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HAMLET’S SOLOQUY.

To be, or not to be, that is the question—
Whether 'tis nobler in the mind, to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And, by opposing, end them. To die—to sleep
No more; and, by a sleep, to say we end
The heart-ache, and the thousand natural shocks
That flesh is heir to,—‘tis a consummation
Devoutly to be wished. To die—to sleep:
To sleep! perchance to dream; ay, there’s the rub;
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause. There’s the respect,
That makes calamity of so long life;
For who would bear the whips and scorns of time,
The oppressor’s wrong, the proud man’s contumely,
The pangs of despised love, the law’s delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? Who would fardels bear,
To grunt and sweat under a weary life,
But that the dread of something after death—
The undiscovered country, from whose bourn
No traveler returns—puzzles the will,
And makes us rather bear those ills we have,
Than fly to others that we know not of!
Thus conscience does make cowards of us all;
And thus the native hue of resolution
Is sickled o’er with the pale cast of thought;
And enterprises of great pith and moment,
With this regard, their currents turn awry.
And lose the name of action.

—Shakspeare.
and thus over-riding the conscientious convictions and guaranteed rights of many loyal citizens. To carry this one point of religious legislation, Protestants unite with Roman Catholics and, in their zeal, may be led by political organizations consorts together to compel all men to bow to the will of the majority in matters of conscience. Carried out logically in States where Baptists happen to be in the majority, a law may be passed compelling all who would enter into church relations to be immersed, forbidding infant baptism by methods now acceptable to pedo- baptists. Then, when the latter is in the ascendency it would be easy to secure legisla- tion forbidding immersion, since sprinkling is believed to be more convenient, and accompanied by less exposure. Therefore as a health measure, for the public good, immersion would be ruled out. Just such a condition now exists in Saxony (Europe), where Baptists are forbidden to immerse or do anything to disturb the quiet of the Luth- erans.

The Advent Review and Sabbath Herald quotes our language in the Recorder of Nov. 7th, in reference to the German pretender and leader, Schlatter, then in Denver, Colorado, but since has moved to unknown. We quoted Mark 13: 22 as applicable to his case, which view the Review and Herald pronounces correct. It then adds: "Precisely! And now will the Remon in our inquiry if it was not in the last days that such things were to appear; and if, we are not to know that the second coming of the true Christ is at the doors?"

Certainly. We have not the least objection to the inquiry. Nor do we imagine that the Remon and the Review and Herald would be very greatly at variance on the general int- terpretation of the prophesies relating to the second coming of Christ. There are many "signs of the times" indicative of the approach of important changes, and even of the second coming as foretold in Scripture. Prob- ably the greatest difference of views would be in regard to the stress to be laid on the con- fessedly uncertain time of the advent. To our mind it matters little whether that great event shall come to-morrow, next year or the century after, or after a thousand years, or the next 15. Men should live in a constant state of readiness to meet the Saviour, whether he shall come in person to establish his reign upon earth, or to judge the world, or whether he shall call us home by disease, accident or any other form of his providence. Men should have some other incentive to righteous living than the fear of the Judgment. Seventh-day Baptists generally believe that the "second coming of Christ" is taught in the Scriptures. But re- members the Review and Herald would be very greatly at variance on the general interpretation of the prophesies relating to the second coming of Christ? Consequently they find no difference between the angels of heaven, but my Father only," they deem it unnecessary, and even presumptuous, to attempt to fix the date of that event. It is true that Adventists generally have learned, by a corresponding exercise of faith, the folly of attempting to fix the exact day for that event; but they continue to place greater emphasis upon the nearness of the coming than we do, or than we think is wise. Still if men can be found who will believe the gospel, reform their lives and become faithful serv- ants of Christ, quicker, by being taught that the second coming is an event liable to occur any time, they shall rejoice in their refor- mation, and righteous living, and hope that it will endure, even when they find many years passing by without the literal fulfillment of that doctrine which was an incentive to their change of purpose.

Strangely enough, the Bible, as it is, does not seem to be sufficiently generous and liber- al in its demands or expectations of the men of these progressive times. It is announced that soon there will be a "Woman's Bible" on the market. Our venerable friend and ad- vocate of woman sufrage, Mrs. Elizabeth Cady Stanton, is the editor in chief, and this new edition of the Bible, it is said, will move her to like the one she has had before her in former years. When this new Bible is cut, will it be necessary to change the title of the one hitherto in use, and designate it as man's Bible? There is also a proposed woman's Bible, the "Catholic Bible," and the "Protestant Bible." Now if it is necessary to divide it on the sex line, why not also on the race line, and thus give us a "Black man's Bible," and a "White man's Bible"?

It has been supposed by some that the "Woman's Bible" would differ essentially from our King James' version, or the Revised. But now it is said the difference is to consist in the comments made, and the interpreta- tions given. Well, women have just as much right to publish their opinions and to make their interpretations as men have, and their comments will be accepted or rejected according to their worth, judged both by their intrinsic merits and by the known views and character of those who submit their opinions. Mrs. Stanton has made a very poor announcement in her preface, if she desires to have her views accepted by most of the suffragist-women. She says in her preface that she does not believe in the "divine au- thority" of the Scriptures, nor that the Old Testament or the New was inspired, and that she does not believe that woman's emancipation is possible as long as she accepts the position assigned her in the Christian or any other religion, for "all the religions on the face of the earth degrade her."

Is it any wonder that devout Christian men and women hesitate to enlist in a "reform" movement under the leadership of a person of such pronounced sentiments of infidelity as the above? In her address given at the recent interesting occasion of the celebration of her eightieth birthday, in the new Lyceum Opera House, New York, where there were probably three thousand women present, speaking of what women must demand of the churches, she said:

First, we must see that the canon laws, Mosaic Code Scriptures, prayer-books, liturgies, be purged of all invid- ious distinctions of sex, of all false teachings as to woman's origin, character and destiny.

Second, we must insist that all unworthy reflections on the sex controversy of the mother of the race, such as the allegory of her creation and fall, and Paul's assumptions as to her social status, be expunged from our Church lit- erature. Such canons of reform will alone, in their refor- mation, and righteous living, and hope that it will endure, even when they find many years passing by without the literal fulfillment of that doctrine which was an incentive to their change of purpose.

Extended comment is unnecessary. It will
not be difficult for people of discrimination to see that such a leader is unsafe. It is a pity, but the fault is not with those who regret that Mrs. Stanton feels called upon, in her last years, to give utterance to such sentiments. Could she have her own way, she would sweep the Bible out of existence. But her efforts will be as futile and harmless as the waves that beat against the rocks of Gib. ral. The Bible has withstood such assaults for many centuries, and is capable of resisting for so many more, without injury. Had Mrs. Stanton been satisfied to make the proper and rational interpretations of the Scripture, rather than to condemn it, and all ministers who even read it from the pulpit, it would have seemed more modest, to say the least. A fair and just interpretation of the Scriptures will not degrade any woman. It is in Christian countries that woman receives her greatest elevation and freedom from the bondage in which she is held where the light of the Gospel does not shine. There may be, and we honestly believe there are, just grounds for complaint that she is still denied some rights and privileges which she is entitled. But it is a great mistake to attempt to slide the responsibility off on the Bible. This is an error which will react fearful upon the cause in which Mrs. Stanton has expended her best efforts for the past fifty years. We do not predict a very large demand for the "Woman's Bible." 

CONFERENCE MINUTES.

The Minutes of our late General Conference have been sent out to the churches in packages to some central point from which each church can get its individual package. Those designed for the churches in Rhode Island and Connecticut have been sent by freight to Ira B. Crandall, Westerly, R. I. For churches in the Western Association to Prof. W. C. Withford, Alfred, N. Y. For churches in the Western States, to L. T. Rogers, Milton Junction, Wis. For Shiloh and Maribo, N. J., to Rev. I. L. Cottrell. For churches in West Virginia, to President L. L. For Central Association, First and Second Brookfield and West Edmeston, to J. A. Platts, Leonardsville. For DeRuyter, Otsego, Linklaken, Cay- ler and Scott, to L. R. Swiney, DeRuyter. For Adams Centre and Waterman, to A. B. Prentice. For South-Western Association, Geo. W. Lewis, Hammond.

Charges will be prepaid in cases where they can be. When charges are paid by those receiving packages, if the same is reported to this office, they will be reimbursed. Scattered Seventh-day Baptists can receive a copy on application to this office.

NEWS AND COMMENTS.

Two robbers took $55,000 from the Express Company's agent at Colorado Springs, November 11th.

The next regular meeting of the Executive Board of the American Sabbath Tract Society will occur in Plainfield, N. J., Dec. 8, 1895, at 2:15 P. M.

It is said that Portugal is practically bankrupt; and yet her crown jewels are among the most valuable in the world. The crown alone is valued at $8,000,000.

Three bears near Foxboro, Wis., broke into a shed recently, and two men attempting to trap them were attacked fiercely by the brutes and almost instantly killed.

Two Mormon preachers in White Post, Ky., were forcibly taken from a church and placed astride of a rail, and in that way were given a free ride into West Virginia, and would not return.

