CONTENTS.

EDITORIALS.
A Proclamation.............................................. 722
Paragaphs.................................................. 722, 723

NEWS AND COMMENTS.
Paragaphs.................................................. 723

CONTRIBUTED EDITORIALS.
Paragaphs.................................................. 723, 724
Birthday Anniversary......................................... 724
The Lions in the Way—Poetry................................ 724
The Lion's Trouble........................................ 724, 725
The Minister as a Voter.................................... 725
At Corinto, Nicaragua........................................ 725

MISSIONS.
Paragaphs.................................................. 726
From L. P. Bangs.............................................. 726
From D. K. Davis............................................. 726
Missionary Society—Receipts................................ 726

WOMAN'S WORK.
The Scarlet Thread—Poetry.................................. 727
Paragaphs.................................................. 727
How To Raise Money.......................................... 727
Duties of a Lone Sabbath-keeper............................ 727
A Day of Prayer............................................... 727

CHILDREN'S PAGE.
"Lock"—Poetry............................................... 728
True Giving................................................ 728
Show Your Love Now........................................ 728
"Rather Out the Stones"..................................... 728
Fiction and Flet............................................. 728
Imagination—Poetry.......................................... 728
Is the World Getting Better or Worse?....................... 729
Wedding Presents............................................ 729
The Helpful Attitude........................................ 729
Can Christian Bachelors?................................. 729

YOUNG PEOPLE'S WORK.
Paragaphs.................................................. 730
President's Letter.......................................... 730
Juniors.................................................... 730
Prayer-meeting Committee Work............................ 731, 732
Our Miracles—Paragaphs.................................... 731, 732

HOMr NEWS.
West Virginia, Wisconsin................................... 732
In Memoriam................................................ 732
Ungrateful and Unjustifiable.............................. 732, 733
How Can the Commission Be Made More Profitable?...... 733
Sanctification................................................. 733
Turn Out.................................................... 733
Building Up Your Own Church.............................. 733

SABBATH SCHOOL.
Lesson for Nov. 23, 1895—The Woes of Intemperance.... 733

POPULAR SCIENCE.
Paragaphs.................................................. 734
Living Well To-day......................................... 734
SPECIAL NOTICES........................................... 735
Handy Helps for the Home................................... 735
MISCELLANEOUS.............................................. 735
PRAYERS..................................................... 735
LITERARY NOTES............................................. 736
LOCAL AGENTS............................................... 736
BORDERERS DIRECTORY..................................... 736
LIST OF PUBLICATIONS...................................... 736

AMONG THE FLOWERS.

THEY heaped the blossoms above her grave,
The grave of our beautiful dead.
Pale, creamy roses, and spotless pinks,
Together their perfumes shed.

And the lily-bells and forget-me-nots
Were blent with a tender grace,
And the pansies peered from amid the ferns,
With the look of a human face.

They wove a pillow to symbol her rest,
And stary gems for her crown,
And lined with blossoms the chamber dim,
Where we laid her tenderly down.

The air was heavy with fragrance, born
Of the wealth of the summer's bowers,
But the fairest rose was the rose we hid
Deep under the mound of flowers.

The blossoms will perish, their petals fall,
Their sweetness will wither away,
And never a hint of their beauty remain,
Through the glare of the midsummer's day.

They came in their freshness to comfort our hearts,
For a moment to brighten the sod,
Our rose was transplanted; forever to bloom,
In the beautiful garden of God.

—Mary Bassett Clarke, in Autumn Leaves.
THE SABBATH RECORDER.

REV. L. E. LIVERMORE, Editor.
REV. L. C. RANDOLPH, Chicago, III., Contributing Ed.

CORRESPONDING EDITORS.
REV. O. C. WARD, New York, N. Y., Missions.
REV. W. C. WHITFORD, D. D., Milton, Wis., Historical.
PROF. EDWIN SHAW, Milton, Wis., Young People's Work.
Mrs. B. R. DOGGS, Waterville, Maine, Woman's Work.

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

Entered as Second-Class matter at the Plainfield, (N. J.) Post-Office, March 12, 1874.

A PROCLAMATION.

By the President of the United States.

The constant goodness and forbearance of Almighty God has been vouchsafed to the American people during the year which is just past, call for their sincere acknowledgment and devout gratitude.

To the end, therefore, that we may with thankful hearts unite in extolling the loving care of our Heavenly Father, I, Grover Cleveland, President of the United States, do hereby appoint and set apart Thursday, the 28th day of the present month of November, as a day of Thanksgiving and prayer, to be kept and observed by all our people.

On that day let us forego our usual occupations, and in our accustomed places of worship join in rendering thanks to the Giver of every good and perfect gift for the bountiful harvests, for the late and early rewards of our labors in the field and in the busy marts of trade; for the peace and order that have prevailed throughout the land, for our personal safety, for health and strength, and for all other blessings that have already showered upon us from an open hand.

And with our thanksgiving, let us humbly beseech the Lord to so incline the hearts of our people as to lead them to continue to us his mercy and protecting care, guiding us to the right, to avoid the snare of death, and to the path of life; the path of peace, and the path of righteousness; that we may have a better understanding of the supreme importance of morality, good as far as it is consistent with the doctrine of the Bible.

And let us also on the day of our thanksgiving, especially remember the poor and needy, and by deeds of charity show the sincerity of our gratitude.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

GROVER CLEVELAND,
Done at the city of Washington, this fourth day of November, in the year of Our Lord one thousand eight hundred and ninety-five, and in the one hundred and twentieth year of the Independence of the United States.

By the President.

RICHARD OLNEY, Secretary of State.

Readers of the Recorders have already noticed in the published Minutes of the last meeting of the Missionary Board, that Bro. W. C. Whitford, called to the Moderatorate of the London Seventh-day Baptist Church. We have not yet received notice of Bro. Daland’s acceptance of the call, but it is understood that he will be likely to enter that field of work. While his friends generally will be sorry to lose his genial presence and his valuable labors from this side the ocean, still there seems to be a general conviction that he is the right man to undertake that work. Should he conclude to go, the benefactions of the people of America who are interested in the old Mill Yard Church will be with him and with those who have recently been bereft of the faithful labors of Dr. Jones.

The simplicity of God’s Word is one of its greatest commendations. It is evidence of greatness to be able to bring such great themes down to our finite understanding. But men often stumble over the very things which, in the divine economy, that are the strongest evidence of simplicity. Great results often spring from very small and apparently inferior causes. Abraham did not know, and probably he had not the faintest conception of the great things that were in store for him and his posterity when he was called from his home in Ur, to wander southward as God had indicated. Nevertheless he launched out with an unavailing faith. Livingstone obeyed what he believed to be God’s call to do missionary labor, alone and single handed. But he beheld the results. A vast and hitherto unknown continent was opened to the light of the gospel. Let every divine call, every command of God, receive prompt and willing obedience.

In Tennessee, recently, a mob cut off the ears and fingers of a negro victim, mutilated his body and hung him. In Tennessee, recently, good citizens, Christian people, have been arrested, fined and imprisoned because they did not observe Sunday instead of the Sabbath of the Bible. Suppose the Sultan of Turkey should ask to have these outrages in Tennessee investigated and a reform instituted! England, France and Russia have united in insisting upon a cessation of Turkish barbarities against the Christians and religious reforms in the Ottoman Empire. Would it not be fair play now for Turkey, China and Spain to lift their hands in horror at the religious persecutions and fearful mob atrocities so common in America? Could anyone blame them for this fixation? “Just now there is a liceion.” It is true our nation is not engaged in pushing the investigation into Turkish inhumanities; but loud voices are denouncing them from the pulpit and the political platform, and the press covers them with malcontents, without once stopping to consider that a similar wickedness is perpetrated in our own boasted land of civil and religious liberty.

Men continue to question the Scriptural doctrine of the atonement; and in vain do they try to find some explanation that will set aside the authoritative statement that “without the shedding of blood there is no remission of sin.” All attempted explanation of this doctrine with a view to bringing it within finite comprehension is futile. It stands in the Bible like a Gibraltar, resisting every attempt to reduce it. No explanation or destruction of the doctrine is found in a merely temporary and subordinate idea of it as “at-one-ment,” thus attempting to make the main fact of the atonement consist in a state of reconciliation to God. This condition of heart follows the atonement something as effect follows cause. Had there been no atonement there could have been no at­ onement or reconciliation. The doctrine of the atonement, whatever that may be, is the characteristic doctrine of the Bible. Take this truth from the Bible and you reduce it to a mere scheme of morality, good as far as it is consistent with the principle of the Bible, but utterly inadequate to meet the de­ mands of God’s broken law and man’s sinful nature.

We attempt no philosophical ex­ planation, but frankly admit its mystery. And yet, in some way, “He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.” The atonement of Christ, and the truths closely connected with this fundamental doctrine of the Gospel is the ground of the sinner’s hopes. Those who strive to remove this precious truth from the Word of God do an irreparable injury to this most beautiful sys­ tem of religion, and to the comfort and peace of man.

From our point of view, having read in full both sides of the controversy, the attack of the liberal school on the doctrine of the atonement upon Dr. F. E. Clarke was extremely unwise and will do much injury to the cause Mr. Woolley is so eloquently advocating. Dr. Clarke is too well known and too warmly loved by the Christian spirit to be easily put down, even by as formidable an opponent as Mr. Woolley is regarded. President Clarke, Secretary Bier, and Treasurer Shaw emphatically deny the allegations of Mr. Woolley. We deeply regret that he have engaged in a work for the good of humanity, should become so embittered toward each other as to give the common enemy so much advantage over them. Once before we have had occasion to say, in these columns, that Mr. Woolley’s habit of publicly denouncing Christian people and the Christian Church because they do not agree with him in his political affiliations, is extremely harmful. This is the same spirit that to-day is rampant in the South, where men, in conscience, are arrested, fined, imprisoned, and may be even put to death, at the instigation of men who are as zealous in the propagation of their particular religious tenets as Mr. Woolley is in his chosen field of labor. Multitudes of good citizens are engaged in the work for the overthrow of the saloons, and the prohibition of the manufacture and sale of intoxicants, for unholy purposes, as is Mr. Woolley; and yet they cannot agree with him as to the best and only method of accomplishing this end. It is a sad comment on reformers, and greatly to the disparagement of their work that they should stop in the midst of the fight with the common enemy and begin to bite and devour one another. For the best possible statement of the case please read the third chapter of James.

