

THE SABBATH RECORDER.

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

VOLUME 52. No. 42.

OCTOBER 19, 1896.

WHOLE No. 2695.

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COME HOME, COME HOME.

COME home, come home, and where is home for me,
Whose ship is driving o'er the trackless sea?
To the frail bark here plunging on its way,
To the wild waters shall I turn and say
To the plunging bark, or to the salt sea foam,
You are my home?

Fields once I walked in, faces once I knew,
Familiar things so old my heart believed them true,
These far, far back, behind me lie, before
The dark clouds mutter, and the deep seas roar,
And speak to them that 'neath and o'er them roam
No words of home.

Beyond the clouds, beyond the waves that roar,
There may indeed, or may not be, a shore,
Where fields as green, and hands and hearts as true,
The old forgotten semblance may renew,
And offer exiles driven far o'er the salt sea foam
Another home.

But toil and pain must wear out many a day,
And days bear weeks, and weeks bear months away,
Ere, if at all, the weary traveler hear,
With accents whispered in his wayworn ear,
A voice he dares to listen to, say, Come
To thy true home.

Come home, come home! And where a home hath he
Whose ship is driving o'er the driving sea?
Through clouds that mutter, and o'er waves that roar,
Say, shall we find, or shall we not, a shore
That is, as is not ship or ocean foam,
Indeed our home?

—Arthur Hugh Clough.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.

J. P. MOSHER, Plainfield, N. J., Business Manager.

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

PRAYER.

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep and goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend?
For so, the whole round earth is every way
Bound by gold chains about the feet of God.

—Tennyson.

DR. LEWIS left Plainfield Oct. 15, intending to visit Jackson Centre, Ohio; Chicago; Dodge Centre, Minn.; Hammond, La., and possibly Boulder, Colo., and Nortonville, Kan. before returning East. He will keep the readers of the RECORDER informed respecting his movements in the various points visited. Do not fail to read what he has to say.

UNDER the heading "Correspondence" will be found this week a letter from Bro. G. W. Lewis, of Hammond, La., accompanied by a letter from Rev. G. F. Heard, of Palmetto, La. We extend the hand of greeting and Christian sympathy to this brother, and hope the way may soon open for the fullest use of his consecrated powers in gospel work in harmony with his convictions respecting the Sabbath of the Bible.

It is no virtue to stubbornly maintain an opinion simply because it has been once believed and expressed. To change one's belief does not necessarily indicate fickleness. Neither does tenaciously holding to an opinion prove that it is right. One should always try to keep clear of prejudice and be willing to change any opinion when further light reveals an accepted error. Truth is unchangeable, but our conceptions of what truth is are often very superficial and faulty.

OUR unconscious influence is often more potent than that of which we are more fully aware. The former goes on continually. In every look, every move we make, every greeting at home, on the street, in conversation, in writing, in work or in leisure, there is a subtle influence going from us of which we are not conscious, that often reaches further and leaves a deeper impression than the things about which we think most, and which we count as our chief influence or power. Hence, it is not so much what we *do* as what we *are* that counts most in real spiritual results. A good life is like a beautiful and fragrant flower, radiating its glory, and exhaling its sweetness without a conscious effort.

THERE are few better things to say of any person than that he is accurate in his statements. On the other hand, nothing so detracts from confidence and renders one's word destitute of weight as a consciousness that his statements are not strictly reliable. Those who are eager to catch up reports and circulate them, unverified, will very likely get an unenviable reputation for being unreliable. Much of the every-day gossip to which many people are addicted is made up, chiefly, of this light, imaginary, inaccurate talk, which is destructive of truthfulness, and extremely damaging to both the gossip and the victims. Be careful, be truthful, be sure your opinions

are true before you coin them into imperishable words.

NOTICE of the coming sessions of the South-Western Association will be found in the column of Special Notices. Very vivid are our recollections of the Association which was held in that same beautiful and thriving village of Hammond, La., four years ago. At that time the sessions were put a little later, occurring the first week in December. The moon was full, and the evenings were delightful and warm as June in the Northern states. We know of no more desirable location in the South for our people than Hammond. It would be a great pleasure, were it consistent with other duties, for us to meet with that Association this year. We shall wait anxiously for tidings from the meetings, and hope the attendance from the churches belonging in that Association may be larger than usual. Probably Dr. Lewis and others from the North will be present to render aid and encouragement. May the Lord be with you, dear brethren and sisters of the South-Western Association, and greatly comfort and strengthen you all.

REV. DR. A. E. MAIN has accepted the call of the Plainfield church to the pastorate, until the first of April next. Dr. Main is well known as one of our profoundest scholars and ablest speakers. The pulpits of Plainfield are generally occupied by pastors of high standing and ability, and it is a satisfaction to know that in the change that has taken place, in consequence of the resignation of Dr. Lewis, the high character of the preaching service of this city will not suffer by the change. Dr. Main arrived on the morning of Oct. 16, and preached his introductory sermon on Sabbath morning from the text, 1 Cor. 2: 2, and 9: 22 last clause.

This was a strong and practical sermon on the theme, "Our Work in the World as Christians." Better would it be for the world, and far better for the Christian workers therein, if the earnest recommendations of this sermon, in the line of singleness of purpose, in the great effort to save an imperilled race, were more fully heeded: "For I determined not to know anything among you, save Jesus Christ and him crucified . . . that I might by all means save some."

TO THOSE who want to read fair statements of the present political issues from all the six presidential candidates, and thus have a chance to weigh the arguments and decide upon the question of duty at the polls on election day, we commend the symposium found in the New York *Independent* of October 8. This year there are seven political parties in the field, with six candidates for the office of President, as follows: Republican, Hon. Wm. E. McKinley; Democratic, Hon. Wm. J. Bryan; the People's Party, Hon. Wm. J. Bryan; the National Democratic Party, Hon. J. M. Palmer; the Prohibition Party, Hon. Joshua Levering; the National Party, Hon. Charles E. Bentley; The Socialist-Labor Party, the Hon. C. H. Matchett.

Besides the views of the situation as expressed by these candidates, the same issue of the *Independent* contains able articles from Editor Abbott, of the New York *Journal*; the Hon. Nelson Dingley, Jr., the Hon. H. F. Bartine, editor of the *National Bimetallist*;

and the Hon. Marion Butler, chairman of the National Populist Committee. These articles are written by representative men, and ought to contain, as they undoubtedly do, the essential arguments in favor of their respective parties. It will be instructive to read them all. The man who reads only his own literature, whether in politics or religious tenets, is likely to be narrow-minded and illiberal in his treatment of the views of others.

ONE of the saddest facts in connection with the youth of New York city is the rapid formation of boys' clubs. On one block of Delaney street, it is stated, there are twenty-seven boys' clubs organized. Their only accessible places of meeting are the cheap hotels of the saloon-keepers, under the workings of the Raines law. This brings the boys into the influence and companionship of those who frequent the lowest places of resort. Some of these boys have no parents; some have parents who are utterly careless of the habits and associations of their children; others are the children of parents who are discouraged and have settled down to what they deem a necessary condition for all children brought up in a city. So the evil goes on, and boys are ruined before reaching mature youth, or ever entering the first years of manhood. It is often supposed to be next to impossible to bring up pure and noble children in cities. This is a great mistake. A large city affords many advantages over the country or small villages, for the proper care of children. Tens of thousands of the purest and best of children, developing into the noblest manhood and womanhood, are born and brought up in the cities. There are many safeguards thrown around children in cities, that are wanting in the country. But parents and guardians must be watchful there as elsewhere. No boy should be allowed to enter such clubs. Home is the proper place for them to spend their leisure hours; and every home, in city or country, should be made attractive and desirable for the children. Keep them from clubs and the streets and saloons and groceries, and places of idleness and unprofitable gossip.

SOME of the readers of the SABBATH RECORDER object to seeing long articles printed, and not unfrequently we hear of their laying them aside and declining to read them, simply because of their length. Now, many themes cannot be intelligently set before the readers in brief articles. It requires time and space to say what needs to be said. The reason often given for such aversion to articles that run from one and a half columns to a whole page is, "We have not time to read so much." But how much more time will it take to read a whole page in one well-written and interesting article, than it would the same space, if broken up into a half-dozen brief items? Many people fall into a habit of reading very hurriedly, merely glancing at the headings, reading a paragraph or two, and then quickly passing to other matter. This will do very well for daily papers, where the chief object is to catch a glimpse of passing events, but it is a very harmful habit to carry into Bible reading and literature of a more solid character. Literary, religious, scientific, and many other kinds of reading matter are worthy of more careful perusal. It is harmful to one's own intellect, neglectful

of one's own moral training, and disrespectful to those who have important things to communicate, to treat their writings so lightly.

Now, we are aware that those to whom this advice applies with most force will not read even this brief editorial. It is like a pastor addressing his remarks on the sin of non-attendance upon Sabbath worship to the few faithful ones who are always present. But pastors must speak when the heart is full, and so must editors. We wish in closing to call attention to a good illustration of a lengthy and worthy article. The Annual Report of the Missionary Society, by its Corresponding Secretary, O. U. Whitford, has been running for several weeks on the Missionary page. It is a matter of great interest, and no one can read it as a portion of it appears from week to week without being much interested and benefited. Or, if one does not become interested and helped it certainly will not be the fault of the report, which is very comprehensive and full of facts that ought to interest every Seventh-day Baptist. As a people we need a revival of religion that will be thorough enough to give us a stronger love for religious literature, and strength of purpose to read and digest what is regularly set before us.

NEWS AND COMMENTS.

TWENTY Chinese girls were recently graduated from the medical department of Michigan University, at Ann Arbor, with the degree of M. D.

THE island of Madagascar is said to be in a terrible state of anarchy. Over two hundred missionary stations have been destroyed. No loss of life has yet been reported from missionaries.

REPORT says that a Connecticut man drank three pints of beer and three glasses of whisky, on a wager, in five minutes. He won his wager, but in fifteen minutes from that time he died from alcoholism.

ACCORDING to a statement made from Washington, D. C., there were three states in the time of our great rebellion, aside from the states in secession, in which there were no drafts levied; viz., California, Nevada and Oregon.

IN Iowa corn is selling for ten cents a bushel. At that price it is cheaper to use corn for fuel than to buy coal, and the school board at Buffalo Center has ordered that corn be used for fuel unless the price materially advances.

IT is said that only one-half of the inhabitants of New York City attend any church. One-half of the half that do attend are Roman Catholics. Hence only one-quarter of the people in New York are church-going Protestants. What a field for missionary labor!

OMNIBUSES moving by the electric motor are to be put upon the streets of London. If this form of the horseless carriage can be used to advantage in the crowded streets of London, there is no doubt that soon, in city and country, both in Europe and the United States, it will come into common use.

THE reign of Queen Victoria has already

been the longest, and also the most prosperous, of any in the history of that nation. She was proclaimed queen June 21, 1837, but was not crowned until June 28, 1838. She was born May 24, 1819, and was therefore 77 years old the 24th of last May.

A NOBLE work has been undertaken by Mrs. Rose Hawthorne Lathrop, daughter of Nathaniel Hawthorne, in New York City. She has had an old house in the east-side slums fitted up as a home for poor women and girls afflicted with cancer, and unable to gain admission to hospitals, or have been discharged therefrom after being pronounced incurable.

AT Evansport, Ohio, a religious fanatic attempted to cross a stream by walking on the water, on the supposition that by the exercise of faith this deed could be accomplished now as well as in the days of Peter's experiment. But "faith without works is dead," and so is the Ohio man, whose body was fished out of the river some distance down the stream.

THE workmen of London made a great demonstration, October 11, in favor of the Armenians. The procession formed was fully fifty minutes in passing any point. Able speakers addressed the masses from twelve platforms. Resolutions were passed, calling upon the British government to use its influence with other powers to unite in preventing the Sultan from further inhumanity.

THE following notice has been sent to employees of the Boston and Maine railroad, signed by the superintendent and approved by the general manager: "Your attention is called to the fact that you are not allowed to use tobacco in any form whatever while on duty, nor on trains, nor in stations when off duty, with uniform or badges on. This rule is imperative and must be regarded at all times."

IN Chicago, the City Tract Society publish and distribute tracts, written in German, French, Dutch, Swedish, Norwegian, Danish, Finnish, Russian, Polish, Bohemian, Bulgarian, Lithmanian, Italian, Spanish, Welsh, Greek, Hebrew, Chinese and Arabic. In one respect Chicago resembles the heaven in John's vision, where he beheld "a great multitude, of all nations and kindreds and people and tongues."

WHEN General Campos was withdrawn from the command of the Spanish forces in Cuba and General Weyler was placed in command, the latter entered upon his work with great promises and bragadocio. He had no doubt of his ability to crush the rebellion in a few weeks. But there is talk now of reinstating General Campos, and giving him full power to make the best terms possible with the insurgents and terminate the struggle.

THE *Union Signal* recently stated that a white-ribboner visited a penitentiary in Canada, where eight hundred and four prisoners were incarcerated. At her request the warden looked over the books and ascertained that of this entire number, 716 were intoxicated when the crimes were committed for which they were imprisoned. Tax-payers are asked to pay this large expense as the legitimate outgrowth of legalized dram-selling.

THE so-called "apostolic delegate," Monsignor Martinelli, Archbishop of Ephesus and successor to Cardinal Satolli, arrived in New York week before last, to enter upon his duties in the United States, under appointment of Pope Leo XIII. He is the pope's special representative in this country, and his word is law. He is an Italian, in the prime of life, and will undoubtedly have great power and influence among the Roman Catholics in the United States.

WE notice in the *Lever* that our old friend, Rev. Herman D. Clarke, is as red-hot for prohibition as ever, and is becoming quite prominent in the party. He resides at Dodge Center, Minn., and we notice that Mr. Clarke has been nominated for member of Congress in his district. The *Lever* says: "This is an excellent nomination. Mr. Clarke is a man of ability and courage. He will probably speak in most of the counties in the district during the campaign."—*Brookfield Courier*.

THE REV. ANDREW J. PURDY, an alumnus of Alfred University and for five years pastor of the Asbury M. E. church, in Buffalo, N. Y., died suddenly from heart failure, during the sessions of the Genesee Conference, in Buffalo, week before last. Mr. Purdy dropped dead on the street. He will be well remembered by the students of Alfred back in the days of the war. He was engaged to give an address at the last Commencement, Alumni day, but was unable to be present. He was 54 years of age.

