"IF DEATH WERE NIGHT."

MARY SABBET CLARKE.

HAT should I do, what should I say,
If suddenly across my way
The dreaded shape of Death uprose,
A vision dimly seen before,
But entered once within the door
A presence we in vain oppose,
A messenger, who came to say
That forward, just a little way,
The final milestone of my life
Would be attained, and I should share
From thenceforth, nevermore, the care
Or joy, of daughter, mother, wife?
How should I pass the hours, whose flight
The waiting angel's pen of light
Would mark with certainty of doom?
What words of wisdom could I leave,
What comfort for the hearts that grieve,
What rain-bow light shed o'er the gloom?
I cannot tell, but this I know,
I should be choice of words, and slow
The harsh and bitter ones to give,
Which sometimes thoughtlessly we say,
For they have power to hurt; and stay
Long after I should cease to live.
Methinks I then would give always
The welcome kind, the meed of praise,
For they have power to hurt; and stay
Long after I should cease to live.

The welcome kind, the meed of praise,
Which other lives should cheer and bless,
And unto some more plainly show
The fires, which on love's altar glow,
The warm heart's truth and tenderness.
Well, wherefore for that hour delay
What well might brighten all the way?
Since life at best is but a span,
To fill each day with pure delight,
By living, living, speaking right,
Must surely be the wiser plan.
A high order of talent does not ensure success in any vocation. The ability and the willingness to do hard work is better than mere talent. It is well if a person possesses both, but if only one can be chosen let it be work rather than genius. Never wait for luck, but work for whatever you hope to attain. Never rely upon talent or genius to accomplish anything valuable without industry, perseverance, hard work.

One great source of unhappiness is an absence of God's will and his guidance in one's life. This source of unrest and trouble comes from Christians, and will be by millions noticed, when, ordinarily, they would die and to pass by without attention. Has been offered in sincerity by millions of the masses, and organized the body as Jesus Christ was born in the time of Herod the Great; that he came before the public as a Teacher of religion; that he performed many mighty works in Judes, Samaria and Galilee; that he was persecuted by the Jews and crucified by the order of Pilate; that he rose from the dead and ascended before the eyes of his disciples into heaven. The Jewish writer Josephus, and such heathen writers as Tacitus, Pliny and Suetonius confirm the Apostles' story. Among the early converts from heathenism, who saw overwhelming evidence of the truth of the Scriptures, were such noted Christian martyrs as Clement, Ignatius, Polycarp and Justin Martyr. Generally those who doubt or deny the reliability of the Scripture statements are ignorant of the existence of confirmatory evidence as well as of the strong, impregnable, internal proofs furnished by the Scriptures themselves. And these men are the most conceited and persistent defenders of the sacred Word.

However much one may be disposed to doubt that his own prayers may be answered because possibly not offered in entire harmony with God's will and purposes, it must be admitted that the sample prayer, given by our Saviour does not admit of a doubt. We are always offering this prayer. Its petitions are always right, and will be answered. "Thy kingdom come, thy will be done in earth as it is in heaven." There is no room for doubt here. It will certainly come to pass. It was our Saviour's prayer. It has been received by millions of Christians, and will be by millions more. To doubt its ultimate fulfillment is a sin of fearful magnitude. When we think of the fact that only one-third of the inhabitants of the globe, 500,000,000, are even nominal Christians, who have dreamed of converting to Christ, it looks like a stupendous task yet to be accomplished. But we must remember that the work is not all our own. "We are co-workers together with God," and with him all things are possible. The grand aim of the church is the conversion of the world to Christ. Nothing less than this should enter into the heart of the Christian. This is what we are taught to pray for, and this is what we have every reason to believe will be accomplished. That is, this world will yet be ruled in theintimacy of Christ's kingdom. It will be ruled by Christ as its only Sovereign. That day is surely coming and we will all see it; not, perhaps, in our present state, but it is our duty and our blessed privilege to labor thus. There is no excuse for a want of faith in this great and real, and all men should labor and pray for its speedy accomplishment.

SABBATH READER.

REV. L. B. LIVESTONE, Editor.
REV. L. C. RANDOLPH, Chicago, III., Contributing Ed.
REV. W. C. FLATFORD, D. D., Milton, Wis., Historical.
PROF. EDWIN SHAW, Milton, Wis., Young People's Work.
Mrs. R. T. ROGERS, Waterville, Maine, Woman's Work.
J. R. MOSESHE, Plainfield, N. J., Business Manager.

The Christian Statesman seems happiest when he is making the attempt to observe the Sabbath of the Bible. In its issue of September 26th, speaking of observers of the Seventy-day, it says, "It is a sign of a soft head rather than a tender heart to shed tears over the prosecution of law-breakers." Nothing in the Bible is more certain than that this journal professes to be loyal to Christ and his disciples. Those who do not worship God according to the rules laid down by the Statesman must be forbidden. A similar case is narrated in Luke 9:49, 50. "And Jesus answered and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is on our side."

But the Statesman, more like a petit bourgeois than a true statesman, continues to deny that anyone has been either prosecuted or persecuted because they keep the seventh day, and insists that it is because they do not keep the first day. That is a very small cut-out. It is hardly worth one's while to try to answer so many errors, which may cause a disposition to carry a point by sophistry and misleading statements. The whole matter, so far as the Statesman is concerned, lies in the fact that it champions the cause of legislation to enforce the observance of Sunday, as opposed to that of the Liberal, which was the guarantee of our forefathers, and for which reason our Pilgrim fathers fled from
the same spirit of oppression in the old country and sought a refuge here. The inheritance they brought with them is now being contested. Like the infamous decision of Judge Taney, in the famous Dred Scott case, that, "the negro had no rights which the white man is bound to respect"; so now the Statesman, with a slight change in phraseology, attempts to maintain that the minority, the Sabbath-keepers, have no rights which the majority are bound to respect.

NEWS AND COMMENTS.

It is estimated that American tourists have expended more than $100,000,000 abroad this year.

From the woman's law class of the University of New York, fifty women have recently graduated.

Brown University, this summer, conferred the degree of Doctor of Laws on Mrs. J. J. Irvine, of Wellesley College.

The question of Sunday opening of the Atlanta Exposition was speedily disposed of by the directors against opening.

South Carolina in its constitutional convention has decided against illiterate suffrage and against granting divorces for any cause.

Reports say 60,000 persons were present at the opening of the Atlanta Exposition. There are 300 buildings in all, and the cost has been $2,000,000.

Henry M. Stanley, the explorer, is now associate editor of Bishop Taylor's paper, Illustrated Africa. He desires to help on the evangelization of Africa.

A noted man, Prof. Charles V. Riley, the eminent entomologist, was thrown from his bicycle week before last and killed. His reputation was international.

The whole state of Colorado was reported covered with snow to a depth of from four to twelve inches, September 22d. Great damage was done to fruit and shade trees.

More than 100 persons employed in and about the Capitol at Albany, N. Y., have been dismissed. This "lay off" includes men and women, Democrats and Republicans.

The death of the renowned chemist and discoverer of the treatment for the cure of rabies, Dr. Louis Pasteur, occurred in Paris, September 28th. He died at the age of 72.

Last year there were 1,387 persons who had been bitten by mad dogs treated at the Pasteur Institute in Paris, only seven of whom died. In 1890, there were in all 1,548 patients treated.

Gee Gam, a Chinese, was ordained by the Congregationalist of San Francisco, Sept. 19th, to the gospel ministry. He is well educated and speaks English fluently. He still dresses in his native costume.

Dr. Talmaige speaks of the press as "The front wheel of the Lord's chariot." That is quite complimentary to the press and is doubtless true so far as the wheel is propellor by a dynamo charged with the divine Spirit.

There is a rumored disagreement in the Spanish government over the affairs in Cuba, especially as relating to the question of subjugation. There are the liberal party and the conservatives. The final issue is very problematic.

There seems to be no doubt that the Turkish domains are in a state of serious excitement which may break out into open war, with many complications. Most nations sympathize with the Armenians.

