer-meeting, and is doing faithful work in that department.

L. A. P.

NILE.—It may be of interest to some readers of the RECORDER to know that the Seventh-day Baptist Church of Friendship is located at Nile, N. Y. The clerk's address is Utopia, and the Sabbath-school Superintendent's address is Wert Center. Our church building has been newly painted and is second to none in its modest beauty. July 1st, the church with some reluctance, released its beloved pastor, M. B. Kelly, in order that he might continue his studies at Alfred University. The change of pastors with the churches at Hartsville and Hornellsville was made with the minimum amount of friction.

Crops have been bountiful, but prices very low. Although financially depressed, our church seems in good working condition. We have recently added seven by letter to the church roll. Two of our young people are at Cornell, one is at Alfred, and ten are in the High School at Friendship.

We have recently enjoyed a visit from Susie Burdick, and feel a new zeal for our China Mission.

G. B. S.

Wisconsin.

BERLIN.—The past few months have been busy ones for pastor and people on the Berlin field. Some sickness and the hurry of fall work for the farmers has, of late, slightly diminished the attendance at some of our services. The appointments at Coloma Station, Fish Lake, Marquette, and Berlin have

been quite regularly and faithfully sustained on the whole.

At the time of our last visit to Coloma the people at Coloma Corners had a sociable. An interesting literary program was rendered, a social time enjoyed while all ate good homemade candy, and ten dollars was raised to be applied on the pastor's salary.

Once during the summer we visited our few faithful Sabbath-keepers at Glen Beulah.

Three of our Berlin young people are in college at Milton and two others are away teaching school, so that, for the present, our Christian Endeavor Society is greatly weakened.

Prof. Shaw, of Milton College, and wife, spent the last week of July, the first week of their married life, with us. He preached twice at Coloma Station, once at Fish Lake, and once before our Berlin Christian Endeavor Society. Their visit and his preaching were a means of great encouragement to pastor and people.

During the last part of September and first part of October we were much helped by the presence and preaching of Dr. A. H. Lewis, who came here to spend a few weeks' vacation with his aged mother. He preached four times, the last time to a crowded house, upon the subject of "The Future of Roman Catholicism and of Protestantism in the United States." Not only did he leave with us imperishable impressions about imperishable things, but he also left a material token of his regard for our material comfort while in the future we shall contemplate spiritual and imperishable things. While here he secured a gift from a friend for the purpose of building a much needed vestibule for and putting new windows into our church.

The vestibule is now up and the windows have been ordered. With these improvements we hope for larger and better spiritual life.

We are looking forward with much pleasure to the Semi-annual Meeting which is to convene with this church the first Sabbath in December.

While, comparatively speaking, not a few of our people on this field are working faithfully for the coming of the Kingdom to this part of Wisconsin, the churches and surrounding communities are in great need of a thorough religious awakening. While the present missionary pastor is very willing and glad to travel, as he does more than 200 miles per month with horse and buggy through sand and snow and all kinds of weather, and to preach the gospel to the best of his ability eight or ten times each month, if such a course seems best, as it now does, he feels that his scattered efforts are but weakness, and with others he feels very deeply that more laborers are needed on this field, and needed now for a special effort in the Master's name among us. Will all who chance to read these lines unite their prayers for the outpouring of the Holy Spirit upon the people of the Berlin field? Pray for the new fields, but brethren, don't forget to pray for the old fields, which, with proper sowing and culture attended with the Holy Spirit's power, are capable of bringing forth a hundred fold for the Master.

D. BURDETTE COON.

MISS POMPADOUR: "What are all those horrid drunken men yelling for out there on the street? They ought to be ashamed of themselves."

MISS GRACE: "Those are not drunken men. They're college boys out for an airing."

MISS POMPADOUR: "Oh, the splendid fellows! Isn't it beautiful, the good fellowship and gaiety of young college men.—Chicago Record.

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 Rejects.....	I Sam. 15: 10-23
Nov. 23.	The Woes of Intemperance.....	Isaiah 5: 11-23
Nov. 30.	DAVID ANOINTED KING.....	I Sam. 16: 1-13
Dec. 7.	David and Goliath.....	I Sam. 17: 38-51
Dec. 14.	David and Jonathan.....	I Sam. 20: 32-42
Dec. 21.	The Birth of Christ.....	Luke 2: 8-20
Dec. 28.	Review.....	

LESSON IX.—DAVID ANOINTED KING.

For Sabbath-day, Nov. 30, 1895.

LESSON TEXT.—1 Sam 16: 1-13.