HEAVY SNOWS AND BLIZZARD WEATHER WAS REPORTED IN TEXAS, INDIAN TERRITORY, AND OTHER SOUTHERN LOCALITIES, LAST WEEK, WHILE IT WAS ALMOST TOO WARM TO DO WITHOUT ARTIFICIAL HEAT IN PLAINFIELD.

JERUSALEM, that once famous and holy city now has 135 saloons for selling liquor within its walls; the license fees go to Constantinople. An application to establish a brewery there has been refused.

The Cuban war still drags its slow length along. A battle between 10,000 Spaniards and 4,000 Cubans occurred Nov. 19th. It lasted 36 hours, and the Cubans, being reinforced, were victorious.

In Granada, Mexico, Nov. 12th, a school building was burned and many lives were lost in the flames. The cause has been punished for misconduct and it is supposed this was the work of their revenge.

Schafer, a gambler of New York, has testified that he regularly and systematically divided his profits with Supt. Byrnes. Mr. Byrnes is now in Europe and cannot stop to answer to such charges.

The New York Bible Society has distributed 86,311 Bibles and Testaments during the year. These distributions have been in New York city alone and have reached persons in twenty-five different languages.

Revival efforts are reported from different places in New Jersey. Bro. J. L. Hoffman is expected this week in New Market, to conduct a series of union meetings there. He was expected last week, but was not able to come.

Duns, who figured so prominently in a striking fire a year and a half ago, is now out of jail and apparently ready to stir up the same kind of strife. He now takes to lecturing. Perhaps Corbet and Fitzsimmons will do likewise.

The great forty-inch object-glass of the Yerkes telescope is finished and has been accepted. The observatory on Geneva Lake, Wis., is progressing finely. It does not seem likely that the telescope will be mounted before next spring.

A dispatch from Rome reports the Pope ill again. His advanced age leads to an anticipation of a speedy departure whenever there is any slight illness. There is much speculation about his probable successor. Cardinal Sattoli is in the line.

It is stated that Dr. Cyrus Edson, the former president of the Board of Health, New York, has discovered what he believes will be a specific for consumption. He calls it aspin. He makes no disclosure yet of its formula, but continues to experiment.

A fortune of $15,000,000 has fallen to Miss Elizabeth Kelly, of Philadelphia, the daughter of a poor gardener. Her father's brother left his estate to her. It is suggested that some duke or earl should at once start for America and capture the prize.

The new discovery of argon, an element of air hitherto unknown, was made by Lord Rayleigh and Prof. William Ramsey of England. These gentlemen have just received a check of $10,000 from the Smithsonian Institute for a prize paper on the discovery.

KANSAS has 100,000 more population than Texas, but in the former State saloons are prohibited, in the latter, allowed. In Kansas there is one penitentiary and 995 culprits. In Texas there are two penitentiaries, numerous saloons and 3,000 convicts. Does not prohibition prohibit?

The report of the Postmaster-General shows the gross receipts of post-offices, for the year, to have been $60,538,097. He estimates that $12,960,300 will be needed for delivery next year. There are 19,691 money order offices, and orders to the amount of $156,709,089 were issued.

COLORADO UNIVERSITY has a total enrollment of 213 students, distributed as follows: Seniors, 21; Juniors, 41; Sophomores, 57; Freshmen, 48. Total, 167. In the Theological Seminary, Seniors, 10; Middle, 20; Juniors, 16. Total, 46. Of the 46 students in the Seminary, 41 are college graduates.

The last mail train on New York Central Railroad was wrecked near Rome, N. Y., last week, by miscreant boys. Two men were killed, the lives of others were jeopardized. But strange to say none of the fifty passengers in the three sleepers were seriously hurt. Four boys from 18 to 19 years of age are under arrest.

The chilly announcement last week of snow drifts six feet deep in Michigan, and that, even before Thanksgiving, caused us to feel that for the balmy spring weather of New Jersey. Still we were aware that sooner or later our time would also come; for even balmy Jersey is not an entire stranger to cold and blizzard-like weather.

Mr. Small, a Negro, and ex-member of Congress, in a speech made in a convention in South Carolina said, "Since reconstruction times, 53,000 Negroes have been killed in the South, and not more than three white men have been convicted and hung for these crimes." This seems like a very grave state of affairs between the two races in the South.

The Baptists in Saxon are protesting against the legality of an order which the government has issued forbidding them to baptize or do anything which might disturb the peace of the Lutheran Church. Certainly, and it will not be long before the same thing will be witnessed in our country, if Church and State are united, as many people now propose for the enforcement of Sunday laws.

The potato crop this year has been pronounced a failure in many localities, because of its great abundance. Well, that is better than to fail in getting any crop at all, or to have the potatoes rot seriously, as they sometimes do. In this country that total crop has been estimated at 282,000,000 bushels. In some places it does not pay to dig them because the price is so low, ranging from five cents per bushel and up.
CONTRIBUTED EDITORIALS.

One of the fruits of the Parliament of Religions appears in the resignation by Dr. Barrows of the First Presbyterian Church, Chicago, to accept the call to India. A year ago last October Mrs. Caroline E. Haskell wrote to Pres. Harper: "I take pleasure in offering to the University of Chicago the sum of $20,000 for the founding of a second lecturership on the relations of Christianity and the other religions. These lectures, six or more in number, are to be given in Calcutta, India, and, if deemed best, in Bombay, Madras, or some other point of the coast of India, where large numbers of educated Hindoos are familiar with the English language." This lecturership has been earnestly requested by representatives of India themselves. Dr. Barrows by reason of his connection with the Parliament of Religion and by his general qualifications is, by universal consent, the man to fill it. It is the opinion of missionaries in India that the cordial treatment given every representative of a religion from India at Chicago will doubtless lead many non-Christian Indians to give Dr. Barrows an enthusiastic reception and sympathetic bearing.

Our friend, E. H. Lewis, will pardon us if in return for his courteous correction of Novem­ber 14th, we note two misleading points in his excellent article. First, it states that Prof. Bemis' reception and address delivered at the recent Congregational Council in Some­what similar language is all very well to offend the Inns."

"Too fine," is the judgment passed by a north-western correspondent on the papers and addresses delivered at the recent Congregational Council in Some­what similar language is all very well to offend the Inns."

"Old Peter Cox, sir." "Is he going back, then?" "Oh, no, sir. He'll sleep at his daughter's.

"Well, get Jerry saddled, Giles. I must start in five minutes."

Jerry came round at the appointed time—a fine, stoutly built, brindle cob, capable of doing a vast amount of work, with a splendid head and a pair of large, lustrous eyes. Jerry and I had been fast friends for several years. He knew the forest almost as well as I did. I always selected him for difficult journeys. I think he knew it was rather unpleasant now, so he gave a sort of recognition of acquiescence.

"First, welcome. I had settled comfortably down before the English language." I thought, putting my feet snugly on the fender, a snort of intensified delight: I listened, and an entertaining book lay in my hand, a furious ring of the surgery bell. I looked up in hot and solemn protest against two prize fighters getting together and having it out then and there without going through the form of entering freshman or sophomore classes to get it.

"And here is another peculiar, shamefully peculiar, aspect of our civilization, in the same State in which the prize fight is kept out at so much cost and with such commendable courage, a negro offender is tied to a stake and burned, burned with slow fire, which is par­tially quenched to prolong the writhing vic­tim's agony, burned in a public square of a leading city with all the town and surrounding country there to look on."

And, by the way, we read in the morning paper that a mob got the wrong negro again yesterday and hung him by mistake. It does seem to us they might be a little more careful.

"GRAPHO" cheers himself, however, with the remembrance that after the long, hard pull at the Atlas Exhibition as to whether they would have a Meeting Hall fight at a meeting by Moody, the revival won.

AMLY WORD.

One cold, sleety, gloomy November evening, when I had settled comfortably down before my bright fire, with the pleasant jingle of the tea things in my ear and an entertaining book in my hand, a furiously ring was heard at my surgery bell.

"Dear man," I thought, putting my feet snugly on the fender, "surely nobody wants the poor doctor to-night."

"Wanted, please, sir," said my servant, as he slipped a note into my hand. I looked at it in dismay. Yes; I was really wanted, and that without delay. Only a distance of eight or ten miles, and that right across the dreari­ness of dusk, where I was supposed to wait too uniformly lofty and profound in thought, and some were too constantly rhetorical and brilliant in expression. We should have liked a little plain bread mingled with the rich and clainties pressed so lavishly upon our taste. It is worthy of note that at the Sunday morning service—considered the most important of the whole assembly—the cultured audience listened with profound atten­tion to a "Scriptural and simple sermon from that unlettered but truly sainted preacher of the Word, Mr. D. L. Moody.

Welcome, education and culture as hand maidsen in the work of preaching the gospel; we need to be often reminded that it takes something more than original epigrams and rhetorical fireworks to bring sinful men to the foot of the cross.

"GRAPHO," of the Advance thinks our American civilization has some very peculiar aspects. It is a common sight to see our college boys beating and bruising and thumping and kicking one another right under the foot of the cross.