The Peary expedition in search of the North Pole seems to have returned with rather low spirits. While satisfied that the Pole will yet be reached, Lieut. Peary does not care to pursue the phantom further himself.

And now it is proposed to utilize the cataracts of the river Nile, as those of Nicaragua are being used. Its cost will be $1,000,000. It is to be used for running cotton factories, lighting the city, etc., in Cairo.

It is said that 4,600 people "yelled themselves hoarse" in Chicago last Monday night, at a meeting of sympathizers with Cuban independence. The tide sets in with increasing strength favoring the freedom of the island.

It is reported that Dr. Talmaige has accepted the call of the First Presbyterian Church in Washington, D. C., to be co-pastor with Dr. Sunderland. He will be greatly missed from the pulpit orators of Brooklyn.

Armenians are now reported as becoming riotous in Constantinople and vicinity, being goaded on to desperation by the atrocities of the Turks. In two recent conflicts about 150 Turks and Armenians were killed and many were wounded.

Prof. Alfred Allen, A. M., son of the late President Allen of Alfred University, has a position as Director of History and Literature, in the Mills Collegiate Preparatory School at Pompton, N. J. A very tasty catalogue has come to hand.

At Lourdes, France, there have been vast crowds of people seeking healing from their maladies. Not less than 20,000 people are said to have joined in one procession. This is an instance of the pretended miraculous healing is under the auspices of the Roman Catholic priesthood.

The clay industry of the United States is coming to be one of the greatest lines of business in our country. The value of the product in 1894 was $65,000,000. Over half of this work is brick. Enough were made to make a walk eleven feet wide around the globe.

There is now an "Anti-barroom Bill" proposed to the legislature of Georgia, entitled, "An act to abolish barrooms, to prohibit the manufacture, sale, and keeping for sale of intoxicating liquors for beverage purposes, and to provide for its manufacture and sale for other purposes."

Last June a colporteur of the American Bible Society, who was distributing Bibles in Brazil, was ordered by an officer under direction of the Catholic priest to give up his books. He had 47 Bibles, 50 Testaments and 100 Gospels. These were all taken to the market place, saturated with oil, and burned.

King Krama, of South Africa, a most intelligent, hospitable and progressive monarch, is now visiting England and receiving high and well-deserved honors. He is sixty-five years old and was highly esteemed by all travelers who have journeyed toward the Zambesi or Matabeleland.

Cornell University starts off with a freshman class of more than 500: Harvard 571; Brown 247; Williams 135; Dartmouth 130; and many others report an unusually large attendance of students. Newspaper reports of most of the Colleges and Universities make prominent mention of the bright prospects for foot-ball teams (Wellesley and Vassar excepted).

Alice Freeman Palmer received the degree of Doctor of Laws from Union College, Schenectady, N. Y. As Miss Alice Freeman, she was president of Wellesley College. This position she resigned about seven years ago and married Professor Palmer, of Harvard. She was subsequently appointed dean of the Woman's College connected with the University of Chicago.

The great University of Chicago has opened this year with 2,000 students. A few rather narrow and unwise critics have attempted to belittle this educational enterprise and make its President appear very un-Baptistic, but such efforts seem to give it a good advertising and make it all the more popular. We most heartily wish there were no worse institutions in our country than this.

Hartford, Conn., has established a school of Sociology which bids fair to be an important addition to the practical educational facilities of our country. The course of lectures for the coming year covers a wide range of subjects in economics, by able educators from many of the best schools of our country. Among the lecturers we notice the name of David I. Green, of Hartford, an alumnus and a former Professor in Alfred University.

The General Conference of the Methodist Episcopal Church will meet in Cleveland, Ohio, in May, 1896. This body meets only once in four years. The next meeting will probably be the most important ever held. Several questions of great moment will come up for settlement, such as the status of women in that body, and the adoption of a constitution that will define their policy and provide for more efficient work. This body of Christians has a membership of nearly 3,000,000, with 25,000 churches. Its total valuation of churches, educational institutions, hospitals, public homes, etc., is estimated at $170,000,000.

The following action in behalf of the suffering Armenians was taken at a Special meeting of the Evangelical Alliance, in Boston, Sept. 30th:

Resolved, First,—That we call upon our Government to join with the Governments of Europe in forcibly stopping the inhuman butcherry of fellow-Christians in Armenia.

Second,—That we ask our Government to keep such a naval force in Turkish waters as shall make the American name respected in the Mediterranean or on the KurDISTANIAN.

Third,—That we ask our Government to enforce a reasonable compensation for every article of American property destroyed or captured by Turkish officers.

Fourth,—That we invoke the intercession of the Christian powers of Europe to unite and abate this nuisance of the civilized world.
CONTRIBUTED EDITORIALS.

It is to be hoped that the Texas Legislature now in special session at Austin, will fulfill the purpose of Governor Culberson in calling it together by effectually forestalling the projected prise fight. This brutal institution is in the last ditch. In the words of the Governor, whose message to the Senate and the Territorials, outlawed and driven from every State, it is proposed to assemble a horde of ruffians and gamblers in the State, which is an insult to public decency." The brazen assurance of the Corbett-Fitzsimmons managers of the law, public atheists, and the warnings of the governor, should—and, we believe, will receive a crushing rebuke.

Yet it would seem that the assembling of the legislature to accomplish this end is, as the Chicago Record puts it, "like driving a tack with a sledge-hammer." If two boys should take to combat in one of the Dallas alleys, the police would not be long in interposing their authority. The essential nature of a fight engaged by two boys in scientific training so that they strike harder and draw a bigger crowd. Whatever city licenses may be granted or technical decisions rendered, prise fighting is against the common laws of every State in the Union.

If local authorities refuse to enforce law, Governor Culberson's Texas rangers have full police power in any part of the State. We may be over sanguine, but we believe it will take something more than boodle and bravado this time to brake down a governor's moral backbone.

The admirable spirit in which Dr. Lewis' Louisville Sabbath lectures were delivered is worthy of more than passing notice. It was no easy matter to come into the midst of evangelistic services and deliver a message contrary to the cherished practice of almost everyone present. Yet Dr. Lewis departed after his course of five lectures with the warm God speed of a host of new friends. Fervid all was the earnest, loving spirit. If be seen in Christ's stead, be ye reconciled to God."

After the first lecture (on Social Purity) one of the evangelists—contrary to his previous intention—gave the usual invitation to those who desired to be Christians. The Holy Spirit was present, and at least twenty rows. On the following night there were many moist eyes as the lecture on the history of the Sabbath in the Christian Church drew to its impressive close, and it seemed eminently fitting that it be followed by the tender Gospel of the Lord's Day. They exclaimed, "Hallelujah!"

Let not all the flowers of appreciation be reserved to lay upon the coffin lid when the eyes are forever closed. Valuable as are the literary contributions which the editor of the Outlook will leave to the world—and we are but beginning to realize their—these are not the ones who should follow him. So long as memory lives, the sweet, loving spirit which lay behind the written and spoken word will be a benediction to us all. Fearless, yet kind; cutting away the form, not the substance; yet with gently charitable hand; eager to see the truth triumph, yet content to wait God's time. This is greatness—greatness which you and I can achieve.

THE THINGS THAT ARE CESAR'S.

In these days of agitation on the question of religious liberty of God's people, the question of Caesar's things arises. What are the things that are Caesar's? In the first place, we understand "Caesar" to stand for the Civil Government, or human authority in the government of mankind.

Next we are led to inquire from whence or whom do these human powers derive their authority, or are sovereign of? The question is not whether they are righteous or unrighteous; just or unjust; but are they really of God's appointment?

We are told (Dan. 2: 21). "He removeth kings, and setteth up kings." Also (Rom. 15: 1). "For there is no power but of God, the powers that be ordained of God." God raises up powers for his purpose, even though they do wickedly. "He maketh the wrath of man to praise him, and the remainder he restraineth." He raised up Pharaoh for his purpose, and with all the powers that be, "for there is no power but of God."

