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EVERY-DAY WORK.



GREAT deeds are trumpeted; loud bells are rung,
And men turn round to see;
The high peaks echo to the peans sung
O'er some great victory.
And yet great deeds are few. The mightiest men
Find opportunities but now and then.
Shall one sit idly through long days of peace,
Waiting for walls to scale?
Or lie in port until some "Golden Fleece"
Lure him to face the gale?
There's work enough. Why idly, then, delay?
His work counts most who labors every day.
A torrent sweeps adown the mountain's brow
With foam and flash and roar.
Anon its strength is spent; where is it now?
Its one short day is o'er.
But the clear stream that through the meadow flows,
All the long summer on its mission goes.
Better the steady flow; the torrent's dash
Soon leaves its rent track dry.
The light we love is not the lightning flash
From out a midnight sky,
But the sweet sunshine, whose unfailing ray,
From the calm throne of blue lights every day.
The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of one unbroken thread
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells.

—Selected.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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.

Did you read the proposition of the Brotherhood, through its President, last week? It names the first Sabbath in next month (Dec. 5) as a day to be especially devoted to the consideration of the binding obligation to "Remember the Sabbath-day to keep it holy;" and all who love God's Sabbath are invited and urged to unite in setting apart that day for special instruction in the home, in the church, and in the Sabbath-school in reference to God's holy day.

THERE are differences of opinions concerning the ease, or the difficulty, in living a Christian life. One man calls it easy; another says it is exceedingly hard, and beset with many trials and dangers. May it not be, after all, that this difference in testimony is due mainly to the diverse ways by which this work is undertaken? When Christian living is made the first and all-important business of life it will not be so difficult. It is only when it is made secondary, and the worldly life is placed first, that one is so often overcome in the struggle.

Jesus vanquished the arch-enemy by stating, "It is written," and quoting the passages of Scripture that were pertinent to the specious arguments by which he was assailed. Thrice did the Saviour thrust Satan with the javelin of the Word, the very weapon he himself had attempted to use; and, "then the devil leaveth him and behold angels came and ministered unto him." Would you prefer the sweet ministry of angels? Then make use of the same weapons the Saviour employed to meet the wiles of the evil one; "And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

EXPERIENCE is a valuable guide. Fortunate indeed are the young and inexperienced if they will listen to the wholesome advice of those whose hard experiences have qualified them to raise a signal of warning at a point where dangers are concealed. Travelers often come to a point where two roads seem to lead in the same general direction, yet as there is a slight divergence, they are not certain which one to take. If there is a guide-board, or some person who can tell which road to take, such information is highly prized. So in the pathway of life. Follow the safe guide. Walk in the light of experience, and you will be saved from many dangers and humiliating failures.

AN aphorism accredited to the *Rain's Horn* runs thus: "When a sinner is dying he finds no comfort in counting the hypocrites in the church." Beginning with the years of our service in the army where opportunities for observation among the sick, wounded and dying were much more frequent than with most pastors in the time of peace, and also witnessing many death-bed testimonies during the past thirty years, we have no data with which to contradict the above statement. It is natural enough for an unconverted person to inquire what will be the advantage to him personally if he shall accept Christ as his master, and join himself to Christ's followers in church relationship. It is also just as nat-

ural for him to make comparisons in which his own deeds shall stand in contrast with those of his fellow-men who profess to be governed by the principles of Christianity. It is very common for this contrast to appear favorable to the character of the one making it. It is undertaken with that end in view. The decision is virtually made before the investigation. All evidences of the value of a saving faith are seen through eyes that are yet dim with the sins of a worldly life. But when the hour of death comes, the vision is clarified and things are seen only in the true light of eternity. Then the folly of previous excuses is seen and deeply regretted. How gladly would the poor, unsaved sinner then exchange places with any one of those whom, at other times, he had called hypocrites. "To-day, if ye will hear my voice, harden not your hearts."

THE Proclamation by the President announcing the day for Thanksgiving, as published in the RECORDER last week, will probably be read in public on the 26th inst. to many thousands of people. It is, indeed, a paper of more than ordinary interest. It furnishes food for thought and profitable action. The fourth paragraph gives the natural outline for a very comprehensive Thanksgiving discourse. It need not be regarded as an act of plagiarism to adopt the President's outline and preach a rousing sermon from the following points, as reasons for thanksgiving:

1. Our preservation as a nation.
2. Our deliverance from every threatening danger.
3. The peace that has dwelt within our boundaries.
4. Our defence against disease and pestilence.
5. The plenteous rewards that have followed the labors of our husbandmen.
6. For all other blessings that have been vouchsafed to us as a nation, and as individuals.

These heads, wisely amplified, would be very interesting and instructive. The fifth paragraph makes reverent mention of the importance of imploring the forgiveness of our sins and the continuance of heavenly favor through the mediation of our Saviour. And the sixth paragraph asks that the poor and needy be not forgotten, that our deeds of charity on that day may render our offerings of praise more acceptable in the sight of the Lord. Those who will carefully and prayerfully study this proclamation will be richly rewarded for the time and effort.

MANY kind words have been spoken, and many able articles have been written within the past few years with a view to bringing about a closer union among Christians of the different creeds or denominations. Some zealous Christians entertain the hope that there may yet be formulated a creed sufficiently comprehensive to admit of merging the many into one universal church. Others not deeming it practicable, at present, to unite the different church organizations indulge the hope that there may, at least, be the formation of a "Brotherhood of Christian Unity," with a common declaration of faith that would in a great measure facilitate the united efforts of Christian people in gospel labors which are common to all believers, and stimulate the spirit of charity and Christian fellowship. The Rev. John Watson, as an author well known as "Ian Maclaren," and now in this country on a lecturing tour, has

expressed, not as a creed, but as a basis for closer union, the following formula:

I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God, and follow Christ, to forgive my enemies and to seek after the righteousness of God.

He who adopts this declaration of faith and lives it out cannot be less than an earnest, faithful Christian. There are particulars included in the promise to *follow Christ*, that are not therein specified, nevertheless they are there. But at this point men divide, and while they may accept the above declarations in good faith they will reserve the right to interpret the commands and example of Christ according to their apprehension of their literal or spiritual import. Those who agree in one line of interpretation and practice will naturally go together, form a class or church by themselves; others will go in another direction. Hence this "Brotherhood of Christian unity" is not likely to supplant the church. However desirable it may be for all Christians to unite in one church, evidently the time for them to "see eye to eye" has not yet arrived. Church creeds, or different beliefs concerning the teachings of the Word will exist for some time to come. To more than this we have not yet attained. "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." Philippians 3:16.

DR. RICHARD S. STORRS.

One of the most remarkable pastors of our times is Dr. Richard S. Storrs, pastor of the Church of the Pilgrims, Brooklyn, N. Y. The fact that last week he completed a fifty years' pastorate in one of the most prominent churches in that great city, which has grown during this period from a population of 60,000 to that of 1,200,000, is good evidence that Dr. Storrs is no ordinary man. He was born August 21, 1821, and graduated from Amherst College in 1839. For a time he engaged in teaching. Then he commenced studying law under Rufus Choate, but his strong convictions inclining him toward the ministry he entered Andover Theological Seminary in 1842, graduating in 1845, at the age of 24. A year later he accepted a call to the newly-organized church in Brooklyn, of which he is still the loved and honored pastor. The degree of D. D. was conferred upon him in 1853 by Union College, and by Harvard, in 1859; that of LL.D. by Princeton, in 1874, and by Columbia, in 1887. Among his published works are, "The Constitution of the Human Soul;" "Conditions of Success in Preaching Without Notes;" "Early American Spirit and the Genesis of It;" "Declaration of Independence and the Effects of It;" "John Wyckliffe and the first English Bible;" "The Divine Origin of Christianity Indicated by its Historical Effects;" "The Broader Range and Outlook of the Modern College Training." Dr. Storrs comes from a long line of clerical ancestry. His father, Richard S. Storrs, was ordained pastor of the Congregational church in Braintree, Mass., in 1811, and remained its pastor until his death in 1873, a period of over 61 years. His grandfather and great-grandfather were also clergymen of high standing. The fiftieth anniversary of his pastorate was celebrated last week, not only by his own church, but special notice of the event was taken and special services were held in other churches. Dr. Storrs is now seventy-six years of age and still a man of great energy and usefulness.

NEWS AND COMMENTS.

At a meeting of the great coal dealers in Ohio recently it was decided to raise the price of coal.

Mr. Moody and his old time friend and helper, Mr. Sankey, are now engaged in a series of evangelistic meetings in New York City. Meetings are held in Cooper Union. Large numbers crowd the hall and larger numbers fail to get in.

NOVEMBER is distinguished as the "meteor month." Usually the earth crosses the path of the greatest meteoric display about the 12th to the 15th. This year, however, the show was not very remarkable. The finest display of meteoric fireworks may be looked for in November, 1899.

In a business communication, Bro. Geo. W. Hills mentions the organization of a new church at Grand Marsh, Wis. The prospect seems good for a growing church. The Y. P. S. C. E. has twenty-four members already, and the Sabbath-school twenty.

THE National W. C. T. U. Annual Convention was held in St. Louis, Nov. 13-18, in Music Hall Exposition Building. The readers of the RECORDER may be favored with a condensed report by one of the delegates to that convention from this city.

RAILROAD companies are rapidly adopting rules of total abstinence as a condition of employment for all trainmen. Eighteen railroads now require total abstinence and nineteen more forbid the use of liquor to their employees when on duty.

EVIDENTLY Archbishop Ireland is not in favor with the Jesuits, who appear to be the leading counselors in the interests of the Vatican. It is rumored that he will be removed from his position because of his offensive language toward the Jesuits.

GREAT storms swept North-western Washington and British Columbia last week, and immense damage has been done. Railroads as well as public and private property have sustained heavy losses. The swollen rivers have flooded the valleys for many miles around.

KING OSCAR, of Sweden, has caused a monument to be erected on the spot where the Americans, Mr. and Mrs. Daniel D. Youmans, of New York City, lost their lives by an accident last July, near Bergen, Norway. It is an appropriate expression of the king's kindly feeling toward Americans.

AFTER all the fuss, the Spanish loan seems to be taken more greedily than was anticipated. The Government decided to ask a loan of 250,000,000 pesetas, but they could find subscribers for double that amount according to dispatches from Madrid. The rumors of a war cloud arising between Spain and the United States are subsiding.

RABBI MACHOL, of New York, has published his objection to the President's Thanksgiving Proclamation, or to that sentence in it which makes mention of a Mediator between God and man. He thinks the President has transcended his authority, and is the first President who has thus offended. The Jewish

faith recognizes no mediator between God and man.

A CHARMING little Greek-English Lexicon to the New Testament has just been revised and published by H. L. Hastings, Boston. The type is clear and good size. It has a preface by H. L. Hastings and a supplement by J. H. Thayer, D. D., Litt. D., of Harvard University. The book can easily be carried in the pocket and will be very helpful when reading the Greek Testament.

SMUGGLING whisky into Alaska has been carried on by the steamship Unatilla. Recently it ran on the rocks near Port Townsend, Washington, and while discharging its damaged cargo, a consignment of "barreled sugar" was found to contain in each barrel, surrounded by sugar, a large case of whisky. It is estimated that thousands of gallons of spirits have gone into Alaska in that way.

THERE are now, according to reports of the Commissioner of Internal Revenue, 208,388 licenced retail liquor dealers in the United States, and 4,565 wholesale dealers. To these add 10,486 others holding licenses for malt liquors by wholesale, 1,440 rectifiers, 1,771 brewers, and we have a total of 226,650 persons or firms holding government licenses to make and sell intoxicating liquors.

THE protracted dispute over the public school question in Manitoba, between Protestants and Catholics, is said to be quieting down a little. Some concessions have been made to the Catholics to satisfy them for the loss of parochial schools. They will be allowed half an hour every day, in a separate room, to give religious instruction to Catholic children. Other denominations will have the same privilege if they desire it.

THERE are now, in Boston, a number of Armenian refugees who desire employment, in city or country, while learning our language and customs and getting themselves ready to become citizens. Mrs. Julia Ward Howe makes an appeal in their behalf. They are nearly all men and can do either farm work or housework. Information will be given any one seeking such help, by communicating with Miss Alice Stone Blackwell, Dorchester, Mass.

ONE of the latest movements of the Episcopal church in the United States is the adoption of the Salvation Army tactics in their church work. A Church Army Commission has been appointed to superintend the work. The officers, instead of being designated deacons, clergymen and bishops, will be captains, majors, generals and other officers. It is not stated whether the claim of apostolic succession will accompany this new departure or not.

EVEN the ardent admirers of the Raine's Liquor-tax law in New York state, are free to admit that they have been fairly outwitted by the "fake" hotels, that is, the saloons which have put in extra cots and serve sandwich dinners, to satisfy the terms of the law, and receive licenses as hotels. The next legislature will doubtless try to define the "hotel," and so continue the effort to make liquor-selling respectable. More respectable people will be induced to drink in that way. They would not want to go to the disreputable saloons!

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A Good Word for Old-fashioned People.

The cheap success which measures itself in dollars and cents and what they will buy, is always eager to apply its standard to others. Sometimes a boy or girl goes out from a rural community and, by dint of a strong body, a clear head, a resolute will, and an education which others have sacrificed to give, wins success, and having won it, looks back with pitying and patronizing scorn upon the people from whom he or she sprang. What do they know about art and culture and society? They are not familiar with the latest operas. The intricate usages of "good form" are a sealed book to them. They would not know a parquet if they should see it. Our neophyte in the glitter and rush of city life thinks with measureless contempt of the "slow" vegetating life upon which he has turned his back.

Pitifully narrow must be the view of the man who rests complacently in these conclusions. With riper years, with the loves, losses and aspirations of a deeper spiritual life, the color of the world will change and he will see things more in their true relations. The polish will count for less; and the character for more. Some of the keenest and most original minds I have ever met have had little except a certain rude native training. No truer hearts ever beat than some of those back in the old country homes. And when the world wants men and women to lead it up to a clearer vision and a higher life, it will be likely to find them at the plain quiet firesides where character is matured apart from the fever and contagion of modern life.

Prohibition on Election Day.

The Chicago papers, on the morning of Nov. 4, reported that during the voting hours of the previous day the saloons were shut tight in strict conformity to the election law. For attempted violation of the law, several liquor sellers were arrested. Even his honor, the Mayor, finding a policeman on duty at the door of an open saloon, stepped up to him with the remark: "I shall have to trouble you for that star." It is not to be denied that there was some back and side-door trade; but, compared with the carnival of revelry and drunkenness which would otherwise have been, it was a day of Puritan soberness, and the election was characterized by peace and good order.

