

# THE SABBATH RECORDER.

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### UNDER THE SHADOWS.

**T**HE light is sweet, 'tis pleasant to the eye,  
We hail with joy the coming of the morn,  
And yet we scarce can look upon the sun,  
Save through a veil of mist, or cloud of smoke;  
What then? Make we the shadows also sweet?  
Look up; what see you? 'Tis the vaulted sky,  
An arch of blue, so deep, 'tis deeper than  
The deepest sea; so blue, 'tis bluer than  
The deep blue sea. Ah, me! 'tis beautiful!—  
The sun now shoots his beams of light a-through,  
And heaven quivers in the glowing heat;  
Our senses are oppressed; the dazzled eye  
Now droops; we sigh to find some sweet relief.  
It comes; the zephyrs fan white clouds across  
Aerial deeps; 'tis heaven's parasol;  
What beauty this and comfort unsurpassed,  
Under the shadows! sigh not, mortal man,  
Rejoice; thou canst not bear the noontide glow,  
But for a time; the evening shadows fall  
To give thee rest, to close thy heavy lids,  
And then, with morning dawn, to give thee light  
In measure; for some days are dark as night;  
The darkness thus abounds with blessings large,  
And heaven will sweeter be to such as live  
Contented, restful, full of blessed hope,  
Beneath the shadows of their earthly lot.

—Rev. L. C. Rogers, in *Golden Link*.

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## Sabbath Recorder.

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The article, "The Key of the Christian Life," on page 597 of last week, should have been credited to the *Independent*. The RECORDER regrets the unintentional neglect.

AN article from Bro. Daland on "New-Church Darkness on the Sabbath," will be commenced in this issue and concluded next week. Another article will follow this, after the second one from Mr. Mellone has appeared in the *New-Church Magazine*.

FOR unavoidable reasons the *Helping Hands* for the next quarter could not be mailed last week early enough to reach most of our churches until after the Sabbath on which they should have been distributed. But we trust they will be received before the first Sabbath in October.

THERE are amateurs in every department of human industry and effort; as amateur artists, amateur musicians, amateur photographers, amateur scientists, meaning those who have progressed only a little way in their particular line of study and practice. The term may, not inaptly be carried into the realms of ethics and religion, and there we have amateur moralists, amateur Christians. Beyond the line of the mere amateur is the realm of the expert, the specialist. Here are the men and women that move the world. Here are the discoverers, inventors, educators, reformers, pioneers in thought and action. He who masters his trade or profession, or any particular branch of it, becomes a specialist and is sought after by the masses who have not attained that eminence. One's usefulness is often increased in proportion as he advances from the rank of an amateur to that of a specialist; and such attainments are the result and the reward of conscientious, painstaking study and practice, with a view to doing the best of which one is capable.

In this way the amateur Christian becomes a devout student of the Word of God and a faithful servant of the Lord Jesus. Growing in grace and "in the knowledge of our Lord and Saviour Jesus Christ," he presses "toward the mark for the prize," until he reaches the "stature of a perfect man in Christ Jesus." He is no longer an amateur Christian, but a well developed, humble, obedient, follower of the Lamb. It should be the aim of all Christians to advance beyond the line of the mere beginner.

JUST a word with our friends concerning the political issues of our times and the duties of pastors and editors of religious papers. Probably there is nothing over which many people exercise so little reason and concerning which they fly into such foolish outbursts of passion as over the mention of the political issues, during the incubative period of a political campaign. In our country these seasons recur once in four years, accompanied by the greatest intensity of feeling be-

tween the political parties. At such times certain people appear to be suddenly seized with a conviction of having been born for the special mission of watching, with eagle eye, the utterances of religious teachers, who, in pulpit or press, express their honest sentiments respecting the nature and importance of the questions involved in the general political movements. Pastors who have the courage to lift their voices against clearly defined evils are denounced as meddling and unwise; they are not infrequently advised to attend to their own business and not say a word on politics. If pastors offend by expressing an opinion that is not in exact harmony with the notions or prejudices of these watchful guardians of pulpit and press, they are quickly informed that unless they promptly desist they cannot count on further support from the offended parties; and thus a sort of pulpit boycott is set up. If the press offends, the petulant order comes, "stop my paper." Now, if one out of a hundred should thus attempt a boycott, it can do no one any serious harm, except as it reacts upon the person exhibiting such a spirit of intolerance. Neither the pulpit nor the press; neither the preacher nor the editor, is particularly harmed.

But, really, is it not a much better way to exercise the same spirit of tolerance in all these affairs that we admire and try to cultivate in other matters? How much pleasanter it would be to treat all differences with calmness, patience, good nature, charity. Nothing is gained by anger except an increase of unloveliness and, therefore, of unhappiness. While preachers and editors have special duties that are outside of and beyond the realm of political affairs, they are also citizens with civic responsibilities the same as others. They must read, think, be interested, have their views of the situation, their convictions of the rights and the wrongs involved, and if they have the "courage of their convictions," they will undoubtedly make occasional judicious remarks concerning the questions of interest and importance. If they have no convictions, or, having them, dare not give them utterance, they should at once retire to the quietness of private life and give place to stronger and wiser men.

### OVERRULING PROVIDENCES.

Whether there are "guardian angels" watching over us and, under the divine permission, or direction in a measure, influencing, protecting, and guiding our steps, or whether God in his infinite love and watch care does it all, directly, is not a matter of as positive revelation as many other points of faith. Still, from the earliest times men have believed, and taken great comfort in believing, that in some way there is an intelligent and efficient watch care exercised over the human family as a whole and every individual in particular. This, however, should not be accepted in a blind and unreasoning sense to exclude human agency. Even the heathen taught that "the gods help those who help themselves;" and faith in general and special providences should not encourage indolence or recklessness in caring for ourselves. God's natural laws must be observed, and when heedlessly disregarded, he will not be likely to interpose his divine power to save us from our own folly. But self help is not all there is of it. There are many times in the lives of all when both the divine wisdom

and the divine power are needed and may be made available. When we are "at our wit's end;" when we know not what to do, or which way to turn, the direction and the promise in the Scriptures come to our relief, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." In answer to prayer God will guide the petitioner in the right way. In times of peril, sickness and trouble, substantial aid will be furnished the faithful Christian, not always by recovery, but in a way that will render the burden easier to be borne. Great numbers of Christian people are ready to testify, from their own experience, that God has delivered them in times of danger, and in various ways shown his tender care. How well do we remember the return of our lamented President Allen from the battle of Bull Run, and his narration in chapel of his observations and experiences in that great battle and defeat of the Union forces. Standing with his back against a tree, in a favorable position to witness the battle, and without any visible intimation of immediate danger to himself, suddenly he was impressed, as plainly as though a voice had spoken, that he must instantly spring away from his position. Without delay he sprang one side, and that moment a cannon ball struck the tree precisely where he had been standing, and shattered it. With all of his philosophy and learning to aid him in interpreting this warning, he simply said that, to him, it was the voice of God as plainly as it could have been spoken. He obeyed unquestioningly, and was rewarded by being permitted to live and tell the story of his providential rescue. Many times in our own experience have there been instances of preservation and help, that, to our mind, are satisfactory and comforting evidences of the divine control and merciful protection. We will mention only one. Several years ago, while going to meet an engagement on a new field of labor, and when nearing a station not half way to the place of destination, the thought suddenly occurred that we could stop at that point and take a later train. Reasons at once arose why this should be done. Another train was to follow two hours later. Acting on this unexpected impression, we stepped off, grip in hand.

On returning to the station in time for the next train, we were informed, by one who saw us leave the previous train, of our good fortune in stopping, for the train we were on, soon after leaving it, met with a fearful accident in collision with another train. We passed the distressing wreck, sorrowful for others and thanking God for personal warning and safety. Of course, many explanations will occur to the minds of some of our readers, and many questionings and doubts as to any special providence in selecting one out of the many while others received no warning. We make no attempt at explanation. Such has been the history from the beginning of the human race until the present, and doubtless will continue. If any one finds more comfort, or is sure of being nearer the truth, in doubting, we will have no quarrel with him. Our peace is found in what appears to be a rational and comforting, though forever mysterious, belief in the Father, Son, and Holy Spirit, as one omniscient, omnipresent, omnipotent God, who is "The same yesterday, to-day and for-

ever," "With whom is no variableness, neither shadow of turning," and in whom "We live and move and have our being." Here we rest, and confidently wait God's own time for bringing us into the dawning of the brighter day when we shall no longer "see through a glass darkly," but when we shall see with clearer vision and "Know even also as we are known."

### NEWS AND COMMENTS.

THE University of Rochester opened on Wednesday, Sept. 17, with sixty-five Freshmen, and an outlook for some additions to that number in a few days.

In Scotland very few churches retain the use of fermented wines in the communion service. A few years ago there was bitter opposition to the proposed change to unfermented wines.

THE year book of the Congregational church for 1896 shows that forty-two women are now in the ministry in that denomination, thirty-one of whom are ordained ministers and eleven are licentiates.

TWICE within the past four years a public vote in Toronto has decided against running Sunday street cars. Another vote has been asked for and is soon to come off, and many are hoping to reverse the vote.

THE death of Prof. Francis J. Child, Ph. D., LL. D., of Cambridge, Mass., on the 11th inst., removes one of Harvard's most learned and respected educators. He was seventy years old the 1st day of last February.

THE city of Paris was visited by a violent cyclone, September 10, which did great damage. Buildings were torn down, ships were sunk, trees were snapped off or overturned, and more than 150 persons were injured. The storm lasted only one minute.

In one of the German principalities, (Waldency), a decree has been set forth prohibiting the issuance of a marriage license to habitual drunkards. This might be regarded as a "sumptuary law" in the United States, but a wiser enactment has not passed our state, or national courts in many years.

As the public schools of New York City open this fall people are greatly astonished to find that there are 55,000 children unable to find sittings. It is difficult to understand how the city officials upon whom the work of providing facilities for education devolves can be guilty of such neglect. Possibly Greater New York will have greater educational facilities.

THE Standard Oil Company has long been counted among the strongest monopolies in existence. But it is reported that an oil trust in the Old World is already formed that will prove a great rival. Oil in vast quantities has been discovered in Sumatra, and will supply the Japan market, which took more than thirty millions of gallons from America last year.

THE Junior Order of American Mechanics in Omaha has set a good example, by passing a by-law, that no one connected with the sale of liquors as a beverage shall hereafter be admitted to membership in that order. Many who are thus engaged are not eligible to membership because of nationality, but

the American liquor element should also come under the ban.

THE manufacture of lead pencils is a great industry. In Bavaria there are twenty-six large manufactories, employing about 10,000 workmen and turning out 4,000,000 lead pencils every week. The factory of Johann Faber alone makes 1,280,000 per week. In the United States about as many lead pencils are now made as in Bavaria. Red cedar is mostly used; though many are now made of paper which is wound spirally about the lead.

THE *Christian Advocate*, one of our ablest exchanges, has just completed its three-score and ten years. There is no appearance of its being in its dotage, but, on the contrary, is under the editorial management of one of the ablest men of the M. E. church, Dr. J. M. Buckley. During the seventy-four years of its existence, the *Christian Advocate* has had eleven editors. Dr. Buckley has been the editor for fifteen years, being first elected by the General Conference in 1881, and was unanimously re-elected at its last session.

PEOPLE in California are no more easily duped than those who live elsewhere; neither do they seem to be altogether exempt. In Fresno, Cal., recently, a gypsy woman persuaded a lady who had \$85 in the house, to lend her the money for an experiment, promising to transfer it to a pillow in another part of the house through her magic powers, and assuring her that this process would work as a charm to enable her to restore some lost riches. The gypsy disappeared, of course, and the pillow containing the money has not yet been discovered.

THE most noted of phrenologists, Prof. Lorenzo Niles Fowler, died at the home of his sister, Mrs. C. Fowler Wells, in West Orange, September 2, being a little over 85 years old. The publishing firm of Fowler & Wells has been widely known for many years. Among the noted persons who had been phrenologically examined by Prof. Fowler were the late Nicholas III., Czar of Russia, Dwight L. Moody, Horace Greeley, Harriet Beecher Stowe, Ralph Waldo Emerson, Walt Whitman, Samuel F. B. Morse, Cyrus W. Field, Sir Henry Irving, Dr. Joseph Parker, John Bright, Richard Cobden, Charles Dickens and William Cullen Bryant.

THE following figures have been arrayed to show the enormity of the liquor traffic. It has been said that the Athenians were accustomed to take their children to behold a drunken revel for the purpose of impressing them with the horrors of drinking and thus secure their sobriety. These figures should serve the same purpose. The 240,000 saloons of this country alone, placed in a solid column would extend a distance of 1,000 miles. Both sides of a street, they would give a solid frontage of 500 miles. They would make 100 streets, each 5 miles long. What an amount of wretchedness and woe and misery and crime and evil of every sort is here represented. From these 240,000 saloons of vice 600,000 drunkards annually graduate, 100,000 of whom are boys between the ages of sixteen and twenty; 100,000 of these drunkards die every year. In all these festering pools of sin woman has an active part. The United States census tells us that there are 9 distillers, 72 brewers, 105 dealers, 2,275 saloon-keepers, and 147 bartenders that are women.

### CONTRIBUTED EDITORIALS.

Words of Cheer.

