EVERY-DAY WORK.

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

—Selected.
Sabbath Recorder.

L. E. LIVERMORE, Editor.

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

Entered as Second-Class matter at the Plainfield, N. J., Post Office, March 12, 1866.

Did you read the proposition of the Brotherhood, through its President, last week? It names the first Sabbath in next month. (Dec. 5) as a day to be especially devoted to the consideration of the binding obligation to “Remember the Sabbath-day to keep it holy.” and all who love God’s Sabbath are in duty bound to unite in setting apart that day for both spiritual and religious exercises in the church, and in the Sabbath-school, in reference to God’s holy day.

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

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

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

An aphorism accredited to the Ruth’s Horn runs thus: “When a sinner is dying he finds no comfort in counting the hypocrisies in the church.” Beginning with the years of our servitude and our hard experience in observation among the sick, wounded and dying were much more frequent than with most pastors in the time of peace, and also witnessing many death-bed testimonies during the past thirty years, we have no data with which to contradict the above statement. It is natural enough for an unconverted person to inquire what will be the advantage to him personally if he shall accept Christ as his master, and join himself to Christ’s followers in church relationship. It is also just as natural for him to make comparisons in which his own deeds shall stand in contrast with those of his fellows, who profess to be governed by the principles of Christianity. It is very common for this contrast to appear favorable to the character of the one making it. It is undertaken with that end in view. The decision is made before the investigation. All evidences of the value of a saving faith are seen through eyes that are yet dim with the sins of a worldly life. But when the hour of death comes, the vision is clarified and change appears truly in the true light. Then the folly of previous excises is seen and deeply regretted. How gladly would the poor, unsaved sinner then exchange places with any one of those whom, at other times, he had called hypocrites. “Today, if ye will hear my voice, harden not your hearts.”

The Proclamation by the President announcing the day for Thanksgiving, as published in the Recorder last week, will probably be read in public on the 26th inst. to many thousands of people. It is, indeed, a paper of more than ordinary interest. It furnishes food for thought and profitable action.

The fourth paragraph gives the natural outline for a very comprehensive Thanksgiving discourse. It need not be regarded as an act of plagiarism to adopt the President’s outline and preach a rousing sermon from the following points, as reasons for thanksgiving:

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

These heads, wisely amplified, would be very interesting and instructive. The fifth paragraph emphasizes the importance of imploring the forgiveness of our sins and the continuance of heavenly favor through the mediation of our Saviour. And the sixth paragraph asks that the poor and needy be not forgotten, that our deeds of charity be rewarded, and that all in need be made the first, and in every way, if ye will hear my voice, harden not your hearts.

DR. RICHARD S. STORRS.

One of the most remarkable pastors of our times is Dr. Richard S. Storrs, pastor of the Church of the Pilgrims, Brooklyn, N. Y. The fact that last week he completed a fifty years’ pastorate in one of the most prominent churches in that great city, which has grown during this period from a population of 60,000 to that of 1,200,000, is good evidence that Dr. Storrs is no ordinary man. He was born August 21, 1821, and graduated from Amherst College in 1840. For a time he engaged in teaching. Then he commenced studying law under Rufus Choate, but his strong convictions inclining him toward the ministry he entered Andover Theological Seminary in 1842, graduating in 1845, at the age of 24. A year later he accepted a call to the newly organized church of the Pilgrims, Brooklyn, of which he is still the loved and honored pastor. The degree of D. D. was conferred upon him in 1853 by Union College, and by Harvard, in 1859; that of L.L.D. by Princeton, in 1874, and by Columbia, in 1887. Among his published works are, “The Constitution of the Human Soul”; “Conditions of Success in Preaching Without Notes”; “Early American Spirit and the Genesis of It”; “Declaration of Independence of It”; “John Wycliffe and the first English Bible”; “The Divine Origin of Christianity Indicated by its Historical Effects.”

The Broader Range and Outlook of the Modern College Training,” Dr. Storrs comes from a long line of clerical ancestry. His father, Richard S. Storrs, was ordained pastor of the Congregational church in Brain- tree, Mass., in 1811, and remained its pastor until his death in 1858, over 46 years. His grandfather and great-grandfather were also clergyman of high standing. Dr. Storrs’ pastorate in Brooklyn was celebrated last week, not only by his own church, but special notice of the event was made in special sermons in other churches. Dr. Storrs is now seventy-six years of age and still a man of great energy and usefulness.
NEWS AND COMMENTS.

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

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

November is distinguished as the "meteor month." Usually the earth crosses the path of the greatest meteoric display about the 12th to the 15th. This year, however, the show was not very remarkable. The finest display of meteoric fireworks may be looked for in November, 1859.


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

Railroad companies are rapidly adopting rules of total abstinence as a condition of employment for all trainmen. Eighteen railroads now require total abstinence and numbers fail to get in.

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

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

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

Rabbi Machol, of New York, has published his objection to the President's Thanksgiving Proclamation, or that sentence in it which makes mention of a Mediator between God and man. He thinks the President has transcended his authority, and is the first President who has thus offended. The Jewish faith recognizes no mediator between God and man.

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

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

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

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

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

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

Even the ardent admirers of the Raine's Licor-law in New York State, are free to admit that they have been fairly outwitted by the "fake" hotels, that is, houses which have put in extra cots and serve sand­wich dinners, to satisfy the terms of the law, and receive licenses as hotels. The next legis­lature will doubtless try to define the "hotel," for the sale of spirituous liquors, and so they may be made not only less pleasant but less selling respectable. More respectable people will be induced to drink in that way. They would not want to go to the disreputable saloons!

No.Ed 2 2

CONTRIBUTED EDITORIALS.

By L. C. Randolph, Chicago, Ill.

A Good Word for Old-fashioned People.

The cheap success which measures itself in dollars and cents and what they will buy, is always easier to apply to its standard to others. Sometimes a boy or girl goes out from a rural community and, by dint of a strong body, a clear head, a resolute will, and an education which others may have sacrificed to get, wins success, and having won it, looks back with pitying and patronizing scorn upon the people from whom he or she sprang. What do they know about art and culture and society? They are nothing more than a low­est operas. The intricate usages of "good form" are sealed book to them. They would not know a parquet if they should see it. Our neophyte in the glitter and rush of city life thinks we measureless contempt of the "slow" vegetating life upon which he has turned his back.

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

Prohibition on Election Day.

The Chicago papers, on the morning of Nov. 4, reported that during the voting hours of the previous day the saloons were shut tight in strict conformity to the election law. For two days previo­us violation attempts of the law, twenty­one liquor sellers were arrested. Even his honor, the Mayor, finding a policeman on duty at the door of an open saloon, stepped up to him with the remark: "I shall have to trouble you for that saloon, because I am deniled that there was some back and side­door trade; but, compared with the carnival of revelry and drunkenness which would otherwise have been, it was a day of Puritan soberness, and the election was characterized by peace and good order.

