SOMETIMES, we shall know why
Our sunniest mornings change to noons of rain;
And why our steps are shadowed so by pain.

And why we often lie
On couches, bown with thorns of care and doubt;
And why our lives are thickly hedged about
With bars that put our loftiest plans to rout.

SOMETIMES, we shall know why
Our dearest hopes are swept so swift away,
And why our brightest flowers first decay;
Why song is lost in sigh.

WHY clasping fingers slip so soon apart—
Estrangement, space and death rend heart from heart;
Until from deepest depths the tear-drops start.

SOMETIMES, we all shall know
Each other, aye, as we ourselves are known;
And see how out of darkness light has grown.

And He—who loves us so
Despite our wilfulness and blind complaint—
Will show us how his kind and calm restraint
Can mold a human soul into a saint.

SOMETIMES, our eyes shall see
The silver lining to the darkest cloud,
While silvery echoes follow thunders loud.

Sometime, our hearts shall be
Content, forgetting all our restless mood,
And knowing everything has worked for good—
The how, and when, and why, be understood.

—Lillian Gray.
We print under the heading, "Correspondence," this week an interesting letter of personal experience from the Rev. D. W. Leath, of Beaufort, Miss. We extend a cordial hand of sympathy, confidence and Christian fellowship to all such noble men and women as come into the clearer light of God's Word, through willing obedience to the voice of an enlightened conscience.

The cruel practice of slaughtering birds to obtain wings, heads and even entire birds to decorate church pulpits is an evil that attracts much attention, and in many instances legislative action to protect the birds. Milliners are the principal customers of bird-hunters, and buy these innocent and beautiful songsters in larger numbers than is generally supposed. One of our most beautiful and most beautiful birds are rapidly disappearing, and if the slaughter is allowed to go on they will soon become extinct. Last April, in London, nearly half a million birds were sold at auction. Some states are taking the matter in hand in the right way, and making it a penal offense to wear ornaments of birds.

Special attention is called to the report of the Advisory Council at the late Conference, and the vote upon its adoption, "That all pastors be requested to read this report to their congregations as soon as possible." We anticipate by a few days its appearance in the Minutes, thinking it may be in harmony with the spirit of the vote to have it appear in the church press. It is more general and personal. The "ten words," or recommendations of this large and able committee should be read in public by pastors, or others, where there are no pastors; and then they should be carefully re-read and thought over by individuals at home. This report is the product of much thought by many of our leading advisors; and if the people give these suggestions their candid attention and loyal support there can be no doubt that grand results will follow.

It is sometimes said by those who have lost faith in human honor and integrity that "every man has his price"; meaning that there is no man who cannot be bought do a dishonorable act. If a sufficient reward shall be offered him. All along the history of our race there have appeared many examples of truthfulness, honor, self-respect, nobility of character, that were evidently far above the price. This was the case if selling their honor at any conceivable price. During the war of the Revolution, while General Reed was President of Congress, he was approached by British Commissioners with an offer of 10,000 guineas (about $50,000) if he would direct the cause of his country. He replied: "Gentlemen, I am poor, very poor; but your king is not rich enough to buy me." Such would be the spirit and language of millions of people to-day were the trial before them. There is no doubt that multitudes can be found who would not resist the temptation to sell themselves, very cheaply, too, but that fact does not destroy our confidence in all mankind. It is a sad condition of mind and heart into which any one has fallen when he can no longer any faith in his fellow-men. Of course, a man who cannot trust any one is not himself to be trusted. Give me the man, young or old, who believes in the honor and integrity of his fellow-men, and distrusts, as a rule, only those who have shown themselves untrue.