"If you thought so much of him, why did you never tell him of it?" She stood there, pale and trembling—the wife of the minister who was dead. She had listened while they told in glowing periods of his ability, his high character, his self-sacrifice, of the sorrow they all felt at his loss. It bewildered her. She had never heard people talk about him in this way before. She had shared his toil and loneliness. She knew how his heart had sometimes hungered for the appreciation of his fellow-workers. And now the words had come, generous and cordial, but it was too late. He could not hear them.

That pathetic scene flashed upon me again this week when I attended the memorial service of one of Chicago's prominent clergymen. He was a princely hearted man with an ear quick to hear every cry of human distress. Genial, sweet-spirited, thinking no evil, he loved all his brethren who were striving to do their duty as God gave them to see it. But he was heterodox in theology and—sad to relate—a crank in politics; and for these things he suffered. He was brave about it, quick at repartee, staunch for his convictions while freely granting to others the same right of private judgment which he claimed for himself. But it was a heavy load. Sometimes the nerves faltered and he grew weary. The new and difficult field of labor upon which he had just entered severely taxed his strength. When he went away on his last vacation, he was worn out. He had passed beyond the recuperation point and typhoid fever claimed him for its own. The tears were in my eyes as I sat there last Monday morning and heard all his noble characteristics recounted. How many of these cordial expressions had reached his ears in life I know not. But we are so prone to keep the alabaster box of our love and tenderness and reserve it for the burying. Life, valuable life often hangs in the balance and weariness of spirit sends the balance down. It is so much better to speak the loving word now than to stand by the open grave bye and bye with the sad retrospect: "It might have been."

The Coming Revival of Religion.

Mr. Moody, somewhat grayer, somewhat portlier, but with the same tender love for lost men, and the same resistless energy for reaching them, stood before a throng of Christian workers in Association Hall this week while they cheered him again and again. A large number of the city clergy were present and listened with intense interest to new plans for presenting the old gospel. Mr. Moody is no stickler for etiquette and form. He says right out what he means and makes no bones of it. It is refreshing to hear him. He turned to Dr. Henson, who was sitting in one of the boxes, and told him that he ought to have a score of cottage prayer meetings every night in the week in his section of the city. It was not impertinence. It was the outspoken utterance of a man so dead in earnest that he drove right at his subject without stopping for conventionalities.

Mr. Moody made two points. First the evangelization of our prisons. We have a prison population of 750,000, and 500,000 of these are young men. They are shut up to their own thoughts and are eager to read

good literature. Mr. Moody declared that he had never engaged in a work which was so fruitful of results as the prison work in which he has been interested for some months.

He urged the evangelization of our cities with great power. Make your Sunday night service evangelistic. Go out into the homes and get the people. Make the meeting so attractive that they will want to come again. Have a song service, duets, quartets and congregational singing. Preach not over thirty minutes. Stop before they are expecting it. Preach—not politics, philosophy or questions of the day—but salvation.

These months through which we are passing are important months in the history of our country. There are deeper issues at stake than those of the coming election. However the people may register their will in November, the great central questions of man's destiny will still remain. The fact of sin and the need of regeneration will still be with us. Political reforms will be ephemeral unless righteousness exalteth the nation. The great need of our country is a sweeping revival of religion all over the land. The coming winter will be one of great opportunity. The time is ripe. The hard times have made men thoughtful. Election, with its awakenings and disappointments, cometh on apace; but as the heat of these issues passes away, the latent yearning of men's hearts for something abiding and eternal will be felt. Let us pray that we may see in the coming months the greatest religious awakening that this western hemisphere and the world has ever known.

#### NEW-CHURCH DARKNESS ON THE SABBATH.

BY W. C. DALAND, D. D.

In the *New-Church Magazine* for August, there appears an article with the title, "The Sabbath and the Lord's-day," which, it is announced, is to be the first of two or more on the same theme, in which is to be clearly set forth what the "Jewish Sabbath" is and how it became corrupted, how the transition took place from the observance of the seventh day to the "first-day Sabbath" of the Christian era, and what the Sabbath is to be in the New Dispensation. The magazine is, of course, the organ of the Swedenborgians, and the article is written in part, at least, from their point of view. It may have some little interest for the readers of the SABBATH RECORDER, from the fact that it is from the pen of the Rev. W. E. Mellone, a Baptist minister, who is one of the trustees of the funds whereof the benefit should accrue to the Mill Yard Seventh-day Baptist church in London. Mr. Mellone, though knowing much about us and our views, and being a member of the same body of Baptists with which our church has so anomalous a connection, yet seems to have great respect for the teachings of the Swedenborgians in the interpretation of Holy Scriptures. In writing of the observance of the Sabbath before the time of Moses, he says: "To the present writer it seems clear that much light is thrown on the subject by the New-Church doctrine of two pre-Mosaic dispensations or eras," and again, when he turns to the book of Genesis to inquire "what it really teaches concerning the Sabbath," he is constrained to remark: "Here again the writer feels bound to gratefully acknowledge the light and help he has found in the New-Church teaching. These have made some things clear which were dark before." But we remember that our Saviour said once, "If

the light that is in thee be darkness, how great is the darkness!" Perhaps the New-Church light may be darkness, after all.

The article which has already appeared is in the nature of a brush to clear away cobwebs and dust that the light (?) may shine. The writer tells us a great many things that we already knew and some things that we did not, and which we are not so sure anybody knows or can know. He begins by attempting to show that the observance of the Sabbath was not universal in ancient times, as though its obligation depended upon such an universal observance. He reminds us that the septuagint division of time was "in all probability determined by the lunar changes of the month," that the Greeks "had no Sabbaths," that the Romans "had no weeks," that the Chinese and South Americans have had nothing that corresponds with the Mosaic Sabbath. When he speaks of the monuments of Egypt and Babylonia, and their indications of the observance of the Sabbath, he is careful to remark that this corresponded to the phases of the moon, a fact which we all know very well. The argument in this, not stated, but implied, is that the Sabbath before the time of Moses was connected with the phases of the moon and, therefore, was not the Sabbath as we understand it. Now it is as difficult to prove that the primitive Sabbath or week was lunar as it is to prove that it was not. That is as much as can be said. But and if it were lunar, what then? Jehovah has not revealed to us *how* he made known to men at first the idea of his Sabbath, as he has not made known to us *how* he created man. We do not need to suppose that he numbered the days of man's first week, and set off the Sabbath with a distinct statement about it, any more than we need to suppose that he took earth in his hand and moulded the first man as a sculptor would have done. His will and his power are just as clearly manifested without these suppositions.

Mr. Mellone makes a great deal of the difficulty of reconciling the literal sense of God's creating the world and resting from his work, with the sublime conception we must have of Deity and which is found elsewhere in Scripture. But the difficulty is not more than is found in any attempt whatever to express in human finite language the thoughts and doings of the Infinite. The best we can say is that God created the world as he has revealed it to us, in what was for him six days, and that he rested, in whatever sense a divine being can, ending his work on what was for him the seventh day. It is no destruction of the Sabbath to suppose that God's days were not our days, nor our weeks a regular succession from his week. Mr. Mellone remarks rather unnecessarily that "it is surely sinking to a lower range of thought when we imagine him as observing our divisions of time, or measuring his life or his work by yesterdays and to-morrows, and making a difference between one day and another, either as regards its sacredness or its blessedness, for himself." Minds differ in their ability to apprehend the Infinite, and language is imperfect. No one believes, it may be supposed, that God was *tired* after a week of labor and rested as a man would rest for the space of twenty-four hours. Some people may believe such a thing, but that he did not so does not invalidate the truthfulness

of the revelation respecting the completion of his glorious work and the stupendous thought of the divine repose thereafter. Such a thought is lofty, not low. And however God communicated to man the first thought of resting the last day of the weekly cycle of seven days in memory of creation and for his own physical and spiritual good, or however the weekly cycle was measured in the earliest ages, the fact remains that the Sabbath then existed, and that among those people who possessed an account of the origin of the world, though corrupted with polytheistic ideas, it most nearly resembled that of Genesis. This the writer admits or affirms, but he seems to think that the obligation of the Christian to observe the Sabbath rests upon the belief in the literal creation of the world in six days and the identity of our weeks with the week of creation. This is astonishing. But it is as impossible for Mr. Mellone or anyone else to prove that this did not literally take place as it is for another to prove that it did. But the obligation to observe the Sabbath *does not rest upon such a belief*, any more than the duty to repent rests upon a belief that when the Scriptures attribute repentance to Deity, the divine act is identical with the human act of repentance.

(Concluded next week.)

#### HEART, LIFE, AND SABBATH-KEEPING.

BY A. H. LEWIS.

The mere outward observance of the Sabbath, by ceasing from ordinary pursuits, with nothing more, is not Sabbath-keeping. In proportion as heart life, and true spiritual rest and communion with God are wanting, Sabbath-observance is vitiated or destroyed. Appeals to civil law and pharisaic formality, as to actions, obscure and destroy the spiritual element. Intellectual consent to the claims of the Sabbath is as far below true Sabbath-observance, as intellectual assent to the historic Christ, is below a saving faith.

Because these things are so, Seventh-day Baptists must cultivate the heart side of Sabbath-observance. The great tide of theories concerning Sunday as a mere civil rest day tempts us to put the Sabbath on the same plane; while the commercial spirit and the cold materialism of our time chill and poison all spiritual development. Against these we must struggle constantly, and the struggle will be fruitless, unless we grow in spiritual things until the presence of the higher spiritual experiences cast out the formal and earthly.

We must learn to welcome the Sabbath as God's representative, and the day fixed for special visitation with him. The heart must be put in order for his coming, as the home and guest chamber are for an honored guest. The question on Sabbath is not, "What must I do to-day," according to the Commandment, outwardly, but "What can I bring to God, and gain from the Holy Spirit for my weary heart and hungry soul." Love for God and for the Sabbath, because it is his, uplift life into the Divine presence, and so make the Sabbath a "delightful day." You are comforted and compensated when a valued friend, who has been with you till even-tide says when leaving, "I have had a delightful day." So welcome God, and all good, all truth, and all service for Christ, that when each Sabbath closes, your heart, and the Christ with whom you have spent the day, may unite in declaring: "This has been a delightful day."

## LIFE'S SUNSHINE.

That man was a cynic who after strolling through a cemetery, wondered where the bad people were buried. He had found only good deeds recorded upon the stones which marked the resting places of the dead, and on nearly every stone some good deed. Naturally he was suspicious that, while living, every person had not been so good as described when dead, and therefore his wonder. But it is a custom, with the force of law, to speak only good of the dead when in public; and perhaps it is just as well, even in private the dead are not exempt from that dissecting process which sadly mars our idols.

Appreciation of the good qualities of our friends apparently increases with their deaths. However few may have been our expressions before that time showing our appreciation, after the separation we seem to find comfort in remembering the good. It is well, too, that the good rather than the bad is magnified. But is it well that we withhold our words of appreciation so generally until the ears of those who need their encouragement are closed forever? Would it not make the journey through life pleasanter and easier if some of these kind things which are left for tombstones and memorials were given at least verbal expression before the subjects of them had crossed the silent river? Then they may relieve the feelings of the living, but the dead are beyond the reaping and the sowing, and they care for neither our approval nor our disapproval.

Appreciation of and gratitude for deeds done are not rare. We fully express both when with others than those toward whom they are felt. But it is not these others who, many times, are in need of these expressions; it is the person toward whom the sentiment exists. The fear of over-praise seems to hold us back from giving even due expression to our praise. A parent is more free with criticism than with praise, when the encouragement of kind words would, in many cases, do more than the criticism of sentences. The first buoys up and floats over the shallow places in life's stream, while the other sinks lower and grounds the frail craft. We do not plead for undue praise, which is disastrous in the extreme, but for that meed of praise which is a proper expression of appreciation.

What the people of this world need is help rather than discouragement. There is much more sunshine than rain in nature's order. Flowers and fruits are developed by the brightness of the sun more than by the rain. Both are essential, but a tree which never had the sunshine would either die or become a poor stunted thing. It needs them both, but it needs more bright days than rainy days. Nature is a good teacher, and can be followed in many things. More brightness and less criticism is a good rule to start out on. If you appreciate your friend's work, tell him so. Don't wait until he is dead, and then tell some one else. Such an expression of appreciation may serve to encourage to even better things. There is no more precious reward for work well done than the appreciation of those for whom it is done. "Look up, not down."  
—*The Westerly (R. I.) Sun.*

If there is one virtue that should be cultivated more than another by him who would succeed in life, it is punctuality; if there is one error that should be avoided it is being behind time.—*F. Hunt.*

## THE ENIGMA OF THE AGES.

BY T. DARLEY ALLEN.

The history of the Jewish people is the most remarkable in the annals of the nations, and has been well designated, "the great enigma of history." For eighteen centuries they have been a race without a country, scattered among all the nations of the globe, and without a king or government they have outlived the proud and mighty peoples that oppressed them in the remote past, and are as distinctly Jewish to-day as in the most glorious period of their national existence.