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

A law never enforces itself. It is only when public officials are determined to enforce it that they succeed. The folly of prohibition laws which our saloon-keeping friends have been so eager to point out and over which they sneered brings us in the present article is the folly of a sharpened ax with no good right arm to wield it,—or rather, with the ax and good right arm, a weakness for the coxy chimney corner rather than a willingness to
brave the frost and snow in the performance of duty. Or, drop metaphor, prohibition prohibits when executives execute.

The Intention of Governor Piigree.

It will be well for those who are interested in the problems clustering about the relations between the State and corporate power, to watch Mr. Piigree in his coming administration. The governor-elect of Michigan is interested in matters other than the raising of potatoes. While Mayor of Detroit, he tried his hand at regulating the city street railway within which he had a real good time. Encouraged by his success, he desires to apply the same principles to the larger field upon which he is about to enter. He proposes to raise the taxes of the railroads on the one hand, and to reduce the legal rate of fare on the other. He is possessed of a conviction that transportation companies can carry one man as easily as another, and that two cents a mile is enough to pay whether one has a mileage book or not. The chief executive of the new power over Michigan than in other states; but little things like this do not daunt Mr. Piigree. Opposition is quite to his liking. He thrives on a hard fight in what he regards as a righteous cause. He is immensely popular with the laboring classes, having run ahead of his ticket in the recent campaign in spite of the combined and bitter opposition of corporate interests. The lines are drawn. It will be well worth while to watch further developments.

Ian MacLaren, the preacher.

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

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

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

ORIENT GEMS AT RANDOM STRUNG;
Or, a Literary Enigma.

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

After stating that all denominations contend for baptism as a prerequisite to communion, on what the one man constitutes baptism, and out of that difference arises a separate church organization, 'the pillar and ground of the truth,' with restricted communion as the weapon with which to enforce compliance with the truth as held. Now, according to this language, this "separate" organization is the pillar and ground of the truth. If this is true, which separate organization is the true one? For is true, it bears the consistency which gives it unity. If, then, restricted communion is the true organization, to which is to show forth his death which was to show forth his death, and it did him no good.

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INTERNATIONAL NAVIGATION CO.

309 Hudson Street, New York.

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

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Join'd Y. P. & C.

The Sabbath Recorder

VOL. LII. No. 47.


309 Hudson Street, New York.

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

No. of Seamen present, &c. 97 evenings. 835.

International Navigation Co.

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Tract Society Work.
By A. H. Lewis, Cor. Secretary, Plainfield, N. J.

SPECIAL TO PASTORS.

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

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

Our object in writing at the present time is to more especially interest our pastors in this effort. In all cases where a canvass is made, will not the pastors consult with the secretaries, and add to the list the names of any who in their opinion would receive the paper. Also, will the pastors, in connection with the special services on Sabbath-day, Dec. 5, announce from the desk, that all who would like to keep fully abreast with the times, and to acquaint ourselves with all methods of attack made by those claiming a change of the Sabbath from the seventh to the first day of the week, were never more urgent.

LETTER NO. 7.

HAMMOND, LA.

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

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

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

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

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

The soil is a clay-loam with a sprinkling of clay and sand, but with none of the characteristics of the soft sandy soil of the North. It is a hard soil, giving excellent roads when properly worked. The surface is very level. The country uncleared is covered with fine native pine valuable for timber. The price of land is high, when the age and development of the country are considered; and yet the figures are not those of a "Boom." Improved lots within the incorporated village are worth two hundred dollars an acre. Uncleared land outside of the village, more or less removed from the railroad is worth from $10 to $25 per acre. Strawberries are being set now for the next crop. They mature rapidly and the early picking from vines set now will come in March next. The strawberry season is abundant at this time to be used later in the year for some other crop. One of our brethren has just harvested 500 bushels of sweet potatoes from ground on which strawberries had been raised. Cabbage, turnips, carrots, beets, onions, lettuce and radishes are now under cultivation for the winter and early spring markets; radishes and onions are now shipped in moderate quantities. "String beans" were cut short by a frost a few days ago (Nov. 8). Half an hour ago we saw a bean patch, 50x130 feet, belonging to one of the pioneer Seventh-day Baptists, from which seventeen bushels had been picked before the frost, and at least eight bushels remained unpicked; and this item I gathered when seeking for "facts." I have no consciousness of wanting, so that the Ruxton is safe on the story of twenty-five bushels of string beans from a bit of ground 50x130 feet, with some very nice Japanese persimmons along the border. The bean market opens about the middle of October. Prices and demands are wonderful when compared with a few years ago. Strawberries "net" two hundred dollars an acre, and with fortunate seasons, more. Irish and sweet potatoes do well. Many semi-tropical productions flourish here; sugar-cane and rice included.

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

Hammond is already a "winter resort," with a growing reputation as a place for the finer cottages because it is in winter only. The older streets are bordered by stately water oaks, which equal the Northern elm in height and beauty, with a denser shade and a semi-evergreen leaf. Boarding houses enable families furnish board from $3 to $4.50 per week, and "first class" hotels at $7. The place has a good reputation as an asylum for pulmonary troubles.

THE HAMMOND CHURCH.

The first Seventh-day Baptist church came here from Farina, Ill., and Norborne, Kansas, in 1886. A church was organized the next year, with twenty constituent members. A neat and commodious house of worship was built in 1889, and opened for service in April of that year, during the visit of Rev. A. B. Prentice. The church has now 68 members. The Christian Endeavor Society has 23 members, the Sabbath-school 86, and the women's "Missionary and Benevolent Society," 17.

Aside from three brief missionary pastors, those of A. B. Prentice, A. E. Main and W. C. Titworth, Hammond has had but one pastor, Rev. Geo. W. Lewis, whose service dates from October 1894.

Hammond is no place for men who hope to get $200 per acre for strawberries without much work. Colored women do much of the work connected with gardening and strawberry culture, at 50 cents per day. Day work on the farms around Hammond is $1.50. As soon as opening new land needs means to develop it, and live for about two years, before getting returns. A man with $800 or $1,000 to begin with, coupled with good habits and willing to work, and seeking a home in the "Sunny South," among intelligent and cultured Sabbath-keepers, will do well to consider Hammond. As long as the coast is not on the seaside, it offers unusual attractions to people of limited means. There is a regular "trade wind" breeze from Lake Pontchartrain after about 9 A.M., except when the north wind brings coolness. It is about fifteen miles to the lake, on the southeast. Since this letter was begun the weather has been so diversified as need be asked. We have had hot June, showery April and sultry August combined for two days. Last night the north wind gained supremacy, and in my room, where very light bedding was welcomed in the first lust, a light fire is needed this morning to insure comfort.

