IMMORTALITY.

LISTEN, man!

A voice within us speaks the startling word, “Man thou shalt never die!” Celestial voices

Hymn it around our souls; according harps

By angel fingers touched when the mild stars

Of morning sang together, sound forth still

The song of our great immortality;

Thick clustering orbs, and this our fair domain,

The tall dark mountains and the deep-toned seas,

Join in this solemn, universal song.

O listen, ye, our spirits! drink it in

From all the air! ’Tis in the gentle moonlight;

Is floating in day’s setting glories; Night,

wrapped in her sa ble robe, with silent step

Comes to our bed and breathes it in our ears:—

Night and the dawn, bright day and thoughtful eve,

As one great mystic instrument, are touched

By an unseen, living hand, and conscious cords

Quiver with joy in this great jubilee.

The dying hear it; and as sounds of earth

Grow dull and distant, wake their passing souls

To mingle in this heavenly harmony.

—Richard Henry Dana.
The Sabbath Recorder.

L. E. Livermore, Editor.
J. P. Mosher, Plainfield, N. J., Business Manager.

Special attention is called to the notice, on page 708, of the farewell meeting at Alfred, on Sabbath, Nov. 21, just before the departure of Miss Susie M. Burdick for China.

Read an article on another page headed, “Among the Jews and espous Christiani, or to come out from among the Jews and espouse Christi, or to come out from the iron grasp of the Roman Catholics and become a Protestant, requires an amount of persistence and sacrifice to which those who are born with Protestant and Christian environments are strangers. Bro. J. L. Reines sends us a copy of The Free Church of Scotland Monthly, from which we clip the article.

It is an inestimable blessing to be permitted to live in a country and among a people where the rights of conscience are respected. The founders of our Government were especially jealous of this right, and uttered many warnings against any attempts to interfere with the free exercise of religious liberty. This is one of our most distinguishing privileges, one of our most sacred trusts, and should be preserved inviolate.

President Patton, of Princeton, recently said in an address, “The best way for a man to serve the church at large is to serve the church that belongs to him.” This statement will bear study, and is susceptible of modern application. Men sometimes get too large for their sphere. This is usually an abnormal growth. There are a few Christian laborers at large, as evangelists, missionaries, secretaries, and those who have important general interests to look after, but these men have their own individual church home, and in this church they do much of their most effective work. But the masses of Christians have very little to do with any other church than their own, the church in which they are recognized as members, and for the sake and progress of which they are responsible. Here is the place to work, both for the sake of individual growth and happiness, and for the sake of the church as a body and its influence and usefulness over those who are outside.

Sometimes people who chance to have their membership in a small church, or in a small denomination, are tempted to transfer their membership to some larger body, under the mistaken thought that such change would place them in a position where they could have a more extended influence and do more good. But this view is neither true to experience nor sound reasoning. People can be most useful where they are most needed; and they are generally most needed where there are fewest laborers and matter to labor in large numbers, and so to share work and responsibility as to be much less useful. We are not sure but this is the very thought that often lies at the foundation of a desire to change from a small to a large body of Christians. Many people prefer to shirk responsibility, and under the guise of uniting where they can extend their influence, they really seek to sink out of sight among the masses.

It is a great privilege, and should be a great pleasure, to be so connected with other yoke-fellows in the Lord’s vineyard, as to bear the greatest burdens and do the most work. In this way many will thus bear “much fruit,” and “so shall ye be my disciples.”

MUCH is said about “good citizenship” in these days, as though it were something new to talk about. But Daniel had his views about twenty-five centuries ago. He was imprisoned for conscience’s sake, with hungry lions for his companions. The king tried to enforce his ideas of good citizenship against all conscientious scruples, but the tide turned against him, and “Then king Darius wrote unto all people, languages and tongues that dwell in all the earth: Peace be multiplied unto you. I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom shall not be destroyed, nor his dominion be even unto the end.”

The doctrine of good citizenship was taught by our Saviour by precept and example; but this was the substance of it: “Render therefore unto Caesar the things that are Caesar’s, and unto God the things that are God’s.”

The high priest and captain of the temple in endeavoring to compel Peter and the other apostles to accept their notions of good citizenship caused their arrest. But the truth finally prevailed. The Pharisees believed in the continued existence of the saints in heaven, and espouse Christianity, or the resurrection of the dead. There is one of our most distinguishing privileges, one of our most sacred trusts, and should be preserved inviolate.

Paul in Phil. 1: 22, 23 said: “I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better.”

The same thought seemed clear to the writer of Ecclesiastes a thousand years before: “Then shall the dust return to the earth as it was, but the spirit shall return to God who gave it.”

That departed saints are truly alive and conscious seems clearly taught in the following Scriptures: Matt. 22: 32, “God is not the God of the dead, but of the living; Luke 16: 19, “Carried by the angels into Abra­ ham’s bosom”; also, 23: 43, “To-day shall thou be with me in Paradise”; John 11: 26, “Whosoever liveth and believeth on me shall never die”; 1 Thess. 5: 10, “Who died for us, that whether we wake or sleep we should be present with the Lord.”
live together with him"; Rom. 8: 10, "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."

That the departed impenitent are also alive, and not in unconscious sleep between death and the resurrection, is just as clearly shown. The rich man must have been conscious, otherwise he could not have "lifted up his eyes, being in torment, and seen Abraham afar off and Lazarus in his bosom." For this was during the probation of his brethren on earth whom he had just left.

One writer has truly said: "Without a belief in immortality religion is merely like an arch resting on one pillar, like a bridge ending in an abyss."

"Death cannot claim the immortal mind:
Let earth close o'er its sacred trust.
Yet goodness dies not in the dust."

NEWS AND COMMENTS.

The total membership in the Y. P. S. C. E. organizations, according to Secretary Baer, is now 2,900,000.

SOUTH DAKOTA is suffering with hog cholera, not less than 30 per cent of the stock having died from its ravages.

A cargo of 48,315 bags of Hawaiian sugar has arrived in Boston. This is the first shipment of sugar from that point to Boston.

The Spanish King, Alphonzo, is only ten years old. When he is fifteen, he will be of age according to the Spanish constitution.

Winter weather, with a heavy fall of snow, has greeted some of the Western states. Sol­dom do we hear of destructive blizzards in October.

The President's proclamation for Thanksgiving giving services on Thursday, Nov. 26, has been issued, and will probably appear in this paper next week.

The "apostolic delegate," Martinelli, reports the popes of the opinion that Amer­ica will be, in the future, the strongest Catho­lic country in the world.

The Yearly Meeting of the New York City and New Jersey Seventh-day Baptist churches will be held the second week in November at the Marboro church, commencing November 20.

The compressed air motors of the Lexing­ton Avenue line of street cars, New York, have proved satisfactory, and more cars will be thus equipped and propelled as soon as convenient.

The South-Western Association commences its annual meetings with the church at Ham­mond, La., next Thursday. An unusually full attendance and interesting sessions are desired and expected.

The oldest college in the world is in Peking. It has sent out 60,000 graduates. There are 920 stone columns used for registers contain­ing the names of graduates. The school is six hundred years old.

The Methodist General Conference still stands opposed to admitting women as dele­gates. Their full Conference voted 3,555 for to 1,587 against, wanting 201 of the necessary three-fourths for the constitutional amendment.

American students in Germany have an excellent reputation and are frequently cited as models for the young German students. There are about 200,000 American students now in German schools.

A great tidal wave swept over the Spanish town, Huelva, November 8, having a popula­tion of 12,000, and destroyed the town. The loss of life is said to be great. The steamship Cartagena was caught in the same wave and most of her passengers were drowned.

Professor Henri Moissan, of Paris, has recently visited this country, (coming to at­tend the sesqui-centenial at Princeton), and has created great interest in scientific circles by his discovery of a process for manufactur­ing diamonds. It is too expensive yet to be of any practical use, but the discovery, to science, is important.

The "Sheets law" in Florida, which makes it a penal offense for any person or persons to teach white and colored (negro) children under the same roof, has been declared un­constitutional by the state supreme court. This law so far as it reaches, wipes out this disgrace­ful stain upon the reputation of Florida. It may be appealed to the Supreme Court of the United States, but will undoubt­edly meet a similar decision.

After two and a half years of labor the costly lens for the great telescope of the Uni­versity of Chicago has been completed. Few people realize what a delicate and costly piece of mechanism this lens is. The lens has a diameter of 413 inches, and weighs 200 pounds. The lens is 41 inches long, and cell weighs about 1,000 pounds. Its entire cost is estimated at $400,000. The telescope is located on Lake Geneva, Wis.

The Illinois Baptist Anniversaries occurred at Urbana, October 19-23. The report of the Educational Commission called forth a lively discussion, especially that sentence in the report which recommended that the Uni­versity of Chicago "should have the loyal support of the entire community through which it is spreading its beneficent influence."

Objections were made to some of the teach­ings of the faculty and, therefore, to the recommendation for "loyal support." On the vote to adopt there were seventy-two for, twenty-two against.

A child in Philadelphia vomited a creature-looking substance about six inches long, and the family physician pronounced it a very dangerous worm, and recommended medicines accordingly. It was taken to another physician, who declared it was not a parasite living in an unconscious human, but a narrow strip of human peel which the child had eaten with the fruit. How many wonderful things recorded in pathology may there not be which could be as simply explained if the proper cure had been taken? —Independent.

CONTRIBUTED EDITORIALS.

By L. C. Randolph, Chicago, Ill.

Present-Day Problems.