Enlightened nations have reason to be grateful to the Jews for their sacred literature, while Hebrew legislation lies at the very foundation of all civilized jurisprudence. And notwithstanding their disadvantages, they have given the world in modern times some of its greatest statesmen, philanthropists, financiers, poets, musicians, etc. H. L. Hastings, the well-known anti-infidels of Boston, says in his essay on "The Separated Nation": "In medicine, the names of Franke, Hays and Remak, are prominent; on the stage the Israelites are represented by Rachel and Bernhardt; Auerbach stands at the head of German novelists, and Heine and Born sit on high among the poets; . . . Lasker in Germany, Gambetta in France, Disraeli in England, are illustrations of the presence and power of members of this separated nation. In the American Congress, in the British Parliament, in the German Reichstag, in the French Chamber of Deputies, and in every place where skill, intelligence, energy and power are enthroned, the Jew is to be found."

The great Jewish firm of bankers, the Rothschilds, control a large percentage of the world's gold, and without consulting them, it is said, scarcely a European king or emperor could undertake a war, so indebted are the royal and imperial houses to this remarkable Hebrew family. The late Baron Hirsch, a Jew, is said to have given the most to philanthropy of any one the world has known.

Another characteristic of this race is their longevity, their death rate, even in the United States, being only about half that of the people at large. This fact has been disputed, but has been demonstrated several times by statistics, especially by those given by H. L. Hastings and Dr. Billings, an eminent physician, the former in his essay entitled, "Remarks on the 'Mistakes' of Moses;" the other in the columns of one of America's leading periodicals.

The Jewish people are well worth study, as also are their institutions, particularly the Code of Moses, that wonderful Law, to their observance of which their remarkable health and longevity are probably to be attributed.

## IN AN EMERGENCY.

In case of fainting, place the body in a horizontal position, with the head low; sprinkle cold water on head, neck and chest; loosen the clothing, and expose the patient to fresh air. Camphor or ammonia applied to the nostrils will also prove efficacious, though the latter must be used with caution.

Broken limbs should be placed in natural positions, and the patient kept quiet until the arrival of the physician.

Cramps in the stomach usually yield to a teaspoonful of ginger, stirred in a half glass of hot water, in which a half-teaspoonful of soda has been dissolved.

Nervous spasms are usually controlled by a little salt taken into the mouth and allowed to dissolve.

A patient suffering from sunstroke should be carried into a cool room, and cloths wrung out of cold or ice water applied to the head. These should be large enough to envelop the whole head and changed often. A bladder (or bag of oiled silk) partially filled with pounded ice and placed on the head is very beneficial.

For nose bleed bathe the face and neck with cold water, and rolling a little piece of white paper in a tight roll, place it under the upper lip, where it will press against the gum. If the bleeding does not readily yield, plug the nostrils with a soft roll of cotton cloth.

For neuralgia, apply hot, dry flannels, as hot as can be borne.

For poison by poison oak or ivy, take a handful of quicklime, dissolve in water, then paint the poisoned part with it. Two or three applications will ordinarily cure the most stubborn case.

For stings of insects, examine the parts with a magnifying glass, and if the sting is left in the wound, extract it with a small pair of tweezers or a sharp penknife. Then apply dilute ammonia, camphor, mud, baking soda moistened, or even onion juice.

For the bite of a dog or cat, the wound should be thoroughly sucked, then the piece which has come in contact with the animal's teeth cut out or cauterized with a hot knitting needle, a tight bandage wound closely about the wound to obstruct the circulation, and the wound itself washed in hot water as long as it will bleed. The same treatment will apply to the bite of a poisonous snake.

If an artery is severed, tie a small cord or handkerchief tightly above it, and, inserting a round stick, improvise a tourniquet to hold the flow in check until the surgeon arrives.

Hemorrhages of lungs or stomach may be checked by small doses of salt and perfect quiet.

A sprain should be treated at once to an application of water as hot as can be borne. This may be showered upon it, or cloths wrung out of hot water applied frequently.

For croup, immerse hands and feet in hot mustard or soda water. Great relief is sometimes experienced from drinking water as hot as can be borne.

For sudden attacks of dysentery or colic, give equal parts of tincture of rhubarb, essence of peppermint and camphor. Dose, ten to twenty drops in a wineglass of sweetened water at intervals of fifteen minutes.

For acute asthma or nausea, spread a plaster with lard, sprinkle with black pepper, allspice and cloves, and lay on chest or pit of stomach, as the case may be.

For apparent death from lightning, dash cold water freely over head, face and whole body. If this does not revive the patient, place the body in a freshly-made opening in the ground, in a half-sitting posture, with his face toward the sun, covering him all over, excepting the head, with fresh earth.

For poisoning by acids, administer copious drafts of tepid water, or tickle the throat with a feather or something similar to excite vomiting. Then give warm soapsuds or magnesia or chalk, dissolved in warm water, or wood ashes, soda, gruel, linseed, tea or rice water, whichever can be reached first.

For poisoning by alkalies, give dilute vinegar, or sour milk, lemonade, sweet oil, or any mucilaginous drink.

For arsenical poisoning, induce vomiting as quickly as possible, then administer a spoonful of peroxide of iron. If a drug store is not near enough to get this in a hurry, give iron rust, stirred in sweetened water, or whites of eggs and water, or soapsuds.—*Portland Transcript.*

## Missions.

THE next regular meeting of the Missionary Board occurs October 21. Blank reports have been sent out to the missionary pastors and workers to be filled out for the quarter closing September 30, 1896. If any should fail in receiving their blanks, please notify the Missionary Secretary. At this October Board Meeting all applications for appropriations for the year 1897 should be in, for at that meeting the appropriations are voted for that year. The clerk of the church making application for an appropriation to aid in the support of a pastor should answer the following questions in the application made:

1. Who is your pastor?
2. Number of church members?
3. What is the financial condition of your church and society?
4. How much money have you raised or pledged toward the support of your pastor for the year?
5. Do you take monthly collections, or contribute by the weekly envelope system for our missions?

We trust all who are concerned in these matters will take note of the above and send in their communications so they will be in hand October 19. SEC.

### FIFTY-FOURTH ANNUAL REPORT

Of the Board of Managers of the Seventh-day Baptist Missionary Society.

(Continued from last week.)

#### ENGLAND.

The Mill Yard church, London, soon after the death of its beloved pastor, the Rev. William M. Jones, D. D., sent a statement of its needs as a church, and also its financial condition, and earnestly petitioned the Missionary Society to send it a suitable person for a pastor, or aid in the support of one. The Board sent the Rev. W. C. Daland to London to investigate the condition and needs of the church. He returned and gave to the Board a thorough report. That report was published in the SABBATH RECORDER. He recommended, "That if the Missionary Society can see its way clear to do it, they send them a missionary pastor, suited to their needs, for the space of three years. That would be a time long enough to see what can be done. Less than that I do not advise." The matter was laid before the people at the last anniversary of the society, and at the Conference in an informal way. No formal action was taken, though many expressed the judgment that something should be done for this old mother church. After much deliberation, council, and prayer, the Board, at a meeting held October 20, 1895, voted to send a missionary pastor to serve the Mill Yard church of London, England, according to their request, for the term of three years. It was voted that the Board ask the Rev. W. C. Daland to fill that place, that the salary of the missionary pastor be \$1,200, and the expense of transportation to London, all receipts on the field to be reported to the Treasurer. The Corresponding Secretary was instructed to confer with Mr. Daland, and if he should signify his acceptance of the call, to make accordingly all necessary arrangements with the Mill Yard church.

Mr. Daland accepted the call of the Board, to take effect May 1, 1896, and the following arrangements were made with the Mill Yard

church: (1) The Mill Yard church on Jan. 4, 1896, by a unanimous vote, extended a formal call to the Rev. W. C. Daland to become their pastor. (2) It unanimously voted to pay annually to the Treasurer of the Missionary Society such a sum of money as it can raise in lieu of pastor's salary. Mr. Daland accepted the formal call of the Mill Yard church. He sailed with his family from New York City, May 9, 1896, for his field of labor, and arrived there May 20, 1896, and received a most hearty welcome. He immediately commenced work. He has rented a house at 1 Maryland Road, Wood Green, London, N. He has not been on his field long enough to lay definite plans for future work. He reports a good attendance of the membership on Sabbath service, and at every service thus far strangers have been present. He and his wife have been received into the membership of the church, and he duly installed as its pastor. He and Mr. Vane, a member of the church, are consulting together as to the advisability of setting up a gospel tent, or making some other provision for holding gospel meetings, in the neighborhood of Mr. Vane, in Kent, Eng. Already scattered Sabbath-keepers in England, Scotland, and Norway are making themselves known to Mr. Daland by correspondence. Mr. Daland is in London not merely as the missionary pastor of Mill Yard church, but to represent our cause in Great Britain and Europe as far as he can, and to engage in evangelistic work as much as is practicable and advisable, and to put himself in touch with all Sabbath-keepers, and those interested in Sabbath truth. We pray for him and the cause abundant success through the truth, and the presence and power of the Holy Spirit.

#### HOME MISSIONS.

##### EASTERN ASSOCIATION.

The Rev. Horace Stillman, Ashaway, R. I., Missionary Pastor.

Mr. Stillman reports a year's labor with the First and Second Westerly and the Woodville churches, and at the preaching station, the Niantic Baptist church, 76 sermons; congregation 6 to 40; prayer-meetings 30; visits 60; additions 8 by baptism, and 3 by letter.

Mr. Stillman served the First and Second Westerly churches, as Missionary Pastor, for the first two quarters of the year, when the Rev. A. E. Main succeeded him in the First Westerly. The third quarter he served the Second Westerly church, and in the fourth quarter both the Second Westerly and Woodville churches. In the first two quarters of his labors, his churches were greatly blessed by the evangelistic efforts of Bro. J. L. Huffman, and after him by Bro. E. B. Saunders, quite a number joining the churches. He began serving the Woodville church the first Sabbath in April, and has held regular services every Sabbath since. Though the families are few, and the congregation small, the meetings have been precious seasons, in which all have been greatly blessed. The need is more thorough consecration to God, and a more implicit trust in his promises to have power with God and with man.

The Rev. A. E. Main, Ashaway, R. I., Missionary and Pastor.

Mr. Main reports 35 weeks of labor with the First Westerly church, and on the Post Road (R. I.) Mission field, and at the preaching stations, Quonocontaug, Niantic, Woody Hill, Avondale, R. I., and at Louisville, Ky.;

sermons and addresses 101; average congregations 30; prayer-meetings 43; visits 65; Seventh-day Baptist families 12; resident church members 38; 1 Bible school.

The appropriation for the Post Road field began Nov. 1, 1895, at which time Mr. Main began his labors. By the request of the Evangelistic Committee a leave of absence was granted him from this field, and he was sent the latter part of November to the Louisville, Ky., field, to assist the Rev. T. J. Van Horn, remaining there one month, rendering most efficient and able service. On his return he resumed his labors on the Post Road field, and with the First Westerly church. In regard to his field of labor he writes: "My work followed the revival labors of Brethren Huffman and Saunders; and I have tried to feed the sheep and lambs. There is good reason to believe that real and encouraging growth in spiritual things has been experienced. Bro. Horace Stillman had labored faithfully at Dunn's Corners, where he is held in high esteem. At Dunn's Corners I have prayer-meeting, Sabbath-school and preaching services each week. At Quonocontaug Baptist church, Bible school and preaching service each Sunday. At Niantic preaching every Sunday night in a Union Gospel meeting. At Woody Hill on the first Sunday afternoon in each month. I have preached several times at Avondale. For home mission work the Post Road field is large, interesting, and promising.

##### SOUTH-EASTERN ASSOCIATION.

The Rev. L. D. Seager, Berea, W. Va., Missionary Pastor.

Mr. Seager reports 9 months of labor with the Ritchie and Conings churches, and visiting and preaching at the following places: Slab Creek, Horn Creek, W. Va., and Salemville, Pa.; sermons 157; congregations 50 to 75; prayer-meetings many, kept no count; visits 228; pages of tracts distributed 2,000; additions to the churches, 1 by baptism, 1 by experience or letter; 2 Bible schools.

Mr. Seager has faithfully served the churches as missionary pastor, and has been very active and useful in evangelistic work. He has visited Salemville church, Pa., quarterly, either personally or by proxy, holding there, each visit, a two-weeks meeting. In December he spent four weeks at Stokes and Jackson Centre, O., assisting the Rev. L. C. Randolph in evangelistic work. He was also with Evangelist E. B. Saunders in his gospel campaign in West Virginia, laboring at Salem, Roanoke, Ritchie, Middle Island, Black Lick, and Green Brier, closing the work at Green Brier for Mr. Saunders, who had returned home. Mr. Seager was excellent help in conducting the singing, in after-meetings, and in personal work. He accepted the call of the Salem church, W. Va., and entered upon his pastorate April 1, 1896.

##### CENTRAL ASSOCIATION.

The Rev. O. S. Mills, Lincklaen Centre, N. Y., Missionary Pastor.

Mr. Mills has labored 52 weeks with the Lincklaen church and at three preaching stations, Preston, Norwich, and Rhode Island Settlement; given 77 sermons and addresses; average congregations 24; prayer-meetings 19; visits 212; 581 pages of tracts and 141 papers distributed; 30 Seventh-day Baptist families and parts of families; 24 resident church members; 2 Bible schools.