PROBABLY more inventors are at work upon the flying-machine problem now than ever before. The spirit is unconquerable and success will very likely follow sooner or later. In San Francisco a company has been formed, in which several wealthy men are interested, known as the Atlantic and Pacific Aerial Navigation Company; and they are confident they have an air ship already devised and partly constructed that will safely navigate the air. In the *National Recorder*, Washington, D. C., October 10, there is a description with cuts of this new and promising invention. The inventor is Dr. C. A. Smith, of San Francisco. It is composed mainly of aluminum. Hydrogen gas will be used for its buoyancy, as usual, and with a lifting power of upwards of 6,000 pounds. The entire weight of the ship will be 2,000 pounds. Just when the first trip from San Francisco to New York will be made doth not yet appear.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Influencing Young Men.

There is many an earnest young woman who is perplexed to decide how she ought to treat young men of her acquaintance who are treading dangerous paths. She feels that there are great possibilities of good in the young men, and longs to see their better nature recognized and brought to the surface. She is eager to use whatever influence she may have to inspire them to nobler lives. But she must not lower her high standard of womanhood, or cheapen her good name.

It is no easy question to solve. Certainly in an article like this, no formula can be given which will fit every case. It is surely of the first importance that a young woman should jealously guard the purity of her life

and the spotlessness of her good name. If young women could have a stenographic report of the frank opinions which young men express of them when by themselves, it would make them thoughtful. The average young man is equal to pretty frivolous talk when it is matched from the lips of some comely maiden. He will keep up his end of the conversation; but in his heart of hearts he admires her the less for it. Yes, I know that principle works both ways, but we are speaking just now of the influence of young women over young men. A high standard, young women, and demand a high standard of those upon whom you bestow your approval. Let not your favors be too easily won.

But that is only one side of it. It is true as far as it goes; but many Christian people make a sad mistake in stopping there. We live not for ourselves. The eternal decision of many a young man is trembling in the balance. Cannot you do something to save him? Yes. So much! You can show him that you appreciate the splendid possibilities which are in him and you can summon his manhood to reach out after them—although you need not give him a public endorsement until he shows himself worthy of it.

Friends, young and old, hate the sin, but love the sinner. No one ever had a keener sense of the awfulness of sin than Christ had. Perhaps it would not be possible for you who feel so weak to mingle with "publicans and sinners" as freely as he did, without stain; but just in proportion to the purity of our own hearts and consecration of our own lives are we able, untouched, to move as angels of mercy amid moral contagion.

The Spirit of War.

Tramp, tramp they went down the street, platoon after platoon of voters enthusiastic for their candidate. The city was gay with flags and bunting. Miles of curbstone, sidewalk, steps and windows packed solid with human faces. The bands played, the people cheered, the marchers shouted, while the sunlight gleamed from helmet and star. Hour after hour of "Chicago day" the marching hosts wend their way in and out through the crowded streets. The ocean is sublime because it is great; but humanity in the mass strikes a grander chord of the human soul. How it thrills us when we read in Revelation of the "great multitude which no man can number!"

If some grey-haired man had stood at the corner of Dearborn and Madison and half closed his eyes in reverie, he might have imagined it was '63 instead of '96. A mimic army—but it was not so very long ago that the war was real and the measured foot-falls kept time with the heart throbs of many a mother who saw her boy going away to the fields of death where shells burst and bullets fly.

War is a monster. The flashing sunlight, the bright uniforms, the stirring music, the beautiful forms of pomp and parade, the mounting blood, are a mockery. The real symbols of war are the surgeon's knife, the crimson-stained lint, the hearse, the coffin and the shroud. I hate this grim, merciless tiger who tears husband, father, son, brother from the embrace of those who love him and brings the shadow over the hearth-stone.

To at least one spectator the sights of the day were sober ones. Thoughts of party,

factional—even religious—bitterness kept weaving themselves as I watched the mounted horsemen and listened to the tread of marching feet. An under current of deep pathos underlay it all. God grant that these gay forms may never take on a stern reality. We have had one war in our country. While the horror of its memory is being softened by distance and mellowed by peace and goodwill, let us pray God that we may never have another. We have no place in this country for the spirit of war. Let the solemn rebuke of the American people be uttered upon any man or party of men who would stir up strife and hatred; not alone upon the men who would resort to deeds of violence and bloodshed; but upon those who hurl the bitter, unjust charges, the words that burn and scathe and scar; above all upon the prime offenders, the men who would corrupt the functions of government for their own selfish gain, stabbing justice and equality in the very temple of liberty.

CORRESPONDENCE.

To the Editor of THE SABBATH RECORDER:

A few lines from the University of Michigan may be of interest to your readers. The indications are that there will be as many students as usual. The hard times have not seriously affected the attendance at any time. The greatest fall in the number of students was in '93, when there were a little over 2,800 in all of the departments.

Each department has a formal opening, when the dean and other members of the respective faculties address the students belonging to their department. Dr. Vaughan, dean of the medical department, always speaks to medical students on that occasion, and is noted for his good sayings and fatherly advice. One thing he said which the writer would like to quote is that most failures in life are not due to dissipation or lack of ability, but are due to failure of application. He then said there were one hundred and eighty in the Freshmen medical class of last year. Last summer he addressed letters to thirty of those telling them not to return to the university this year. The faculty studies every man, and they know to what failure in studies is due, and in nearly every one of these cases, as in others, it was neglect.

Probably the thing that does the most harm to students in this University, and in all others so far as their work at hand is concerned, is sociability. A student comes to the University; he soon forms intimate friendships with a few or many. His friends visit him at any hour of the day or evening; his studies are neglected and he fails in his quizzes and finally in his examinations, and that is the most fruitful source of failure in student life.

The University of Michigan has been called by some of its sisters the godless school. This year the faculty have especially requested each student in registering to state if a member of a church; if so, the denomination, etc. Their object is to ascertain the proportion of religious students to non-religious in the school.

Ann Arbor, however, is not without marked religious influences. There are many churches here, representing several denominations. These do all they can to induce students to attend their services.

But the writer knows that readers of papers

prefer short articles, and this may even now be too long, so he will close.

Very sincerely yours,

EDWARD S. FOGG.

ANN ARBOR, Mich., Oct. 2, 1896.

HAMMOND, La., October 11, 1896.

To the Editor of the SABBATH RECORDER:

Enclosed please find a letter from a good brother in this state who has lately espoused the Sabbath of the Bible, and is anxious to find work among the people of his choice. If the letter could be printed in the RECORDER, I am sure it would be a benefit to the cause dear to all our hearts.

Sincerely yours,

G. W. LEWIS.

The following is the letter above referred to, which we gladly insert.

PALMETTO, La., October 4, 1896.

Rev. G. W. Lewis, Hammond, La.

My Dear Sir and Brother:—Your esteemed favor of the 14th ult. was received in due time. Accept many thanks for your letter, a copy of last year's minutes, and the RECORDERS, which you so kindly sent me. I have been busily engaged since the reception of your letter, which is my reason for not answering it before. I have received several copies of the RECORDER from the office of publication. I am very much pleased with it, and when I settle for the Baptist papers which I have been taking for several years, and discontinue them, I wish to subscribe for the RECORDER, at the earliest opportunity. It is, indeed, a very good paper.

I attended the regular Conference of the Cane Brake Baptist church, near Fordoche, in Pointe Coupee Parish, on the first Sunday in last month (September), and returned my credentials, my license to preach, which was granted by the Port Caddo Baptist church, of Harrison County, Texas, in September, 1890, and my certificate of ordination, given by the Cane Brake church, in September, 1894, or, rather, by the three ministers who assisted in my ordination, and I withdrew my membership from that church, because of a difference of belief concerning the Sabbath-day. And, if possible, I wish to attend the meeting of your Association in next November, and join your church, as it, in my humble opinion, advocates doctrines, all of which can be sustained by the Word of God.

Concerning my age, I am nearly fifty-three years old. I am a native of Texas. My birthday was the 11th of November, 1843. So on the 11th of next November, if I live, I will be fifty-three. My wife, I hope, is in the glory world. She departed this life nearly fifteen years ago. Her infant babe soon followed her. These afflictions, in mercy sent, were the means, I think, of weaning my affections from "the world and the things of the world" and of causing me to seek and find the Lord Jesus Christ, the precious "Lamb of God, that taketh away the sin of the world." I experienced the new and spiritual birth during the summer of 1882, after many, many weeks of prayer for the pardon of my many sins. I have four children living, three sons and one daughter. My three sons are in Texas. My daughter is married and resides in Pointe Coupee Parish, near Fordoche. She and her husband are members of the Baptist church. I visited them about the first of last month and spent a few days with them. Concerning my baptism, I am satisfied with it. I cannot say positively whether the Missionary Baptists re-baptize those who have been immersed, or not. Yes, I made a mistake in asking if you preached every Sunday. I ought to have said every Sabbath. I hope I may be able to find ministerial work, for it is the sincere desire of my soul to preach the glad tidings of salvation, and to be instrumental in turning many from the broad way "that leadeth unto destruction," into the way of righteousness, peace and happiness. With my love, thanks and prayers, I must close, hoping to hear from you when convenient for you to write. May God bless and aid you.

Your brother,

G. F. HEARD.

"EVERY man according to his ability." Not every man according to his mood and fancy, but every man according to his ability. Not every man according to other people's giving, or other people's ability, but every man according to his ability. How well cared for the poor brethren would be, if this were the recognized standard of giving in the church to-day.—*H. C. Trumbull.*

Tract Society Work.

By A. H. LEWIS, Cor. Secretary, Plainfield, N. J.

THE reasons for the resignation of Secretary Peterson are fully set forth in the minutes given below. His resignation would not have been accepted, nor would the writer have taken the place made vacant, except that it seemed best to make this change as a part of the "New Work." Bro. Peterson has been an efficient and faithful officer, who has, as he deserves, the fullest confidence of the Board. We shall hope to profit by his experience.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, October 11, 1896, at 2.15 P. M. President Charles Potter in the chair.

Members present: C. Potter, J. F. Hubbard, D. E. Titsworth, I. D. Titsworth, F. E. Peterson, W. M. Stillman, A. H. Lewis, J. D. Spicer, F. S. Wells, J. A. Hubbard, L. E. Livermore, Stephen Babcock, H. V. Dunham, W. C. Hubbard, H. M. Maxson, A. L. Titsworth.

Visitors: Rev. Clayton Burdick, T. B. Titsworth. Prayer was offered by Dr. A. H. Lewis.

Minutes of last meeting were read.

The Supervisory Committee reported the order given for an edition of 2,500 of the tract, "Why I am a Seventh-day Baptist." The Catholic tract will be revised before printing.

The Committee on Distribution reported a depository now established and in working order at Milton Junction, Wis.

The Advisory Committee presented the following report which, on motion, was adopted:

PLAINFIELD, N. J., Oct. 9, 1896.

The Advisory Committee of the Tract Board convened September 31; the members all present. The matter of arranging the details of Dr. Lewis' engagement with the Tract Society, referred to this Committee at the last meeting of the Executive Board, was taken up, and Dr. Lewis reported that his resignation as pastor of the Plainfield church had been presented and accepted, taking effect October 1.

It was therefore agreed that his engagement with the Tract Board commence with the 1st of October, 1896, and that his salary be fixed at \$2,000 per annum and expenses. In considering the official title to be given to Dr. Lewis, the resignation of Corresponding Secretary, F. E. Peterson, presented at the last Board meeting and referred for action to this Committee, was duly considered, and the same was accepted. The Committee concurred with the suggestion of Bro. Peterson that Rev. A. H. Lewis be appointed to fill that position, and Bro. Lewis was accordingly appointed Corresponding Secretary.

Dr. Lewis presented a general program for his work for about six weeks from the 15th of October, which included a visit to five or six churches, which are so situated that they came but slightly under the influence of his work last summer. These have all had more or less of special interest in the Sabbath question, and in revival work, during the past year, and three of them have asked for help from him during that time. These churches are: Jackson Center, Ohio; Dodge Center, Minn.; North Loup, Neb.; Boulder, Colo.; and Nortonville, Kansas, with such work in Wisconsin as might be possible. This program was approved by the Committee.

He also reported an urgent request from Pastor Geo. W. Lewis, of Hammond, La., that he attend the coming session of the South-Western Association, at that place, in November, and that he had written in reply, suggesting that inasmuch as others from the North would be present as delegates, his visit be deferred until sometime in the winter or early spring. No reply to this suggestion had been received.

The Committee urged Dr. Lewis to give special attention to the matter of systematic methods: "The 5 cent plan" for collecting funds equally for the Tract and Missionary Societies.

Adjournment.

J. D. SPICER, Sec. Com.

The committee on approving the minutes of the Annual Session, reported the same approved and prepared for publication.

Correspondence was received from W. C. Daland, and, on motion, referred to the Supervisory Committee, with power.

On motion, all correspondence was referred to the Corresponding Secretary, authorizing the publishing of such portions deemed best by him in the Tract Society column of the RECORDER.

On motion, H. M. Maxson and D. E. Titsworth were appointed Auditing Committee.

J. F. Hubbard presented report of receipts and disbursements for the quarter ending Sept. 30, which, being duly audited, was, on motion, adopted.

The Treasurer presented statement of bills due, which, on motion, were ordered paid.

Voted that the Treasurer be authorized to pay the salary and traveling expenses of the Corresponding Secretary monthly, and also all bills, audited by the Supervisory Committee.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

TREASURER'S REPORT.

J. F. HUBBARD, Treasurer,

In account with

THE AMERICAN SABBATH TRACT SOCIETY,
From July 1 to October 1, 1896.

GENERAL FUND.

Dr.