GOLDEN TEXT—"Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16: 7.

INTRODUCTORY.

It will be remembered that in consequence of Saul's disobedience he was rejected by the Almighty from being king. Saul's downfall greatly grieved Samuel, and he came no more to see him till the day of his death. He went to Ramah and Naioth and there continued his duties as prophet, at the same time superintending the school of the prophets. In the lesson that follows, Samuel is sent to Bethlehem to anoint David and with this chapter begins the story of David, who is second to none of the Old Testament worthies. With him begins a new dynasty which has had more influence upon the world than any other race of kings.

EXPLANATORY.

I. THE SACRIFICE.

v. 1. "And the Lord said unto Samuel." Much has been said by commentators regarding the manner in which God communicated his instructions to his people. While we may never know the exact method, yet we are of the opinion that it was by suggestion or inspiration in the heart prompting the act; however see chap. 9:15. "Fill thine horn." A drinking vessel commonly used in those days.

v. 2. "How can I go?" Saul by this time was so possessed of the evil spirit that he was ready to do any evil, even to the committing of murder, especially if it would help to advance his selfish aims. However Samuel's faith must have wavered somewhat or he would not have questioned when God told him to go, even though the act of anointing another king might have been considered by Saul high treason, thereby endangering himself. "The Lord said, take an heifer . . . I am come to the sacrifice." There was no deception in this for it was the custom to go to Bethlehem once a year to hold a sacrificial feast. 1 Sam. 20: 6. What more he might do while there, was his unquestioned right to do. "No man in any circumstances should ever tell a lie, yet in all circumstances he is not obliged to tell the whole truth."—Clarke.

v. 3. "I will show thee what thou shalt do." "Those who go about God's work in God's way shall be directed, step by step, whenever they are at a loss to do it in the best manner."—Henry.

v. 4. "And Samuel did that which the Lord spake." Although the task seemed dangerous and he hesitated, not having as strong faith as he might have had, still he went and his faith was strengthened and blessings resulted. "The elders of the town trembled at his coming." Guilt always causes fear. Had they been living in full harmony with God's plans and purposes, they would have had no reason to fear at the coming of the Lord's messengers.

v. 5. "Sanctify yourselves." Get yourselves in readiness by cleansing the body and a proper preparation of mind. See Ex. 19: 14, 15.

II. DAVID CHOSEN.

v. 6-11. "He looked on Eliab and said, Surely the Lord's anointed." In stature, countenance and general make-up no doubt he seemed the natural counterpart of the present king; evidently in making this remark he was not prompted by divine direction, but such direction comes promptly in the suggestion, "Look not on his countenance." God did not need men of physical power and greatness so much as men of integrity to lead his chosen people. "The Lord seeth not as man seeth." It is not man's prerogative to look into the heart and discern the intents and purposes of man. God alone can do that. We can tell how men look, but he can tell what they are."—Henry.

"The Lord hath not chosen these." While men dispose of honors and estates, and as was afterward the custom the kingship, to sons according to seniority of age and priority of birth, yet such was not God's way. Ability is

the proper standard. How much better off we would be as a nation if such a principle could actuate men in the political movements of to-day.

"He keepeth the sheep." Meritorious men are usually found in the line of duty. They are not usually found seeking the office, but the office should seek them. "We will not sit down till he come hither." Duty before pleasure; then, too, the Lord's chosen must be at this special feast.

III. ANOINTED KING.

v. 12. "Now he was ruddy." The word "ruddy" denotes red hair and fair skin. "Withal a beautiful countenance." Undoubtedly a clear complexion, lovely face, sparkling eyes—his shepherd duties making him the picture of health. "Goodly to look upon." The frank countenance of the lad made him attractive. "Josephus says that David was ten, while most modern commentators are of the opinion that he must have been fifteen years of age."—J. F. & B.

v. 13. "Then Samuel anointed him in the midst of his brethren." The act of anointing was a symbol of setting apart for a special work appointed of God. Presumably David's brethren did not know the full import of this service, and it is doubtful whether David himself did at the time. Still they must have known that some special work was soon to fall to the lad. "And the spirit of the Lord came upon David." He was henceforth to be especially directed by divine inspiration.

WHO WAS MOST POLITE?

One day last week a beautiful young girl rustled into a cable car and sat down with her companion. Her dress, of pure white serge, was fresh from the dress-maker's, and looked the embodiment of dainty freshness.

Her little gloved hands held a white parasol tied with a knot of yellow ribbons, and reminded one of a great white lily with golden center. Of course the car was crowded, and among the passengers were some of those Italian laborers that are now doing the rough work of our great cities.