We all need to have the spirit and courage of the martyrs of old. There is no doubt that many could be found in our times who would prefer torture and death to apostasy from the Christian faith. But it is equally true that many others would not stand the sever­ ing of the smallest links which they consider as preserving their cherished principles, when they, for gain will do what they know the Bible does not sanction, and violate any of the commands of God on the flimsy plea of “convenience,” or “I must live,” they are certainly not made of the martyr material. Some who were per­ secuted in other days denounced their faith, as some do now, saying in effect “I must live.” But true martyrs never cared to live by giving up their faith. Death was much to be pre­ ferred. A story is told of a physician of Car­ thage, who visited a Christian. He was torn from his wife and children and imprisoned. His wife encouraged him saying, “think no more of thy children, Jesus Christ will be their guardian.” Then she was seized also and sent to another prison. Her persecutors then to her and said: “At length, your hus­ band has submitted to the orders of the King, and now will you submit also and be saved from death?” She demanded to see her husband. He was brought. When she began to reprove him for yielding, she found to her great joy that she had been deceived, and she praised the Lord that he was no apostate. So let all who are the disciples of Jesus stand firmly, courageously, with a clear con­
science, and the guardianship of Jesus Christ. Then if you cannot live it will be blessed to die. Indeed, for all such, "to die is gain." But while there is the gain when one has re­nounced the faith comes to die? The language of one of old was "Let me die the death of the righteous, and let my last end be like his. But that is not the prayer of one, who for trifling considerations, will give up any right, support of the law, to end sooner, than though one should lose position, property, or life itself. "I'd rather be right, than to be king."

The following clipping was sent to us by Dr. E. R. Maxson, of Syracus, with the expression of his own opinion that this "cor­respondent of the New York Medical Record" makes as favorable a statement as facts will warrant:

A correspondent of the New York Medical Record brings a very unfavorable report from the hospitals of London. The physician in charge at one of the largest of the seven hospitals devoted exclusively to infectious diseases (the Northwestern London Fever Hospital) said that he had met with the other institutions that there is one that is neutral, the Anti-toxin is now regarded there as a complete failure, and on the whole rather harmful to patients. The mortality ranges as formerly, about twenty weeks.

We are always glad to give both sides of such questions a hearing. That there are very strong and apparently reliable statements from scientific and medical authorities that differ widely from one that has expressed in opposition to the value of vacci­nation, high authority, have been, and still are, that there is much more value in the treat­ment of disease with small pox, than in vaccines of other cities.

"Prove all things; hold fast that which is good."

The saloon and the school are not far apart in their race, though just now the former is a trifle ahead. In the United States there is one saloon to every 278 of the people and one school-house to every 286 people.

The record now stands, as to average speed of a train on the Lake Shore and Michigan Southern Railroad, between Chicago and Buffalo, sixty-three and six-tenths miles per hour, more than a mile a minute for the whole distance.

Great Republican victories are reported from the various recent elections. If, with these changes in political management we can have equally as great and radical reforms from political corruption, the country may well be congratulated.

There is a graduate of Oberlin College, still living, who was once stripped and whipped in Nashville, Tenn., for the crime of teaching negroes. Now visit that city of schools and see the Fisk University for educating colored people. Verily "the world do move."

There is a graduate of Oberlin College, still living, who was once stripped and whipped in Nashville, Tenn., for the crime of teaching negroes. Now visit that city of schools and see the Fisk University for educating colored people. Verily "the world do move."

A quiet mixture of taste and qualities is said to be found in the Queen of Madagascar. She choice of food, uses palm oil on her hair, daily dress costs $5,000, but usually goes barefoot, and is a member of an orthodox church!

There is a graduate of Oberlin College, still living, who was once stripped and whipped in Nashville, Tenn., for the crime of teaching negroes. Now visit that city of schools and see the Fisk University for educating colored people. Verily "the world do move."

A sad calamity occurred in Detroit, Nov. 6th, at 9 o'clock in the morning. The battery of boilers in "The Evening Journal" building exploded, wrecking the building and killing forty people. Many more were injured. The loss in money will not be less than $90,000.

Evangelist Moody has commenced work in good earnest at Atlanta. Many who go there to see the remarkable exhibits may also hear the gospel preached and find something more enduring than earthly curiosities and evidences of development—even "the pearl of great price."

Footpaths, highwaysmen, tramps, and evildoers of all descriptions are in great abundance in the vicinity of all our large cities. Scarcely a night passes without incidents of robbery and burglary in the small cities, villages, and country homes outside of and near to New York.

A fatal accident occurred on the B. and O. Railroad, near Wheeling, W. Va., Nov. 3d, by which two persons were killed and about thirty injured. The accident was caused by the breaking of a flange, thus throwing several cars from the track and completely overturning them.

A distinct series of earthquake shocks was noticed at many points throughout the country from five to six o'clock, Thursday morning, October 31st. The vibrations were felt seven to eight in the evening, from north to south in others. In some of the western states the shocks were more severe than farther east.

The Independent will have in this week's issue a symposium on the Sunday and Sabbath question by representative writers to the number of a dozen or more. Dr. A. H. Lewis writes for the "Seventh-day Observers." This symposium will doubtless be read by several hundred thousand people.

There is for a long time been much anxiety in certain circles over the reported ill health of the Pope of Rome. He is old and feeble and his change cannot long be deferred. But it is not likely that his successor, whoever he may be, will make any radical changes in the Catholic system, policy, or church government.

Recently, Dr. D. K. Pearsons, of Chicago, offered to give $50,000 toward endowing Mt. Holyoke College if others would raise a fund of $150,000 additional. The latter amount came too slowly to suit Dr. Pearsons, so he has reversed his offer and now stands pledged to give $150,000 if others will raise $50,000.

That's good grit. He means to have Mt. Holyoke have $200,000 anyway; and they will probably get it.

CONTRIBUTED EDITORIALS.

We fear that some of our metropolitan daily's give the "devil" more than his share to do, so many of their headlines, cartoon's, and columns of inside information appear to have come from his diabolical hand. There are certain partisan sheets of various political complexes which it will go against our grain to patronize until they have a change of heart. The only paper the newsdealer had left this morning, however, was the daily muck­railer. It is as bad as ever. The first catch phrases to greet the eye were, "A scrap with England—Grover for Dictator—Southern influ­ences and the silver men hot for war."

In the heart of the page was a villainous car­touche of which a faint idea may be gained from the printed explanation, "Dave and Grover try to find who can take in the string the quicker and get the rascal."

The Sabbath Recorder
the Democratic Presidential nominations. The idiotic expression put into the faces and the air of general insult cannot well be conveyed in words.

What is certain is that the majority of the readers of such papers enjoy and approve of this low abuse. Or do they take it on sufferance? In the latter case their subscription might better be transferred to a cleaner and more self-respecting periodical. Good humored jokes and a few new humorists; but insults are not funny, and sheet slang is a poor substitute for clean-cut English. To say nothing of the honor due magistrates, there is a certain respect which a great daily owes to its readers and to itself.

We have been intensely interested in Theodore Roosevelt's article in the current number of the "Cosmopolitan" on "Taking the New York Police Out of Politics." Lowering as the political day sometimes appears to be, such a record as Mr. Roosevelt has been making these past few months is a rift in the clouds. The principle, "the law, no matter what it is or how it was made, must and shall be obeyed," seems like a political axiom. The censor may say that the stir which has been created by the enforcement in New York is proof of its universal neglect elsewhere. But cheering signs of the times are not lacking. The brilliant politician who declared some years ago that the Decalogues and the Golden Rule had no place in practical politics long since went to the grave "by request," while this young man who is administering his office in accordance with these elementary principles of morality, has reached at one time a position in contemporaneous history.

The conviction of Theodore Durrant on the charge of the murder of Blanche Lamont, and the sentence of death passed upon the young medical student, close one of the most sensational chapters of criminal history.

The case of Durban is more revolting than was that of Hayward at Minneapolis, although there is a strong resemblance between the two in the stoical coolness which they exhibited on trial. Hayward was a gambler, and generally known in that character. Durban, the chairman of the church and assistant superintendent of the Sunday-school and bore the reputation in refined circles of being an excellent young man. It was only to his most intimate cronies that he was known as a vile hypocrite, using his religion as a cloak and boasting of the women whom he had ruined.

The jury was out but twenty-two minutes, and the verdict was received with universal approbation. Although the evidence was circumspect, it was conclusive in marking the guilty man.

Perhaps the Central Church of Chicago has heard of the plan which our own church in that city successfully inaugurated four years ago—that of maintaining two pastors of equal rank but with different functions; and the church has adopted a modification of the idea in their Sunday night services. Dr. D. N. Hillis of the Central Church, denomination originally Presbyterian—now doubtless and Dr. F. W. Gunnsalus, of the Pilgrim Church (Congregational) have joined together to effect a popular down-town service every Sunday night. Central Church pays for the hall and Plymouth furnishes the music. The two pastors each preach a short sermon. The genius of the new movement was set forth by Dr. Hillis in the opening service, Nov. 5th:

"Presently, my friends, I have to say a word on the subject of the Sabbath. Gladstone thinks this evening is the most precious hour of the week to speak to and instruct people, to spread the gospel, to brood, and think and plan, and at this time they can be morosely reached than at any other time. We have made American inventions on Sunday. If Sunday is not for that, it is for the mind, the heart, the conscience to recuperate. A noted German scholar felt the importance of Sunday and by tests of the strength of the pupils every day of the week, they were stronger on Monday day after a day of rest than on any day of the week. From these tests he held that in a country where there was no Sunday the nation would be reduced to intellectual mediocrity.

"Boys in the country have a greater chance for individuality; in the city they are often tested, and they know it. This house is to show them that they are not forgotten. To threaten our individuality is to threaten our destruction. There is nothing so dangerous as being lost in the crowd. If anyone is taught to hate his lie, to love truth, justice and right, our services will be a service.

The attendance is cosmopolitan though largely of the better class. Seats are free, and everybody welcome (pity 'tis that this need be mentioned. It ought to be always taken for granted). We hail the new enterprise as an honest step toward that ideal which is taking such fast hold of wide-awake Christians—the gospel carried to all the people.

The question of Sunday closing of the bar-ber-shops in Chicago is still hot in spots. The labor union has come to the city council for repealing the Sunday-closing ordinance. They threaten at the next election to "throw down" the aldermen who are responsible for the action. The boss barbers, on the contrary, are afraid that people will learn to shave themselves. They have had their time, and they will do it all the time, just as they do in Europe." They have decided to defy the State Sunday-closing law and raise money to appeal the cases, if necessary.

The rebuff has shown in the contest have not much patience with these wicked boss barbers. For ourselves we fail to find anything very edifying in most of the arguments on either side. This is one of those partisan debates which leaves the reader unsatisfied because nobody strikes at the root of the question. The boss barbers are after the dollar, for the purpose of the churches is to bolster Sunday. Between the two are the wage-earning barbers whom both parties love so much. They want a day off, and we heartily wish they would do it; and if they do, the much of a means of grace these legal complications are to them we very much question.

The law should protect every man in his right to observe whatever day he wants to; but it should never compel any man to observe any religious institution whatever.

**BIRTHDAY ANNIVERSARY.**

Last Friday, Oct. 25th, being the eighty-third birthday of Perry Sweet, Esq., a few of his numerous friends made him a visit at his hospital home, enjoying a sumptuous dinner and pleasant converse, congratulating him and his affectionate wife, being thankful to God in sparing them to good old age, and hoping that many years may come. Mementos of respect were not forgotten.