Balance from Annual Report.....	\$	69	34
Cash received since as follows:			
Church, Adams Centre, N. Y.....	\$20	69	
Mr. and Mrs. M. E. Maltby, Adams Centre, N. Y., to apply on L. M. Morris L. Maltby.....	10	00	30 69
Mrs. Thomas Greene, Alfred, N. Y.....	\$	2	60
Mrs. S. E. Stevens, " ".....	5	00	7 60
Miss Babcock, Alden, N. Y.....	2	50	
Church, Albion, Wis.....	5	20	
R. W. Greene, Berlin, N. Y.....	5	00	
Church, Brookfield, N. Y.....	\$	5	77
E. E. Whitford, Brookfield, N. Y.....	5	00	10 77
Mrs. C. D. Potter, Belmont, N. Y.....	100	00	
M. M. Jones, Boscobel, Wis.....	1	00	
L. F. Skaggs and family, Boaz, Mo., Dr. Lewis Fund.....	7	00	
S. D. B. Reading Room, Bradford, Pa.....	5	00	
Y. P. S. C. E., Dr. Lewis Fund, Berlin, Wis.....	5	00	
Church, Chicago, Ill.....	\$	5	60
" " Peculiar People.....	6	00	
" " Dr. Lewis Fund.....	5	00	
C. E. Crandall, Chicago, Ill.....	1	00	
T. J. Van Horn, " ".....	1	38	
Mrs. A. M. F. Isham, Canton, So. Dak. Church and vicinity, DeRuyter, N. Y., Dr. Lewis Fund.....	\$	5	50
Sabbath-school, Dodge Centre, Minn.....	5	00	10 50
H. D. Clarke, " ".....	10	12	
Church, Farina, Ill.....	2	50	
" " " ".....	2	50	
I. H. York, " " Birth-day Gift, Dr. Lewis Fund.....	78		13 40
Church, Greenmanville, Conn.....	10	31	
S. H. Crandall, Glen, Wis.....	5	00	
Church, Hornellsville, N. Y.....	\$	6	50
Sabbath-school, " ".....	3	27	9 77
Church, Leonardville, N. Y.....	17	82	
Mrs. Eunice Lackey, Little Genesee, N. Y.....	2	50	
Church, Lincklaen, N. Y.....	2	75	
C. H. Threlkeld, Memphis Tenn.....	\$	4	00
" " Dr. Lewis Fund.....	4	00	8 00
Church, Milton, Wis.....	24	00	
James Pierce, Lucy M. Hall, Milton, Wis., Dr. Lewis Fund.....	45	00	69 00
Dr. Lewis Fund, church, New Market, N. J.....	13	00	
Mrs. W. J. Davis, New Market, N. J.....	5	00	18 00
Church, Nortonville, Kan.....	18	00	
O. W. Babcock, " ".....	1	00	19 00
Church, Nile, N. Y.....	10	78	
John Congdon, Newport, R. I.....	38		
Mrs. M. M. Hull, Ocala, Fla., Dr. Lewis Fund.....	5	00	
Church, Plainfield, N. J.....	87	40	
Mrs. Nathan Rogers, Preston, N. Y.....	5	00	
Mrs. S. R. Fulmer, Pendleton, N. Y., Dr. Lewis Fund.....	3	00	
Church, Shiloh, N. J.....	\$	9	15
Ladies' Mite Society, Shiloh, N. J.....	17	60	26 75
Dr. E. F. Swinney, Smyrna, Del., Dr. Lewis Fund.....	5	00	
Dr. S. C. Maxson, Utica, N. Y., Dr. Lewis Fund.....	5	00	
Church, Walworth, Wis.....	\$	6	00
S. H. Babcock, " ".....	2	00	8 00

William A. Rogers, Waterville, Me.....	10	00
Mrs. Emma Witter, Wausau, Wis.....	1	00
Church, Westerly, R. I.....	19	86
Church, West Hallock, Ill.....	15	00
Woman's Executive Board.....	195	46
Young People's Board.....	58	25
"A Friend".....	6	00
G. W. Smith, Ag't.....	3	00
Collections:		
Western Association.....	\$	35 93
Anniversary at Alfred, N. Y., \$191.60, less contribution of Mr. and Mrs. M. E. Maltby, Adams Centre, N. Y., to apply on L. M. of Morris L. Maltby, deposited in said collection, \$10.00.....	181	60
Quarterly Meeting, Scott, N. Y.....	1	30
Income:		
Permanent Fund.....	\$	75 00
Memorial Fund.....	27	87
Sale of Books.....	5	62
Dividend, City National Bank.....	20	00
Loan from First National Bank.....	1,000	00
Amount transferred to Permanent Fund, Feb. 6, 1895, returned July 2, 1896.....	150	00
J. P. Mosher, Agt., July 1 to Sept. 30.....	740	54
Total.....	\$3,154	87

Cr.

By cash paid as follows:		
A. H. Lewis, Salary, Editor of Outlook.....	\$300	00
" " Expenses.....	37	35
J. D. Spicer, Pulpit Supply, Plainfield Church, \$100.00; \$100.00.....	200	00
Rev. G. Velthuysen, Holland, \$50; \$50; \$50.....	150	00
" " Exchange.....	1	65
L. C. Randolph, Editorials.....	22	50
S. C. Powell, Editor Peculiar People, Postage.....	2	18
Interest on Loan, First National Bank.....	20	00
Publishing House:		
Pay Roll and Salaries, \$265.30; \$253.53; \$242.52; \$261.52; \$260.96; \$292.14.....	1,575	97
Expense: \$26.11; \$17.27; \$16.20; \$6.86; \$61.77; \$23.17.....	151	38
Light and Power, \$11.10; \$11; \$12.60.....	34	70
Rent: \$50; \$50; \$50.....	150	00
Eclipse Printing Ink Co., Ink.....	7	50
Molleson Bros. Co., Paper, \$6.61; \$8.82.....	15	43
A. J. Maigne, Casting Rollers, \$9; \$3.15.....	12	15
Electric Light Engraving Co., 2 cuts.....	10	09
O. M. Young, Oil.....	4	00
Allen & Cory, Job Stock.....	11	60
Potter Printing Press Co., Plates.....	54	12
" " Wrapping Paper.....	7	00
Linde Paper Co., Stock, \$12.87; \$88.34.....	101	21
J. Harper Bonnell Co., Ink.....	7	50
C. E. Johnson Co., Ink.....	16	40
Walter Scott & Co., Wrapping Paper.....	7	50
Total.....	\$2,900	23
Balance, Cash on hand.....	254	64
Total.....	\$3,154	87

PERMANENT FUND.

Dr.

July 2. Bequest of Maria L. Potter, Ashaway, R. I., completing the sum of \$500 of said Bequest.....	\$	150	00
July 16. Bequest of Rev. Joshua Clarke, Income only to be used.....	100	00	
Total.....	\$250	00	

Cr.

July 2. Transferred to General Fund in repayment of sum transferred to this fund Feb. 6, 1895.....	\$	150	00
Balance, Cash on Deposit with Dime Savings Bank, Plainfield, N. J.....	100	00	
Total.....	\$	250	00

SUMMARY OF PERMANENT FUND.

Bequest of Orlando Holcomb, Invested in Five Shares Stock of City National Bank, Plainfield, N. J., at par.....	\$	500	00
Bequest of George Greenman, Invested in \$2,500 of Plainfield Gas and Electric Light Co.'s 5 per cent Bonds.....	\$2,500	00	
Bond and Mortgage upon property East Second street, Plainfield, N. J.....	500	00	3,000 00
Bequest of Maria L. Potter, Invested in \$500 of Bonds of Plainfield Gas and Electric Light Co.'s 5 per cents.....	500	00	
Bequest of Rev. Joshua Clarke, on Deposit with Dime Savings Bank, Plainfield.....	100	00	
Total of Fund.....	\$4,100	00	

INDEBTEDNESS.

Loan of October 7, 1895.....	\$1,000	00
" " December 2, ".....	150	00
" " " 9, ".....	500	00
" " May 18, 1896.....	500	00
" " Sept. 8, ".....	1,000	00
Total.....	\$3,150	00

E. & O. E. J. F. HUBBARD, Treasurer. PLAINFIELD, N. J., Oct. 1, 1896. We have examined the above and compared with vouchers, and found to be correct. H. M. MAXSON, D. E. TITSWORTH, Auditors. PLAINFIELD, N. J., Oct. 11, 1896.

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

FIFTY-FOURTH ANNUAL REPORT

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

(Continued from last week.)

THE EVANGELISTIC WORK.

Because of the increasing demands for evangelistic work, the Board appropriated \$3,500 for the year 1896. The same Evangelistic Committee, namely O. U. Whitford, W. C. Daland, and George B. Carpenter, was appointed, with authority to employ evangelists and workers, and give orders on the Treasurer for salaries and traveling expenses. The evangelistic work for this Conference year has been, for six months, under the appropriation of last year, \$2,300; and six months of this year's appropriation. Some of the evangelists have been employed by the year, others only parts of the year as needed. The following is the report of the workers and the work:

Labors of Evangelist E. B. Saunders, Milton, Wis.

Mr. Saunders labored from Sept. 6 to Dec. 31, 1895, at Quonocontaug, Charlestown, Dunn's Corners, R. I.; Mystic, Conn., and Rock River, Wis. The meetings held at Quonocontaug and the adjacent places were the continuation of the meetings of Bro. J. L. Huffman, who had to go elsewhere. They had a profound effect upon the surrounding country. There was a remarkable work of grace among the middle aged and older people. There was a good work at Mystic, some converted and reclaimed, and this effort there was the beginning of a wide-spread revival in the village afterwards. He reports 50 conversions at these places, 20 reclaimed from a backslidden state; 17 baptized, 13 of whom joined our churches, also three by letter; others to be baptized and join churches. His next place of labor was at Shiloh, N. J., beginning Jan. 10, 1896, closing Feb. 25. Pastor I. L. Cottrell had well prepared the way for him. Meetings were held every night and nearly every afternoon, resulting in a precious work of grace in the church and community. Pastor Cottrell baptized 50 persons, 41 of whom joined the Shiloh church, the rest joined the Marlboro, N. J., and West Hallock, Ill., and other churches; 3 also united with the Shiloh church by letter. There were in all about 60 conversions, some going for a home in the First-day churches. A men's meeting was organized, doing grand work, and is still working with the pastor in neighboring places for the salvation of men.

From Shiloh Mr. Saunders went into West Virginia, where he labored until the 10th of June, when he returned to his home, Milton, Wis., for needed rest. He held meetings at Salem, Roanoke, Berea, Middle Island, Black Lick, and Greenbrier, in our churches and among our people. He was assisted in all these meetings by Bro. L. D. Seager, missionary pastor of the Ritchie church, in conducting the gospel singing, in preaching and personal work. He was very excellent and efficient help. The churches were revived, souls were saved, many were quickened to a higher life in Jesus Christ. There were about 100 conversions; 30 joined our churches by baptism, and 16 other churches.

Summary of Mr. Saunders' Work.

Nine months of continuous work, 3 in occasional work and the rest in the Eastern and South-Eastern Associations; about 200 con-

versions, 50 wanderers reclaimed; added to churches by baptism 87, by letter and experience 6; joined other churches 26. He was faithfully helped in the work by the pastors, active church members, and Christian Endeavorers.

Labors of T. J. Van Horn, Stone Fort, Ill.

At the beginning of the conference year, Mr. Van Horn was still continuing the gospel tent work in Louisville, Ky., under the joint auspices and support of the Tract and Missionary Societies, and under the supervision of the Evangelistic Committee of the Missionary Board. The tent meetings closed about Oct. 1, 1895. The different workers during the tent season were Mr. Van Horn as conductor; E. A. Witter, L. C. Randolph, and J. L. Huffman as evangelists; Alvah Van Horn, Alfred E. Whitford, and W. D. Burdick as singers and helpers. The meetings were attended by those belonging to various evangelical churches in the city, an intelligent, well-dressed, good class of people. The attendance increased, became large, interest grew; there was the manifest presence and power of the Holy Spirit. Souls were converted, wanderers were reclaimed, and an enthusiastic feeling and activity aroused in many to do evangelistic work in the city. The tent meetings were closed with sermons upon the Sabbath question by Dr. A. H. Lewis, which were powerful and convincing. The gospel meetings were continued in suitable rooms, rented by interested parties, conducted by Mr. Van Horn, assisted for a while by L. C. Randolph, and upon his going to another field, Dr. A. E. Main was sent to the assistance of Mr. Van Horn, remaining over a month with him. This field was visited also by the members of the Evangelistic Committee.

As the outcome of the faithful labor done by Mr. Van Horn and his fellow workers in the gospel tent work in Louisville, attended by the power of the Holy Spirit, there were the following results:

1. Ten or more persons were known to have found Christ as their Saviour, many wanderers were reclaimed, a large number of Christian people were quickened to higher spiritual life and greater spiritual activity.

2. Four persons came to the Sabbath and joined our church at Louisville, two by baptism, two by experience. Several others are studying the Sabbath question with interest and candor.

3. Our people, through the tent work and workers, are more widely and favorably known in Louisville. The tent work and workers brought to the people of Louisville a favorable impression and knowledge of the evangelistic spirit, the loyalty to truth and Bible teachings, the character, intelligence, purpose, and work of Seventh-day Baptists.

4. This gospel tent work resulted in some forty persons uniting together with a desire to be led in organized Christianity, evangelistic, and philanthropic work in that great city. Most of them are young or middle aged, a good class of people, representing five or six evangelical denominations. They first labored together under the name of "Workers' Gospel Mission," but were afterward reorganized by Dr. Main, at their request, upon a basis of rules and regulations under the name of "Christian Workers' Union." A Mr. McDowell was elected president, and other necessary officers chosen. Mr. Van Horn was unanimously chosen as their preacher, teacher,

and leader. Their work was evangelistic and philanthropic. They maintained a good and interesting Sunday-school. A sewing-school for poor children was organized, a committee was appointed on finances. Services were held every Sunday, and several evenings in the week. Our people met in their rooms on the Sabbath, and held a Bible class and other religious services. Mr. Van Horn remained as leader and preacher in this work during the winter and early spring.

The Tract Board, having discovered that it was contrary to the charter and constitution of their society to carry on evangelistic work, the joint support of the Louisville tent and mission work, by the Tract and Missionary Societies, closed Jan. 1, 1896, and the Evangelistic Committee took the direction of Mr. Van Horn and his work under the instruction of the Missionary Board. Mr. Van Horn, because of Baptist domination in the "Union" and other reasons, thought he ought to resign his position as leader, and in April, 1896, the Evangelistic Committee, under instruction by the Board, directed him to withdraw from the leadership and the work in the "Christian Workers' Union." Our interests in Louisville are now a part of the general missionary field of Kentucky and Southern Illinois.

This gospel tent work which we carried on in Louisville has some striking features worthy of note:

1. It has been a wonderful illustration of what our people, by evangelistic work, can do, in a community entirely remote from Sabbath-keepers.

2. It has placed us as Sabbath-keepers and as Seventh-day Baptists before a community of Sunday people in a more favorable light, and made us better known than ever before.

3. Because of this work, and this better and more favorable knowledge of us as a people, Louisville was, and is even now, one of the most inviting and auspicious fields for Sabbath Reform work in our country. Why not enter it?

Mr. Van Horn labored in Shepherdsville, Ky., conducting a series of meetings with interest. One was received into our church there by baptism, one by experience. He went from there to Stone Fort and Crab Orchard, Ill. He is now carrying on at the latter place gospel tent work.

Summary of Mr. Van Horn's work.

Weeks of work 47; sermons and addresses 81; congregations 30 to 250; prayer meetings 10; visits 322; 2,980 pages of tracts and 425 papers, and some books distributed; additions to our churches 4 by baptism, 3 by experience, 4 converts to the Sabbath.

Labors of the Rev. J. L. Huffman, Farina, Ill.