For a full mile nothing was to be seen; then a small, dark speck was discernible in the road—a man careening along, legs apart like a pair of compasses, making vain endeav­ors to steady his steps. The man, though evidently under the influence of strong drink, apparently knew me, and remembered my name, for a moment; then was puzzled, as if he might perhaps have a mistake.

I replied, gently drawing his attention to my left hand. I looked at the huckster's cart, drawn by a wretched, haggard, snub-nosed horse, draggling his weary load painfully along. But where was the huckster himself? Not with his cart; oh, no; the patient and diligent creature was fulfilling his task more faithfully than his master. Where could he be? Jerry seemed concerned, and a pitying glance on the tenacious, much-enduring animal; but he went on, and so did we. For a full mile nothing was to be seen; then a small, dark speck was discernible in the road—a man careening along, legs apart like a pair of compasses, making vain endeav­ors to steady his steps. The man, though evidently under the influence of strong drink, apparently knew me, and remembered my profession.

"I say, doctor," he stammered out, "is that you? Stop, if you please; I want to ax you a question."

"Well, my friend," I replied, gently drawing Jerry to a stand, "what is it?"

"Why, I want you to give me a prescription. You've a great name, doctor, in these parts, and you're a good friend to the poor; must you give it to me for naught."

"What for, my friend? What ails you?"

"Well, sir, I want a prescription for keeping my legs from turning into the public house. If I could only get that, I should be all right, you know, doctor."

"You set me fast, my man," I replied, quite puzzled for a moment; "you set me fast. I really cannot give you such a prescription. But, now I think of it, there is a very great Physician, a friend of mine, who both can and will give you what you want, if you apply to him."

"Where is he, doctor? Does he charge high?"

"He is not far off, and he gives his advise
quite freely, without money and without price. He is a very great physician, as I said. You only plan to go to him."

"That will I. Only tell me his name, and where he lives."

I hesitated, looking steadfastly at the poor, reeling, staggering figure of the drunken huckster, and wondering if indeed he might be too poor and too easy to dupe. I thought I was undecided about the great Physician's address, so he cried out imploringly:

"Oh, doctor, let me know where he lives. Now do, doctor; for indeed I'll take it, whatever it may be; I will, indeed, and in truth, doctors. Grasp his hand, I say, and fix his eyes earnestly upon me. He really meant what he was saying. I be a poor, wake, frail body, doctor, an' I be feared of losing body and soul; I be indeed. Now, tell me his name, doctor."

"Well, my man," said I, touching the tip of his shoulder with my whip, "listen to me, and mark my words. The great physician is the Lord Jesus Christ. Go to him straight. Go to him, and he alone can give you what you want."

The poor fellow seemed suddenly sobered. He gathered his feet together, and stood erect; he neither spoke nor stirred. His thoughts were powerfully, irresistibly engrossed; he seemed riveted to the spot. I wished to pass on, but I could not. The street was lonely and dark. I looked back; there stood the small, dark figure, transfixed. I looked again; there it was, scarcely discernible in the great distance. There was a turn in the road, so I saw the coal-hulk go more slowly. The man turned, and again I beheld the small, wry figure; not drunk now, but alert and brisk about his small traffic. He avoided me, however, so I took no notice.

Another day, some months after, when the dull winter had passed away, and the spring flowers were peeping, and the birds building among the trees or in the thatch, and all nature wore a smile, I espied the little coal-hulk sitting on his cart. He, too, wore a smile. He caught my eye, bounded toward me, and passed on. I knew well that he was my brother, and I was taught to call again to call on a lady with whom I had quite well. I went upstairs, feeling pretty small, and doing a good deal of thinking. Then I made up my mind that my mother was the most entertaining lady, and my sister was a good and brilliant girl. Now I am going to call again, I thought. I had not been away for five years, and last week. I enjoyed their company, and I intend to cultivate their acquaintance.—Evan.}

**THE MONROE DOCTRINE.**

Would some one kindly tell us just exactly and precisely what the Monroe Doctrine is which we read about so much in the papers? As we understand it great Britain owns about half of North America, and Mexico has another immense slice. The smaller nations south of Mexico own more or less.

Then comes South America owned by various nations of greater or less importance. Under these circumstances we would like to know exactly and precisely what claim we have to control the Isthmus of Panama more than other nations.

We can readily understand that with two enormous empires separated by a continent, and requiring for protection in case of war two enormous navies, or vast expense in fortifications—and in case of trouble with Great Britain a third continent on the great lakes and St. Lawrence—then we have a right to understand, under these circumstances, how unfortunate it would be if we could hold against the civilized world the control of the Isthmus of Panama; and also have ship canals connecting the navigable centres of the North and West Indies, with the Mississippi and connecting the Gulf of Mexico across Florida with the St. John's river.

But in view of the two very important questions, 1st, Whether we have any right to the exclusive control of the Isthmus of Panama than other nations, and 2d, Whether we have the power to do it, would it not be much better in the interests of "Peace on Earth" to have the isthmus or the canal crossed by international treaties, as was the case in the construction of the great British mill for the war of 1812 with Great Britain—neutral territory, open on equal terms both in peace and war to the vessels of all nations?—Geo. T. Angell.

**A DAUGHTER'S PART AT HOME.**

One of the sweetest things a girl can do is to receive friends graciously, particularly at that one's own home. A coming home is peculiarly fitting. Do not stand off in the middle of the room and bow coldly and formally to the friend who has called. Walk over to meet her; give her your hand, and say pleasantly that you are very glad to see her. Sit down, cold, and ritual ways of greeting acquaintances are not proper in a girl welcoming guests to her father's house. A daughter's part is to assist her mother on every social occasion. The girl pours the tea in her mother's drawing-room when friends drop in at five o'clock. Quite often, when no maid is present, she helps the guests to the sandwiches, and the cakes which are served at a five o'clock tea, and herself hands the cups, and takes them from the guests who would like to be relieved.

Apart from all more important even than her manner to a guest who happens in for an hour or a day, is the manner of a daughter to her father and mother. The father returns to his home after a wearying day at business. He is tired in body and mind. Coming back, as his latch-key turns in the hometo door he throws off care; he is joyous at the thought of the dear ones he will meet after hours of absence. The daughter, in her teens or her twenties, with the bloom and freshness only girlhood wears, should be ready to give him the attentions he loves, the kiss, the chord of sweet music. To help her mother and the rest in letting her father see how much he is loved at home. Men give up a great deal for their families—their time, their strength, the knowledge they have gained in life's experiences—they spend everything for their home's sake, and the home should pay its debt in much outspoken love.—Harper's Round Table.

**JESUS IN THE HOME.**

A little girl went on an errand to an elegant house. This lady was proud of her home, and showed Jennie the carpets, pictures, ornaments, and flowers, and asked, "Don't you think these things are lovely?" "They are pretty," said Jennie. "What a beautiful home for Jesus to visit! Does he ever come here?" "Why, no," said the lady. "Don't you ever ask him?" asked Jennie. "We have only a room and a bedroom and two carpets on the floor, but Jesus comes and makes us happy."

The lady told her husband what Jennie had said, and he replied, "I have often thought the Lord is taught to the goodness and asked him to come and live with us."

They became Christians, and Jesus came to live with them and carry with him the joy and blessings every home to which he comes.—Little Learner's Paper.
missions.

Fouke, Ark., where the South-western Association was lately held, is located on the Gate City Railroad 16 miles south-east of Texarkana, Texas. Here Eld. J. F. Shaw and others who had come to the Sabbath and were living in Texarkana began a Seventh-day Baptist colony. It is situated in an oak and pine forest. The chief business in the village and along the railroad is lumbering. The hard pine of Arkansas is seen in quality, and the inside of a house finished with this wood oiled and varnished is beautiful.

The climate of Fouke is fine. The soil is good, especially for horticulture; not so good for general farming, though they raise there good crops of corn. While we were there roses, pinks, geraniums and various flowers were in bloom. Strawberries, raspberries, blackberries, figs, pears, plums, peaches, grapes can be produced in abundance and no doubt if people make it a business to raise these fruits for market they can do well at it.

The water is good and almost as soft as rain water.

It has been and is the plan and purpose of Bro. Shaw to induce the Sabbath keepers in Texas, Indian Territory, and Arkansas who are scattered so far apart to settle in Fouke, to come up and live together in a Seventh-day Baptist settlement and Church that shall be self-supporting. To that end he secured a portion of land and the privilege of having more if needed. He started and is publishing the Sabbath Observer, and he is the leader in the interest of Sabbath Reform in the South-west and to strengthen and establish our people there in grocery stores for sale by the single stalk, as self-supporting. To that end he secured a looks like one mass of vegetation of a forest.

The water is good and almost as soft as rain water.