We shall not attempt the claim that it would be as easy to seal the saloon for all the time as it was to close it for ten hours of election day. The tippler's thirst is cumulative. He could get along very well without his toddy during the daylight providing he have free rein from four o'clock on. A vastly more desperate fight, of course, might be expected against total prohibition. And yet, I think we may derive at least one point of instruction from this object lesson.

A law never enforces itself. It is only when public officials are determined to enforce it that they succeed. The folly of prohibition laws which our saloon-keeping friends have been so eager to point out and over which they have shed briny tears in the past, is the folly of a sharpened ax with no good right arm to wield it,—or rather, with the ax and good right arm, a weakness for the cozy chimney corner rather than a willingness to

brave the frost and snow in the performance of duty.

Or, drop metaphor, *prohibition prohibits when executives execute.*

The Intentions of Governor Pingree.

It will be well for those who are interested in the problems clustering about the relations between the state and corporate power, to watch Mr. Pingree in his coming administration. The governor-elect of Michigan is interested in matters other than the raising of potatoes. While Mayor of Detroit, he tried his hand at regulating the city street railways, and is said to have had a real good time. Encouraged by his success, he desires to apply the same principles to the larger field upon which he is about to enter. He proposes to raise the taxes of the railroads on the one hand, and to reduce the legal rate of fare on the other. He is possessed of the conviction that transportation companies can carry one man as easily as another, and that two cents a mile is enough to pay whether one has a mileage book or not. The chief executive has no more power in Michigan than in other states; but little things like this do not daunt Mr. Pingree. Opposition is quite to his liking. He thrives on a hard fight in what he regards as a righteous cause. He is immensely popular with the laboring classes, having run ahead of his ticket in the recent campaign in spite of the combined and bitter opposition of corporate interests. The lines are drawn. It will be well worth while to watch further developments.

Ian Maclaren, the Preacher.

John Watson, the preacher, is just like Ian Maclaren, the author, keenly sympathetic with humanity, breaking out with gleams of humor in unexpected spots, always true and always kind. He took the simple story of Zaccheus to show "The optimism of Jesus." There were two Zaccheuses, the one that the Pharisees saw and the one that Jesus found. The hard thoughts which the Pharisees had cherished toward him had only embittered him. They had "dealt faithfully" with him and it did him no good. On the contrary, he was "quite disagreeable." Jesus had faith in him and saved him. The Zaccheus which Jesus saw was the real Zaccheus.

It was a plea of rare tenderness and power for seeing the best in men and expecting the best of them. Standing near me at the side of the platform were two business men who looked as if they had experienced, on their way to success, their full share of opposition and the hard knocks of the world. They were not looking at the preacher; but I saw their faces soften as he told of the two pictures taken of the one man, one stern and harsh after the harassments of business, the other kind and tender after a morning with his family. When the preacher expressed his conviction that the latter was the real man, an expression of deep gratification came upon their faces. They had been there and knew what he was talking about. Perhaps you have too.

Such gospel as this is meat and drink to many a weary soul. The multitudes who have read "The Doctor's Last Journey" and "The Transformation of Lachlan Campbell" will unite in calling it a good day when the tender Scotch minister was born.

ORIENT GEMS AT RANDOM STRUNG;

Or, a Literary Enigma.

BY A. MCLEARN.

A writer in the RECORDER of the 2d inst., under the caption, "Another Point of View," on Restricted Communion, treats us to a remarkable literary production. The article shows evidence of ability in several respects; but it is so complicated, contradictory and misleading, that we are led to attribute it all to the weakness of his cause, and not to lack of ability on his part.

After stating that all denominations contend for baptism as a prerequisite to communion, etc., he says: "They differ on what constitutes baptism, and out of that difference arises a separate church organization, 'the pillar and ground of the truth,' with restricted communion as the weapon with which to enforce compliance with the truth as held." Now, according to this language, this "separate" organization is the pillar and ground of the truth. If this is true, which separate organization is the true one? For the writer says, farther on, their name is Legion. I do not suppose the author meant what his unguarded language expresses. But this is the plain meaning of his words. There is only one instance in the New Testament where this language he quotes is employed. It is found in 1 Tim. 3:15. The words, house of God, and church of the living God, no one will for a moment contend mean the house of worship, or the church organization; but the church of the First-born, whose names are enrolled in heaven. Heb. 12:23. See also Eph. 2:19-22. If, then, restricted communion is the weapon by which to enforce compliance with the truth as held, upon whom is this weapon to be used? I leave this question to be answered by those who believe in restricted communion. Please give us chapter and verse where the persons are named.

Again, he says: "The Lord's Supper, which was to show forth his death till he come, incidentally shows forth the lack of the unity for which he prayed." Not so, my brother; but, rather, it shows forth the unity for which he prayed; that is, "the unity of the Spirit in the bond of peace." Eph. 4:3. This is the way we are to become one in him, in Spirit and character, not in external or corporate organizations or church polity, although these things are all right in their place.

Again, he says: "The Christian world is becoming habituated to the theory of variation in the form of a thing and the spirit of it." Just the opposite, my brother. They change the form, but retain the spirit unchanged, or claim to do so. I have no sympathy, however, with this way of doing things. The writer continues: "Communion is a beautiful expression of unity [he has just said that it shows forth the lack of the unity the Master prayed for] but it is not beautiful when it expresses a unity which does not exist." What does the author mean by unity here; harmony so far as church organization and church polity are concerned, or union of Christian hearts in this delightful service? If he means the former, then the unity he speaks of consists in identity of corporate organic models. If the latter, his language means nothing. Or else, Christian unity is only possible when organic models are identical. If this is not mixing matters, it is hard to conceive what is. But the astounding conclusion

drawn from this syllogism is worthy of the premises. Here it is: "Consequently, close communion has a consistency which gives it life!" I am reminded of a statement made by Dr. Kellogg in one of his lectures in Battle Creek, to the effect that organization is the cause of life. I had always been taught that life was the cause of organization. And I have not yet given up this notion. I still believe in the life-giving power of the Holy Spirit which prepares men to work by means of organizations; but the life comes first, and this life is above external forms. He must be a bold man indeed who will take the ground that there can be no unity of Christian hearts without identity of church polity.

The writer continues: "The claim that baptism is the door of the church, and that both it and the Lord's Supper are church ordinances, may not bear analysis, but the claim is true to everyday fact, if not to theory." Here, indeed, is an anomaly! True, and yet may not bear analysis! O yes! if it is true, it bears the severest test. But it is not true, as I shall presently show. The writer boldly declares that "men are regularly admitted to church membership by baptism." Has he any authority for this assertion? Not in the Scriptures. It rests on tradition, and on that alone. Jesus in his last commission to his disciples said: "Go ye and teach all nations, baptizing them into the name of the Father, the Son and the Holy Ghost." Matt. 28:19. And Paul in his epistle to the Romans says: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom. 6:3. Now, in the face of these declarations of Holy Writ, is it not the height of folly to continue to assert that we are baptized into the church? Is not the difference between being baptized into Christ, and being baptized into the church, that is, entering the corporate body, plain to the most superficial thinker? Being baptized into Christ implies that we have become identified with him, by means of the great and solemn facts signified by baptism; that we have been made partakers of the benefits of his death, having died to sin and arisen to a new life in him. Is this not something infinitely more than merely entering the visible organization?

Once more, the writer says: "The New Testament model is the rock upon which Christianity has split." Not at all, my brother; Christianity is not susceptible of division, but Christendom is. The one is the religion of Jesus Christ; the other consists of those who profess it. These can be divided, and are divided. There are many excellent things in the closing part of the article which I heartily endorse. But they are like Orient gems. They shine by their own light, and are worthy of better company.

REPORT OF MIZPAH MISSION.

509 Hudson Street, New York.

For the Month Beginning September 17, Ending
October 16, 1896.

No. of Seamen present, afternoons.....	97
" " " evenings.....	428
Total.....	525
No. of ships visited.....	65
" " "sick.....	8
" " "visitors to Mission.....	81
" " "helpers.....	71
" " "convalescents.....	1
Joined Y. P. S. C. E.....	1
" Mizpah Circle.....	1

DONATIONS.

International Navigation Co.....	\$25.00
Mrs. Teeter.....	Literature
Mrs. Elias Horton.....	1 box Cake, Literature
Mr. Gell.....	1 bbl. Apples, 1 bbl. Vegetables
Miss Bradley.....	1 Picture
W. C. T. U.....	1 bbl. Apples, 1 bbl. Potatoes
Ladies of Westerly.....	1 box Cake
Ladies of Ashaway.....	Literature
Bordentown Seminary.....	Literature and Clothing
Alfred, N. Y.....	2 bbl. Apples

CLARA L. SMITH, Sec.

Tract Society Work.

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

SPECIAL TO PASTORS.

The attention of our pastors, and also that of all our readers, is again called to the fact that we are anxious to place the *Evangel and Sabbath Outlook* into each and every home throughout the denomination. The reason for this desire is, as stated upon several occasions before, that all our people may be fully informed regarding the varied and varying phases of the Sabbath question. At no time in the history of the question has the claim for Sunday-observance been so persistently urged upon the people at large as at the present. In view of this, the demands upon us as a people to keep fully abreast with the times, and to acquaint ourselves with all methods of attack made by those claiming a change of the Sabbath from the seventh to the first day of the week, were never more urgent.

Circular letters have been forwarded to the Secretaries of the Y. P. S. C. E. Societies connected with our churches, with a request that they make a thorough canvass of their membership with a view that some one member of each family should receive the paper. This work has been finished in some societies, and as a result we have a good line of readers.

Our object in writing at the present time is to more especially interest our pastors in this effort. In all cases where a canvass is made, will not the pastors consult with the secretaries, and add to the list the names of any who in their opinion would receive the paper. Also, will the pastors, in connection with the special services on Sabbath-day, Dec. 5, announce from the desk, that all who would desire the paper can have the same by either giving their name to the Secretary, or by sending direct to this office.

LETTER NO. 7.

HAMMOND, LA.

Premature winter flung snow flakes in our faces as we came out from service at North Loup, on the evening of Nov. 8. Next morning a counterpane of snow covered the prairies and the river showed islands of ice on the sand bars, while the current ran full of broken ice and lumps of snow. At St. Louis, Mo., next morning, a chilling east wind, laden with rain, made a dreary ride eastward to DuQuoin and the "main line" of the Illinois Central Railroad. Below Cairo, in the afternoon, the south wind fought off the breath of the north, and at night the "sleeper" was too warm for comfort. We landed at Hammond, La., in the "gray of the morning," Nov. 11. A fog lay on all the land, and the young day breathed heavily with this clinging pall upon its lips. As the hours wore away the fog lifted, a sunshine equal to a Northern June brightened the earth, and April showers sprinkled the dust, and the luckless traveler, who ventured out without a "rain-shield."

Hammond.

Hammond is the chief town in Tangipahoa Parish, La. "Parish" is equivalent to county. It is in the "pine district," on the line of the Illinois Central road, 53 miles north of New Orleans and 870 miles south of Chicago.

A "Real Estate" pamphlet which lies before me has the following paragraph:

"The chief industry of the farmers in the immediate vicinity of Hammond is fruit and strawberry growing

and truck gardening. No early vegetable country in the United States has such railway facilities for handling the products as this, and when we take into consideration the soil and climate, which are particularly adapted to this class of farming, the early date at which the products can be marketed, and the high prices received, it is readily seen what an enormous profit a farm of a few acres will yield.

"The special advantage of our immediate locality is due to the breeze off Lake Ponchartrain, which gives us a mild temperature, winter as well as summer, and enables us to put berries, fruits and vegetables on the market twenty days earlier than Mississippi."

The soil is a clay-loam with a sprinkling of sand, but with none of the characteristics of the soft sandy soil of the North. It is a hard soil, giving excellent roads when properly worked. The surface is very level. The country uncleared is covered with fine native pine valuable for timber. The price of land is high, when the age and development of the country are considered; and yet the figures are not those of a "Boom." Improved lots within the incorporated village are worth two hundred dollars per acre. Uncleared land outside the corporated limits and more or less removed from the railroad is worth from \$10 to \$25 per acre. Strawberries are being set now for the next crop. They mature rapidly and the early picking from vines set now will come in March next. The strawberry season is over by June. The land may then be used for some other crop. One of our brethren has just harvested 500 bushels of sweet potatoes from ground on which strawberries had been raised. Cabbage, turnips, carrots, beets, onions, lettuce and radishes are now under cultivation for the winter and early spring markets; radishes and onions are now shipped in moderate quantities. "String beans" were cut short by a frost a few days ago (Nov. 8). Half an hour ago we saw a bean patch, 50x130 feet, belonging to one of the pioneer Seventh-day Baptists, from which seventeen bushels had been picked before the frost, and at least eight bushels remained unpicked; and this item I gathered when seeking for "facts." I have witnesses in waiting so that the RECORDER is safe on the story of twenty-five bushels of string beans from a bit of ground 50x130 feet, with some very nice Japanese persimmons along the border. The bean market opens about the middle of October. Prices are low here, as elsewhere, when compared with a few years ago. Strawberries "net" two hundred dollars an acre, and with fortunate seasons, more. Irish and sweet potatoes do well. Many semi-tropical productions flourish here; sugar-cane and rice included.

Hammond covers a large space and has many neat cottage-like houses and an air of thrift and comfort not usual in Southern towns. Water of good quality, but warm, is abundant, by means of driven and artesian wells; the latter, flowing, giving artificial ponds and local irrigation. Some of our brethren have fine artesian wells, which afford abundant water for irrigation, by which three crops per year can be raised on the same ground. Two crops are common. Farming, *i. e.*, farm-gardening, never ends in Hammond. The frosts will govern growth of berries somewhat, but the work on the land goes on the year round.

Hammond is already a "winter resort," with a growing reputation, some of the finer cottages being occupied in winter only. The older streets are bordered by stately water oaks, which equal the Northern elm in height

and beauty, with a denser shade and a semi-evergreen leaf. Boarding houses and private families furnish board from \$3 to \$4.50 per week, and "first class" hotels at \$7. The place has a good reputation as an asylum for pulmonary troubles.

THE HAMMOND CHURCH.

The first Seventh-day Baptists came here from Farina, Ill., and Nortonville, Kansas, in 1886. A church was organized the next year, with twenty constituent members. A neat and commodious house of worship was built in 1890, and opened for service in April of that year, during the missionary pastorate of Rev. A. B. Prentice. The church has now 68 members. The Christian Endeavor Society has 23 members, the Sabbath-school 86, and the Woman's "Missionary and Benevolent Society," 17.

Aside from three brief missionary pastorates, those of A. B. Prentice, A. E. Main and W. C. Titsworth, Hammond has had but one pastor, Rev. Geo. W. Lewis, whose service dates from October, 1890.