Mr. Mills reports that blessed harmony

prevails in the Lincklaen church, and the appointments of the Lord's house have been well sustained during the year. Hard times have induced some to move to other places to better their financial condition, and the membership of the church has thereby been somewhat diminished. Preston needs a thorough revival. There are there a few faithful brethren and sisters. By visiting many First-day families living within his field, preaching for them, aiding them in their revival meetings, and attending their Sunday School Associations, he has greatly extended our influence as a people, and much prejudice of former years disappeared. This field needs the prayers and watch care of our people. We sow the seed, but God giveth the increase.

The Rev. U. M. Babcock, Watson, N. Y., Missionary Pastor.

Mr. Babcock reports a year's labor with the Watson church, and at one preaching station, Pitcairn, N. Y., 60 sermons; average congregations 25; visits 162; 5,000 pages of tracts, and 150 papers distributed; number of Seventh-day Baptist families 16, and 6 parts of families; resident church members 33; and 1 Bible school.

Mr. Babcock reports faithful work on the field, but sees not much light ahead for it, unless it should be to send some evangelist there to labor for a wide spread and thorough revival. He commends the faithful few who live there, and are striving to maintain the church existence and the cause of the Master. He anticipates leaving this field October 1st.

The Rev. Peric R. Burdick, Georgetown, N. Y., Missionary Pastor.

Mrs. Burdick reports a full year of labor with the Otselic church; 52 sermons: average congregations 14; visits 30; additions to the church 2 by letter; Seventh-day Baptist families 10; resident church members 19; and 1 Bible school.

Mrs. Burdick writes that the Otselic church is a band of faithful Christians, most of whom attend services every Sabbath. Nearly all take part in the Sabbath school. They are poor, but very benevolent and loyal to our denominational interests. Monthly collections are taken for the Missionary and Tract Societies, and contributions for the Woman's Board. There are but two young people among us, and they are young men of promise. There are only six children in all of our families, so there is but little chance for building up here, except from the outside. These people are worthy of the help and fostering care of the Missionary Society, without which they could not have the benefits of the preached word.

(Continued.)

THANKS FOR HELP.

HEBRON CENTRE, Pa., Sept. 15, 1896.

We, the undersigned, would hereby express to the Missionary Board and Evangelistic Committee our most sincere thanks for their care and interest in our struggling church in this place, in making it possible for their evangelist, Eld. C. W. Threlkeld, to come and labor for us as he has done. We rejoice in the good that has been accomplished, the seed sown and the future good hoped for.

D. R. BALL,  
JOSEPH CLAIR, JR.,  
JOSEPH CLAIR, SR., } Com.  
E. D. CLAIR,  
AMBROSE BALL, }

WHENEVER we are willing to do good God will see that we have a chance.—*Ram's Horn.*

THE EUCHARIST.

BY MARY B. CLARKE.

"This do in remembrance of me."

Remember all that Christ has given—  
The glory like a flame  
Which veiled him in the courts of Heaven  
Before to earth he came.

Though rich, remember he became,  
The poorest of the poor,  
And contumely, scorn and blame,  
In meekness did endure.

While still so faultless was his life,  
So pure, without, within,  
His enemies who longed for strife  
Could find in him no sin.

Remember the atonement made  
For sins not once his own,  
The reconciliation laid  
Before the Father's throne.

Remember that he died for thee—  
The height all heights above,  
The length, the breadth, the mystery,  
Of his unbounded love.

Remember too, he walks beside  
His people, day by day,  
And seeks each wayward soul to guide  
In life's diviner way.

Remembering this thy soul shalt be  
On heavenly manna fed,  
Th' unfailing fountain flow for thee,  
Thine be the living bread.

Remembering him who died and rose,  
The sacrifice for sin,  
Accept the gift his grace bestows,  
And full salvation win.

THE HIGHER LIFE.

The higher life has deeper roots than the ordinary Christian life. It is rooted in the soil of the divine Word, and, like the century-enduring oak, appropriates therefrom all its elements of strength. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He who wishes to dwell on this higher spiritual plane, above the clouds which intercept the sunlight to the dwellers below, must consent to be a man of one book and to endure the reproach of being a man of one idea—Christ crucified. He will awake in the morning more hungry for his soul food than for his breakfast. He will prefer the Word of God to the morning paper, if he has time but for one; and, if compelled to go forth without his daily spiritual rations, he will be conscious of faintness and weakness. Well persons always feel the loss of their regular meals; the sick never, because they have no appetite intensely consuming their strength.

Let it be understood that the state of full trust in Christ cannot be maintained by hours devoted to current literature and minutes given to hasty glances at the Holy Scriptures. That is the path to spiritual emaciation, trodden by multitudes of weak believers, piteously crying, "O my leanness, my leanness!" There must be time taken to read, mark, and inwardly digest spiritual truth, that it may pour its vital elements into the life currents of our souls.

Many Christians are in too great a hurry to live the life of uninterrupted trust. The Comforter came to abide, but the place was too confused and he withdrew. "As thy servant was busy here and there, he was gone." Again, the higher life is not a life of solitude. Society produces great men. They are not reared in the hermitage. Perfect love to God does not turn its back upon men and bury itself in a desert or cloister. It seeks human abodes

"With prayers, entreaties, tears, to save,  
To pluck men from the gaping grave."

The ordinary social means of grace are necessary to the promotion of the life of the most advanced Christian. Beware of under-

valuing the gatherings of the church, where young and old, the mature Christian and the young convert, testify of Jesus' love. Both the faith and the lives of many of them may be imperfect. For this very reason they need your superior light, while you need their society to keep you in the closest sympathy with your fellow-disciples, and to counteract the tendency to segregate into cliques, to the detriment of Christian unity.

It sometimes happens that the repose of the soul in Christ is disturbed by another cause. Ecstatic joy has been erroneously assumed to be the only proof of the presence of the abiding Comforter; and when that rapturous exultation subsides, the individual is apt to say, "I have lost the fullness of the Spirit." The mistake is the forgetfulness that there are other fruits of the Spirit which may attest his presence, and, moreover, that the promise of God is still true, though for a brief period we see no evidence of his presence in our feelings. We are to walk by faith and not by feeling. Activity in behalf of the freedom of others is the way to preserve our own. In our recent war it was found that the republic could not maintain its own freedom without emancipating the slaves within its reach. It is just so with the preservation of the freedom indeed which Jesus, the Great Emancipator, proclaims. The person who sits down to enjoy the delicious sweets of his newly found liberty, satisfied with the ecstasies of devotion, will soon find his joys expiring. Joy is given as a motive to labor. Great exultation to-day means great toil to-morrow. The gladness of the Pentecost was a preparation for the conversion of the three thousand. "The joy of the Lord is your strength." It is designed as a means to an end. "Restore unto me the joy of thy salvation; . . . then will I teach transgressors thy ways; and sinners shall be converted unto thee." If we begin to luxuriate in the means as itself an end, forgetful of the divine end, we pervert the blessing bestowed; and the manna, being selfishly hoarded, instead of being distributed to the hungry, "breeds worms."—*From "Love Enthroned," by Daniel Steele, D. D.*

HAVE YOU BEGUN THAT STUDY?

BY A. H. LEWIS.

We hope that the pastors and people have begun the study of the new tracts as advocated by President Ingham. Nothing could be more pertinent and practical. The prayer meetings will not suffer by the interruption once a month, and some will come on "Tract Study" night, who do not usually attend, and thus be more to the prayer meetings. The Bible will be studied more as a result of the study of the tracts.

The young people may be able to introduce it in some of their meetings, the pastor taking charge. The writer has tried it for two successive weeks with good results, though in an imperfect manner. In some way, brethren, let the re-study of the whole Sabbath question be undertaken systematically. Every part of church work, and every phase of Christian life will be strengthened by it.

THE dominion of any sinful habit will fearfully estrange us from his presence. A single consenting act of inward disobedience in thought or will is enough to let fall a cloud between him and us, and to leave our hearts cheerless and dark.—*H. E. Manning.*





while the tears streamed down his cheeks, "it is so hard; but it is all for my dear Redeemer's sake, and had not He to suffer a great deal more to save me from all my sin? I would gladly give even my very life, if needful, for his dear sake."

We could well sympathize with this suffering brother, knowing ourselves what it means to be cast off by parents and friends. He took dinner with us and seemed comforted by the fact that we too had to suffer and give up all for Christ, but poor Mrs. Warszawiak cried all the rest of that day.

Last Saturday he was in our meeting and said this was the first time he ever attended a meeting of that kind, and expressed great joy of heart to see so many of his Jewish brethren coming to a knowledge of the truth. —H. Warszawiak in the *Hebrew Christian*.

#### "THE ISSUES CLEARLY STATED."

Mr. Levering's letter of acceptance is before the people. It is a manly utterance on the great financial and moral question of the age. He speaks with great "candor and force." His views on the issues before us are stated with "calmness and explicitness."

In speaking of the party whose nomination he accepts, he says: "The Prohibition party, conscious of the integrity of its motives and purposes, and firm in its belief that questions of a moral character should take precedence over those purely economic, has stood for a score of years against all attacks of ridicule, misrepresentation and abuse made upon it, increasing in numbers and gaining gradually the esteem and confidence of those who are not willing as yet to be enrolled under its banner of 'Protection to the Home.' During all these years it has steadily pursued its way in the educating of the people to the constantly increasing encroachments of the liquor traffic; showing how it is undermining our political and social life; controlling to a large extent the legislative bodies of the country; adding heavily to the burdens of the already overburdened taxpayer," etc.

He speaks of the depression of business, its causes and remedy. With respect to the "high tariff" as a panacea for our ills; the average annual receipts for customs for three years ending June, 1894; \$171,000,000, less than \$2.50 per capita; and the total output of silver for the year ending Dec. 1894, \$64,000,000, he says:

"How utterly insignificant are either of these figures compared to the one billion, two hundred millions of dollars which is the direct yearly tribute the people of this country pay to the support of the liquor traffic. . . . A sum nearly twice as large as the aggregated capital of all of our national banks, or to state it more plainly, it is equal to about 75 per cent of the entire money—gold, silver, and paper currency of the United States."

He would have this vast sum turned into the channels of legitimate trade. He does not underestimate the fact that there are other questions of grave importance; proper adjustments of tariff; legislative favoritism whereby trusts and monopolies are fostered to the detriment of the interests of the people; strained relations existing between foreign countries; "but," he says, "I submit, what hope can be expected of a satisfactory solution and settlement of them from either of the two dominant parties?" These parties, corrupted by the great liquor traffic,

cannot properly deal with the questions at issue.

Every person should read entire this letter of acceptance. The question of tariff and silver, grave as they may be, are small compared to the question whether misery, corrupted politics, wasted resources, crime, hard times, death and destruction, shall continue under the reign of the dominant parties with the whisky traffic master of the situation. If as, the editor says, "the present campaign, . . . rises higher in moral elements than any since the war," then none of us "can afford to be silent on the moral issues involved," the greatest of which is the liquor question. I shall be sorry if this question is thrust aside by our dear old RECORDER, if it is called upon to notice *any* campaign issue. If it be not an advocate of parties, as it need not be, then let not the greatest question before us be ignored, while "silver and gold" is made to swallow up God's principle of prohibition of national and individual sins.

Yours for the right,

H. D. CLARKE.

#### A COMMON INJUSTICE.

It was the pathetic fate of Cassandra to be compelled to see with absolute clearness of vision what was coming, and to be denied that credence which would have made her words the words of life to those about her. She saw men and women rushing on to doom, but she could not persuade them to pause or change their course. In a lesser degree a similar experience awaits those clear-sighted people everywhere who see distinctly the conditions of success, who discern the difference between true and false methods, and who cannot close their eyes to the mistakes and short-comings of those who are nearest to them. It is one thing to be patient, forgiving, and loving; it is a very different thing to be blind. It is a beautiful quality which makes a wife, for instance, long-suffering in dealing with her husband's faults; it is a great misfortune for both when she does not see them. Love is reputed to be blind; but in this, as in so many other matters, rumor lies. Love is above all things clear-sighted; because it longs for the best in its object, and will rest in nothing short of the best. The blindness to faults which people sometimes show to those whom they love is often taken as an evidence of love; it is simply evidence of lack of perception. Clear-sighted people cannot help seeing things as they are, and no depth of affection or devotion can dim a vision which is, in itself, a form of spiritual integrity. Hence it happens that the clear-sighted are often called unsympathetic, cold, and critical. They see with perfect distinctness that white is white, and they cannot lie about it to please or comfort themselves or their friends. To one who sees that a certain course is leading inevitably to complication and disaster it is impossible to say pleasant things about it. To the easy enthusiast, whose fancy instantly and indiscriminately responds to every new plan or enterprise proposed, the elementary common sense of the man who brings judgment to bear on all matters seems almost brutal in its lack of sympathy. To see the barren waste which lies beyond the gloom on the horizon carries with it the constant possibility of being misunderstood and misrepresented. To have high ideals and to know what good work is,

lays a heavy burden on one who would like to approve what he sees is defective and to praise what he knows is inferior. It must be the consolation of those who care for the best things, and cannot be content with less than the best, that, however misunderstood, they are standing for what is noblest in life and addressing what is noblest in their friends. If one whom we love does a thing badly, it is not only lying to praise it, but it is a betrayal of friendship; for friendship is based on truth, and telling the truth is the very highest service of friendship. The clear-sighted are often the most enthusiastic and devoted followers of a cause; but it must be a real cause, not a golden mist.—*Outlook*.