Our journey from Texarkana to Hammond, La., was by the way of New Orleans. We left Texarkana on a Texas and Pacific Railroad train at 1:15 P. M. and arrived in New Orleans the next morning at 9:15. The scenery on this route as far as we could see during the afternoons was of a level country of pine and oak forests. Some swamps abounding in cypress and cedar trees were passed through and the festoons of Spanish moss, gray and hanging so gracefully from the limbs, gave a wild and weird look to the scenery. In the morning as soon as it was light enough to see there appeared vast fields of "living green" on either side. We were passing through large sugar plantations, in the rich Red River Valley. For two hours writing until we came near New Orleans, only fields of sugar-cane interspersed now and then with rice fields could be seen, with here and there sugar mills, with their tall smoke pipes throwing out curts of black smoke, where the juice of the cane was reared out and converted into sugar. In some fields gangs of colored men and women were seen cutting the cane; others were stripping off the leaves and piling the cane in heaps. On some of the plantations there were narrow spurs of railings with flat wooden cars thereon, and gangs of men and women were piling upon them the cane, and teams of mules were drawing the laden cars to the sugar mills. On other fields there were large wagons being loaded with the cane and were drawn to the mills by four to six teams of mules.

On some fields were seen workmen burning up the sugar-cane leaves, for they are of no use for fodder, and preparing the fields for plowing. In other fields were workmen plowing with the chisel plow. We saw no workmen putting out the cane. We were told that they do not plant seed, but set out a joint of the cane, which takes root and from the joint springs forth the new cane.

A sugar-cane field looks like a corn field before it is tasseled out, only the cane grows much denser in the rows than corn, and looks like one mass of vegetation of a light green color. The cane grows from six to eight feet in height, twice as large round as our sorghum cane, and is of a purple color with streaks of white in it. We saw it in grocery stores for sale by the single stalk, as colored people buy it to chew for its sweet juice.

These sugar plantations were a new sight to us, and we became very much interested in them. It takes a good deal of capital to run a large one with its sugar mill, and an owner of a few thousand dollars. It can be seen what political power the rich sugar planters of the South can have and wield in the interests of sugar production. We were told that the sugar crop would be very large this year, and that raw sugar was bringing from three to four cents per pound, according to quality.

The rice fields were harvested, so only the stubble could be seen.

There was not more than half as much cotton raised in the South this year as usual, because of the low price of cotton, but since it has come up almost double in price those who have raised their usual amount are getting the money, and others who raised none or little are lamenting their mistake.

Is traveling in the South so great a contrast to what they are in the North? For instance, the Southern people chew tobacco more than Northern people, and so in some of their most elegant day cars a spittoon is put in each seat. Now and then we saw a woman in a dress with a sauff or powdered tobacco, hence she needs a spittoon, but this practice among the women of the South is growing beautifully less.

The color line is sharply drawn in the South. At railway stations there are separate waiting rooms for the whites and the blacks.

Over the door of one is printed in large letters: "White," the other, "Colored." So it is with the railway cars. On the end of one car in large letters will be seen, "White:" on the end of the other car, "Colored." Sometimes a partition through the middle, one-half to be occupied by whites, the other half by blacks. No colored person is allowed to ride in a car with the whites unless a servant of some lady or family traveling.

Children call the white man a "nigger," and the blacks call themselves the same; but let a white man call a black man or woman a "nigger," and an offense is committed which is frequently resented.

The same color line is drawn in the public schools. The whites and the blacks have their own schools, and as a rule, their own churches. If they attend a church with whites they have their own separate seats.

It is held by Southerners that it is not safe in any respect to treat the blacks socially as they are in the North. We can see the forces of this view and position in the South.
Woman's Work.

CONSECRATING SELF.

Mrs. Findlay Brader.

You have feet—then run God's errands, Help where you are wanted, Feed where Feet that should be ready, eager, All work to do, and done.

Consecrate them now to Jesus! He will show just what to do; Lay them within the grasp of your life-path, 'Theo' wander to and fro.

You have hands—then do his bidding— (Handed love,) strength and youth to be his servant, Answer every call, consecrate them now to Jesus! When called, Lay to just within your grasp— Work which you will never tire.

You have lips—then tell his goodness, So that the world may hear, Loudly, gladly sing his praise. It may grow you more dear, Consecrate them now to Jesus! Guard and keep them pure, Saying naught to give him sorrow—Thus unto the end endure.

You have eyes—then see his mercies Pouring round on every hand— Health, home, friends, and all possessions, And the dearest, trust, try, joy, land. Consecrate them now to Jesus! Make them serve him, All his works, so grand and wondrous, Wisely planned for you and me.

You have ears—then hear his teachings; They are straight and true, and love, Morning, noon and in the night-time, As you still in wisdom grew, Consecrate them now to Jesus! Hear his dealings, tender voice, Heed his oft-repeated warnings, For his friendship now rejoice.

You've a heart—give it to Jesus; Lay it just within your grasp— Trust and obey him, Lay it just within your grasp—Thus unto the end endure.

You have talents, all your gifts, All for Jesus—all our talents, All for service—All our labor, all our love.

Then, when earthly work is finished, He will summon us above.

STRAY THOUGHTS.

Mrs. Abbie M. Clowson.

In order to receive the fullest blessings of God, we must make use of all the means of grace that God provides for us. Our spiritual wants will be most fully supplied when we are most faithful in our attendance upon all the appointments and ordinances of God's church. "Had not Thomas been absent from just one meeting of the disciples he would have received, eight days earlier than he did, the proof he required to save him from skepticism. It may prove in our case, as in that of Thomas, that the meetings we miss are the very ones which contain the thoughts, the prayers, the songs, and the experiences for lack of which our souls are famishing." This thought is in line with the experiences of many who read this page. Ofttimes they have had to overcome great weariness of the flesh in order to be found in their accustomed places in the prayer-circle; but there they obtained not only that comfort which the soul craved, but rest for the body as well. It is well known that an excited spiritual condition will cause one to rise above and forget bodily weakness.

Among our many Aid Societies there may be one that has not yet outlined its winter's work and that would like to know of a plan tried, somewhat more than a year ago, by the Ladies' Society at Salem, and was pronounced a success.

Pledges ranging from twenty-five cents to two dollars were secured from the women and children of the church and congregation. These were to be paid by a certain time and the money thus pledged was to be earned by each individual. At the expiration of the time stated, a public session was held in the church and an interesting program of recitation and song was presented. The closing feature was the payment of the money promised, with a brief account of what had been earned. These accounts proved very interesting and, in some instances, amusing. Some who could not have been present before had been asked for their money to the treasurer together with a written statement of the method of earning it. One of these was ingeniously arranged in rhyme.

The evening was thus pleasantly spent and the Society had the satisfaction of netting nearly seventy dollars toward the cancellation of the debt then resting on the parents. It may not be out of place to add that the debt has since been fully paid by the members of the church.

When the voice of duty calls, it often seems easier to hide away with Saul than to respond with Samuel, "Speak, for thy servant heareth." In this very shrinking from responsibility we see the element of weakness which led to Saul's rejection by the Lord. He had already received unmistakable evidences that he was chosen of God to be ruler over the people of Israel. Had his character possessed that strong faith which would have caused him to trust and obey God at all times, how different might his end have been!

Consious of our own unworthiness, we often refuse to accept sacred trusts, forgetting that although in our own strength we can do nothing, yet God can use even the humblest and weakest among us to his honor and glory.

If we run from duty we have no assurance that God will reveal our hiding place and bring us forth as he did Saul, for he delighteth only in willing service. If we would not lose the blessing, if we would claim the promises made to the faithful, be the service small or great, we must be quick to hear God's call, prompt to respond, and must go forth, "strong in the Lord and in the power of his might."

Sam., West Va., Nov. 11, 1885.

THE MISSIONARY AND PRIVATE PRAYER.

Early in September the many missionaries in Shanghai, either in attendance upon annual meetings or on their way to or from their work, missionaries sailing from Shanghai to the sea, held a Missionary Conference.

Among the speakers was the Rev. M. H. Hossele, D. D., of the Southern Presbyterian Mission, who spoke on "The Missionary and Private Prayer." He emphasized the advice given many years ago by an old missionary to a young colleague, the advice found in the Apostle Paul's first Epistle to Timothy, the second chapter.

The speaker dwelt upon four points: First, that they should pray for all men. The next point was, "With holy hands." "I will therefore that men pray everywhere, lifting up holy hands." The speaker pressed home that the prayer should be without cause, are our enemies, or in hearing of brutal massacres and our souls are stirred, how we are tempted to pray "with wrath." But he told of a martyr, long ago, who, in the agonies of a horrible death, yet prayed for his enemies; and perhaps it is no accident that Paul, afterwards, preached, "Let us imitate him, and perhaps from some of these assassins of our day there may arise a Paul to preach the gospel to his fellow-countrymen."

The last division of the subject was, "without doubting."

SUSIE M. BURDICK.

THE LORD'S BENEFITS.

"What shall I render unto the Lord for all his benefits toward me?"

This, dear reader, is an important question, one that concerns us at every step in life— one which we should ask ourselves every day.