An inquiry was recently started by a gentleman, Mr. F. L. Stickney, for the purpose of ascertaining what book or books, next to the Bible, had influenced leading religious men most. The results of this investigation were published in The Examiner, and show, as might be anticipated, a great diversity of impressions. A few people can give definite answers to the question, but the majority would find it impossible to name a single book. A few books aside from the Bible, has figured most in leading to a religious life. Even if the early training and reading were the same with all men, mind and diversity of its powers, would necessitate a great variety of personal impressions on the inquiry, and the replies made are not without their interest, and, perhaps, value. Bunyon's Pilgrim's Progress was awarded the first place next to the Bible in this category, by Dr. Theodore L. Cuyler, Margaret E. Sangster, Dr. A. C. Dyke, New York, writes: | "I could not name one book that came "next to the Bible" in helping me in the Christian life. I was, in my earliest years, very much attracted to the study of the "Shylock Catechism" with Scriptural proofs, by Bunyon's "Pilgrim's Progress," by D'Aubigne's "History of the Reformation," by Dr. John Lightfoot's biographies, and, before I entered the theological college, by Dwight's "Lectures, on Theology" and the works of Dr. Chalmers. I have, of course, read many religious works with profit, since I became a minister, but could not put any one in the place you indicate.

Dr. Henry Van Dyke, New York, writes as follows: | "I am very sorry that I cannot give a definite answer to your question. Different books have helped me live the Christian life in different ways. From one I have derived assistance on one side of life, and from another on another side. I find it quite impossible to determine which particular kind of aid is the most valuable. In the interior life I should put very close together the "Imitation of Christ" and the "Confessions of St. Augustine."

And Rev. Alexander Mackay Smith says: | "In reply to your note I cannot say what book influenced me more than the Japanese Bible reader from my cradle. Probably Jeremy Taylor's "Holy Living and Dying," "Thoughts on Personal Religion," and his "Ingrams and Their Use," has had as much influence as any. But the daily use of the prayer-book of the English and American Episcopal church in my father's home, all through my boyhood, was a powerful factor in my character."

Pursuing the inquiry still further, in our own home, we find replies differing from any above given. A devout Christian mother, of four-score years, gives greatest prominence in the literature next to the Bible which influenced her in coming to a religious life, to the hymns she heard sung and which she learned to sing. And still another, who read many religious books at the early age of nine to twelve years remembers most distinctly the good impressions received and which led to public commitment to the Christian faith. Gallaudet's "Child's book of the Soul." Had the question been enlarged "to take in all the most powerful means of grace employed in the conversion of these men and women aside from the personal reading of the Bible, probably a great many more would have been, "the preaching of the Gospel," by pastors and evangelists. In almost any congregation of Christians, if an expression be made, it will probably be found that the Bible and the preaching of the Word are the chief agencies in the conversion and spiritual training of those who become faithful Christian workers.

Mrs. S. M. I. Henry, evangelist of the National W. C. T. U., has recently issued a neat little leaflet entitled, "An Address to Sabbath-keepers, on W. C. T. U. Work." This address was delivered in the Tabernacle at Charleston, S. C., and is made of special interest to many who have been in doubt as to the real purpose of that organization touching the question of Sunday legislation. It has been a great disappointment to many Sabbath-keeping women, who were hearty workers in the W. C. T. U. organization, that there should come into its ranks this device of Satan to hinder the work. But for a time there seemed to be no doubt of a purpose to press the measure for compulsory observance of Sunday, in union with the strong movements which were being made by two or three other organizations, with the avowed purpose of securing national and constitutional authority for crushing out our long-cherished and sacred right of religious liberty. Mrs. Henry showed clearly how it was supposed that the Sabbath Obs­ervance Department was drawn into that movement in "honest ignorance" of the claims of the Bible Sabbath, and not knowing how it would interfere with the rights of many faithful workers. In one point Mrs. Henry supposed that if a large proportion of the responsibility of Sabbath-keeping women for the degree to which this wrong move­ment was carried, she says, concerning Sab­both-keeping women, "Instead of standing up in the W. C. T. U. for the truth, as was their privilege, giving the reason why such a department should not be, they simply took up their lamps, went out, and left us in the dark. The Sabbath Observance Department could not have lived if the Sabbath-keeping women had not lived. Christians, if an expression be made, it will probably be found that the Bible and the preaching of the Word are the chief agencies in the conversion and spiritual training of those who become faithful Christian workers.

Mrs. Henry so says: "That you may know further what is the spirit of our leaders concerning this question, I add a copy of a document which was sent to me a
CONTRIBUTED EDITORIALS.

By L. C. Randolph, Chicago, Ill.

A Dream.