R. Thwaites, D. D.

If you would really be strong it must be by secret living before God.
The Sabbath Recorder.

The minister as a voter.

A peculiar case involving the minister's political rights has lately attracted public attention. Somewhat more than a year ago an advertisement appeared in *The Outlook* asking for candidates for the Congregational Church at Hartford, Vt. Among the qualifications desired, the one which excited most interest was that he should be a Republican in politics. Only one applicant replied. He was engaged for a year.

It does not appear that either the advertisement or the reply was written with the seriousness which is naturally associated with the business of engaging a pastor. The young lady who wrote the advertisement did so hastily, without any authority from the church, and partly as a jest, in consequence of a private conversation about the kind of a minister which would suit that town. Rev. Herbert W. Boyd, who replied to it, while half in earnest, intended his letter as a protest against the assumption that a church should direct a clergyman's politics. He did not expect an answer. His letter, a copy of which is before us, stated his condition as to the political independence of the minister, and that his work and that of the church "should bear no exclusive or partisan name." He added, "Probably you agree with the above position, though your preferences for a Republican minister are likely to be read as an emphatic part of the equipment of the minister desired."

Mr. Boyd, however, with this frank statement of his position, was invited to become pastor of the church, and his preferences were accepted. Recently, the leading manufacturer of the town, and the largest financial contributor to the church, refused further support for the pastor, because he had learned that Mr. Boyd voted for President Cleveland in 1892. The manufacturer is said to have suffered loss consequent on the business depression, which he attributed to the policy of the present administration.

Mr. Boyd at first declared his purpose to leave his pastorate when he learned of opposition to him on the part of this church, but has now changed his mind. He states that he was induced to accept the position of pastor by the statement of the University Extension within its income. There is no institution of learning in the country in which freedom of thought is more absolutely untrammeled than in the University of Hartford, and the largest financial contributor to the church refused further support for the pastor, because he had learned that Mr. Boyd voted for President Cleveland in 1892. The manufacturer is said to have suffered loss consequent on the business depression, which he attributed to the policy of the present administration.

Mr. Boyd at first declared his purpose to leave his pastorate when he learned of opposition to him on the part of this church, but has now changed his mind. He states that he was induced to accept the position of pastor by the statement of the University Extension within its income. There is no institution of learning in the country in which freedom of thought is more absolutely untrammeled than in the University of Hartford, and the largest financial contributor to the church refused further support for the pastor, because he had learned that Mr. Boyd voted for President Cleveland in 1892. The manufacturer is said to have suffered loss consequent on the business depression, which he attributed to the policy of the present administration.

Mr. Boyd at first declared his purpose to leave his pastorate when he learned of opposition to him on the part of this church, but has now changed his mind. He states that he was induced to accept the position of pastor by the statement of the University Extension within its income. There is no institution of learning in the country in which freedom of thought is more absolutely untrammeled than in the University of Hartford, and the largest financial contributor to the church refused further support for the pastor, because he had learned that Mr. Boyd voted for President Cleveland in 1892. The manufacturer is said to have suffered loss consequent on the business depression, which he attributed to the policy of the present administration.
MISSIONS.

Bro. H. R. Babcock, delegate from the North-Western Association, and myself, left Chicago on Tuesday morning, Oct. 29th, for Fonke, Ark. It was a beautiful day, and on route to St. Louis, on the Chicago and Alton Railroad, we passed through one of the richest and most fertile portions of Illinois. What fields of corn were golden, and what the cotton fields! The mountain town of St. Louis to Texarkana we passed over the most picturesque scenery in the night muff to our disappointment. From daylight till past noon we saw mostly dense forest in Arkansas. We stayed all night in Texarkana, which is a lively railroad town of about 12,000 inhabitants. The town was stirred up considerably by the arrest of Fizzimmons, the evening we were there, while he was on the train for Hot Springs, Ark., to fight Corbett. All honor to Gov. Clarke in his effort to stop this fight and prevent such a blot on a Christian civilization. We arrived in Fonke Fifth-day morning, having been joined by L. F. Randolph, delegate from the Eastern, Central and Western Associations in time for the Association.

The Association met to organize a fair and a prayer-meeting. The Western Association convened with the Fonke Seventh-day Baptist Church, Fonke, Ark., on Fifth-day, Oct. 31, 1895, at 10 A. M. Rev. S. I. Lee, President, called the Association to order, and prayer was offered by O. U. Whitford. Twenty minutes were spent in a praise and prayer-service, which was followed by communications from the churches. There are ten churches in this Association, at great distances apart, ranging from Alabama on the east, Indian Territory on the west, Missouri on the north, and Texas and Arkansas on the south. The churches were represented mostly by letter on account of being so far apart, small in membership and poor in this world's goods. There were but few delegates present. The reports from the churches showed the additions to have been 4 by baptism, 10 by letter and 4 by statement, aggregating 18. The losses were 4 by death, 6 dismissed and 4 excluded. Total 12, making a net gain of 6. The total membership of the ten churches as reported is 224. The Hammond Church, La., has the largest—45, and the Corinth Church, Mo., the smallest—5 members.

After the communications from the churches, the introductory sermon was preached by Eld. L. F. Skaggis, from Matt. 9: 36-38.

I. How impressive is the thought that Jesus went about doing good! Think of his good will, goodness, love and power, all for the object of doing good! His great heart went out in sympathy and love toward the needy multitudes. When we look out upon the broad world in ecstas, worldliness, seeking popularity, pleasure, godless in misery and sorrow, what a needy harvest! Have we sympathy and compassion for this field and are we like the Master going about doing good?

II. The need of laborers. Are we praying for laborers? Are we doing what we can to answer the call? Are we in sympathy for the multitudes out of Christ? If ministers and laymen were in great love for the lost and would drop their differences and work for the lost for their sakes alone, how much more rapidly would the multitudes be brought to Jesus.

III. Are churches dead? Are Christian people dead? Are they doing all they can to save the lost? Are they indifferent? Are we all praying here in the South-Western Association for more laborers? Are we consecrated on the altar of God to his service? Have we the burden of souls? Are we devotedly at work to save men? If we are, would there be dead churches and a dead people? May we be more alive to the work of salvation, more consecrated to the Holy Spirit be in this Association with mighty power, and find our souls with evangelism.

In the afternoon, communications from corresponding bodies were received. L. F. Randolph, delegate from the Eastern, Central, and Western Associations presented his credentials and spoke of the interest they had in the South-Western Association, and also of the evangelistic work which had so blessed the churches in the Association he represented.

S. H. Babcock, delegate from the North-Western Association, presented the corresponding letter of his Association, and in a felicitous manner spoke of the broad and important interests of our people in the North-west. O. U. Whitford, representing the Missionary and Tract Societies, spoke briefly of the great interests of Sabbath Reform, and that in the hours devoted to these Societies he would bring out these interests more in detail. These brethren were very cordially received by the right hand of welcome by the President of the Association in well chosen words, and were invited to participate in the deliberations of the body.

FROM L. F. SKAGGIS.

I present herewith my quarterly report. I have visited the Corinth Church, in Barry county twice in this quarter, have not held any protracted meetings at this place. The interest here is good, although there have been no additions to this Church, the last year. There are two sisters living here who keep the Sabbath but do not belong to the Church, and a number of others who are convinced that Sunday is not the Sabbath, but lack faith and courage to do what they know is right.

The Delaware Church is still striving to keep the commandments of God and the faith of Jesus. Eld. W. K. Johnson and wife and daughter, who have lived at Ozark for the past three years, have united with the First-day Baptist Church, with the understanding that they were to be the soul-savers in the Bible Church. The First-day Baptists will hold their association in our church at this place, commencing Oct. 8th.

The Providence Church, in Texas county, is in a very luke-warm condition. The membership is small, and some of the members are not what they ought to be in their everyday life and practice, and they have a great deal of opposition. I have preached at two other places in Texas county the last quarter. At the last meeting in Big Sandy there was a good meeting. At Plum Valley, I preached six times. At the last service there was a good interest. At Plum Valley, I preached six times. At the last service, all felt that it was good to be there. We gave a short discourse, and then changed to a prayer and conference meeting.

At Lone Star, the pastor, who is the north-western part of Christian county, held a series of meetings in connection with Eld. E. K. Peebles. There were a number that expressed a desire to become Christians. Have arranged to commence a series of meetings in Stone county, in connection with Bro. Peebles.

I feel sad that I cannot report more visible good done last the year. It is ours to sow the pure Word of God, faithfully, and leave the harvest to the Lord. May Christ be very low ebb in Southwestern Missouri. Is it any wonder, when we have no-lawism, and no-Sabbathism preached all over this country? What can we expect, but a mere form of religion? Nevertheless, God leaves us not without evidence in that he unituates. He has given a bountiful crop of everything, all kinds of fruit and grain in abundance; nothing but money seems to be scarce. Pray for this needy field.

BRO. D. K. DAVIS.

Through the tender mercy of our heavenly Father I am permitted to make report for another quarter. The regular session of the church has been held every Sabbath during the quarter; though the pastor was kept at home one Sabbath by sickness. The Bible-school and Endeavor prayer-meeting are kept up with fair interest. Our heavenly Father has blessed us with bountiful crops. Probably South Dakota has never produced such a bountiful harvest before. If the farmers here had a course of typhoid fever, but are now better, though not able to do much. As a church we are striving to be faithful and to hold up the light of divine truth and the banner of the cross. My appointment at Galena has more than doubled my work. They maintain an interesting Bible-school, but have no other interesting preaching. We need the prayers of all the dear brethren and sisters in our beloved Zion.

SAYERS, South Dakota, Oct. 3, 1895.

MISSIONARY SOCIETY.

Receipts in October, 1895.