Benefit means advantage, profit, anything which contributes to prosperity, to health, to personal happiness. David exclaims, "Bless the Lord, O my soul! How good are his benefits." Now, what are the benefits which Christ bestows upon us? Have we prosperity in our earthly pursuits, God grants it. Have we health in our families and good cheer in our homes, God grants it. Are we of service to our brethren and neighbors around us; this, too, is of the Lord's benefits. Have we intellectual good; God in his kindness bestows all this. This is earthly good and demands abundant thanksgiving in return. What shall we render unto the Lord for these benefits? Much, yes very much, is due him for the abundant blessings which he bestows upon us; and yet how slow we are in making our returns. But infinitely above all earthly good are the bene
dictions of his grace. All good is from God, nothing is of no importance to us as the blessings of divine grace. Only think of what benefit would life, health, prosperity and wealth be to us, were we but removed from the only good which can sanctify all and make life hopeful for the future. Blow out the light of the gospel, and where would be our hope? The greatest benefits which God bestows upon us are those which relate to the souls of men. If earthly store is good, the heavenly is far better; and he makes a great mistake who hoards up wealth for this life and is not rich toward God. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

What shall I render? This is to be settled. God has done much for you. You have food and raiment, you have health and prosperity, and many, good and dear friends; and above and best of all, the indwelling of the Holy Spirit which gives a good hope of heaven, and you say that you would not exchange that blessed hope for all that the world can give. Now, dear friends, stop and ask yourselves, "What shall I render unto the Lord for all his benefits toward me?"

There are a great many ways we can render to the Lord. He says, "Son, give me thine heart." He wants our whole heart. God
condescend to accept the service, efforts and means of Christians, but I believe that far above it, in divine estimation, is real heart speaking to and fellowship with God himself. O that we may all know more of abiding in him by constant prayer and meditation, that we may realize more outgoing of soul to him in faith, trust, love and desire; may there be more yielding of hearts and mind to him, more heavenly aspiration to be near and like him. Oh, for the faith of little children to trust Christ, to rest on his precious promises, to lose ourselves in him, to live only in him; shall all our peace flow as a river. This, beloved, is the true and only secret of living. Faith is the victory. Our whole lives we commit to the Lord Jesus, our service, our thoughts, our words, our walk, our downsitting and our uprising; by faith we abandon ourselves, and as it were plunge into Christ and abide in him; by faith we realize that our only life is Christ living in us; and ceasing from our own works we suffer him to work in us to will and to do of his good pleasure; it is no longer truth about him that fills our hearts, but it is himself, the living, loving, glorious Christ, who has in very deed made us his dwelling place, and who reigns and rules within us, and subdues all things unto himself; and oh, what joy and peace with and in all power must accompany a life thus hid with Christ in God! Surely, here is the supply for all our needs; here is continual victory and triumph; and to those who, by faith, have been enabled to enter into this, there is no condemnation, because they walk not after the flesh but after the spirit. To be one with Christ. Oh, who can measure the height and depth of a love of this sort? Few can charge themselves with a love that would be of value by way of illustration or instruction, with him, and all shall be crowded again. We were enabled to add a few pieces of apparatus at the opening of the year, from funds given for that purpose. Only those who know by experience can tell what a beast of burden a poor, neglected apparatus is to both teacher and students. We feel thankful every day for the good friends who have made it possible for us to have this, and the library and periodicals. The reading-room table is well supplied with the latter. There is no one thing that attracts more attention now than the little cabinet of rocks and minerals which we have collected during the past few months. This already numbers more than three hundred specimens, containing some very fine fossils, corals, Indian relics, shells, concretions from various parts of the land. We would be very glad to receive gifts to this interesting cabinet. Any geological specimens or curiosities peculiar to various sections of our country, that would be of value by way of illustration or instruction, will be gladly received. Scarcely a day passes in which we do not find some occasion to use such things. These also help to give the college a reputation, and have some influence in drawing young people to its halls of learning. Books for the library and specimens for the museum will be gladly welcomed.

Words are too feeble to fully express the gratitude felt by the Board of Trustees here for the generous manner in which the good friends at Conference came to our relief. The subscription list was indeed a God-send, and came as we believe in answer to prayer. The way in which the Lord has led us on does indeed seem wonderful. It is literally a walk by faith. Let me tell you how marvelously he has shown his guiding hand this term. All the bills which the last term were half of the term, and the day was drawing near when the bills of the last half must be met. The funds did not come in time, and the burden grew heavy upon our hearts. Day and night we prayed that God would move out of this dark cloud, and relieved us, and sent an answer to our prayers. We were able to get through without having to hire money, and yet if it did not come this would have to be done. Day by day we watched every mail for nearly three weeks, and nothing came to hand; yet every day we still expected something. It will come yet," and often as we walked the street, before we were aware, the prayer would escape our lips: "O Lord, do send help."

Thus it went till the very day of the Board meeting and the last through mail, and we felt that perhaps the Lord was about to let us go ahead and hire the money, and so test our faith a little farther. We had about decided that such was his will, and that we must report the bills to the Board that night and recommend that they make a loan to us to meet them. But at this critical moment, after all these days of waiting and trusting, that the mail brought us a letter containing a check for exactly $300. It came from the dear old Shiloh Church. It was a title offering from their proceeds of the old Philadelphia burial ground, which money had recently come into their possession. How our hearts did leap for joy as the news spread among us! We certainly gave thanks then, and thanksgiving is still in order. Of course God put it into the hearts of the Shiloh people to vote this money and send it to Salem. It was just like Shiloh to do this. She always did have the true missionary spirit; and she is the mother of missionaries. Time and again, in the course of the years, we have heard, from her own pastors to come into this very field and preach good tidings to the scattered families round about Salem. And now again she sends this gift to bless the harvest of that early seed-sowing. Who shall say that God does not bless the body they have provided he may! If the giver in this case get a richer blessing than we do, how happy they must be.

This gift puts us on our feet, and ensures full payment of all bills this term as soon as they are due. Another happy surprise has come to the College in the gift of 160 acres of land situated near North Loop, Neb. This came from the hand of Miss Mary Grace Stillman of Rhode Island.

How I do wish that all the good friends could see and realize for themselves what a blessing the College is to this part of West Virginia. Those who have visited this country from to time can see something of the transformation it is making, but even to those the "halo has not been told.

Of course the Lord will never let such a work be applied for want of means, so long as it is so much needed, and so long as so much good is being done. Therefore we expect that friends will multiply as the work enlarges, and trust that in some way or other the Lord will provide.

Salem, Nov. 25, 1895.

Thos. L. Gardner.

An English Earl who was an infidel, went not long ago to visit the Fiji Islands. "You are a great chief," he said to one man, "and it is a pity for you to listen to those missionaries. You have read the old book called the Bible that they try to teach you, that you have been so foolish as to believe them, nor does it mention Christ; we have all learned better.

The eyes of the chief flashed as he replied: "Do you see that great stone over there? On that stone we crushed the heads of our victims to death. Do you see that native oven yonder? In that over boiled the hearts of our great feasts. Now, if it hadn't been for the good missionaries and that old book, and the great love of Jesus Christ which has changed us from savages into civilized men, you would never leave this spot. You have reason to thank God for the Gospel, for without it we would be killed as you are, and roasted in the great ovens, and we would feast on you in no time."

--Selected.
DEserting Jesus CHRIST.

From a Roman prison Paul writes of Demas as his "fellow-prisoner in Christ Jesus." From the same place he sadly writes to Timothy some time afterward, "Demas hath forsaken me, having loved this present world." There is the same error of the flesh in Demas as in Judas, a man who had won a good name as a soldier of Jesus Christ. What was true of Demas is true of every one who has backslidden and brought reproach on his Christian profession. There is always a deeper inner change which takes at the instigation of every backslider, or of every open apostate, we might find such indictments as these written beside their names—"deserted from inordinate greed for money"—or "deserted from love of the vine-cup or some other sensual lust"—or "deserted through neglect of his Bible and his closet"—or "deserted through the enticements of godless associates"—or "deserted from tampering with skeptical books or kindled poisons of faith." We are not left to conjecture as to the Demas's of this day; we are told that he forsaketh his post of duty from "love of this present world."

Was Demas a genuine Christian at the start? Did he sink into utter apostasy? The Bible narrative does not give a point-blank answer to either of these questions. The apostolic writers speak of Demas as forsaking the church and his Lord and Saviour. Let the Christian be absolutely safe unless he holds the end shall be solemn. ADMONITIONS which it depends upon that thinketh he standeth watchfulness, by Bible study, and by aggressiveness, and external appearance of an orthodox piety may be maintained for some time after the heart has become worm-eaten with sin. Love of the world seems to have been the buoy borer that in poor Demas's heart ate out his love and loyalty for his Master. He deserted when there was no inward stamina left to stand the strain of strong temptation.

In nearly every church there may be some members who—like old "receiving ships" in harry yards—have lost the love of the world. They lie moored at the dock of formality, and present an orthodox appearance. If sent to sea and struck by a gale, they smash into utter wreck. There is a certainty that the time will come when we shall lose all the love of the people of the world as Christ did when he saw that he saved them, or as Paul did when he consecrated himself to bring the world to Christ. If in trying to draw the world upward toward God, we must beware lest it drag us down into sinful conformity with its habits, its pursuits, and its practices. It is not love for sinner's souls, but love for sins that endanger a Christian's character.