In my dream I saw a man passing down the street. His pockets were full of silver and gold. And as he walked, he handed out the coins right and left to the outstretched hands. There was an eager, expectant look upon the faces that he met, and he left a trail of gladness behind him as he moved briskly along. I thought the coins would give out; but a company of shining angels kept shovelling more of them into his pockets. And the pockets grew larger and larger.

I saw him and I envied him. He had a good spirit touched my eyes. And I saw the man again. He was still handing out something, but it was neither silver nor gold, for he was poor. The same trail of gladness stretched out behind him as he went. Children thronged about him. Boys and girls looked glad when they saw him coming. Tollying and burdened people reluctantly let go his hand as they parted. He put his arm round the shoulders of a business man as he sat at his desk weighed down with many cares, and a smile came into the weary face. The smile lingered there for hours. He lifted his hat in gentle reverence to womanhood and the glory that shines in womanhood's face was deeper that day. He dropped a word of delicate appreciation to the girl who was trying to brighten a motherless home. He gave a greeting of bluf comrédusship to the boys on their way to school. He took a child in his arms and carried it across the muddy street.

Wherever he went the sunlight seemed brighter and the song of the birds took a sweeter note. Everyone met received some gift, and many of the gifts were placed next the heart to be cherished for the giver's sake. I found him at his fireside at eventide and he was still smiling. The angels had filled his heart faster than he had emptied it. And his heart grew larger and larger.

Utilizing the Forces.

Once a boy saw the steam lifting a kettle lid and it gave him an idea. Was it a giant? Or what strange power was in the kettle? It was a marvelous sight. It was a man, and the hitherto unutilized force which he brought to light carried the Kaiser Wilhelm across the Atlantic last week in something over five days.

A queer old German saw the children playing—steam going to waste—and he said, let us harness this force. The people thought him a sort of harmless lunatic as they saw him romping with the children. There are a half dozen kindergartens within a few blocks of where I sit. Froebel was right.

Little people are pique me in the grove under my window. A smiling woman walks among them. You might call it play, but the teacher is wiser. She calls it education. She is harnessing the forces.

She touches the button. Nature does the rest.

A Punctureless Tire.

A Pennsylvania man is said to have invented a bicycle tire which can not be punctured, but can be ridden with ease and comfort by hurled stones,ams, and logs eight inches high. It will take up a whole paper of tacks without injury and roll passing day, that the venturesome balloonist-explorer, Andre, and his associates will ever be heard from again. They took with them fifty-five carries packages, but only one appears to have returned. Very likely all the others perished before reaching home. The one that came back was freed in latitude 82°, and brought the only tidings, two days after starting.

This campaign for the Mayoralty of New York with the four prominent candidates in progress. Low, Tracy, George and VanWycr are each warmly supported by their respective friends, and the race becomes more intense as the time for the election approaches. The outcome can be more safely guessed a few weeks later, though, through the unwise division of forces, the prospect for Tammany seems much brighter than the better citizens desire.

A SMALL TOWN in Georgia is said to be in a state of revolt against the United States government, because President McKinley has appointed a Negro postmaster in a small post-office. The out-going official refused to leave, and when the duly appointed successor attempted to perform his duties he was shot, though not fatally. But his life is threatened if he shall recover and attempt to resume his duties, and citizens declare that any Negro appointed to fill his place will be shot.

The escape of Mes Cieneros from the Spanish jail in Cuba, which was effected by the daring assistance of three reporters of the New York Journal, has been a matter of great interest on both sides of the Atlantic. Various have been the opinions and guesses as to the effect which this event will have on the relations between Spain and the United States. The authorities are calling for the return of the escaped prisoner; but probably their call is not yet loud enough to be distinctly heard where she is in safe keeping.

Recent efforts have been made by a British government vessel to ascertain if a shorter and cheaper route can be found for the improvement of trade and navigation in and about Hudson Bay. After a thorough investigation, the expedition having made six passages through the Hudson Strait, and having visited Cumberland Sound, and Baillie Land, and steamed 80 miles up the Ungava River, the report is unfavorable. Navigation would invariably have to contend with icebergs, fogs, shoals and many dangers. It was hoped to find a shorter and cheaper way for shipping wheat and other commodities.