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

Since the foregoing was written the north wind has gone, and one can write with comfort in my room this morning without a fire, if he sit away from the sunshine which comes in like a June sunshine in New Jersey. Persons desiring to know of Baptist wells will do well to address Benjamin Booth or Charles Hummel. Hammond is not "Eldorado"; there is no Eldorado outside of Louisiana. But Hammond has a fine climate, a soil of great fertility, where properly treated, a Seventh-day Baptist church has an ordinary culture for a church so young in years—especially in the line of music—and abundant resources of all kinds yet undeveloped. There are no saloons. A "drug store" is said to serve the purposes of a saloon, "on the site." If you go home, away from seashore, try Hammond.

November 16, 1896.
It is not recorded when C. P. Rood became a member of the church, but it was sometimes in 1863. Elder Knapp was not a Sabbath-keeper, but he was a good old man, very much beloved by our people. Thomas Maxon’s name appears on the records of 1865, but I do not find when he became a member of the church. He also preached the Word of God as occasion seemed to demand. November 11, 1865, John S. Greene and Antoinette united with the church.

On invitation of the church, Brethren Oscar Babcock, C. P. Rood, and Eld. Geo. C. Babcock came and remained in the church during these years. About the year 1867, Eld. Geo. C. Babcock moved to Brookfield, in Missouri, and after that, until 1872, Brethren Rood and Oscar Babcock acted as joint pastors. During this time, Babcock, Rood, and other members of the church, removed to North Loup, Nebraska. After this, C. P. Rood conducted the services the most of the time till his removal to North Loup in the spring of 1875. During the years of 1875 and 1876, Henry B. Lewis was asked to preach one Sabbath in each month for the church. As those who had preached and labored for years for the spiritual interests of the society moved away, various members of the church took up the responsibility of leading the meetings. Among these were: William G. Hill, N. B. Prentice, Peter Hanel, B. S. Crandall and John Graves. July 16, 1870, C. P. Rood and Oscar Babcock were authorized by vote of the church to administer the ordinances of baptism and the Lord’s Supper. November 18, 1871, V. G. Hill and B. S. Crandall were chosen to the office of deacon.

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

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

During those years of growth there were precious revival services in which many good men and women were born, and now living, fully devoted their lives to Christ. Our dear Bro. Todd, now grown old and venerable in the service of the Master, was a zealous and fervent preacher; and the influence of his work, as he came to us from Berlin, was one of the best. I can never forget how my young heart was touched as I sat, a small boy, in his meetings in the little school-house at Dakota. I never told him then—I did not dare do it. After those days I never saw him again until about four years later. But I have found him the same warm-hearted, genial, earnest Christian gentleman that he was in his younger days.

The people of Dakota were intensely loyal to our government; and when the War of the Rebellion broke out, the men and women of the church unhesitatingly gave or sold the boys of the community entered the service.

Among these were: David, Henry, Charles and George Thorngate; Herbert, Samuel and Porter Crandall; Lawrence and Henry Bristol; Varnum and Lester Hill; Anthony and Nicholas Winkler; C. P. Rood and his sons, Hosen, George and Herman; Nathan Prentice, Heman Babcock, Henry Chase and Henry Babcock; George, Fred and Charles Hurst; George Witter and Peter Hanel; W. D. Dot, Fred Sheldon and George Torrance.

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

This going to war reduced the number of resident members of the church. But there was another cause for the weakening of the church—the too common desire to be moving on. The fact that the county about Dakota greatly pleased the early settlers. It was a pleasant land to look at, and it had some of the best natural advantages. The water was excellent; the various meadow brooks that crossed the country were clear as crystal; several beautiful lakes helped the landscape; good health was the almost sure reward of him who took decent care of himself; Dakota was, at first, a bright little village, with a store or two, a flouring mill, and, above all, a good school; that the soil was chiefly sand; the land was new, more fine crops.

And now I must mention, in a paragraph by itself, a certain feature of Dakota society that made the community a particularly pleasing one in which to live. I have said the people were wide-awake and hopeful. I may add that many of them were not only intelligent, but desirous of setting such influences at work as should be educative to old and young alike; and so, beside establishing a first-class school, they organized a literary society and a debating club in the early days of the settlement. These two organizations were, for years, the centers of the intellectual and social life of the place. The meetings of both were held in the school-house, where, too, all religious meetings were held; and it was an unenviable situation when the room was not crowded to the door. The exercises of these societies were the mental recreations of our people; and men, women and children were alike drawn to them. The best part of it all was that old and young united in this work. The young men and women profited by the wisdom and experience of the older members and were given something of their youthful vigor and cheerfulness to their fathers and mothers. Higher educational institutions were far away then. Yet the literary society and debating club at Dakota served them, in part, the purposes of college, and thus kept a young men and women, than which no college can do better—it caused many of them to hunger and thirst for knowledge, and lifted them to a higher plane of thought and action than they could have reached without the influence that came from a young and active part in the society work, yet nothing was a richer treat for me than to walk two miles and a half through the woods with my father to attend the literary society or the debate. I looked upon those who took part in them as people to emulate. Oh, the high and holy aspirations that had their origin in that little old school-house! That place and the “Davis Room” in Milton College are indeed hallowed spots in the memory of many Dakota men and women.
missions.

By O. W. Winterrowd, Cor. Secretary, Westerly, R. I.

FIFTH ANNUAL REPORT

Of the Board of Managers of the Seventh-day Baptist Missionary Society.

(Continued from last week.)

In missions. In its beginning it promises the forgiveness of sins, and give it to him who believes on the name of the Lord. The distance of space and time to the work of God is rapidly lessening. The Board thinks that the mind of our people, hence feels the duty of setting forth in vision of the glorious consummation of redemption and evangelism. If any of us are in doubt as to our duty, as a people, in regard to evangelism and missions, let us read carefully our Bibles.

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

3. It is God’s work. The work of God is the world’s redemption. To it he is giving his energy, power, wisdom, love. He is accomplishing this work in the world by two forces: the divine and the human unity and co-operation. The one is Christ, the Word of God, and the Holy Spirit; the other, the disciples of Christ as human instrumentalities. Every Christian individual, every church of Christ, every evangelical denomination, small or great, is called to be a fellow-worker with God, Christ, and the Holy Spirit, in the accomplishment of this divine work of salvation. To Christ himself belongs the word and ministry of reconciliation, and they are to be the light of the world, and the salt of the earth. We are called to this great responsibility, this high calling, exalted privilege and glorious work. As a people we are included in the great commission, are under marching orders, are called to be co-workers with the triune God in the work of world-wide evangelization. Evangelism under that commission, those orders, and that fellow-working, is our first work. We do not wish to shirk the responsibility, to be left out of the great work and its blessed rewards in this life and the life to come. Then to the work with renewed energy and zeal.