Christians were put into the atmosphere of this world to purify it, and not to be poisoned by it. "Ye are the salt of the earth," says Jesus to his followers. But if Christians do not salt the world, then the world will soon rot them through and through.

Everything depends upon the heart. Christians, my brethren, let us learn from our own experience, and from the experience of many others, how deep your chastening, the hand that brings the world to Christ. If in trying to draw the world upward toward God, we must beware lest it drag us down into sinful conformity with its habits, its pursuits, and its practices. It is not love for sinner's souls, but love for sins that endanger a Christian's character.

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Young People's Work

"Many good causes are hindered by the pre-mature, half-baked, partly correct and partly mistaken, utterances of their advocates."

The foregoing is a quotation from the comments on the temperance lesson found in the Sunday School Times. It is part of a comment on the twentieth verse of the fifth chapter of Isaiah. I have a doubt in my mind as to the appropriateness of the comment on this particular verse, but the thought it contains seems to be that one may be permitted for bringing it in whenever there is any chance for it. Doubtless the Christian religion, doubtless our own denomination, has been hindered, and even injured, in this same way, by the unwise, mistaken words of its loyal followers. We cannot be too careful of what we say. We ought not to make statements until after careful, thoughtful study of the subject.

Perseverance is a rare virtue; but it should not be mistaken for mere stubbornness. It is often an advantage to let go for a moment in order to get a fresh hold, a new start. We are sometimes inclined to hang on like a dog to a root, until we are completely ex-hausted, thinking that we are of that sort of persons who never give up, when we might accomplish much more if we would but use more judgment and less mulishness. Did you ever see a man unloaf a load of hay? If the man knows how, he will often take his fork from between the squares where it has been working and try it in another part of the load, and not pull at one place all the time; he will often let go of a fork-full and get a new hold. In all kinds of work this can be done, but remember the purposes never change, and the new hold has the same result as the ultimate end. Are you weary in your work? Let go, and get a new hold.

JUNIORS IN PLAINFIELD.

I have referred previously, through the Record, to the envelopes that the Juniors of the Plainfield Society fill with stories. We have sent them to hospitals and missions, and last spring I communicated with the Lord's-A-Hand Society of Boston. They send, on approved missions, envelopes in which literature and literature only can be acceptable, freight or express charges prepaid. Forwards twenty-five filled envelopes to an address in Texas. In due time came a letter thanking "us" for the envelopes. The writer said the people of the little town were too poor to buy books for the Sunday-school library, so these envelopes of stories had been numbered, added to their library, and distributed as regular library books. The bright ribbons with which they were tied make even better rewards for regular attendance and perfect lessons, "and," said the writer, "the plan works like a charm." It had been very hard to get the children to attend regularly or to learn their lessons, but for the sake of calling their own, less than a year ago, the cost of about five cents for an envelope, they would be present--and with lessons learned; our boys and girls are filling more envelopes and expect soon to send them to the same place. One of our members, who is clever with his brush, has decorated some of the envelopes with Christmas figures. We feel that to add fifty books, as this really means, to the library of a Sunday-school, is worth striving for. If there are Sabbath-schools in our own denomination that would like the story envelopes (Junior library) for their libraries, we should be glad to help them, and will be pleased to send the filled envelopes as soon as they are ready. As the stories are gathered by children, most of them would be applicable for children under fourteen, although some would be suitable for those older.

We are also at work on scrap-books that will be sent somewhere for Christmas. The early part of next month, all the Juniors of Plainfield are to have a rally, for which our boys and girls are making ready. The spirit that has been contended for the benefit of our work, is very satisfactory. They are regular in attendance and are deeply interested in the work, in whatever form it is presented to them.

MRS. HENRY M. MAXSON.

BUSINESS RELIGION.

It has been taught that we should take our religion with us, but is not the time high that we should also take our business into our religion? Use the same methods in our religious work that we do in our everyday affairs: viz: be prompt, systematic, thoroughly in earnest, always on the lookout for a chance to advance the cause,--in short, in every work at our religion--make a business of it.

Count on your fingers the number of slack, easy-going, careless indifferent business men who are successful; can you expect anything different of people who work at their religion in the same way? Paul says that we should be "diligent in business, fervent in spirit, serving the Lord." We should use the same diligence, the same principles in serving the Lord that we use in our everyday business.

Satan, our common enemy, is ever on the alert; in a thousand different ways, he is constantly striving to lead poor, weak humanity away from God. Satan knows our weak points better than we do ourselves--if he cannot trip us on one point he tries something else--never gives up. So Christians must be awake and active, may be one day in seven, and then feel that they have done their whole duty if they keep awake one-third of that day and sleep or feel indifferent the other two-thirds,--but they must be about their Father's business. He has given them a work to do.

If Satan can keep our thoughts and feelings occupied with worldly affairs, he does not fear any injury we can do to his business, but he becomes alarmed and calls out several extra regiments of the hosts of evil as soon as we pray for victory. It is the beam that is in our own eye, for he knows that when so much is accomplished, we will help some poor struggling brother with his note. Push and hustle are business watchwords, and Satan keeps pace with the procession or will be small enough to go through the eye of a needle. We should use the same diligence, the same methods in our religious work that we do in our everyday business; is it not the same? I say it is.

Our MIRROR.

The Indiana State Convention was held at Greenburg, October 25-27, with 1,529 delegates, representing 74,365 Endowers present. Thursday evening was occupied with consecration services; Friday, "The Christian Endowers in Christian Citizenship;" Saturday, conferences and parliaments; Sunday, missions and the closing services of the Convention.

The music of the entire convention was under the direction of Mr. E. O. Excoff, who added much to the interest and success of the services.

A warm reception was tendered Dr. Clark, showing the high esteem in which he is held by Indiana Endowers. He gave the closing address and conducted the praise service.

The leaders for the coming year are: President Judge L. J. Kilpatrick, Judge Jennie T. Masson; Treasurer, Chas. J. Buchman; Superintendent of Junior Work, Mrs. M. L. Hageman.

FOR THE MASTER, NOT THE MAN.

You are God's steward, are you not? And you have something, money or a helping hand, which a man or woman in desperate straits stands in need of, have you not? It would certainly be agreeable if that poor creature whom you lift out of the mire should be quick to return the favor, and do the same to another; but because he does not, will you pass coldly by all others who are in the mire and refuse assistance? Do you suppose that God is indifferent because the receiver of your good gift is? Did you do the good deed with the expectation of receiving your pay in gratitude? Then it was merely a matter of speculation on your part, a sort of spiritual venture, with the Lord left out of it, and instead of winning you have lost. Your motive was by no means the highest of which you are capable, nor was it quite worthy of the faith you profess.—N. Y. Herald.

LIKE MANY GONE BEFORE.

This was one of Dr. Mutchenmore's stories told in his sermon at the Pittsburg Assembly: "A prosperous member of a church in Scotland was often besought by his pastor to give to the work of evangelizing the poor in Glasgow, but would always reply, 'Na, I need it for myself.' One night he dreamed that he was at the gate of heaven, which was only a few inches ajar. He tried to get in, but could not, and was in agony at his poor prospect. The face of his minister appeared, who said: 'Sandy, why stand ye glowing there? why don't ye gae in;' 'I can't, I am too large, and my pocketbook sticks out whichever way I turn.' Sandy, think how mean ye have been to the Lord's poor and ye will be small enough to go through the eye of a needle. He awaked and resolved to reduce both his pocketbook and his carnality by giving to Christ's cause."—Watchman.

A poor woman in New York City who keeps small house is stand ginny $20 a year to the cause of missions—and this, too, when her entire income is not over two hundred and fifty or three hundred dollars a year.
PERSEVERE.

If you'd have them, now begin. Bear in mind, my boy, that luck is another name for pluck. All things good are waiting you, if you're faithful, honest, true. Keep your courage, keep your cheer, you can win success, my dear, if you only persevere.

There are rich rewards to win; if you'd have them, now begin. Bear in mind, my boy, that luck is another name for pluck.

A POINT OF HONOR.

... All things good are waiting you, if you're faithful, honest, true. Keep your courage, keep your cheer, you can win success, my dear, if you only persevere.

Children's Page.

Helen was a tempting. The Gales, though, were poor was the master of broad things, was earnestness and logic. Was exciting to from this great man, who, in the eyes of Green Township, was second to the Governor himself, was exciting enough. The prize lay between two of Mr. Ed's scholars—Harry Bourke, who could write the most graceful things, and always with a spark of wit about them, and Helen Gale, whose strong point was earnestness and logic.

"If there were only two prizes!" people would say regretfully, and Harry Bourke had the least need that any one should present him a scholarship. His father was the master of broad acres, and the cattle on many of the hill-sides were his. Still, this did not make the winning of the prize less tempting enough; he had been a poor people, and the little gray farm-house seemed to be literally running over with small Gales. Helen was a born student, and had all her life longed for the opportunity that, until now, had seemed beyond her reach.

All of the Gales, however, had been unloading flowers at the school-house, and running hither and yon with ladders and hammers and wreathe and festoons of myrtle. "There! I call that perfect," Frank Dan- nery said; putting the finishing touches to a wreath of red roses that hung directly over the stage.