Rev. J. F. Davis, Watson, N. Y., collections on field ........................... $ 2 00
Rev. L. F. Skaggis, Boss, Mo., collections on field ........................... 2 50
Rev. H. Newton, Fayetteville, N. C., collections on field ........................... 1 00
L. F. Randolph, Fayetteville, Pa. ........................... 5 00
Hammond Church, Ohio ........................... 8 15
Farina Church, G., collections on field ........................... $ 9 90
Brownsville Churches, S. C. ........................... 4 45- 19 62
Pleasant Hill, S. C. ........................... 54 45
Clarence W. Spicer, West Hallick, Ill., to complete life membership ........................... 15 00
Rev. E. R. Wheeler, collections on field ........................... 2 50
Rev. J. H. Hurley, collections on field ........................... 10 29
Mrs. Emeline Caudill, Westley, R. I., ........................... 25 00
Rockville Sabbath-school ........................... 10 00
Milton Junction Church ........................... 33 64
Interest on Permanent Funds ........................... 9 50
Pleasant Hill, R. I., ........................... 2 40
Berlin (W,) Churches ........................... 6 70
Alabma Church ........................... 4 15
Mast. M. Burdick, report of salary advanced to Dec. 31st ........................... 125 00
Geo. W. Crofoot, New Auburn Church ........................... 3 00
New Auburn Church ........................... 14 75
General Committee, "Christian Endeavor" ........................... 7 15
General Committee, "Biblical Institute" ........................... 4 15
Georgiana, Ala. ........................... 4 00
E. W. Saunders, Quonset, R. I., ........................... 15 10
F. Vanhorn, Louisihs, and Bethel ........................... 4 10
Received through Recorders Office ........................... 62 82
E. A. Campbell, Buffalo, N. Y. ........................... 5 00
Mrs. G. A. Campbell, Buffalo, N. Y. ........................... 1 00
M. E. Williams, Buffalo, N. Y. ........................... 7 00
First Brookfield Church ........................... 14 69
Big Sandy Church ........................... 60 41
A Friend, Osboda, N. Y. ........................... 5 00
Oneida, New York ........................... 2 60
Mr. H. Jones, Chicago, Ill. ........................... 12 50
American Sabbath Church, through Mr. Chase, Pottersville, N. Y. ........................... 1 00
Payment of one-half of expenses of continuing work at Louisville, Ky., ........................... $775 00

WASHINGTON,
J. W. C.
A. L. CHESTER, Treasurer.

WESTERN, R. I., Oct. 31, 1895.
Woman’s Work.

The SCARLET THREAD.

Thou shalt bind this line of scarlet thread in the window. And she bound the scarlet line in the window. And the name of her father’s household, and all that she had. Josh. 2: 19, 21; 6: 25.

Oh! wonderful, wonderful Gospel,
That in the blest Bible is told.
That in the book, so sweetly written down,
Through it the world is full of temptation.

And she bound the scarlet line in the window.

And they saved her alive. and her father’s household, specially prepared for her sixtieth birthday. What possibilities this information suggests. A writer mentions the importance of reading the lives of missionaries, when quite young. After her conversion her interest steadily increased, until she felt compelled to offer herself as a candidate for some field, (if she was wanted). Soon after her marriage she was called to go as a missionary to China, where she stayed five years and paid so much for the return to this country on account of her husband’s health. Another had her curiosity aroused by seeing her father reading a large book and recognizing that he always laid it away carefully and put it away from the higher shelf. One day she climbed up to the shelf and took down the book, and sat down on the floor to examine it. While sitting there her father came in and asked her what she was doing. In her excitement she told him as best she could how her heart was stirred by what was of so much interest to him. He explained to her a little about Mission work and promised her that should she have a nice book as soon as she was old enough to read it. Her first book was “The Life of Mrs. Judson.”

Every testimony brought out the fact that they were taught in the home in childhood to love the cause of missions; and this lesson to mothers was very earnestly impressed upon us—that if we would have the next generation fitted for the work we must soon lay down and for the increased demand that is continuing among the missionaries in these countries, for native workers. Children are at work, and boys and girls are fitted for the work we must soon lay down. A man who pursues fortune has a weary, wearisome life, and the pursuit of it will be a failure. Our work is to win. The first and prime duty of a lone Sabbath-keeper, as I have found it, is to “Remember the Sabbath-day to keep it holy”—that day which is the world’s busy day in the street, in the market and in the kitchen—to be kept by one holy unto the Lord is not only noticeable but a wisp. Thy will be done all things through Christ which strengtheneth me.”

Angeline Abery.

A DAY OF PRAYER.

In view of the disturbing events in four of the countries where American missionaries are at work, viz., Turkey, China, Japan and Korea, very earnest interest is needed for the missionaries in these countries, for native Christians and all workers, for their rulers, and for the progress of the kingdom of Christ throughout the world.

The World’s Committee of Christian Women has unanimously voted to call a Day of Prayer on Friday, November 15th, as a Day of Prayer to present these persons and objects with especial pleading before the throne of Divine Grace. It is hoped that the day may be generally observed by all Woman’s Foreign Missionary Societies, and wherever possible the suggestion that Union meetings be arranged.

MRS. J. T. GEACKY.

Temporary Chairman World’s Committee Christian Women.

Beacon, N. Y., Oct. 20, 1895.

The man who pursues fortune has a weary, wearisome task before him.

*Read October 4th at the Yearly Meeting at North Loup, Nebr., in Woman’s Hour, and requested for publication.
TRUE GIVING.

"Well, Harry, what is it now, dear."

Harry stopped short in his walk as his mother asked the question, and though he grew a little blushing at her seeming to question him, he regretfully went up and down the room or one of the garden paths. It was a strange habit of Harry's, that no one could ever persuade him to go but once or twice in a day, and even then only the day before Harry had said his mother that the children wouldn't like a dissected map. I'd better be delighted with something else," he said, "but that wasn't it. It wasn't worth a cent, and that's the truth now."

"I was just trying to make myself want to give my picture blocks to go in the mission box, mamma."

"Kluck."

"The boy who's always wishing that he had a wish, but never tries his whistle, is always looking out of the window, with his back to her, and on the table—"not the map, but the precious blocks, as well as a picture book, which was one of Harry's greatest treasures."

"Why, Harry," said the mother, "how is this?"

Harry turned from the window, and though he smiled, there was a little trouble about his lip, and a suspicious moisture in the brown eyes, which told how hard the struggle had been.

"It wasn't true about the map, mamma," he said; "but it wasn't in the least bit the best, it wasn't good at all, 'cause I hated it, and wanted to get rid of it. The blocks were the very best thing they have had, and I was going to give them both. And mamma, since I put them on the table, and then left them and went away somehow, I've been thinking the other day how I would like to give them that I wouldn't keep them now. What makes me feel like that, mamma, when I was getting them out of the closet?"

"You feel so, my little boy," said his mother, "for your wish would be more true giving; because you gave of your very best to one of Christ's little ones. And because you have done this, you are feeling the truth of our Saviour's words, when he said, 'It is more blessed to give than to receive.'—Children's Work for Children."

SHOW YOUR LOVE NOW.

"I have a little story to tell you, boys," our mother said to the neighbors on the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town."

"I wish you would take this package to the village for me, Jim," he said hesitatingly.

"I wish you would take this package to the village for me, Jim," he said hesitatingly. "I'm going to give them all whole,积 rain and a suspicious moisture in his eyes, there was a little tremble about his lips."

"Of course, father, I'll take it," I said heartily, giving my scythe to one of the men. He gave me the package.

"Thank you," he said, "I was going myself, but somehow I don't feel very strong to-day.

"He walked with me to the road that turned off to the town, and as he left he put his hand on my arm, saying, again, 'Thank you, my son. You've always been a good boy to me, Jim.'"

"I hurried into town and back again. When I came near the house, I saw a crowd of the turn-hands at the door. One of them came to me with the tears rolling down his face.

"Your father!" he said, 'fell dead just as he reached the house. The last words he spoke were to you."

"I am an old man now, but I have thanked God over and over again, in all the years that have passed since that you have passed, for those little words of my dear father—'You've always been a good boy to me!'—Selected."

GATHER OUT THE STONES.

"It is such a stony path between here and Mrs. Harvey's, that I can't bear to go over it," said Jim.

"And Dick Harvey doesn't like it any better when he comes over here, said Frank."

"I heard him say he had got ever so many stone bruises in his back. He was grumbling about it yesterday."

"Why don't you clear the way between here and the Hay-field, where I had been to work since day-break. I was tired, dusty and hungry. It was two miles to the village. I put my supper, and dressed for the singing class.

"Do you think it will be worth while to clear the way. I wished you would take this package to the village for me, Jim," he said hesitatingly."

"I wish you would take this package to the village for me, Jim," he said hesitatingly."

"At the picture shows a boy who's always wishing that he had a wish, but never tries his whistle."

"But what kind of a wish, or cows, or doves, dear?"

"The best ones out of all the flocks, that didn't have a single thing the matter with them; but mamma," dropping his eyes as the meaning of her question came to him, "my dissected map is quite whole, there isn't the tiniest corner broken off of any of it; the blocks are lots worn."

"Well, mamma, " as she dropped a kiss on the broad, white forehead, "If you want to please God by giving him your very best, and you have passed one of the best things that is the thing to send in the box."

And now I must go up stairs for a few moments and in the meantime you can get out the blocks and ready to send."

It was almost fifteen minutes before mamma returned to the library, and when she did Harry was standing looking out of the window, with his back to her, and on the table lay—not the map, but the precious blocks, as well as a picture book, which was one of Harry's greatest treasures.

"Why, Harry," said the mother, "how is this?"

Harry turned from the window, and though he smiled, there was a little trouble about his lip, and a suspicious moisture in the brown eyes, which told how hard the struggle had been.

"It wasn't true about the map, mamma," he said; "but it wasn't in the least bit the best, it wasn't good at all, 'cause I hated it, and wanted to get rid of it. The blocks were the very best thing they have had, and I was going to give them both. And mamma, since I put them on the table, and then left them and went away somehow, I've been thinking the other day how I would like to give them that I wouldn't keep them now. What makes me feel like that, mamma, when I was getting them out of the closet?"

"You feel so, my little boy," said his mother, "for your wish would be more true giving; because you gave of your very best to one of Christ's little ones. And because you have done this, you are feeling the truth of our Saviour's words, when he said, 'It is more blessed to give than to receive.'—Children's Work for Children."

HUMOR FOR THE YOUNG.—The following extracts are from examination papers recently received in at a public school in the heart of London. We give them unaltered.

1. From what animals do we get milk? From the camel and the milkman."

2. What is covered by the cat? The cat is covered with furs."

3. Name an animal that has four legs and a long tail. A mosquito."


ANECDODES OF THE ABSENT-MINDED.—Another "absent-minded" item has been received. This one refers to Ampere, the famous mathematician, who was noted for his absent-mindedness. On one occasion, it seems, his servant, while walking along the street, mistook the back of a cab for a blackboard, and as a blackboard was just the thing he was in the habit of writing on, he promptly began to write on it. This habit continued for some time, during which he had been vexing his mind for some moments during his walk, he made use of it. Taking a piece of examination paper, he proceeded to trace out a number of algebraical formulae on the cab's back, and followed the moving board for some quarter of an hour without noticing the progress of the conveyance. As to whether the cabman charged him by the course or by the hour, or even at all, is not known, but the same source we have the following item: They have a good joke at present on a famous large chemist, who for his absent-mindedness. He went up his own stairs the other day, and seeing a notice on his own door, "Back at two," sat down to wait for himself.—Harper's Round Table.
INSPIRATION.

THE SABBAH RECORD.