Then what relation do they bear to the Christian, or to what extent are they binding on the Christian? "Render unto Cesar the things that are Caesar's, and unto God the things that are God's." Here is the discriminating point. The obligation of the Christian to the government does not stop with paying taxes. "Render therefore to all their dues, tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." (Rom. 13: 7.)

It may be claimed that honor is not due to wicked or oppressive rulers. They are "ordained of God," and let every soul be subject unto the "higher powers." Some may claim that the "higher powers" mean ecclesiastical powers and not civil powers. Peter makes this point clear. 1 Peter 2: 18. "Submit yourself to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors, etc. Kings and governors are civil rulers. Titus also says, (Titus 3: 1), "... to be subject unto principalities and powers, to obey magistrates, to be ready to every good work."

Does not conscience enter into this matter? Here is another discriminating point. Is conscience at stake in the violation of the laws under which we live? "Wherefore ye must needs be subject, not only for wrath, (or through fear), but also for conscience sake." (Rom. 13: 5.)

Here we must stop to reason that if the laws were all good and just and did not work any hardship, it is right to be subject, but if not, it is right to rebel, or ignore the laws. The question is, have we the right to reason about the laws? If the laws work hardship, there is no more reason, without binding the conscience, we ought to be exemplary in this matter and to obey the law and "endure hardness as good soldiers." The laws are, or should be, a terror to the evil-doer; but they often work a hardship to the well-doer. It appears from what we have seen that it is a matter of conscience to obey the laws even though they work a hardship, and "this is thankworthy, if a man for conscience tow, and God endure grief, suffering wrongfully." (1 Peter 2: 19.)

We come now to the question, When is the Christian justifiable, if at all, in disobeying the laws? Here comes to mind the answer of Peter and John to the "Rulers, elders and scribes." Acts 4: 5, 19. "Whether it be right in the sight of God, or in the sight of men, ye must judge. More than unto God, judge ye, for we cannot but speak the things which we have seen and heard." This was in answer to the threat, that they speak henceforth to no man in this name, i.e., of Jesus. It may be noticed here that we are not the law speaking, but merely a mob threat. But if the law had said thou shalt not speak, and God had said speak, then hearken unto God. The Christian is justifiable in ignoring a "mob threat;" and also in ignoring civil laws that contradict God. If God says thou shalt not labor on the seventh day of the week, and the civil laws say thou shalt labor on the seventh day of the week, then hearken unto God. If the civil law says thou shalt not labor on the first day, and God says thou shalt, then hearken unto God. One may ask, Is it not a matter of individual conscience as to when to hearken unto the civil laws? We think it is, provided that the conscience is guided and enlightened by the Word of God.

Do we understand that we are under the obligation to work on the seventh day, or is that we are to return the seventh day? If we understand, then we ought to work all six days. If we do so understand, must we not work whether we have anything to do or not? Many Christians are undergoing forced idleness on not only the first day of the week but all the other days of the week, and this force is not the civil law, it is the force of circumstances. Is the conscience galled by this enforced idleness? This applies to both Sabbath keepers and Sunday keepers who think that they are under the sin to work six days that they are to rest one day in the week. Then what excuse for this enforced idleness, for picnics, or vacations of any kind? Must there be no cessation from labor save on the seventh day? Be it understood we are not framing an excuse for an easy time, or for an easy way of showing our loyalty to God, but to distinguish, if we can, the things that are Cesar's from the things that are God's. God says, "Remember the Sabbath-day to keep it holy, and say, I will not work." Suppose the State says thou shalt work on this day. We say we will hearken unto God rather than unto the State. To what extent will we go? Will we hearken unto God if our heads come off for it? Yes, say some. Well, would this be the divine essence and spirit of God's law? This is what we want, nothing more, nothing less. Suppose it should come to this point that we should be put to a test. Suppose the State should say we must work on the seventh day—Sabbath. We refuse. Suppose the State says, We will at first say sure our lives are at stake. We still refuse. The State says, I will place you where you will have to work or loose your life; I will place you in a large tank of water where you will either have to pump or drown. Will we still hold out or will we lose? If we do lose, in display of disloyalty to God? Or could we excuse ourselves and claim that it was an act of mercy, or a case of helping the ox out of the ditch?

Again, we keep the seventh day and claim the right to work the other six days, but the State says, you shall work seven days. What will we do in this case? "Are there not six days in which men ought to;
Dear Young People:

Meetings are still in progress at the old Charlestown Church on the shore. Twice we have been to the great waters for baptism. Elder Main preached to a good congregation on Sunday morning; preached on "The Church." I wish it could be preached in every pulpit in the land; he put the church in reach of all, and showed it to be the need of all. When the church goes, other things come, not to take its place in building up homes and society, but to pull down.

Following this service the congregation went to the shore, where some three hundred people, we should judge, joined in the songs and witnessed the baptism of ten candidates. This was an unusually touching scene. God's love was felt as broad and deep as the great waters seen. Of course we sang "Happy day," when Jesus washed my sins away.

At the evening meeting new ones came seeking Christ, and nearly all in the house came and shook the hands of those who had been buried in baptism. All felt "Mercy and truth are met together; righteousness and peace have kissed each other." At this meeting the arrangements were made to meet on Wednesday night to consider the question of organizing a Christian Endeavor society. This meeting was well attended; more than twenty pledged to become charter members. One man over eighty years of age, not a professor, we understand, is to become a charter member. "A child shall lead them." The people of Ashaway and Dunn's Corners are keeping watch and ever looking for such opportunities. They found this one. We have other societies doing the same work; keep on. Report them for the Mirror, to Miss Crouch, Secretary. Can we make this the best year of our organized work?

E. B. Saunders, R. I.

E.A.RLY TRAINING AND ITS NEED.
G. E. Emerson, Alton.

It will not be my aim or purpose in this article to give a remedy for young men and women who have bad habits, impulses and desires fixed in their lives, but to picture a present generation of societies which exists in our young men and women. How many parents and Sabbath-school teachers are watching the children and saying, "By and by, when they are old enough, we will teach them about Christ; we will tell them how he died upon the cross for them." They watch them from one side and then the other, like the Hebrew worthies, "We are not careful to answer thee in this matter. We will not worship thy gods nor worship the golden image thou hast set up." Dan. 3: 16, 18. When we do reach this point, God will undertake the work. The forces are at work, "Which go forth unto the kings of the earth and the whole world to gather them to the battle of the great day of God Almighty." Then will God either call his ambassadors home, or make the conditions such that the child cannot but be under a threat that they shall be killed. This foreshadows the "New heaven and the new earth wherein dwelleth righteousness," and where God's Sabbath will be observed. Isa. 66: 22, 23.

President's Letter.

Young People's Work.

BERKELEY, Col., Sept. 25, 1895.

We say no. Then, on the same principle compelling persons to obey any power on the earth, we would inculcate, until it becomes impossible for the child to forget it. We may well give the lesson once, expecting the child's frail memory to forget it; twice, expecting the child not to heed it; thrice, hoping that it will take root and bring forth fruit to the glory of God.

Do you act in such a manner that the poor man with industry is happier than you? We say yes. Then, on the same principle we will act. The child goes all day, his work is a pilgrim—a stranger organizing a Christian Endeavor society; he has other societies doing the same work, and we will act the same way.

As far as the State is concerned, they have their use and very valuable, but as far as the church is concerned, they are a source of much help. "Where two or three are gathered together in my name there am I in the midst of them." Matt. 18: 20. Rev. S. R. Wheeler, of Boulder, Colorado, was with them Sept. 14th. He was a great help to a member of the Waterford Church. Special prayers are asked for friends in their locality.

Early training makes every difficulty by the power of God.

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Missions.

There are many self-willed people in the world. They want their own way and some of them will have it at whatever cost. No man can have his own way and be safe unless it be in the track of God’s will and purposes, danger, defeat, disgrace, and ruin will come to the man. God is wiser, better, and greater than men, and his laws are the transcript of his great power, love, and holiness. For 1500 years the Prodigal son wanted his own way, and they came to grief and discomfort. Men who deliberately do wrong, disobey the express commands of God, for the sake of worldly gain, or for any reason, may seem prosper for a while; but a day of reckoning will surely come, disgrace and judgment will surely overtake them. Destruction and ruin await the man who departs from God’s way, who can escape the justice of God? Thou God seest me.