(To be continued.)

Treasurer’s Report.

For the month of October, 1896.

Geo. H. Utter, Treasurer.

In accord with the Seventh-day Baptist Missionary Society.

Dr.

Balance in Treasury Oct. 1, 1896. $ 121 53

Church, First, Ill., $ 60

Sabbath-school, pariis, Ill., $ 25

General Fund. $ 75

China Mission Schools. 4 6

Church, First, Chevy Chase, Ill., $ 66

Church, First, Genesea, N. Y. 8 21

Branch, N. I. 10 00

S. K. Wheeler, Boulder, Col. 7 25

Church, Philadelphia, Pa. 86 50

Albert S. Boyd, Rockville, R. I. 10 00

Church, Waltham, Wis. 8 00

E. E. Wuest, Madisonville, Pa. 5 00

Mrs. E. B. Bonn, Allen, N. V., H. 2 50

Church, New York, N. Y. 3 25

Church, Second, Brookleigh, N. Y. 5 00

Church, Philadelphia, N. C. 7 60

Church, Wilmington, Del. 7 00

Church, Hammond, N. J. 1 00

Church, Central, N. Y. 10 13

Chapel, 8th, N. Y. 3 00

Church at Hopkinton, Hopkinton, R. I. 5 00

Church, Milton, Wis. 8 55

Sabbath-school, Brookfield, N. Y. 8 55

Sabbath-school, Primary Department, Adams, N. Y. 1 00

Evangelistic Committee, reported by Messrs. Seccull and Board.

H. F. Clarke, $ 60 00

J. C. Sanderson, $ 65 00

Collections. 28 80

Reported by J. Y. Van Horn.

Collected at Stoneport, Ill. 7 00

Mrs. R. E. Todd, Muncie, Indiana, 1 00

Mrs. Mary Farley, $ 3 00

Collections at the Centre, Pa. 5 00

Woman’s Executive Board, Mrs. G. R. Ross, Treasurer.

Church, First, Westerly, R. I., $ 10 00

Helpless Fund, $ 5 50

Moreland Fund, $ 10 50

Boys’ School, $ 160 40

General Fund, $ 360 50

Home Missions, $ 65 00

Loan, 2 000 00

Total. $ 4,633 75

O. W. Whitford, Cor. Sec., salary, clerical assistance, traveling expenses, miscellaneous, $ 280 35

P. B. Shephard, 2d, sal, qual. equal, Sept. 30th. $ 234 00

W. H. Bartleman, salary, October, 1896. $ 250 00

H. D. B. Coxe, salary, etc. $ 110 00

S. W. Lee, tea., etc. $ 10 47

L. E. Conklin, salary, etc. $ 76 94

R. H. Socwell, salary, etc. $ 98 25

G. W. Lewis, tea., etc. $ 3 50

Appropriations for churches, quarter ending Sept. 30th.

Attalla, Ala. $ 25

Cumberland, N. C. $ 12 30

Hammond, La. $ 43 75

Hartsville, N. Y. $ 18 75

Luling, La. $ 18 75

New Ansonia, N. Y. $ 18 75

Newark, N. Y. $ 18 75

Wellsville, N. Y. $ 18 75

Wellsville, Pa. $ 18 75

First Western, R. I. $ 25 97

Woodville, R. I. $ 25

Salemville, Pa. $ 12 50

Shingleton, Mich., $ 13 50

First Westernly Church, advanced on present quarter, $ 37 30

Woodville Church, appropriation for second quarter, $ 15 88

Win. C. Dalzell, balance due on sundry trave­ lings to London, etc., $ 28 85

R. H. Socwell, Attalla, Ala., traveling expenses, $ 3 50

Evangelistic Committee, orders Nos. 35, 56, $ 56 00

Washington National Bank, interest, 2 56

Cash in treasury, Nov. 1st, 1896, $ 254 30

Total. $ 3,056 75

E. C. G.

Geo. H. Utter, Treasurer.

Do not look forward to what may happen to-morrow; the same everlasting Father who cares for you to-day will care for you to-morrow and every day. Either he will shield you from suffering, or he will give you fail-
"BE THANKFUL" COL. 3: 15.

"Thou hast given so much to me, Giving me life, a grateful heart. Not thankful when it pleaseth me. As if thy blessings had spared days But such a heart may be thy praise."

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

A few weeks ago the Rev. Dr. Spencer, of the Baptist church, Waterville, Me., preached an excellent sermon on Christ's words to Peter, "What is that to thee? Follow thou me." His thoughts have made a very distinct impression on my mind, and I would be very glad if I could in some way present them to the readers of the Woman's Page. There were many lessons brought to us that day which, if heeded, must make us more efficient in our service for Christ. He began by saying that Peter's blunders had been the means of bringing some useful lessons to Christians. If he had been less impulsive we should miss some of the choicest passages in the gos-pel history. We should have seen that picture of Peter sinking in the waves, and learning how different is a beauteous confidence from a reverent trust in God. We should never have heard of that look of Jesus, full of love, but tender reproach, which lavoed the fallen disciple's heart. We were made to feel that life was well worth living in spite of blunders; that much good may be done by us notwithstanding our mistakes. It must have been a terrible rebuke to Peter to have his curiosity so checked by these words of his Master, that it was a painful ordinance through which he had passed because of his three-fold denial of Christ. How well he profited by them all we know from the history of his faithfulness to duty and to his Lord through the remainder of his life.