Beneath the miners who are paid too little for digging coal near the consumers who pay too much for their fuel there is, somewhere, a great gulf into which the money of the coal-users goes and disappears. It may or may not be the business of the public to inquire where this hole is, and whether it can be filled up or avoided, but the fact remains that the coal which is so cheaply produced costs a great deal too much by the time it is in the cellar. It is going to cost more hereafter, too, and those people who have already laid in their winter supply will reap the benefit of their prudence. —The Ledger, Philadelphia.
over any amount of loose macadam without gasping. All this because the pneumatic cushion is at the hub instead of at the rim.

Ah, that's it. Put the pneumatic tire out of the reach of its enemies; for there has never been a tire strong enough and at the same time tough enough to resist a steel tack with the business end sticking up.

We are not positive about the practicability of the new invention in its relation to bicycles for the road of life. We need something to protect us from jars and jolts. But the cushion should be inside. There are tacks and pieces of glass and scraps of tin all along the road. Even a hard stable stalk can make trouble. The enemy sows thorns, old iron and broken crockery right at the point of the journey where we are farthest from home and most impatient of delay. The surface guards are too easily punctured. The quick repair is not to be relied upon. Wear the cushions, but we would

As the summer deepened and Albertus Crumb felt his strength failing under the attack of a long-lingering disease, a longing desire came over him to see the old home once more. Once more before he departed he would see the old farm, greet his kindred and talk with the friends of long ago. He would drink once more from the old spring.

It was only how much he thought about that spring. He was six years old when he drank from it last, but he remembered just how it looked as it bubbled up from the fresh sod and sent a tinny rill down the farmside. The picture of both the foreign and home mission fields. It showed, that while the Board hadretcheden the past year to the extent of about fifteen hundred dollars, increased shrinkage in its receipts had caused its debt to nearly double, its indebtedness now amounting to about six thousand, six hundred dollars. The report further shows that while during the past year more than seven thousand, one hundred dollars have been spent upon the home fields, and nearly three thousand, nine hundred dollars upon the foreign fields, there is a pressing demand for greatly enlarged work, both at home and abroad.

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The Executive Board of the Tract Society reports to the Corresponding Secretary, that in accordance with instructions given by the Society at its Annual Meeting a year ago, Dr. A. H. Lewis was employed to give his entire time to Sabbath Reform work. A large share of his attention has been devoted to field work. The publication of the Evangel and Sabbath Outlook was stopped with the close of the volume in June, inasmuch as the field work and Recorder work of the Corresponding Secretary rendered it impossible for him to continue editing that publication.

The New Movement in Sabbath Reform has demanded an unusual share of the attention of the Board, and the conditions are such as to admit of no question as to its propriety and absolute necessity. The report continued reserving the touching of the communion of our own people with reference to the work in hand, and suggested plans for increasing the contributions for its support. We beg to call special attention to the following paragraph from the report:

He who wrote and signed the Sabbath question twenty-five years ago will be ignorant of many important phases of it now unless he be a careful and constant student. This re-study must be made by all. Pastors and people must unite in it, the pastor necessarily leading. Only thus can the workers gain inspiration for intelligent and effective service. In no other way can the young people be kept loyal, or saved from apathy. We pray and seek to forward the Young People's Society of Christian Endeavor movement among our young people. We do not take equal pains to teach the fundamental truths and duties of denominational life, we shall foster a destructive denominationalism and denominational decay. The young people of this generation will be tempted to leave the Sabbath as no former generation has been, unless we provide means and awaken a desire for this re-study.

These two Societies, with their able auxiliaries, the Woman's Board and the Young People's Board, are doing a most noble work for us, and we commend their reports to the attention, prayerful and encouraging of our people.

The report presented to the Education Society by its Corresponding Secretary shows that the interests committed to it are by no means neglected. For the three schools under its care, Salem College, Milton College and Alfred University, we bespeak increased patronage and financial support. Your Committee, after a careful consideration of the various questions brought to their notice, beg leave to submit the following recommendations:

1. That each church be urged to send at least one delegate to the Conference each year, and that the necessary expense connected therewith be defrayed by the church. We would strongly recommend that if necessary for the smaller churches to do so, two or more of them unite in sending a delegate.