Mr. Huffman began work July 7, 1895, at Charlestown, R. I., preaching there, at Dunn's Corners, and at Quonocontaug five weeks. There was good interest in these meetings, but no conversions. For ten days before the meeting of the General Conference, he held meetings with the First Westerly church, with a remarkable manifestation of the power of the Holy Spirit. Four were baptized and joined the church. After the Conference he returned, and preached at Quonocontaug until Sept. 7, when he was sent to Louisville, Ky., to assist in the gospel tent work there.

In October Mr. Huffman began evangelistic work at Jackson Centre, O., where he spent seven weeks, preaching 55 sermons there, and

5 at Stokes, O. Good interest was manifested in all the meetings, the community being thoroughly aroused. Christians came into closer fellowship with Christ, some were converted, and the church was encouraged and strengthened. On account of ill health, Mr. Huffman returned in November to his home in Salem, W. Va., for recovery and rest.

Mr. Huffman, though not in usual health and strength, began meetings in the Piscataway Seventh-day Baptist church, New Market, N. J., the first week in January, 1896. At the end of his first week's labor, there was a good deal of interest. The Rev. Mr. Fletcher, pastor of the First Baptist church in New Market, and the Rev. Mr. Martine, pastor of the Presbyterian church, Dunellen, N. J., assisted him in the work. The attendance so increased that they had to go into the First Baptist church, which was more commodious. The work was continued until Feb. 16, when he went to Dunellen, in the neighborhood, to assist Rev. Mr. Martine, of the Presbyterian church. He continued here until March 1st, at which time he severed his connection with the Evangelistic Committee, having previously accepted a call to the pastorate of the church at Farina, Ill. Of the two months' work in New Jersey, Bro. Huffman writes:

"Held 118 meetings, delivered 113 sermons and addresses. There were added to the Seventh-day Baptist church at New Market 16 by baptism, to the First-day Baptist church 30, and 15 or more were reclaimed and took their places in the churches. At Dunellen there were added to the Presbyterian church 30, to the Methodist 2, making in all 78 who joined the churches by baptism, and 8 or 10 more are ready to join some church. The churches have been generally blessed and benefited, and I think it safe to say there were at least 100 conversions in these meetings. The entire place was stirred as it has not been for many years. The name of Christ was honored. Though suffering with disease the entire time, the work has been very pleasant and I believe successful. It is with deep regret that I am obliged to drop out of the work that God has seen fit to bless me in, and that I so much enjoy. I feel truly grateful to the Committee, and also to the Board, for the mutual feeling of unity that has existed during my engagement with them, and their many expressions of appreciation of the work I have tried under my Master to do."

Because of disease and medical treatment, Mr. Huffman was not able to enter his pastorate until June. We are rejoiced to hear that he is in a fair way of recovery, and is enjoying his new field of labor. May he fully recover his health and be blessed of the Lord in his work, and be the means of bringing many more to the saving knowledge of Christ.

Summary of Mr. Huffman's work.

About 7 months of labor in the Eastern and North-Western Associations, in 3 of our churches, and 3 places outside of us; conversions 150, and 15 reclaimed. Added to our churches by baptism 25, to First-day churches 62. Greatly aided in his work by pastors and people.

(Continued.)

AN OPEN LETTER.

Dr. Mc Learn:

Dear Brother:—Your article concerning the doctrine of Restricted Communion appears to me to be based upon a misconception of the real belief of the people you represent,

and is therefore unfortunate. The Seventh-day Baptists do not hold baptism to be the door in to the church. This theory which you rightfully say is not supported by the Word of God is held by a few who have come to us from other denominations, and it may be by a few who have been brought under their influence; but it is not now, nor ever has been, so far as I can learn, a Seventh-day Baptist doctrine. Now let us consider your illustration touching the work of an evangelist. Eighty or ninety persons are converted, or born again. This work, though we see its effect, is invisible as Jesus told Nicodemus. If they are now church members they are only members of the invisible church, and no invisible church can have visible ordinances; hence to carry out the instruction Jesus gave to his church they must be organized into a visible body. But these eighty or ninety, rejoicing in a Saviour's love, love each other. This is Christian fellowship and should be enjoyed by all Christians everywhere. Now let us suppose you are the evangelist, and when you begin to insist upon organizing a Seventh-day Baptist church (and you would not organize any other) you find only twenty of them ready to be thus organized. You would organize the twenty into a church of course. But what would you say to the sixty or seventy that refuse to be thus organized? Would you say to them, "If you cannot join our church then join some other church? The Seventh-day Baptists have no church to join, but belong to the 'House of God which is the church of the living God the pillar and ground of the truth?'" Suppose twenty of the sixty or seventy should say, "we believe in the old Baptist church and will join that. If we are of the elect we will be saved anyway." Twenty others should say "we will join the Sunday Baptist; we do not want to keep the Seventh-day; we have been converted and it does not matter much what we do hereafter, we cannot be lost." Suppose twenty others should say we will join the Mormons, we believe in polygamy as held by the "Later-day Saints;" the other ten, if there be that number left, should say we do not believe in any visible church, what would you say to them; that these organizations of which you speak are all the church of God, the pillar and ground of the truth; and to the ten, your position is all right? Or would you say to them all together, "Brethren, these twenty who were organized into a Seventh-day Baptist church are going to hold a communion service to-morrow; it is a sacred ordinance of the visible church given to it by the dear Jesus and administered by him to his apostles alone. He did not even call his mother to that solemn service. But you all notwithstanding your various positions, by virtue of your conversion in our great revival, are entitled to partake with us. Come in and make yourselves at home, and, with us, commemorate the sufferings and death of our Lord."

If you would talk thus what influence would you expect to have in building up the church of God and how would you expect to stand acquitted before him who has told us by his servant Paul "Not to keep company with fornicators; not altogether with fornicators of this world for then we must needs go out of the world." "If any man that is called a brother be a fornicator or covetous or an idolator or a railer or a drunkard or an extortioner, with such an one no not to eat." 1

Cor. 5: 9, 10, 11. How can you tell which commands of our Lord are most sacred?

I wish now to give you an item of history which I think illustrates the extreme folly of what is called "Open Communion." In the town near which I reside, there were two men engaged in a partnership business, at the time of the late war, who disagreed about their affairs. Both were Protestant Methodists. One of them shot the other, was arrested, tried, found guilty, and sent to prison. The news soon reached the army headquarters and the prisoner was released from jail. The leader of the class tried to get the condemned man to say he was sorry for his sin, and when he failed in this, he told the minister in charge, and he, convinced of the man's guilt, appointed a committee to try him; but the committee refused to act, and the class leader, who could not fellowship such conduct, left the organization and joined the M. E. Church. Soon after this I met all these parties in a meeting where it was proposed to hold a communion service, and the minister extended an invitation to all Christians, and added that no Christian would leave the (full) house without partaking. When we were invited forward the first one that went was the justice, who tried the criminal and found him guilty; the next man was the class leader, who had changed his membership, and the third one was the criminal himself. These three and the minister, all with a full knowledge of the facts, partook together of what they called the Lord's Supper. Not another soul would touch it, and these evidently would not if they had not been allured into such a terrible dilemma, by the false theory that has bewildered so many dear people.

Yours for the cause of God and truth,
S. D. DAVIS.

JANE LEW, W. Va., Oct. 11, 1896.

CUBAN HISTORY IN BRIEF.

Spain colonized the island in 1511.

In 1533 and again in 1554 Havana was destroyed by the French.

Matanzas was the first city to fall into the hands of the insurgents.

Cruelty and injustice to the natives has always been the creed of the Spaniards.

The present revolution began February 24, 1895, when the republic was proclaimed by Marti.

In 1848 President Polk offered Spain a million dollars for the island, which offer was refused.

The constitution of Cuba, modeled on that of the United States, was adopted September 23, 1895.

The revolution of 1868 lasted ten years before Spain succeeded in compromising by promising reforms.

A triangular blue union, having a single star and five stripes, three of red and two of white, is the flag of the republic.

Very little reliable news of the present insurrection can be obtained, owing to the censorship of the press and the mendacity of the leaders of both sides.

The first serious revolution took place in 1848, under the leadership of Narciso Lopez, who in 1851 repeated his attempts to free the island from Spanish control.—*The School Record.*

God does not trust important matters to people who have no business of their own to attend to.—*Ran's Horn.*

Woman's Work.

By Mrs. R. T. ROGERS, Waterville, Maine.

THE following is an outline of a sermon by Rev. J. W. Morton, preached at North Loup, June 18, 1891:

TEXT—"And he said unto all: if any man would come after me, let him deny himself, and take up his cross daily and follow me." Luke 9: 23.

Death by crucifixion was a punishment that was common in our Saviour's day. It was painful; it was ignominious. Hence it was a fit emblem of trial and affliction. To bear the cross, therefore, is to endure privation, pain, reproach, or any other kind of affliction.

In taking up our cross, we are to "follow Christ." We imitate his example.

I. What is cross-bearing?

1. In a subordinate sense, it is denying ourselves of those things that are hurtful to us. The most of those things would be no temptation to us if we had not corrupted ourselves, as in gluttony, drunkenness, love of gold, dishonest dealing, etc.

2. In a peculiar sense, it is sacrificing our own convenience and present comfort for the honor of God and his cause; refusing to do things, in themselves innocent, but calculated to bring reproach upon the cause of God.

3. It is denying ourselves for the good of others. No one can stand alone. We are essentially social beings, and must help one another.

You may need your neighbor's help to-morrow, as he needs your help to-day. Usually, those that need assistance are in the minority, so that it is a comparatively light task to relieve their necessities. But, in deprivation of spiritual good, the very large majority are now in sorest need. How much we need to bestir ourselves, that we may carry to them the bread of life!

II. In what sense is cross-bearing following Christ?

1. He was and is a cross-bearer. He always practised self-denial when he was on the earth. He is denying himself even now, waiting to see the travail of his soul. And how sorely is he tried by our haltings and imperfections! He is waiting for the full establishment of his kingdom.

2. Like us he had his personal wants to look after; but he gave little heed to them, so absorbed was he in caring for others. And even his enemies received a share of his faithful attentions.

3. But not only is *Christ* our example of cross-bearing. The Almighty Father himself has denied himself for the good of his creatures. Not in feeding the beasts of the field and the fowls of the air, but in seeking the salvation of the lost of Adam's race. He denied himself when he sent his only begotten Son to redeem the world. He denies himself when he patiently waits for the repentance of his thoughtless human creatures.

It may be said that God knows well that he shall reap a golden harvest of glory, after all his self-denial; and even Christ endured the cross, despising the shame, because he had respect to the recompense of reward. True; but is it not the same with the people of God? "Our light afflictions that endure but for a moment work out in us a far more exceeding and eternal weight of glory." If we suffer with Christ, we shall also share with him in his glory.

Not so the wicked. They are *obliged* to deny themselves of many things, even the most precious comforts of this present life; and what have they in store for the future?

Oh! ye deluded sons of earth! Will ye not come to Jesus, and deny yourselves of all ungodliness and worldly vanities?

J. B. M.

CHRISTIAN MISSION.

The Peculiar Enterprise of God.

This subject has been ably treated in the *Missionary Review*, from which article we make the following abstract:

Every scheme bears the impress of its origin, its originator, and is often known historically by its connection with its founder.

The enterprises of man have been innumerable; some of them have been transient and evanescent; others have lived for a few years and then lost their hold upon human sympathy, while a few yet live and thrive and command support.

But of all human plans and schemes, the one fatal defect is, they are *human*; they have no authority beyond their inherent worth; no vindication but their success. Being human, they are subject, like all else that is earth-born, to modification, if not abolition. It is a question of the survival of the fittest, and men do not hesitate to alter and amend.

There is just one enterprise that originated solely with God. It was formed for his own purpose, and is to be carried on in his own way, under his instructions and for his glory. No man was his counsellor. God perfected the plan and simply revealed it, and enjoined believing disciples to take part in it as a Divine enterprise. Hence its recommendation is found, not in its obvious expediency, but in its majestic authorship and leadership.

It is not a question of utility, measured by man's standards; and to ask, "Does this pay?" is irreverent and impertinent. This one divine enterprise is missions—bearing the gospel to a lost race. Being divine, it has no fallible elements in it. In it are hid all the treasures of wisdom and knowledge; it is the expression of God's love and grace to man.

It cannot ultimately fail. If God's instruments prove useless and worthless, he will fashion others, but his eternal purpose will surely work out its final issue to the shame and ruin of all opposers and idlers.

This view of missions is seldom presented even by the advocates of a world's evangelization; Christian missions are talked of as though, like a thousand other philanthropic schemes, they had their author and authority in man, and subject to man's modifications or abolition. Hence the disposition of this age to weigh missionary effort in the scale of human policy, with money and human life and labor on one side and converts, so-called "results," on the other, and then estimate how far the outlay is justified! As though God had ever annulled his command or asked man to sit in judgment on the expediency of his plans, or had committed to any human court the right to modify an enterprise which he has originated. The many institutions and societies organized for the up-building of humanity are inventions of man, more or less wise and successful; but having behind them no divine authority, man has the right to change their methods or to displace them if their mission has been fulfilled. But with Christian missions it remains true to the end

of the age, that to them nothing is to be added and from them nothing is to be taken, for God is their author. How true it is that missions to the lost originating solely in God may be seen in the fact of man's apathy and even resistance in following out the command and falling into God's plan as a co-worker. The Old Testament is full of prophetic hints of a salvation for the race; from the first Messianic promise that the seed of the woman should bruise the serpent's head, there is a gradual unfolding of God's purpose to provide salvation for the whole race of Adam and of which the whole race was destined ultimately to hear. Abraham was assured that in his seed all the families of the earth should be blessed. The chosen people of God were plainly taught that they were set as a light. But the vast bulk of the chosen nation shut out from all effort and even sympathy the outside world. They had no dealings with the Samaritans. After Christ himself had taught and exemplified the principle of missions; after he gave his farewell message, bidding his disciples bear witness to the uttermost parts of the earth, and sent the Holy Spirit to anoint them for such witness, they still clung to Jerusalem, still following the old policy of centralization, compelling God to use the scourge of persecution to drive them out to the world beyond. Peter had to have caste prejudice broken down by the vision thrice repeated before he was ready to bear the tidings abroad. The spirit was compelled by an audible voice to call Paul and Barnabas before the first missionaries ever went to the regions beyond.

The thought sought to be impressed is that there is upon this scheme of a world's evangelization one distinguishing mark—God's *patent right*. This enterprise is communicated to man as something matured in the mind of God.

Only he who spans the eternities and measures the infinities is competent to weigh their true value or estimate their real results. What do we know of the value of a soul, of the importance of a knowledge of the truth and love of God or even of the necessity to the church at home of having this work of witnessing to the world laid upon her as a condition of fellowship with Christ!