As we travel about and mingle with the people, how often are we pained to see so much narrowness and selfishness, and so little true love and holiness, in the world. One who goes among the families can see a vast difference in denominational spirit, in interest in our various lines of work as a people, in knowledge of them, and in loyalty to the truths we hold, in those families that take our publications and do no more than read them. Many too and giving nothing, absolutely nothing, for denominational work. They think that all that is required of them is to support their own home church. Well, they should do that, but how much broader Christians they would be if they shared their faith with others. Our paper is only half used, the rest is thrown away unopened. It is impossible for us to reach the people in this way, and much broader Christians they would be if they would use the paper to the utmost of its capacity.

The gospel of Jesus Christ is more than doctrine, truths, and principles. It is a concrete gospel. Doctrines are to become doings, truths are to be incorporated into life, and character, and principles are to be put into practice. The gospel of Jesus Christ is for every-day duties in all the relations and activities of human life. Its principles are to be the rule and guide of the home life, business life, and social life. It elevates humanity in the scale of being. It purifies and exalts governments, it produces the highest art and literature, it is the bottom and top of the highest civilization, it forms, develops, and adorns the highest and noblest manhood and womanhood. It gives the truest ideals and makes the reals the most perfect. This concrete gospel, the church, is aggressive. It is a contest of right against wrong, the good society against bad, good institutions against bad institution, good government against bad government, Christian civilization against barbarism. It is a fight of sobriety against sensuality, of self-denial against the satanic.

In all this contest the gospel of Jesus Christ will be victorious. It is gaining ground every year. It may seem to some that bad men, meanness, wickedness, vice and crime and the devil rule the world. They have it their way in many places. It is believed by some that the world is becoming better through the gospel of Jesus Christ, and we have not the slightest doubt of the ultimate glorious triumph of Christianity in the world.

From Dr. Swinney.

Walter’s Sanitarium,

Weaverville, Pa., Sept. 26, 1867.

Rev. O. G. Whittaker.

Dear Brother:—My heart is filled with thanksgiving and praise to God for his goodness and mercy in preserving my life, and for his blessings upon us during our journey home. In his kindness he is giving me continual improvement and the gaining of strength day by day; the attachments resulting from the pleauroy and the weakness in the lungs from the pneumonic disappearing, and the ability for deep, full breathing has come to me on this mountain side.

Though the thought of resting is rather a strange one in this world of activity, yet I have grown to be reconciled to it. A dear friend in writing urges me to take the Lord’s call to “come aside and rest awhile,” to be as much his will as it was his in sending me to the foreign field; so I look upon it in that light while recovering, and am waiting and resting in a contented way.

This place is admirably adapted to the needs of those who are sick or dying; beautiful mountain springs, and, though the great heat and a sickly summer, we are only half away to the mountaintop. I frequently meet one who, besides her home duties in Washington, has been a worker in church affairs and some of the benevolent institutions in that city. She has recently, very unexpectedly, received a call to take charge of ‘the home for aged women’ in Washington. We all rejoice and think her love for that kind of work, her past experiences and her kindly heart, well fit her for such a position.

Another one here is known by her wonderful ability to comfort, and to speak sweet words of encouragement to any who may be tried or sick or sad.

One, recovering from a severe illness and lying on her long chair on ‘the veranda,’ frequently tells me little incidents in her life that are interesting. One day we were both regretting the pushing, driving tendencies in our societies and classes, which was forcibly brought to our minds by cards—enjoying quiet—upon the door and blinds of the room of a young girl prostrated from a severe illness.

This convalescent then said she was educated in the Moravian school in Bethlehem, and gave me a pleasing account of the slow thorough school work, combined with outdoor exercises, which has always been the custom of that school. One might wish all institutions of learning would follow the same plan, and care equally as much for the health of the students as for their intellectual advancement.

Another, an elderly lady, told me last evening of her interest and work for the convers are, the Jews, giving us the names of many who, in the last few years, have come to acknowledge Christ as the Saviour of the world.

Among the many, there are two who have given me much pleasure in our walks over the grounds; they are, a young kindergarten teacher from her home in New York City, and a Miss D., a captain in the Salvation Army. The latter is a woman of culture, of pleasing manners, and with a deep, earnest, spiritual life.

Truly it is a real blessing to meet with the great and good, and enjoy their company in this quiet place.

Many have brought up the subject of the Sabbath also in our conversations. I was not aware of the great change in the minds of the people in this country, therefore have been quite surprised to see the increase in the claims of the Seventh-day Sabbath, and their decision to make it more of a study than ever before. Only two have said, ‘What a pity to make such a division among the world’s workers!’ yet one of these modified her opinion very much, after a more extended conversation.

Letters from our mission in Shanghai bring word of the great heat and a sickly summer. May all who love that work unite in praying the merciful Father, if it be his will, to spare us and our work, and to crown our efforts with success in the efforts for the salvation of souls.

Growth of Protestantism.

The Deutsche Kirchenzeitung, of Berlin, has computed the following table of the religious distribution of the peoples of the globe, based on the latest scientific investigations. The population of the earth is placed at 1,500,000,000, to wit:

<table>
<thead>
<tr>
<th>Continent</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Europe</td>
<td>381,200,000</td>
</tr>
<tr>
<td>Africa</td>
<td>137,000,000</td>
</tr>
<tr>
<td>Asia</td>
<td>875,000,000</td>
</tr>
<tr>
<td>Australia</td>
<td>7,280,000</td>
</tr>
<tr>
<td>America</td>
<td>327,600,000</td>
</tr>
<tr>
<td>Total</td>
<td>1,500,000,000</td>
</tr>
</tbody>
</table>

The leading faiths are represented by these figures:

<table>
<thead>
<tr>
<th>Religious Group</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Protestant Christians</td>
<td>200,000,000</td>
</tr>
<tr>
<td>Roman Catholic Christians</td>
<td>195,000,000</td>
</tr>
<tr>
<td>Greek Catholic Christians</td>
<td>105,000,000</td>
</tr>
<tr>
<td>Total Christians</td>
<td>500,000,000</td>
</tr>
<tr>
<td>Hebrews</td>
<td>6,000,000</td>
</tr>
<tr>
<td>Moslems</td>
<td>18,000,000</td>
</tr>
<tr>
<td>Heathen</td>
<td>812,000,000</td>
</tr>
<tr>
<td>Total non-Christians</td>
<td>1,000,000,000</td>
</tr>
</tbody>
</table>

Greed of Gain.

There is more peril to our country to-day from the growing American greed of wealth and lust of pleasure, and the increasing encouragement of powerful native corporations upon popular rights and popular well-being, than from any other source. Communism and anarchism are not primary but secondary symptoms. An aristocracy, or an oligarchy of money provokes and produces a proletariat with nascent instincts for the madhouse and the dynamite bomb. Social and economic conditions, and the unmerciful purchase or usurpation of polit-
ical power, is a deadlier menace to national well-being than even the ignorance and the vices of innumerable toiling immigrants.

Six months with our brethren of every other Christian denomination must we labor for the diffusion of the Gospel among all classes in America. Life must be purified at its fountains by the love of Christ. Commerce and industry must be subjected to the law of Christ. Religion must be the guide and inspiration and rule of our lives. The development of national character must be beguiled by spiritual forces which are brought to bear on life at its most sensitive point, and in its most receptive stage.—The Christian.