Hammond is no place for men who hope to get \$200 per acre for strawberries without much work. Colored women do much of the work connected with gardening and strawberry culture, at 50 cents per day. Day labor is abundant at 50 cents to \$1. One opening new land needs means to develop it, and live for about two years, before getting returns. A man with \$800 or \$1,000 to begin with, coupled with good habits and willingness to work, and seeking a home in the "Sunny South," among intelligent and cultured Sabbath-keepers, will do well to consider Hammond. As a winter residence, not on the seashore, it offers unusual attractions to people of limited means. There is a regular "trade wind" breeze from Lake Ponchartrain after about 9 A. M., except when the north wind brings coolness. It is about sixteen miles to the lake, on the southeast. Since this letter was begun the weather has been as diversified as need be asked. We have had hot June, showery April and sultry August combined for two days. Last night the north wind gained supremacy, and in my room, where very light bedding was welcomed night before last, a little fire is needed this morning to insure comfort.

The pastor and people of our church have such a standing in the community that one need by no means be ashamed to be known as a Seventh-day Baptist. The writer commends Hammond to Northern people who seek a place temporarily, or permanently, where the ground seldom, if ever, freezes; where frosts are slight, and where a transient snow storm comes but once or twice in a generation. Hammond has an important relation to our cause in the South and Southwest.

Since the foregoing was written the north wind has gone, and one can write with comfort in my room this morning without a fire, if he sits away from the sunshine which comes in like a June sunshine in New Jersey. Persons desiring knowledge of land, prices, etc., will do well to write Dea. W. R. Potter, if they have no personal acquaintances. Those desiring to know of artesian wells will do well to address Benjamin Booth or Charles Hummel. Hammond is not "Eldorado"; there is no Eldorado outside of fiction and fancy. But Hammond has a fine climate, a soil of great fertility, where properly treated, a Seventh-day Baptist church, with more than ordinary culture for a church so young in years—especially in the line of music—and abundant resources of all kinds yet undeveloped. There are no saloons. A "drug store" is said to serve the purposes of a saloon, "on the sly." If you want a Southern home, away from seashore, try Hammond.

NOVEMBER 16, 1896.

History and Biography.

By W. C. WHITFORD, Milton, Wis.

HISTORY OF THE SEVENTH-DAY BAPTIST CHURCH OF DAKOTA, WISCONSIN.

BY PROF. HOSEA W. ROOD, WASHBURN, WIS.

(Continued from last week.)

It is not recorded when C. P. Rood became a member of the church, but it was sometime in 1863. Elder Knapp was not a Sabbath-keeper, but he was a good old man, very much beloved by our people. Thomas Maxson's name appears on the records of 1865, but I do not find when he became a member of the church. He also preached the Word of God as occasion seemed to demand. November 11, 1865, John S. Greene and Antoinette united with the church.

On invitation of the church, Brethren Oscar Babcock, C. P. Rood, and Eld. Geo. C. Babcock conducted the services of the church during these years. About the year 1867, Eld. Geo. C. Babcock moved to Brookfield, in Missouri, and after that, until 1872, Brethren Rood and Oscar Babcock acted as joint pastors, until Bro. Babcock, with several other members of the church, removed to North Loup, Nebraska. After this, C. P. Rood conducted the services the most of the time till his removal to North Loup in the spring of 1875. During the years of 1873 and 1874, Henry B. Lewis was asked to preach one Sabbath in each month for the church. As those who had preached and labored for years for the spiritual interests of the society moved away, various members of the church took up the responsibility of leading the meetings. Among these were Varnum G. Hill, N. B. Prentice, Peter Hamel, B. S. Crandall and John Graves. July 16, 1870, C. P. Rood and Oscar Babcock were authorized by vote of the church to administer the ordinances of baptism and the Lord's Supper. On November, 18, 1871, V. G. Hill and B. S. Crandall were chosen to the office of deacon. Geo. Thorngate had been chosen as such on December 31, 1865.

Through some neglect no minutes are recorded for the church meetings held during the years 1866, 1867 and 1868, and so I cannot tell here any of the official acts of the church during that time. The record ends with the minutes of the church meeting held January 4, 1874. At that time Peter Hamel was chosen moderator, N. B. Prentice, clerk, and Varnum G. Hill, Treasurer.

During the first five years of the history of the church there was a steady growth in influence and membership. The church roll had increased from the fifteen names at first subscribed to eighty, many of whom were strong men and women in Christ. But some dissensions arose among a few of the members about this time, and the result was that, for several years thereafter very few members were gained; the loss by withdrawals was much greater. We need only refer to this state of affairs, for the moral suggests itself. There can be no spiritual growth without Christian charity. The great majority of the members of the Dakota church were stalwart Christians, and they did their best in those days for the cause of Christ.

During those years of growth there were precious revival seasons, in which many good men and women now living, first devoted their lives to Christ. Our dear Bro. Todd, now grown old and venerable in the service

of the Master, was a zealous and fervent preacher; and the influence of his work, as he came to us at different times from Berlin, was of the best. I can never forget how my young heart was touched as I sat, a small boy, in his meetings in the little school-house at Dakota. I never told him then—I did not dare do it. After those days I never saw him again until within the last three or four years. But I have found him the same warm-hearted, genial, earnest Christian gentleman that he was in his younger days.

The people of Dakota were intensely loyal to our government; and when the War of the Rebellion came on, not a few of the men and the boys of the community entered the service. Among these were: David, Henry,† Charles and George† Thorngate; Herbert,* Samuel and Porter Crandall; Lawrence* and Henry* Bristol; Varnum and Lester Hill; Anthony and Nicholas Winkler; C. P. Rood and his sons, Hosea,† George and Herman; Nathan† Prentice, Heman Babcock, Henry Chase and Henry* Babcock; George, Fred and Charles* Hurst; George Witter and Peter Hamel, W. H. Root,† Fred Sheldon and George Torrance.*

Not all of the above-named belonged to Seventh-day Baptist families, but the most of them did. Charles Thorngate and George Torrance had moved to Iowa a year or two before the war, and served in the 4th Iowa Infantry. Some who read this sketch will recall other Dakota boys who served in the army, and whom I cannot think of now.

This going to war reduced the number of resident members of the church. But there was another cause for the weakening of the church—the too common desire to be moving on. The face of the country about Dakota greatly pleased the early settlers. It was a pleasant land to look at, and it had some of the best natural advantages. The water was excellent; the various meadow brooks that crossed the country were clear as crystal; several beautiful lakes bejeweled the landscape; good health was the almost sure reward of him who took decent care of himself; Dakota was, at first, a bright little village, with a store or two, a "tavern," an excellent flouring mill, and, above all, a good school; the people were wide awake and hopeful; and the fields they planted for the first few years, when the land was new, bore fine crops.

And now I must mention, in a paragraph by itself, a certain feature of Dakota society that made the community a particularly pleasing one in which to live. I have said the people were wide-awake and hopeful. I may add that many of them were not only intelligent, but desirous of setting such influences at work as should be educative to old and young alike; and so, besides establishing a first-class school, they organized a literary society and a debating club in the early days of the settlement. These two organizations were, for years, the centers of the intellectual and social life of the place. The meetings of both were held in the school-house, where, too, all religious meetings were held; and it was an unusually stormy time when the room was not crowded to the door. The exercises of these societies were the mental recreations of our people; and men, women and children were alike drawn to them. The best part of it all was that old and young united in this

work. The young men and women profited by the wisdom and experience of the older folks; and they, in turn, gave something of their youthful vigor and cheerful energy to their fathers and mothers. Higher educational institutions were far away then. Yet the literary society and debating club at Dakota served them, in part, the purposes of a college. It certainly did something for our young men and women, than which no college can do better—it caused many of them to hunger and thirst for knowledge, and lifted them to a higher plane of thought and action than they could have reached without it. I was myself too young then to take an active part in the society work, yet nothing was a richer treat for me than to walk two miles and a half through the woods with my father to attend the literary society or the debate. I looked upon those who took part in them as people to emulate. Oh, the high and holy aspirations that had their origin in that little old school-house! That place and the "Davis Room" in Milton College are indeed hallowed spots in the memory of many strong men and women in the world's work to-day. I can well recall the first effort of Asa B. Prentice to speak in the debating society. Young as I was, I was aware that he was having a hard time of it. I have heard since that on the way home that night he declared with all the strength of his young and earnest nature that he *would succeed* in becoming a public speaker, and that nothing should prevent it. I do not know whether this is literally true or not, but I do know that he so determined; and I am of the opinion that his twenty-five years of pastorate in one church is sufficient proof that he has spoken all those years to a high and noble purpose. I have not heard him preach since those early days, but I wish I might do so. Would that every young community might be blessed with such intelligent workers as the Babcocks, and Prentices, and Thorngates, and Bristols, and Potters, and Chases, and Crandalls, and Greenes, and others of Dakota.

One morning the mill got afire. Its loss was severely felt. Then the people discovered that the soil was chiefly sand. Crops were not so good as at first; some years they were very poor. Then some one said in the store that he would sell out, if he could, and move to Minnesota. He sold his farm to a German, cheap. He covered his wagon, put in his goods, tied his cow behind, and started. Then a dozen men at the store talked and talked about going somewhere else. The theme became fascinating. If I remember rightly, people sat in the store condemning their lands on some days when it would have been better to hoe their potatoes or plow their corn, and thus give the much-abused soil a fair chance to show what it could do.

In the meantime, the Germans bought farms here and there, and our population became mixed—the church losing all the time in membership. Some of those who left us helped build up churches in other states, while others drifted away by themselves and became "lone Sabbath-keepers." It hardly need be said that a few left the Sabbath entirely, as being too much of an inconvenience to them.

I must say of our German neighbors that, as they came to stay, they did hoe their potatoes and plow their corn, and clear off more and better land, and thus, slowly but surely, increased in substance, even on that sandy soil.

(To be continued.)

Those marked (*) were killed or died in the South. Those marked (†) were wounded in battle, some of them severely.

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.)

In China the mission is not in full force and operation, because of the absence of two of its workers in the home land. Dr. Palmberg is rapidly learning the language, and has charge of the dispensary. The hospital is not carried on. Mr. and Mrs. Davis are caring for the two Boarding-schools, in addition to their usual duties. The urgent need of the China mission is a suitable building for the Boys' Boarding-school and a teacher. The school is now occupying the hospital rooms. When Dr. Swinney or Dr. Palmberg shall re-occupy the hospital, quarters must then be provided for the school. The whole question narrows itself to this: Shall we as a people abandon the Boys' Boarding-school, or sustain it and suitably provide for it? To give up the Boy's School is to abandon also the Girls' School, for they go together. These schools were undertaken in good faith by our people, as an important method in the work of evangelizing China, and requisite to the success of our mission. The Board cannot see it its duty or right to give up these schools, break the contract made with the parents of these children, and send them back into paganism. The Board thinks that is the mind of our people, hence feels the duty and obligation upon it to provide in due time suitable accommodations, and eventually a teacher for the Boy's School. If the Board mistakes the mind of the people, as a whole, upon this important measure, it should soon know it. The following steps have been taken, looking toward such a provision for the school. 1. Money has been appropriated to the amount of \$850 to purchase a suitable lot as near as will be convenient and practicable to our premises, for a Boy's School building. 2. By request of the Board, Bro. D. H. Davis has sent a plan for such a building, with specifications, at an estimate for lot and building of \$2,800. No action has yet been taken to erect the building. 3. The Board, through an appointed committee, is looking about for a teacher.

4. *The Evangelistic Work.* This has already reached large proportions and is on the increase. The demands from the small churches, and the large ones too, from the scattered Sabbath-keepers and other sources for evangelistic work are beyond our ability and present means to supply. This work is a very important one to us as a people, as related to our life, mission and growth. Two weighty questions arise in regard to this work: 1. How much of it, if any, shall be outside of our churches and localities? A strong effort of that kind, begun last year just before Conference and closed this year, was carried on in Louisville, Ky., by the Missionary and Tract Societies. 2. How can evangelism best promote the Sabbath Reform work?

There is no question as to our duty to our churches in evangelistic work, or the importance of evangelism to a world in sore need of it. Shall we go forward in the work of missions at home and abroad; in the great work of world-wide evangelization as God shall give us ability and means? We, as a people, have, no doubt, but one answer, and that an

affirmative one. But it will be well to look at some reason for it in the way of strengthening and confirming us in the work, and banishing our doubts, if we have any.

1. *The Bible Confirms us in the Work.* We, as a people, take the Bible, and the Bible only, as the rule of faith and practice. We profess to be the only religious people who stand wholly on the Bible. If any of us are thinking it is not our duty, as a people, to engage in world-wide evangelism because we are not large enough in numbers and means, therefore, let the large and wealthy evangelical denominations do it; we ask, would the Bible warrant us in such a conclusion, and approve us in such a course? The whole Bible is a great missionary volume. From Genesis to Revelation it breathes the spirit and work of missions. In its beginning it promises the redemptive work of Christ, and in the closing book the glorified Redeemer is described as the "Lamb slain from the foundation of the world." The promise to Abraham, that in him should all nations be blessed, is gloriously fulfilled, as recorded in Revelation, when John saw in vision the redeemed "of all nations and kindreds and people and tongues standing before the throne and the Lamb." The prophets proclaimed the gospel of Christ, and Christ as the light of the Gentiles. In the New Testament, the gospels are a history of the divine plan of salvation; "the Acts of the Apostles are a missionary record; the Epistles missionary letters," and Revelation a setting forth in vision of the glorious consummation of redemption and evangelism. If any of us are in doubt as to our duty, as a people, in regard to evangelism and missions, let us read carefully our Bibles.

2. *Our Marching Orders.* We are a Christian people. What are the orders of the Captain of our salvation? "Go ye into all the world and preach the gospel to every creature." "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you." Commission was given to the church through the Apostle Paul to go unto the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." These are our orders, this our commission; we are to obey.

3. *It is God's work.* The work of God is the world's redemption. To it he is giving his energy, power, wisdom, love. He is accomplishing this work in the world by two forces: the divine and the human unity and co-operation. The one is Christ, the Word of God, and the Holy Spirit; the other, the disciples of Christ as human instrumentalities. Every Christian individual, every church of Christ, every evangelical denomination, small or great, is called to be a fellow-worker with God, Christ, and the Holy Spirit, in the accomplishment of this divine work of salvation. To Christian people are given the word and ministry of reconciliation, and they are to be the light of the world, and the salt of the earth. We are called to this great responsibility, this high calling, exalted privilege and glorious work. We as a people are included in the great commission, are under marching orders, are called to be co-workers

with the triune God in the work of world-wide evangelization. Evangelism under that commission, those orders, and that fellow-working, is our first work. We do not wish to shirk the responsibility, to be left out of the great work and its blessed rewards in this life and the life to come. Then to the work with renewed energy and zeal.

(To be continued.)

TREASURER'S REPORT.