Mrs. J. B. MORTON.

THE following hint, taken from an exchange, points out a beautiful line of service for those who are rich in faith but poor in silver or gold:

An old lady said to me one day, "When you speak at your meetings could you not indicate to us, also, old people who love missions, but who, alas! have almost nothing to give, some way of being useful?" To these aged friends who sigh because they have no power to do anything for our work, we say: "To you above all others belongs the great and beautiful task of supporting us by your prayers. We will count upon them henceforth, and we thank you in advance."

THE one thought that pierces your heart in seeing the women and girls in China is this: What a cruel shame that Christians in America live in their luxury, leaving hundreds and thousands to perish. If we could care as God cares, and take in all it means to live without God, we should be filled with a burning shame, and would rise up bent on obeying our Lord. Let us be true to our vows, true to our God.—*Exchange*.

CHRIST, THE LIGHTHOUSE.

BY ARTHUR J. BURDICK.

Our ship is on the wide, wide sea,
The sun hath sunk to rest,
And mists of night have gathered thick
Above old ocean's breast;
But, from afar, a welcome light
Across the wave is streaming;
My soul is gladdened by the sight,
My heart cheered by its gleaming.

The light that beams across the wave
Brings hope and joy and cheer,
Its steady gleaming through the night
Dispels my every fear;
For well I know that steady glow
Our vessel's course is guiding;
It marks the course where safety lies,
And shows the dangers hiding.

I am sailing on, across life's sea,
And ofttime on my way,
The dreary, darkened night of doubt
Succeeds the light of day.
Then, from above, a shining light
Comes thro' the darkness streaming,
And fears and doubts are banished by
The glory of its beaming.

LETTER FROM LONDON.

1 MARYLAND ROAD, Wood Green,
London, N., Sept. 27, 1896.]

To the Editor of the SABBATH RECORDER:

Dear Brother:—The week which closed with the Sabbath just past, has been a great week for this country. On Wednesday last, the 23d of September, her most gracious Majesty Queen Victoria passed the limit of the longest reign known in English history, and has now governed what even loyal Americans must admit to be, in some ways, the greatest nation on earth, for a longer period than any other sovereign. From every point of view such a fact is fraught with great interest. It has certainly turned the thoughts of all devout and thoughtful people here toward the Ruler of all nations and sovereigns in gratitude for the blessings of this remarkable reign of sixty years. It is touching to note how general is the attitude of all classes and kinds of people in a feeling of reverence, admiration and love for the venerable lady who is honored by the people of all countries for her domestic virtues as well as for her wisdom and prudence as a ruler, and who deserves to be esteemed for the humble dependence on her heavenly Father which, in spite of the many difficulties of her position, she has evidently preserved. Congratulations have poured in upon her Majesty at Balmoral from all parts of the kingdom, as well as from all nations. Likewise similar expressions have been received from bodies of people and individuals of every grade of society, from nobles and from cabmen, from clergymen and from corn merchants; every one of every shade of political opinion feels kindly toward this aged lady who has, to say the least, done better than her most unfriendly critics could or would have done to fulfil the demands of her position. And it is pleasant to note that these critics, at such a time as this, wisely refrain from uttering their feelings. There has been a general recognition of this epoch in her life and reign, but at the Queen's request there will be no official celebration till the anniversary of her coronation next year, when she will, if she lives, have completed the sixty years of her reign.

The visit of the Emperor and Empress of Russia—I suppose I should write it "Tsar and Tsaritsa"—which has happened just at this auspicious moment, contributes to make these days of intense interest. They are making quite an extended tour of the nations, and good people are hopeful that the visits may be of advantage to Europe in general. Just now it is possible that a conference of

the rulers may aid in solving the perplexing Eastern question and putting an end to the tyranny of Turkey over the distressed Armenians.

On Thursday, Mr. Gladstone made a speech at a large meeting in Liverpool, which you may all have read in New York papers before this reaches you. While Englishmen are by no means agreed as to the wisdom of his speech, or the pertinence of some of his suggestions, all are, I think, of one mind respecting the spirit of his address and are united in hoping that there may be an end of the atrocities perpetrated in that land of darkness and cruelty. But it is easier to say that Great Britain should put an end to the Sultan's doings than it is to show just how it can and ought to be done. Lord Salisbury may not do all that Mr. Gladstone might have been able to do if he were younger and occupying the same position, enjoying the favor of those upon whose aid and support he could count; but public opinion is so nearly unanimous that we may well believe the premier will do his best. The present seems to be a crucial time.

Not the least event in this interesting week was the great meeting of over 4,000 Christian Endeavorers last night in the Metropolitan Tabernacle (Mr. Spurgeon's church) to greet Dr. Francis E. Clark, who is passing through England on his journey. It was a wonderful meeting. Dr. Clark was the guest of his friend, Mr. Charles Waters, Treasurer of the National Council and President of the London Council of Christian Endeavor, with whom he stays to-day, going to Glasgow to-morrow morning. The meeting was arranged in a quiet way, and admission was only by tickets, which were sent around to the Christian Endeavor Societies in London. There was no announcement of the meeting in the papers, and no effort made to secure a crowd. But the immense church was packed from the floor to the third gallery, up so high that those seated in it looked like mere children. The enthusiasm that was manifested by the vast throng surpassed anything I ever saw of the kind. The most hearty addresses were delivered by several speakers, the Rev. F. B. Meyer, well known to some of your readers by his pietistic writings, presiding. All the events of the week came in for a share in the meeting. We sang "God save the Queen," at the request of the president, and earnest prayers were offered for the Queen and for the speedy relief of the Armenians. The collection amounted to £48, nearly \$250, the surplus over and above the expenses being devoted to the relief fund for that purpose. Mr. Clark spoke with much feeling, his theme being "God's Purpose in Christian Endeavor," under which he spoke of *Good Citizenship*, carrying the thought out to our duty to other lands, as to the persecuted Armenian Christians; *Missions*, when he told of the wonderful effect of the Christian Endeavor movement in increasing zeal for that cause; *Fellowship*, when he made an eloquent plea for interdenominational union, of international love and friendship, especially between Great Britain and the United States, referring tenderly to the regard which Americans had for the Queen; and lastly, the *Deepening of Spiritual Life*, which he thought to be the crowning purpose of Christian Endeavor. Here he referred to Mr. Meyer, and said that more than any other man Mr.

Meyer, who presided at the meeting, had been the means of showing him how he could truly see God. He concluded by saying that when the convention is held in London, in 1900, the Transatlantic lines will have to be ready with many new steamers to carry the 10,000 Endeavorers who will cross the water to attend the meeting in London, following that by a beautiful description of the coming kingdom of our Lord.

I had the pleasure of meeting Dr. Clark after the services, in Mr. Spurgeon's vestry, back of the platform, where are some interesting pictures—a fine one of the late Mr. Spurgeon—and a little relic, a child's chair, which was Mr. Spurgeon's when a baby boy. It is kept in the vestry now. Dr. Clark greeted me warmly, and inquired about my work here in London, wishing me success. Some friends from chapel went with me to the meeting and were glad to see Dr. Clark.

We had yesterday afternoon the largest attendance at chapel that we have had since I have been here. Mr. E. H. Cottrell, of Westerly, was with us, and a Christian Endeavorer from Potter Hill, R. I. These friends from the United States are soon to sail for New York, when we shall feel lonely, although we have seen very little of them. Next Sabbath we are to observe the Lord's Supper, and in the evening after the Sabbath are to hold our annual church meeting. Next week, Oct. 5th and 6th, will be held the meeting of the General Baptist Assembly, the general assembly of General Baptist churches, to which we, together with Bro. Barber and Bro. Richardson, are delegates. It is possible that something of interest may be said or done which may be worthy a report for your paper. In that case it will be sent.

This letter has already assumed too extended proportions. It is necessary to close with a request that you all remember us in your prayers as we do the churches in America. But one word may be written yet about our prayer meetings. We have held them now regularly on the eve of each Sabbath since Aug. 28, at private houses, with an attendance of from two to six, in addition to those living at the place where the meeting was held. Pray that God's blessing may rest upon this effort.

Faithfully yours,

WILLIAM C. DALAND.

HOW TO WAKE UP A COMMUNITY.

The extent to which the Chautauqua Reading Circle has influenced many communities is one of the interesting developments of modern educational work. The story of the C. L. S. C. in a little Western community bears very strongly on this point. The pastor of a church in a town of some eight hundred inhabitants took occasion to inquire into the number of periodicals taken in the community. Upon learning that only two magazines, one a religious review and the other a popular journal, found their way into the town, he decided to try the Chautauqua plan, and after a little personal effort organized a circle of twenty readers. They took up the work of the "American Year" and carried it through with great success. Before the winter was over the community had had an intellectual awakening, and many copies of the higher grade magazines were finding their way each month to this little country post-office.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

C. E.—Confession Everywhere.

THE Junior and Senior society of Walworth had the pleasure of listening to a good report of the State Convention, held at Madison, Wis., September 24-27, by our delegate, Miss Mabel Walters. How it does help us to know what other Endeavorers are doing.

COR. SEC.

THE Junior Society of the Pawcatuck church (Westerly, R. I.) was re-organized October 3, after the summer vacation season, and started in with a good attendance. Mrs. S. H. Davis is the superintendent and Miss H. Louise Ayers, the assistant superintendent. The last consecration meeting of the Y. P. S. C. E. of this church was well attended and interesting. A missionary meeting was conducted in September by the missionary committee, and the social committee are planning to give a social at the home of the chairman in the near future.

THE Pawcatuck Y. P. S. C. E. (Westerly, R. I.) held a successful social and sale Tuesday evening, Oct. 13, at the home of Miss H. Louise Ayers. The socials have usually been held in the church parlors, but for variety the Social Committee, of which Miss Ayers is chairman, decided upon a house social. Notwithstanding the stormy weather throughout the day, there was a good attendance of the members of the society and their friends. Ice-cream, cake, home-made candy, ten-cent bundles, and fancy articles were for sale, and nearly all were disposed of. The Social Committee had worked indefatigably for the success of the sale, and they were rewarded by clearing over \$20 for the treasury of the society.

THIS is the time of year when most of the state conventions are held, and, as reports of them all are wanted, a few suggestions gleaned from the *Golden Rule* may be of assistance.

Try to get into the spirit of the convention. Was it especially marked by spiritual power, by enthusiasm, by practicality? If so, how? Group together under this head all the scenes and incidents you can. The leading speakers; What did they look like? How did they talk? What seemed to be the chief purpose of each?

The convention officers and the convention management: What lessons for your home society did you learn from these?

What songs were sung with especial fervor?

The setting of the convention: Show its badge; tell about the decorations, the reception, the entertainment, the pleasant happenings by the way.

Any new ideas regarding society work that you gained from addresses, conferences, question-box or open parliament. This theme is very important, and your note-book should be filled with these ideas. Any plans for the year's work or message which the officers of the convention have relied upon the delegates reporting. Save for the last of your report an account of the most inspiring scene or address of the convention, and make it your climax.

THE Christian Endeavorers of Wisconsin held their Tenth Annual Convention at Madison, the state capital, September 24-27. The following is a very brief summary of the program:

The Convention opened with five simultaneous prayer-meetings on Thursday evening, in different parts of the city. Friday forenoon was given to the addresses of welcome, and President Alton G. Leffingwell's address. In the afternoon Missions were discussed by Miss Francis B. Patterson, of Chicago, and H. E. Roberts, and the district and denominational rallies were held. In the evening Rev. W. C. Carrier, of Wausau, Wis., addressed the Convention on the subject, The Duty of the Church to the Children. Sabbath morning at 6.30, the Juniors held their prayer-meeting. The forenoon session was consumed by the officers' and the superintendents' reports, and business. In the afternoon, Evangelistic Endeavor, Personal Work, Bible Study, and Prayer were discussed by several different speakers. Also in another church, at the same time, the Junior workers held their conference, and the Juniors their rally. Three addresses were given in the evening on Christian Citizenship, by Rev. J. W. Frizzel, H. H. Spooner, Vice-President, National Christian Citizenship League, and Wm. Shaw, Treasurer, U. S. C. E.

At 9 o'clock, Sunday morning, came the Convention consecration meeting, and this was followed by the services of the city churches. The needs of Armenia were presented in the afternoon, by Rev. G. M. Monavian, Field Agent, Armenia Relief Committee. After this came the fellowship meeting. The speakers were Wm. Shaw, representing U. S. C. E., Carrie A. Holbrook, W. H. Strong, H. H. Spooner and H. E. Roberts, representing the bordering states, Minnesota, Michigan, Illinois and Iowa. The remainder of the afternoon was given to the men's and women's meetings.

Sunday evening was the great mass meeting of the Convention. The large Gymnasium of the University of Wisconsin was thrown open to the Endeavorers, and the city people and a very large crowd assembled to hear the Convention sermon, which was delivered by Lathan A. Crandall, of Chicago. A farewell service, led by W. H. Strong, of Detroit, closed the Convention.

At the beginning of the first four sessions, George R. Merrill, D. D., of Minneapolis, gave four lectures on Bible Study. This was one of the most interesting and most valuable features of the Convention. The Convention was three days filled to overflowing with good things. Gov. W. H. Upham welcomed the Endeavorers to the city, and said among other things that he had no fear of such a Convention, that he would not need to call out the National guard to maintain order.

L. B.

MAKING FRIENDSHIPS.

It is an indisputable fact that "man is a social animal." The "common brotherhood of man" forms its underlying principle. In his social relations it is the most natural thing in human nature to share his experiences, pleasures and disappointments, with a friend, either in thought or in feeling.

It is a boon of heaven to have fast friends. Indeed, he who feels himself to be friendless is of all men most miserable. The best friends, however, are not made in an hour. It is of vital importance in the formation of our characters, so plastic in young people, that our friends be wisely chosen.

In the address of President Boothe Colwell Davis, of Alfred University, delivered before

the students at the opening of this college year, his advice to new students in regard to the formation of friendships in the midst of their new surroundings is especially practical. In substance he said:

"The wisest people make friends slowly. A fellow's associates mark him as a good or bad character, even before he is aware of their reputation, sometimes. Don't form an intimate friendship with the first fellow who attracts your attention. Don't tell your friends all about yourself in the first few hours of your acquaintance. Be courteous, but be cautious; be friendly with all, be familiar with but few. Be wise." A. C. P.

THAT noble Hebrew, Nathan Straus, of New York, sold to the poor during the last winter, more than 14,000,000 pounds of coal, at the remarkably low rate of thirty pounds for five cents, besides giving away an immense amount through the charitable agencies of the city. With the spring, he entered upon his warm-weather charity, the selling of sterilized milk, which he distributes in enormous quantities, for one cent a bottle.—*Golden Rule*.