"Wait till you see Helen Gale walking from under the prize," one of the girls inter­ posed.

"Do you really mean to capture it, Nell?" Harry Bourke questioned, looking up from his work.

"Really, my lord," Helen rejoined, bowing mockingly.

"Prof. Grant must have a good deal of confidence in human nature," Frank Dan­ nery was saying a little later, as he and Tillie Trubens walked home together, "because, of course, he has no means of knowing that any of the compositions are original."

"Pahaw!" Tillie returned. "Anybody could tell. Harry Bourke's compositions are just like him. As for Nell Gale, anyone could tell to look into her eyes that she wouldn't, for the world, read a line as her own that some one else had written."

Harry Burke had read his paper and there was another darling. You are a good boy. It is only the quotation you used."—Christian Standard.

A YOUNG EVANGELIST—A TRUE NARRATIVE.

The shortest sermon I ever heard was preached by the shortest preacher I ever saw; and it was not on Sunday, nor in a church, but on Monday, in a small steam-lyer passing between Toronto and the Island.

Ever since the boat left Church Street Wharf I had been amused by hearing a clear, high-set voice asking questions, one after another, as fast as the little tongue could go. Nothing could be seen from our point of view but a grand hat of fine brown straw, which covered it like a tent, underneath which an all-white skirt lay, and from it peeped a pair of tiny slippers.

Some of the questions asked by the voice were so original that I thought I would move around and see what was to be seen on the other side of the big hat; so I sat down on the other side of the lady, and looked on one of the loveliest child faces I had ever seen. But, O, such a delicate looking mite! features perfect, eyes of softest hazel, and rings of silky brown hair curling all around the blue veined forehead. I was wondering how long the fragile little body would stand the wear and tear of that voice, when the boat touched at the Wimans Banks, and a big policeman came on board and walked toward a vacant seat beside the child. The little one looked around, then turned to the lady, and put a little hand in her. "You need not be afraid of the policeman, darling. You are a good boy. It is only the bad boys who are afraid of policemen."

"Oh!" said the child, with a bright smile. And when the big policeman sat down beside him he turned up the beautiful face to him and asked:

"Are you a policeman?"

"Yes," answered the man, looking down at him kindly.

"Why are you a policeman?" was the next question.

The policeman gave a puzzled laugh, but
did not seem to have an answer ready. So the child helped him by asking:

"Is it 'cause you like to be a policeman?"

"No, I'm a man. Then, as if afraid of any more questions, he took out the key of the patrol box and a pair of handcuffs, and began to explain that they were to put on bad boys when he took them away.

You won't take me away," said the little fellow, bravely, looking him straight in the face: "I am a good boy."

"No, my boy, I won't take you. Whom do you belong to?" asked the big man, still smiling at the nite.

"My belonging to no one," said the child.

The big policeman got very red in the face, and, rising hurriedly, jumped on the wharf at Island Park.

"So you see, dear children, that the sermon was only four words. Could any of you preach it?"—Exchange. 

TITHING.

W. R. TENSEY

Are we required by the law of tithing, as given to the Jew, to set apart as sacred one-tenth of our income?

The origin of tithing dates from antiquity so great that it is lost in obscurity. Melchizedek is said to have received tithes from Abraham. This is the earliest date assigned to which we can trace the practice. Whether this was a voluntary offering, whether the proportion of one-tenth was arbitrary with Abraham, we are not told. The next intimation we have of it is in Gen. 28: 20–22. And Jacob vowed a vow, saying, "Thou shalt eat before the Lord thy God; and this stone which I have set for a pillar shall be God's house, and of all that thou shalt give me I will surely give the tenth unto thee."

From that time till the giving of the Law to Moses, there is nothing said in regard to the matter. When the law was given to Moses, the tithing was included. That it was ceremonial, is evident from its association with other ceremonial laws and also from the nature of the law itself. The requirements are so peculiarly Jewish that they could not be applied to us in the present dispensation. The same law that required the setting apart of one-tenth of the increase of every one's sessions, required also that the tithes should be used in a particular manner. In Deut. 14: 22–27, we read: "Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year; and thou shalt eat before the Lord thy God in the place which he shall choose to place his name there, the tithe of thy corn of thy wine and thine oil and the firstlings of thy herd and of thy flock; thou mayest learn to fear the Lord thy God always. And if the way be too long for thee that thou art not able to carry it, or if the place be too far from thee where the Lord thy God shall choose to put his name there, when the Lord thy God hath blessed thee, then thou shalt turn it into money and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose; and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth, and thou shalt eat there before the Lord thy God." (Deut. 26: 3–12)

When Christ passed through Samaria he held conversation with one who came to the well to draw water.

In the conversation the woman said, "Our fathers worshipped in this mountain, but ye say that in Jerusalem the worship of the Father; and a little later he added, "But the hour cometh and is now when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." Since God withdrew his special presence from Jerusalem and the temple where he had caused his name to be placed had been destroyed, there was law and tithing as given to Moses, cannot be applied to any people. If the conditions do not exist whereby one part can be obeyed, the conclusion is but natural and (to me) logical that the whole law, having served its purpose and being a sign of a greater and more perfect order (of which they were all a part) was done away. God will be with me, earnings that should be consecrated. Instead of regarding the tithe as a burden, they should regard it as a blessing and be thankful for it. "You are an Adventist;" then I have to take time to explain the difference. In my opinion we should make great sacrifices to go to the people, for this is what our Saviour did; on occasion he said he must be about his Father's business; so also we as a people should be about our Father's work.

The more I see of the house to house preaching, the more I am convinced that we are doing work for the Master. Oh! that we could have men in every nook and corner doing this kind of preaching. It makes my heart ache to find so many who never heard of a Seventh-day Baptist. Almost invariably when they find out that we are Seventh-day Baptists, they ask, "What is the Sabbath?"

"You are an Adventist," then I have to take time to explain the difference. In my opinion we should make great sacrifices to go to the people, for this is what our Saviour did; on occasion he said he must be about his Father's business; so also we as a people should be about our Father's work.

The health of our society has been very good through the year, while now there seems to be a general coldness. Bro. Shaw has been suffering from the effects of cold, and we did so much need his assistance in our meetings, but we are happy to say that he is now improving, not only physically but spiritually. In the conclusion of our services last evening he gave us a most stirring exhortation.

Bro. C. G. Beard and myself have been talking of trying to buy our old church house back again at Texarkana. We think we can get it for two hundred dollars. Bro. Beard has agreed to give $25, and I have agreed to give the same, and think we can raise one hundred of the amount. Bro. Beard thinks that everything is ripe at Texarkana for a harvest, if some man could go there and hold a series of meetings. May God put it in the minds of some one to go there. There are six members there, and around there, that possibly could commence to keep house for the Lord.

The Baptist carried on a protracted meeting for a while, and tried to stir sinners to repentance by preaching no-law, but failed. The preacher became so cold that prevailed, and went to Bro. Beard to see if he could tell him what was the matter. Bro. Beard told him that if there was no law,
PICTURES, OR BANK-NOTES?
REv. J. WILSON.

An old woman in Scotland was living in the most abject poverty. Her neighbors thought it strange, but to satisfy her ever a weak heart she could not live without them, and she did not know it. She had looked at the pictures; she had thought them pretty pictures; they had been to her reminders of her far-off son, and evidence that he had not forgotten her, that she was not alone.

We do not use them, spend them, buy with them, live upon them we might and ought. Yet the mistake is ours, not God's. He has given them to us. He means that they should be used as the "coin of the realm." He is not to blame if we persist in seeing only the pictures in them and upon them.

What are the promises to you, "pictures," or bank-notes?—Golden Rule.

TRUE ADVERTISMENT.—At a slave market in one of the Southern States, many years ago, a smart, active colored boy was put up for sale. A kind master pitied his condition, and, not wishing him to have a cruel owner, went up to the auctioneer and said: "If I buy you, will you be honest?"

The boy, with a look that baffled description, said: "I will be honest whether you buy me or not."
Popular Science.

A FRENCHMAN wants to disfigure the great pyramid in Egypt by a railroad to the top to be run by electricity, but the Khedive will not let him. We advise this enterprising Frenchman to try hot air balloons and soar a railroad to the top of Mt. Washington and Pikes' Peak then make an application to the Swedish authorities for a franchise to the top of the Matterhorn, and if unsuccessful there we will assure him a favorable one here to the top of Mt. Eliza.

There has lately been discovered a new gas, giving the most brilliant white light known, even surpassing electricity. It is made from carbon (coal), and comes in sheets. It can be made in the household with safety, in a machine that costs only $1.50; one jet equals fifteen ordinary gas jets. This compound which is called the carbide of calcium, will be placed on the market before long and sold for a dollar a minute, also the evaporating apparatus. Owing to the simplicity of the apparatus, the brilliancy of the white light, and the cheapness with which the compound can be made, it seems well calculated to be used largely in rural districts where the place of kerosene and other forms of light. Having referred to this gas before, that it may not be lost sight of we mention it here again.