For the month of October, 1896.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury Oct. 1, 1896	\$ 121 33
Church, Farina, Ill.	6 98
Sabbath-school, Farina, Ill.	
General Fund	\$ 4 03
China Mission Schools	2 63
Mrs. J. H. Spring, Philadelphia, Pa.	6 66
Church, First Genesee, N. Y.	2 00
Mr. and Mrs. Chas. H. Lindsey, North Branch, N. J.	8 21
S. R. Wheeler, Boulder, Col.	15 00
Church, Plainfield, N. J.	2 75
Albert S. Babcock, Rockville, R. I.	26 22
Church, Walworth, Wis.	10 00
E. E. Whitford, Factoryville, Pa.	8 00
Mrs. Elsie Boss, Alden, N. Y., H. M.	5 00
Church, Farnam, Neb., Evangelistic	2 50
Church, Second Brookfield, N. Y.	5 00
Church, Friendship, Nile, N. Y.	5 02
Church, New Auburn, Minn.	12 30
Church, Hammond, La.	7 96
Church, Shiloh, N. J.	7 05
General Fund	\$10 13
China Mission	3 02
Church, 2d Hopkinton, Hopkinton, R. I.	13 15
Church, First Brookfield, N. Y.	30 00
Church, Milton, Wis.	9 87
Sabbath-school, Bradford, Pa., Boys' School	8 55
Sabbath-school, Primary Department, Adams, N. Y.	5 00
Evangelistic Committee, reported by Messrs. Socwell and Hurley:	1 00
H. F. Clarke	\$25 00
C. T. Golding	5 00
Collections	28 20
Reported by T. J. Van Horn:	
Collected at Stone Fort, Ill.	7 00
Mrs. R. M. J. Pounds, Mt. Washington, Ky	3 00
Mrs. Mary Farley	2 00
Collections	1 00
Collection at Hebron Centre, Pa.	5 00
Woman's Executive Board, Mrs. G. R. Boss, Treasurer:	76 20
For Sian Mae	\$10 00
Helpers' Fund	7 50
Miss Burdick's Salary	31 10
Boys' School	162 40
General Fund	25 00
Home Missions	4 00
Loans	240 00
	2,000 00
Total	\$2,635 75

Cr.

O. U. Whitford, Cor. Sec., salary, clerical assistance, traveling expenses, miscellaneous expenses, quarter ending Sept. 30	\$280 35
F. E. Peterson, sal. quat. end. Sept. 30	75 00
W. D. Burdick, " " " " " "	25 00
D. Burdett Coon, " " " " " "	31 50
S. I. Lee, trav. ex. " " " " " "	69 47
L. F. Skaggs, " " " " " "	123 40
E. H. Socwell " " " " " "	75 94
S. R. Wheeler, " " " " " "	100 00
G. W. Lewis, trav. ex. " " " " " "	3 50
O. S. Mills, salary, quarter " " " " " "	12 50
Appropriations for churches, quarter ending Sept. 30:	
Attalla, Ala.	\$25 00
Cumberland, N. C.	12 50
Hammond, La.	43 75
Hornellsville, N. Y.	18 75
Lincklaen, N. Y.	18 75
New Auburn, Minn.	18 75
Otselic, N. Y.	18 75
Wellsville, N. Y.	18 75
Watson, N. Y.	17 30
First Westerly, R. I.	100 00
Woodville, R. I.	25 00
Salemville, Pa.	12 50
Shingle House, Pa.	12 50
First Westerly Church, advanced on present quarter	342 30
Woodville Church, appropriation for second quarter, etc.	15 38
Wm. C. Daland, balance due on sundry traveling expenses, Westerly to London, Eng.	28 82
R. S. Wilson, Attalla, Ala., traveling expenses	25 91
Evangelistic Committee, orders Nos. 37-46	6 55
Washington National Bank, Interest	684 25
Loan	31 68
Cash in Treasury, Nov. 1, 1896	500 00
	204 20
Total	\$2,635 75

E. & O. E.

GEO. H. UTTER, Treasurer.

Do NOT look forward to what may happen to-morrow; the same everlasting Father who cares for you to-day will care for you to-morrow and every day. Either he will shield you from suffering, or he will give you unflinching strength to bear it.—Francis de Sales.

Woman's Work.

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

"BE YE THANKFUL." COL. 3: 15.

"Thou hast given so much to me,
Give one thing more, a grateful heart.
Not thankful when it pleaseth me,
As if thy blessings had spare days;
But such a heart, whose pulse may be thy praise."

We should make it a rule to thank and praise God for everything that comes into our lives. "Every cloud has its silver lining." Shall we not see God's care and love for us, in times of disappointment or deep sorrow, as much as when our lives seem to be all sunshine and our hearts are filled with praise and thanksgiving? "Giving thanks *always* for *all things* unto God and the Father in the name of our Lord Jesus Christ."

A FEW weeks ago the Rev. Dr. Spencer, of the Baptist church, Waterville, Me., preached an excellent sermon on Christ's words to Peter, "What is that to thee? Follow thou me." Some of his thoughts have made a very distinct impression on my mind, and I would be very glad if I could in some way present them to the readers of the Woman's Page. There were many lessons brought to us that day which, if heeded, must make us more efficient in our service for Christ. He began by saying that "Peter's blunders had been the means of bringing some useful lessons to Christians. If he had been less impulsive we should miss some of the choicest passages in the gospel history. We should have been without that picture of Peter sinking in the waves, and learning how different is a boastful confidence from a reverent trust in God. We should never have heard of that *look* of Jesus, full of sad, but tender reproach, which broke the fallen disciple's heart." We were made to feel that life was well worth living in spite of blunders; that much good may be done by us notwithstanding our mistakes. It must have been a terrible rebuke to Peter to have his curiosity so checked by these words of his Master, after the painful ordeal through which he had passed because of his three-fold denial of Christ. How well he profited by them we all know from the history of his faithfulness to duty and to his Lord through the remainder of his life.

MAY not this lesson which Christ gave to Peter be meant for all his followers, for you and for me? "What is that to thee?" What have I to do with my neighbor's work or duties? Christ's plan for the development of his kingdom on the earth includes a distinct work for each one of his followers. He knows just what we can do. He has a particular use for our individual abilities. Paul compares Christians to the different members of the body, each member necessary in its own place, to do its own work, and while the body would not be complete without each member, still no one member can perform the office of another. Christ gave his life for each one of us as individuals. Read the 12th chapter of 1st Corinthians. Does it not show that every member of Christ's spiritual body has his own work to do? Take Peter's own words, "Ye also as living stones, are built up a spiritual house." Each stone must fill its own place and no other. Is there a distinct place and work for each one of us, my sisters, in the work of our own church? This is a question for each of us to answer for ourselves. Are we filling these places to the best of our ability? How shall

we learn what is the Lord's will concerning us? Can we not find a lesson from Peter's experience? Our own work will not be found by concerning ourselves with what we think others should do. How natural it is for us to see something we should have done if we had been in another's place. How many of us have said, "If I could do as excellent work as my sister does, if I had her ability, I could not excuse myself so often." I once heard a very excellent Christian woman say in a missionary meeting that if she was not sure that a candle was just as useful in its place as a gas jet, or an electric light was, each in its place, she would not be in just the position she was then filling; but she was willing to do what she could, knowing that her Master did not require anything of her beyond her ability to perform. Let us not measure ourselves by what others can do, but listen to Christ's words to Peter, "What is that to thee? Follow thou me." Keep close to Christ. Study his words and his example. Seek to please him in everything. Use what talent we have. "If the Lord wishes our service it is because we are ourselves." He does not ask us to do the work of another. "Be yourself wholly given up to the service and imitation of Christ alone and you will soon find what you were made for, and what you can do." "There is a thread in the web of God's providence that represents your life. It is a little one, but if it is missing the figure will be marred. See that it fills and adorns the place for which it was spun."

MRS. SHARP AND HER THANK-OFFERING BOX.

BY EMMA JORDAN THOMAS.

One warm summer afternoon, Mrs. Sharp was sitting quietly in her easy chair, busily engaged in hemming a linen handkerchief for her son Thomas. Ever and anon the click of machines in a field near by, the chirp of the birds, the cackling of the hens, reached her ears, and the mingling of noises with the heat of the afternoon affected her in such a manner that she lay back in her chair and was soon in a state of semi-consciousness. Before she sat down she had taken up her thank-offering box and examined its contents, and now she was dreamily thinking over the program for the next missionary meeting of the ladies, which would be held at her home the next Wednesday afternoon. By and by sounds and thoughts all seemed to resolve together into one squeaky voice at her elbow, which rested on the table at her side, where stood the thank-offering box as she left it.

"Two years ago to-day Mrs. Sharp brought me here from a meeting held at Sister Faithful's, and I have been filled and emptied so many times since then, I wonder that there is anything left of me. Well, I am willing to wear out doing good, and it is quite true that Mrs. Sharp is a different woman from what she was when she first got me. The last words she said the day I looked at the slips of paper she put into me were these, 'I shall try and remember that whenever I reach out my hand to put something into my box the Lord is watching between.' It was all on account of the word Mizpah on my right side, and it seems funny to me that she always talks to herself when she puts in her offerings, no matter how large or small they are. Why one time she just sat down and talked to me as if I had ears to hear, and says she, 'My

dear box, I can only put in to-day a silver dollar to show the Lord how thankful I am for our medical missionary, Miss Vera Trustworthy, who has just left for China. She has laid her young life, with its hopes and ambitions, upon the altar of consecration to God's service, and here the rest of us are taking our ease at home, only giving a few mites now and then to the cause of missions. While our sisters in foreign lands are toiling and sacrificing themselves to win souls into the kingdom, we are planning what sort of a dress or hat to purchase; or how we can arrange our tea-table more elegantly when our well-to-do friends visit us, for you know we want to make a little "spread" when they visit us, so that Mrs. Closefist will think that we have style, or else we belong to so many societies that we have no time to think much about their privations and needs. Oh, if we could only practice plain living and high thinking in our households, what a power for good we should be there, and also in church work, there would be fewer calls for church suppers and fairs, and more interest in going to prayer and covenant meetings. Since I have denied myself using, as much as formerly, embroidery and lace on my household linen, the money in my Lord's pocket-book increases faster. Sister Experience once told me that the reason she had left off doing fancy work, except sometimes to raise a little money for some one in need here at home, was that she seemed to see, with her mind's eye, the sad, eager eyes and outstretched hands of the children in foreign lands, where they have never been told that the Saviour said, "Suffer little children to come unto me," looking and longing for help, but where from they cannot tell. Last week, Sister Courageous said she was anxious to find out if our society would help raise funds toward a boys' school building in India, where one of our missionaries is stationed. We talked the matter over together, and concluded that we would ask all the members to observe a "Self-Denial Week," and bring the results to the next meeting after said week. Other societies have followed this plan, and I believe it will be a success." Just then a shrill whistle from Tommy, who had returned from school awoke Mrs. Sharp, and she opened her eyes, surprised that she had been asleep and dreaming. "Well," said she, "What a blessing my thank-offering box has been to me in counting some of the mercies received from "Our Father in heaven."

MR. FULLER, a missionary in Berar, closes a letter with these words: "Oh, if the people at home could be persuaded to live as wholly and as really self-denying for the work at home, as they think they would do if accepted for the field, the ones that do come to the regions beyond would be used of God in a marvelous manner!" Or, put it in this way: Live with such self-denial as they take for granted that missionaries should possess.

THE Rev. Dr. Mark Hopkins tells us of a mother who sent four sons into the world to do for themselves, taking from each of them, as he went, a pledge not to use intoxicating drinks, profane language, or tobacco, before he was twenty-one years of age. They are now from sixty-five to seventy-five years old; only one of them has had a sick day, all are honored men, and not one of them is worth less than a million of dollars.—*New York Observer*.

MARY ELLA COVEY.*

This is not an occasion for gloom or despair nor for painful formality. This is a Christian service. Thank God that when we go down into the valley of the shadow of death, the Saviour into whose hands all power in heaven and in earth was given, walks by our side. Thank God that when we lay our dead away, the light of the resurrection morning shines down into the tomb.

It was the desire of our friend that these exercises should be simple—without formality or fulsome eulogy. She wanted these her friends with whom she has passed so many pleasant hours at the piano, to sing some of her favorite hymns. We are gathered to-night, a family circle. There are many faces here that I do not know; but we are bound together by the common love we bore her and the love she bore us. I trust we are all bound together also by a common love for the Saviour in whom she trusted. I rejoice in the privilege which has been mine these many years of being counted as her friend. I am glad to have been for a few years her pastor. I am thankful for the honor of speaking to-night these simple words in her memory. My remembrance of her begins one summer Sabbath afternoon at our old village home. Mother was her Sabbath-school teacher. Even as a boy I felt the mutual understanding, the loyal affection, the spiritual comradeship which was between them. That old home—long ago it was broken up. The sweet mother—her works do follow her. The girl whom she loved and whom she inspired to nobler and higher ideals, went to the great city, and there, seven years ago, she welcomed me a stranger, and I became heir in some sense to the beautiful relationship which death had broken. It was the old-time kind of greeting she gave me—not formally demonstrative, but you felt sure of her. You knew she would be your friend through thick and thin. That mutual confidence continued without break or waver up to last Friday night, when I took her hand and said good-bye.

Her plan of life was all laid out. There was one ideal to which she was constantly true. Her life was all of a piece. There were no sudden transformations. From a child she prayed and loved the Saviour. Long before she reached the age when it was thought proper, she expected to be baptized as soon as she should be old enough. She had her faults. She was human. But will you permit me to-night to speak of a few of the noble traits of character which stood out as an inspiration to those who knew her, and which have made her short life of such great value to the world in which she moved?

The first is faithfulness. It is comparatively easy to bear great burdens when there is splendid health and bounding vitality; but these were never hers. Slender and frail of body, she was not able to deliver her Commencement oration at college, and when she stood up to receive her diploma, she had to be supported on the arm of a friend. Her acquaintances thought it folly for her to try to win a livelihood in the great city, but not content with that, she was a leader in church and mission work, also. On stormy days I have said in my heart, "Well, I am not sure whether this one and that one will be out to-

day, but I know that I can depend on Ella." It all worked together for good to her, for in that busy life her health improved and her pulse grew stronger. With one talent of body and the other nine of spirit, she was faithful. No mother was ever cherished more tenderly than hers was. She was faithful as a daughter, faithful as a cousin, faithful as a niece, faithful as a friend, faithful as a member of Christ's church, faithful unto death.

She was hopeful; always brave and cheery. If she ever became despondent, she was careful to hide it from those about her. She looked upon the bright side and did not think of defeat. It would have been easy to do the thing we are all prone to do,—worry. "Suppose that my plans should fail. Suppose that my health should give out. What would become of me and those dependent upon me?" But she was too busy to indulge in misgivings. Resolutely and cheerily she gave herself to the work which she had chosen. She appreciated the beauties with which God has so lavishly strewn the world. She appreciated Christian associations, friends and opportunities. She loved Christ and the world which he died to save. She looked up into the blue vault of heaven and trusted. She looked into the future and smiled.