WHERE WAS THE GARDEN OF EDEN? Arguments that have seemed sound to their scientific projectors have been advanced to prove that the human race started on the brink of the Euphrates, in the heart of Central Asia, in Lemuria, a continent supposed to be present at the bottom of the northern part of the Indian ocean; in Central Africa; in the same region philologists find the three vast races of mankind that have drawn their population. Certainly here is choice enough, writes Edward S. Martin in the October Ladies' Home Journal. The scientific searcher after Paradise is embarrassed by the absence of his God, and hesitates to leave the Euphrates' bank and become a wanderer over all the earth. But at least he may stick to Asia if he will. One of the most favored "cradles of the human race" is the vast plateau of Pamir, north of the Himalayas in Central Asia. Anthropologists find deep significance in the fact that in that region the fundamental types of all the races of mankind are represented. In the Plateau of Pamir or within easy distance of it are yellow people, black people and whites, and in the same region philologists find the three fundamental forms of the human language.

A BRAVE COWARD.

In a recent address at Chicago, Bishop Whipple related the following incident as an illustration of the moral courage of Christian women: "One day an Indian came to our missionary and said, 'I know this religion is true. The men who have walked in this new trail are better and happier. But I have always been a warrior and my hands are full of blood. Could I be a Christian?' "The missionaries repeated the story of God's love. To test the man he said, 'May I cut your hair?" The Indian wore his scalp-lock for his enemy. When it is cut it is a sign he will never go on the war-path again. The man said, 'Yes; you may cut it. I shall throw my old life away.' "It was cut. He started for home, and met some wild Indians who shouted with laughter. The man said, 'Is it true? You were a warrior; to-day you are a squaw.' "It stung the man to madness, and he rushed to his home and threw himself on the floor and said, 'I can't be Christian, and came and put her arms about his neck and said, 'Yesterday there was not a man here who dared call you a coward. Can't you be as brave for him who died for you as you were to kill the Sioux?' "He sprang to his feet and said, 'I can and will.' "I have known many brave, fearless servants of Christ, but I never knew one braver than this child."—Rams of '95.

Woman's Work.

IS IT WORTH WHILE?


Is it worth while for the young woman to work? "To face and fight the driving wind and rain, To stretch and strain each nerve and bone and muscle, "Our flailing fingers to gain, Is it worth while?"

Is it worth while the steep ascent of heaven To climp with nothing like men's feet To rise and rise and rise so swift, By hope and duty ever onward, Dead to the world, and all things so sweet, Is it worth while?"

Is it worth while to now abide all waters To rest not till earth's many sons and daughters By righteous fruits be made glad, God's kingdom on earth, and man exalted above, Is it worth while?"

O gracious Christ, at thy dear feet low falling, In thy dear, thine arms and cross so sweet, To thee and mine our hearts at times confess— It is worth while! —Congregationalist.

SHALL THE CALL TO EVERY SISTER IN THE GARDEN OF GREATNESS FOR LOYALTY TO OUR WORK BE HEEDED? Are we ready for better service?

Have you read the prayer of the little girl the night before the family started on their summer vacation? She said, "Good-bye, God, I am going into the country to stay a month." God forbid that any of us should have forgotten our obligations to him, or should have lost any reverence and love and devotion for him during these summer months which have just ended.

AFTER VACATION! What are our plans for the year before us? Are we prepared to take a broader outlook over the wide harvest fields, and to scrutinize more closely and more unselfishly the resources with which God has entrusted us? If we have read faithfully our Conference reports and the published papers we must feel a fresh sense of responsibility and a new purpose to be more faithful.

Words fail to express my gratitude to the women of the Pioneers Circle for their service, we must each do this. What success may have attended the work in the past two years is largely due you. We have responded to the calls for help. Many of you have not been personally invited to bear on life at its most sensitive part. By righteous fruits be made glad, God's kingdom on earth, and man exalted above."—Mrs. Gordon.

SHE LIVED HER RELIGION.

Nel Fry sat in his cottage, moody and dejected. He had got drunk the night before and in a quarrel at the village inn had been knocked down violently, and had broken his arm. After enduring some hours of pain, it had been set and bound up in a sling. Ned was a carpenter by trade, and need never have lacked work. Just now he had a job at the Uplands farm. But he was thinking that he would now be unable to resume work for some weeks, and that his wife and little boy were dependent on his earnings. The prospect was not a happy one, but he did say, "It is worth while."

"It is more convenient time." Let us study our denominational needs and not only become a power ourselves but help to interest our young people who have been in training in the younger societies, for service with us.

FROM LITTLE GENESIS.

The first annual public meeting of the Woman's Home Missionary Society, Auxiliary of the Woman's Home Missionary Society, took place on the evening of Sept. 21st, when, after the devotional exercises, the following programme was presented:

2. Tending of Report of Secretary of Western Association, by the President, Mrs. Rogers Candler.
3. Letter from Miss Susie Burdick, read by Mrs. Powers.
4. Solo, by Mrs. Horace Prindle.
5. Selections from Dr. Finlay, A. Ashmore's tract, "A Pies for China," read by Miss Mary Bowler.
6. "If I were a Voice," by Miss Lou Langworthy.

This meeting marks the close of the first year of our organization. We have come together in our regular meetings from time to time with thankful, united hearts, and we trust with continually increasing zeal for missions and with heightened interest in all denominational work. We hope and expect, as the years go on, to report growth and efficiency as helpers of the Woman's Board. God has certainly blessed us, and we pray that through our society blessings from us may reach those that sit in darkness.

The following words from Miss Burdick's excellent letter to us we want others to share: "Recently while reading the History of the China Inland Mission, I came upon this, 'We do not appeal for men nor money. The thing we do appeal for is love to God and a walk that pleases him. Nothing is of any value that is not the outcome of hearts brought near to God. Let us see God working; let God be glorified; be our reward holier, happier, nearer to him, and they won't want to be asked to help.' I believe that our missionary zeal will increase in proportion to our real love for God and our realization of God's love for us and for all mankind. When we fully comprehend that the real and abiding things are the things of God, and that his Word, whether a word of blessing for those in Christ or of woe for those out of him, is sure, then it will become our first concern that the earth shall be full of the knowledge of the Lord."—Elizabeth Powell.

LITTLE GENESIS, N. Y., Sept. 26, 1885.
He had been married just four years. The happy young wife he had brought home had grown sad-looking, and avoided talking to her neighbors more than was necessary. They said she was grieving after the little girl she had buried a year ago.

But there had been times lately when Mary Fry had said to herself that she could not wish her little one had lived to grow up and know the poverty and suffering that seemed inevitable since her husband had taken to drink. Ned's head was aching, and his arm was very painful. The rain was pattering on the little casement, and a dull, smoky fire gave very little warmth. His wife was preparing a meagre dinner, and his little boy was playing on the floor. Just then a tap was heard at the door, and the next minute a lady came in.

Mary Fry dusted a chair for her, and answered her questions about the man's broken arm as shortly as she could. The visitor was watching, taking ill too, and before her little danger, Ned Fry became nearly distracted. Down the pencil, wherewith she had been check- new.

"I am very sorry about your accident," she said to Fry, "but I am afraid it was your own fault. It will be a lesson to you, I hope, to think more of your wife and child. And it was the beginning of a new life. To, and bearing the discomfort as heroically as possible."

"But how, ma'am," said Fry, "can I do to help you?"

"And then somehow I minded all the words of the Bible about Jesus Christ and the heavy laden lady who had lately come to the village. As the fever ran its course, and he knew the child's life was in danger, Ned Fry became nearly distracted. His little boy was the idol of his heart.

The poor mother, weakened by anxiety and watching, took ill too, and before her little boy had come to the worst, she too lay in ceaseless delirium.

Ned Fry did not know where to turn or what to do. The neighbors, one and all, kept away from the infected dwelling, and there were no hands but Ned's to minister to mother and child. Crippled as he was, and ignorant of what to do, it seemed that things could scarcely be worse for them all. But just then another visitor came.

Ned opened the door, and saw standing there a young lady who had lately come to live in the village.

"We've got a patient here," said her.

"I know," she answered. "That is why I came to see if I could do anything for you. I have heard that you have no one to help you, and that you cannot even use your arm.

"I may come in, ma'am?"

"You'd better not, ma'am," said Ned, softened from his moroseness. "Why should you?"