The spell of most constant charm for me
With a power I cannot define;
I feel the glow of a latent thrill,
And feel the spirit of a new life.
I catch the gleam of a ripened thought,
Its grandeur is so true.
I hear the voice of the soul inspire,
Which bursts in waves of poet fire.
And music seems to wake the lyre,
Whose strings are purest chime.
I would weave into forms thy glow to my heart,
And fill with honor thy waves of a latent thrill,
When mine own measure with a power I cannot define,
would weave into forms my dreams to my heart,
And fill with honor my waves of a latent thrill,
When mine own measure with a power I cannot define,
would weave into forms my dreams to my heart,
And fill with honor my waves of a latent thrill,
When mine own measure with a power I cannot define,
would weave into forms my dreams to my heart,
And fill with honor my waves of a latent thrill,
When mine own measure with a power I cannot define,
would weave into forms my dreams to my heart,
And fill with honor my waves of a latent thrill.

JOIN BANDS!—Horace Greeley.

Many of the attitudes which men take toward each other are not only unfruitful, but antagonistic and destructive.

Those, for instance, who see nothing but the saucy side of men and women about them are entirely unable to do anything toward making their defective and faulty fellow-creatures better. More than this, they are themselves made worse by their negative attitude toward those around them.

Blindness to the faults of others is an evidence of lack of intelligence; but one may see faults clearly and at the same time see them in right relation to the whole pattern of human sight. We should consider our fellow men in all their parts in some connection with the development and the growth of our own characters.

Can Christians Dance?

Burdette asks this question in his usual unique fashion: "May a Christian dance? Of course he may. He might swear and lie, too, but it would not make him a better Christian. Surely, Christian, you may dance, but dancing will never identify you as a Christian. What puzzles us is that you ask the question so often. Christians who don’t dance never ask it. Yes, Christians, dance if you can’t live without it. Join hands with Solano Herodias and let the whole put a truce to the left. But don’t be surprised if you’re taken for a goat. That is the side they are on.-Ex."
Young People’s Work

Let me call your attention to the article on the work of the Prayer Meeting Committee. It is none too long for it is full of bright helpful suggestions.

I should be very glad to receive an equally good article on the work of each of the other committees of the young people’s society.

President’s Letter

Dear Young People:

I hear of elections in some of the states and earthquakes in others; which is the worst depends. But here, it is like spring, though we have had some heavy rains, and after it is always so warm and pleasant. People are not in any rush, and what I see most of is smoking; this largely is the street occupation. Not that all smoke, but I never saw it more universal, or any stronger fumes. Our meetings are growing in interest and attendance. Some have already returned to serve God and some are asking prayers. A large number of young men and boys attend; some have responded to expressions which show an interest. The attitude of Christian people is drenched in respect for the movement. This is really the weather-gauge for the boys, and wherever one goes the other will be likely to go. Some grand people are faithful and do all in their power to make it a success. Many have so far lost a meeting, or an opportunity to testify. One sister says she has great business up in glorified, and expects to help crown Jesus Lord of all, King of kings; and every step she takes in that direction. We cannot all say this; many are drifting and going in the other direction. We see other worse than we or our loved ones, and are alarmed for them, or would be if they were as bad, while both are unsaved, going away from a Saviour’s love. God help us not only to see ourselves as others see us, but as “Thee.”

Many are holding on with great faith. A load of nine from Ashaway, thirteen miles, came to help us one night. May God bless and answer, if it is his will, those praying for this work at Mystic.

E. B. Saunders

Juniors

The question of how to keep the Juniors interested is indeed, at times, a perplexing one. Certain it is that they must be interested if they are to get the most help possible for themselves and do the most in their power for the Society.

When the “Mirror,” from time to time, gives us some practical suggestions, I think all who are trying to do Junior work are grateful.

Those who have the Golden Rule may get valuable suggestions from that source, and perhaps some of these which we find helpful might bear repeating for the help of those who do not have it.

We should all realize the importance of having the Juniors commit to memory as many Bible verses as possible, also the difficulty of accomplishing the desired end.

Sometime since the Golden Rule suggested the plan of learning a verse each week. Taking verses beginning with words whose first letters shall be the letters of the alphabet in their order; for example, the first week take the verse: “All things work together for good to them that love God,” next, “Be not overcome of evil but overcome evil with good,” and so on until all the letters of the alphabet have been used. In this way, I think, many earnest verses which will not in a very ordinary way

Prayer Meeting Committee Work*

Minnie P. Pitcher

It has been truly remarked that this is the age of conventions. If we desire to improve our methods of work, or to obtain new ideas, we must meet for discussion. Only by criticism or study of other plans can we expect to advance. We may learn through the mistakes of others, and we may use their experience as stepping-stones to success. Christian Endeavor conventions furnish no exception to this rule. In them we receive enthusiasm for the Master’s work, and have our minds strengthened for renewed action.

One of the most important duties of the Prayer Meeting Committee, as given in the constitution, is to select leaders for the service. In the choice of those who are to get the most help possible for themselves and do the most in their power, they are to get the most help possible for those who do not have it. Perhaps some of these which we find all who are trying to find many Bible verses as possible, are grateful.

We will not be too critical of those who do not have the Golden Rule, but let those rise who will have the keenest perception to this rule. In them we see more universal, or any stronger occupation. Not that all smoke, but I never saw it more universal, or any stronger fumes. Our meetings are growing in interest and attendance. Some have already returned to serve God and some are asking prayers. A large number of young men and boys attend; some have responded to expressions which show an interest. The attitude of Christian people is drenched in respect for the movement. This is really the weather-gauge for the boys, and wherever one goes the other will be likely to go. Some grand people are faithful and do all in their power to make it a success. Many have so far lost a meeting, or an opportunity to testify. One sister says she has great business up in glorified, and expects to help crown Jesus Lord of all, King of kings; and every step she takes in that direction. We cannot all say this; many are drifting and going in the other direction. We see other worse than we or our loved ones, and are alarmed for them, or would be if they were as bad, while both are unsaved, going away from a Saviour’s love. God help us not only to see ourselves as others see us, but as “Thee.”

Many are holding on with great faith. A load of nine from Ashaway, thirteen miles, came to help us one night. May God bless and answer, if it is his will, those praying for this work at Mystic.

E. B. Saunders

Juniors

The question of how to keep the Juniors interested is indeed, at times, a perplexing one. Certain it is that they must be interested if they are to get the most help possible for themselves and do the most in their power for the Society.

When the “Mirror,” from time to time, gives us some practical suggestions, I think all who are trying to do Junior work are grateful.

Those who have the Golden Rule may get valuable suggestions from that source, and perhaps some of these which we find helpful might bear repeating for the help of those who do not have it.

We should all realize the importance of having the Juniors commit to memory as many Bible verses as possible, also the difficulty of accomplishing the desired end.

Sometime since the Golden Rule suggested the plan of learning a verse each week. Taking verses beginning with words whose first letters shall be the letters of the alphabet in their order; for example, the first week take the verse: “All things work together for good to them that love God,” next, “Be not overcome of evil but overcome evil with good,” and so on until all the letters of the alphabet have been used. In this way, I think, many earnest verses which will not in a very ordinary way...
cure a card eighteen inches square. On one side have inscribed the words, "You are on time, and the other side, "You are late!"

The effect is magical. The card is hung in the front of the room, and when the meeting is opened the card is turned.

Some kinds of young people are continually asking, "Will this do, sir?" Set them to sewing, and they produce a garment all askew, stitches like an unhappy streak of lightning, and groan, "Will this do-o-o?" Carry this "Will-it-do" spirit into the Committee work and it will do the society more damage than anything else. We have been known to hand the woman with the box of ointment he said, "She hath done what she could." Not whether it will do, but whether you have done what you could. Let the Committee members decide herefore to have done with the question, "Will it do?" Ask rather, "Is this the best I know how to do? Am I seeking with all my might to know better and work harder?" Can you fancy Paul asking, "Will it do?" or John or Peter, Luther, Wesley, Calvin, Knox? Can you for an instant fancy such words falling from the lips of Christ?

The chairman should call his members together frequently and regularly. Review past work, point out errors, profit by the mistakes made, remedied, repeat the points and arrange new plans of work. He should invite the members of the Lookout Committee, also the pastor, to be present at these meetings, and confer with them, for "in union there is strength.

This Committee should be a praying committee, so they can be the leaders in prayer. Should they, if possible, hold a little prayer service with the leader ten minutes before the prayer meeting? It should ever be their aim in helping the leader, to make the prayer meeting a meeting of prayer. Encourage the spirit of prayer, for in proportion as we seek the Lord's blessing will His Spirit be poured upon us.

I am afraid we are not practical enough in our prayers. We seem to imagine God so far away from us that he only sees and speaks to us from a distance, and in our imagination we see him dignified and hasty, not deigning to reach down to our miseries and troubles. He is not an image of stone that we may see him, and feel as if he only sees and speaks to it.

The chairman should call his members together frequently and regularly. Review past work, point out errors, profit by the mistakes made, remedied, repeat the points and arrange new plans of work. He should invite the members of the Lookout Committee, also the pastor, to be present at these meetings, and confer with them, for "in union there is strength.

This Committee should be a praying committee, so they can be the leaders in prayer. Should they, if possible, hold a little prayer service with the leader ten minutes before the prayer meeting? It should ever be their aim in helping the leader, to make the prayer meeting a meeting of prayer. Encourage the spirit of prayer, for in proportion as we seek the Lord's blessing will His Spirit be poured upon us.

I am afraid we are not practical enough in our prayers. We seem to imagine God so far away from us that he only sees and speaks to us from a distance, and in our imagination we see him dignified and hasty, not deigning to reach down to our miseries and troubles. He is not an image of stone that we may see him, and feel as if he only sees and speaks to it.

The chairman should call his members together frequently and regularly. Review past work, point out errors, profit by the mistakes made, remedied, repeat the points and arrange new plans of work. He should invite the members of the Lookout Committee, also the pastor, to be present at these meetings, and confer with them, for "in union there is strength.

This Committee should be a praying committee, so they can be the leaders in prayer. Should they, if possible, hold a little prayer service with the leader ten minutes before the prayer meeting? It should ever be their aim in helping the leader, to make the prayer meeting a meeting of prayer. Encourage the spirit of prayer, for in proportion as we seek the Lord's blessing will His Spirit be poured upon us.

I am afraid we are not practical enough in our prayers. We seem to imagine God so far away from us that he only sees and speaks to us from a distance, and in our imagination we see him dignified and hasty, not deigning to reach down to our miseries and troubles. He is not an image of stone that we may see him, and feel as if he only sees and speaks to it.

The chairman should call his members together frequently and regularly. Review past work, point out errors, profit by the mistakes made, remedied, repeat the points and arrange new plans of work. He should invite the members of the Lookout Committee, also the pastor, to be present at these meetings, and confer with them, for "in union there is strength.

This Committee should be a praying committee, so they can be the leaders in prayer. Should they, if possible, hold a little prayer service with the leader ten minutes before the prayer meeting? It should ever be their aim in helping the leader, to make the prayer meeting a meeting of prayer. Encourage the spirit of prayer, for in proportion as we seek the Lord's blessing will His Spirit be poured upon us.