Her work for others—how shall I speak of it? I look into your faces to-night, and, if I should call upon you one after another, to testify, each one would have some story to tell. She was the central figure at the old mission school on Van Buren Street. It is not every one who can look beneath the grime and unpromising exterior and see the soul with all its infinite possibilities. She could. She loved those boys and girls, and they loved her because she first loved them. She expected them to try to do well, and they often surprised even themselves in carrying out those expectations. They rallied around her when she came, and when lying at the point of death she could not come, they thronged eagerly about anyone who could bring news of her. Some of the seed sown there will surely bring forth fruit unto life eternal. How this interest in the welfare of others has been coming back to her, especially in the past few months! One is tempted sometimes to become pessimistic regarding the gratitude of human nature; but the kindness lavished upon our friend in her time of need, is enough to bring the faith back again. She has been reaping simply what she sowed in patience, sometimes in weariness. The hospitable home in California which was opened to her, but which she was never able to reach, was but one example of the love felt toward her. Six years ago she took to her heart and into her home a young cousin who was eager to get an education to fit herself to be a teacher. That cousin, now grown to womanhood, strong and self-reliant, has taken into her grateful hands the care of the mother who is left behind.

The bread cast upon the waters has returned "after many days." It always will. In peace and content our friend lay down to rest, confident that the hands into which she had given her dearest earthly treasure would be faithful to their trust.

I have been inspired by her confidence and calmness. You will see how all these qualities grew out of her abiding faith. When death drew near, she had no fear of it. It had never been a terror to her. For the

sake of those near to her and the work in which she was interested, she wanted to live; but it was all right. There was no forgiveness to be asked, no misunderstandings to be made right. These things had all been settled long ago. The last time I saw her, one week ago to-night, will always be a bright spot in my memory. Her face was cheery and at peace. A tear glistened in her eye as she spoke gratefully of the kindness of her friends. It was more than she could expect, she said, but it made her very happy. She had a loving word for the members of her own family. Her faith was clear and strong, and I went out of the room feeling that it had been the gate of heaven to my soul. One friend in particular who had been much with her, and for whose thoughtful care she was very grateful, has told me that her unwavering faith during these trying hours of her illness and weakness, have been an inspiration which will last as long as memory lasts.

I rejoice to-night in the exceeding great and precious promises. "Peace I leave with you. My peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." The home will be lonely. We shall miss her from her place. These affections have been given us by the good Father. The loneliness and the sorrow will come. It is natural and it is right. But it is not right for us as Christians to cherish our grief; to spend our hours mourning for the days that are past and gone. If her voice could come back to us to-night,—the voice that *does* come back to us from that faithful, brave life she lived—calls us to turn our faces to the tasks that lie next us, "looking unto Jesus, the author and finisher of our faith."

LIFE'S LITTLE DAYS.

One secret of sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. We cannot carry this load until we are three-score and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours till it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever really means to us—just one little day. "Do to-day's duty; fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living.—*Exchange.*

THE Spirit is the only infallible commentator of the Word of God, the revealer of mysteries, the expositor of precepts, the remembrancer of promises, the inspirer of prayer.—*H. White.*

*A portion of the memorial sermon preached at 299 South Oakley Avenue, Chicago, Ill., Nov. 6, 1896, by her pastor, Lester C. Randolph.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

WEARY ONE, LOOK HEAVENWARD.

I was weary and heavy laden,
My soul was exceedingly sad;
Discouraged, forlorn and forsaken,
What a burden my poor heart had.

Adrift on the ocean of sorrow,
Regardless of what might betide,
Not a care, not a hope for the morrow,
No compass, no anchor, no guide.

But, hark, a low voice, a mere whisper,
The same still small voice that of yore
Was heard by Elijah the prophet
When his heart was so burdened and sore.

It directed my eyes to the heavens;
It warned me of death at my side;
It showed me a rift in the storm cloud;
It shamed me of sensitive pride.

I rejoice in the joy of his presence;
In the light of his infinite love,
That warmeth the human heart ever
Till perfected in heaven above.

VIOLA.

C. E.—Centrifugal Energy.

S. D. B.—Stubborn Disposition Broken.

THE work of the Christian is eventually work for others. This is the teaching of the life of Jesus, who went about doing good. The Christian is not self-centered, but his energy is sent forth to others. Upon this idea the society called Christian Endeavor is established. It is exactly opposed to the hermit-like, secluded principle which has taken hold of the lives of so many people during the past centuries. That principle was often carried too far, and it is barely possible that there is danger of an extreme movement in the other direction; but so long as there exists a selfish human heart, there cannot be very much peril. Let your lights shine forth; be centers of influence, or exfluence, sending forth comfort and cheer and help.

HE that ruleth himself is greater than he that taketh a city. Many children have stubborn dispositions which need breaking, but the breaking should be done by the child itself and not by some one else. The child, however, is not likely to do this without proper direction. The methods used in breaking a colt to be driven, or in breaking a cow to be milked, are not the methods of wisdom when a human disposition, no matter how stubborn, is to be broken. Parents, brothers, sisters, teachers, friends should give directions to the child who is learning to govern itself; should point out mistakes, and encourage successes. Outside forces may crush a stubborn disposition, but it can be broken only by self. Submission, glad and free, to Jesus Christ is the most powerful influence one can have in overcoming and ruling self.

THE KIND OF CHRISTIANS WE NEED.

Christians who will keep sweet.

Old Christians who will appreciate how many obstacles there are in the way of young people becoming active Christian workers, and will give them more cheer and less criticism.

Young Christians who will learn wisdom at the feet of the fathers and mothers of Israel.

Christians who are not trying to see how little they can do and yet be saved.

Christians who will back the pastor.

Christian business men.

Christians who do not have "that tired feeling."

Christians who believe that the Lord is entitled to more than one thirty-second of one per cent of their wealth.

Christians who will take their pocketbooks to church just as they do to a concert.

Christians who are willing to eat the food (daily Bible-reading) and breathe the air (daily prayer) and take the exercise (work for others) that alone can give spiritual life, strength and beauty.—*Sel.*

NEARLY all the persons present at a meeting of a Richmond, Ind., Friends' Christian Endeavor Society promised to give systematically to missions, and twenty-two persons became tithers.

TWELVE girls comprise a Junior Christian Endeavor Society in an Industrial School for girls in Toronto. Last year these children gave thirty dollars for missions, all raised by their own efforts.

A UNIQUE but melancholy service was done by some Christian Endeavor young men of Yarkar, Ont., in digging the grave for the burial of a young man whose parents could not afford the expense.

THE Christian Endeavor Society in Aroostook Co., Me., that reports the greatest amount given for missions will be allowed to name the delegate to the San Francisco convention that the union will send.

WASHINGTON Endeavorers are circulating a mammoth petition asking for the abolition of the two saloons in the basement of the capitol. This is the beginning of a systematic fight against these disgraceful iniquities.

THE janitorship of the church in Whiting, Ind., has been assumed by the Christian Endeavor Society, to lessen church expenses; with the same motive, the young men of this same church chopped ten cords of oak wood for fuel.

ON the night of election day the Christian Endeavorers of Janesville, Wis., held a celebration to hear the election returns. The purpose of the meeting was to keep men and boys from visiting doubtful places for this same purpose.

NEW JERSEY Endeavorers turned Plainfield upside down with their mammoth meetings. Moody, Talmage, and a number of other notables were among the speakers. One thousand Juniors paraded at the Junior hour. The delegates did practical evangelistic work between the sessions.

A CONVICT in the Indiana state prison has written these words that are worth pondering by every Christian: "Had the same care and interest been manifested in my behalf in by-gone years that Bro. Curry and our prison Christian Endeavor Society now afford me, I would never have been a convict."

A CHRISTIAN ENDEAVORER of Berlin, Ont., a young woman seventeen years old, visits the alms-house every Sunday, carrying good literature. The poor old folks anxiously look for her, and her visit is to them the brightest spot in the week. Hundreds of Christian Endeavor Societies are engaged in similar work.

THE fall Christian Endeavor conventions have been unprecedented for their size, interest and power. The Minnesota Convention at one session crowded the great Exposition

Building, seating more than ten thousand persons—a building that a few evenings before, a political rally, with a speaker of more than national reputation, could not fill. Overflow sessions were necessary for every evening of the New York State Convention at Rochester, and five services were held on the closing night. Six thousand delegates registered. Last year nearly ten thousand persons entered the church through New York Christian Endeavor Societies. The Illinois State Convention at Springfield held some of its sessions in the state house, and a monster Christian citizenship demonstration on the state fair ground.

SINS of commission are the usual punishment for sins of omission. He that leaves a duty, may well fear that he will be left to commit a crime.—*Gurnall.*

OUR MIRROR.

THE Hammond society are busy with preparations for the approaching Association, and the evangelistic meetings that are to follow, under the leadership of E. B. Saunders. Hammond being so remote, few of the young people from other societies will be able to attend, but if you cannot attend you can think often of this earnest band of workers.

ON the evening of Oct. 3, the Boulder society held a 16-1 social at the home of D. M. Andrews, which proved a very enjoyable occasion. Refreshments were served, and about two dollars were the receipts of the evening.

The regular meetings have not been so well attended or interesting for a few weeks past. Fresh recruits are expected from Calhan soon, and this it is hoped will revive the interest.

THE Junior session of the Christian Endeavor State Convention of Wisconsin was replete with helpful suggestions for earnest workers. A paper, treating of the duties of the Lookout Committee, urged upon the committee the importance of Godly living, so that by their example others might be led to Christ. Effort should be made to increase the membership. The pledge should be committed to memory, and children should realize the obligations which it imposes. A good field for work is the school ground.

One great cause of failure in the Junior work is that the children have not enough to do. W. W. Sleeper, of Beloit, talked to the children about the Bible. He said the children must all have Bibles of their own, for then they take more interest in it. He said that the Bible is a long letter written to us from God, and we ought to read this letter. The Bible is the child's wonder-book, full of the most wonderful stories, and if taught in this way, they become interested sooner. He said a child should not be asked to get up in meeting and stumble through a verse trying to read it, but it should be learned. They should have Bible readings together often, and a Junior badge should be given to the child who learns the most verses.

Mr. H. A. Moelenpah gave an address on "Our Lives, Ringing, Telling, All the Time." He compared our lives to bells. They are clear and musical if we always have a kind word and a bright smile for everybody. But unkind acts, unclean lips are like the cold clang of the fog-bell, and we are glad to be away from it.

A. C.

Children's Page.

THANKSGIVING SONG.

Summer is gone,
Autumn is here,
This is the harvest
For all the year.
Corn in the crib,
Oats in the bin,
The wheat is all threshed,
Barley drawn in.

Carrots in cellars,
Beets by their side,
Full is the hayloft,
What fun to ride!
Apples are barrelled,
Nuts laid to dry,
Frost on the garden,
Winter is nigh.

Father in heaven,
Thank thee for all,
Winter and springtime,
Summer and fall.
All thine own gifts
To thee we bring,
Help us to praise thee,
Our heavenly King.

—Songs for Little Children.

AUNTY'S STORY HOUR.

HELEN M. FALLOWS.

All ready and waiting, are you dears? So it's Dolly's turn to sit with me in the big arm-chair!

I wonder who can guess what the story is to be. No, Dolly, it isn't about "The Squirrels" nor "Thanksgiving" this time, Margaret; although there will be some Thanksgiving in it at the end, for we must not forget to sing the hymn you are learning at school, before you go up stairs. Neddy, boy, you ought to know. What was it you asked Aunty this morning? Ah, yes! I thought you could remember—"about Mary's little lamb"; that is it exactly.

Neddy wanted to know, girls, if the story of "Mary had a little lamb,
Its fleece was white as snow,
And everywhere that Mary went,
The lamb was sure to go,"

was true, and I told him that I would try to think up something I had read of this very Mary and her lamb, for the Story Hour to-night. I knew you would both like to hear, too. If you listen carefully, Neddy, you can tell it to Miss Louise and the children at kindergarten to-morrow.

Mary was a real little girl, and lived on a farm with her father and mother.

One cold, stormy night, in the early spring, her father brought a little new lamb into the house, saying the mother sheep was not able to care for it; and the little thing was so weak he feared it would die.

Mary and her mother wrapped the shivering lamb in an old, soft blanket, and put him in a box near the fire. They fed him with some warm milk. After bleating awhile, he snuggled down in the blanket and went to sleep. Mary's mother gave him milk several times during the night, and in the morning the little fellow was a great deal better.

All that day, and the next one, Mary took the best of care of her "lammie." By the third day he was so strong that the little girl's father felt sure he would live, and told her that she might have the lamb for her own.

Mary was delighted to have such a pet. Every Monday she used to scrub him—just as you scrub our dog, Snip, Margaret—until his fleece was as white as snow. After being washed, he would caper around in the sun till dry, then run to Mary to have a pretty blue ribbon, with a little bell on it, tied around his neck.

He grew so fond of Mary that he did not

like to have her out of his sight for a moment. He was allowed to go just about everywhere with her except to church and school. It was always a sad time for both of them when the gate had to be latched, and Mary went off without him.

One day some one left the gate ajar, and he trotted away without being missed. The children were busy at work in the little school-house, when all at once a "Ba-a! Ba-a!" made every one look up, and there, in the door, stood Mary's lamb! The children all knew him, and for a short time the teacher let them play with him, but he was too lively a scholar to have long in school, and she was soon obliged to ask Mary to take him out. He did not intend, however, to go home without his mistress, and, even when the door was shut, he stayed near the school-house, and "waited patiently about till Mary did appear."

A big boy in the school wrote the story, Neddy, you asked me about. Then some one had it printed in books, so that more children could know about the faithful lamb and the loving little girl who took care of him.

By-and-by the lamb grew up, and his fleece grew so thick that—What do you suppose happened? "It had to be cut off!" You are right, Neddy. Mary's father cut it with his sharp shears. He gave it to Mary, and her mother taught her to spin it into yarn. No, Dolly, this yarn was not used for stockings and mittens; there was plenty of wool from the other sheep for those, and this was so precious that Mary's mother told her little daughter that she might put it away to remember the lamb by as long as she lived.

Mary is an old, old lady now, and lives in Boston. A few months ago some Boston people had a fair, and persuaded Mary to come to it. At first she did not want to go, but when she found children were to be there who knew "Mary had a Little Lamb," and who had learned to love the lamb almost as much as she did, she was glad to have them know that the story of the dearest pet she had ever owned was true.

She gave a part of the yarn she had spun from his fleece to help the fair, so that every one there could buy a small piece to take home.

Yes, I wish we could have a "tiny bit" for our own cabinet, Margaret. Perhaps, when Cousin Fanny goes back to Boston, she may be able to get it for us. We'll ask her, anyway, when she comes next week.