"I think it is dreadful," she whispered to her companion. "Why don't the company refuse to let such creatures on the cars? or, if they must ride, I would think they could stay in the smoker. He will ruin my dress if I touch him, I know. Just see how he stares at me."

And so he did, his great eyes lightening and softening as they fell on the girl's fair beauty; and then he arose, and leaning forward to catch the strap, *fairly bent over her*. The girl grew restive.

"I am sure he is very impertinent," she said.

And when the conductor came around she motioned him.

"Won't you make this man move?" she said.

"Move up!"

The words were said in the quick, sharp tone one uses usually in speaking to a cross animal.

"Yeez," the Italian answered; *but see ze oil! Ze bootiful lady, see?"*

The lady looked up, and there saw the oil lamp had sprung a leak, and would have dripped all over her had not this man seen it, and *stretching out his arm above her, formed an umbrella*, which had perfectly protected her beautiful dress and bonnet.

A guilty blush came into her face as she bowed her thanks to him, and murmured to her friend:

"It makes me so ashamed to think while I was scorning him and he knew it he should have taken such pains for me. It's a lesson I will not soon forget that those poor laborers have better souls than I have. I'll never be scornful to one again."—*Our Dumb Animals*.

WHEN we come before God, it should be in our rags and not in our robes.

Popular Science.

Two of the largest electrical motors in the world, each weighing ninety-six tons, are now successfully at work in transferring passenger, and heavy freight trains, through the long tunnel, under the city of Baltimore; thus showing clearly, that the electrical current is capable of handling any of the present requirements to which it can be applied. Yet for cheapness, and docility, in carrying on the every-day business of life, by power which may be applied to every form of locomotion, we think that crude petroleum will break all records.

A NEW way for catching large blue fish has been invented, by means of a large kite, to be managed from the shore. It is well known that fish will scatter at the approach of a boat, and that they generally keep well out to sea, but draw nearer to land and are more plentiful when the wind is blowing off shore.

A Mr. Harmel, of Bell Port, Long Island, has constructed a kite, sufficiently large and strong, to carry a blue fish line, having sub-lines and hooks, baited, together with the necessary floats, with its own cord, far enough out to sea to admit of being dropped into the midst of a school of fish. At the proper time, by a sharp pull of the kite cord, the whole fishing tackle is released from the kite, and falls into the midst of the school of fish with a kind of splash, thus attracting attention, when the largest of the fish seize the baited hooks and are thus made fast to the main line, when they commence trolling, and soon all the hooks are monopolized. While this is going on, the kite is withdrawn to land and prepared for another expedition. When a sufficient quantity of fish have been thus captured, then by boats they are easily secured. It is claimed that by means of the kite, a larger and far better class of blue fish can be obtained.

We have heard that in the East, hawks have been trained to seize fish for their masters. We have seen fish-hawks catch fish on their own account, but this is the first time we ever heard of kites being employed in capturing a superior quality of fish over ordinary methods.

We would call the attention of Mr. Grover Cleveland to the practicability of this kiting invention.

H. H. B.

REFORMS IN TURKEY.

After a year's record of inhuman atrocities in Armenia, it is at last announced that reform is begun. The news of wholesale massacres at Sassoun was several weeks in reaching the public. Months of investigation followed, hindered or perverted wherever possible by the Turkish government. When the dire facts came to be known, Great Britain, France and Russia, through their diplomatic representatives, protested, and demanded that competent and fair governors should be appointed over the six vilayets where the troubles were greatest, with a superintending commissioner over them all acceptable to the three powers. The Porte, with characteristic adroitness, managed to avoid accepting their terms for more than five months, though the sultan has several times set the date when he would give his final answer. At last, under the pressure of twenty-one English and a considerable fleet of Russian warships at the

mouth of the Dardanelles, the substance of this proposal of the three powers has been accepted. It includes the selection of public officers from Christians as well as Mohammedans, the honest collection of taxes, and the enforcement of the rights of Armenian Christians throughout the empire. Instructions have been issued by the grand vizier to the Turkish commissioner in Armenia to watch the execution of reforms and report results.

Those who are familiar with the condition of the Turkish empire and have watched the movements of the government for the last three years, will have little confidence in these promised reforms. Their inauguration is a forced concession to a foreign public sentiment which Turkish rulers hate. No men acceptable to these rulers would wish to carry out these reforms. No men appointed by them will carry out these reforms further than they are compelled to do by a public sentiment which is alien, distant, and kept active only by continued news of fresh atrocities.