The past throws a flood of light upon the present. No one who disregards its impar­tial lessons can correctly estimate events and persons in the living world about him. But the only value that the study of the past has, from the practical point of view, is in its rela­tion to present-day problems. To young men and women, especially, you who are to be factors in the mighty movements of the coming days, there is need of study of higher inter­est than the study of your own race. To young people.

Something like these were the thoughts that passed unbidden through my mind yes­terday, as I sat in the scholarly atmosphere of a divinity school class-room. Is there not a danger that we in our study of the Bible shall become antiquarians simply? There is a sort of theological far-sightedness which sometimes develops. There are learned pro­fessors who have more interest in the passage of the Red Sea than in the transitions through which the races of their own blood are passing. With their spectacles on and the study lamp burning, they can almost hear the shouts of Joshua's soldiers at the wall of Jericho; but they give strangely little heed to the tramp, travel, and life of the multitudes about them marching toward new vantage points of civilization, or falling back to the old ramparts. Our tendency to specialization, by which a man concentrates his atten­tion upon one small branch of human knowl­edge, is responsible in a degree for this: yet all Christian investigation and research should have its conclusions focussed upon the com­plex present. The Christian minister and the Christian layman should be abreast with the condition and needs of their own time.

Study Pharaoh and his civilization: Moses and the people whom he trained: David, his strength and weakness: Solomon, the splen­dor of his kingdom while the seeds of decay, were germinating; the Canaanites and their worship: Elijah and the uprooting of God. But study, remembering that these were flesh and blood men and women, that the primal impulses of human nature are evermore the same, and that, hidden away in this tangle of interwoven forces are profound truths which lapse of time has not annulled. Study them for the light which they throw on the Booths, Woolleys, Byrants, McKinleys, Debs, Pullmans of to-day, and the movements which they typify.

The age in which we are placed is not 2,000 B.C. but 1896 A. D. Our central interest and mission are in the thick of the events which are going on now. The world needs us. To do our duty best we need the broad his­toric instinct which sees things as they are, the fearlessness as of men who trust in God, and the love for others which is the best teacher of tact and leadership.

Advantage of a Small Denomination.

Said a bright woman who has recently been brought into association with Seventh-day Baptists: "I have had something of a prejudice against churches and church work, and have interested myself in philanthropic effort instead; but I like the people like their spirit and enjoy being with them."

She referred not only to the high standard of Christian culture and the interest in all
humanitarian movements, but also to the unassuaging spirit of familiar cordiality which prevails among the members of a small denomination. There is an enthusiasm in numbers; but they do not get so close together. We are like one big family. Each church knows about every other. Each pastor knows, either personally or by reputation, all his brother ministers. That is one of the largest assembly halls of the city, closing the largest halls of the city, closing the last speech at a few minutes before midnight. The President (Mr. Bryan) says that evening that the people "succeeded in hearing him by thousands, and failed by tens of thousands." It was not simply curiosity. In Second Regiment Armory, at 11.35, the presidential candidate looked out upon perhaps ten thousand people who had been packed in that sweating atmosphere since seven o'clock. They had listened to speeches and songs, and waited patient through it all, many of them standing, for their leader. When he came at ten o'clock attention stood as one, and a mighty roar shook the building which lasted several minutes. The speaker's voice was slightly hoarse at the outset, but soon regained its strength, and was heard distinctly in every corner of the building. There was an impressive hush over the audience and every face was intent upon the speaker. There was no evidential attempt at oratory. The words came out in plain, straightforward fashion. If it was eloquence, it was the eloquence of strong conviction.

We are not so certain but that it is the de- feat of Party. 

Mr. Bryan's Visit to Chicago.

It is very difficult to adequately describe the scenes of enthusiasm being enacted in Chicago at this writing, in honor of Mr. Bryan. Mr. Bryan's side, looking at the demonstrations as a student of contem poraneous history, have been intensely interested in what we have seen. Mr. Bryan has captured the imagination of a large body of his fellow citizens in this republic. He is their hero. The loyalty which they manifest toward him is something of which we have never seen a parallel in politics. Yesterday, Mr. Bryan spoke to ten different audiences in the city.

The elections of 1888, the following program will be observed:
1. The usual prayer-meeting on Sixth-day evening, November 20, will be devoted to prayer for the missionary enterprise, for the work in China, for our Missionary Society and all the work it is doing, for God's whole army of noble, consecrated workers in home and foreign mission fields.
2. On Sabbath morning, November 21, a service for the benefit of the Democratic Party, will be held in the Missionary Society, for the benefit of the work of the Democratic Party.
3. In the afternoon, November 21, a meeting will be held in the Missionary Society, for the benefit of the work of the Missionary Society.
4. In the evening, November 21, a meeting will be held in the Missionary Society, for the benefit of the Missionary Society.
5. In the morning, November 22, a meeting will be held in the Missionary Society, for the benefit of the Missionary Society.
6. In the afternoon, November 22, a meeting will be held in the Missionary Society, for the benefit of the Missionary Society.
7. In the evening, November 22, a meeting will be held in the Missionary Society, for the benefit of the Missionary Society.
8. On Sabbath morning, November 23, a service for the benefit of the Democratic Party, will be held in the Missionary Society, for the benefit of the work of the Democratic Party.
9. In the afternoon, November 23, a meeting will be held in the Missionary Society, for the benefit of the Missionary Society.
10. On Sabbath evening, November 23, a meeting will be held in the Missionary Society, for the benefit of the Missionary Society.

FAREWELL SERVICES.

As Miss Susie M. Burdick leaves Alfred on the evening of November 21, to resume her work as a missionary in Shanghai, China, the first Alfred church will hold farewell services as follows:

1. In behalf of First Alfred church, by Pastor Gamble, and all friends of Miss Burdick.
2. In behalf of Missionary Society, by President Wm. L. Clarke, and all friends of Miss Burdick.
3. In behalf of Missionary Society, by President Wm. L. Clarke, and all friends of Miss Burdick.
4. In behalf of Missionary Society, by President Wm. L. Clarke, and all friends of Miss Burdick.
5. In behalf of Missionary Society, by President Wm. L. Clarke, and all friends of Miss Burdick.
6. In behalf of Missionary Society, by President Wm. L. Clarke, and all friends of Miss Burdick.
7. In behalf of Missionary Society, by President Wm. L. Clarke, and all friends of Miss Burdick.
8. In behalf of Missionary Society, by President Wm. L. Clarke, and all friends of Miss Burdick.
9. In behalf of Missionary Society, by President Wm. L. Clarke, and all friends of Miss Burdick.
10. In behalf of Missionary Society, by President Wm. L. Clarke, and all friends of Miss Burdick.

The church extends a cordial invitation to all friends of Miss Burdick, and all friends of Missions in neighboring churches, and all friends of Missions.

TWO MEN RESCUE A BOY.
Tract Society Work.

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

Past summer: 'Vest--from small beginnings is well illustrated in its many and growing interests alongside of church at Newport, R. I., and Mr. Bond was in declaring his service. The friends of Winona, on the Mississippi, and southwest of Chicago, connected with Sunday-observance, etc.

The Christian Statesman announces a reduction of one-half as to number of pages--8 instead of 16--with some reduction as to price, in order to secure a wider circulation in the interest of the National Reform Movement, Sunday-observance, etc.

The Congregational ministers of Chicago, and the International Sunday Observance League, have begun an agitation against the public gymnasium in Douglas Park, Chicago, on Sundays. A protest has been sent to the commissioners, and it is expected that a spirited controversy over the question of Sunday observance will result.

Oregon is following the lead of other states in declaring the Sunday law which closes barber shops constitutional. Henry Kreh, being convicted by a Municipal Court, carried his case to the Supreme Court, which declared the law unconstitutional, in September last. This decision was made upon the ground that such a law is special legislation, granting privileges and immunities to one class of citizens which are not allowed equally to all. "If this law is valid," says the court, "then the legislature would have the right to prohibit farm labor, printing, and nine-tenths of the employments which citizens usually engage in in this country and leave the other one-tenth to pursue their vocations."

The decisions are in full accord with the claim made by religious men that Sunday laws are not religious. The friends of Sunday are forced to this claim in order to avoid the charge of "Religious Legislation," which is forbidden by the National Constitution. Now if Sunday laws deal only with a non-religious "Civil institution," the higher courts which are lifted above temporary excitement and local prejudice, recognize them in these cases. If a barber may not shave his customers on Sunday, while a liveryman may take them riding, the court must decide what civil interest of the Commonwealth is endangered, and what injustice is done, when one form of business is especially singled out and forbidden. In the matter of civil laws, the advocates of Sunday are preparing the way for their destruction as they have already secured the destruction of Sabbath-keeping, connected with Sunday, through inconsistent clauses and erroneous assumptions. The friends of Sunday are steadily compassing its destruction.

LETTER NO. 5.

DODGE CENTER, Minn., Nov. 2, 1896.

The development of a flourishing church from small beginnings is well illustrated in the history of the church of Dodge Center. In June, 1856, Joel Tappan and B. F. Bond emigrated, in order, Milton, Wis., to the fruitful upland prairie country of Southern Minnesota, at a point about 70 miles west of Winona, on the Mississippi, and southwest of St. Paul. Mr. Tappan was a member of the church at Newport, R. I., and Mr. Bond was (probably) a member of the church at Lost Creek, W. Va. These were the only church members in the first group of Sabbath-keepers; but, having become interested in the cause, and met on Sabbaths for Bible study, singing and prayer. This was the beginning of religious services, and from this beginning the present results have grown. Other members of Mr. Bond's family and of other Sabbath-keeping families came to the new settlement in the autumn of that year, and during the succeeding years Sabbath services were continued at private houses, and in June, 1859, a church of eleven members was organized. In 1865, the church was built; the church was then named "Wausoja." In 1873, this house was removed to the new and growing village of Dodge Center, three miles from the original site, which was in the town of Ashland. The building has been enlarged and improved, and is now the largest and best house of worship in the village. The other churches in the place are a Seventh-day Adventist, a Congregationalist and a Methodist.