I am afraid we are not practical enough in our prayers. We seem to imagine God so far away from us that he only sees and speaks to us from a distance, and in our imagination we see him dignified and hasty, not deigning to reach down to our miseries and troubles. He is not an image of stone that we may see him, and feel as if he only sees and speaks to it.

The chairman should call his members together frequently and regularly. Review past work, point out errors, profit by the mistakes made, remedied, repeat the points and arrange new plans of work. He should invite the members of the Lookout Committee, also the pastor, to be present at these meetings, and confer with them, for "in union there is strength.

This Committee should be a praying committee, so they can be the leaders in prayer. Should they, if possible, hold a little prayer service with the leader ten minutes before the prayer meeting? It should ever be their aim in helping the leader, to make the prayer meeting a meeting of prayer. Encourage the spirit of prayer, for in proportion as we seek the Lord's blessing will His Spirit be poured upon us.

I am afraid we are not practical enough in our prayers. We seem to imagine God so far away from us that he only sees and speaks to us from a distance, and in our imagination we see him dignified and hasty, not deigning to reach down to our miseries and troubles. He is not an image of stone that we may see him, and feel as if he only sees and speaks to it.
self, if all "your business" is being attended to.

If those whose business it is to do any particular portion of God's work in which you are interested do not do it, make it your business.

When leaders do not lead, it is the business of the followers to lead them into their leadership.

You are responsible for your work, and those for whom you are responsible, so far as lies in your power, for seeing that those who are over you in authority direct your work well.

A committee man who permits her-chairman to let things go at haphazard when a word from her might set him to doing his duty, is not a good committee man.

A president, who, rather than interfere with a bungling prayer-meeting leader, allows the meeting to be spoiled when a few whispered words from him in the leader's ear would have made it all right, is not presiding over the society well.

The Endeavorer, who, after the leader has announced a hymn in a voice half inaudible, does not call for a repetition of the announcement, but lets the greater part of the roomful function in one of their best, and while the hymn is sung by a few on the front seat, has missed a good chance to do a good deed.

When the chairman neglects to call the committee together, let some member of the committee remind him, or call the meeting himself.

When the president ceases to insist upon written monthly reports from the committees, let the lookout committee insist upon it.

When the lookout committee becomes careless in admitting new members, let the president call a lookout committee.

In fine, he hath to communicate in all good things to him that hath not—is to communicate common sense, and fidelity, and zeal, as well as things that can be weighed and measured. Very often the very best work you can do for your brother is to get him to attend a little better to his own business.

Of course there are dangers in all this. There are dangers in anything that is worth doing. There is danger of being Pharisical and coarse in admiring and unkind to others who are not Christlike; but with Christ's help you can get other people to do their work without all of this unpleasantness.

The rule? Simply forget yourself. Have no thought of what you are doing or might do a bit better than the person you are seeking to get to do better. It is Christ, remember, who has led you into your better knowledge of how things should be done in his service, and you are simply passing on the teaching where with Christ has blessed you. There is nothing to get conceited over.

And so, when you see anywhere a fellow Christian whose Christian service just a word from you might wonderfully improve, do not run away and find fault behind his back, but for the moment, in Christ's spirit, do your best to help him in his business your business, and our Father's business will be greatly profited thereby.

CUSTOM OF SAYING GRACE NOT FALLING OFF.

—The old-fashioned habit of saying grace before meals is still very much in vogue. In fact, it lies the custom of saying a silent grace is observed, but, to my mind, the old-fashioned method of asking God to bless us on our food will never be dislodged. To keep up this custom is not enough; while all stand reverently, is the most proper way in which to observe the custom.—November Ladies' Home Journal.

West Virginia.

WESTON.—The Women's Christian Temperance Union met at the home of Mrs. M. A. Bruce, Superintendent of the District, at 30 P. M., Oct. 17, 1895. The attendance was good, and among those present were some strangers: Mrs. Harkness and Mrs. McClain, who were added to the Union. Mrs. Rider, our Superintendent of Evangelistic work, having consultations and Mrs. McClain was appointed her successors. There are arrangements being made for a District Convention here sometime in the early part of November. We expect Mrs. Morrow, our State President, and shall be glad to see all of those that are interested in the cause of Temperance at the meetings.

GERTRUDE RANDOLPH,
Supt. Press Work.

WISCONSIN.

ALBION.—It has been some time since we have sent any items to the Home News department of our worthy paper, the Recorder. We have not, however, been idle or inactive during this time; nor have we failed to notice that in many parts of our beloved Zion good work has been from time to time reported, all of which rejoices our hearts and calls for thanksgiving to be rendered to our God for his wonderful goodness.

The letters from Brother Sanders respecting the work in Rhode Island on the field where it was our privilege to labor as pastor for more than four years, has brought great cheer to us. From personal correspondence we find that several for whom we were anxious and prayed earnestly have been received into the Master's service. God bless those who have been instrumental in this work.

We, too, are watching with deep interest the work at Louisville. Surely the Lord has opened a wide door there. We cannot specify the various places of special interest, as London, the South, the South-West, China and Holland, all are important fields. In each, great work is being done for God and for mankind.

Here at Albion we in some sense seem to be living a new life. The Academy is well attended, there being more than sixty students, all of which gives life and cheer to the community. While in some departments of church work there is an undesirable lagging, there is nevertheless cheer and hope in the other departments.

On Sabbath, Oct. 26th, we visited the baptismal waters when two young ladies were baptized. Last Sabbath, Nov. 24, they were received into the church; it was the time of our covenant and communion meeting. The meeting was a blessedly helpful one; at its close a young man arose asking to be prayed for that he might find the Lord.

Let us all praise the Lord for what he has done, and in humbleness of heart renewedly consecrate ourselves to his service.

E. A. W.

ROBERT, aged five, was eating custard pie, when suddenly he paused and gravely re auquired, "there are a great deal of swallow and very little chew!"

EARNEST, persistent work for Christ will receive its just reward in heaven.

Home News.

IN MEMORIAM.
Lorenzo C. Thomas.

As one who has stood as the representative of Seventh-day Baptists in California, the subject of this article deserves more than a passing notice. His home was always open, and his heart had agenrous welcome to all of like faith who visited that land of sun and flowers.

He was born in Alfred, N. Y., April 10, 1847. His father, Rev. R. A. Thomas, who still resides in the above place. He was baptized, and joined the First Alfred Church in the winter of 1863. He was married to Maria E. Sherman, May 18, 1867; and in 1886, moved to California and established himself and family in Tusinit, Orange Co.

In 1891 the Tusinit Seventh-day Baptist Church was formed, of which he was the leading constituent member. Oct. 6, 1895, while at work in his orange grove, he was suddenly stricken down by heart failure. He was found prostrate upon his harrow, and life was extinct. Although death came so suddenly, it did not find our brother unprepared. His affairs were well arranged, and provision made for his family's future need, and better than all, his spirit in God, his trust in every-day consistent living, told that he had a hope that was an anchor to the soul, sure and steadfast.

A Tusinit paper bears this testimony: "In Mr. Thomas' death we lose one of our best citizens, one who was always ready to assist those in distress or need, unselfish and generous to a fault; a kind neighbor and true friend, a loving and devoted husband and father, and a most devoted Christian."
9. They keep their hearts lowest when God raises their estates highest.
10. They seek to turn inwardly in their substance than outwardly in appearance.
11. They are grieved more at the distress of the church than affected at their own happiness.
12. They render the greatest good for the greatest evil.
13. They take those reproofs best which they need most.
14. They take up duty in point of performance, and lay it down in point of independence.
15. They take up their contentment in God's appointments.
16. They are more in love with employment of holiness than with the enjoyment of happiness.
17. They are more employed in searching their own hearts than in censuring other men's
18. They set out for God at the beginning, and hold out with him to the end.
19. They take all the shame of their sins to themselves, and give all the glory of their services to Christ.
20. They are a heavenly reversion above an earthly possession.

If we hold up that as a mirror, do we see ourselves reflected in it?—The Sabbath Advocate.

SABBATH TRANSPORT

If you are going peacefully upon your business; you may have the right of way; the law of the road may be your side, and you may be entitled to hold the position you occupy; but here comes Jehu in your chair. Half the road unquestionably belongs to you, and you have a right to your rights, and right wrongs no man; but Jehu “drives furiously,” and if you attempt to stand for your rights there may be a smash. You are in the streets, where you have a right to be, but you are not to take it like a fine engine, possibly, it may be a drunken man. He shouts, “Clear the track,” and the unconscious way may be to turn out and let him go by. You may undertake to stop him, but it may not be best. If you step aside he may soon fetch up in the ditch, that will stand the shock—better than you can. Turn out. Many a man has stood for his rights, and suffered many wrongs. All things in due season and not expedient. If a man take away your cloak, give him your coat. If you go to law with him you may lose your cloak before you are done. Turn out.—The Christian.

BUILDING UP YOUR OWN CHURCH.

You ought to work to build up your own church and the local congregation to which you belong. The stronger your church is in numbers and influence, the greater its weight and momentum in doing good. You add to your own force by giving force to the church that is already in existence by building up and strengthening the body of Christ. But we are to labor, not only for the church's outward strength and enlargement, but to build up each member in spiritual power and earnestness and liberality. Work to increase the spiritual power of the church, to increase the number of channels of good. If there is a decline in the habit of church-going, one chief reason for it is that thousands of churches have grown up without forming and cultivating this habit. Some parents have the foolish notion that it does a child no good to attend church. They do not reason this way about attending school or about the learning of a foreign tongue. The parents who have an aversion to daily washing his face or combing of his hair is not allowed to exercise his preferences in the church. This is intoleration toward those with various habits, habits of study, habits of industry, by being compelled to cultivate such habits. Why not in that way, teach him habits of reverence, of worship, of Sabbath-ob­ servance and church-going?

SABBATH SCHOOL

INTERNATIONAL LESSONS. 1895.

Nov. 5. Saul Chooses King. 1 Samuel 10: 17-27.
Dec. 17. Review.
At Columbia College, New York, a few evenings ago, before the New York Electrical Society, Mr. P. R. Delaney sent one hundred words over a telegraph line in three and one-half seconds, and was greeted with applause. Stop words were used, and the speed of telegraphing was 1,734 words in one minute. The words were placed on the wire by machinery, invented by Mr. Delaney. It was estimated that 32,914 messages of seventy-five words each, could be sent from New York to San Francisco in a day, over a single wire. It is shown by records that there are now about 50,000 letters exchanged every day between New York and Chicago, which could be sent by telegraph as well. It begins to look very much as though we should have a postal telegraph in operation, by which all principal business could be at once transmitted, at a great reduction of present rates, and a great saving of valuable time. Here is a scientific possibility of great importance.