"I want to help you," the lady replied. "Please let me in. I am a good nurse, and I live in this village just to do what I can for you all."

And saying this she passed in.

The Sabbath Recorder
sprinkle of rain, and requiring to go with it, nothing more elaborate than a well made cashmere dress and a tasteful bonnet of felt, or some material enduring. 

Aunt Abby paused, and, following her sug-

gestion, we all emulated the cow, and con-

cidered." Mrs. Lorton's wrinkled fore-

head relaxed, and after a few moments she broke into a merry laugh.

"Why did you not read me that lecture a week ago? I believe that is the way in which I have been 'economizing' the whole of this past year."

"I have no doubt of it. It is the way in which everyone begins, I fancy."

Aunt Abby amused us for the next half-
hour with merry stories of the things she had bought to match other things in her early days of economizing, and Belle and I thought guiltily of some elaborate gauze overdresses, broad sashes, and expensive artificial flowers which we had recently purchased with a view to arranging some cheap evening toilets over two old silk skirts.

"I believe I have been doing the same thing with the children," sighed Mrs. Lorton.

"I believe," I said to my good friend, "for only last Sunday I heard Jenny tell her sister very gravely, that mamma was going to lengthen her blue silk by putting on a new flower." "That was my plan."

"Yes, and then the blue silk would demand a plush jacket, and that would call for a bonnet with ostrich plumes, or some other bit of frail magnificence."

"What shall I put on the girls?"

"Two pretty inlaid suite."

"And what with the silk frocks because they are—trifles short?"

"Decidedly, or else they will waste a great deal of money, and the children be left without any suitable, serviceable garments for half the occasions on which they wish to go out."

Aunt Abby was growing very eloquent with her theme.

"I think," she said, "that a great many of the worries, the wrinkles, and gray hairs that vex the days and destroy the beauty of our American matrons grow out of the very way we arrange—our attempts, at saving where the necessity comes suddenly upon us are apt to be violent and spas-

modic, and productive of very small results."

Aunt Abby smiled suddenly. "I remember one instance," she went on, in explanation of what she had said, "when I proclaimed to my father, whose household was the scene of my early experiments in domestic economy, that for the last three months I had not spent but fifty cents a day for food, and with a household of six."

"Well," I continued, "after a few weeks of knitting, "you have results of a great many severe lessons that I once learned in a very severe school." —Christ's Union.
Minutes of the Iowa Seventh-Day Baptist Yearly Meeting

The annual meeting of the Iowa Seventh-Day Baptist Church was held at the Grand Junction Church, August 30th, at 10:30 A.M., and was opened by singing, "Are you ready?" after which followed Scripture reading, Matt. 16.

Prayer was offered by Rev. James Hurley of North Loup.

The introductory service was preached by Rev. Mr. Crofoot, of New Auburn, Miss. After the sermon a committee of three was appointed to arrange a programme of the meeting.

The following appointments were given to the Juniors of his church.

Rev. Mr. Hurley reports the Welton Church, with a membership of over 200, and very much interested in the work.

T. S. Hurley reports for Garwin Church, with a membership of over 200, and very much interested in the work.

W. L. Van Horn, of Grand Junction, reports for Garwin Church, with a membership of over 200.

Mr. Furrow of Garwin reports the New Auburn Church, with a membership of over 200, and very much interested in the work.

Mrs. Van Horn reports the Welton Church, with a membership of over 200.

D. C. Van Horn, of Grand Junction, reports for Garwin Church, with a membership of over 200.

H. A. Saunders, Grand Junction.

Reading of communications.

Afternoon Session.

3 P.M.—A praise meeting was led by A. M. Furrow of Garwin. Sermon from Gen. 12: 2— "Thou shalt be a blessing." P.M. was the time arranged for the placing of the Sabbath School in good working condition.


Closing conference by J. H. Hurley. Testimonies, 57; prayer offered by Eld. A. G. Crofoot for the work in Louisville, Ky. Close by singing, "God be with you till we meet again," and a Dixie hand shake.

G. B. Van Horn, Sec.

The Coming Wife.

The coming wife will endeavor to fit herself for the duties and responsibilities which she must assume. To be able to fill her place in the world requires at least some thought, study and application. If she intended to adopt one of the learned professions, she could expect to succeed with no previous study. Hardly, and yet nineteenth of the girls of the period were ready when once they are established in good working condition.

The coming wife will perfect herself in all the details of life. She will learn to understand the art of making and keeping a home, and perhaps become the mistress of a comfortable home in heaven.

When the dust settles and she has learned the art of making a home, she will learn the art of managing a home, and perhaps become the mistress of a comfortable home in heaven.

She will learn the art of keeping a home, and perhaps become the mistress of a comfortable home in heaven.

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fare better than all outside honors the world can bestow.

She is healthy, high-minded and intelligent, and the children of such a mother cannot fail to fill their places in the world with honor and credit. So, from the coming wife will spring a race—grand, pure and true—who will scorn everything mean and vile. Of course, the blindfold selected by this discriminating young woman will be perfectly adapted to her. They will be fully in sympathy in everything that is wise and judicious, and the tact and good sense of both will enable them to avoid the shoals on which so many lives are wrecked, and many hopes sacrificed.

The coming wife, in her intercourse with those of her own sex, will be sure to converse of things, and not of people. Scandal and gossip will not be her daily bread. She will select her friends from among high-minded and intelligent women, thus she will keep her body and mind healthy, and her heart forever young. And a lovely old age will creep on among them who will keep her, for to her children, and her children's children, and they shall rise up and call her blessed.

The true proverb, written—a woman is wise in her children's service,

“A fellow's mother,” said Fred the wise, “with her rovy cheeks and her merry eyes, in the black and white—Leaves what a sight by a thump, or a bruise, or a fall in the dirt.

A fellow's mother has bags and strings, bags and strings.

No matter how busy she is, she'll stop to see if you don't feel well.

She does not care—not much—neither—

If a fellow's face is not always clean

And if there is a mark of his mother, she can put in a patch that you'd never see.

A fellow's mother is never mad,

And out of ten think that you're just.

And I will tell you this, if you're only true.

She'll always forgive you, what you've done.

“I'm sure of this,” said Fred the wise,

With a manly look in his laughing eyes,

“I'm only a fellow that don't obey.”

THE BULL AND THE BEES.

CHARLES G. F. HUNLEY.

Nannie Miller hardly knew whether to call herself a country girl or a town girl. Her home was in Montreal; but she was accustomed to the life of the pen and pencil in the New Hampshire at her grandfather Miller's big farm. She felt herself a well-initiated country girl in every respect. She was a little bit of an argument; she seemed desperately afraid of cows. Remembering her fifteen years, she was not without some charm. Never having been less than to tremble at the sight of the gentlest millennials, and to keep as close as possible to the road, she did occasion to go through the cattle pasture. Nannie had some shadow of an excuse for her dread of strange cattle at least. On a neighboring farm and a fellow's bull frightened her, and she was for its viciousness of temper. The children of the village spoke with bated breath of Farmer Miller's bull, and his grinned tales of its ferocity. The animal was a particularly fine specimen of his breed, and registered in the “American Herb Book.” But for his aristocratic pedigree and his admirable points he would soon have found his way to the butchery.

The Miller farmhouse stood about sixty yards back from the highway. The broad slope leading up from the road to the house was occupied by a flower garden, with clumps of shrubs, hollyhock, and larkspur, thickets of artichoke and sunflower, a scarlet-cup, yellow-green carrot patch, and dense rows of peas and beans. Down through the middle of the garden ran a path of broad flower beds, wherein grew sweet William, and scarlet lychnis, and poppies, and bachelor's buttons. At the foot of the path a white, slight gate led out to the road, through a hedge of thorns and lilacs. At one side an array of beehives faced the path. Behind the hives ran several lines of tall peas, then black currant bushes, and then a generous tangle of raspberries. The driveway, leading to the farmyard and the hospital, lay out of side and beyond the garden fence.