A Lutheran congregation worships in the Seventh-day Baptist church semi-monthly.

The pastors of the Dodge Center church have been Phineas Crandall, O. P. Hull, J. C. West, Zorial Campbell, G. M. Cottrell, H. B. Lewis, S. B. Wheeler, and H. D. Clarke, the present incumbent, and the other Sabbath-keeping churches of the village have the same pastors. The present number of members, 153. The church has a flourishing Sabbath-school of 138 members, a C. E. society of 48 members; a Junior society of 35, a Band of Mercy of 35, and a ladies society of 29 members. All these organizations are in good working order. Local work, by way of distributing literature, etc., is carried on more than in many of our churches.

The general location of Dodge Center is among the best in Minnesota. The soil is excellent, railroad facilities are unusually good, and local business is comparatively better in these depressed times than in many other localities. The village is incorporated and has good local improvements for a comparatively new town. One seeking a home among Sabbath-keepers in Minnesota could not find a more attractive opportunity at Dodge Center. In spite of rain, snow, mud and darkness, the public services during our visit were well attended by attentive and intelligent audiences. It is evident that pastor Clarke is doing a good work, and a large supply of young people and children promises well for the future of the society. Those who were first in the establishment of this church are nearly all gone, but their children and grandchildren are keeping the original ranks more than full.

When we consider the apparent valuelessness of the efforts of two persons who first began the simple services on Sabbath forty years ago, and perhaps two years only ago, we see a Jewish medical missionary working among the Jews and especially those interested in our work in Palestine.

The difficulties in the way of Jews or Moslems becoming Christians are not, we think, realized in Scotland. The young man from Safed who was baptized last year we have now been able to provide work for, owing to changes in the mission staff. He is now in the Bible depot in Tiberias. In his case bis course was suggested by his brother—but he wrote to his daughter in Russia informing her that her brother Jacob was dead. The young woman mourned for her brother and performed the necessary rites for the dead, never suspecting the truth. The young man wrote to his sister some time ago, and received a reply the other week. She was utterly bewildered and affrighted at receiving a letter from one of her father's other children, and for whom she had mourned. The father judged it better that the son should be reckoned on by the family as dead, than that it should be known he had become a Christian. The difficulties in the way of Samson Benderly becoming a Christian openly will be great, yet he has taken the step to become one. In our work in Europe, we say a Jewish medical missionary working among his brethren in Palestine could do invaluable work. Will those who are interested in the Jews, and especially those interested in our work in Palestine, not be able to find such a worker? The college session begins in October, but we trust, though this appeal is so late in appearing, to be able to send him up for this year.

JOHN SOUTAR, M. A., Tiberias.

J. E. H. THOMPSON, B. D., Safed.

-Free Church of Scotland Monthly.
The subject of this sketch died September 21, 1866, of chronic dyspepsia, in the village of Milton, Wis. He was born September 12, 1817, and was, therefore, 79 years and 9 days old at his decease. He was a lineal descendant of Ezekiel Brooks, the emigrant, who came from England to this country in 1635, and who was a great-grandson of the celebrated John Rogers, a learned English clergyman, burned at Smithfield in London, a martyr for his opposition to the forms and dogmas of the Catholic church. This James had settled in New London, Conn., by 1656. He soon won the confidence and esteem of Gov. John Winthrop, of that colony. He acquired a large property, a portion of which consisted of several hundred acres in the Great Neck in Waterford, a few miles south-west of his residence. He became prominent in both civil and ecclesiastic affairs of the place, and was sent twice as a representa­tive to the General Court at Hartford. In company with his wife and a daughter he joined the Seventh-day Baptist church at Newport, R. I., in 1676. Three of his sons had previously united with this church on embracing the Sabbath. One of these, an ancestor of Ezekiel, married Naomi Burdick, a daughter of the famous Eld. Robert Bur­dick, and a granddaughter of Samuel and Tacy Hubbard, of Newport, the first converts to the Sabbath in America. Ezekiel was connected, on his father's side, with other well-known Seventh-day Baptist families in Rhode Island, as the Potters and the Greenes, and with the Lesters in Connecticut. His mother was Lydia Brooks, of the town of Waterford. He was named evidently after Ezekiel, who was, in the history of the Seventh-day Baptist church of that place, to have been the first accession to it from a First-day society, in this case the Regular Baptist church in the vicinity.

His father was Dea. Zebulon Rogers, a member of the Waterford Seventh-day Baptist church, and the third of the children born to the parents already mentioned. Two of these children have resided in the town of Milton, Wis., viz., Rev. James C. Rogers and Thomas S. Rogers. The former was a pastor of the Rock River church in that town for a number of years and died some time since at Milton Junction. The latter, after leaving Milton, was engaged for several years in the Fulton Fish Market of New York City, and now resides on the old homestead in Water­ford. On his father's second marriage, there were born to him half-brother and half-sister. Both of these have also resided on a farm in Milton. One is the Rev. Benja­min F. Rogers, now pastor of the Seventh­day Baptist church at Scott, Cortland County, N. Y. The other was Mrs. Aurilla F. Bond, who is the present pastor of Delaware church, including the town of Milton. She has been a teacher of the Sabbath school for a tume, and who lived for several years in Little Genesee, Allegany County, N. Y., and died in the village of Milton, Wis., January 31, 1885.

Ezekiel's birthplace is in Waterford, a town that borders on the eastern end of Long Is­land Sound; and his father's home was near the shore, on a site that commanded a wide and most beautiful view of the water and the islands in different directions. The farm on which he was reared belonged to a tract of land in the ownership of his ancestors for about one hundred and fifty years. He began following the sea with his father in mere boyhood, assisting at first in such work as cooking and cleaning the apartments on board a vessel, and afterwards in catching fish. This was engaged along the Atlantic coast at Nantucket Shoals, Block Island, Montauk Point and other places. For several years he was cap­tain of a fishing smack, and disposed of his fish and livestock in New York City. In early life he embraced religion and joined the church of which his father was a devoted and honored deacon.

In 1842, he had abandoned a seafaring life, and moved to Preston, Chenango County, N. Y., where he married, December 25 of that year, Miss Asenath B. Osgood, of that town. His wife had, previous to this event, turned to keep the Sabbath, as the result of reading a brief poem in the Protestant Sentinel of our people. This poem was written by the grandfather of his wife, on his father's side, living in Indians; and is a brief but vigorous presentation of the main arguments in defence of the seventh day of the week as the Sabbath of Jehovah. Mr. Rogers soon settled on a farm in Preston, and became pastor of the Seventh-day Baptist church of that place. Here he re­mained until 1853, when he removed to the town of Milton, Wis., where he purchased a farm. Here he made his home for about thirty years, after which he came into the village of Milton, and has lived most of the time since in the house where he died. On taking up their residence in Wisconsin, he and his wife united with the Milton Seventh­day Baptist church, and both remained faith­ful, loyal and efficient members of it. The wife and only son, Dr. Frederick D. Rogers, of Chicago, still survive him.

He enjoyed highly the respect and confi­dence of the church with which he was last connected, as well as of his fellow-citizens of Milton and of the county in which it is situated. He was not demonstrative of his religious feel­ings, but constant in attendance at church services; and one of his maxims was, "To keep the Sabbath as the Day of Rest." He was a determined foe to the forms and practices of the Catholic church, and with the Lesters in Connecticut, where he married, December 25 of that year, Miss Asenath B. Osgood, of that town. His wife had, previous to this event, turned to keep the Sabbath, as the result of reading a brief poem in the Protestant Sentinel of our people. This poem was written by the grandfather of his wife, on his father's side, living in Indians; and is a brief but vigorous presentation of the main arguments in defence of the seventh day of the week as the Sabbath of Jehovah. Mr. Rogers soon settled on a farm in Preston, and became pastor of the Seventh-day Baptist church of that place. Here he re­mained until 1853, when he removed to the town of Milton, Wis., where he purchased a farm. Here he made his home for about thirty years, after which he came into the village of Milton, and has lived most of the time since in the house where he died. On taking up their residence in Wisconsin, he and his wife united with the Milton Seventh­day Baptist church, and both remained faith­ful, loyal and efficient members of it. The wife and only son, Dr. Frederick D. Rogers, of Chicago, still survive him.

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MISSIONS.

By O. D. Warrington, Cor. Secretary, Welsey, R. I.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture room of the Pacific Seventh-day Baptist church, Westerly, R. I., October 21, 1896, the President, Wm. L. Clarke, in the chair. The meeting was called to order at 9:30 o'clock A. M., and prayer was offered by the Rev. O. D. Sherman.


The minutes of the special meetings held August 5 and August 24 were read and approved.

The Corresponding Secretary reported the usual work of the quarter; also a visit to Casusseago, Pa. The church there has no meetings, not even a Sabbath-school. The meetings were held in the sheds where they have been sold, yet there were seventeen loyal and true Sabbath-keepers remaining there who were interested in our work.

The Evangelistic Committee reported five laborers who have given their entire time to this work, and Bro. J. G. Burdick was added September 22. These workers report weeks of labor, 55; sermons and addresses, 233; three report prayer-meetings, 47; four report visits and calls, 344; two report average congregations, 182; three report number of pages of tracts, 4,780; 4,448 and 2,598; papers; added to the churches, by baptism, 7, by experience, 3; conversions, 12; conversions, number not reported; collections on the field, $100; expenditures, $762.24.