May not this lesson which Christ gave to Peter be meant for all his followers, you and for me? "What is that to thee?" What have I to do with my neighbor's work or duties? Christ's plan for the development of his kingdom on the earth includes a distinct work for each one of his followers. He knows just what we can do. He has a particular use for our individual abilities. Paul compares Christians to the different members of the body, each member necessary to the place, to do its own work, and while the body would not be complete without each member, still no one member can perform the office of another. Christ gave his life for each one of us as individuals. Read the 12th chapter of 1st Corinthians. decking that, every member of Christ's spiritual body has his own work to do? Take Peter's own words, "Yea also living stones, are built up a spiritual house." Each stone must fill its own place and no other. Is there a distinct place and work for each one of us in the work of our own church? This is a question for each of us to answer for ourselves. Are we filling these places to the best of our ability? How shall we learn what is the Lord's will concerning us? Can we not find a lesson from Peter's experience to show us how important it is, not found by correcting ourselves with what we think others should do. How natural it is for us to see something we should have done if we had been in another's place. How many of us have such a "sentimental" work in our lives as my sister does, if I had her ability, I could not excuse myself so often." I once heard a very excellent Christian woman say in a missionary meeting that if she had not been sure that a candle was just as useful in its place as a gas jet, or the electric light, each in its place, she would not be in just the position she was then filling; but she was willing to do what she could, knowing that her Master did not require anything of her beyond her ability to perform. Let us not measure ourselves by what others can do, but listen to Christ's words to Peter, "What is that to thee? Follow thou me." Keep close to Christ. Study his words and his example. Seek to please him in everything. Use what talent he has given to you and fail not in going to prayer and covenant meetings. Since I have denied myself using, as much as formerly, embroidery and lace on my household linens, the money in my Lord's pocket-book increases faster. Sister Experience once told me that when she gave up her money work, except sometimes to raise a little money for some one in need here at home, was that she seemed to see, with her mind's eye, the sad, eager eyes and outstretched hands of the children in foreign lands, where they have never been told that, "Suffer little children to come unto me," looking and longing for help, but where from they cannot tell. Last week, Sister Courageous said she was anxious to find out if our society would help raise funds toward a boys' school building in India, where one of our missionaries is stationed. We talked the matter over together, and concluded that we would ask all the members to observer a "Self-Denial Week," and bring the results to the next meeting after said week. Other societies have followed that plan, and I believe success. Just then a shrill whistle from Tommy, who had returned from school awoke Mrs. Sharp, and she opened her eyes, surprised that she had been asleep and dreaming. "Well," said she, "What a blessing my thank-offering box has been to me in counting some of the mercies received from " Our Father in heaven."

Mr. Fuller, a missionary in Berar, closes a letter with these words: "Oh, if the people at home could be persuaded to live as wholly and as really self-denying for the work at home, as they think they would do if accepted for the field, the ones that do come to the regions beyond would be used of God in a marvelous manner." Or, put it in this way: Live such a self-sacrificing life that you may be grant to have the joy of discovering that missionaries should possess.

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

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

It was the desire of our friend that these exercises should be simple—without formality or full-eulogy. She wanted these her exercises to prove that the angelic host of the world together is nothing to the thought of our friend. She had been inspired to do this by the love she bore us. I trust we will all be bound together also by a common love for the Saviour in whom she trusted. I rejoice in the privilege which has been mine these many years of being counted as her friend. I am glad for the few years her pastor. I am thankful for the honor of speaking this night these simple words in her memory. My remembrance of her begins one summer Sabbath afternoon at our old village home. Mother was her Sabbath-school teacher. Even in a mutual endeavor, the loyal affection, the spiritual comradeship which was between them. That old home—long ago it was broken up. The sweet mother—her works do follow her. The girls whom she loved and whom she inspired to noble and higher ideals, went to the great city, and there, seven years ago, she welcomed me a stranger, and I became heir in some sense to the beautiful relationship which death had broken. It was the old-time kind of grief which gave me, not formally demonstrative, but you felt sure of her. You knew she would be your friend through thick and thin. That mutual confidence continued without break or waver up to last Friday night, when I took her hand and said good-bye.

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

The first is faithfulness. It is comparatively easy to bear great burdens when there is splendid health and bounding vitality; but these were never hers. Slender and frail of body, she was not able to deliver her Communion oration at college, and when she stood up to receive her diploma, she had to be supported on the arm of a friend. Her acquaintances thought it folly for her to try to win a livelihood in the great city, but not content with that, she went to work to be a leader in church and mission work, also. On stormy clays I have said in my heart, "Well, I am not sure whether this one and that one will be out to-day, but I know that I can depend on Ell." It all worked together for good to her, for in that busy life her health improved and her pul. was regained. With one talent of body and the other nine of spirit, she was faithful. No mother was ever cherished more tenderly than hers was. She was faithful as a daughter, faithful as a cousin, faithful as a niece, faithful as a friend, a member of Christ's church, faithful as a citizen.

She was hopeful; always brave and cheery.

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

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

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

I have been inspired by her confidence and calmness. You may have been inspired by the qualities grown out of her loving faith.

When death drew near, she had no fear of it. It had never been a terror to her. For the sake of those near to her and the work in which she was interested, she wanted to live; but it was all right. There was no forgiven­ness to be asked, no misunderstandings to be made right. These things had all been con­tested long ago. The last time I saw her, one week ago to-night, will always be a bright spot in my memory. Her face was cheery and at peace. A tear glistening in her eye as she spoke gratefully the kind of her friends. It was more than the courage, she said, but it made her very happy.

She had a loving word for the members of her own family. Her faith was clear and strong, and I went out of the room feeling that it had been a gate of heaven for the friend in particular who had been much with her, and for whose thoughtful care she was very grateful, has told me that her un­waving faith during these trying hours of her illness and weakness, have been an inspira­tion which will last as long as memory lasts.

I rejoice to-night in the exceeding great and precious promises. "Peace I leave with you. My peace I give unto you. Not as the world giveth give I unto you. My peace I give unto you. By this should all be comforted." The home will be lonely. We shall miss her from her place. These affections have been given us by the good Father. The loneliness and the sorrow will come. It is natural and it is right. But it is not right for us as Chris­tians to cherish our grief; to spend our hours mourning for the days that are past and gone. If her voice could come back to us to-night,—the voice that does come back to us from the faithful, brave life she lived—calls us to turn our faces to the tasks that lie next us, "looking unto Jesus, the author and finisher of our faith."

LIFE'S LITTLE DAYS.

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

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

The Spirit is the only infallible commentator of the Word of God, the revealer of mysteries, the expositor of precepts, the re­membrancer of promises, the inspirer of prayer.—H. White.
Young People's Work
By Edwin Shiloh, Milton, Wis.,

WEARY ONE, LOOK HEAVENWARD.
I was weak.
My soul was exceedingly sad;
Despondency, fear, and foreboding;
What a burden my poor heart had.

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

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

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

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

C. E.—Centrifugal Energy.
S. D. R.—Stubborn Disposition Broken.

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

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

THE KIND OF CHRISTIANS WE NEED.

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

Young Christians who will learn wisdom at the feet of the fathers and mothers of Israel. Christians who are not trying to see how well they can do, but just how well they can do.

Christians who will back the pastor.
Christian business men.

Christians who do not have “that tired feeling.”

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

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

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

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

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

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

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

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

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

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

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

A CONVICTION in the Indiana state prison has written these words that are worth pondering by every Christian: “Had the same care and interest been manifested in my behalf in by gone years by Curly and our prison Christian Endeavor Society now, I would never have been a convict.”

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

The fall Christian Endeavor conventions have been unprecedented for their size, interest and power. The Minnesota Convention at one session crowded the great Exposition building, seating more than ten thousand persons—a building that a few evenings before, a political rally, with a speaker of more than national reputation, could not fill. Other actions were necessary for every evening of the New York State Convention at Rochester, and five services were held on the closing night. Six thousand delegates registered. Last year nearly ten thousand per­sons entered the church through the New York Christian Endeavor Societies. The Illinois State Convention at Springfield held some of its sessions in the state house, and a monster Christian citizenship demonstration on the state fair ground.