Now, we must not talk any more, for there is only just time to sing Margaret's Thanksgiving Hymn before the clock strikes seven. Begin, please, Margaret.

"Can a little child like me,
Thank the Father fittingly?
Yes, oh yes! be good and true,
Patient, kind, in all you do;
Love the Lord, and do your part,
Learn to say with all your heart,
Father, we thank thee!—Father, we thank thee!
Father in heaven, we thank thee!"

For the fruit upon the tree,
For the birds that sing of thee,
For the earth in beauty drest,
Father, mother and the rest,
For thy loving, precious care,
For thy bounty everywhere,
Father, we thank thee! Father, we thank thee!
Father in heaven, we thank thee!"

—The Church Union.

IN EVERYTHING GIVE THANKS.

My little friends, did you ever stop to think how much you have to be thankful for? I heard of a little boy who was very good at arithmetic; so one day he thought he would try to reckon up how much God did for him in one year. He took his slate and pencil and began, "Let me see," said he, 365 days; that

means 365 mercies. But every hour has been a mercy; that is 8,760 mercies. But the minutes, too, that is 525,600 more. Then there are my dear parents, who have been spared me—two more marks; health preserved, another; food, another; teachers, books, cheerful companions, more still; the Bible—a big, broad mark for that; Sabbaths, 52 marks. Oh, dear! I cannot reckon them—I keep thinking of more all the time; I must give it up." And I don't wonder he did, for even David felt it too much for him, for he said in the 139th Psalm, "If I should count them they are more in number than the sand." Oh! how much we ought to thank God. Our motto says, "In everything give thanks." That means when things don't suit you, as well as when they do. A poor widow, not having bed-clothes to shelter her boy from the snow, which was blown through the cracks of her hut, used to cover him with boards. One night he said to her, smilingly, "Ma, what do poor folks do these cold nights, that haven't any boards to put over their children?" Wasn't that a thankful spirit?—Selected.

THE CHILDREN OF A KING.

One cold, wet day, our city missionary climbed the steps of a house he had not visited before. He had heard of some little ones up in a garret-room, and his visit was for them.

The steps were very steep and very dark, and the missionary had to fumble about a good while to find the handle of the door. He knocked, but there was no answer; so he opened the creaking door and walked in.

"O! please don't make such a noise, sir," said a sweet little voice; "you'll wake the prince."

You may imagine how astonished the visitor was to hear of a prince in that half-lighted, bare room. Presently he saw, through the dim light, a little wooden cradle, with a poor skin-and-bone baby in it, and on the foot of it a girl about six years old, anxiously rocking it to and fro.

"You see the prince is very hungry," she said, "an' ef he wakes up, he'll holler orful."

"Are you hungry, too, my child?" asked the missionary.

"Yes, 'course. I'm big, you see, an' kin wait. The prince don't know 'bout mammy comin' home 'fore dark and bringin' a loaf."

The gentleman brought out of his overcoat pocket a couple of sandwiches, intended for his own lunch, and gave them to the brave little sister; and while she devoured one, he asked why she called the baby by such a strange name.

"O, that's a little play mammy taught me," said the child, with a smile, "to keep me from thinking about being cold and hungry. She tells me stories, nights, 'bout kings and queens, and then, when she's away at work all day, I play the queen's out drivin', and me and baby are livin' in a big, warm house and havin' sausage every day for breakfast. It helps a lot."

"Well, my dear little princess," said the missionary, "you and baby are in truth children of a Heavenly King, and he has sent me to-day to see about you. There is a nice, warm house not very far from here, just opened to-day, where you and the prince can stay all day, while your mother is at work. You'll get bread and milk every day, and sausages, too, sometimes."

"Is it the palace?" asked the little girl, her eyes shining.

"They call it "The Nursery," answered the gentleman; "but it belongs to your Heavenly Father, and he has sent me to tell you about it."

Just try to think what it was to these cold and hungry children to be taken to this warm, comfortable place every day, to be clothed and fed and taken care of. The baby got fat and merry, and was always called "the prince;" but the brave little sister who had given him the name never forgot that the King, her Heavenly Father, had sent them all these beautiful things.—Sunbeam.

Home News.

New York.

SCOTT.—As home news is said to be always welcome in our SABBATH RECORDER, we enclose a few items from Scott. The Rev. J. A. Platts and family recently visited their friends and acquaintances at Scott, and in absence of the pastor, Bro. Platts preached on Sabbath-day and also delivered one or two other discourses during the week. Bro. Platts is always a welcome visitor at Scott, where he formerly labored.

Mr. and Mrs. Joseph A. Hubbard, of Plainfield, N. J., recently spent a few days visiting his sister, Mrs. M. A. Pratt, and calling on friends here.

Mr. and Mrs. R. W. Green, of Berlin, N. Y., are making their home with their daughter, Mrs. B. F. Rogers. Mrs. Sarah Richardson, who has for several years resided at Brookfield, removed to Scott, and occupies a part of the house with Dea. E. H. P. Potter and family. Mr. Clarence Knapp and family have recently changed their residence from Cuyler, N. Y., to Scott, and have purchased a home at the latter place.

The fiftieth anniversary of the marriage of Mr. and Mrs. Clark J. Barber was celebrated at their residence on the evening of Oct. 22, 1896. About eighty of their relatives and friends, upon invitation, assembled at their home to exchange with them kindly greetings in honor of fifty years of married life so happily spent. Good cheer prevailed among all. The rooms were tastefully decorated with nature's appropriate emblems, together with handwork of deft fingers. After a very elaborate supper had been served, and ample justice had been rendered, the company were called together, and the pastor, Rev. B. F. Rogers, in a very appropriate speech, mentioned some things which served to make the occasion a memorable one; and, in behalf of the company, presented to the bride and groom of 1846 the amount of twenty dollars in gold and its representative. In behalf of the aged couple, Dea. E. H. P. Potter, in brief remarks, happily spoken, thanked the friends present for their kindly remembrance and interest expressed in their present and future welfare. At a timely hour the company dispersed, feeling that another opportunity had been enjoyed, to bid them God speed on another half century of married life.

Prof. D. D. L. Burdick has gone to Milton, Wis., where he expects to remain the winter with his relatives and friends. He started on the journey Nov. 3, after lingering to cast a McKinley vote. We all look forward with interest to his return, as he is seldom away from home and leaves many friends in this vicinity.

A. E. R.

Wisconsin.

ALBION.—Our quiet little village has been enlivened with political discussions and rallies during the campaign. Now that the smoke of battle has cleared away, and the country has been saved again by the majority, there is time to give attention to other things.

During all the Fall there has been manifest a deepening interest in the growth of the church in all the departments of its work.

There are two ladies' prayer meetings held every Monday afternoon. The benefit of these meetings is very manifest in the increasing activity of many who attend.

Some of the brethren are holding a Tuesday evening meeting for prayer and the study of Josephus in connection with the Bible. It is hoped that a better knowledge of the Bible, as set forth in its history, will be a lasting blessing in the way of greater loyalty to its teachings. We are looking forward to the session of the Quarterly Meeting with much interest, praying that it may be attended with spiritual power.

E. A. W.

Nebraska.

NORTH LOUP.—The predictions of an early and severe winter seem likely to be fulfilled. The ground is covered with snow and the air is sharp with frost. But Nebraska rarely frowns more than a few days at a time, and the young folks may yet be disappointed as to their anticipated pleasure of sleighing and skating. We had supposed that we were interested in Sabbath Reform. Now we *know* we are. Dr. A. H. Lewis, the able exponent of the cause, has been here. We do not need to try to tell you what he said, or how he said it. That his visit has done much good is the freely expressed opinion of all, both among our own people and those of the First-day churches, who heard him. As "an advanced picket post" this church has had obligations and responsibilities that have been particularly trying and hard to meet and bear, and we believe that no other isolated church of our faith can more heartily appreciate the presence and consequent influence of Dr. Lewis—our General—than have our people. He gave us four public addresses, beginning Sixth-day evening, Nov. 6, and closing on First-day evening with his lecture to the Young People's Societies of the place. He also gave a talk to our Y. P. S. C. E. on Sabbath afternoon. He is now on his way to Hammond, La. Our prayers go with him and the work, in which a new interest has been awakened in our midst.

M. P. B.

NORTH LOUP, Neb., Nov. 10.

BROTHERHOOD PARAGRAPHS.

It is probable that child-life is studied and its importance felt and acknowledged, as never before, in the home, church and school, in the study of social and national life, and in the discussion of all moral and religious problems. And, certainly Christian ministers ought not to be behind educators, philosophers or statesmen in this regard.

Bible-school officers and teachers, Endeavor workers and Junior Superintendents ought to be made to know, by word and deed, that we pastors give them and their labors a large and appreciative place in our hearts.

But Bishop Vincent, a prince among Bible-school workers, says, that if for any good reason children cannot attend but one church service let that be the morning service. There is, or there ought to be, something of value and inspiration in the worshiping congregation that can be found nowhere else.

If, then, in our preaching and worship there be no spiritual food at all for children and youth, have we not most unwisely neglected the very elemental forces and factors in morals and religion? This has long been with me not only a practical question, but a matter of conscience.

With a goodly number of bright children in the morning congregation, who are also splendidly taught and led by our Junior Superintendent, I try to give them something to think about in every sermon, and, in addition to this, we have a printed responsive

children's service that we use every Sabbath-day.

May we of the Brotherhood plan, labor and pray for the salvation and edification of children with increasing zeal, hope and wisdom.

* * *

WITH an abiding interest in the great cause of missions, and a sense of fraternal obligation to our Tract Board and their Corresponding Secretary, Dr. Lewis, we have set apart one Friday evening in each month for the presentation of gleanings from the Missionary and Tract Society departments of the RECORDER, and a summary statement of the substance in its teaching, spirit and purpose of one of the series of twelve Sabbath tracts, and for other kindred objects.

The exercises for these meetings are arranged by the Missionary Committee of the Endeavor Society and the pastor.

Facts are fuel for the fire of consecrated service in prayer, toil or giving. And our people need to know more facts, facts that relate to the living present and are prophetic of the better and brighter future.

* * *

BELOW are printed the Constitution of the Brotherhood and the list of officers. And pastors and others are most fraternally urged to send to the Secretary the names of all persons who will unite in an earnest effort to accomplish the object of the movement by such ways and means as shall from time to time be devised.

Among many needed and mutually helpful things let us pray for one another regularly, at least on Sixth-day and Sabbath morning, that we may be clothed with power for service that day; and there ought to be brotherly correspondence and counselling together, both directly and through this department of the RECORDER.

ARTHUR E. MAIN.

CONSTITUTION.

Name.—The Brotherhood of Seventh-day Baptist Ministers.

Purpose.—The purpose of this organization shall be an increase of fraternal fellowship, and of mutual helpfulness and co-operation in our church and denominational work.

Membership.—The members of the Brotherhood may consist of Seventh-day Baptist ministers, deacons, and Sabbath-school superintendents, and any other Christian workers duly elected to membership.

Officers.—The officers shall consist of a President, a Vice-President, a Secretary and a Treasurer, and one Associational Secretary for each Association, who together shall constitute the Executive Committee.

Executive Committee.—It shall be the duty of the Executive Committee to devise ways and means for accomplishing the objects of the Brotherhood, during the year, at the General Conference, and in connection with the Annual Meetings of the several Associations.

OFFICERS.

President, Rev. Ira L. Cottrell, Shiloh, N. J.
Vice-President, Rev. A. B. Prentice, Adams Centre, N. Y.
Secretary and Treasurer, Rev. Arthur E. Main, Painfield, N. J.

ASSOCIATIONAL SECRETARIES.

Rev. O. U. Whitford, Westerly, R. I.
Rev. L. R. Swinney, DeRuyter, N. Y.
Rev. S. S. Powell, Little Genesee, N. Y.
Rev. L. A. Platts, Milton, Wis.
Rev. T. L. Gardiner, Salem, W. Va.
Rev. G. W. Lewis, Hammond, La.

"It seems to me," shouted Uncle Allen Sparks to the fleeing bloomer girl, whose bicycle had given him a severe jolt at a crossing, "you might stop a second, or at least look around to see whether you've knocked anybody down or not; that would be the gentlemanly thing to do."—*Chicago Tribune.*

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.	Reward of Obedience.....	Prov. 8: 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 X.—SOLOMON'S SIN.

For Sabbath-day, Dec. 5, 1896.

LESSON TEXT.—1 Kings 11: 4-13.

GOLDEN TEXT.—Let him that thinketh he standeth take heed lest he fall. 1 Cor. 10: 12.

INTRODUCTION.

In asking wisdom, Lesson II, Solomon asked and received only worldly wisdom, political, social, and scientific. He did not ask for spiritual wisdom to keep the commandments and statutes of the Lord. Indeed, before he made his "wise choice" and while he "loved the Lord," the germ of declension was already planted in his heart by his having made affinity with Pharaoh and taken his daughter. This diplomatic policy was extended to other alliances through whose influence "his heart was turned from the Lord." In his later years his splendor concealed decay, prosperity was fictitious, religion external; liberty became license; the golden age of Israel became a gilded age; the sun went down in a dark cloud. The Scriptures are truly philosophical and show the source of danger, the cause of his fall—a lesson every Sabbath-keeper should study.

NOTES, EXPLANATORY AND PRACTICAL.

I. The Cause of Decline. First Cause—Improper marriage.

4. *Solomon was old.* From 43 to 60 years of age, when he should have mature physical and mental vigor; he did not live man's allotted three score and ten years, but died old before his time. Why? It was not his legitimate labors; but "his burden of wealth and pleasure, and his monstrous polygamy, which had sapped his manhood and made him prematurely old." Solomon failed in the conditions on which long life was promised, 3: 14, and his life burned out at the age of 60. *His wives,* "seven hundred princesses," Egyptians, Moabites, Edomites, Phoenicians and Cananites, so that every prince in all the surrounding nations contributed to his seraglio, making a rare collection of idolatresses with heathen natures, training and customs. Solomon's love of women was encouraged by political considerations, the strengthening of his kingdom by matrimonial alliances, a policy of primary importance in all monarchical countries. There were also three hundred concubines. The harem of an eastern monarch is to-day considered a state necessity, and his rank and greatness is estimated by its extent. It was Solomon's ambition to excel in his harem, as in wealth and wisdom all other kings. *Turned away his heart.* The prohibition and dangers of intermarrying with those of another faith cannot be more positively stated than in verse 3. His shameful harem gave him neither a real home nor true love. The turning was a gradual process, resisted while Solomon was busy building up his kingdom; then as that relaxed he gave himself up to pleasure, his conscience dulled and weakened, his power of resistance lessened. His youthful wives, with little to do, cajoled and persuaded the king to their wishes. They thus darkened his clear spirit, blinded his keen eye, and turned the wise youth into old age without dignity or reverence. Solomon had no intention of turning from the Lord when he took a heathen wife. He doubtless felt himself strong enough to resist her influence and possibly to convert her to the truth. Many a young Sabbath-keeper not wiser than Solomon has made the same mistake. An amiable Christian girl married a Sunday minister, understanding that she should keep the Sabbath, and hoping, as many do, to convert her husband to the truth; as children grew up the two faiths seemed inconsistent. She yielded and afterwards fell sick and near death's door vowed if God would restore her she would keep his Sabbath. She was restored and kept her vow for a time. The want of unity in faiths again caused her to yield; the sick bed vow and restoration were again repeated. The children became fatherless, and under Sunday influences were beyond her control. After years of struggle she has given up the Sabbath and now claims that the great mistake of her life was in not yielding at once to her husband's faith and practice. As with Solomon it took years to turn her heart from the Lord. "May we not venture on grounds seldom touched . . . namely, warning against marriages in which there is not unity? When you run in double harness take a good look at the other horse."—*S. S. Times.* A great sin is not tolerated at first sight, but the first approach seems very plausible. We look with horror on the bloated face of the drunkard and wonder that any one will drink vile stuff that produces such results, but if we start with a few sips of spiced wine for a friend's sake and gradually increase as the desire increases we shall reach his degradation. Beware of the first sip, the first cigar, the first dance, the first improper association, the first unhallowed gain, the first neglect of pledged Bible-reading, secret prayer or Christian service.