O. U. Whitford, G. B. Carpenter and George J. Crandall were appointed Evangelistic Committee for 1897.

The Treasurer reported:

1. In the treasury July 1, 1896, $392.22
2. Received August, 910.47
3. Loans, notes Nos. 18, 19 and 20, 1,500.00
4. Expenditures, including the payment of notes 10, 11, 12, 12a, 15, 14, $8,814.83
5. Balance in the treasury, Oct. 1, 1896, 121.83—5,396.21

The committee appointed upon the re-instruction of teachers for Boys' School, Shanghai, China, reported progress. The report was accepted and committee continued. Orders were given for all bills where reports for work performed had been received, and the Treasurer was authorized to pay all others when the proper reports are received.

Appropriations for 1897 were made as follows:

<table>
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<th>Appropriations</th>
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<tr>
<td>China Missions</td>
<td>900.00</td>
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<tr>
<td>Rev. W. D. Burdick, 1,000.00</td>
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<td>Dr. Ellis F. Swinney, 600.00</td>
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<td>Dr. Rose, 600.00</td>
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<tr>
<td>Miss Susie M. Burdick, 600.00</td>
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<tr>
<td>The Boys' and Girls' Schools, 500.00</td>
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<tr>
<td>Incidental, 250.00—$6,300.00</td>
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</tbody>
</table>
| Holland Mission, salary of the Rev. G. Vel.
| Holland Mission, salary of the Rev. J. F.

The Secretary, Rev. O. B. Mille, Preston (N. Y.) field, $50.00

Mrs. W. D. Burdick, Stones (Ohio) field, 50.00

Rev. E. H. Socwell, General Missionary and pastor on the Colorado field, with traveling expenses, 250.00

Rev. N. W. Ballewary and pastor on the Iowa field, with traveling expenses, 400.00

Rev. D. B. Coon, General Missionary on the Wisconsin field, 125.00

Rev. J. N. Belton, General Missionary on the Southern field, with headquarters at Attalla, Ala., $85 per month and traveling expenses.

Salary, Rev. L. F. Skaggs, General Missionary on the Missouri and Indian Territory field, $400 and traveling expenses.

Salary, Rev. T. J. VanHorn, General Missionary on the Southern Illinois and Kentucky field, $500 and traveling expenses.

Salary, Rev. L. L. Lee, for six months of the year 1897, on the Arkansas and Texas field, $200 and traveling expenses.


Wm. L. Clarke, President.

George J. Crandall, Sec. 

FIFTY-FOURTH ANNUAL REPORT 
Of the Board of Managers of the Seventh-Day Baptist Missionary Society
(Continued from last week.)

THE TREASURERSHIP.

At a special meeting of the Board of Managers, held Dec. 11, 1895, Mr. Albert L. Chester presented his resignation as Treasurer of the Missionary Society as follows:

Having served the Seventh-Day Baptist Missionary Society as Treasurer for nearly twelve years, much of that time at a considerable inconvenience and sacrifice, I quit my part, for what reasons may be my interpretation, I do not feel that I can continue longer in that position. I therefore again tender my resignation, to take effect at the meeting of the Board scheduled for Jan. 15, 1896, the accounts of A. L. Chester as chairman, Mr. O. S. Peterson, New Market, N. J., as assistant editor. He has a most promising future before him, as assistant to George H. Utter, the newly elected Treasurer, which belonged to said officer; and all such as belonged to the Committee on Permanent Funds were properly and legally transferred to the chairman of said committee.

MINISTERIAL AID FUND.

Eight young men, three in Salem College, two in Alfred University, three in Milton College, studying for the ministry, have been aided during the year from the income of this fund.

THE EVANGEL AND SABBATH OUTLOOK.

The Missionary Society has been represented in this paper the past year by the Rev. F. E. Peterson, New Market, N. J., as assistant editor. He has a most promising future before him, as assistant to George H. Utter, the newly elected Treasurer, which belonged to said officer; and all such as belonged to the Committee on Permanent Funds were properly and legally transferred to the chairman of said committee.

WORK OF THE CORRESPONDING SECRETARY.

The Secretary reports for the year 52 weeks of labor; 917 communications received; 1,047 sent out; 198 packages of reports, papers, and missionary magazines mailed; 85 sermons and addresses in 13 States, in 32 of our churches, and in 5 of our Associations; made 193 missionary visits, all of which were in the limits of the Southern field; with three in Milton College, served on various committees, or any matter set up at the conference and anniversary meetings, Southwestern, Eastern, Central, Western and Northwestern Associations, conducting the missionary hour, returning to George H. Utter, Mr. A. L. Chester as chairman, in the interests of our missions, of evangelistic work, and systematic giving; attended the Conference and Anniversary; the Southwestern, Eastern, Central, Western and Northwestern Associations, conducting the missionary hour, returning to George H. Utter, Mr. A. L. Chester as chairman, in the interests of our missions, of evangelistic work, and systematic giving; attended the Conference and Anniversary; the Southern field, with headquarters at Attalla, Ala., 100. Hammond, Ind, 175. It was voted to appropriate $2,500 for the use of the Evangelistic Committee for the year 1897.

Wm. L. Clarke, President.

George J. Crandall, Sec.

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have come to him from the workers and the fields; and has ever sought within his power and influence to advance the cause of his Saviour and to love; and has wished so many times that he had the means to better pay the workers, and meet the many, many needs upon the various fields which have come within the scope of his oversight and observation.

SUMMARY.

The following summary statement of the labor performed by the missionary pastors, general missionaries, and evangelists on the home field the past year, and of the results, shows that excellent work has been done under the blessing of God.

Thirty-four workers in 24 states and 1 territory report 1,183 weeks, or 22% years of labor; 1,945 sermons and addresses; 1,501 prayer meetings; 5,260 visits; 43,320 pages of tracts, and 1,375 pages distributed; 558 conversions; 278 additions to the churches, 229 by baptism and 58 by letter or experience; 56 converts to the Sabbath; 2 Bible schools and 2 Y. P. S. C. E.'s organized. Through evangelistic and mission work many wanderers have been brought back to renewed spiritual life and work in the church, and a large number of the converts joined First-day churches.

The Treasurer's report for the year ending July 31, 1896, shows the following:

- Balance, Cash in Treasury, Aug. 1, 1895: $577.97
- Total receipts from all sources, including loans: $21,265.46
- Total expenditures, including payments of loans: $21,196.41
- Balance, Cash in Treasury Aug. 1, 1896: $60.05
- Outstanding Notes, Aug. 1, 1896: $4,600.00
- Net indebtedness: $3,300.05
- Loans: $10,200.00
- Loans paid: $6,200.00
- Receipts direct from the people for Missions: $8,386.05
- Receipts by Delegates for the General Fund: $194.22
- The permanent invested funds for Missions: $95,229.00
- The Ministerial Aid permanent fund: $2,107.22

The above summary compares favorably with that of last year. Notwithstanding the times have been harder, the receipts direct from the people for missions this year are only $59.43 less than last year. This shows that the interest of our people in evangelism and missions is well sustained. The indebtedness of the mission society last year was small, this year it is much larger. The demands upon the Board the past year have been much greater than usual. They have tried to meet them conscientiously and prudently, trusting in God and the people. They still put their trust in them. All missionary societies are in debt. In proportion to our numbers and means as a people, our indebtedness is small compared with that of the large missionary societies of other denominations with similar resources. We expect to see this debt met during the coming year. Viewing the above summary in all its aspects we have great reason to be hopeful, thankful, brave and loyal, and go forward with courage and faithfulness in the work of the Master.

THE OBJECT AND STRENGTH OF THE CHRISTIAN CITIZENSHIP MOVEMENT.

BY CHAS. B. BULL.

The ministers who are organizing the so-called "Christian Citizenship movement," which is a gigantic religious combination for giving direction to the votes of honest-hearted and unsuspecting members of Christian Endeavor societies and kindred organizations, led by ambitious and designing persons, would seem to have mistaken the voting strength of the churches.

The thought that is born of the wish to force upon the people of this now free country a condition of class legislation, in which the electorate franchise, the right of the individual to vote, is to be conditioned upon a religious test, seems to me inexplicable; Christians will not be satisfied with Christian citizenship will not be sufficient; but the voter must accept standing under the test of "Christian Citizenship," is the first idea to be carried into complete form, to be made the basis of operations that are to follow.

To get at the strength which is desired, a religious "Tammany Hall" is to be erected, whereby the religious are to become the balance of power, and, by throwing their strength to the highest bidder, to get in return the much-coveted legislation. This was the same plan promulgated by a speaker at the convention recently held at Plainfield, N. J., which coincides with what has been announced by leaders of the movement in public addresses, or in official publications.

The work of the president of the Woman's Christian Temperance Union, in National Convention, in 1887, disclose how this organization would combine Church and State:

The Woman's Christian Temperance Union, local, national and international, has one organic thought, one all-absorbing purpose, one unifying enthusiasm, and that is, that Christ shall be this world's king; yea, verily, this world's king is its realm of causation and effect; it is the domain of the Saviour to rule; and influence to advance the cause of his kingdom, his courts, its camps, its homes, his colleges and its cloisters, his courts of justice and consciences. There is a domain of law which Christ and Saviour have assigned to the church, and the church is to carry the interests of Christ and Saviour in that domain of law through the gates of politics.