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

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

On the evening of Oct. 3, the Boulder society held a 10-1 social at the home of D. M. Andrews, which proved a very enjoyable occasion. Refreshments were served, and about two dollars were the receipts of the evening.

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

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

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

The Lookout Committee of the convention at Boulder was well attended. Mr. H. A. Moelenpah gave an address on “Our Lives, Ringing, Telling, All the Time.” He compared our lives to bells. They are clear and musical if we always have a kind word and a bright smile for everybody. But unkind words, unclean lips are like the cold clang of the fog-bell, and we are glad to be away from it.

A. C.
Children's Page.

THANKSGIVING SONG.

Summer is gone—

Autumn is here,

This is the work

For all the year.

Corn in the zef.

Oats in the bin,

The wheat all threshed,

Barley drawn in.

Carrots in cellars,

Beets by their side,

Put in the hayloft.

What fun to ride!

Among the trees,

Nuts laid to dry,

Frost on the apple,

Winter is nigh.

Father in heaven,

Thank thee for all,

Winter and springtime,

Summer and fall.

AUNT Y'S STORY HOUR.

voices and songs

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

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

Neddy wanted to know, girls, if the story of "Mary had a little lamb, in a field as white as snow,

And everywhere that Mary went,

The lamb was sure to go,

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

Mary was a real little girl, and lived on a farm with her father and mother. One cold, stormy night, in the early spring, her brother and she lashed the lamb into the house, saying the mother sheep was not able to care for it; and the little thing was so weak he feared it would die.

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

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

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

He grew so fond of Mary that he did not like to have her out of his sight for a moment. He was allowed to go into the street everywhere with her except to church and school. It was always a sad time for both of them when the gate had to be latched, and Mary went off without him.

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

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

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

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

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

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

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

"Can a little child like me,

Thank the Father's Name?

Yes, oh yes! be good and true,

Patient, kind, in all you do.

Love the Lord, and All the Part.

Learn to say with all your heart.

Father, thank the Father, we thank thee!

Father in heaven, we thank thee!"

—The Church Union.

IN EVERYTHING GIVE THANKS.

My little friends, did you ever stop to think how much you have to be thankful for? You have heard of a little boy who was very good at arithmetic; so one day he thought he would try to reckon up how much God did for him in one year. So he took his slate and pencil and began, "Let me see," said he, 365 days; that means 365 mercies. But every hour has been a mercy; and so the minutes, too, that is 52,500 more. Then there are our dear parents, who have been so good to us—two mothers: health preserved, another; food, another; teachers, books, cheerful companions, more still; the sky, the clouds, the sun. But I must not forget, as ever David felt it too much for him, for he said in the 139th Psalm, "If I should count them," they are more than can be numbered.

Oh! how much we ought to thank God. Our motto says, "In everything give thanks." That means not only to suit you, as well as when they do. A poor widow, not having bed-clothes to shelter her boy from the snow, which was blown through the cracks of her hut, used to cover him with boards. One night he said to her, smilingly, "Ma, what do poor folks do these cold nights, that haven't any boards to put over their children? We didn't have a thankful spirit—Delected."

THE CHILDREN OF A KING.

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

The steps were very steep and very dark, and the missionary had to fumble about a good while to find the dim little boarder's door. He knocked, but there was no answer; so he opened the cracking door and walked in.

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

You may imagine how astonished the visitor was to hear of a prince in that half-lighted, barroom. Presently he saw, through the dim light, a little wooden cradle, with a poor little band-one baby lying there, safe, the feet of it a girl about six years old, anxiously rocking it to and fro.

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

Are you hungry, too, my child?"

asked the missionary.

"Yes, course. I'm big, you see, an' kin wait. The prince don't know 'bout mamma couin'h unfor 'te day and bringin' a little boy."

The gentleman brought out of his overcoat a pocket a couple of sandwiches, intended for his wife, and gave it to the little girl. She took it to her, and the missionary asked her, "What is the name of the prince?"

"O, that's a little playmmay, said the child, with a smile, "to keep me from thinkin' about being hungry."

She tells me stories, nights, "kings and queens, and then, when she's away at work all day, I play theprince's out-drivin', and me and baby are livin' in a big, warm house and havin' sausage every day for breakfast. It helps a lot."

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

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

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

Just to try what it was to these cold and hungry children to be taken to this warm, comfortable place every day, to be clothed and fed, and taken care of. The baby got fat and merry, and was always called "the prince;" but the brave little slip who had given him the name, was sure, that the King, her Heavenly Father, had sent them all these beautiful things. —Susiebeam.
Scott.—As home news is said to be always welcome in our department, we enclose a few items from Scott. The Rev. J. A. Platts and family recently visited their friends and acquaintances at Scott, and in absence of the pastor, Bro. Platts preached on Sabbath-day and also delivered one or two other discourses during the week. Rev. Platts is always a welcome visitor at Scott, where he formerly labored.

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

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

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

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

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

During all the fall there has been manifest a deepening interest in the growth of the church in all the departments of its work. The church has given the matter serious consideration every Monday afternoon. The benefit of these meetings is very manifest in the increasing activity of many who attend.

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

E. A. W.

Nebraska.

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

M. P. B.

North Loup, Neb., Nov. 10.

BROTHERHOOD PARAGRAPHS.

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

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

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

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

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

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

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

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

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

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

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

ARTHUR E. MAIN.

CONSTITUTION.

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

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

Executive Committee.—The members of the Brotherhood may consist of Seventh-day Baptist ministers, deacons, and Sabbath-school superintendents, and any other Christian teachers who will unite to do this work.

Officers.—The officers shall consist of a President, a First President, Rev. A. B. Pratt, Adams Centre, N. Y. Secretary and Treasurer, Rev. Arthur E. Main, Plainfield, N. J.

ASSOCIATIONAL SECRETARIES.

B. F. Rogers, Little Genesee, N. Y.

 Presidents, Rev. Ira L. Cottrell, Shiloh, N. J.

 Professor, Rev. A. B. Pratt, Adams Centre, N. Y. Secretary and Treasurer, Rev. Arthur E. Main, Plainfield, N. J.

 "It seems to me," shouted Uncle Allen Sparkes to the fleeing farmer boy, whose bicycle had given him a severe jolt at a crossing, "you might stop a second, or at least a third, to find out who knocked anybody down or not; that would be the gentlemanly thing to do."—Chicago Tribune.
Nov. 23, 1896.]

SABBATH RECORD.

INTERNATIONAL LESSONS, 1896.