It is thought by the Weather Bureau at Washington, that if the observations, or readings, could be taken from over three miles high, the forecast of the weather could be made far more accurate, and for a greater length of time than can be done where the observations are taken on the earth. The Chief of the Bureau is planning to take aerial observations and readings, and for this purpose is constructing a machine that is neither a balloon nor aeroplane, but rather a combination of both, on which he is to put the self-registering instruments that when the proper height is reached the recording machine will be released, and act immediately. The weather so far being captive, will be run by the machine. The records brought down which were taken high up in the heavens will cause the forecasts and the hindcasts to be in agreement.

It is well understood that very much if not most of the liquors sold and drank, as brandy, whisky, rum, gin, etc., also various kinds of wines, are simply chemical productions from inferior substances and are flavored to represent in taste the pure article. Lately, the chemist has succeeded in manufacturing tartaric acid, tannic acid, and conine (this last contains the deadly principle of the hemlock), and in combination, they are very nearly the same thing as nicotine, which is the essential principle of tobacco. With this compound, cabbage leaves, turnip leaves, corn leaves, or any sort of leaves may be impregnated with it, and some of the flavoring oils turn out a cheap substitute for the real tobacco, for tobacco is only so much dry vegetable leaves in which nicotine and the flavoring oils are stored. Already the manufacturer of cigars, cigarettes, snuff, and other forms of tobacco full well understand the process of adulteration, so that there is very little of the genuine article can be found in the market.

R. B.

AN APPEAL TO THE DAVIDSES.

We have determined to undertake the task of writing a brief history of the Davis family, and shall endeavor to show, in addition to the historical sketches, the relationship of all the different families that descended from the Wm. Davis of Wales, who gave the famous mug to his son John with instructions inscribed upon it as to how it should be handed down—John to William, William to John, etc.

The success of the work will depend largely upon the interest taken in it by its friends, as each individual interested will assist in collecting desired information.

If you know of any member of our family who does not take the Ranchoon, please write him or send me his address, that none may be omitted. Remember, very much depends upon your individual effort in this matter.

Give your father's name, tell where he was born, his age, and as much of his history as possibly, the names of all his children in the order of their birth. Give the names of your own children. Give the name of your grandfather, where born, to whom married, and the number of children, etc. Give names of any of your children as much of your genealogy as you can; do not withhold any scrap of history pertaining to our ancestors that would be of any interest whatever in such a work.

Will some reader please give the address of the person now holding the mug above referred to?

If correspondence requires answer, please enclose stamp.

T. C. DAVIS.

S.17 WALKER ST., Des Moines, Iowa.

IT MOVES.

Even in benighted Tennessee the spirit of progress moves, as is proved by the acquittal of several Seventh-day Baptists for Sabbath-breaking, as charged. The accused were found at work on the first day of the week, arrested, imprisoned, finally arraigned and tried. That they have been acquitted is a sign of respect for human sentiment. Other religious sects of the same denomination have been punished by fine and imprisonment in the past, and in the same State. The people of Tennessee probably average about the same as elsewhere, taken as a whole, but they are not so honest as any better than people in the lump elsewhere. It would be better were all persons to agree upon one day to be set apart as a time of rest and refreshing, and that will probably be done in some distant time. As Sunday best accommodates the nominal Christian world, that should be the most satisfactory day to the greater number.

But so long as the features of the Jewish Sabbath are insisted upon, no sensible Christian can justify компани any denomination which hews to the line and letter of the law, and observes Saturday as the Sabbath. They have the law and the commandment on their side, and in fact the entire foundation of the ordinance. We may regard them as too literal, but that is just right. The right is to name some other day to take the place of the seventh, and hedge it about with penal laws to restrain other Christians from observing the Scriptural day, we become yet more literal and rigid as the latter, and as the ordination is not so numerous, and, as we claim to be, more enlightened and liberal. The Christian world should agree upon the same day of rest and worship, but if any refuse to so agree, we have no right to force the consciences of men. The object of true religion is to make men free, not slaves, and if we have sometimes lost sight of this fact, the fault is not ours but Christianity's.—North American (Phila.).

The custom of the women of the Sandwich Islands is told by Dr. Titus Coan: "The mother gives to the child a mug full of water. The child drinks it and pats and kisses the little hand. The child appreciates that something pleasant has been done, and so learns the re- ward, and thus learns how to love to give." Cannot American mothers learn something from this?

Special Notices.

WANTED.

Copies of the Seventh-day Baptist Quarterly, Vol. I, No. 3. Fifty cents apiece will be paid for a limited number of copies.

Address: CORLES F. RANOLPH, (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 District. The next Quarterly Meeting of the Hebron, Hebron Center, Shingle House, and Portville Churches will convene with the Portville Church, meeting commencing Sabbath evening, Dec. 13, 1895. A special invitation is extended to all who are interested in the success of Christ's work. Come with the expectation of a good meeting.

G. F. KENYON, Pastor.

The Sabbath-keepers in Utica, N.Y., will meet the last Sabbath in September for voting on public worship, at 2 P. M., at the residence of Dr. S. C. MACKEN, 22 Grant St. Sabbath-keepers in the city and adjacent 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 2:30 P.M. Sabbath-school following preaching service. A general invitation is extended to all who are interested in the success of Christ's work. Come with the expectation of a good meeting.

M. B. KELLY, Pastor.

When you receive the new Minutes, please turn first of all to page 48; and then see that your church is not behind in paying the financial subscription. It is desired that you pay the expenses of our exhibit at Atlanta, and to pay for publishing the Minutes. Nineteen churches have already paid. Please follow their good example.

Rev. William C. WHITFORD, Pastor.

ALFRED, N. Y.,

NOVEMBER 10, 1895.

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 P.M., Sabbath-school at 3:30 P.M. Strangers are always welcome, and brethren from a distance are cordially invited to meet us. Pastor's address, L. G. Randolph, 6124 Wharton Ave.

The First Seventh-day Baptist Church of New York City holds regular Sabbath Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 26th St.; entrance on 23rd St. Meeting for Bible study at 10.30 A.M., followed by the regular preaching services. Strangers are cordially welcomed, and all persons in the city over the Sabbath are invited to extend the service. Pastor's address, Rev. J. G. Burdick, New Mifpah, 509 Hudson St.

The Churches of Berlin, Colona, and Marquette, held their semi-annual meetings at the Church of Berlin, at Berlin, Wis., on the first Sabbath in December. Elder S. H. Babcock of Walworth was invited to present and preach the introductory discourse, and Elder W. C. Straight was the alternate. The meeting was concluded at 7 P.M., and continues over Sabbath and First-day following.

A. L. Richmond, Dr. A. L. Burdick, Mrs. John Noble and Henry Clark were requested to prepare addresses for the occasion.

E. B. Clark.
DEATHS.

Snowy oldusty notices are inserted free of charge. Three lines may be charged at the rate of ten cents per line for each insertion of twenty lines.

Foon—Near Shiloh, N. J., Nov. 12, 1866, of typhoid fever, Albert J., son of Charles D. and Anna M. Foon, aged four years.

Albert was a member of the Shiloh Sabbath-school, and many mourn his loss. He was the oldest son of the family, and his early death is a bitter blow to the bereaved mother.

"We are but dimly through the teats and violets; Amid these earthly dangers."

John C. Blake, Esq., at the home of Earnest Glarve, who resides in Fairland, one of our most popular and kindly neighbors, passed away, Nov. 11th, and death is near neighbors. The family circle was quiet and ordered, and the influence of others, if not of the family, is the one that has been so cheerfully extended over them. One can reside in Faulty, T. A. A faithful and loving one, and had the reputation of being among the most absolutely truthful himself. He had a horror of untruth in others."

In 1844 Sarah Glaspy, who served her father and mother, aged four years.

From Fish Lake, Wis., Nov. 14th, 21st, and 28th.

The giddiest storms are said to have been driven by the writer. D. B. Atchley, in the columns of the New York American, for Terms.

"... The writer, under the title, entitled "The Maid of Orleans," has been continued through the winter. Two pages on it. Clari's defeat and other great events, by Theodore Roosevelt, with graphic illustrations by Harper & Brothers, who accepts the "wonderful offers of the Company do not seem to be as interesting as the advertisement has me, and the entire series of the Magazine during 1996 will be a series of articles by General W. W. Ward, describing his personal visits to the unexplored, Barnum's Caves of Indiana, South America, to the west, and with dog-sleds in the Arctic, Harper's Magazine.

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Death is, and death is near neighbors, and we should be friendly to both. Love life and fear death.

JOHNNY EXPLAINS—Teacher: "Why did you hit Willie Winkum with a stone?"

Little Johnny: "He—he got mad, and looked as if he'd like to hit me with something, so I just'iched the stone over to him so he could throw it at me."

FLATTERY is a species of false coin which only vanity enables us to pass current.
Busines Directory

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The Seventh-Day Baptist Missionary Society, 220 Madison St., Chicago.

C. S. COTTRELL & SONS.

220 Madison St., Chicago.

C. B. COTTRELL & SONS.

220 Madison St., Chicago.

C. W. COBB DRUGGIST.

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Other.

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Three Year's Trial.

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