The Turkish empire is rotten from center to circumference. It is honeycombed with suspicion, split into fragments by religious and race prejudices, destitute of patriotism, while in large sections the inhabitants are terrorized by feuds and outbreaks which very imperfectly, if at all, are reported to the public. The policy of the government is to repress all news of a political nature, to foster mutual distrust, and to extract from every province as much money as is possible, giving the least possible return. But through missionaries, merchants and travelers many of the subjects of Turkey are discovering that it is a survivor of the feudal governments of past ages. The Armenian troubles are only symptoms of the political weakness and rottenness which pervade the whole empire. Unpunished criminals are scattered through its provinces. Its rulers are not only without the sense of justice, but without the power to execute it. In Aleppo the Christian population has appealed to the foreign consuls for protection. Druses in the Lebanon are uniting against Moslems. The entire region around Damascus is in disorder and unsafe. Any united action of any class of people in Turkey is ominous, for its existence depends on the repression of all public spirit within and the support of foreign powers without.

It may be that the present crisis will pass and that this hideous anachronism will survive the present century. But we do not expect it. We believe that the internal condition of Turkey is such that it must soon crumble into pieces, and that no support of England and the other Powers of Europe, which the public sentiment of the civilized world will tolerate, can save her from disruption. The very serious problems which arise as the result of her downfall must be faced, and they will not brook delay. Great changes in the map of Southeastern Europe and Western Asia are impending, which will be of vast significance to the Christian Church.—*The Congregationalist*.

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*.

WHEN you receive the new Minutes, please turn first of all to page 48; and then see that your church is not behind on the financial question. Money is needed at once to pay the expenses of our exhibit at Atlanta, and to pay for publishing the Minutes. Nineteen churches have already paid. Please follow their good example.

WILLIAM C. WHITFORD, *Treas.*

ALFRED, N. Y.,

NOVEMBER 10, 1895.

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.

SMALL THINGS.

Living to Christ in small things, and living for Christ every day, is the secret of large fruitfulness. A peach tree or an orange does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every sunbeam, every inch of subsoil does its part. A fruitful Christian is a growth. To finish up a godly character by a mere religion of Sabbaths, and sermons, and sacraments, and revivals, and special sessions, is impossible. A man may be converted in an instant, but he must grow by the year.

The tough fiber of the slender branch which can hold up a half bushel of oranges is very different from a little willow switch. It is the steady, compacting process that makes the little limb like a steel wire: Such is a healthy and holy believer's life. Every honest prayer breathed, every cross carried, every trial well endured, every good work for our fellow-men lovingly done, every little act conscientiously performed for Christ's glory, helps to make the Christian character beautiful, and to load its broad boughs with "apples of gold" for God's "baskets of silver."—*The Examiner*.

Literary Notes.

HARPER'S *Bazar* for November 16th contains designs for winter costumes in sumptuous variety. A striking and picturesque concert toilette from the Maison Worth is drawn by Sandoz in his happiest manner. Now that the season of gayety and social festivity is approaching, the *Bazar* meets every need of the hour, both for out-door and in-door occasions.

The issue of *Harper's Weekly* dated November 16th contains three pages on New York's great social function, the Horse Show; three pages of pictures selected from the New York Portrait Loan Exhibition; articles on the coming Opera Season, with portraits of the new singers, the Marlborough-Vanderbilt wedding, and the Atlanta Exposition, with illustrations by W. A. Rogers; a fourth paper in the interesting Public School series, entitled "Pupils"; contributions by W. D. Howells and E. S. Martin to the departments "Life and Letters" and "This Busy World," and an installment of the serial story, "Cension," by Maud Mason Austin.

"If there is one plain duty for the average citizen, it is to obey the law; and if there is one paramount duty for public officials, it is to enforce the law." Thus writes the Hon. Theodore Roosevelt in the *Sunday School Times* of No-

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The grandest and fastest selling book ever published is **DARKNESS DAYLIGHT** or **LIGHTS AND SHADOWS OF NEW YORK LIFE** By Helen Campbell, and Supt. Byrnes, with introduction By Rev. Lyman Abbott.
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November 9th. Mr Roosevelt, in an article on "Observance of the Law," states in clear, vigorous language his ideas as to the duty of public officials, and of citizens in relation to public officials. He tells how the present Board of Police Commissioners have enforced certain laws in New York City, and how much of both sympathy and opposition they have met with in their work. Mr. Roosevelt wisely avoids passing upon the wisdom or unwisdom of these laws, but lays special emphasis on the point that "more important than even the question of what a law is, is the question of the honest enforcement of the law." John D. Wattles & Co., 1031 Walnut Street, Philadelphia, Pa.