Second Cause.—A Divided heart. The first cause leads to the second. *Heart* in the Scriptures implies will and

affection, out of which flow thought, feeling and actions. *Not perfect.* Part of Solomon's thoughts were given to the idol worship of his wives, his energies and wealth were devoted to building a temple to their deities. His heart was divided, and God will have all or none. "Ye cannot serve two masters." "He that is not for me is against me." Solomon was not "whole-hearted, true-hearted," toward God. *The heart of David.* David abolished idolatry from the land. Solomon erected a temple for it. David never swerved in his loyalty to God, never served other gods; he sinned, but his bitter repentance showed his heart loyal and true.

II. Steps in Sin. 5-8.—First Step.

5. *Went After.* He may have been constant in his formal services at the temple of Jehovah, but he abetted the idol worship of his wives, he built a temple and altar for their idols, and supported idol worship. *Ashtoreth, Astarte, Aphrodite, Venus,* various names used in different countries and ages for the female sex deified; the goddess of love and beauty. The rites of her worship were voluptuous and obscene. *Milcom.* Molech. v. 7. The fire god. Its image was brass, having the head of an ox and human arms, into which, when heated, children were laid and their cries drowned by drums. *Abomination,* a thing intensely hateful to God. *Ammonites,* descendants of Ben-ammi, a son of Lot, a people northeast of the Dead Sea, conquered by David. 6. *Did evil,* a common expression for Israel's idolatry. *Not fully after the Lord as David.* See note on verse 4.

Second Step: 7. *Built high places.* Shrines or places of worship on a hill top, superstitiously supposed to be nearer heaven. *Chemosh,* the fire-and-war god, a local name for Baal the sun god. *Moab,* the country south of Ammon. Moab, after whom the country was named, was another son of Lot. *Hill that is before Jerusalem,* the Mount of Olives, the southern part of which is called "The Mount of Corruption," "The Mount of Offense," as the supposed seat of this worship. 8. *For all his strange (foreign) wives.* Each different religion had its altar. In erecting altars to Ashtaroth of the Phoenicians, Molech of the Ammonites and Chemosh of the Moabites, he probably provided for other wives who worshiped the same idols. It seems large-hearted and worldly-wise as "all the earth" (10: 24) came to Jerusalem, to make it the world's religious capitol. Each distinguished visitor would thus have opportunity to worship as he pleased. But to Israel it was as a disease preying on the vitals. The patronage of immoral and cruel rites made the worship of Jehovah of non effect. "The patronizing of other gods is a culpable leaning towards idolatry."—*Terry's Admonitions.* The patronizing of distinctive Sunday worship is a culpable leaning to Sunday-keeping.

III. Punishment of Sin. 9-11.

9. *The Lord was angry.* The anger of the Lord is no sudden outburst of passion, no low motive of revenge but an eternal antagonism to sin. Every Christian feels this anger as he witnesses wrong and cruelty. *God of Israel,* in contrast with the gods of Ammon, Zidon and Moab. *Appeared . . . twice,* at Gibeon (1 Kings 3: 5), and at Jerusalem. 9: 2. The last named was a warning, now disregarded and the privilege was forfeited. 10. *Had commanded him.* Solomon knew the consequences of his course. God keeps accounts of his visits to us whether we do or not, and we will be called to a reckoning for them. 11. *Said unto Solomon,* probably by a prophet, perhaps Ahijah. v. 29. *As this is done of thee.* Each sin has its direct consequence. *I will surely.* Man may forget or fail in his promises, but there is an absolute certainty in God's "Surely." *Reid . . . from thee,* regardless of all his kindness in giving wisdom, riches, power and honor. *Give it to thy servants,* (Jero-boam v. 26) and an adversary. A servant becomes heir to his kingdom and glory! This adds bitterness to the punishment. This lesson is not only to the king, but to our statesmen, our ministers, teachers, journalists and parents. Doing wrong deprives of authority and influence, and places the wrong-doer in the hands of others whom he may regard as inferior. It is humiliating but just. Solomon "like a deluded Sampson starting from his slumbers, felt for that wisdom which signalized his Nazarite days; but his locks were shorn, and cross and self-disgusted, wretched and guilty, he awoke to the discovery which awaits the sated sensualist; he found that when the beast gets the better of the man, the man is cast off by God."—*Hamilton.* We cannot expect prosperity unless we obey the laws of God. On the other hand when God promises prosperity on conditions, we may expect it on obedience, whether the condition be to "honor thy father and thy mother that they days may be long"; keeping the Sabbath that we may "ride upon the high places of the earth" (Isa. 58: 13, 14) or bringing in all the tithes that he may pour us out a blessing. Mal. 3: 10. Can we trust God and obey?

IV. Tempered with mercy. 12, 13.

12. *Nevertheless.* The punishment is tempered with two merciful limitations. (1.) *In thy days I will not do it.* There is mercy mingled with justice. *Thy fathers' sake.* The piety of a saintly father confers great blessing upon his children. There are iniquities that are visited upon posterity (Ex. 20: 5), and there are blessings too. We little know the benefits or the evils entailed upon us by our forefathers. Dr. H. P. Burdick said that to train up a good sound temperance child he would begin a hundred years before its birth. *Out of thy son's,* (Rheoboam's,) *hand.* This occurred in the beginning of his reign. Judgment was swiftly executed when the time was ripe. Rheoboam was the son of the Ammonite princess (14: 21) and his bad conduct rose largely from Solomon's illegal marriage and his other sins. Here although the father's iniquities were visited upon the child yet it was upon the son's own decision. (2.) 13. *Not . . . all the kingdom.* It is not to be a revolution but a secession, a revolt of ten tribes to form the kingdom of Israel. *One tribe,* Judah, and it became the kingdom of Judah whose history alone is given in the Chronicles after the separation. Benjamin adhered with Judah.

Jerusalem, on the border, belonged to both tribes. The Levites also gathered to Judah for the priestly services; also many individuals from other tribes. These all are spoken of as the one tribe of Judah. *For David's . . . and Jerusalem's sake.* These were closely connected. David's line should reign in Jerusalem until the Heir of promise, David's great-son, should come to establish his kingdom. What a history, before all this was accomplished?

MY TWO CAMPAIGNS.

To the Editor of the SABBATH RECORDER:

I noticed in the RECORDER a clipping from the *Courier*, making a friendly notice of my nomination for Congress and political tour of the District. Whatever may be the opinions of my brethren whose politics are different, I am sure all the readers of the RECORDER will be interested in one phase of the question as presented by myself in the different places visited. Let me first say that I look upon my personal canvass with a clear conscience, believing that a minister, as a citizen, has a perfect right to make his influence felt in a political campaign, and especially when great moral questions are involved. My Republican brethren of the East seem to think so, for a number of Seventh-day Baptist pastors there have been active in their efforts to elect the candidate of what we are pleased to term a great license party. We all believe in equal rights, hence the Prohibitionist's right to do the same with reference to the principles we advocate. Let me also state that so far as a mere nomination for office is concerned, it was not sought, not expected, it was urged upon me as a question of duty under the circumstances, and finally accepted as a duty. On general principles I think a gospel minister should not seek, or run for office. Extreme urgency should only be his excuse for so doing. I made speeches in five counties, traveled over eight hundred miles, received the utmost courtesy from men of all parties, never had but one interruption by a person in the audience, and men of other political beliefs shook my hand and said, "You have treated us like gentlemen in your arguments." This has been called the "warmest campaign" the nation ever had, but so far as I have observed, I have never seen brethren hold differences more "sweetly" than during this campaign. I have not missed a single church appointment, and have endeavored to preach my warmest gospel sermons. So much on those points. Now what will be of interest to all, I think, is this: The Prohibition party, heretofore, has had a Sunday rest, or "one-day-in-seven" rest plank in its platform. In state and nation this has been left out. This matter has enabled me to devote a part of my speech in each place to the question of religious liberty, and urge that principle strongly, and to show the danger of Sunday legislation. I feel grateful to God for this opportunity and also to acquaint our party leaders with our position. Our Vice-Presidential candidate had an opportunity of acquainting himself with our views, being entertained by the writer and family one day at the Seventh-day Baptist parsonage. Our State Secretary and Campaign Manager, a Methodist, heartily accords with our view, having had his attention called to it by Seventh-day Baptists. Opportunity was also improved while traveling of placing our tracts in reading rooms, on hotel news stands, in depot racks for reading matter, and in private homes where entertained.

Brother Editor, you will please tell your readers that I was elected by a rousing majority to stay at home, hence shall henceforth be at liberty to conduct Sabbath-school Institutes wherever wanted, and also propose to begin a campaign at home for the revival of God's blessed work in this church at Dodge Center, and anywhere in Minnesota where the Lord may call.

H. D. CLARKE.

Popular Science.

BY H. H. BAKER.

Science and Typhoid Bacillus.

In nothing is science more active than in aiding physicians in diagnosing disease, and none more difficult than typhoid. Being dangerous, it becomes very important that it be not mistaken for malaria or any other kind of fever.

Professor Pfeifer of Berlin found that if a drop of pure culture of typhoid bacillus was mixed with a drop of blood, taken from a person having typhoid, the blood serum had a peculiar action on the bacteria. The bacteria gathered in clumps, or masses, and under the microscope the process could be seen. If not a case of typhoid, no such change would take place.

Dr. E. H. Wilson, chief of the Bureau of Bacteriology of the Brooklyn Department of Health, from a large number of experiments, has found that as the bacillus of this disease does not make its home in the blood, that there is a substance in the typhoid blood that produces this specific action on typhoid bacilli. Therefore Dr. Wilson considers it evident that an antitoxin is created in the blood as the disease advances.

Dr. Wilson's experiments on drops of blood from typhoid patients and others, furnished him from various hospitals, show that the test is practically a certain one, and that physicians could learn within twenty-four hours whether they had a case of typhoid to treat or not.

It is suggested that cities have a biological laboratory, where these typhoid tests could be made, and also have stations at drug stores, as are now used in connection with diphtheria, and that these stations be furnished with an outfit for the work; the outfit to consist of a piece of sterile filter paper, inclosed in a sterilized envelope. If a physician should think his patient may have an attack of typhoid, he can sterilize the patient's finger, by scrubbing it with alcohol and ether, then puncture it with a sterilized needle, and absorb a drop or two of blood on the filter paper; inclose this in the envelope, and transmit it to the laboratory for the test, which would soon determine the status of the case.

It is to be hoped that this dreaded disease may very soon be so well understood, and such remedies be found, that many precious lives may be saved.

Cholera to be Circumvented.

Some time since we called attention to the scientific discovery made by Dr. Haffkine, that cholera could be prevented by inoculation.

In 1894, Dr. Simpson, the health officer of Calcutta, Hindostan, was commissioned to make experiments with the new toxine, at an expense not to exceed \$5,000. He has spent two years, and now gives us the results.

You will remember that Dr. Haffkine's treatment was to inoculate at first with a mild "culture," and, after five days, with a more powerful one. Dr. Simpson has treated within two years not less than 7,000 persons, taking the greatest care to obtain and keep a correct record of every case. He reports that cholera appeared in seventy-five families, some of whom had been inoculated, generally attacking within five days. This shows that it took the virus five days to

thoroughly permeate the system, and give it immunity from the disease.

Dr. Simpson gives results as follows: Of 771 persons in families attacked by cholera, 502 were not inoculated; 47 of these contracted the disease and 42 died. Of the remaining 269, who had been inoculated, only one died. The sanitary conditions of these people were all the same. As nearly as possible, in their families, all were equally exposed, and all equally treated and cared for. There certainly can be no cause shown why this great difference in contracting the disease, and the death rate, should take place except that produced by inoculation.

This report from Dr. Simpson is really encouraging. It is to be hoped that this terrible scourge, having slain its thousands on thousands, can now be brought under sanitary control, and will prove as effectual as Dr. Behring's discovery has against diphtheria, or that of Dr. Edward Jenner, who on May 14, 1796, vaccinated a boy eight years old, with lymph taken from the hand of a dairy maid. The sore was caused by milking, and on the first day of July of the same year he vaccinated the same boy with the virus of small-pox. To his great delight the boy did not have the small-pox. Such was the joy produced by this discovery that on June 2, 1802, Dr. Jenner was presented by Parliament with the munificent sum of \$50,000.

We really hope that by 1902 the United States will take pleasure in presenting Dr. Haffkine's widow with \$50,000 for her husband's discovery in checking the ravages of cholera.

THE CARE OF THE AGED.

When a man or woman passes seventy years of age, great care should be given to the conditions surrounding him or her for the prolonging of life. The vital forces are greatly enfeebled at that period of life, and the powers of resistance in consequence of age are the weakest. A man of threescore years and ten, and over, is like an old machine that by proper care given to its condition has been kept running many years, and is still able to do work, but its wheels and axles and pinions are much worn and are rickety, and if it should be pushed, even to a small extent, in excess of its diminished powers, it breaks down and cannot be repaired, for every part of it is shattered. But if worked carefully and intelligently by a person who understands its condition and knows its capabilities, it can be kept in action a much longer time than would be possible if a careless engineer controlled it. In these fast times, however, it is generally not profitable to husband the resources of an old machine. But this is not true as regards our old men and women. It is desirable to hold on to them as long as possible, and if we can succeed in prolonging their lives five or ten years, or more, it will greatly enhance our happiness.—*Medical Review.*

EXPRESSIONS OF SYMPATHY.