A singular phenomenon is reported to have taken place in Bartholomew, Johnson and Hancock counties, Indiana, in the last few days, after the seismic wave, that, on October 31st passed that section. Honey Creek, in the eastern part of Bartholomew, Sugar Creek, in Johnson, and several smaller streams in Hancock county, had during the storm gone nearly dry, so that water only stood here and there in pools, when on the next day after the earthquake, all of these streams were filled to the brim, and some overflowed their banks, although no rains had fallen in any part of the state. The records show that just previous to the Charlestown earthquake in South Carolina, on August 31st, 1886, Honey Creek was overflood in the same way. Water we know seeks a lower level, and does not rise and flow except acted on by force, indicating that this water was forced into these streams, and how was the force generated to set it in motion? A glance at the map shows us that these streams are located along the southern border of the great gas belt in this section, and from this fact we conclude that the force generated thousands of miles distant, would naturally travel along these gas highways, exerting its force on all movable substances, forcing them toward the surface, and that the water beneath in this section only acted as a safety valve, to hold in check the gas confined, and which has manifested its force whenever the drill of the miner has penetrated its chambers. We also know from volcanoes, geysers, scori, and other evidence, in various parts of the globe, that there are, to say the least, internal fires of immense magnitude, and what more natural than at some time, in some place, for the floor of the ocean to give way, or spring a leak, and let out a sufficient quantity of water, which, coming in contact with the fiery mass, would at once generate a steam power that would shake a state, or even a continent, in the same way and proportion as a few barrels of water will wrench the strongest made boiler, when confined therein, and acted upon by external forces, just as the scientific facts on which our earthquakes and other seismic phenomena are constructed?

R. H. B.

LIVING WELL TO-DAY.

Living well to-day is the best any one can do. We cannot live in the future. We must live in the present. If that be lived wisely, we have need not be any anxious concern for the morrow; for, says a judicious writer, "The value of the future depends entirely upon the value attached to to-day; there is no magic in the years to come; nothing can bloom in those fruitful fields save that which is sown to-day. The great aim of Christianity is not to teach men the glory of the life to come, but the sacredness of the life that now is; not to make men imagine the beauty of heaven, but to make them love the earth; not to unveil the splendor of the Almighty, enthroned among angels, but to reveal the deity of the Man of Nazareth. He has mastered the secret of life who has learned the value of the present moment, who sees the beauty of present surroundings, and who recognizes the possibility of saliuth in his neighbors. To make the most and the best out of to-day is to command the highest resources of the future, for there is no future outside of us; it lies within us, and we make it for ourselves."—Religious Telescope.

Special Notices.

WANTED.

Copies of the Seventh-Day Baptist Quarterly, Vol. I., No. 8. Fifty cents apiece will be paid for a limited number of copies.

Address:

Cordell F. Randolph,
(Great Kills P. O.), Staten Island, N.Y.

REV. J. T. DAVIS, having returned to his home in California requests his correspondents to address him at

Lakeview, Riverside Co., California.

All persons contributing funds for the Mishpach Reading Rooms for women will please notice that Mrs. W. L. Russell is the treasurer. Please address her at

Flint, N. J.

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

The Seventh-day Baptist Church of Hornellsville, N.Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 10.30 A.M. Sabbath services. General invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. M. B. KELLY, Pastor.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets, at 2:30 M. Sabbath school at 3:30 P.M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

The Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23rd St.; entrance on 23d St. Meeting for Bible study at 10:30 A.M., regularly followed by regular preaching services. Strangers are cordially welcomed, and anyone in the Sabbath school service will be seated. Pastor's address, Rev. J. G. Whitford, New York.

The Churches of Berlin, Coloma, and Marquette, hold their next Semi-annual Meeting with the Church of Milton Junction, on October 31st, at 6 o'clock. The following is the program of services as arranged:

6. What is the best way to conduct Sixth-day evening prayer meetings? Prof. W. D. Thomas.

A. M., sermon, E. Committee.

First-day, 10 A. M., sermon, Prof. W. C. Whitford.

First-day, 2 P.M., program under the direction of the Y. P. S. E. Committee.

First-day, T. P. M., sermon, Rev. B. L. Maxson.

For the Ministerial Conference of the Southern Wisconsin Churches we will convene in connection with the Quarterly Meeting, with the Church of Milton Junction, on Saturday, Nov. 29th, at 10.30 A. M.

The following is the program:

1. What is the best way to conduct Sixth-day evening prayer meetings? Prof. W. D. Thomas.

2. What aid, if any, may be derived from tradition, in the investigation of the scriptures? Prof. E. B. Shaw.

3. Compare the preaching of forty years ago with that of to-day and account for the change. S. H. Bacebok.

4. What are the causes which prevent the highest usefulness of the churches? E. M. Dunn.

5. What is meant by the Resurrection? When, relatively, will it occur? W. D. Tickner.


7. What is the duty of our churches toward our college? Pres. W. C. Whitford.

8. Are the duties and the privileges of the leaders and those of the ministers? M. C. P. A. Committee.

9. What is the necessity of a united effort of the churches? S. H. Bacebok.

10. If any, what may be derived from tradition, in the investigation of the scriptures? Prof. E. B. Shaw.

11. What is the best way to conduct Sixth-day evening prayer meetings? Prof. W. D. Thomas.

12. What aid, if any, may be derived from tradition, in the investigation of the scriptures? Prof. E. B. Shaw.

13. Compare the preaching of forty years ago with that of to-day and account for the change. S. H. Bacebok.

14. What are the causes which prevent the highest usefulness of the churches? E. M. Dunn.

15. What is meant by the Resurrection? When, relatively, will it occur? W. D. Tickner.


17. What is the duty of our churches toward our college? Pres. W. C. Whitford.

18. Are the duties and the privileges of the leaders and those of the ministers? M. C. P. A. Committee.

19. What is the necessity of a united effort of the churches? S. H. Bacebok.

20. If any, what may be derived from tradition, in the investigation of the scriptures? Prof. E. B. Shaw.

21. What is the best way to conduct Sixth-day evening prayer meetings? Prof. W. D. Thomas.

22. What aid, if any, may be derived from tradition, in the investigation of the scriptures? Prof. E. B. Shaw.

23. Compare the preaching of forty years ago with that of to-day and account for the change. S. H. Bacebok.

24. What are the causes which prevent the highest usefulness of the churches? E. M. Dunn.

25. What is meant by the Resurrection? When, relatively, will it occur? W. D. Tickner.


27. What is the duty of our churches toward our college? Pres. W. C. Whitford.

28. Are the duties and the privileges of the leaders and those of the ministers? M. C. P. A. Committee.

29. What is the necessity of a united effort of the churches? S. H. Bacebok.

30. If any, what may be derived from tradition, in the investigation of the scriptures? Prof. E. B. Shaw.
HAN#D HELPS FOR THE HOME. Painting and upholstery done with glycerine will not shrink.

A tablespoonful of lime water to a pitcher of milk is very benefi-
cial.

A shoo#l of hot coals held over spotted varnished furniture will take out the spots. From the New York Evening Telegram.

After knives have been cleaned they may be brilliantly polished with charcoal powder.

Tie a strip of muslin on the end of a raw cane and tie to greased bread and cake pans.

No receptacle for soiled clothes, even if handwashed and hung to dry, should be kept in a sleeping apartment.

Once a month is often enough for a wet shampoo. Too much washing is not good for the hair that inclines to be dry.

In baking bread of rolls put a saucepan of boiling water into the oven. The steam will keep the crust smooth and tender.

In baking bread, upon boiling water, 10 bars BORAXINE, 1 (1 oz.) MODJESKA PERFUME, 1 BOTTLE, 1 oz., and 1 JAR MODJESKA GLYCERINE, 1 BOTTLE, 1 oz., are added to your order and you will have very little rubbing to do.—Germantown Telegraph.

Dead Sea Salt.

The readers of this paper will be pleased to learn that there is at least one disease that can be cured in one day, and that is Catarrh. Hall’s Catarrh Cure is a specific for Catarrh of any kind, and it is used in the medical fraternity. Catarrh being a constitutional disease, requires a constitutional cure and Hall’s Catarrh Cure is taken internally, acting directly upon the blood and nerves of the system, thereby destroying the foundation of the disease, and giving the patient strength, by building up the constitution and enabling nature in doing its work. The proprietors have no such faith in their competitors that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHERRY & Co., Toledo, O.

DO YOU REALIZE IT? Chautauqua and Chautauquans are becoming very numerous all over the land. The word is a synonym of something good. All churches are making progress, advancement. Knowledge is a power to accomplish something. It is obtained in many ways, and in various channels, newspapers, books and magazines are the greatest educators of the people, and we think it is safe to say that newspapers play a most important part in disseminating knowledge to the masses of the people. Not all have yet learned that there is something to be gained by reading all parts of a paper. Do not think that the editors and tele-
graphmen are crazy for newspapers. In a newspaper. The live paper of to-day has much that is interesting in advertisements. The very best talent is employed to write them. More real hard work is often shown in a good advertisement than in many articles which appear in the pages of the paper has more hard labor bestowed upon it. These advertisements tell won-
ders and often make facts in im-

The following is from the list of MARRIAGES.

HERBERT.—Wuahs—At Woodstock, Ont., Nov. 13, 1894, by Rev. W. H. Martin, Miss Eliza M. Moodie, both of Liverpool.

KIESER.—DAVIS.—At the home of the bride’s parents, Nov. 13, 1894, by Rev. W. Davis, Mr. Thomas Knight of Taylor County, and Miss Eliza Keeser of Edwardsburg, Mich.

THOMAS.—BROWN.—At the parsonage, Adams, Ohio, Nov. 7, 1894, by Rev. J. Thomas and Emma M. Baukoff, both of the town of Adams, N. Y.

DEATHS.

Sumer obituary notices are inserted free of charge.

Mules.—Near Welton, Iowa, October 22, 1894, Lee L. Mule, aged two months and 21 days.

Funeral services were conducted at the home of Mrs. Head, by the writer, and the body was laid to rest in the cemetery near Welton.

Susan.—On Sabbath morning, November 2, 1895, Anna S. Smith, of Flintville, N. J., passed on to the land of sunshine and rest. Aged 46 years.

She united with the Seventh-day Baptist Church of Flintville by baptism, June 8, 1895, A. B. Cornwell being pastor. She remained a faithful and worthy member of the Master called her home. For several years she taught the Infant Class in the Sunday School. In her work with love and devotion, until failing health compelled her to lay it down. Through all her physical suffering, she bore them calmly and abundant evidences that she entered into rest with full assurance of faith. "Like one who wraps the drapery of her couch about her, And lies down to pleasant dreams."—St. 64.

A collection was made on earth, and blissfully began in heaven.

Nov. 14, 1895.

T H E S A B B A T H R E C O R D E R.

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

MARRIAGES.

HAN#D HELPS FOR THE HOME. Painting and upholstery done with glycerine will not shrink.

A tablespoonful of lime water to a pitcher of milk is very benefi-
cial.

A shoo#l of hot coals held over spotted varnished furniture will take out the spots. From the New York Evening Telegram.

After knives have been cleaned they may be brilliantly polished with charcoal powder.