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LUCAS COUNTY.
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.
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Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
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THE Lord will never appoint you anything to do that he will not give you strength to carry out; but he does reasonably expect that you should do all you can.

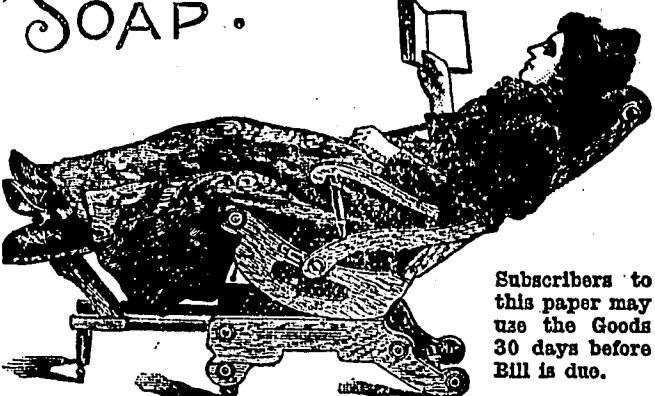
ALTHOUGH power and happiness are supposed to be closely allied to each other, they are in reality extremes; where the one is found, the other is generally missing.

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

ONE of our subscribers, answering an inquiry about the Larkin Soap M'fg. Co., writes as follows: "We have had five Combination Boxes, each contained every article advertised, and of very superior quality. Everyone who has seen the reclining chair, the last premium we obtained, pronounce it worth all that we paid for both Soap and Chair."

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MARRIAGES.

DEALING—DEALING.—At Adams Centre, N. Y., November 11, 1895, by Rev. A. B. Prentice, Benjamin D. Dealing and Eliza A. Dealing, of Lorraine, N. Y. A. B. P.
ROGERS—ROGERS.—In Tariffville, Conn., August 2, 1895, by Rev. Dr. Hervey, Mr. Arthur Kenyon Rogers, and Miss Helen Worthington Rogers.
DAGGETT—HOUGHTALING.—At the residence of the bride's father, in Dodge Center, Minn., by Elder H. D. Clarke, Mr. Lucius L. Daggett, and Miss Ora May Houghtaling, both of Dodge Center.

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.
HARRY.—Mrs. Sarah Davis Harry died Oct. 31, 1895, at Atwood, Douglas County, Ill., of quick consumption, aged 46 years, 5 months and 10 days.
She was buried in Bourbon, Ill., November 2d. Funeral sermon by Archer Jones, cousin of the deceased. Text, John 19: 30: "It is finished."
M. H.
BARBER.—In Westerly, R. I., Sabbath, November 9, 1895, of a complication of diseases, Thomas Daniel Barber, in the 71st year of his age.
Mr. Barber was born May 7th, 1824, in the western part of the state of New York. He married Miss Olive A. Lewis of Rhode Island, March 9th, 1846. After his marriage he was converted and joined the Six Principle Baptist Church of Wood River, R. I. Later, during the pastorate of the Rev. J. W. Morton, his wife united with the Pawcatuck Seventh-day Baptist Church, and during the pastorate of the Rev. O. U. Whitford, Mr. Barber joined that church also, remaining a faithful member till his death. They had eight children, four of whom survive him, and with his devoted wife mourn his loss. Funeral services were held at the Six Principle Baptist Church at Wood River, November 12, 1895, conducted by the pastor of the Pawcatuck Seventh-day Baptist Church. Interment in the burying-ground at Wood River. W. C. D.
GREEN.—In Alfred, N. Y., November 3, 1895, Maxson J. Green, aged nearly 66 years.
Bro. Green, the son of Luke and Irene Flske Green, was born in Alfred and has always lived within a stone's cast of the place of his birth. On his 21st birth-day his father admitted him to partnership in the mercantile business, in which he has continued until five or six weeks ago, when he closed out his interest in the business in anticipation of his call to come up higher. When but a lad he was baptized and became a member of the First Alfred Church. He has for many years been a valuable member of the Board of Trustees of Alfred University, and for more than twenty years he was the village post-master. In early manhood he was married to Miss Huldah La Seur, who, with two daughters, Mrs. Dr. Wilcox of Buffalo, and Mrs. Frank Hill of Ashaway, R. I., together with other relatives and friends, mourns his loss. He walked with God, and was not for God took him. L. A. P.

The Second Summer,

many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

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