#### ATONEMENT.

Separated into different syllables, the word becomes At-one-ment—our human effort to be "at one" with God. However varied our definitions of God may be, there is no mistaking the meaning of this phrase. God is always associated with our highest ideal. To be at one with God means first then to come up to our own standard of right. This would imply that we are often below it—and we are. Atonement is the day of moral readjustment. Secondly in condensing human obligations into three lessons, Micah makes the third read, "to walk humbly with God." Abraham's character is described in the words "he walked with God." To walk with God, must we put ourselves in line with his attributes, and not go contrary to his will. Now if we have walked another path which is not "the narrow path of duty," then must we turn back and find "the way of God;" but what does "repent" mean but—to turn back? Here is a second meaning of atonement. Thirdly, the best men have been called "servants of God," those who had mastered the lesson of obedience to his law. Furthermore we may say that to be at one with God, is to re-enter his service, and to become one of the myriads of factors that are fulfilling his divine plan. All roads lead to Rome. Duty has a thousand titles, and appears in numberless roles, but we always know her. Ultimately duty is that which brings us near to God, in closer harmony with his purposes. To atone is to take up our neglected duties. The old prophets ever described Israel's wickedness, as a "going after other gods," that were not gods at all—they typified the bare passions. On Yom Kippur [Day of Atonement] we are asked to forsake the vain idols of our own making, and to "seek the Lord while he may be found."

The Day of At-one-ment. We must not only strive to be at one with God, we must also be at one with *man*. This injunction is specifically exercised in rabbinic law. Many a touching picture has been presented in an Israelite knocking with trembling hand at the door of an old enemy on the eve of *Yom Kippur*. Of infinitely more importance than all ritual washings is this sublime injunction of fraternal good-will with which we are asked to usher in the holiest day of the year. When the church bells peal forth on Christmas morning, they are said to ring out peace and good-will to all mankind. We have no church bells. But Yom Kippur is older than Yule, and it has been preaching the lesson of the 133d Psalm from hoary antiquity to our own times.—*The American Hebrew*.

THE only good thing to do with a burden is to give it to Christ.

## Young People's Work

For the second time in the history of Protestant missions in Mexico a general gathering of missionaries was held on the occasion of Dr. Clark's recent visit to the national Christian Endeavor Convention. The only other time was when Mr. Moody visited Mexico.

A CONVICT in a Kentucky prison was so much helped by the Christian Endeavor Society among the men that he wrote to outside Endeavorers asking that a pledge and literature be sent to his wife and friends at his home, that they too might share the benefits of the society.

### PRESIDENT'S LETTER.

Dear Young People:

After Conference was over, of which you have heard so many good things through the RECORDER, it was my good fortune to remain in Allegany county and visit many of the C. E. Societies. On Friday night, Elder Kelly went with me and met many of the young people of Hornellsville C. E.; talked over their work and had a very good meeting. Sabbath-day was spent with the First Alfred church and C. E. The young people's meeting was one of the best I have ever attended, anywhere. I think more than one hundred were in attendance, and there to work—not a moment lost. In the evening I met with the Second Alfred C. E. This was one good meeting, also, little time lost and few who did not take part. On Sunday night I met the Andover C. E. The church was fragrant and beautiful with flowers; the day before Elder Platts had preached his farewell, before leaving for Milton. This was a gloomy time for Andover on account of their loss. Here we had a good after-meeting. Monday night was spent with the Hartsville church. On Tuesday, Bro. Shaw met me at Friendship, and that evening was spent with his people at Nile, where was held a good, warm meeting, praising God together. The next night the Richburg church was well filled, and I could not learn of one who had put on the armor two years before, and since who had given up the good fight. Elder Lawrence is now making a brave fight here since Bro. M. G. Stillman left for Lost Creek, W. Va. God bless those men who will preach for churches, which are not able to entirely support them. The Sabbath was spent at Genesee. Held three meetings: One Friday night; Sabbath-day preaching for Elder Powell, and then at night we had a warm gospel meeting. Nearly all the societies I met with promised us items for our "Mirror Column" in the RECORDER. Items not to exceed eighty or one hundred words on C. E. work to be furnished monthly. Send them to the Secretary, Miss Crouch, or to myself, at Milton, unless you prefer to send direct to the RECORDER office. Out of my visits to societies I am encouraged; nearly all are making a brave fight to keep the pledge, and committee work going forward. I believe the standard is being maintained and the banner of the Lord is not trailing in the dust. This is better than increase of members, for increase of members will come with increase of spiritual strength. I am strengthened by what I have seen.

E. B. SAUNDERS.

GARWIN, Iowa.

### THE CHURCH AND THE CHILDREN.

BY REV. WAYLAND HOYT, D. D.

What a touch can turn a child!

This was the manner of his dying and his burial. As he lay, feeble with age and toil, and amid the last shadows evidently gathering, one who came to take last leave heard words like these: "I am in the hands of God; the ever-blessed Jehovah; in his hands alone; yes, in his keeping; with him alone." His last words were, "Thank you," as a faithful servant did him ministry.

And there never was such a funeral as his. "It was touching to see the blinds drawn close in the club-houses and mansions of St. James Street and Pall Mall, but it was far more touching to see groups upon groups of artisans, seamstresses, laborers, factory-hands, flower-girls—the poor and destitute from all quarters of London—gather to pay their last mark of respect and affection. It was no crowding together of sight-seers. Even the poorest of the poor had managed to procure some little fragment of black to wear upon the coat-sleeve or in the bonnet; the stillness was solemn and impressive; and as the simple procession passed, every head was uncovered and bowed as with personal sorrow. He had clothed a people with spontaneous mourning, and was going down to the grave amid the benedictions of the poor."

And there in Westminster Abbey not only was royalty present, with tokens of affection and respect, but deputations from the homes, refuges, training-ships, costermongers' society, missions, charities, bearing craped banners on which shone such words as these, "Naked and ye clothed me," "A stranger and ye took me in," crowded the spaces of the great church. By the flowers on the coffin sent by the Crown Princess of Germany lay a wreath inscribed the "Loving Tribute from the Flower-Girls of London."

Lord Shaftsbury was "the impersonation of the philanthropist of the nineteenth century."

And if you should ask, How it came all about that he lived the Christian, benignant life he did, and was crowned with such a death and burial? you would find the answer in this statement of his biographer: "Throughout his life Lord Shaftsbury had never the least hesitation in tracing the time when his spiritual history had a beginning. He unhesitatingly affirmed that it was when he was seven years of age, under the influence of his nurse, Maria Millis."

The Christian hand of this humble Christian woman touched and turned the heart of the little boy, and against the influences of an utterly irreligious home. What a blessing to the world that she saw the possibilities in a little child!

Anybody can see the wonderful advantage of the early touch and turning of that faithful Christian hand. Even though Lord Shaftsbury had become a Christian in later life, anybody can see the disadvantage he had been under thus, the wrench and strain it had then required, the hard unlearning and difficult battlings with evil habits already formed, how thus, at best, but a fraction of his life could have been given to God, whereas, because of his early and deciding touch, his whole life was dedicated to God and to humanity.

How foolish and blind we are! Some middle-aged man is captured for the Lord Jesus,

and we rejoice and we ought to, and have a right to. But who has not heard the almost, if not quite, sneering remark,—“O they are only boys and girls who are becoming Christians and joining the church.” Only boys and girls! But by as much as, even according to our poor arithmetic, a whole is better than three-quarters or a half, by so much is the conversion of a little child a larger victory for Jesus than that of a man or woman who can, at the most, yield but a fragment of a life to him.

O believe and rejoice in the conversion of little children. Upon them, and likeliest upon them, the birth from above may fall. Quick-est of all the little child will adjust itself to the demand of the Son Jesus for the new birth. More than that, so easily may a little child be molded, so facile is a little child to a rightly directing touch, that a child may even unconsciously meet this demand of the Lord Jesus, and almost from earliest consciousness, yielding its child-heart to Christ as Saviour and Lord, grow up in Christ. Rightly another asks: "What authority have you from the Scriptures to tell your child, or by any sign to show him, that you do not expect him truly to love and obey God till after he has spent whole years in hatred and wrong?"

One of the latter-day agencies for the winning of the children, an agency to be thoughtfully considered, is the Junior Christian Endeavor Society. The Junior Christian Endeavor Society believes in two things—in the conversion of little children and in the training of little children for their Lord's service.

Jesus is held up as the *children's* Saviour in its meetings; and real, earnest, special service for Jesus is insisted on as the *children's* duty.

So, under the guidance of a competent older Christian—some earnest and loving Christian woman usually—children are set at leading the children's meeting, at praying their own prayers, and telling, in their own sweet way, their own love for Jesus. They join together in a child's pledge of love and service. What can be fitter? Why should you not get a little child to pledge himself beforehand for the Lord Jesus, instead of letting him pledge himself beforehand to the devil, and then set yourself at the hard task of getting him from under the grip and spell of that bad pledge?

So also committees are carefully arranged for such religious service as children can be put at—lookout committee, music committee, flower committee, sunshine committee, etc. What are you doing thus? You are settling the children into the grooves of Christian living and service. Is not that wise? If there is a better way to do it, I do not know of it. Junior Christian Endeavor supplements and enhances the religious teaching of the home; supplies religious teaching and definite religious training and service for children of irreligious homes; is like Lord Shaftsbury's nurse for these.

What is going to come of it? This, as the years go,—and I can conceive of no result more glorious—little children captured in their earliest years for Jesus Christ, trained to pray to him, to speak for him, to serve him; and so a generation equipped for service for Christ and the church when the present generation has gone beyond and left its leadership, and the boys and girls of to-day are the men and women of the to-morrow.

## Children's Page.

### THE CRICKET'S WEDDING.

BY DRUID GRAYL.

Who do you think was married to-day?  
Little Miss Cricket, just over the way,  
To Master Grasshopper, the nimble and gay,  
So the folks say:  
Little Miss Cricket was married to-day.

What do you think was her dress as a bride?  
Scarlet and yellow, with skirts flying wide—  
The colors recalling her maiden fireside.  
Ev'ry one cried  
To think she remembered her maiden fireside.

Four little ladycows bore the bride's train,  
Looking quite sweet in their *muslin de laine*.  
Gallant Cock Chafer, the courtly young swain,  
Fearing a stain,  
Lent his umbrella in case it should rain.

What do you think was the bridegroom's array?  
A green, mossy wedding-suit turned up with gray,  
Spangled with dew, and a cap of pink may:  
Wasn't he gay!  
Ev'ry one cheered, and he bowed all the way.

Where do you think that the twain were made one?  
On the dry heath in the shine of the sun;  
Beetle was parson, the clerk was his son:  
Wasn't it fun!  
Young Master Dragonfly let off a gun.

Where do you think one and all went to dine?  
In a sweet, shady nook at the foot of a pine.  
They drank to the couple in honeystalk wine:  
Wasn't it fine!  
And then all the company danced in a line.

Smart Master Bee having lent his balloon,  
Just as the flow'r bells were chiming for noon,  
Off went the pair on their bright honeymoon,  
Pelted with shoon.  
Ev'ry one hopes they are coming back soon.  
—*Little Folks.*

### THE RESCUED DOLLY.

"Oh, Aunt Clara, here's a doll!" exclaimed little Bess, as she lifted the lid of a trunk in grandmother's old attic.

"Yes, dear, that's my doll."

"Your doll? why, you don't play with dolls, do you, Aunt Clara?"

"Well, yes, I do sometimes," laughed the young lady, "when any of my little nieces or friends come to visit me; and we have jolly good times with her, too. Do you want to play with her? Take her out if you do; and you will find her trunk there somewhere, and all her pretty clothes and bonnets."

"What is her name, auntie?"

"Her name is Gertrude, the same as your mother's. She was my big sister, you know, when I was a little girl, and I named my dolly for her."

"She must be a very old dolly," said Bess thoughtfully. "About how old, do you think?"

"Well, she is pretty old," and Aunt Clara smiled, "she's almost as old as I am. Let me see, about twenty-six, I think. You see she is a grown-up young lady, now!"

"Perhaps you'd like to hear her history. It is exciting, part of it. You get a hassock, and while you are looking over her wardrobe, I'll tell you about her."

"Did you ever hear about the Chicago fire, Bess?"

"Oh! yes, my mamma has told me about it lots of times. It was when she was a little girl, wasn't it?"

"Yes, and when I was a little girl, too. It was in that fire that I nearly lost Gertrude."

"Oh, Aunt Clara, was she burned?"

"No fortunately she wasn't, but she came very near being. If you know about the fire you will remember that we had to leave our home and all the pretty things in it, and run away from the flames which kept creeping nearer and nearer all the time. We took with us only what we could carry in our

hands, for grandfather couldn't get a wagon or carriage.

"Well, I dressed Gertrude in her morning dress, that brown and white checked one there in the tray of her trunk, and then put over it this red cape and hood. I packed all her other dresses and coats in the trunk, not this one, for the old one was burned. I hoped I could take that, too, and I laid it down beside Gertrude on the table in the hall, but I was a tiny girl then and couldn't carry much. When the time came to start, mother said: 'Now, Clara, here is your doll, and here is a package of some of grandmother's silver. You can't carry both, so I want you to decide, dear, which you will take.' Bess, I think that was almost the hardest thing I ever did, for I loved Gertrude with all my heart and at first it seemed to me that I couldn't leave her. But I knew that mother thought as much of her silver as I did of Gertrude, so, finally, with tears streaming down my face, I kissed her good-bye, snatched the box of silver, and ran down the front steps."