2. That no young people be encouraged, so far as possible, to attend all our annual meetings, Conference especially.

3. That in view of the constantly growing demands upon us, we urge upon all our people the necessity of a deeper interest in our denominational work.

4. We would recommend that a standing committee, consisting, besides the chairman, of one member from each Association, be appointed, whose duty it shall be to use their influence to induce the churches to contribute a sufficient sum of money to meet the needs of the Missionary and Tract Societies.

We would further suggest that this committee be made up as follows: T. T. Ordway: Chicago, Ill. chairman; Geo. H. Utter, Westerly, R. I.; H. D. Babcock, Newark, Delaware; W. H. Crandall, Alfred, N. Y.; W. H. Ingham, Milton, W. Va.; A. H. Lewis, W. B. Potter, Hampton, Va.;

5. That we urge every church, however small it may be, to perfect its organization; work, if it has not already been done, by selecting a leader or elder from among its own members.

6. That the Young People's Societies of Christian Endeavor be encouraged to look for evangelistic or missionary work in which they may engage, and that their respective churches aid and encourage them in such work, just as far as it can be done without lessening in any way the amount of contributions to the Missionary and Tract Societies.

7. That we call the attention of our people to the necessity of educating their children so that they can fill places of responsibility and usefulness in religious and secular work.

We press the importance of attaining to a high degree of thoroughness and skill in every occupation chosen, so that by reason of their value their services shall be sought for in many fields of industry, and we ask the pastors to see that the young people are instructed in these things.

8. That it is for the interest of our cause and the welfare of the churches that each church take special interest in the young who, inasmuch as their talents and education are fitted for Christian labor, and encourage the advancement of those who do not do so.

9. That our home missionary work ought to be increased as sufficient means can be procured to do so, without detracting from our foreign interests.

10. Believing that the work of Sabbath Reform and Evangelism are closely related in nature and importance, we urge the recommendation of the Missionary and Tract Boards, in seeking, as they have done, to work in unison wherever possible, we recommend that they carefully plan to combine Evangelistic and Sabbath Reform work in well-organized, or otherwise as opportunity and means may be afforded.

Respectfully submitted,

IRA J. ORDWAY,
CHARLES POTTER,
A. H. LEWIS,
O. U. WHITFORD,
G. B. CARPENTER,
BOOTH L. DAVIS,
T. L. GARDENER,
M. H. LAMHAGEN,
I. L. COTTRELL,
MRS. REBECCA T. ROGERS,
MRS. A. H. LEWIS WHITFORD,
E. B. SAUNDERS,
ROY F. RANDOLPH,
A. M. CLAYTON,
G. J. CRANDALL,
S. H. DAVIS,
W. E. TRUMBUT,
F. E. PETERSON,
P. M. DEALING,
J. L. GAMBLE,
A. A. CHAVIS,
O. W. BARBOCK,
U. S. GRIFFEN,
W. C. HENDERSON,
JESSE F. RANDOLPH,
F. J. EBBERT,
CORLIS F. RANDOLPH,
CONCERNING a rumor that the liquor dealers of New Jersey contemplate an effort for a law legalizing their business on Sunday, the Journal of Elizabeth, N. J., says:

The New Jersey Liquor Dealers’ Association has decided not to ask for legislation permitting sales on Sundays, but to remain on the attack indefinitely. Why should they ask for privileges which they now enjoy? Do they require legislation to enable them to sell liquors and beer on Sunday? Elizabeth, Camden, Trenton or New Brunswick? Are there any cities in the state in which they do not sell on Sunday? And what harm has been done by the frowzy doors being closed on Sunday? Have there been hundreds of scores—scores of them in this city alone—looking for something on Sunday, but where has there been one effort to be successful? What new privileges do these gentlemen want? None at all. They do not ask for any because they do not need any.

It is well known that indirect methods are the successful ones with the liquor traffic, and the foregoing shows how secure they are in their possession of the “Sunday trade.”