Tie a strip of muslin on the end of a raw cane and tie to greased bread and cake pans.

No receptacle for soiled clothes, even if handwashed and hung to dry, should be kept in a sleeping apartment.

Once a month is often enough for a wet shampoo. Too much washing is not good for the hair that inclines to be dry.

In baking bread of rolls put a saucepan of boiling water into the oven. The steam will keep the crust smooth and tender.

In baking bread, upon boiling water, 10 bars BORAXINE, 1 (1 oz.) MODJESKA PERFUME, 1 BOTTLE, 1 oz., and 1 JAR MODJESKA GLYCERINE, 1 BOTTLE, 1 oz., are added to your order and you will have very little rubbing to do.—Germantown Telegraph.

Dead Sea Salt.

The readers of this paper will be pleased to learn that there is at least one disease that can be cured in one day, and that is Catarrh. Hall’s Catarrh Cure is a specific for Catarrh of any kind, and it is used in the medical fraternity. Catarrh being a constitutional disease, requires a constitutional cure and Hall’s Catarrh Cure is taken internally, acting directly upon the blood and nerves of the system, thereby destroying the foundation of the disease, and giving the patient strength, by building up the constitution and enabling nature in doing its work. The proprietors have no such faith in their competitors that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHERRY & Co., Toledo, O.

DO YOU REALIZE IT? Chautauqua and Chautauquans are becoming very numerous all over the land. The word is a synonym of something good. All churches are making progress, advancement. Knowledge is a power to accomplish something. It is obtained in many ways, and in various channels, newspapers, books and magazines are the greatest educators of the people, and we think it is safe to say that newspapers play a most important part in disseminating knowledge to the masses of the people. Not all have yet learned that there is something to be gained by reading all parts of a paper. Do not think that the editors and tele-
graphmen are crazy for newspapers. In a newspaper. The live paper of to-day has much that is interesting in advertisements. The very best talent is employed to write them. More real hard work is often shown in a good advertisement than in many articles which appear in the pages of the paper has more hard labor bestowed upon it. These advertisements tell won-
ders and often make facts in im-

The following is from the list of MARRIAGES.

HERBERT.—Wuahs—At Woodstock, Ont., Nov. 13, 1894, by Rev. W. H. Martin, Miss Eliza M. Moodie, both of Liverpool.

KIESER.—DAVIS.—At the home of the bride’s parents, Nov. 13, 1894, by Rev. W. Davis, Mr. Thomas Knight of Taylor County, and Miss Eliza Keeser of Edwardsburg, Mich.

THOMAS.—BROWN.—At the parsonage, Adams, Ohio, Nov. 7, 1894, by Rev. J. Thomas and Emma M. Baukoff, both of the town of Adams, N. Y.

DEATHS.

Sumer obituary notices are inserted free of charge.

Mules.—Near Welton, Iowa, October 22, 1894, Lee L. Mule, aged two months and 21 days.

Funeral services were conducted at the home of Mrs. Head, by the writer, and the body was laid to rest in the cemetery near Welton.

Susan.—On Sabbath morning, November 2, 1895, Anna S. Smith, of Flintville, N. J., passed on to the land of sunshine and rest. Aged 46 years.

She united with the Seventh-day Baptist Church of Flintville by baptism, June 8, 1895, A. B. Cornwell being pastor. She remained a faithful and worthy member of the Master called her home. For several years she taught the Infant Class in the Sunday School. In her work with love and devotion, until failing health compelled her to lay it down. Through all her physical suffering, she bore them calmly and abundant evidences that she entered into rest with full assurance of faith. "Like one who wraps the drapery of her couch about her, And lies down to pleasant dreams."—St. 64.

A collection was made on earth, and blissfully began in heaven.

Nov. 14, 1895.

T H E S A B B A T H R E C O R D E R.

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

MARRIAGES.

HERBERT.—Wuahs—At Woodstock, Ont., Nov. 13, 1894, by Rev. W. H. Martin, Miss Eliza M. Moodie, both of Liverpool.

KIESER.—DAVIS.—At the home of the bride’s parents, Nov. 13, 1894, by Rev. W. Davis, Mr. Thomas Knight of Taylor County, and Miss Eliza Keeser of Edwardsburg, Mich.

THOMAS.—BROWN.—At the parsonage, Adams, Ohio, Nov. 7, 1894, by Rev. J. Thomas and Emma M. Baukoff, both of the town of Adams, N. Y.

DEATHS.

Sumer obituary notices are inserted free of charge.

Mules.—Near Welton, Iowa, October 22, 1894, Lee L. Mule, aged two months and 21 days.

Funeral services were conducted at the home of Mrs. Head, by the writer, and the body was laid to rest in the cemetery near Welton.

Susan.—On Sabbath morning, November 2, 1895, Anna S. Smith, of Flintville, N. J., passed on to the land of sunshine and rest. Aged 46 years.

She united with the Seventh-day Baptist Church of Flintville by baptism, June 8, 1895, A. B. Cornwell being pastor. She remained a faithful and worthy member of the Master called her home. For several years she taught the Infant Class in the Sunday School. In her work with love and devotion, until failing health compelled her to lay it down. Through all her physical suffering, she bore them calmly and abundant evidences that she entered into rest with full assurance of faith. "Like one who wraps the drapery of her couch about her, And lies down to pleasant dreams."—St. 64.

A collection was made on earth, and blissfully began in heaven.

Next Item...
CANCERS AND TUMORS

By REV. A. W. COON, Alfred, N. Y.

CANCER DOCTOR,
with very little pain. He remedies kill the malignant tumors and their seeds. He cures in a few cases, and last it will not recur. No surgeon can.

Patients can be treated at their homes or at the Surgeons' Institute, North Syracuse, N. Y., where they are under the care of a board of doctors.

Send for circulars and testimonials.

STILLMAN RAILWAY SYSTEM.

Saves One-half

In dress and steel; above one-quarter in wood over the common track system, and has the advantage not only of greatly reduced cost but increased safety.

Durability and Safety.

The Stillman Railway System is equal to the best European system and with the greatest chances in the world of success. The rigid, self-acting, jointless, which means smooth running, a saving of motion, a saving of fuel, a saving of wear, and a saving of track.

Proved by Three Year's Trial.

H. S. STILLMAN, AGENT.

Syracuse, N. Y.

The Sabbath Recorder

PLAINFIELD, NEW JERSEY.

TEXT OF SUBSCRIPTION.

For one year, $2.00, paying in advance or $1.50 in advance and $0.50 additional, on account of postage.

All subscriptions must be prepaid, and are payable at the publisher's office.

Newspapers and periodicals must be ordered.

TRANSMISSION OF COMMUNICATIONS.

All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

HEALTH

By REV. H. B. MUNGER, Publisher.

HEALTHY SCHOOL WORK.

A quarterly, containing carefully prepared papers by prominent Lower Canadian writers. Each copy $2.50 per year; or per quarter.

OORRIS.

A CREATION HOME SENT TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlander and M. Weeks.

Advertisements.

Advertisements must be in hours, and then it will not recur. No surgeon can.

Patients can be treated at their homes or at the Surgeons' Institute, North Syracuse, N. Y., where they are under the care of a board of doctors.

Send for circulars and testimonials.

STILLMAN RAILWAY SYSTEM.

Saves One-half

In dress and steel; above one-quarter in wood over the common track system, and has the advantage not only of greatly reduced cost but increased safety.

Durability and Safety.

The Stillman Railway System is equal to the best European system and with the greatest chances in the world of success. The rigid, self-acting, jointless, which means smooth running, a saving of motion, a saving of fuel, a saving of wear, and a saving of track.

Proved by Three Year's Trial.

H. S. STILLMAN, AGENT.

Syracuse, N. Y.

The Sabbath Recorder

PLAINFIELD, NEW JERSEY.

TEXT OF SUBSCRIPTION.

For one year, $2.00, paying in advance or $1.50 in advance and $0.50 additional, on account of postage.

All subscriptions must be prepaid, and are payable at the publisher's office.

Newspapers and periodicals must be ordered.

TRANSMISSION OF COMMUNICATIONS.

All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

HEALTH

By REV. H. B. MUNGER, Publisher.

HEALTHY SCHOOL WORK.

A quarterly, containing carefully prepared papers by prominent Lower Canadian writers. Each copy $2.50 per year; or per quarter.

OORRIS.

A CREATION HOME SENT TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlander and M. Weeks.

Advertisements.

Advertisements must be in hours, and then it will not recur. No surgeon can.

Patients can be treated at their homes or at the Surgeons' Institute, North Syracuse, N. Y., where they are under the care of a board of doctors.

Send for circulars and testimonials.

STILLMAN RAILWAY SYSTEM.

Saves One-half

In dress and steel; above one-quarter in wood over the common track system, and has the advantage not only of greatly reduced cost but increased safety.

Durability and Safety.

The Stillman Railway System is equal to the best European system and with the greatest chances in the world of success. The rigid, self-acting, jointless, which means smooth running, a saving of motion, a saving of fuel, a saving of wear, and a saving of track.

Proved by Three Year's Trial.

H. S. STILLMAN, AGENT.

Syracuse, N. Y.

The Sabbath Recorder

PLAINFIELD, NEW JERSEY.

TEXT OF SUBSCRIPTION.

For one year, $2.00, paying in advance or $1.50 in advance and $0.50 additional, on account of postage.

All subscriptions must be prepaid, and are payable at the publisher's office.

Newspapers and periodicals must be ordered.

TRANSMISSION OF COMMUNICATIONS.

All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

HEALTH

By REV. H. B. MUNGER, Publisher.

HEALTHY SCHOOL WORK.

A quarterly, containing carefully prepared papers by prominent Lower Canadian writers. Each copy $2.50 per year; or per quarter.

OORRIS.

A CREATION HOME SENT TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlander and M. Weeks.

Advertisements.

Advertisements must be in hours, and then it will not recur. No surgeon can.

Patients can be treated at their homes or at the Surgeons' Institute, North Syracuse, N. Y., where they are under the care of a board of doctors.

Send for circulars and testimonials.

STILLMAN RAILWAY SYSTEM.

Saves One-half

In dress and steel; above one-quarter in wood over the common track system, and has the advantage not only of greatly reduced cost but increased safety.

Durability and Safety.

The Stillman Railway System is equal to the best European system and with the greatest chances in the world of success. The rigid, self-acting, jointless, which means smooth running, a saving of motion, a saving of fuel, a saving of wear, and a saving of track.

Proved by Three Year's Trial.

H. S. STILLMAN, AGENT.

Syracuse, N. Y.

The Sabbath Recorder

PLAINFIELD, NEW JERSEY.

TEXT OF SUBSCRIPTION.

For one year, $2.00, paying in advance or $1.50 in advance and $0.50 additional, on account of postage.

All subscriptions must be prepaid, and are payable at the publisher's office.

Newspapers and periodicals must be ordered.

TRANSMISSION OF COMMUNICATIONS.

All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.