"Oh, Aunt Clara, how did you ever do it? How could you be so good?" said Bess, almost sobbing with sympathy.

"I don't know, Bess, really. I'm sure I never have been so good since. I never shall forget that day, when I wandered along by mother's side, among the crowds of people; all, like us, hurrying away from their homes. I kept thinking of Gertrude all the time, and oh! how I missed her, and how I cried when I thought I should never see her again! Then I thought how lonely she must be, all by herself in the house, and how frightened she would be when she saw the flames growing brighter and brighter. I wondered what she thought of me—her own mother—for going away and leaving her. That was the hardest of all to bear, and I sobbed aloud."

"I should think you would," said Bess, slyly wiping her eyes, "I think it was terrible. Well, go on, what happened next?"

"We went far away from the center of the city to my brother Eugene's home, and there we stayed for several days."

"Yes—but the dolly, I mean, what happened to her?"

"She has told me since how dreadfully she felt as she lay there on the front hall table, and heard the crackling of the fire grow louder every moment, and finally saw the flames across the street. Just as she was making up her mind that there was no way of escape and that she must certainly be burned, the front door opened and in ran my Aunt Louise, looking for some of our family. She found no one there, of course, and was hurrying away when her eye fell on poor Gertrude, lying there disconsolately, face-down. Her hands were full of her own treasures, but she thought of me and remembered how much I loved my dear dolly, and then I think she felt sorry for poor Gertrude herself; so she snatched her from the table and tucked her under her arm as she hurried away to find us.

"I shall never forget my delight as I saw my auntie coming in with Gertrude in her arms. I hugged and kissed them both, and cried for very joy."

"I should think you would have," cried Bess, sympathetically. "I guess you kept her in your arms all the rest of the time, didn't you?"

"Indeed I did, and slept with her, too, for many a night afterwards."

"What became of the trunk, auntie, and all her pretty clothes? Did anyone save them?"

"No, they were burned, I suppose. At any rate, I never saw them again. But Gertrude was much better off with her one whole dress than many a lady. The day after the fire there was a wedding in the house where we were staying, and Gertrude was better dressed than the bride. What do you think of that? You never could guess what the bride wore, Bess!"

"What was it, an ulster, or a calico dress, or what? and why didn't she wait till she got some more clothes?"

Well, to answer your last question first, there wasn't much chance of getting any clothes for quite a while, and as she had expected to be married on that particular day and wanted to go away, she and the groom thought it best to carry out their plans. So they were married in my uncle's parlor, and the bride wore a white skirt and dressing sacque!"

"Oh, I never heard of such a thing! and what did her husband wear?"

"He was married in proper style, in a dress suit which some one had rescued absent-mindedly, and brought away in a pillow case. They were a funny-looking couple, I can tell you, and I know that Gertrude laughed at them inside, though she was too polite to show it."

"That's the funniest wedding I ever heard of. I should think you would have laughed all the time they were being married, and I don't wonder Gertrude did."

"I don't understand quite about these clothes, though. If her old ones were all burned, where did she get all these? They look awfully old-fashioned; but they're the prettiest doll's clothes I ever saw."

"They are old-fashioned, for I had most of them made exactly like the ones she lost. Do you see that little slat sun-bonnet which matches the pink gingham dress? Grandma made them when I was very ill just after the fire. Then the good auntie who rescued her made Gertrude this beautiful evening dress. You ought to see how lovely she looks in that!"

"But I think this little white bathing suit is the most becoming of all—trimmed so prettily with blue ribbon," said Bessie.

Your mamma made that for her more than twenty years ago. Do you think you could keep your Doll's clothes as long as that?"

No, I'm afraid not," Bess replied honestly. "I don't keep them long at all. But which dress do you like to see her in best, auntie? I'm sure I can't decide which is prettiest."

"I think the pink gingham and sun-bonnet suit is prettiest, but I must say I like to see her best in the little old brown check and the warm red cape, because in them she looks just as she did so many years ago, the day she was rescued from the great Chicago fire."

"Well, I believe I do, too, after all," decided Bessie, "they do make her look so old-fashioned and interesting!"—*The Standard.*

AMERICAN GIRL (at Windsor Castle)—"Porter, is there any chance to get a glimpse of the Queen?"

Gentleman at the gate—"I am not the porter. I am the Prince of Wales."

AMERICAN GIRL—"How lucky I am! Is your mother in?"—*New York Weekly.*

## Home News.

New York.

BERLIN.—A very pleasant and profitable time was enjoyed by the members of our church on Sabbath-day, September 12. It had been proposed by our pastor, several weeks previous, that we have a reunion of the members of our church, the second Sabbath of September.

The clerk, accordingly, notified the non-resident members, requesting that if they could not be present they write a letter to the church, to be read on that occasion. The appointed day, though very warm, brought together a goodly number. Services began a half hour earlier than usual, with the ordinary preliminaries, after which our pastor preached a very interesting and instructive sermon from John 11:56: "What think ye, that he will not come to the feast?" The subject was the Lord's Supper, which was handled in a very able manner and no person listened to it without being made wiser and better. After the sermon the Lord's Supper was administered and a very precious time was had. The Sabbath-school under the charge of Thomas E. Greenman then convened and after the usual opening exercises, the order was changed and a paper upon Sabbath-school work was read by Arthur E. Greene, also one by Miss Myrta Greene and an essay by the assistant superintendent upon "The Needs of our Sabbath-school." About one o'clock, dinner was partaken of in one of the galleries of the church. At 2 o'clock the people again resumed their seats and a very precious time was enjoyed.

After reading Scripture and prayer, the roll of membership was called and responded to by those present. Following this the clerk read letters which had been received from non-resident members and others who had formerly belonged with us, or entertained a deep interest in us as a church. Among those we will mention: Rev. B. F. Rogers, Rev. H. H. Baker, Rev. O. S. Mills and Dea. J. B. Whitford and wife of Nile, N. Y. These letters were full of Christian love and encouragement for the church.

After reading the letters the meeting took the form of conference meeting and many testified to the goodness of God and feelingly expressed their determination to be faithful "till time shall be no more."

During the exercises singing of appropriate character was interspersed. Besides the congregational singing, were a solo and quartet. One selection which seemed to be very appropriate for the occasion was, "When the roll is called up yonder."

At the close of the testimony meeting our pastor and wife were formally received into church membership with us. The gathering was highly spiritual from beginning to close. We feel that a great amount of good has come from it, and we expect still further blessing because of this effort. We ask the special prayers of our dear people that the blessing of God may rest upon this church which has existed here among the hills of eastern New York for considerably more than a century.

FRANK J. GREENE.

SCOTT.—Having returned from the General Conference at Alfred, N. Y., 100 miles away by overland route in a carriage, would say that we found a very delightful country to

travel through. Apple orchards were everywhere loaded to their utmost capacity; corn and oats looking well, and thousands of acres of grapes about the lakes, all lending their influence to make the journey pleasant. We noticed one pest, however, that as yet is not very plenty in Scott, and that is the weed commonly called "rag-weed," but we fear it will become noxious here soon if not eradicated from the roadside, where it seems to make its first appearance.

The weather, at this writing, is very warm, and corn that is not already fit to harvest, is fast getting so. We have had no frost to do any damage yet in this section, and a large number of silos have been and are being built to store the unprecedented amount of fodder corn that has been raised this season to fill the gap made by the short hay crop. Potatoes are likely to be a much lighter crop than last year, but we anticipate no famine in that line. Hundreds of acres of cabbages are also raised in this section.

Rev. B. F. Rogers has been ill since returning from Conference, so that he was unable to be at the church one Sabbath day, but he is better now. He and Mrs. Rogers go to Berlin, N. Y., soon upon a visit, and Mrs. Rogers' parents intend to accompany them on their return. We are preparing to make some needed repairs upon our house of worship.

As to politics, we hear nothing said about "tariff," but much about "gold and silver." What it will be four years from now, no man can tell; but we venture the opinion that something will be found for an issue.

Those who attended the Conference must see that the numbers of people observing the Bible sabbath are not so insignificant as some have supposed heretofore, and the earnestness and enthusiasm shown by the able leaders and the throngs that congregated from day to day indicated that God's truth will yet be upheld and will prevail. C. F. COBB.

SEPTEMBER 11, 1896.

ADAMS CENTRE.—All have returned home from Conference. We were represented by eighteen members.

Our flourishing Junior Society will soon hold a social in the church parlors.

On his return home from Conference our pastor, Rev. A. B. Prentice, presented the subject of the need of additional subscriptions to the RECORDER, and the action taken by the Conference in calling Dr. Lewis to lead in the work of Sabbath reform.

The Philomathians recently spent a very pleasant evening with Mr. and Mrs. M. D. Titsworth. This literary society, which is similar to the one at Ashaway, R. I., was organized from suggestions made by Hon. Geo. B. Carpenter when he was here assisting in the revival conducted by E. B. Saunders a year and a half ago.

Herbert Kenyon and family of Westerly, R. I., have been visiting Mrs. Kenyon's parents, Dea. Geo. Gardner and wife.

Mrs. Cinderilla Bates and son, Samuel F., will soon leave to spend a year in California.

Frank Clark, a student of the Baltimore dental college, is home for a short time.

Many of our young people have returned to their year's work. We note the following: H. W. Maxson, H. W. Prentice, A. C. Prentice, Marian Green, and Jessie Barney, students at Alfred University; Miss Jessie Green taking a course of music at the Albany Normal, Miss Amy Green, a clerkship in the

office of the Department of Public Instruction at Albany, Will S. Maxson, teaching at Chicago, Ill.; Miss Anna Maltby and Miss Viola Davis at Saugerties, N. Y.; C. C. Williams, principal of the village school at Rodman, N. Y.; Miss Ida Greene and Miss Bertha Williams in our graded school; Miss Janie Greene, W. P. Jones and J. O. Brundidge in adjoining districts. COM.

Texas.

GATESVILLE.—While much of the North has suffered from excessive rain Western Arkansas, and a large portion of Texas, have suffered for the want of rain. Fouke is in the heart of the dry country this time.

The readers of the RECORDER will recall that three years ago last January I heard of and visited three lone Sabbath-keepers on Crowley's Ridge, near Hydrick, Cross county, Arkansas. I have made several visits to that locality since, and on my last visit, on the 9th day of August, I organized the Crowley's Ridge Seventh-day Baptist church, with six members. One more was received the same day, and Bro. W. H. Godsey was ordained to the ministry and Bro. R. J. Ellis as deacon of the church. Bro. Godsey's address is Wynne, Cross county, Ark. Bro. Ellis' address is Hydrick, Cross county.

The constituent members of this little church were Free-will Baptists, and in two different churches, have been trying over the experiment tried by the Newport church more than two hundred years ago; that is, Sabbath and Sunday-keepers maintaining church fellowship. This stood the strain longer than I anticipated, but at last the "Sundarians" in one of the two churches with the Freewill Association forced the issue, and the above is the result so far as developed.

The church is a little one, and perhaps always will be. But I think all Sabbath-keepers should come out and be separate from everything which holds up Sunday as the rival of God's Sabbath. And I hope and pray that God will bless the little church and make it abundantly fruitful.

Bro. Godsey is earnest and zealous, but very poor, and with scarcely any books, except Lewis' "History of the Sabbath and Sunday," and a well worn Bible. As a "Free-will" he was very successful, but now he must build on God's immutable law and ignore the "gospel of gush."

Yours for Bible Truth,

S. I. LEE.

### THE MIZPAH MISSION.

To make the Mizpah Mission a success this coming year we must have at least \$75.00 more per month than last year. Are there not seventy-five persons in the denomination who are sufficiently interested in the work, who if they cannot give the dollar per month themselves, will make the effort to raise it by obtaining pledges of small sums, from a number of individuals. The Mizpah Christmas circle of King's Daughters holds a Bazaar in our rooms next month for the benefit of the work. Articles useful and ornamental will be gladly received, and when the time comes, we shall want home-made cake. We hope those who are blessed with an abundance of fruit will not forget the Mizpah. The accident Mr. Burdick received during Conference week hinders his getting back to the work, but the work goes on.

A KING'S DAUGHTER.

# Sabbath School.

## INTERNATIONAL LESSONS, 1896.

### FOURTH QUARTER.

Oct. 3.	Solomon Anointed King.....	1 Kings 1: 28-39
Oct. 10.	Solomon's Wise Choice.....	1 Kings 3: 5-15
Oct. 17.	Solomon's Wealth and Wisdom.....	1 Kings 4: 25-34
Oct. 24.	Proverbs of Solomon.....	Prov. 1: 1-19
Oct. 31.	Building the Temple.....	1 Kings 5: 1-12
Nov. 7.	The Temple Dedicated.....	1 Kings 8: 54-63
Nov. 14.	God's Blessing upon Solomon.....	1 Kings 8: 1-17
Nov. 21.	Rewards of Obedience.....	Prov. 3: 1-17
Nov. 28.	The Fame of Solomon.....	1 Kings 10: 1-10
Dec. 5.	Solomon's Sin.....	1 Kings 11: 4-13
Dec. 12.	Caution Against Intemperance.....	Prov. 23: 15-25
Dec. 19.	The Birth of Christ.....	Matt. 2: 1-12
Dec. 26.	Review.....	