FOURTH QUARTER.


LESSON X.—SOLOMON'S SIN.

For Sabbath-day, Dec. 5, 1896.


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

INTRODUCTION.

In seeking wisdom, Lesson II, Solomon asked and received only worldly wisdom, political, social, and scientific. He did not ask for spiritual wisdom to cope with the cares of mankind and the challenges of life. The Lord is the author of the wisdom of Solomon. His book, the Bible, is a temple to their deities. His heart was divided, and the kingdom he died in was divided. His heart was dishonored in the sight of God; he did not keep the commandments and statutes of the Lord. Indeed, before he had made his “wise speeches,” which are extant in the Holy Scriptures, the “germ of division” was already planted in his heart and soul. He was a type of the divided heart, the divided man. The Lord, after Solomon’s death, turned his heart from the Lord. This is the danger of men with no permanent standing in the spiritual world. The Lord sent a void to destroy him. Solomon built the temple of the Lord, and the temple was turned in the Lord’s hands. In later years his splendid temple was ridiculed by his enemies, and his son divided the kingdom. He did not keep the commandments and statutes of the Lord. See I Kings 11:1-13.

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

4. Solomon was old. From 43 to 60 years of age, when he was able to exercise physical and mental vigor; he did not live long enough to alter his score and the ten years before he died old before his time. Why? It was not his legitimate wife, but a harem of fifty concubines. He had “seven hundred princesses,” Egyptians, Moabites, Hid­des, and others. He had all the surrounding nations contributed to his sensuality, making his kingdom a field of competition for the world’s brightest, biggest, and best. He trusted them in his dark cloud. The Scriptures are truly philosophical, because the source of danger, the cause of his fall—a lesson every Sabbath-school teacher should remember.

NOTES, EXPLANATORY AND PRACTICAL.

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

4. Solomon was old. From 43 to 60 years of age, when he was able to exercise physical and mental vigor; he did not live long enough to alter his score and the ten years before he died old before his time. Why? It was not his legitimate wife, but a harem of fifty concubines. He had “seven hundred princesses,” Egyptians, Moabites, Hid­des, and others. He had all the surrounding nations contributed to his sensuality, making his kingdom a field of competition for the world’s brightest, biggest, and best. He trusted them in his dark cloud. The Scriptures are truly philosophical, because the source of danger, the cause of his fall—a lesson every Sabbath-school teacher should remember.

7. The Lord is the angry. The anger of the Lord is not sudden, not contagious, not of revenge, but an eternal antagonism to sin. Every Christian feels the anger of the Lord against every sinner, every human, with the action of the world. There is an absolute certainty in God’s “Surety.” Be good, and your today, your tomorrow, your yesterday, is mercy mingled with justice. TheMaker's Word


19. Solomon’s kingdom. Solomon’s kingdom was a divided one. Solomon’s kingdom was divided and God徇旗lhrhisibus　scedsequentasiinvestmentandidentityandpossiblyconverttheretruth.

23. Solomon’s heart was divided. Solomon’s heart was divided and his kingdom was divided. Solomon’s heart was divided that he became hue.

33. Solomon’s heart was divided. Solomon’s heart was divided and his kingdom was divided. Solomon’s heart was divided that he became hue.

67. Solomon’s heart was divided. Solomon’s heart was divided and his kingdom was divided. Solomon’s heart was divided that he became hue.

92. Solomon’s heart was divided. Solomon’s heart was divided and his kingdom was divided. Solomon’s heart was divided that he became hue.

117. Solomon’s heart was divided. Solomon’s heart was divided and his kingdom was divided. Solomon’s heart was divided that he became hue.

142. Solomon’s heart was divided. Solomon’s heart was divided and his kingdom was divided. Solomon’s heart was divided that he became hue.

167. Solomon’s heart was divided. Solomon’s heart was divided and his kingdom was divided. Solomon’s heart was divided that he became hue.

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217. Solomon’s heart was divided. Solomon’s heart was divided and his kingdom was divided. Solomon’s heart was divided that he became hue.

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317. Solomon’s heart was divided. Solomon’s heart was divided and his kingdom was divided. Solomon’s heart was divided that he became hue.

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392. Solomon’s heart was divided. Solomon’s heart was divided and his kingdom was divided. Solomon’s heart was divided that he became hue.
Popular Science.

BY E. E. BAKER.

Science and Typhoid Bacillus.

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

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

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

Dr. Wilson's experiments on drops of blood from typhoid patients and others, furnished him with this positive fact, that the test is practically a certain one, and that physicians could learn from it whether they had a case of typhoid or not.

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

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

Cholera to be Circumvented.

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

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

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

Dr. Simpson's results as follows: Of 771 persons in families attacked by cholera, 502 were not inoculated; 47 of these contracted the disease and died. Of the remaining 269, who had been inoculated, only one died. The sanitary conditions of these people were not perfect, their houses not puri-

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We offer One Hundred Dollars Reward for any case of cattle or sheep that may be found diseased with the Choral or Pestilential Chick. F. J. CHENEY & CO., Props., Toledo, O.

The undersigned, have known F. J. Cheney for the last five years, and believe him perfectly honest in all business transactions, and financially able to carry out any obligation made to these gentlemen.

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Hale's Family Pills are the best.

Dr. Simpson's results as follows: Of 771 persons in families attacked by cholera, 502 were not inoculated; 47 of these contracted the disease and died. Of the remaining 269, who had been inoculated, only one died. The sanitary conditions of these people were not perfect, their houses not perfectly pure, in their families, all were equally exposed, and all equally treated and cared for. There certainly can be no cause shown why this great difference in contracting the disease, and therefore, the rule, should take place except the inoculation produced by this report from Dr. Simpson is really encouraging. It is to be hoped that this terrible scourge, having slain its thousands on thousands, can now be brought under sanitary control, and will prove as effectual as Dr. Behring's discovery has against diphtheria, or that of Dr. Edward Jenner, who on May 14, 1796, vaccinated a boy eight years old, with lymph taken from the head of a dairy maid. The sore was caused by milk-

ing, and four months after the last vaccination he vaccinated the same boy with the virus of small-pox. To his great delight the boy did not have the small-pox. Such was the joy produced by this discovery that on June 2, 1802, Dr. Jenner was presented by Parliament with a pension of $50,000.

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

THE CARE OF THE AGED.

When a man or woman passes seventy years of age, great care should be given to the conditions surrounding him or her for the prolonging of life. The vital forces are greatly enfeebled at that period of life, and the powers of resistance in people of that age are the weakest. A man of threescore years and ten, and over, is like an old machine that by proper care given to its condition has been kept running many years, and is still able to do work, but its wheels and axles and pinions are much worn and are rickety, and if it should be subjected to small extent, or excess of its diminished powers, it breaks down and cannot be repaired, for every part of it is so complicatedly intricate and intelligently by a person who understands its condition and knows its capabilities, it can be kept in action for a much longer time than would be possible if a careless engi-

\[...\]
MARRIAGES.