The "National Christian Citizenship League," in its organ, the Christian Citizen, published in Chicago, in March, 1896, stated what the objects of the organization are three-fold: 1. To reveal Christ as the Saviour of the nation as well as of the individual. 2. To make Christian principles operative in public affairs; and 3. To unite the followers of Christ in aggressive action, etc. In further stating the objects of the organization it defines the purpose of its "aggressive action" as being: "To purify and elevate the elective franchise." This means to require that the individual shall be approved by some leading and acceptable Christian denomination in order to be a voter.

From all that can be gathered from the statements of persons and publications officially representing the so-called Christian Citizenship movement, under the name of the Christian Endeavor Societies, the Woman's Christian Temperance Union, the National Christian Citizenship League, and kindred organizations, designing persons hope to place religion in politics with the ultimate object of uniting Church and State.

These are constantly speaking of this people as a "Christian nation," which might mean that, in contradistinction to its population being followers of Mahomet, they incline to the belief emanating from the Scripture teachings regarding the Messiah, and a general acceptance of the principle embodied in the "Golden Rule" enunciated by him. The statement might equally mean that they consider that the majority of the voters of this country are enrolled members of religious organizations which actually hold to the very belief which is entertained by members of the societies which have been named, and will, without question, advance the project which the leaders have in hand.

This would be grave doubts of the possibility of making a success of an attempt to reach the ends aimed at by friends of the "Christian Citizenship" movement, when viewed from a political standpoint; for, numerous large bodies of church people are not in the ascendency. When the United States Census was taken in 1890, the entire membership of all religious bodies, Jews, Catholics, Protestants, Mormons, Communists, Theosophists, all, of whatever name or creed, was scarcely one-third of the population of the country.

One-third of this membership would amply represent the proportion of adult males that are voters. Not less than one million were foreign born, and had not been naturalised in 1890; more than a hundred thousand Indians were counted as church members, but were not counted among the population; ten million of the population were negroes, while there were numerous organizations, orders and societies that will have nothing to do with voting; these must be taken into full account before a correct estimate can be made of the voting strength of the churches. More than all, the very members upon which the leaders rely will be divided when the hour comes for placing a free people at the feet of zealots.

The friends of "Christian Citizenship" who urge this as a "Christian nation" publish as facts that the 240,000 saloons which this country supports, graduate 600,000 drunkards annually, and that the money annually devoted to intemperance exceeds the value of the church property, and, while urging upon the attention the great growth of denominations, they portray the immensity of the work that is to done converting the world outside of the so-called church.

Whether Scripture teaching is against force, against the use of civil law to promote religion, there is a constant effort to procure unjust and unnecessary legislation for religious purposes, as can be shown in the numerous bills always before Congress and State legislatures; and it is to that legislation that the peculiar organizations direct their strength.—American Sentinel.

LET US STOP TO THINK.

Let us stop to think of the good-bye kiss. Better miss a car than leave a heartache.

Let us stop to think of the children. We, too, were children once, and loved to be remembered.

Let us stop to think of the aged. For us, too, the evening shadows will close at length, and we shall, perchance, be left at desolate hearthstones. We shall need to be remembered then.

Let us stop to think of the stranger. We, too, have been alone, and have needed the touch of a kindly hand upon our lives, and many a life has gone out in the blackness of darkness for the lack of such a touch as any one of us might have given.

Let us stop to think of God and the future. At best, the time is short, and the end is near. And when it shall come, blessed will be he to whom the entrance upon another life will be but the realization of dear and familiar dreams, the consummation of a lifetime of doing good. Let us stop to think of God and the future.
TUESDAY, Nov. 9, 1896.

THE SABBATH RECORDER.

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WOMAN'S WORK.

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

"SPEAK unto the children of Israel that they guard their household; as often as we read some command of God, or some promise which our Saviour gave his followers, we wish had such power to express our thoughts as to bring to our readers some helpful suggestions in applying these same commands or promises to our lives and to our work.

SURELY the echoes from our late Conference have not been hushed or forgotten. We still remember the enthusiasm and encouragement that was brought to our meetings from the papers presented, the reports read, and the expressions of loyalty and decision to do more and better service, to give more freely and cheerfully for our work the present year. We have promised ourselves and our God that we will "go forward."

It is all right to lean upon God, but it is also our duty to act earnestly and promptly. Expect help from God and then "go forward" in his strength. As a people we have made a "new departure" in our work. Are we in earnest? Do we expect great things? To be accomplished without greater effort, without larger giving, without deeper self-sacrifice? Our plans are greater and our work must be correspondingly greater.

If we could awaken a tithe of the interest in our Christian work that is being aroused all over our country for political purposes, what might we not accomplish this year? God is on our side, difficulties will cross our path, he will be our faith and our hope to "go forward." God will make wonderful use of our efforts. Right here we would emphasize the thought that has been so often brought to us in our pages, that of "systematic benevolence" and "consecrated money." The "one-percent question" is adapted to all incomes, and "when the poor shall give their equally valued tenths, and the rich their princely tenths to the treasury of the Lord, it will be a time of no debts, great joy, no burdensome and consequent appeals. The amount which the Lord asks for will be always there.

DOUBLING THE MIGRATING DOLLAR.

"Twas a thoughtful child that was seen one day
To turn from her toys and carelessly play
With a quizzing glance of sad surprise
And a far-away look, and the brown eyes glistened.
She listened, when shadows came upon a space,
Then crept to her treasures with earnest face,
And there in the twilight she read it all
To one little human—her patient
doll.
"Why, Fannie, my doll, across the sea
Are millions who never will Captain be
Till somebody tells them of Jesus' love,
And how they may get to the home above."

And I heard them say that to lands afar
A packet is going—the Morning Star—
"To carry your kind, for they say,
If people give anything, they will buy our goods for you,
To buy you, my doll, a ribbon blue,
Bringingleading, and then sail the ship;
We'll give it!" she said, with sparkling lip.

The mother bent low at the evening prayer
Over the form of her darling kneeling there,
And lovingly stroking her little head,
She noted the words that were softly said;
"I love thee, my doll, and I am glad
To keep the poor heathen from being bad,
And save them, and make them right again;
I hope you will bless them, O Lord, Amen."

Then and in the starlight a silence deep
Washed over the coming of quiet sleep.
But the head on the pillow turned once more,
A pained expression the child-face wore,—
"I want to know, mamma, what 'twas I heard,
The meaning of sacrifice—that's the word."
She answered, "Why, my dear, it means you,
Your sacrifice, dear, is the ribbon blue.

She had given to send to those afar
The wonderful light of the Morning Star,
And into her soul His presence shone,
To beckon her on to its shining road
And so, in her childhood's sunniest hour,
She yielded her heart and life, forever,
And she kept her desire of greatest worth
To "carry the Gospel" to all the earth,

And out into mellowed hills and hopes and fears,
Far out in the whirl of the real world,
She remembered the lesson learned that day
In the magical hour of childhood's play.
"The time to a dollar had now increased,
The blessing of God will make your sacrifice so dear.
Her sacrifice often took shape anew
In the story of one of the Western blue.

For Europe and Asia her pleadings rise,
For Africa, too, with her burning skies,
That Jesus' atonement might make them
A road to the home above.

And as to Africa, we have faith and
and cheerfully for our work.

Duty to God and humanity.

But a soldier must be equipped, and as this thought comes to their mind they begin to see that they are already fitted out with the shield of faith, the helmet of salvation, and the breastplate of righteousness, and the sandles of peace and love. So, with renewed energy they grasp the sword of the Spirit, which is the Word of God, and gird it on ready for use, as need may be. Thus they begin to realize that they are indeed soldiers—part of a great army which is bravely marching on.

"But," says one, "Women don't do much fighting; they don't have much to contend with; they stay at home, and mind the things of the household, or it may be, they care for the sick or comfort the dying." True, partly.

Yet it is also true that home is the very place where their most powerful enemies choose to attack them, where they do the most heavy soldierly duties, while their care for others is often the token of their greatest victories.

Look at that face, the face of that woman, as she bends to the prayer, to the song, to the gospel, lighted, for the time, by enraptured emotion! See you not there the scars of many battles, the healed wounds of many adversaries? Yet that expression of peace you see there, proclaims her to be a conquering heroine.

Every day she faces Poverty, with his fierce visaged, staidborn host. She has met and overcome Pride, with his brilliant and gaily-equipped cavalry; she has subdued Worldly Ambition and his laurel-crowned followers; Selfishness and his impious heralds have fallen from before her steadfast reproof. Besides innumerable smaller conflicts in which Satan, the enemy of her Captain, and the leader of the forces against which she must fight, has sought to entrap her. Obeying the orders of her Commander, to watch and pray, she steadfastly looking to him and trusting in his leadership, she is going from conquering unto conquest.

And there are companies, regiments, brigades—yes, a whole army just like her, marching, fighting as they go, in the good fight of faith, singing songs of triumph, looking forward to the time when, the warfare over, they as well as their brother soldiers, shall receive the reward promised to the faithful, even a crown of life, everlasting, from the hands of him who has led them on to victory.

MILTON, Wis.
Young People's Work

By EDWIN SHAW, Middletown, Wis.

C. E. Christ Examplified.

S. D. B. Sabbath Defender's Brotherhood.

How may Christ be exemplified? By doing as nearly as possible as he did; that is, by manifesting and by feeling the same spirit; by going about doing good.

Perhaps never in the history of the world has the Sabbath needed defenders more than at the present time; the clearer light which has arisen over the land respecting the fallacies of Sunday, has brought with it new dangers, and even more perils. We who claim to stand as defenders of the Sabbath need to be well prepared to meet these dangers. Chief among our weapons of defense must be the invincible truth. Let me suggest that we all take time to read very carefully the story of a tract which was published last summer.