DURING the nineteen years of the New York *Tribune's* Fresh-Air Fund, more than 300,000 children have received the benefit it gives, and the entire cost has been only \$347,830.—*Golden Rule*.

Do something definite. If you would save your society from pitfalls this winter, set it to work along a particular line.—*Golden Rule*.

"Y-E-S—BUT."

A writer in the *Presbyterian* narrates how her joyousness was, for a moment, turned into sighing by one of those "Y-e-s—but" persons, who are doleful themselves and the cause of dolefulness in others.

It was a bright autumn day; nature was in so balmy a mood as to make me forget that the sweet peas I was gathering were the last the vines would ever yield.

Just then appeared upon the scene our milkman. He is a good sort of man, but has one failing. If he is greeted by, "Nice rain, good for wheat," he is sure to shake his head and say:

"Y-e-s—but it is bad for the corn."

If it comes off warm and dry, and we venture, "Good weather for the corn," his reply is:

"Y-e-s—but it is bad for the potatoes."

And so it goes, he answering to all hopeful remarks throughout the summer, winter, spring and fall by a sigh and "Yes—but."

Well, this morning my heart was attuned to "Praise God from whom all blessings flow," and my body was basking in nature's warmth, while I picked the dainty beauties, all unmindful of the wintry gloom just before us, until reminded of it by the milkman. At his approach I said, "Glorious morning to be out."

"Y-e-s—but winter will soon put an end to your pleasure," replied he, pointing to the flowers in my hand with a sigh.

Sighs are contagious as well as yawns, and the next instant I caught myself echoing that sigh, as I realized that the morrow would find the garden a mass of blackened foliage and flowers.

With one stroke that "Y-e-s—but" had hushed my song of gladness, and for the moment, a requiem was in my soul, in which plant and flower seemed to join and to say, "We bloom for you for the last time."

How much happier this world would be, if there were not so many people in it who continually mar the joys of others by "ifs," and "buts." For at every turn in life hopeful, cheerful greetings are met, as was mine a few hours ago, by a sigh and "Y-e-s—but."—*Household*.

Children's Page.

A SMILE.

BY CHARLIE T. ROGERS.

A smile, though 'tis a little thing
And oft unconscious given,
Is like a beam from the new day,
Born in the eastern heaven.

Upon the face of one who 's sad
It speaks of resignation,
It tells of hearts brought near to God,
'Tis love's own sweet creation.

The little children in their play,
With their laughing, happy glance,
Look up, and smiling seem to say,
"Yes, God loves our innocence."

What if this seems a dreary earth
A smile is worth the giving,
It takes but just a little mirth
To make life worth the living.

THE BOY WITH THE BLUE EYES.

Was there ever a boy who did not at some time wish to run away? And was there ever a boy who tried it, who did not soon wish himself back again?

But sometimes it is easier to get away than it is to get back; and, besides, shame and sorrow keep many a boy from returning to his father's house. Oh, if these wandering boys knew how much their parents longed for their return, and what loving welcomes are waiting for them, they would soon decide to return to the home they have left behind them. But often there is no communication open; and then the mother can only pray; but the Lord can hear and answer prayer.

A Christian woman engaged in rescue work in a great city tells this story of a case where a mother in a distant town, whose boy had run away, wrote her and told her sorrows and desired her aid.

"My boy," said she, "has chestnut hair and blue eyes, and is dressed in brown clothes. Oh, do find him!"

I smiled to myself and thought, "Poor mother! to suppose for a moment that I could search out an unknown, strange boy in this vast city." Something about the letter, so pathetic and so appealing, compelled my attention. I leaned upon my desk and cried out: "O my God, thou knowest where the boy with the chestnut hair and blue eyes is. Thou knowest I cannot find him, but if he is in this city, and if I can assist him and ease the aching heart of the mother, and rescue the lost one, O send him to me." Laying aside the letter I closed the desk and went home.

On Monday morning, strengthened and refreshed, I opened my desk, and the piteous appeal of the mother was before me. Again I uttered the prayer, "If the boy with the blue eyes and the brown clothes is in this city, O my God, send him to me." Then I resumed my work.

While thus engaged I heard a tap on the door behind me. Without turning, as callers were frequent, I said, "Come in." The knocks continued, and mechanically I replied, "Come in." After a little I was conscious of some one standing beside my chair. Lifting my eyes from my writing, I saw the lad with the chestnut hair, the blue eyes and the brown clothes, and I knew that the petition to send the boy to me had been answered. I said:

"Good morning," in a pleasant tone, and added, "What can I do for you?"

In a hesitating way he told me his story, as given me by his mother.

I replied, "Well, Charley, I have just re-

ceived a letter from your mother," and handed the missive to him.

Greatly surprised, he began to read and I quietly resumed my writing. Soon I heard the great sobbing of the repentant boy. We sat down and I talked with him of mother and home, of God and duty. All that the homesick prodigal asked was for a chance to earn money enough to return. A place was found for him, and soon, with a radiant face and truly penitent heart, he appeared with the ticket honestly earned, on his way to the waiting mother.

In the meantime I had written her that her boy Charlie, with the chestnut hair and the blue eyes and the brown clothes, had been found, not only by an earthly friend, but by One who had come to seek and to save the lost. A few days later I received a letter from mother and son, expressing their gratitude and joy, not alone to me, but to him who says, "Ask, and ye shall receive," and who so wonderfully answers prayer.—*Selected.*

SOME GREAT THING.

"If the prophet had bid thee do some great thing, wouldest thou not have done it?" How many men there are who are anxious to do great things! If they can perform some great work, and write their record on high; if they can attract the attention of the world, and have their names inscribed upon the scroll of fame or printed in the newspapers, then they will be content.

The Lord has many little things to do, and but few great things. He sometimes sets small men to do great things, and great men to do little things. What men most need in these days is to be ready to *do anything* God requires; to do little things—things which anybody could do, but which nobody *does* do. And those who do such work for God, heartily and lovingly, grow great in his sight, and prosper beneath his blessing.

The little boy's five barley cakes and two small fishes fed the multitude. The widow's mite outweighed the rich man's treasures. The cup of cold water given to a disciple shall never lose its reward. The visit to the sick or imprisoned, the bread dealt to the hungry, the clothing to the naked, all these little things the Lord looks on and weighs and counts and remembers.

What can we do? If we cannot preach sermons we can speak words of cheer to sorrowing and stricken hearts. If we cannot travel on journeys to far-off lands we may go across the road and around the corner to carry comfort to a stricken heart. If we cannot reach the heathen in China, we may perhaps reach the heathen in our own back yard or around our front door. If we cannot write books we may perhaps give away a tract. If we cannot organize great meetings we may speak to one or two by the wayside, or by the well-side, as the Master did. If we cannot deliver learned orations, we can say, "God bless you!" from an honest heart; and the little things which we do may be so blessed of God that they will be more useful and more fruitful than the great things which we desire to do, but never are able to accomplish.

Let us do our little! Let us begin to-day, and let us to-day *finish up some little work* which the Lord may accept and bless, and which his providence may make greatly useful to the souls and bodies of men.—*The Christian.*

FORGIVE YOUR ENEMIES.

In a school in Ireland, one boy struck another; and, when he was about to be punished, the injured boy begged for his pardon. The master asked, "Why do you wish to keep him from being flogged?" The boy replied, "I have read in the New Testament that our Lord Jesus Christ said that we should forgive our enemies; and therefore I forgive him, and beg he may not be punished for my sake." Dear children, don't you think the boy who struck him ought to have loved such a noble little fellow as that ever after? I should think he would never strike him again. You know, in the Lord's Prayer, we say, "Forgive us our trespasses as we forgive those who trespass against us." Now, you see, if we don't forgive others, then God can't forgive us. If he answers that prayer, he will do just as we do. "But," you say, "suppose, after I do forgive, that they do it again; must I forgive any more?" Yes; Peter asked the Lord how many times he should forgive—"till seven times?" And what did the Lord tell him? He said, "Till seventy times seven." That means any number of times, even as often as others shall offend. Oh! children, if we can learn this lesson, we will be so much happier.—*Ex.*

BOY CHARACTER.

It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and live the truth that there shall be no discount on his word. And there are such noble, Christian boys, and wider and deeper than they are apt to think, is their influence. They are the king boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth. Dear boys, do be truthful. Keep your word as absolutely sacred. Keep your appointments at the house of God. Be known for your fidelity to the interests of the church and Sabbath-school. Be true in every friendship. Help others to be and do good.—*Child's Paper.*

THE KINGS OF ENGLAND.

Those who have once learned this jingle, which gives the names of England's kings and queens since the Conquest, have, no doubt, found it very useful. We suggest to teachers, especially, the helpfulness of such aids to memory as this old rhyme:

First William the Norman, then William his son,
Henry, Stephen and Henry, then Richard and John;
Next, Henry the Third, Edwards one, two and three;
And again, after Richard, three Henrys we see.
Two Edwards, third Richard, if rightly I guess;
Two Henrys, sixth Edward, Queen Mary, Queen Bess;
Then Jamie the Scotchman, then Charles whom they slew,
Yet received, after Cromwell, another Charles too.
Next, Jamie the Second ascended the throne;
And good William and Mary together came on.
Then Anne, Georges four, and fourth William all passed.
God gave us Victoria—may she long be the last!

"WHAT are you doing here?" said the woman to the tramp, who had got over the wall just in time to escape the bulldog. "Madam," he said with dignity, "I did intend to request something to eat, but all I ask now is that, in the interest of suffering humanity, you'll feed that dog."—*Tid-Bits.*

FIRST PASSENGER; "Do you believe in putting any tax on roads?" Second Passenger: "No, sir! And the man who puts 'em there should be hanged!" First Passenger: "Be you a Populist?" Second Passenger: "No, sir; I'm a bicycle rider."—*Philadelphia Ledger.*

THE REAL CAUSE OF DULL TIMES.

To the Editor of THE SABBATH RECORDER:

We are aware that the RECORDER is not a political, but mainly a religious, paper; but we notice occasionally articles that have something of a political ring in them. In your issue of October 5 is an article entitled, "Holding Differences Sweetly," which as a whole has our hearty approval; but the writer makes one statement which we think is erroneous and misleading. The writer says, in referring to the dull times and the complaints of the merchants and mill owners and operatives: "All these men must remember that the improved machinery of today enables a man to produce more fabrics in one month than he could a few years ago in a year; hence, over-production is almost inevitable, and over-production means silent looms and bankrupt dealers."

While it is true that improved machinery enables manufacturers to turn out goods in greater quantities and at reduced cost, yet the fact remains that the vast importation of goods into this country under the operation of a low tariff is the chief cause of the present business depression, coupled with the doing away of reciprocity treaties with several nationalities. John Sherman, in a speech made in the Senate, January 3, 1896, said: "During the first year of the Wilson law, the agricultural imports, all of which are such as are produced in the United States—the most common products of our farms—were of the value of \$107,342,522. During the last year of the McKinley law, the imports of the same farm products were of the value of \$51,414,844. So under the Wilson law the imports of agricultural products which we produce in the greatest abundance were doubled in amount as compared with the amount imported under the McKinley law." He further says that "the importations of wool were increased under the Wilson law sixfold. It is no wonder our sheep are being destroyed."

We have not the figures at hand in regard to the imports of woolen goods, but they have been simply enormous under the operation of a reduced tariff, for the past four years. This is what stops our mills, and not over-production in our country. With thousands of men out of employment and earning nothing, there is an under-consumption. Shut out foreign goods that we produce, by a protective tariff, and let us have the home market—the best market in the world—and we should soon see all the mills in operation and everybody employed at fair wages. When the masses are earning money they spend it freely, for the products of the farm and the shop, and general prosperity is the result.

G. H. G.

GOLDEN WEDDING.

In Hopkinton, R. I., Oct. 5, 1846, Mr. Lafayette Coon and Miss Mary Wells were united in marriage by Rev. A. B. Burdick.

The fiftieth anniversary of their marriage made the occasion of a very pleasant gathering on Oct 5, 1896, at their home in Milton Junction, Wis. A large number of relatives, and a few others, assembled to congratulate the happy couple upon the completion of a half century of uninterrupted companionship.

Most of those assembled had been for years associated as neighbors and friends in the old home place, at Utica, Wis., where now but few are left. Old acquaintanceship made

the social part of the occasion especially enjoyable.

At about 2.20 P. M., pastor Geo. W. Burdick, of the Milton Junction Seventh-day Baptist church, called upon Mr. and Mrs. Coon to arise, and in behalf of the assembled guests, extended to them hearty congratulations on the continued and happy union. In his remarks he stated that the company there assembled did not expect of them a formal renewal of the marriage vow, for they were all confident that the original vow of affection and fidelity had been kept and would continue to be kept to the end of life. At the conclusion of his remarks pastor Burdick offered prayer for the continuance of the divine blessing upon the happy couple.

Remarks were also made by W. H. H. Coon, of Utica, and Wm. B. West, of Milton Junction, and an original poem, prepared for the occasion, by Mrs. Laduska Burdick Stillman, was read by the writer.

Among those present were two other couples who had celebrated the fiftieth anniversary of their marriage: Mr. and Mrs. George Buten, of Milton Junction, and Mr. and Mrs. W. H. H. Coon, of Utica, Wis.

The guests left many beautiful and useful articles, composed of gold and other material, as presents to the host and hostess, and also many good wishes for future happiness and blessings to attend them.

GEO. W. BURDICK.

An Offering.*

BY MRS. LADUSKA STILLMAN.

October fifth, year forty-six,
When earth donned her autumn dress,
Wherein gold with green conflicts,
Brown and yellow quaintly mix,
Two young hearts their love confess
And enter double blessedness.

Hand in hand for fifty years,
These have trod Life's checkered way;
Now were smiles and now were tears,
Sometimes joys,—again were fears—
Clouded skies and sunshine's ray,
E'en to this bright golden day.

Silver days have come and gone,
All their joys and sorrows told;
Youthful energy has flown;
Ripened age fast coming on;
Both together growing old,
Unto this, their day of gold.

Golden day, if it but find
Lives by trials purified,
Serving God with heart and mind,
And at peace with all mankind;
Turning from earth's wealth aside,
Rich in him, the Crucified.

Gold, refined and made all pure,
By the skilled refiner's power,
Is a type of things more sure,
That which ever shall endure.
Gold, Dame Nature's richest dower,
Lends its brightness to this hour.

This our wish, who, gathered here,
Greet you on this golden day:
Be each future passing year
Crowned like this, with Life's good cheer;
And may love's sweet, cheering ray
Ever light you on your way.

Years thus crowned with true success
Gleam about with golden ray.
May the Sun of Righteousness
Add his radiant beams to bless;
And bright memories ever play
Around your Golden Wedding Day.