LAST year the Christian Endeavor, of Chicago, opened a special crusade for the “Rescue of the Sabbath.” Since the San Francisco Convention it has said comparatively little about Sunday. The October issue contains little concerning Sunday except three paragraphs mentioning Genoa, who are pleasant “glistening generalities,” which assume the identity of the Sabbath and the Sunday, and that the observance of Sunday lies at the foundation of our national life. This is the first of the three paragraphs:

Believe me when you desecrate the Sabbath, whether by inactivity or by activity, by striking the foundation of the American Liberty. This nation was founded in prayer. This nation is infamy was bulked up by faith. You are responsible for the characteristic of the nation to which you belong, because the government of it is intrusted in your hands. See that the Sabbath is kept holy, that it is kept entire, and then we shall have a Sabbath of holy cheer upon us, as if God himself had spread his hands in benediction on this whole land.

Such rhetoric fails with a meaningless echo upon the ears of people who know the falseness of the assumptions concerning the identity of the Sabbath and the Sunday, and it is as powerless as a dead leaf at autumn to awaken any sense of obligation in the conscienceless masses. Such “rescue of Sunday” is like the baleful head’s brand on a fiercely fought battlefield.

DOUBLE INCONSISTENCY.

Th. Pulpit of the Cross, a “High Church” paper, published at Omaha, Neb., in its issue of August 28, answers a correspondent who objects to a “Fastening Communion,” that is, partaking of the consecrated elements before eating ordinary food, on the ground that this is inconsistent with the practice. In the course of its reply, The Pul­pil turns the tables on its correspondent, as follows:

But our critic has accused us of “strange inconsist­ency.” He is so inconsistent as to be unable to observe the ancient custom of keeping holy the first day of the week instead of the seventh? What authority, we should like to know, can he find in the Holy Scriptures for observing Sunday instead of Saturday as his Sab­bath? There is not one-half as much in the New Testament to justify a Sunday Sabbath as there is to justify Fastening Communion. In the subject of the great change, the Scriptures are entirely silent. If in the matter of the Sabbath we have nothing to fall back upon except the Bible then the argument of the Fastening Adventist is well nigh unsailable. The only valid reason he charges us with inconsistency can be for keeping holy the first day of the week is the authority of those “ancient customs” which he faults for reviving so long ago. We keep Sunday as a day of rest, and the church has always from the very beginning kept it in honor of Christ’s resurrection from the dead. That is the sole and only justification we have for our practice. Therefore, unless our anonymous friend is a Seventh-day Adventist he is inconsistent in observing the Lord’s-day after the “ancient customs,” while he calls the equally ancient custom of Fastening Communion, “disobligatory to Christ.”

So far as the charge of inconsistency is concerned, the High Churchman is far ahead. In choosing to partake of the Communion fast­ening the Lord’s-day before the Sabbath, he breaks a command of Christ. Neither does he ignore the example of Christ. In discarding the Sabbath both he and his correspondent begin by open disregard of the Commandments, and of the teachings of Christ. They both put “an ancient custom” above the Bible, and adopt it as more authoritative than the example of the Christ, whose example forms the most ancient and Scriptural “custom” touching the Sabbath.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Oct. 10, 1897, at 2:15 P. M., Charles Potter, President, in the chair.


Visitor: J. P. Mosher.

Prayer was offered by Rev. O. U. Whitford, D. D., of Westerly, R. I.

Minutes of the last meeting were read.

The Committee on the Distribution of Literature reported, and recommended that the “Bible Reading on Sabbath and Sunday,” which was published in the Sabbath Recorder of Oct. 4, 1897, after minor emendations, be published as a leaflet, without any name as author.

On motion the report was adopted and an appropriation of $500, for printing and distribution, was adopted.

Correspondence was received from G. O. Sayre, F. J. Bakker and Edwin Shaw.

On motion it was voted that the Editor of the Sabbath Recorder be authorized to make such exchanges with other papers as he may deem wise.

The Corresponding Secretary reported that owing to the illness of Mrs. Lewis he was unable to attend the Centennial Services of the First Brookfield church recently held at Leonardsville, N. Y., but that a paper was prepared by him on the subject of “One hundred years of Sabbath Reform,” and read at the session by Rev. E. G. White.

Correspondence from Edwin Shaw in relation to the “Mirror” column in the Recorder was referred to Editor Livermore with power.

The committee on Edath reported as follows:

Your committee appointed to consider and report on the question of aiding Rev. Ch. Th. Lucky, of Stan­dan, Austria, in the publication of the Edath would present the following:

1. We recommend the making of an appropriation at the rate of one hundred dollars a year, more or less, ac­cording to the amount of funds in hand that may be used for such a purpose, to help Bro. Lucky in his work.