One sunny afternoon, when her grandmother had lain down in the front garden, and her grandfather was away in the back lots, Nannie found the house too quiet for her and started off down the garden path. She descended the garden path, passed through the little white gate, and paused a moment in the middle of the road. She felt a sudden terror. The cowboys were beginning to come down the road. But she could see no cause for fear. Laughing at her own nervousness she set forward eagerly, carelessly running, without a thought, through the little garden, through which the light streamed like liquid rubies.

She had not gone fifty paces before she heard a sound at which her heart stood still. Just in front of her was a turn in the road, and she felt, for a moment, what lay beyond. But the sound she heard was the murmbling gull and grunt of an angry bull.

She swung, and spied a bird for the little white gate. A moment later the black and white form of Farmer Miller's bull was trotting around her turn, his horns in the air, his head going from side to side. Nannie saw the directory portion of her parson, and fled as if her feet had wings. At the same instant the bull caught sight of her. His horns lowered and he charged like a whirlwind in pursuit.

Swift as was Nannie, the bull was much swifter. Presently Nannie realized the danger of her flight Nannie thought of her parasol, to which she was clinging convulsively. As she released her hold the hilt of her parasol, an inch and a half of its length, appeared to her eyes. She determined to break this, if you're only true.

“Good and faithful servant, enter into the joy of your master.”—Helen N. Parkard in Good Housekeeping.

MISSQUOTED LINES.

It is a peculiar faculty of human memory to misquote proverbs and poetry, and almost invariably to place the credit where it does not belong. A few familiar expressions are generally misquoted.

Nine men out of ten think that “The Lord tempers the wind to the shorn lamb” is from the Bible, whereas Longfellow is the author. “Pouring oil upon the troubled waters” is also ascribed to the sacred vol-
she saw that in the bees she had found a potent ally.

From among his beehives in the air, the bull launched himself upon the nearest hive. Over it went with a dull crash, and in a black cloud out it came. The bull felt around with a rush of little flames descend upon him speedily, but with quivering skin he endured for a moment and mightily he burst through hismaker kindling wood of tallow. He lifted his head with a roar of triumph, the honey streaming down his face and bits of comb dropping from his horns and ears.

At this moment the poison from the innumerable stings that were piercing his skin went through his system, and he seemed to realize that the triumph was, after all, not his. He bounded desperately into the air, no longer a fellowship of the winds, but a writhing months with a mind, with a might of God's eternal purpose in Christ Jesus.

The currant bushes and the 'WE...]

"Go,

"What is the sense of saving an investment unless we insist that God shall receive the glory?" So said one of the participants. We have always been too much engrossed in our own interests. The scene of action was the town of Marble, where the Conference was held. The meeting was a memorable one, and the spirit of the place seemed to be such as to bring out the best in every soul present. The Lord was pleased to give us a fresh sense of His power and love, and we were filled with a desire to do His work. The Conference adjourned with a benediction, and we went away refreshed and strengthened for the battle of life.

"The first two Sabbaths of the pastor's absence our pulpit was supplied by Bro. L. E. Livermore, who preached to us two most excellent and practical sermons. Last Sabbath it was our pleasure to listen to Bro. B..."

"Go, show thyself to Ahab, and I will send rain upon the earth." After six apparent failures the seventh time he said to his servant, "Go up now and look toward the sea," and when the answer came, "only a little cloud, not larger than a man's hand," to Elijah it was the fulfillment of the promise; he heard the sound of abundance. Mortal eye hath not seen, mortal ear hath not heard, but the eye of faith, the spiritual ear, beheld and heard the invisible and real. All the harmonies of heaven. All things are possible to him that believeth. Faith soars above the clouds, above the earthly hindrances; faith gazes into the depths, below the agitations of the surface into the calm, unbroken river of God's eternal purpose in Christ Jesus. "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if... heareth us... we know that we have the petitions that we desired of him." —Christian Advocate.

We come to be skillful doers through the bumbling, yet earnest, efforts of the beginning.

**Home News.**

**New York.**

POMPY HILL and SYRACUSE.—Pompy Hill was originally settled by the Presbyterians; and to their love of education, they established an academy which has been doing a good work for more than seventy-five years. They are now changing it to a graded school and academy, and broadening and enlarging the educational system of the State. Not far from the village is a family belonging to the DeRuyter Church, and at their home and the chapel near by we have been holding meetings once in two weeks, since last April.

"By leaving De Ruyter very early on Sunday morning we can reach there in time for meeting at 11 o'clock, and then drive on to Syracuse for the evening appointment, at the commodious church which was con..."
them in the large city, but we know the number is but a small one. Some new ones came out nearly, if not quite, every year. Some have embraced the Sabbath of the Bible. Three have already made their offering for membership in the little Church—all married persons. The interest was still on the increase. Dr. Lewis has come to commence his part of the work in presenting the Sabbath truth, which we all feel was just in the right time before the interest began to lag, or the congregations to fall off on account of cold weather. I hear Dr. Lewis has presented the truth in a very able manner and in the spirit of Jesus, to large and intensely interested congregations.

What the final result will be is to be seen yet, but looking upon it as it now appears to me, it is one of the grandest works and complete victories for Christ and Truth we have ever as a people achieved, considering all the circumstances.

I remained there two weeks and preached seventeen sermons in the tent and once, by invitation of the pastor, on Sunday evening in the Portland Avenue Baptist Church. I enjoyed the freedom in preaching as the world's Redeemer, in this large church, and received many hearty expressions of appreciation of the Message and a cordial invitation of the pastor to preach for him. He was formerly pastor of the Baptist Church in Clarksburg, W. Va., and well and favorably acquainted with our people, having preached both at Lost Creek and Salem.

I have just begun work here at Jackson Centre, with good indications.

May the good Lord bless all our dear people and make us more efficient in these propitious times. The fields are truly white for the harvest.

J. L. HUFFMAN
Oct. 1, 1895.

THE GREAT SAILS OF RACING YACHTS.

The sails of the racers are probably the most wonderful part of their whole make-up. Defender, when she has her mainsail, her jib, her topsail, her staysail, and her working topsail up, carries 12,000 square feet of canvas. And when she substitutes for these working sails, and puts out her spinnaker, she almost equals the area. These sails cost thousands of dollars, because there must be several of each in case of accident to one or another, and for use in the different kinds of wind that may prevail in a race. There is a heavy mainsail for strong winds, of sea-island cotton or Egyptian cotton or ramie cloth, while the jibs are made of lighter grades of the same material, until they come down to the constituency of a coarse pocket-handkerchief. Defender, when her mainsail is of Scotch linen. In 1893 it was reported that one of Valkyrie II's big spinnakers was of silk, but it was not, it was of exceedingly fine Irish linen.

Taking all these matters into account, and considering when each boat must have from forty to fifty sailors to man her, it becomes evident that the building and maintaining of such a yacht is a matter of no small expense. Mr. George Gould spent no less than $40,000 to put Vigilant in condition, to race with Defender after the trials this year. The crew has to be engaged and trained for weeks before the racer is put into commission, and kept at work for a couple of months be-
Popular Science.

The construction and projection of waterways, for commercial purposes in this country, are insignificantly small when compared with some of the rivers of the East, having a climate generally more frigid than ours. Russia is now engaged in a waterway at least a thousand miles long. It is to connect the Baltic with the Black Sea, beginning at Riga on the Baltic, and ending at Odessa on the Black. The canal proper will be between the Duna and the Beresina, having a breadth in the top, in the narrowest places, of 220 feet and at the bottom of 120 feet, with a depth everywhere of 20 feet. At Dusk a reservoir is to be built which will enable the system to be connected with the navigable portions of the rivers Niemen and Vistula.

With a small proportion of the outlet for this noble work in Russia, the Erie could be made a ship canal from Buffalo to the Hudson, that a ship was supposed to be Dr. Nansen's, but whether ice and floating with the drift. This vessel carried information respecting his expedition. It reached London from Angmagssalik, on the eastern coast of Greenland, that a ship was sufficiently strong to stand any pressure or vessel acted splendidly in the ice, giving a vessel an opportunity to sail directly north until his ship was made with it. On September 29th, the following program has been prepared for the occasion.