A GREAT HISTORIC TABLET.

Last winter I was permitted to excavate along a part of the ruin-strewn desert at Thebes, and to examine the sites of Temples which stand there. On these few furlongs I found that there had been seven temples of the eighteenth and nineteenth dynasties, about 1450–1150 B. C. Most of these I entirely cleared out; the largest piece of all—

*To Mr. Lafayette Coon and Mrs. Mary Wells Coon, on the fiftieth anniversary of their wedding, Milton, Wis.

the great buildings around the Rameseum—being the clearance of the Egyptian Research Account worked by Mr. Quibell. Each site gave us some return in information or objects; but the most valuable of the sites, as it proved, was one of the least inviting. A field of stone chips showed where the funeral temple of Meremtah had stood; and, left in the ruins, I found the great granite tablet bearing the long inscription of Meremtah about his Libyan war and his Syrian war, and naming Israel. This tablet is over ten feet high, over five feet wide and over a foot thick, of one flawless block of very fine-grained granite, or, rather, syenite. It was first cut by one of the most sumptuous kings of Egypt, Amenhotep III.; brilliantly polished as flat and glassy as a mirror, and engraved with a scene of the king offering to Amen, the god of Thebes, and an inscription of about three thousand hieroglyphs, recording his offerings glorifying the god. His son, Akhenaten, who strove after a higher faith, erased all figures and inscriptions of Amen, and so effaced most of his father's fine carving on this great tablet. This, however, was all re-engraved by Seti I., about fifty years later, as a restoration. Then, some two centuries after it had been erected in the temple of Amenhotep III., Meremtah cast an envious gaze on the splendid stone, and stole it for his own purpose. Not taking the trouble to re-work it, he simply built the face of it into his own wall, and engraved on the comparatively rough back of the block. At the top he figured a scene of the king offering to Amen, and below, an inscription very nearly as large as that of Amenhotep III., on the other side. The painting of the sculptured figures still remains as fresh as on the day it was done; for, as the tablet fell face forward when the temple was destroyed, the side belonging to Meremtah lay downward, while that of Amenhotep III. was uppermost. In the ruins, then, amid the fragments of columns and foundations, heaped over with a foot or two of stone chips, this grand block had lain since about the time of the Trojan war. All Greek history, Roman and medieval—the prophets, Christianity and Islam—have swept along while this was waiting unsuspected, with its story of the wars of Pharaoh—the Hard Heart, and his crushing of Israel.—"Pharaoh of the Hard Heart," by Prof. Flinders Petrie, in the August Century.

BUSIEST MORTALS, THE WORLD OVER.

A prominent educator in a recent address laid stress on the fact that people usually succeed in attaining what they really consider worth while. This is strikingly illustrated in the Chautauqua Reading Circle, whose membership is recruited from the busiest mortals the world over. Yet, once convince the busy man that he needs the four years training of the C. L. S. C., and the alacrity with which he adjusts his other plans and self-imposed duties to his new endeavor makes him quickly master of the situation. Few people appreciate that a few months or years of systematic mental training will often open up to them unexpected powers. It is one secret of the far-reaching influence of the C. L. S. C. that the comprehensive nature of its course, with its historical, literary and scientific aspects, touches humanity on many sides, and so has developed undreamed-of possibilities in many lives.

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 9:1-9
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 V.—PROVERBS OF SOLOMON.

For Sabbath-day, Oct. 24, 1896.

LESSON TEXT.—Prov. 1:1-19.

GOLDEN TEXT—My son, if sinners entice thee, consent thou not.

INTRODUCTION.

The book of Proverbs consists of five parts or compilations, each part marked at its beginning by its title. The first three of these are Solomon's Proverbs; the fourth Agar's words; the fifth the words of king Lemuel.

1. Proverbs of Solomon, 9 chapters, 1-9.
2. Proverbs of Solomon, 15 chapters, 10-24.
3. There are also Proverbs of Solomon which the men of Hezekiah, king of Judah, copied out, 5 chapters, 25-29.
4. The words of Agar, the son of Jakeh, chapter 30.
5. Words of king Lemuel, the prophecy that his mother taught him, chapter 31.

These divisions are plainly marked in the book itself. Wiser men may speculate as to other divisions. It is not to be supposed that Solomon sat down and wrote a book of Proverbs, such as we have. "He spoke three thousand proverbs," and must have had a secretary who wrote the wisdom that flowed from time to time, from his lips. Compilations were made from these at various times and by different persons. Three of these, as we have seen, are preserved to us in the Book of Proverbs which contained less than one-third of the proverbs he spake.

NOTES, EXPLANATORY AND PRACTICAL.

1. How to get Wisdom.

1-6. The first verse is the title of the book, or, the first section, chapter 1-10, of the Book of Proverbs. Verses 2-6 are a superscription in the title, giving a brief statement of the object of the work. Proverbs. A proverb is a short pithy statement of an important, practical truth. These proverbs are generally given in dual statements, making a brief comparison of similarity or contrast. Solomon is the first of the sacred writers whose names are given in the beginning of their works. Notice how generally this is done through the Prophets and Epistles, to the Revelation of John. King of Israel. In the title of his song the writer simply calls himself "Solomon," perhaps because he was not yet king. Here it is king of Israel, for then he ruled. In Ecclesiastes it is "King in Jerusalem," perhaps because it was written in his old age when he was confined more to Jerusalem, and his influence was less in distant tribes.—Arnold. 2. To, infinitive mode, unlimited by a subject. It is for any and all who study to know. The first object of the Proverbs is to train the mind and heart aright by intellectual methods. Wisdom. A knowledge, desire and ability to choose the good. Instruction. Education, moral training. Perceive . . . understanding. To distinguish right from wrong, the truth from falsehood. 3. The second object of the proverbs is to acquire willingness to receive counsel in wisdom (not same word as in v. 22). Wise dealing. R. V., In justice. The fair and just thing. Judgment, final decisions made according to law and reason. Equity, the highest principle of right. These include all duties to God, to ourselves and to others. 4. The third object is to give, that is, to impart subtilty, shrewdness and prudence to the simple, not foolish but inexperienced, open-hearted, and to the young who have yet to learn discretion in the rash and giddy vigor of youth. 5. The fourth object is that the wise increase in learning. He is never too wise, nor too old to learn. He is not conceited like the giddy youth, but is ever anxious to learn more and attain unto wise counsels, that is literally, steer himself safely through the dangers of life's voyage. He gains practical knowledge, always ready to learn when he hears and will (6), understand a proverb and its interpretation. Words of the wise . . . dark sayings are the best and most difficult proverbs. Notice now the purposes as stated in this sub title for which the proverbs were written: 1st. That we may know what they contain. 2d. Be willing, from their brief and attractive form, to receive their instruction. 3d. That the inexperienced and young may learn from their plain truths;

and 4th, the wisest may learn more, and apply their knowledge.

Practical.—We should learn from the proverbs to be brief, attractive, and to the point in our use of words. "Speak briefly in the conference meetings and don't be long-winded in your prayers, don't tell long stories of your wrongs."

II. First Step—Fear the Lord.

7. Fear, not terror but reverence, a holy reverence for and obedience to the Lord, a fear of sinning against him; a fear that leads to humility; a loving, not a servile fear. It is wise to fear God; it is the beginning of knowledge. Of all things to be learned this is the most important. They begin wrong who do not begin with this. The child left to mature years to learn the fear of the Lord has learned something else; he has laid wrong foundations. Fools, the foolish, those who do not first learn this beginning of knowledge, the fear of the Lord, "he has said in his heart, There is no God." His heart is wrong, his head is wrong, his life goes wrong, because he despises this wisdom.

III. Second Step—Obedience to Parents. 8, 9.

8. My son. A common form of affectionate address used by the teachers in the East to their pupils, and by any experienced person to a youth. John and Paul use it in relation to those they instruct. 1 John 2:1, 5:2; 2 Tim. 2:1. Hear, give attention and obey. God must be feared, loved and obeyed first, and the parent under God is the highest instructor. The first table of the commandments relates to our duties to God, and the fifth commandment stands next as a connecting link between God and man. Catholics place it in the first table of the law. Father and mother are here equal in their relation to the child. God places them side by side. It is as wrong to disobey one as the other. The instruction of the father implies disciplinary education, while the mother's law teaches more by precept. None can understand the child like a mother. The one method of instruction is supplementary to the other and both are equally important in child training. Ornaments of grace, like jewels of beauty about the head. Chains about thy neck, an insignia of office, worn by kings and their favorites, as in the case of Joseph, Gen. 41:42, and Daniel, Dan. 5:29.

Practical.—It is the duty of parents to instruct by discipline, precept and example. The child needs guidance, is dependent on the parent; the relationship fits the parent by love and patience to do this. Discipline is necessary for good citizenship, and obedience for Christian life. Those who honor their parents have great promises. There is scarcely a sin that secures more certain retribution than that of dishonoring father or mother. Prov. 30:17. Rev. F. Sherman says, "I never knew a lad to prosper in the world that did not love his mother."

IV. Avoid Evil Associates. 10-19.

10. Son. It is the youth who is especially exposed to the enticements of evil. Sinners, those who do not fear God nor honor parents. Entice. No one is driven to sin; Satan is wiser than to attempt that, he knows more of human nature. He entices, flatters, deceives, little by little. No boy ever started out with the intention of being a drunkard, of going to the gallows or the prison, but he is enticed, deceived little by little, to vary from father's instruction or mother's precept, until he is found a criminal. Consent thou not. Don't listen, don't argue with them, say, No! at once: don't hesitate. He who hesitates is half lost. To parley with temptation doubles its danger. 11. Come with us. It is a trait of sinners to bring others to their level. The picture is of a band of robbers. There is a strange enticement about free-booters and tramp life. Lay wait . . . lurk privately. One argument used is safety and secrecy. No one will find us out. Another is, there is little danger; the victims are innocent, unsuspecting, easily taken in. 12. We can swallow them up alive. It will be quickly done. Whole. There will be none left to inform and bring us into trouble. They forget that God sees them. "Be sure your sins will find you out." As those that go down to the pit. Probably an allusion to Korah. Num. 16:32, 33. 13. Find all precious substance. The great inducement is gain, great wealth, to get suddenly without earning, what belongs to others. Covetousness is one of the most dangerous temptations. It was then, it is now, the root of all evil.

Practical.—A short cut to wealth is one of the most dangerous tendencies of this day. Our youth should be impressed with the danger and dishonesty of this growing evil. The Bible truth should be taught without anarchistic rant. To extort under cloak of legitimate business, is as dishonest as train-robbing. "To fill our house with spoil" is wicked and abominable, whether that spoil is taken by the threat of the pistol, the bribes of political corruption, the sale of intoxicants, betting, gambling or "sharp practice." 14. "All have one purse." A pretense of friendship and generosity on condition of co-operation in villainy. Solomon may never have thought of Communism, but it is just as dishonest and dangerous. 15. Against all these modern tendencies we

need to plead with the wisdom of Solomon and tenderness of a father. "My son, walk not in the way with them." Them. Avoid their conversation, keep out of their company. "Refrain thy foot from their path." "Avoid it, pass not by it, turn from it and pass another way." 16. "Run to evil . . . make haste." The steps that lead to ruin are rapid. If we save our boys we must be quick about it. 17. "In vain the net is spread in sight." Birds are not caught that way. To catch them, the net is spread out of sight. Our boys do not see the danger in a little sociability with the idle, pleasure-seeking and wicked. They have no thought of becoming like them, or of doing wrong. They see no harm in that interesting story or book thrown in their way. Oh! if we could only open their eyes to see the net that is spread for them. Soon they can read nothing else, nothing good or instructive. They cannot study except as a task. The net was spread; they are caught. The child is quietly playing alone, a visitor comes, joins in the innocent sport for a time and then leaves. The child is now restless and pleads to return the visit. The exchange is continued without the parent, from day to day. The child grows up under the influence of others. There is no longer a quiet contentment at home. It goes into the giddy rounds of society. The net was laid. The mother did not see it. The child is in the maelstrom. Mothers, watch your child in its sports. When it visits, go with it, go for your neighbor's sake as well as your own. The parent cautiously hesitates, but consents and the boy mounts the wheel, joins in the excitement, and is carried away. The net was laid, and although laid in suspicion, the youth was taken. Many of our youth leave their labor and join associates in Sunday services, faithful as they may be to their own church, they become constant in Sunday evening services and associations, and the distinction between Sabbath and Sunday becomes to them unimportant. They form relationships, and establish homes frequently where not all within the gates "call the Sabbath a delight holy of the Lord." Where was the net laid? Was it attending the Sunday service?

BEGINNING OF ALFRED UNIVERSITY.

It is said that the University was founded in 1836. The school of 1836 was a select school that was gotten up by the Rev. A. W. Coon, then a young man of eighteen years old, and taught by Mr. B. C. Church in the north chamber of Orson Sheldon's house, which stood somewhere near the post-office. In the fall of 1835 Mr. Coon formed the acquaintance of Mr. Church, then living in Petersburg, and partly engaged him to come to Alfred and teach a select school. In the fall of 1836 Mr. Church came to Alfred to attend the General Conference, and while here, the following arrangements were entered into between Coon and Church, viz., Mr. Church agreed to come to Alfred and teach a term of thirteen weeks on condition that Mr. Coon could get twenty students at \$3 a head, and find a place for the school. If the above conditions were fulfilled by a certain date, Church was to come on without further notice; but if not, he was to be notified by a set time. The folks at that time had no interest in such a movement, and Coon failed to raise the required number of students. One prominent man said, "Well, young man, I guess you can learn in a district school yet." With a great effort nineteen students were obtained and the room was finished. Coon did most of the work. The school begun with nineteen students and closed with thirty-seven. The school was a grand success, and its influence "still goes marching on." That school grew into the University. A small paper published by A. W. Coon and D. C. Babcock editors, did very much in stirring up the people on the subject of education. This paper, *The Alfred Student and Abvertiser*, was read every two weeks and called out a full house. Of the fifteen gentlemen who attended the school, only three are now living, four of them becoming ministers, four doctors, three principals of our high schools, two were professors in other high schools, and one a justice of the peace. Of the ladies, twenty-two in number, only five are living. Nearly all of them were prominent teachers in our public schools. That school is now counted as the first term of the University. Such was the beginning of Alfred University. "Large trees from little acorns grow." Rev. A. W. Coon, who circulated the subscription to start the select school, was born in Alfred in 1817, and is still living.—*Senex, in Alfred Sun.*

Popular Science.

BY H. H. BAKER.

Good Roads.