LETTER FROM N. I. D E W TO MR. HARDY FRES HAIR.

My Dear Friend,—You are fond of beefsteak, I have no doubt. Now that is all right; I have no objection at all. Beefsteak is a good thing; I like it myself. But, my dear sir, because you like beefsteak, and can eat half a pound or more at one meal, and feel no unpleasant effects from the eating—rather, feel all the better—you would not think of requiring all your friends, young and old, feeble and sturdy, regardless of their previous habits of diet, to eat the same amount of beefsteak as you eat.

This is merely an illustration by way of introduction, for I am aiming at another matter. Fresh air is a good thing, but, as we often hear it said, it is possible to have too much of a good thing, and just as we should not make merely a fair meal for you would make some people seriously ill, so the amount of fresh air which is merely comfortable for you will often bring severe illness upon others. Now at our own homes we have the privilege of regulating the amount of beefsteak and of fresh air which seems to us best; but when we go to a banquet, or to church, it appears to me to be ill-mannered to complain of the amount of beefsteak or of fresh air with which we are served. In either instance those who have the matter in hand have had it hard and hard to find out an average which will come the nearest to satisfying the largest number. It is to be expected that some will have too much and some will not have enough. Now the difference between being at a fair meal and fresh air which is this or of the former one can take as much as or as little as is pleasing from the general supply, while with fresh air all must be served alike. It shows then a thoughtless, selfish spirit to insist that the church be supplied with fresh air, no matter what the temperature may be. I allude to that degree which exactly suits you, when, because of their daily habits, the same amount of air is extremely dangerous to the health of others. The church janitor is well aware that he cannot please everybody. He need not try to please all. If you then should feel uncomfortable for half an hour one day in the week, just bear in mind that you satisfied, then others would be, perhaps, even more uncomfortable than you are; and further that the poor janitor has to think of it all, when he, at the same time, complaints come to him that it was too cold, it was unbearably hot, it was so close, and there were such draughts. Of course, there are times when the janitor is careless, or neglects to do his work; just as you sometimes, I presume, forget to get the beefsteak and another trip must be made to the market, and so dinner is late and your family must suffer the pangs of hunger for fifteen or twenty minutes, just as we all are called on now and then to endure a condition of the atmosphere in church, for a few minutes, which is not exactly to our liking. I realize that you exhibit a most laudable spirit when you strive to secure for the church an amount of fresh air which corresponds to your ideas of what is fit. I know that you very properly feel an ownership in the church. Your father was for years a pillar of great strength and his money helped to build the church. You, yourself, are one of the main stays; but remember, as I said at first, that while fresh air is a good thing, yet it is something that all cannot partake of in equal amounts, and so in a large room where many people are assembled all cannot be pleased, and it shows a better spirit to put up with a little inconvenience, than to cause others to be uncomfortable.

Very truly yours,

N. I. DEW.

A Mammoth Artificial Mosquito Adorned the New Jersey State Booth at the Washington Convention. At the close of the Convention this was sold, and the proceeds were devoted to the Armenian Relief Fund. This is but one illustration of the great interest that has been awakened in Armenia's cause by the Washington Convention.

A novel form of missionary work is that undertaken by some Traverser City, Mich., Endeavorers. They have formed a Christian Endeavor Bicycle Club, and make frequent runs on the evenings of week-days out into the surrounding country to form new Christian Endeavors and lead the existing ones, and to do other religious work.

Most of the critical things in life which become the starting-points of human destiny are little things.—R. Smith.
The secret of happiness.

Are you almost disgusted
With life, little man?
I will tell you a wonderful trick
That will bring you contentment
And joy;

Do something for somebody, quick;
Do something for somebody, quick!

Are you afraid to try,
With play, little girl?

Weary, discouraged and sick?
I'll tell you the loveliest
Game in the world—

Do something for somebody, quick;
Do something for somebody, quick!

Though it rains like the rain
Of the flood, little man.
And the clouds are forbidding and thick,
Your sunshine in your soul—

Do something for somebody, quick;
Do something for somebody, quick!

Though the skies are like brass
Overhead, little girl,
And the walk is like a well-heated brick;
And all earthly affairs
In a terrible whirl;

Do something for somebody, quick;
Do something for somebody, quick!

—Christian Herald.

A GOOD SAMARITAN.

A STORY FOR BOYS.

The lesson was over, but a few minutes yet remained before the bell rang. The boys had all recited well, and there had been an earnest talk between the teacher and scholars, as if they sat for a little in thoughtful silence. It was the beautiful story of the Good Samaritan, bearing to us as to the men of old, its lessons for human fellowship and love; for those who seek to learn a deeper meaning—more than a story—teaching a fellowship which stretches beyond humanity.

Harry Lenox raised his head.

"Miss Eliot, how can I be like a Good Samaritan; all the fellows know I have got somebody to take care of them already?"

Miss Eliot paused before replying.

"Dear, when you see your companions disobeying their parents, choosing evil associations, or using bad language, it is just as if they had fallen among thieves; only those things hurt the soul, and the thieves could only touch the body."

"I think I understand what you mean, Miss Eliot; you mean if I go away and don't say anything, then I'm like the Levite; but if I try to get him away, and help him to be good, I'd be a little like a Good Samaritan any way, I guess, wouldn't I, Miss Eliot?"

And just then the bell rang, so their talk was over.

Harry did not forget—all that evening he was very serious. The man that went up to Jericho dwelt in his mind very fixedly. How he could not help connecting it with how he himself had been treated by his teacher.

As he walked home, he could not help thinking of times, alas! a good many times, when he had heard Percy speak profane words that actually sent a chill through him, and he had pretended not to hear, and taken no notice, but had gone on playing just the same.

"I think I'll try to begin being a good Samaritan to-morrow."

That was Harry's last thought before going to sleep that night.

"Just as he got to the school the bell rang, and so they had to go in. It was a disappointment, just as their own set of boys arrived, to have that tyrannical old bell ring!"

Percy was there, too, and joined Harry as they all trooped into the school.

As he slipped his arm in Harry's, he muttered to himself an oath, to express his displeasure at going in.

Harry remembered his resolution of last night, and, pausing as they reached the door, said:

"Percy, old chap, won't you come up to Jones' with me at recess? I have got something important to talk to you about."

"All right," said Percy, "what's the racket?"

When recess came, the two boys strolled off from the others, and arm in arm they walked along until they came to Jones' old deserted mill.

"Percy, it's just this; it's about that swearing business, you know."

Harry grew embarrassed, but went bravely on, while Percy stood in silence.

"I say, old fellow, every time you say things like that, it's just as if somebody was to strike you and leave a mark on your body."

Miss Eliot says, when boys do things they oughtn't to, their souls are hurt just as badly as the man who went up to Jericho and fell among thieves.

Percy looked up in astonishment.

"Harry, what are you talking about? What have thieves and Jericho got to do with swearing? What thieves do you mean, anyway?"

Percy did not seem to resent Harry's reproof; rather he seemed interested in what he said.

So Harry's heart grew stronger, and he went on and told Percy in his own boisterous fashion, about the traveler, wandering, beaten, robbed, left bleeding by the wayside, scorned and neglected, till the Good Samaritan came and ministered to his case.

Then how Miss Eliot had told them there might be wounded travelers even in these days, and each boy might be a Good Samaritan or a haughty Levite, as he chose. How when boys start out to school and play, with nobody to watch over them, they are like the man who went up to Jericho, and bad habits and temptations are the thieves which beset their pathway, and that prayer was the oil to help them on.

"Percy, old chap, if we went to go inside the mill, nobody would see us, and we could kneel down and say a little prayer, and ask Christ to help us from falling among thieves. He was a boy once himself and I guess he'd understand."

Percy had not spoken once, but he had listened with real attention, and when he met Harry's watchful glance he nodded and followed him in. There in a corner of the empty, gloomy mill, the two boys knelt down, and, after passing a little, earnest prayer. When he had done, Percy joined in the Amen.

After a little while he followed Harry out, and throwing his arm affectionately over his friend's shoulder, the two moved off in a sympathetic silence. Just before they reached the school building again, Percy said:

"Harry, I reckon I'll try not to let those thieves get hold of me again. I mightn't have a Good Samaritan to help me out next time!"

—Elsie Garrison Brewer, in Presby­terian Observer.

RUNAWAY BOB.

Some years ago a young lady in a manufacturing town in England gathered by her personal efforts a class of poor, rough boys into the Sabbath-school. Among them was one, the most wretched and unpromising, named Bob. The superintendent of the school told these boys to come to his house during the week and he would give each of them a new suit of clothes. They came, and Bob with them, and received the garments.

After a Sabbath or two Bob failed to appear at school. The teacher sought him out, and found his new clothes in rags and dirt.

She invited him back to school. He came and the superintendent gave him a second suit. After a Sabbath or two, Bob's place was again vacant. One day his teacher found him, and the second suit of clothes ragged and ruined.

The case seemed hopeless. She reported the matter to the superintendent, who asked her to try again, saying she could feel there was something good in Bob. He was promised a third suit of clothes if he would agree to attend Sabbath-school regularly. Bob received this suit with the usual regret, but received his third suit once more, became interested, was converted, joined the church, became a teacher, and finally studied for the ministry.

That dirty, ragged, runaway Bob became Rev. Robert Morrison, the great missionary to China, who translated the Bible into the Chinese language, giving the gospel to the millions of that great empire.