**ANNIVERSARIES.**

**SABBATH-DAY.**

11. A. M. Sermon, by Dr. F. R. Burdick.
1 P. M. Sabbath-school Lesson, considered by representatives from the different schools.
2. P. M. Prayer and conference.
3. P. M. Praise Service and sermon, by L. B. Swiveny.

**CENTRAL ASSOCIATION.**

1. A.M. Business meeting.
2. A. M. Sermon, by Dr. F. B. Rogers.
3. Arrangements may be made for special services. Come prepared to give and receive a blessing. **PASTOR.**

**SPECIAL NOTICES.**

**ANNIVERSARIES.**

South Western Conference, Fayette, Ark., Oct. 31, to Nov. 4, 1895.

**FALL MEETING.**

A past year of the New Jersey and New York City Seventh-day Baptist Church will be held with the First Seventh-day Baptist Church of New York City, Nov. 9, 1895, just fifty years from the date of its formation. Special services will be held on Sunday evening, Sabbath morning, Sabbath afternoon Memorial Services, the evening after the Sabbath, and Sunday morning. There will be a very interesting time. We wish to early to call attention, that those who are coming may decide and inform the people present, who may wish to attend.

The Fifty-seventh Anniversary, the 9th of November, 1895. Church organized the 9th of November, 1845. The 9th of November, 1895, comes on the Sabbath-day. 0. 0.

**500 Hudson Street, New York.**

**FALL MEETING.**

The next session of the Quarterly Meeting of the Eastern, Lincklaen, DeWuyter, Cayler Hill, and Scott Churches will be held with the Lincklaen Church, Oct. 26th. The following program has been prepared for the occasion.

**SABBATH-DAY.**

**FALL MEETING.**

11. A. M. Sermon, by Dr. F. R. Burdick.
1 P. M. Sabbath-school Lesson, considered by representatives from the different schools.
2. P. M. Prayer and conference.
3. P. M. Praise Service and sermon, by L. B. Swiveny.

**FALL MEETING.**

First, Alfred.
Second, Alfred.
Third, Alfred.

**WESTERN ASSOCIATION.**

First, Alfred.
Second, Alfred.
Third, Alfred.

**NORTH-WESTERN ASSOCIATION.**

First, Alfred.
Second, Alfred.
Third, Alfred.

**SABBATH-DAY.**

11. A. M. Sermon, by Dr. F. R. Burdick.
1 P. M. Sabbath-school Lesson, considered by representatives from the different schools.
2. P. M. Prayer and conference.
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**FALL MEETING.**

First, Alfred.
Second, Alfred.
Third, Alfred.

**NORTH-WESTERN ASSOCIATION.**

First, Alfred.
Second, Alfred.
Third, Alfred.

**SABBATH-DAY.**

11. A. M. Sermon, by Dr. F. R. Burdick.
1 P. M. Sabbath-school Lesson, considered by representatives from the different schools.
2. P. M. Prayer and conference.
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**FALL MEETING.**

First, Alfred.
Second, Alfred.
Third, Alfred.

**NORTH-WESTERN ASSOCIATION.**

First, Alfred.
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**SABBATH-DAY.**

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**FALL MEETING.**

First, Alfred.
Second, Alfred.
Third, Alfred.

**NORTH-WESTERN ASSOCIATION.**

First, Alfred.
Second, Alfred.
Third, Alfred.
最高之为在Leavening Power—Latest U.S. Gov't Report

Royal Baking Powder

Death.

Henry oldfogy notions are inserted free of charge. No模糊ed twice charged at the rate of ten cents per line for each line in excess of twenty.

Clarke.—In Boston, Nov. 29, 1866, of chloroform, George Floyd, son of George and Ann Floyd, aged 25 months and 3 days.

Little Floyd was sick only twelve hours when from the sickbed, he from his mother's arms took unto himself. He will be greatly missed from his earthly home, but may the assurance we have of the happy home in heaven lead us to say that God do all things well.

How's this?

We offer One Hundred Dollars Reward for any case of chlorosis that cannot be cured by Halff's Catarrh Cure.

J. F. CHERRY & CO., Prop., Toledo, O.

We, the undersigned, have known Mr. Catarrh for the last 15 years, and believe him perfectly reliable and that the impression of his skill and ability to carry out any obligations made by their firm.


Wholesale Druggists, Toledo, O. Halff's Catarrh Cure is taken internally, acting on the stomach and1s moderate doses of the system. Price, 11c, per bottle. Sold by all Druggists. Too valuable for sale.

Note: We are glad to endorse the Larkin Co., of Buffalo, Personal trial of our goods makes it necessary. Our readers may take advantage of their offers without hesitation.—New York Observer.

DAVIS FAMILY.

I have prepared a history of the Davis family from William Davis, who was born in Wales in 1828, down to the present time.

Copies for sale at 25 cents each, or 5 copies for $1.00, post paid.

Rev. JAMES B. DAVIS.

How a Woman Paid Her Debts!

A lady in Philadelphia makes the following statement to Rev. Dr. E. B. Treat, Publisher, 511 Madison Avenue, New York.

Last year I paid over $200 in cash, and I am thankful I that I felt the need of money, for then I could be benefited by the treatment. It is far better than any cure I ever tried, and all I have had, and it has cured me.

I am the more grateful to God for the success I have had, and I am so thankful I that I feel the need of money, for then I could be benefited by the treatment. It is far better than any cure I ever tried, and all I have had, and it has cured me.

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The Treasury of Religious Thought for October appears with increasing strength and beauty, as it enters into the new world, and will be visited by a noble dispensation. It is an excellent portal of the Rev. J. Balcom, B. D., pastor of the West End Presbyterian Church, New York, whose sermon on the subject of Integrity is the keynote of the need of the time. There are several illustrated articles by the Editor and other contributors. Annual subscription, 25 cents. Clergymen, $2. Single copies, 25 cents. E. B. Treat, Publisher, 50 Cooper Union, New York.

To the Publisher's Magazine for October, with a rich store of contents is at hand. "Unexpected Faith," by Chap. Moir, D. D., is inspiring. The sermon by Rev. C. Silvester Horseman upon "Christianity and culture" is excellent. The Rev. Mark Guy Pearsall continues his superior articles entitled, "In the Banqueting House." The present discourse is named "A parable of love and money." Other in-attractive articles by Rev. John Edwards are also continued on "Methods of Illustration," with much other valuable matter. Fifteen cents a copy; $1.50 per year.

Walter B. Ketchum, Publisher. 2, Cooper Union, New York.

The Ladies' Home Journal Invites.

What is generally conceded in Philadelphial to be one of the most desirable building sites in the city has just been purchased by the Ladies' Home Journal.

The property is located on New York Avenue and Walnut streets, which means that it fronts on two of the most beautiful squares in Philadelphia, the famous Independent Square on the east and Washington Square on the south. The land acquired includes five properties. On May 1st, next, the houses thereon will be torn down to make room for a building costing $250,000, to be solely owned and exclusively controlled by the Journal. The building will require two years in its construction.

An Ounce of Prevention is cheaper than a pound of Cure. Don't give children narcotics of sedatives. They are unnecessary when the infant is properly sustained, as it will be by the "68th Oregon Rigger." Buffalo, N. Y.

DAVIS FAMILY.
LOCAL AGENTS.
The following numbers are not to be considered to receive all accounts that are designed for the Publishing House, but are to be considered as those to whom the accounts of the subscribers are committed. The following numbers are to be considered as those to whom the accounts of the subscribers are committed.

ALFRED, N. Y.

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Treasurer, Rev. J. F. Braddock.
Office, July 17th, 1893.

THE ALFRED SUN.

Cateogory.

CANCERS AND TUMORS.

ALFRED, N. Y.

STILLMAN RAILWAY SYSTEM.

Saves One-half

In iron and steel above one-quarter in wood over the ordinary T-iron system and has the advantage of not only greatly reduced cost but increased durability.

Proved by Three Years' Trial.

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