Science appears to be aiding more in improving roads at the present time in the United States than in all former years. It is within our memory, that civil engineers made the astounding discovery that a pail bail was precisely of the same length when it lay down on the rim of the pail as when it is elevated over its centre. Any person, who in former years traveled over the old state road from Albany to Cooperstown, would have seen, while ascending to the top of some of the high hills, how much better, and in most cases even shorter, it would have been to have followed around the base of the hill and had a level road.

Appius Claudius, a Roman statesman, 312 years B. C., projected and built a section of the Appian Way. This great road led from Rome south to Brindisi, a distance of 350 miles. It was paved from 14 to 18 feet wide, solid, with hard, irregular blocks of stone, closely fitted together, and resting on a substratum of solid materials, prepared with great care.

After the completion of this great highway, for about 2,000 years no great works were undertaken, nor was the science of road-making much advanced. About the middle of the seventeenth century there appeared contemporaneously two Scottish engineers, whose names have become familiar with road-makers throughout the world. One was Mr. Thomas Telford, who was the inventor of the Telford pavement; the other was John Loudon MacAdam, who invented the macadamizing process.

Mr. Telford was born at Elksdale, Scotland, Aug. 9, 1757, and died at Westminster, Eng., September 2, 1834. His first venture in engineering was in the construction of canals, in which he spent ten years. He then turned his attention to roads, at which he spent 20 years. During this time he built over 1,000 miles in the highlands of Scotland and in the north of Wales. He also made the road from Warsaw to Brest Sitovoski, in Poland. The latter part of his life was given to the construction of docks and drainage. He successfully drained over 50,000 acres.

Mr. MacAdam was born at Ayr, in Scotland, Sept. 21, 1756, and died at Moffat, Nov. 26, 1836. This gentleman soon gave evidence of genius and worth by the roads which he built, and so valuable have both the systems of road-making proved that they have continued, and the names of Mr. Telford and Mr. MacAdam are given to each system to the present day. I can, within twenty minutes, walk upon a Telford pavement or ride on a macadamized road.

During the last few years, in many places where crushed stone could be procured, roads have been graded, and covered with stone; first, with the coarser article, then sand spread over to fill the interstices, and rolled down with a heavy roller, then covered again with a finer quality of stone, then rolled and covered again with what is called stone dust. This makes a very durable and excellent road.

The latest invention at hand is that of the commissioner of roads for Ohio. He has a track constructed for the smooth running of common wagon wheels, made of steel, about

the thickness of boiler plate, and rolled in the form of a gutter, about five inches wide in the bottom, having sides sloping outward about one and a half inches. These tracks are placed at a proper distance apart, to accommodate the wheels, and the sides being so low and at such an angle as to make it easy for the wheels to enter or leave the track, the center between them to be macadamized. It is estimated that this steel track road would cost no more than it would to macadamize the same to the width of 16 feet.

Where there was much travel, a double track would accommodate all. It is also claimed that a road of this description would last much longer than one made of stone, and it is a well-known fact that a horse can draw, on a steel track, twenty times as much as on dirt road, and five times as much as on the best macadam pavement. A great saving this in hauling produce to market.

"HE TAKETH FROM US NOTHING THAT WE NEED."

He taketh from us nothing that we need!
At first I heard the words with little heed,
For I had all things, and the heart of youth
Exultant in a world of love and truth;
And every morning's smile on land or sea
Pictured unfading happiness to me.

But when the first great grief with lifted sword
Revealed the awful presence of the Lord,
My spirit fell upon its face, and cried,
"He has my best, my surest good denied;
From his infinitude of heavenly bliss
Surely a loving God has spared me this."

Again, and yet again, His angels came,
Bearing some treasure up the path of flame.
Friend after friend looked back with long farewell,
For youth, love, home, was rung the parting knell;
Yet through all depths of loneliness and pain
Fell, as from some far height, that solemn strain.

Now in the sunset glow, I stand so near
The hills of light that all the past grow clear;
Even griefs, transfigured in this softer ray,
Take on new forms, and shine above my way,
With dawning triumph in the words, I read:
"He taketh from us nothing that we need."

He taketh that we may forever keep!
All that makes life most beautiful and deep,
Our dearest hopes, by sorrow glorified,
Beneath His everlasting wings abide;
For oh, it is our one, true need to find
Earth's vanished bliss in heavenly glory shrined.

—Frances L. Mace, in *The Congregationalist*.

CARDS OF THANKS:

We wish to extend our thanks to the workers who so kindly sent to the Mizpah a donation of home-made cake without a signature, and if they will state through the Recorder their method of packing the same, it will be a help to those who wish to send for the Bazaar, which comes the last of this or first of next month.

Most sincerely,

MRS. J. G. BURDICK.

509 HUDSON ST., New York, N. Y.

In behalf of the Shingle-House Seventh-day Baptist church, I extend to the many friends who have so kindly assisted by their means, and we believe by their prayers, in completely wiping out our church indebtedness. Our hearty thanks for the same, and prayers for our common interest.

G. P. KENYON, *Pastor*.

\$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.

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Special Notices.

ALL persons contributing funds for the Mizpah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

REV. CLAYTON A. BURDICK, having changed his residence from Brookfield, N. Y., desires his correspondents to address him at 236 West 21st St., New York City.

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.

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

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

ALFRED WILLIAMS, *Church Clerk*.

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

M. B. KELLY, *Pastor*.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

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 South-Western Seventh-day Baptist Association will commence its next annual session on the 12th day of November, 1896, with the Seventh-day Baptist church at Hammond, La.

The date has been changed by the Executive Committee from the 5th to the 12th on account of the proximity of the former date to the National Election.

S. I. LEE, *Cor. Sec.*

THE Quarterly Meeting of Otselic, Lincklaen, Cuyler, De Ruyter, and Scott churches, will be held with the Otselic Valley church, on Sixth-day evening before the last Sabbath in October, 1896.

PROGRAM.

Sixth-day evening, Oct. 30, sermon by Rev. O. S. Mills, followed by conference.

Sabbath morning, at 10.30 o'clock, devotional service; preaching at 11 o'clock by Rev. B. F. Rogers.

Afternoon—Sabbath-school lesson; addresses by pastors and others.

Evening service, 7.30 o'clock; sermon by Rev. L. R. Swinney.

Sunday morning, business meeting at 10 o'clock; preaching at 11 o'clock, by Rev. B. F. Rogers.

We hope for a full attendance.

L. M. COTTRELL.

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.

MARRIAGES.

RANDOLPH.—PENNINGTON.—In Plainfield, N. J., Oct. 14, 1896, by Rev. A. H. Lewis, D. D., Charles Stillman Randolph and Laura May Pennington, both of Plainfield.

LANGWORTHY.—GREEN.—In Berlin, N. Y., Oct. 14, 1896, at the home of the bride's parents, Mr. and Mrs. Edgar R. Green, by the Rev. B. F. Rogers, of Scott N. Y., assisted by the Rev. George Seeley, of Berlin, Dr. William Potter Langworthy, of Daytona, Florida, and Miss Lucy P. Green, of Berlin, N. Y.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

CRANDALL.—In Rockville, R. I., Oct. 8, 1896, Mrs. Abby A. Crandall, oldest child of Alpheus and Abigail Vincent Burdick, and relict of the late Col. D. M. Crandall, aged 78 years, 5 months and 24 days.

Sister Crandall was a woman of a beautiful countenance and remarkable amiability of character. She was a devoted Christian, and was held in the highest esteem by all who knew her. At the age of 16, she gave her heart to Christ and was baptized by Eld. N. V. Hull, uniting with the First Seventh-day Baptist church of Hopkinton, from which body she took a letter and became a constituent member of the Seventh-day Baptist church in Rockville, adorning her profession by a godly and consistent life till the time of her decease. On the 16th of October, 1828, she was united in marriage to Daniel M. Crandall, who preceded her several years ago to the betterland. Three children, one son and two daughters, were given to them, all of whom, with a large circle of friends, remain to mourn their great loss. Her sufferings were great, but she bore them all with Christian fortitude, and died triumphant in her Lord and Saviour. A. M. C. L.

LEWIS.—At his residence at Alfred Station, N. Y., on Wednesday evening, October 7, 1896, at 7.30 o'clock, of paralysis, Isaac M. Lewis, aged 63 years.

He was born in the town of Alfred, N. Y., May 17, 1833, united with the Second church of Alfred when quite a young man, his membership remaining in this church to the time of his death. Isaac M. Lewis and Miss Artemissa M. Hall were married February 7, 1856. He leaves a wife and three children, Rosa M. Odell, Cushing W. Lewis and Edith H. Lewis. While the death of Mr. Lewis was very sudden—only sick a few hours—it was not unexpected; his failing health was a warning to him that it was near. The funeral services were conducted by the pastor, Eld. A. P. Ashurst, at 2 P. M., Sabbath, October 10, 1896, at his late residence.

Literary Notes.

Harper's Magazine.

An important feature of *Harper's Magazine* for several months to come will be Poultney Bigelow's series of papers on the "White Man's Africa," treating in the author's original and striking way the new continent recently opened up to European exploitation. The first paper, in the November number, will give a novel view of Jameson's raid, from material placed in the author's hand by an English physician and a Boer official—thus presenting both sides of this remarkable episode. The series is the result of a journey to South Africa, undertaken by Mr. Bigelow for *Harper's Magazine*, and is to be illustrated from photographs specially made for the purpose.

Harper's Weekly.

During November some interesting and characteristic features in the progress of the political campaign will be shown in pictures by T. de Thulstrup, who has made a special trip to the National Headquarters at Chicago in the interests of *Harper's Weekly*. Princeton's sesqui-centennial will be fully treated by the *Weekly*, in illustration and text; and Robert Reid's decorations for the Congressional Library will form the subject of an attractive paper.

Harper's Bazar.

Rebecca Harding Davis's new story, entitled "Frances Waldeaux," will be serially published in *Harper's Bazar*, beginning in the issue dated October 10. The illustrations will be by T. de Thulstrup. Harper & Brothers, Publishers, New York.

HISTORICAL GAME

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"LET US QUARREL TO-MORROW."

My wife is one of the sweetest little women in the whole world, and I am not considered peculiarly cranky; but sometimes differences would arise, beginning with the most trivial things, which, however, being duly nursed, became of monumental proportions, and often threatened the peace of the family. Of course, I was commonly the one to blame; in fact, as I look back on it now, I am sure I was always to blame, for I should have had the wisdom to give way on the non-essentials, and by a little restraint and gentle

talk win my little wife over to my way of thinking. But, instead of that, I feared I should sacrifice my dignity (!) as "head of the family" by yielding. So, sometimes, I went to business without my good-bye kiss, and two people were miserable all day.

But my little wife had an inspiration (most women have when things come to the breaking point), and the next time our argument was drifting near the danger-line, she turned aside the collision by this womanly suggestion: "Howard, dear, let's quarrel to-morrow!" This

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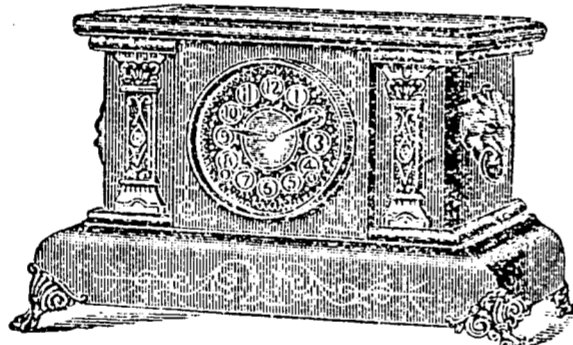
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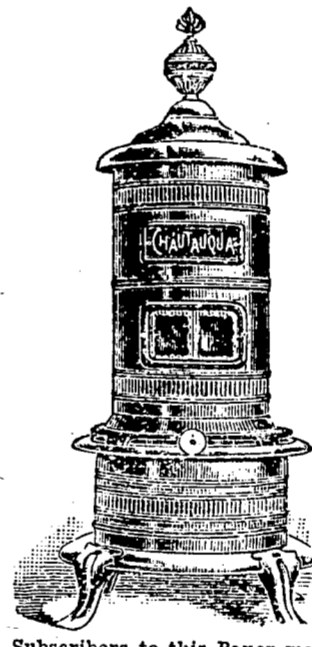
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A perfect soap for linens.		1 BOTTLE, 1 oz., MODJESKA PERFUME	.30
12 PKGS. BORAXINE SOAP POWDER (full lbs.)	1.20	Delicate, refined, popular, lasting.	
An unequalled laundry luxury.		1 JAR, 2 ozs., MODJESKA COLD CREAM	.25
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Exquisite for ladies and children. A matchless beautifier.		1 BOTTLE MODJESKA TOOTH POWDER	.25
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NOTE.—The Larkin Soap Manufacturing Co. make our readers a wonderful offer. Not only do they give you a box of excellent laundry soap and toilet articles of great value, but they also give each purchaser a valuable premium, and we personally know they carry out what they promise.—*The Independent, New York.*

was a proposal for an armistice. What husband could refuse? "All right," I said, "we will put it off till to-morrow," and we laughed and talked of other things. But to-morrow did not come. Indeed, to-morrow never comes; it's always a day ahead; and if we can only keep our quarrels till then, there will be no more heart-broken little wives at home, and fewer "blue" husbands at the store or office. "Let's quarrel to-morrow."—N. H. Junior, in the *New York Evangelist.*

SPANISH DESERTERS.

The Spanish authorities have ordered a strict watch to be kept along the French frontier of Spain, in order to intercept the great number of young Spaniards who take refuge in France to escape being sent to Cuba. All the trains that cross the frontier are visited, and every young man submitted to a rigorous examination, and obliged to furnish papers establishing his identity. Guards are also stationed all along the frontier-line to prevent desertion from other parts; but notwithstanding these efforts, a large number succeed daily in effecting their escape. Many of these deserters assert that were all their companions subjected to a like duty, they would willingly take their chance with the rest; but as their richer comrades can escape the Cuban campaign by paying 1,500 francs (\$300) for a substitute, they see no reason why they should be sent to death, while others, blessed with a larger share of this world's goods, remain happily at home. Whatever the reason, the number of desertions is daily on the increase.—*Harper's Weekly.*

LI HUNG CHANG is said to be getting up early in order to keep up his journal of travel. A full translation of his shrewd comments upon Western civilization would be of the greatest interest, though it might not conduce to our self-conceit.

An Oklahoma editor expresses his thanks for a basket of oranges thus: "We have received a basket of oranges from our friend Gus Bradley, for which he will please accept our compliments, some of which are nearly six inches in diameter."

NOTHING will make us so charitable and tender to the faults of others, as, by self-examination, thoroughly to know our own.—*Feuilon.*

TIME is incalculably long, and every day is a vessel into which very much may be poured, if one will really fill it up.—*Goethe.*

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