The story encourages workers to be faithful in picking up the waifs and children of the slums, and persevering with the most unpromising child material.—The Contributor.

POOR GIRLS.

The poorest girls in the world are those not taught to work. Rich boys and girls of them. They have been taught to despise labor and to depend on others, and are perfectly helpless. The most forlorn women are those not taught to work.

The story of Bob was interested, to teach the children the moral. From the case seemed hopeless. She reported the matter to the superintendent, who asked her to try again, saying she could feel there was something good in Bob. He was promised a third suit of clothes if he would agree to attend Sabbath-school regularly. Bob received this suit with the usual regret, but received his third suit once more, became interested, was converted, joined the church, became a teacher, and finally studied for the ministry.

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FOR THE BOYS.

Six things a boy ought to know:

1. That a quiet voice, courtesy, and kind words are as essential to the part in the world of a gentleman as a gentlewoman. 
2. That roughness, blustering, and even foul-mouthedness are not, however, the firm and courageous of men have usually been the most gentle. 
3. That muscular strength is not health. 
4. That a brain cramped only with facts is necessarily not wise. 
5. That the labor indispensable to the boy of fourteen is easy to the man of twenty. 
6. The best capital for a boy is not money, but love of work, skill, and loyalty to his friends and his God.—Bible Advocate.
TUBERCULOSIS.

Tuberculosis is a disease which is exceedingly common in man and in many species of the lower animals. It is caused by a germ which was discovered in 1882 by Dr. Koch, of Berlin, Germany. The germ is in all probability an obligate parasite, that is, it cannot grow outside of the animal body. It can remain, however, outside the animal body and retain its vitality and when, by accident, it is introduced into the body, it will grow, just as grain retains its vitality stored in a bin and grows when planted in the ground.

This disease is the most potent factor in the production of human death. Indeed, it ranks in mortality with many other agencies combined. In the language of Dr. Law, of Cornell University, writing upon these subjects, "If we take the civilized world and compare with the tuberculosis mortality all the accumulated deaths from war, famine, plague, cholera, yellow fever and small pox, we find that the contagious and insidious affection is not less than the sum total." The statement will serve to impress the reader of the enormity of this affection in the human race. The most common form of the disease in man is that known as consumption, or tuberculosis of the lungs. The process, however, is not limited to the lungs. It invades every organ and every tissue of the human body. Bone, skin, cartilage, muscle, brain each may become a seat of the disease. Tuberculosis of these tissues is very common and of great importance.

The disease is naturally slow and insidious. It is so long after exposure before the disease manifests itself that patients cannot tell from what source it was acquired. It is this fact that has given rise to such ignorance with reference to its source and such indifference in regard to its prevention. If it were as easy to resist its attack as diphtheria, or as obvious in its source as small pox there would be far greater effort to suppress it. It would be far better for the race if it did resemble those diseases in such respects.

Much might be written upon the subject of tuberculosis in general, but in this article the writer will consider very briefly that form of the disease called consumption. About one-seventh of all deaths are due to this disease. So this form of tuberculosis alone is most destructive to human life. It is a disease that is dangerous to the public health, and has been so declared by numerous city and state boards of health. The disease is universal in geographical distribution, occurring in nearly every country. It is most prevalent in thickly populated places of the hydrogenated lungs. It is, however, limited to no race, class or condition. Those who are sick of the disease, or their relatives, should seek the advice of a physician, not only for the relief of bodily suffering, but for instruction in regard to means by which the germs may be destroyed, as they are given off from the body of the sick. By carrying out such measures those who have the care of persons sick of this disease, or friends who visit such persons, are safe from the disease. Such rules are so absolute that any one who could not conscientiously give them here. In dealing with these organisms we are dealing with the minutest and most subtle forms of life, and methods for their destruction must be followed out to the letter. This is usually not done except under the supervision of one who has given these subjects special study.

That we may more fully appreciate the danger arising from ignorance of the contagious character of the disease, it may be well to state that between January 10 and March 1 of the same year there were from one and a half to four and a third billions of bacilli (germs) given off from one patient in each twenty-four hours. The germs are almost exclusively contained in the sputum. This is the source of danger. Often times a patient uses handkerchiefs to spit upon. The expectorated matter from the handkerchief is tossed more or less about; the spatum containing the germs becomes a part of the dust of the room and is inhaled by the patient himself and by his relatives and friends. This is a most effective means of spreading the disease. Persons sick of the disease often expectorate upon the floor of public buildings. This is a dangerous practice and should be eliminated by education.

It is gratifying to observe that people even now are beginning somewhat educated upon such subjects, and accept with some confidence statements concerning these matters from those who are qualified to speak. What people should know and what they must know that the germs disperse, most of them, by reason of our present knowledge, are preventable. Then they will seek means for their prevention. They will demand legislation in that direction, they will pay taxes to that end. But education, pure and simple, will do a great deal.

If the people, directed by men who have given disease special study, would take the prevention of germ diseases thoroughly in hand such diseases would gradually be abolished. Even tuberculosis, the most insidious and destructive of all, would eventually disappear.

The writer is reluctant to close without quoting a word from the great and noble Pastor: "Man has it in his power to cause parasitic disease to disappear from the face of the globe, if, as we firmly believe, the doctrine of spontaneous generation is a delusion."

E. S. F.
Sabbath School.

INTERNATIONAL LESSONS, 1896.

FOURTH QUARTER.

L. M. Sawyer, Editor.

Third in the Series of Lessons for Sabbath Schools, preparatory to the Tabernacle School, 1896.

LESSON VIII.-REWARDS OF OBEDIENCE.

For Sabbath-day, Nov. 21, 1896.

LESSON TEXT.—Prov. 3: 1-17.

INTRODUCTION.

On the book of Proverbs see Lesson IV. The first section, chapters 1-9, is a discourse upon wisdom in which wisdom is personified as a father teaching his son. Our lesson is one of the gems of the book persuading to obey, love, trust and honor God, and to submit to his discipline; it then describes and illustrates the value of wisdom.

1. NOTES, EXPLANATORY AND PRACTICAL.

I. Instruction in Wisdom.—1. Obey God.

1. My son. The father tenderly calls his child to teach him the right way of life. Obedience is not for one moment, give earnest attention all the time. My laws. It is speaking through the father, the parent teaching the child. The principle of God is the physical, moral and spiritual life. Thine heart keep. Not mere formal obedience, but loving obedience. A principle of life to live by. Nothing, nor anything, can this endure temptation. Such loyalty to the commands will save to the church the son of every Sabbath-keeper in the denomination. Dominion.—2. Length of days and years of life. R. V. The first expression implies long life; the second,"years of life;" material prosperity, health, moisture and life. The trust in the true, sense from distracting cares. Keeping the commandments enforces chastity and self-control, restrains from vice, intemperance and all sins which create disease and hasten death. The delight which virtue begets and faith inspires by obedience will add peace, that "Sweet peace in the shadow of his wings." The responsibility of instructing is with the parent, his authority is undisputed; the duty of obedience is with the child; both have their rewards and punishments.

2. Love, Mercy and Truth.

3. The first instruction relates to duties to God, the second to duties to the fellow-man, the keeping of the second teaching man. Mercy and truth in dealing with our fellow-man, with all who will hear. With God, who will esteem it who will make the possessions feel conscious of his approval, and incline others to favor him, so shall thou have good success. The fear of the Lord is a finding of favor among men is to be in favor with God. Who are the esteemed, respected, beloved, and favored in any community, are the spiritual and evil, but the merciful, generous and truly pious.

4. Relate to God, not Self.

5. Proceed with "with all thy heart. An absolute consecration, a hearty, entire dependence on God for every need, an unwavering confidence that he is able and willing to help him and to leave no man to lean on him. Then you will lean not unto thine own understand ing. No one is wise enough to see through the future, to know all, but God. We must trust in him, and rise out of all our anxious fears.

7. Be not wise in thine own eyes.

II. Blessings of Wisdom.—1. Happiness.

13. Happy, blessed in every way, in body and soul, in time and eternity. Findeth. It must be found, sought for with deep interest in the seeking after the perfection of Christ and the blessing of heaven hereafter.

2. Wealth. 13:14; 15. 14. The merchandise of it, the labor, traffic and cost; using what we have to gain more. It is business in getting wealth, venture all for it, as for the pearl of great price. Gold and silver represent all material comforts, all the pleasures and necessities of life, all the treasures of mercy. This wisdom is worth more for than these. How few believe this, if we may judge from the manner of their lives. 15. Treasure, included among the common as gold or silver but more costly. As useful and costly as these things, are wisdom, more precious.

3. Length of life. 16. Here is a world picture, a queen with both hands full of gifts. Length of days, a long, a life. "Wisdom is the principal thing," etc. "Substance" may refer to present possessions: "increase," to income, the new product of soil, capital or labor. First in quality, substance; second in value; third, in utility, a thank-offering for the blessings of life. These were given for the support of God's services. God is honored by his offerings. In the way of life, as we desire to be the "God-given blessing" to his family. To the family, the blessing of heaven hereafter. "Thus you shall be his delight." All your offerings, all that you give to him, will secure the needed success, show you ways of usefulness; he will temper your afflictions, and lead to a triumphant end of this, and an entrance into another life. It shall be health to the muscles of the body, and moisture to thy bones. But yesterday a feebly old man said he could bear his heavy cross, there was no moisture in the joints. He is nearly done with life. But with strong muscles and sinews and plant limbs there is life and health. So the "joy of the Lord"—trusting in him—gives life and health to many of the sheep. Each sheep, a delight to others. The rewards of obedience will be a harvest to the soul of the believer. The rewards of wisdom are as essential now as then, or even more, because now is the time of probation. He can be most honest, a constant "accepting of the reward of life." He who refuses the blessings, shall lose them.