### LESSON I.—SOLOMON ANOINTED KING.

For Sabbath-day, Oct. 3, 1896.

#### LESSON TEXT.—1 Kings 1: 28-39.

GOLDEN TEXT—Keep the charge of the Lord thy God, to walk in his ways. 1 Kings 2, 3.

#### INTRODUCTION.

The books of Samuel and of the Kings are, as the secondary titles show, one continuous history. They were originally so written. The divisions are arbitrary and were first made by Bomberg, in A. D. 1515. They were compiled from older documents, but by whom is not certainly known; Jeremiah and Ezra are suggested. This history treats of Israel in the transformation from a theocracy to a united kingdom; and after its partition, traces the history of both the kingdoms of Judah and of Israel. It is worthy of notice that the Chronicles, a contemporary history, gives, after the division, only the history of Judah.

TIME.—From the midst of this history the quarter's Old Testament lessons are taken. King David, now "old and stricken in years," with the infirmities of age now rapidly increasing, was, although a man after God's own heart, but a man and suffered the consequences of his sin in a series of domestic turmoils. His daughter was abused; Amon, the oldest son, was slain for the outrage by Absalom, who in consequence was driven into exile, and after his return rebelled against his father and was also slain. Adonijah, the next son, then heir-apparent to the throne, conspired for the kingdom. Nathan the prophet, Solomon's tutor, interferes in behalf of his ward, who was known to have been divinely chosen to succeed his father. Here our lesson opens. B. C. 1015.

#### NOTES, EXPLANATORY AND PRACTICAL.

1. Consecrated by paternal direction. 28-30.

28. King David, though enfeebled with age, aroused himself at the presence of danger, "determined, energetic and undismayed." Call me Bathsheba. At the first suggestion of parental duty, the faithful father promptly seeks the co-operation of the mother. Parental co-operation is of the highest importance. Any want of harmony here would be correspondingly disastrous to the home and child.

29. As the Lord liveth. A common Oriental form of oath. Redeemed my soul "out of the hand of all his enemies and out of the hand of Saul," and from that darkest sin. It was at the time of this redemption that God revealed to him the destiny of Solomon. 2 Sam. 12: 13-24. The redeemed soul fully consecrated will have the courage, even in old age, to meet danger and overcome difficulties that another cannot possess. It is worth much to the parent of wayward children to be redeemed and consecrated. More than one Sabbath-keeper, who has made mistakes, feels this to-day.

30. Solomon—peaceful. 1 Chron. 2: 9; called by Nathan, under whom the child was placed for training, Jedediah—beloved of the Lord—1 Sam. 12: 25; born at Jerusalem about B. C. 1035, and was nearly nineteen years old at his coronation. He inherited from his maternal grandfather, "Ahiathophel, sagacity, insight and perhaps some measure of sexual weakness; and from his father, thoughtfulness, literary taste, the skill of ruling and an interest in religion."—Tuck.

II. Consecrated by maternal influence. 31.

31. Bathsheba. The mother of Solomon, the granddaughter of Ahiathophel, David's attorney general, a very wise counsellor. Bathsheba's character is seen in the training of her son, over whom she retained great influence after he came to the throne. Bowed. She had always been loyal to her king. As the wife of Uriah she was not partaker of David's guilt, but the helpless subject of a monarch. When called she came and stood with her face to the earth; did reverence in true Oriental style before a ruler, grateful for the fulfilment of his promise and her heart's desire, that her son should be king, and doubly grateful for their deliverance from death, as, should Adonijah have become king, he would have certainly put them to death; for he knew that

Solomon was to be king by the choice of God and by his father's appointment. Solomon only of all of David's sons had not been called to the usurper's feast. It had been a dark hour for Bathsheba and her son. It was an occasion to do reverence. She did it royally, Let my lord, king David, live forever.

III. Consecrated by ministerial services. 32-35.

32. Zadok the priest, the religious leader and the chief official in the king's court. Solomon afterward made him high priest in the place of Abiathar, who had joined in the conspiracy. Nathan. David's prophetic adviser and Solomon's tutor, second in importance in the coronation. These two represented fully the divine sanction of the proceedings, protected by Benaiah, and 33, the servants of your lord, the royal body-guard (see v. 38). Mine own mule. "It was death to ride upon the king's mule without his permission."—Huribut. Solomon, being thus mounted and surrounded, would show that the authority was of the king. Down to Gihon, in the Kedron valley, very near En-Rogel, where the conspirators were feasting. It was a bold, wise and decisive policy. God's people should be fearless in carrying out his purposes in the face of danger. Sabbath-keepers should feel the force of this truth, but should not court danger. 34. Priest . . . prophet The military power had no part in the sacred services; it simply stood by to protect. Church and state separate was the divine arrangement then, and it is yet. The state should protect us in the observance of Sabbath. It can never enforce religious Sunday-observance. Anoint. Official anointing with oil was a rite of inauguration into each of the three typical offices. (1) Prophets, 1 Kings 19: 16; (2) Priest, Ex. 29: 29, Lev. 24: 3; (3) King, 1 Sam. 9: 16, 16: 1, 1 Kings 19: 15. Trumpets were blown upon great events and great rejoicing. 35. Come up from the valley of Kedron to the palace on Mt. Zion. My throne. The two, David and Solomon, reigned conjointly until David's death; and it was still David's throne, and so continued typical of Christ's reign "upon the throne of David for ever and ever." Isa. 9: 7.

IV. Consecrated by civil protection. 36-38.

36. Benaiah, chief of the king's body-guard, representing the military power faithful to David. Amen, firm and true; it shall be done. As commanders of the king's executioners, I will see that nothing shall prevent it. God . . . say so too. "May God grant," or in modern abbreviation, "D. V." A certain aged minister in making announcements always says, "Providence permitting." To him the apostle's advice is practical: "For ye ought to say, If the Lord will." James 4: 15. The Benaiah's and that minister are exemplary. 37. Make his throne greater. The Christian parent rejoices in the greater success of his child. This is the prayer of a man in power, and in his prayer for the youth he sought the prosperity of the people. He labored as he prayed, and his prayer was answered. Praying rulers, unprejudiced, have a powerful influence for good. 38. Cherethites and the Pelethites. Executioners and runners, the body-guard of King David. 2 Sam. 20: 23. Of this, Benaiah had command. They are supposed to have been foreigners taken into David's service while among the Philistines. It is said that now many of the courts of Europe obtain their guards from the Swiss.

V. Consecrated by popular approval. 39.

39. Oil "of holy ointment, an ointment compounded after the art of apothecaries." Ex. 30: 25-32. It was one of the permanent findings of the tabernacle. Tabernacle, the one in Jerusalem (1 Chron. 16: 1), although the one made in the wilderness was still at Gibeon (2 Chron. 1: 3, 7) five or six miles away, where Solomon went for the services spoken of in our next lesson. All the people. There was also a second anointing (2 Chron. 22: 24) at which there was not a dissenting voice. God save. An earnest prayer in popular acclamation. Many a young convert is lost for want of united popular approval. The example, enticements and sneers of those willing to thwart the efforts of parents and friends. Who can count those who have left the Sabbath through popular influence? So great is the number that were popular influences rightly directed, the number of Sunday advocates would not be one-tenth the number of Sabbath-keepers to-day. David's advice to Solomon is needed among men now: Keep and seek for all the commandments of the Lord. . . . Be strong and of good courage and do it. 1 Chron. 28: 8, 20.

#### SERVICES AND SERVICE.

These words are much alike, but they represent things which greatly differ. On a bright morning, in a pleasant place of worship, hundreds were gathered for religious services. The songs were inspiring, and in them many

a heart thrilled with enthusiasm and many tongues vowed allegiance to the Lord Jesus and the interests of his kingdom. Tender prayers caused the tides of emotion to rise, and the earnest address of the leader roused many present to a half-awakened consciousness of possibilities they had never yet attained.

"The services were delightful this morning," said one to his friend.

"Most inspiring. So helpful, so uplifting," was the reply.

"By the way, are you ready to take that class in the Sabbath-school which needs a teacher so much? I have been waiting ever since last Sabbath to hear from you."

"How can I? I dislike to bind myself to a class every week in the year. I am willing to be a substitute once in a while, but not to be obliged to teach every Sabbath."

"Are you not in good health?"

"Perfectly so."

"Do you work hard all the week?"

"No; I have a good deal of time to myself, although, like most everyone else, I am busy here and there."

"Well, you will excuse me if I say you must be mistaken about the services this morning. You said they were helpful and inspiring. If they had been truly so, I think, they would have helped you to see your opportunity, and would have inspired you to undertake some real service for Christ. It is not a sign of loyalty to him that we enjoy 'services.' The real test is readiness for service."

Faithful are the wounds of a friend. Pondering on these true words, the one to whom they were addressed mused thus within himself: "I thought I was in perfect tune with all goodness this morning during the hour of worship. I did truly mean it when I sang with the rest,

"Take my love; my Lord, I pour  
At Thy feet its treasure store;  
Take myself, and I will be  
Ever, only, all for Thee."

But it seems different when I am brought to the test of an opportunity to do something for the Master which does not suit my ease or convenience. I wonder is my pleasure in a good prayer meeting only the excitement which comes from good singing and good fellowship? I wonder is my worship hollow in the eyes of the Lord whose praises I sing with so much enthusiasm? What my friend said is true. Services should fit me for service, or else they are mere sounding brass and tinkling cymbal. I will take that class, and I will prove that I mean it when I sing,

"Where He leads I'll follow,  
Follow all the way."

—Christian Advocate.

#### BRANCH DEPOSITORY AT MILTON JUNCTION, WIS.

In addition to any notice, permanent or otherwise, which those who have the matter in charge may make, the Committee of the Tract Society on the "Distribution of Literature" take pleasure in announcing that a supply of tracts has been shipped to Milton Junction, Wis., where a branch depository is to be established under the charge of a committee appointed by the North Western Association. The committee is a "live one," and the Board hopes that the people will second their efforts to circulate our literature far and wide. Rev. George W. Burdick can tell you who the committee are.

In behalf of the Committee,

A. H. LEWIS, Chairman.

## Popular Science.

BY H. H. BAKER.

Astrological Almanacs.

For some reason, the real old-fashioned almanac, containing the signs of the zodiac as set forth by astrologers, has almost entirely disappeared in this country. What part it has occupied has now been relegated to the patent medicine fraternity.

At this day and age of civilization, it seems almost incredible that any person could believe that the position of any particular heavenly body, at the date of one's birth, could exert either a good or bad influence over one's life; yet many now cling to the old astrological predictions of three centuries ago.

Taurus, Cancer, Virgo, Scorpio, Capricornus and Pisces were unfavorable signs and bode no good; while Aries, Gemini, Leo, Libra, Sagittarius and Aquarius were favorable signs and of good fortune. In arranging the constellations of the zodiac, the shepherd astronomers named the seasons after certain animals, as Aries and Taurus represented March and April, and Gemini the month of May; but when the sun turned toward the south, as it did on the 22d of June, then it was likened to a crab, because it went backward; and on the 20th of September, when the days and nights were of equal length, then came the sign entered Libra, or the scales. Thus every month had its sign and representation among the stars in the sky down to Pisces, which said, "Now is the time to go fishing."

While the astrological portion of almanacs has been almost entirely eliminated, the astronomical has increased in value and importance. We have evidence that a Roman almanac was being used three centuries before Christ. In the British Museum there is an almanac in manuscript, dating back as far as 1292, said to have been made by Sir Roger Bacon. In 1457, almanacs were first printed in Germany, and in 1497 in England. Mr. W. Bradford, of Philadelphia, printed the first almanac in this country in 1687. The first copy of the celebrated almanac, called "Poor Richard's Almanac," was published in 1732, and continuously for 25 years. This almanac was made famous by containing predictions of all sorts; sayings, of all ages; proverbs, covering a wide range of actions; and prophecies, concerning the fate of men and of nations.

Since 1757, almanacs have been published continuously, and many have contained much valuable information, and also with much of no value at all. At the present time, the almanac published by the Tribune Association of New York, excels all others for its yearly statistics, embracing the social, political, judicial and industrial departments of the United States.

### Divisions of Time.

The years numbered from the creation by the Hebrews were divided into twelve parts, according to the time of full moon, called lunar, and consisted of 353, 354, or 355 days. During the second century of the Christian era, the year was changed to solar time, and was divided into thirteen months, and the year consisted of 383, 384 or 385 days, where it has remained, but in every 19 years seven of them have to be changed, so as to bring the lunar and solar time into agreement.

The next move in the division of time was made by Ugo Buoncompagni, who was born at Bologna, in Italy, Feb. 7, 1502. He introduced what is known as the Gregorian system in 1582, three years before his death. He was known as Pope Gregory the XIIIth.

As Pope Gregory the XIIIth he decreed, in a bull, that every year since Christ, that is not divisible by 4, and every year whose number is divisible by 100, but not by 400, shall have 365 days, and that all other years shall have 366 days. The Gregorian year is 365 days, 5 hours, 49 minutes, and 12 seconds; yet it is too long by 12 seconds.