SWEETLAND--SANFORD,--In Milton Township, Oct. 28, 1896, at the home of the bride's parents, by Eld. H. L. Clarke, of Frank E. Sovereign, of Dodge Centre, and Miss Ellen E. Sanford.

DEATHS.

Sauce offered notice of the decease of four men in the same residence. Notice was changed to the notice of the first one for each in case of death.

JONES--Of consumption, at the home of his father, in Flandreau, S. Dak., Susan, Oct. 28, 1896, his wife, Mrs. William Jones, and daughter of John and Johanna. Resides in Buffalo, the last 30 years and 27 days.

H. T. RANDOLPH--At Morton, N. J., Oct. 31, 1896, his only child and only daughter of Rev. E. B. Randolph, and Lucye Green Randolph. His death is a great loss to the city.

The friends of the late residence.

Mr. and Mrs. C. B. Green, London, E,; Jan. 14, 1842. He was a poor man, who lived a long time. His death was a great loss to the city. He was buried at his late residence.

Mr. A. H. Williams, son of Allen and Alvina Williams, was born May 1, 1848, in Ashland County, Ohio. He died Jan. 29, 1896, in Company B, 47th Regiment, Wis. Vol., and was discharged May 4, 1896, at the close of the war. The Williams family have the sympathy of all who knew him. In his death, a respected citizen, a kind and gentle man, and a devoted companion. The dark clouds of grief gather about us, but the Lord of life brings hope. Bless the dead who lie in the Lord, from whom they received a Spirit, that

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Numerous and innumerable.

The Larkin Society.

A perfect soap for flannels. Delicate, refined. Popular, it

a source of profit to the consumer - pay the usual retail value of the goods to the manufacturer. They may rest from their labors; and they do not hesitate to recommend it.

R. W. BURDICK--In Rockville, 1896, he was born in Rockville, October 24, 1876. He experienced religion at the age of 16 years, and united with the Seventh-day Baptist church of Hopkinson, afterward removing his membership to the Seventh-day Baptist church in Rockville, where he held his membership at the time of his death. He was married June 6, 1890, Elizabeth Ann Holden, by whom he had seven children, three of whom are still living. His second marriage was to Elizabeth Urquhill, December 25, 1831, by whom he had eleven children, six of whom are still living. He was a man of decided convictions, strong will and rigid integrity. But few men have had his experience since his death. He lived to a good age.
with her husband to Saint Just, Va., where she lived since 1819. Interest was made at Shiloh, and memorial services were held Sabbath, November 14, with a large attendance. Elder Jones was a teacher in the public school many years, also a teacher in the Sabbath school for some time organist. Unselfish, winning in manner, loyal to the Sabbath in a strong form, firm in her convictions, but not obtrusive, was a patient in suffering, trustful in death. I. C. C.

Covey—At her home 290 South Oakley Avenue, Chicago, November 10, 1896, of consumption, Mary Ellis Covey, aged 39 years. She was the daughter of Deacon Leonidas Covey, of blessed memory, and the widow of Young Covey. She was baptized when a young girl by Elder Bailey, and joined the Walworth church. She resided in Big Foot, academy, and afterward graduated at Milton College in the teacher’s course. Eighteen years ago she and her mother moved to Chicago. After receiving the highest diplomas from the Chicago Musical College, she at once entered upon her successful career as a music teacher. She was a constituent member of the Chicago church, faithful and much beloved. In the music school conducted for many years, no one had a wider influence than she. She passed away as she lived, with a smile, among her friends and the world, trusting in the Savior whom she had served so bravely. The pleasant hours of her life were spent in the company of friends, and on the evening of November 6, the pastor conducting the service, and with friends and relatives present, he delivered the Pandora. There she lay, John Gilbert. She was in the prime of life. She had just completed twenty-five years of teaching, and was given to the church. The service was held at Mt. Olive, N. J. Woman's Institute, N. J., Dr. S. E. Bunker, M. S. F. Smith. Her life was tranquil, her days happy, and she had been blessed with many friends. She leaves behind her a husband, three children, and one grandchild.

Rev. A. D. Bost, N. Y. City.

The only Alternative of Success

BY M. H. LYON.

Some Condition of Success in the Probation Period. (Continued from page 23.)

Note the absolute condition stated by Probationists themselves in the first plank of their platform, that the Probation period is ten years, and that condition persistently refusal to be modified. The Probation period has been condemed by the Sabbath school into a way in which we have been blessed with the good example of the United Brethren. See page 36; For Repeal of the Sunday laws.

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Of interest to Dyspneics and Others.

Gluten Floor is the name of a most delicate, light, and nutritious flour, especially prepared for dyspneics and others who cannot digest wheat. It is made from the well-known manufacturers, Messrs. Farwell & Rhine, of Watertown, N. Y. This flour, with which most delicious and wholesome bread may be made, contains the best elements of three kinds of grain—oats, rye, and wheat. Only the nutrient parts of the grain is used, all the bran and germ being rejected, thus insuring a bread made of the most delicate starch that can digest. The manufacturers will send a sample of Gluten Floor free, upon receipt of name and address—an opportunity for housekeepers to test the merits of this admirable flour.

Sisterville, W. Va., October 12, 1896.

WANTED—An Idea

[The use of gluten floor is not a new idea. It has been used by many in the past, but not widely. However, the idea of using gluten floor for making bread and other products has gained popularity in recent years, especially among those who are gluten-sensitive or who have celiac disease.]

C. D. Gibson and Edward W. Bok were chatting together in the former’s office one day, when the editor of the Ladies Home Journal said:"What is the Dickson disease?"

"Why, man alive!" repeated Gibson.

"Why, man alive—" said the editor. "Just then the artist’s mother came into the studio. ‘Mother,’ said, ‘what have I always told you I would rather do in the way of suffering than?’"

"Well, I don’t know, Dana, unless it is being a Dickson."

"Exactly, and Bok walks in just now and takes notice of them, too."

Gibson went to Europe on his wedding trip and remained for six months. There he worked at his Dickens sketches. Upon his return a few weeks ago, he delivered the Eighth Annual Lectures of the series to the Ladies Home Journal. The initial one will be printed in the Christmas issue. The lectures are said to be charming and instructive portrayals. The characters chosen are Dickens, Pickwick and his two daughters; David Copperfield; Dick Dingley; and Christmas Carol. "I have been reading "A Christmas Carol,"" said Puck Plummer and his blind daughter, and adopted character Dickens. The Journal will present the entire series during the New Year.

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