5. Peace. Peace with self, a good conscience; peace with man, not strife and contention, peace with God. Who is not a Christian is in the way of peace. He may be the most learned, the greatest statesman or the most successful business man, but with God left out of all view, he will find peace belongs only to the Christian; it is Christ's gift to him. "My peace I give unto you."

HE ATTEMPTED TOO MUCH.

A queer story is told of a certain individual who saw for the first time a fireman using the hydrant.

"Mister, where does the water come from?"

He asked.

"Man is blowing at the other end," was the jocose answer. At that moment the water stopped, and the fireman, seeing the credulity of his victim, suggested that the blower was taking breath. Being in want of a job, the astonished man asked if he could undertake the business, too.

"Certainly," replied the fireman, "and if you can blow here, and beat the man there, you're engaged."

Stripping and taking a long breath, he put the nozzle into his mouth, and commenced; but the water being suddenly turned on, he turned a complete somersault backward. Rising again, half-drowned, he said, "Mister, I don't think I'm strong enough." There are certain very near relatives of the fireman's fool, called "higher critics," who, knowing no stronger power than their own, take God's word into their mouth, and oppose their breath to the Inspired Breath that has ever been the power of the Book. Not till they are humbled and their mouths washed out, will they acknowledge that they are not strong enough for the job. Those who oppose the attempt such an impossible task." "Thou didst blow with the wind, the sea covered them: they sank as lead in the mighty waters." Ex. 15: 10.—William Luff.
Popular Science.

By H. H. Baker.

Science Among Candles.

The material from which the original candles were made was formed by nature, and consisted of small pieces of wood from the pine or spruce, and which chanced to be filled with pitch; these pieces when properly shaped and ignited, would give a very steady flame, and of considerable continuance. These sticks were the candles of nature, and the first manufactured. The best of these candles were made from the candle wood, grown on the bogs in Ireland. This wood was very hard and strong, and burned with a clear flame, giving a very bright light.

The first scientific improvement in candles was to make them of tallow, by taking strings of cotton, cut into certain lengths, and then loop at least ten or a dozen of these strings over small sticks, at a little distance apart. These were dipped into melted tallow, and taken out, one after another, and cooled, and this process was continued until the whole tallow was gathered and them to form the size of the candle. These were called dip candles. For many years these candles formed the staple for light in the households.

The next improvement has been in use until the present time. It was to cast the candles in a combination of molds, prepared for that purpose. The wicks, passing over a wire at the top, were drawn through the molds; at the small ends pegs were inserted, which held the wicks in place, and prevented the tallow from flowing out while it was melted. When cool, the pegs were removed, the wicks trimmed close to the molds, and being warmed a little, by the use of a wire at the top the candles were easily withdrawn from the molds. These made the candles of uniform size, length, and weight, and therefore when boxed were ready for market.

Ordinarily, beef tallow and suet form the composition called stearine, of which the finer qualities of candles are made. Candles also are made from the purified oil of the spermaceti whale and sperm candles, also from tallow, tallow candles, from the residue in refining petroleum, and also from crude and refined beeswax.

A tallow candle was sunk with the English vessel, Royal George, at Spithead, on August 29, 1782, and after being exposed to the action of salt water for fifty seven years, was recovered. The candle was quite badly cracked, but when lighted, it burned naturally, and the tallow assumed its natural color as soon as melted.

Science shows that in the burning of candles, a combustible vapor forms in the middle of the flame, around the wick. On the outside of this flame is the necessary oxygen for supporting the combustion; between these two elements, energetic chemical action takes place, and flame is the result of that chemical action.

He has also perfected the telephone so as to do away with the receiver, simply by placing the instrument against the wall of a room, which allows the conversation to be carried on at a distance of several feet, allowing the person hearing to remain at a table or desk, it not being necessary to be in contact with the instrument, as it works entirely automatically.

Now Mr. Tesla, please give us the telephone and telephone without any five miles of wire, or any wires at all, as you have suggested might be done, and you shall have the appliance. Until then Mr. Edison has the floor.

WORDS TO YOUNG MINISTERS.

By Rev. Alexander McLaren, D. D.

At the “Complimentary Breakfast,” in London to Dr. McLaren in celebration of the jubilee of his ministry, his response to the words of love and appreciation by his admirers, closed with references to young ministers, which are spoken of as “uttered with quiet judgment and worthy of being laid to heart by all who would make full proof of their ministry.” We copy from the London Baptist Magazine.

“I thank God that I was stuck down in a quiet, little, obscure place to begin my ministry. For that is what spoils half of you young fellows: you get pitched into prominent positions at once, and then flutter yourselves away in all manner of little engagements, going to this tea-meeting, and that anniversary, and the other breakfast celebration, instead of stopping at home and reading your Bibles and getting nearer to God. I thank God for the early days of struggle and obscurity. I dare speak about canvassing, to my men. I may venture to speak about aims, especially because I think that I have a number of my younger brethren here this morning, and I would like to give a last dying speech and confession to them. I believe in the ministry, and thank God. I have been able to keep to that as my aim— I say nothing about attainments—with the determination of concentration of all my available strength on the work, the proper work of the Christian ministry, the pulpit; and I believe that you, my brethren, and our ministers, are made for this, and our ministers are very largely in the simple charm of concentrating their intellectual force on the one work of preaching. I have tried, and I am thankful to Dr. Angus for his words on that matter, to make my ministry a ministry of exposition of Scripture. I know that it has failed in many respects; but I will say that I have endeavored from the beginning to the end to make that a characteristic of my public work. And I have tried to preach Jesus Christ and the Jesus Christ not of the gospels only, but the Christ of the gospels, if my words will make full proof of that. And Dr. John is always ready to preach Christ as if I believed in him, not as if I had hesitations and peripatetics and limitations. And I have tried to preach him as if I lived on him; and that is the bottom of it all, that we shall ourselves feed on the truth that we proclaim to others. So if my words can do any good of my own this morning I do want to say: concentrate yourselves on the work of your ministry, preach the Bible and its truth, preach Christ the Redeemer, preach him with all your heart, lift that voice, lift it up, be not afraid. We know that the Son of God has come; and he has given us an understanding that we may know him that is true, even in his Son Jesus Christ. Brethren, depend upon it that if these be the themes and that be the spirit of our ministry, whether they will bear, or whether they will forbear, they will know that there has been a prophet among them.”

How's This.

We offer One Hundred Dollars Reward for any case of Cataract that cannot be cured by Hall's Cataract Cure.

F. J. CHESNEY & CO., Proprietors, Toledo, Ohio.

We, the undersigned, have known F. J. Chesney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by this firm.

Weyer & Thomas, Wholesale Druggists, Toledo, O. WALDING, KRANZ & MARVIN, Wholesale Druggists, Toledo, O. Hall's Cataract Cure is taken internally, acting directly on the system. Price 7½c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

Special Notices.

All persons contributing funds for the Mispah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kemyon, 1640 West 55th Street.

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

The First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Walashaven avenue, at 2 o'clock P.M. Strangers are most cordially welcomed.

Alfred Williams, Church Clerk.

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Chestnut and streets, at 2:30 P.M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. Kelly, Pastor.

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

The Yearly Meeting of the Seventh-day Baptist churches of New Jersey and the Seventh-day Baptist church of New York City was held with the Marinho church, on Sabbath evening (Friday night), November 20, and close on the evening after First-day, November 22. All are cordially invited.

H. L. DAVIS, Pastor.

The Seventh-day Baptist church of New York City holds services each Sabbath at 11:30 A.M., in the Boys' Room at the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Sabbath-keepers in the city are cordially invited to attend the services. Pastor's address, 957 Lexington Avenue.

Clayton A. Burbank, Pastor.

The South-Western Seventh-day Baptist Association convenes its annual meeting the 12th day of November, 1896, with the Seventh-day Baptist church at Hammond, La.

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

S. L. Lee, Sec. Soc.

[Vol. LI. No. 45.
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BUILDING THE HOME NEST.

Did you ever watch a bird when it was building a nest? It picks up a piece of dry grass, a feather, or a shred of string. Here one fragment, there another, but each selected carefully. It extends it farther and farther, so if each atom were of great importance, as it really is, since it is to form the nest where the bird must live. What is woven into it will make all the difference whether it be hard or soft, comfortable or thrifty.

In much the same way do we build our homes—not the physical buildings, but the inner home life in which we dwell. The things we weave into it by day may seem like trifles, and yet combined they make the difference between a happy home and a miserable one. A cross word picked up at the breakfast table, a little slight carelessly cherished and twisted into a day's weaving, a thorn of selfishness, a tangled bit of fault-finding—how they darken and spoil the whole fabric. Or can we gather loving words, kindly services, bits of love, system of them, only trifles, but they make the home a nest of shelter and comfort, a type of home to which we look forward—Christian Up-

WAIT FOR THE MUD TO DRY.

Father Graham, as everybody in the village called him, sat on the old-fashioned gentleman of whom there are so few left now. He was beloved by every one of his influence in the little town was great, so good and so active he was.

A young man of the village had been badly insulted, and came to Father Graham full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham, after a few minutes of advice from an old man who loves peace. An insult is like mud; it will bruise or better when it is dry. Wait a little, he will be cool and both will see better. If you go now, it will be only to quarrel."

Waters of earth or worldly accomplishments one may possess or be deprived of the power to love and serve God at his command.

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