Caius Julius, known as Julius Cæsar, who was born July 12, 102 years before Christ, and who was murdered at the age of 58, reformed the Roman division of time, by making the average length of the year at 365¼ days. This, then, was too long by a few minutes. This division has been known as the Julian year, or "old style," and is behind 12 days, yet it remains unchanged in Russia and Greece.

In 1751, the English parliament passed an act, establishing January 1, instead of March 25, as the commencement of each year. This law went into effect in 1752, and was called "new style," or 11 days in advance of the Gregorian, or "old style." It still remains unchanged. This change was made by making the 3d of September, 1752, the 14th.

In all Mohammedan countries, the year consists of 354 or 355 days, and dates from the flight of Mohammed from Mecca to Medina, on July 16, 622, A. D. We think the correct date of that flight to have been on June 19, 622. It will readily be seen that the Mohammedan new years must come earlier every year, so that in about 33 years from the Hegira they have had a new year-retrograding around the circle of years. Their 1300th year began Sunday, Nov. 12, 1882, A. D.

The French astronomers made a new division, and commenced their first year on September 22, 1792, A. D. They made 12 months, of 30 days each, and had 5 or 6 extra days to add at the end of each year.

Our solar, or revised Julius Cæsar's year, now consists of 365 days, 5 hours, 48 minutes, and 47½ seconds. It is this fraction of minutes and seconds that "raises hob" with the figures, and spoils our years from passing under the equinox line on time.

A Mr. M. Auric has recently taken the Gregorian and Julian systems to pieces, and being a careful mathematician, makes a new arrangement. He makes all the years that can be divided by 4, bissextile, except those that can be divided by 128. This would give in figures and fractions 365.24211875. Yet, this would still be a little short, but would lack only one day in thirty thousand years. There should be still a closer calculation somehow than this, or our Fourth of July, on arriving at that time, would be one day behind.

### \$100 Reward, \$100.

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

Address, F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75.  
Hall's Family Pills are the best.

### Special Notices.

REV. U. M. BABCOCK having removed from Watson to Alfred, N. Y., requests his correspondents to address accordingly.

REV. G. P. KENYON desires the RECORDER to announce that the debt on the House of Worship at Shingle House, Pa., for which various friends have made gifts, is now cancelled, except the sum of \$35.50.

The yearly meeting of the Nebraska churches will be held with the Church at Farnum, Nebraska, on the first Sabbath in October, 1896. All Sabbath-keepers are cordially invited. B. L. VAN HORN, Church Clerk.

The next semi-annual meeting of the Seventh-day Baptist churches of Minnesota will convene with the church at New Auburn, on Sixth-day before the third Sabbath in October. The delegate from the Iowa yearly meeting is requested to preach the introductory sermon. Mrs. Carrie Greene, of Freeborn; Miss Florence Clark and Mr. Arthur Ellis, of Dodge Centre, and Miss Nellie Coon, of New Auburn, are requested to present essays.

R. H. BABCOCK, Cor. Sec.

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.

### WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete files, the following:

SABBATH RECORDER, June 13, 1844, to Jan. 1. 1880. Those having the above, any or all, bound or unbound, which they are willing to dispose of for the purpose indicated, are requested to correspond at an early date with the undersigned sub-committee.

CORLISS F. RANDOLPH,

Alfred, N. Y.

For the convenience of churches desiring to pay their share of the expenses of the General Conference, the following list is published:

#### Eastern Association.

Piscataway.....	\$ 5 12	First Westerly.....	\$ 1 71
First Hopkinton.....	14 63	Plainfield.....	10 12
Shiloh.....	22 33	Pawcatuck.....	15 95
Berlin.....	5 34	Woodville.....	39
Waterford.....	2 53	New York.....	1 27
Mailboro.....	4 68	Greenmanville.....	83
Second Hopkinton.....	4 57	Second Westerly.....	1 16
Rockville.....	9 30	Cumberland.....	72
Total, \$100.65.			

#### Central Association.

First Brookfield.....	\$10 01	West Edmeston pd.	\$ 3 03
DeRuyter.....paid	5 61	Cuyler.....	33
Scott.....paid	3 85	Otselic.....	94
First Verona.....	3 69	Lincklaen.....paid	1 38
Adams.....	14 30	Second Verona, pd.	1 38
Second Brookfield.....	11 44	Watson.....	1 82
Norwich.....	33		
Total, \$58.11.			

#### Western Association.

First Alfred.....	\$21 62	Hebron Center.....	\$ 1 32
Friendship.....	7 47	West Genesee, paid.	77
First Genesee.....	9 79	Andover.....	4 18
Richburg.....	3 14	Shingle House, pd.	1 32
Second Alfred.....	10 13	Hornellsville.....	1 60
Independence.....	4 07	Wellsville.....	1 87
Scio.....	99	First Hebron.....	2 86
Hartsville.....	2 75	Portville.....paid.	2 75
Total, \$76.63.			

#### South-Eastern Association.

Salem.....	\$ 8 14	Greenbriar.....	\$ 4 40
Lost Creek.....	6 33	Salemville.....	1 87
Middle Island.....	3 30	Conings.....	88
Ritchie.....	5 17	West Union, no report.	
Roanoke.....	1 98		
Total, \$32.07.			

#### South-Western Association.

Delaware.....	\$ 44	Hewitt Springs.....	\$ 44
DeWitt.....	77	Attalla.....paid.	1 32
Fouke.....	83	Corinth.....	33
Eagle Lake.....	23	Providence.....	66
Hammond.....	3 58		
Total, \$8.60.			

#### North-Western Association.

Milton.....	\$11 88	Shepherdsville.....	\$ 28
Albion.....	9 68	Coloma.....	1 43
Jackson Centre.....	5 72	Marion.....	83
Walworth.....	4 68	Isante.....	44
Utica.....paid.	72	Pleasant Grove.....	2 09
Berlin.....	1 27	Wood Lake, no report.	
Southampton.....	2 97	Bethel.....paid.	72
Rock River.....	2 27	Colony Heights.....	1 65
Welton.....	4 07	Big Springs, no report.	
Carlton.....	2 70	Daneville, no report	
Dodge Centre.....	7 04	Dell Rapids.....	1 10
New Auburn.....	2 59	Marquette.....	33
Nortonville.....	11 55	Boulder.....	2 59
Grand Junction.....	1 98	Calahan.....	72
Farina.....	9 15	Trenton.....	94
Long Branch.....	1 16	Villa Ridge.....	61
Stone Fort.....	1 21	Talent.....	39
North Loup.....	12 71		
Milton Junction.....	8 80		
Chicago.....	2 42		
Total, \$118.69.			

Former assessments unpaid are as follows:

Lost Creek.....	\$11 40
Ritchie.....	7 30
Woodville.....	2 10
DeRuyter.....	5 00
Cuyler.....	1 00
Hebron Center.....	5 00
North Loup.....	30 10
Marquette.....	55
Conings.....	70
West Union.....	1 35
DeWitt.....	1 75
Providence.....	1 15
\$67 40	

The Treasurer will be pleased to receive the above amounts at an early date.

WILLIAM C. WHITFORD, Treasurer.

ALFRED, N. Y.

MARRIAGES.

VAN HORN—WILSON.—At Salem, W. Va., July 7, 1896, by Rev. Theo. L. Gardner, Mr. M. Huffman VanHorn and Miss Metta Wilson, both of Salem.

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.

YOUNG.—Susan A. Rogers, wife of Jeremiah Young, was born in Orange County, N. Y., in 1831, and died of complication of diseases, in West Union, N. Y., September 16, 1896.

Her sufferings were long and intense, but were endured with patience. She waited joyfully for the change to come. She was a loving wife and a kind mother, thus making a pleasant home for all.

COON.—At Northampton, Ill., September 12, 1896, Carrie E. Reed Coon, wife of Arthur Coon, aged 25 years and 23 days.

She leaves to mourn her loss, as a loving and devoted wife, mother, sister and friend, her husband, two little daughters, an only brother and a large circle of friends.

"Voice after voice hath died away, Once in my dwelling heard; Sweet household name by name hath changed To grief's forbidden word."

Literary Notes.

THE Treasury of Religious Thought for October, 1896, opens with an article on Ballington Booth and the Volunteers, showing how the new organization differs from the Salvation Army, and presents its appeal to the sympathy and fellowship of other American Christians.

A MAN who stuttered badly went to consult a specialist about his affliction. The expert asked: "Do you stutter all the time?"

"N-n-n-no," replied the sufferer. "I s-s-stut-t-t-ter only when I t-t-t-talk.—Ex.

"I MEAN," said the ambitious young lawyer, "to be a United States senator or nothing."

"W'y, Bill," said the man who had known the young lawyer when he wore knickerbockers, "w'y, Bill, lots of fellers has been both."—Cincinnati Inquirer.

WM. GEO. GRAY, Painter, Paper Hanger, and Decorator. LETTERS OR POSTAL CARDS Addressed to 209 North Ave., Plainfield, N. J. will receive prompt attention.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder ABSOLUTELY PURE

CLEVER FEATS OF A CHIMPANZEE. Professor Garner says that one of the most intelligent and quite the best educated chimpanzee that he ever saw is Consul II. The many feats done by this ape would fill a small volume; he has been trained to perform them as tricks, simply to amuse or entertain visitors, but many of them he has taken up of his own accord, having seen others do so.

tires of it he sometimes shoves the vehicle up in some corner and leaves it. Consul also smokes cigar, cigarette, or pipe. He often finds a cigar stub about the place, picks it up, puts it in his mouth, and goes to his keeper for a light.

THE duty of criticism is neither to depreciate nor dignify by partial representation.—N. Y. Ledger.

A WORD once set forth from the lips cannot be brought back with a chariot and six horses.—Chinese Proverb.

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



FREE! We direct special attention to the following remarkable statements:

Had Catarrh ever since I can remember, often avoided company on account of the offensive discharge, hawking and spitting; throat was dry and sore, the least change in the weather gave me cold; dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring and in a short time my hearing failed and grew worse until I became so deaf I could not hear one talk unless they were close to me and spoke very loud.

DEAF 25 YEARS.



For many years I suffered from Catarrh, which destroyed my hearing, and for twenty-five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Aerial Medication, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away.

Medicine for 3 Months' Treatment Free. To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free. Address, J. H. Moore, M. D., Dept. B, Cincinnati, O.

The only Alternative of Success BY G. H. LYON.

Some Condition of Success in the Prohibition Party is Wanting. What is It? Note the absolute condition stated by Prohibitionists themselves in the first plank of their National Convention twelve years ago. Pages 7 and 8. That condition persistently refuses to be modified.

Scientific American Agency for PATENTS. CAVEATS, TRADE MARKS, DESIGN PATENTS, COPYRIGHTS, etc. For information and free Handbook write to MUNN & CO., 361 BROADWAY, New York.

LARKIN SOAPS On 30 Days Trial. From Factory To Family. And get a "CHAUTAUQUA" Rocker and Reclining Chair Free.

Our Soaps are sold entirely on their merits, with a guarantee of purity. Thousands use them, and have for many years in every locality, many in your vicinity. Chair can be adjusted to any position, and changed at will by the occupant while reclining.



After trial you—the consumer—pay the usual retail value of the Soaps only. All middlemen's profits accrue to you in a valuable premium. The manufacturer alone adds Value; every middleman adds Cost.

Table listing soap products and prices: 100 BARS "SWEET HOME" SOAP \$5.00, 1-4 DOZ. LARKIN'S TAR SOAP .30, 1-4 DOZ. SULPHUR SOAP .30, 1 BOTTLE, 1 OZ., MODJESKA PERFUME .30, 1 JAR, 2 OZS., MODJESKA COLD CREAM .25, 1 BOTTLE MODJESKA TOOTH POWDER .25, 1-4 DOZ. OLD ENGLISH CASTILE SOAP .30, 1-4 DOZ. CREME OATMEAL TOILET SOAP .25, 1-4 DOZ. ELITE GLYCERINE TOILET SOAP .25.

Write your order like this TO-DAY, while you think of it, or cut this out and sign it: "You may ship me, subject to thirty days' trial, One Combination Box of 'Sweet Home' Soap, with extras, etc., and the Chautauqua Reclining Chair, upon your own conditions, viz: If after thirty days' trial I find all the Soaps, etc., of unequalled quality and the Chair entirely satisfactory to me and as represented, I will remit you \$10.00; if not I will notify you goods as subject to your order and you must remove them, making no charge for what I have used."

Name..... Occupation..... Street No..... P. O..... State..... Illustrations of other Premiums sent on request. THE LARKIN SOAP MFG. CO., Buffalo, N. Y.

NOTE.—A member of the staff of the Christian Standard recently visited Buffalo and called at the factory of the Larkin Co. That the soaps are made by practical men, are excellent, and give splendid satisfaction is beyond a doubt. The premiums offered are truly all claimed for them. The company are reliable as many of our readers know.—Christian Standard, Cin.

NOTE.—How they do it, giving honest value in a combination box of "Sweet Home" Soap, we can't tell, but they do it every time, and have for years.—Word and Work, St. Louis.

Shorthand BY MAIL. Three lessons free. Kerst College, Corning, N. Y.