From the Pleasant Grove Seventh-day Baptist Church, Smyth, S. D.

WHEREAS, God, who doeth all things well, has, in his infinite wisdom, called our dear sister, Mrs. Ida Jones, home to her eternal rest; therefore,

Resolved, That we express our appreciation of her gentle and unassuming ways, and Christian character, which she ever manifested. Truly we can say, "She hath done what she could."

Resolved, That we tender the bereaved family our hearts' deep sympathy, and point them to him who alone can comfort and sustain in hours of severe trial.

Resolved, That a copy of these resolutions be sent to the family. Also, to the SABBATH RECORDER and *Moody County Enterprise*, for publication.

RUSSELL MAXSON,
FRANC LANPHERE, } Com.
LIZZIE FULLER, }

Special Notices.

☞ 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 Seventh-day Baptist church of New York City holds services each Sabbath at 10.30 A. M., in the Boys' Room of the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services. Pastor's address, 987 Lexington Avenue.

CLAYTON A. BURDICK, *Pastor.*

☞ THE Semi-Annual Meeting of the Berlin, Marquette, and Coloma churches will be held with the Berlin church, commencing Sixth-day evening before the second Sabbath in December, 1896. Rev. L. A. Platts, of Milton, Wis., is expected to be present and preach the Introductory Sermon. Meetings will continue over Sabbath and First-day. Essayists, Mrs. D. B. Coon, Dr. Crumb and E. D. Richmond.

Mrs. E. D. RICHMOND, *Church Clerk.*

☞ THE next session of the Quarterly Meeting of the Southern Wisconsin churches will be held with the church at Albion, beginning Friday evening, Nov. 27.

PROGRAMME.

Friday evening, at 7 o'clock, prayer and conference meeting, conducted by L. A. Platts.

Sabbath morning, 10:30, Sermon, Wm. C. Whitford. Sabbath-school 12 M., led by Superintendent of Albion School.

3 P. M., Endeavor Hour.

7 P. M., Praise Service.

7:30, Sermon, S. L. Maxson.

Sunday, 10:30, Sermon, L. A. Platts.

Sunday, 2:30, Sermon, Geo. W. Burdick.

☞ THE next session of the Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches will convene, in connection with the Quarterly Meeting, at Albion, Wis., on Sixth-day, Nov. 27, at 10:30 A. M. The following is the program:

1. The Church-member's duty to the Sabbath-school. Wm. B. West.

2. Is Denominational Loyalty a Virtue? E. A. Witter.

3. Advance in the Type of Revealed Religion. L. A. Platts.

4. Exegesis of 1 Peter 4: 8. D. K. Davis.

5. God in Nature. W. D. Tickner.

6. The Songs of Solomon. E. B. Shaw.

7. What are the principles of Hermeneutics which determine what portions of the Bible are to be interpreted literally, and what figuratively? S. L. Maxson.

SEC.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O.

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Hall's family Pills are the best.

MARRIAGES.

SEVERANCE—SANFORD.—In Milton Township, Dodge Co., Minn., Oct. 28, 1896, at the home of the bride's parents, by Eld. H. D. Clarke, Mr. Frank E. Severance, of Dodge Centre, and Miss Ellen E. Sanford.

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.

JONES.—Of consumption, at the home of her father, in Flandreau, S. Dak., Sunday, Oct. 25, 1896, Mrs. Ida, wife of William Jones, and daughter of John and Ruth Haskins Severance, aged 29 years and 23 days. I. L. C.

RANDOLPH.—At Marlboro, N. J., Oct. 31, 1896, infant and only daughter of Rev. Gideon H., and Lucy Green Randolph.

Our brother and sister with their family have the sympathy of many friends.

"She took the cup of life to sip,
Too bitter 'twas to drain;
She put it meekly from her lip,
And went to sleep again."

I. L. C.

CLARKE.—At Greenbrier, W. Va., Nov. 5, 1896, Mary Estella and William Guy, children of Fenton R. and Iva C. Clarke, aged respectively 4 years, 5 months and 25 days, and 3 years and 25 days.

"He shall gather the lambs in his arms and carry them in his bosom." Funeral by the writer from 2 Kings 4: 26, last clause, and Matt. 18: 2, 3. S. H. B.

RANDOLPH.—At Lost Creek, W. Va. Oct. 6, 1896, of diphtheria, Claudie F. Randolph, aged 9 years, 5 months and 5 days.

He was the only child of Wm. and Ilea Randolph. Resolutions of sympathy are published. The memorial service was held at the church Nov. 14, 1896. As ever, in such a case, the bereavement was hard to bear, yet we trust these Christian parents know how to look to God's promises and find the consolation of his eternal Word. M. G. S.

MOLYNEUX.—At Upton Park, London, Eng., Nov. 1, 1896, of a complication of diseases, Dea. George Molyneux, in the 55th year of his age.

Dea. Molyneux was born at Bethnal Green, London, E., Jan. 14, 1842. He was baptized Sept. 8, 1877, by the late Rev. W. M. Jones, D. D., and united with the Mill Yard Seventh-day Baptist church. He was made deacon in 1887. He had been for some time in gradually failing health. He was buried at Ilford, Essex, Nov. 5, 1896, according to the rites of the Church of England. W. C. D.

WEST.—At Shiloh, N. J., Oct. 30, 1896, Richard R. West, in the 86th year of his age.

Mr. West was born near Shiloh, and has always lived in this community. He was first married to Miss Lucy Davis, who died, leaving several children, three of whom are still living. He was again married to Miss Ruth Dare, who survives him, with three of her children. He lived to a ripe old age, while most of those who started life with him had passed on before. A large number of relatives and friends attended the funeral November 1, at his late residence. The family will miss the usual home-coming on "father's" birthday. I. L. C.

LUTZ.—At Shiloh, N. J., October 29, 1896, of typhoid fever, Mrs. Agnes Neal Lutz, aged 18 years.

She was never very strong, and when taken sick, one week before her death, was poorly prepared to withstand the disease. Five brothers and sisters and a father have preceded her into the world beyond, while she leaves a mother, two brothers and a husband to mourn her early departure. She was baptized February 16, 1894, and united with the Seventh-day Baptist church of Shiloh,

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

Royal Baking Powder
ABSOLUTELY PURE

of which she was a member at the time of her death. She sang a great deal while sick, such hymns as "I'm washed in the blood of the Lamb," "Meet me there," "We'll never say good-bye in heaven." I. L. C.

WILLIAMS.—At his home in Cartwright, Wis., of consumption, Nov. 10, 1896, Mr. A. H. Williams, aged 48 years, 6 months, and 10 days.

Mr. A. H. Williams, son of Allen and Alvira Williams, was born May 1, 1848, in Ashtabula County, Ohio. He enlisted Jan. 23, 1865, in Company F., 47th Regiment, Wis. Vol., and was discharged May 4, 1865, at the close of the war. Mr. Williams was married to Rosa

Stapleton, Feb. 24, 1876. Was converted in the winter of 1880, under the preaching of Eli S. Bailey, and united with the Seventh-day Baptist church of Cartwright, June 10, 1880, and continued an honored and faithful member of this church till called to the church triumphant, Nov. 10, 1896. Mr. Williams was much loved and respected by all who knew him. In his death society loses a respected citizen, the church a loyal member, and the wife a faithful and devoted companion. The dark clouds of grief gather about us, but the word of truth brings hope, "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that

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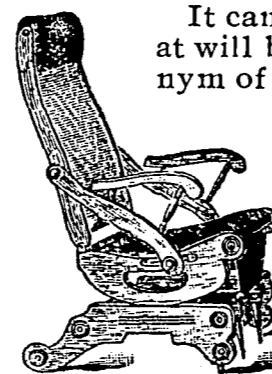
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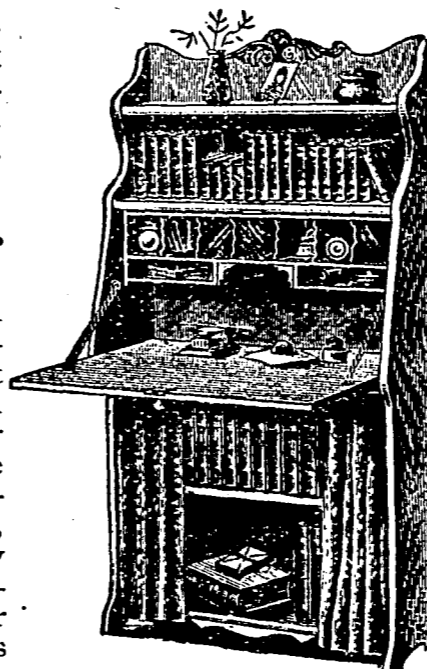
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I was almost totally deaf 25 years; could not hear a steam whistle; had to carry a slate so that people could "talk" to me. In one week after commencing Aerial Medication surprised my friends by discarding the slate. I steadily improved, and now can hear the slightest noise and can understand conversation and public speaking perfectly.

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Five years ago I had measles which caused two gatherings, one in the frontal cavity and one in my ears, which was the beginning of catarrh. Since having twice had lagrippe, which aggravated the monster; had dullness and pain in my head, the result of clearing my throat was annoying to myself and neighbors, and the least singing would produce hoarseness. Since using Aerial Medication seldom have trouble with head or throat, can sing all I wish, and preach twice every Sunday without inconvenience. I believe this treatment is all that is claimed for it, and do not hesitate to recommend it.

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I had fetid Catarrh in its worst form, the discharge from my head was profuse and very offensive, health very much impaired; a bad cough, loss of weight and strength caused my family and friends to believe I had consumption. Used Aerial Medication in 1887. It cured me and for nine years I have been entirely free from Catarrh, and my health is fully restored.

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J. H. Moore, M. D., Dept. B, Cincinnati, O.

The publisher of this paper has reliable information that Dr. Moore is a reputable physician, and recommends every interested reader to write him at once and investigate Aerial Medication. SABBATH RECORDER.

they may rest from their labors; and their works do follow them." Interment from the church, Nov. 12, conducted by the writer. Text: Rev. 2: 7. E. A. W.

BURDICK.—In Rockville, R. I., November 17, 1896, Gardner Burdick, aged 98 years and 24 days.

Bro. Burdick was born in Rockville, October 24, 1798. He experienced religion at the age of 16 years, and united with the Seventh-day Baptist church of Hopkinton, afterward removing his membership to the Seventh-day Baptist church in Rockville, where he held his membership at the time of his death. He was married June 6, 1820, to Elizabeth Ann Holland, by whom he had seven children, three of whom are living. His second marriage was to Elizabeth Crandall, December 25, 1831, by whom he had eleven children, six of whom are now living in Rockville. He was a man of decided convictions, strong will and rigid integrity. But few men have had his experience; fewer leave a better record. He lived to a purpose, "and died in a good old age." A. MCL.

JONES.—At Saint Just, Va., November 8, 1896, of consumption, Sarah J. West Jones, daughter of Clement H., and Rachel West, and wife of A. R. Jones.

She was born in Leonardsville, N. Y., December 27, 1834. She came to Shiloh to teach, with her brother, Rev. Joel C. West, in 1854. The same year she united with the Shiloh Seventh-day Baptist church, and remained an esteemed member until death. August 31, 1855, she was married. In 1886, she removed

with her husband to Saint Just, Va., where they have since lived. Interment was made at Shiloh, and memorial services were held Sabbath, November 14, with a large audience present. Sister Jones was a teacher in the public school many years, also a teacher in the Sabbath-school, a member of the choir and for some time organist. Unselfish, winning in manner, loyal to the Sabbath in a strange land, firm in her convictions, but generous and charitable, patient in suffering, trustful in death. I. L. C.

COVEY.—At her home, 299 South Oakley Avenue, Chicago, Nov. 4, 1896, of consumption, Mary Ella Covey, aged 39 years, 4 months and 2 days.

She was the daughter of Deacon Lucien Covey, of blessed memory, and Phoebe Covey, who survives her. She was baptized when a young girl by Elder Bailey, and joined the Walworth church. She attended the Big Foot Academy, and afterward graduated at Milton College in the teacher's course. Eighteen years ago she and her mother moved to Chicago. After receiving the highest diploma from the Chicago Musical College, she at once entered upon her successful career as a music teacher. She was a constituent member of the Chicago church, faithful and much beloved. In the mission school conducted for many years, no one had a wider influence than she. She passed away as she had lived,—at peace with God and with all the world, trusting in the Saviour whom she had served so bravely. The pleasant home was crowded with loving friends on the evening of November 6, the pastor conducting the service, and friends whom she had selected furnishing the music. Text: John 14: 27. The body was laid to rest in the old Cobblestone Cemetery, near Walworth.

GREENE.—At the Steuben Sanitarium, Hornellsville, N. Y., Nov. 18, 1896, in the noon-tide of life, Clara Rudiger Greene.

She was the daughter of the late Max Rudiger, of Brooklyn, and Amanda Crandall Rudiger, and beloved wife of Frank L. Greene, Principal of Grammar School, No. 9, Sterling Place, corner Vanderbilt Avenue, Brooklyn, formerly of Alfred. A noble, generous wife and Christian mother has passed over, leaving five motherless children.

Literary Notes.

Gibson to Illustrate Dickens.

C. D. Gibson and Edward W. Bok were chatting together in the former's studio one day, when the editor of the Ladies' Home Journal said:

"Why don't you drop the American girl, Gibson, and try something entirely new?"

"What is there new?" asked Gibson. "Illustrate Dickens," laconically answered the editor.

"Illustrate Dickens!" repeated Gibson. "Why, man alive—" Just then the artist's mother came into the studio. "Mother," he said, "what have I always told you I would rather do in the way of illustration than anything else?"

"Well, I don't know, Dana, unless it is to illustrate Dickens."

"Exactly, and Bok walks in just now and asks me to do it."

Gibson went to Europe on his wedding trip and remained in London for six months. There he worked away at his Dickens sketches. Upon his return a few weeks ago he delivered the first drawings of the series to The Ladies' Home Journal, and the initial one will be printed in the Christmas issue. The finished drawings are said to be remarkable portrayals. The characters chosen are Pickwick; Pecksniff and his two daughters; David Copperfield; Dick Swiveler and The Marchioness; Old Scrooge, from "A Christmas Carol"; Caleb Plummer and his blind daughters, and other characters from Dickens. The Journal will present the entire series during 1897.

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We shall not be surprised at anything this company may offer in the future, they have done so much in the past, and that they fulfill all the promises they make does not need our word to verify. Their goods can be found in almost every town in the United States, though they can only be purchased by you, the consumer, direct from the Company. Ten dollars invested with them is money well spent.

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That condition persistently refuses to be modified.

The Prohibition issue has become involved with the Sabbath issue in a way to which we have given little heed.

See page 15; A Compulsory Holiday works evil.

See page 16; The Difference.

See page 22; For Repeal of the Sunday laws.

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