2. It is understood that he is to have the entire con­trol of his paper in all respects.

3. It is expected that the Board shall receive every few months such information concerning the circula­tion, various objects, probable influence, etc., of the paper, as interested helpers ought to have, with the un­derstanding that only so much of this information is to make public as the judgment of the Editor may indicate.

4. If at any time, with the funds at his command he can establish co-workers in America or Palestine, the Board will not oppose, but we are not willing to assume any responsibility for such undertaking.

Respectfully submitted,

ARTHUR E. MAIN, WILLIAM C. DALAND, COM.

Report adopted.

On motion it was voted that the committee be authorized to sell and that funds be forwarded to Mr. Lucky at such times and for such amounts as may be recommended by the committee.

In view of the fact that efforts are being made to liquidate the debts of the Missionary and Tract Societies, it was voted that the Corresponding Secretary be requested to confer with the Corresponding Secretary of the Missionary Society, and prepare an appeal to the people for funds, the same to be divided between the two Societies on the basis of a total indebtedness of the debt of the Missionary Society being $6,000, and that of the Tract Society, $3,000.

The Treasurer presented his first quarterly report, which on motion was adopted.

Minutes read and approved.

ARTHUR L. TITTSWORTH, Sec. S. B. FORRELL.

SUNDAY BICYCLING LAWFUL IN NEW JERSEY.

Within the last year or two, suits for damage to bicycles received while riding on Sunday, in New Jersey, have been dismissed in courts, upon the ground that riding on Sunday was illegal. Further investigation shows that the ancient law on which these judgments were based was repealed in 1893, by a superceding enactment which runs as follows:

It shall not be unlawful for any person or corporation, on the Sabbath, the first day of the week, commonly called Sunday, to print, publish and sell books, and to sell and deliver printed or written papers as advertisements for riding for recreation, and to hire horses and carriages or other conveyances for riding or driving.

TRACT SOCIETY

First Quarterly Report, July 1 to Oct. 1, 1897.

J. D. SPICER, Treasurer.

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

Dr.

Balance on hand July 1, 1897..........................$ 344.31
Receipts July 1 to Sept. 30, 1897........................ 729.35
" August..................$ 457.68
" October..................$174.61
Loan, Seventh-day Baptist Memorial Fund........ $1,000.00
Office Receipts, J. P. Mosher, Agent................ 726.13

Total..............................................$3,582.40

Cr.

L. H. Lewis, salary, $166.67, $166.67, $166.66................ $ 500.00
L. C. Randolph, editorial work, $75.00, $10.00................ 85.00
G. Vethuesby, Holland, $55.50, $55.50, $55.50........... 166.50
John H. Biggs, $14.50, $8.50................ 23.00
L. C. Randolph, editorial work, $175.00, Aug. 1 to Sept. 30, 1897........................................ 175.00
W. C. Daland, postage, $2.95, $3.00......................... 5.95
S. C. Powell, postage.......................... 7.50
A. H. White, traveling expenses, $19.94, $19.35................ 39.29
Cash returned, credited by error.......................... 15.00
J. P. Mosher, Agent, office expenses, sundry bills, $457.71, $267.50, $299.87, $312.96, $243.71, $191.93
Interest, First National Bank.......................... 500.00
Balance in Treasury Oct. 1, 1897......................... 299.26

Total..............................................$3,582.40

Charge on account Oct. 7, 1895 (One year’s Interest paid)........................................ 1,000.00
June 10, 1896.......................... 500.00
Sept. 13, 1897.......................... 1,000.00

Total..............................................$2,500.00

E. & O. E.

J. D. SPICER, Treasurer.

PLAINFIELD, N. J., October 1, 1897.

Examined, compared with books and found correct.

H. M. MAXSON, J. D. SPICER, Auditors.

661
missions.

by o. u. whitford, cor. secretary, westley, R. I.

the following persons from a distance were in attendance at the centennial celebration of the first brookfield seventh-day baptist church: Pres. W. C. Whitford and Erastus P. Clark, grandsons of Eld. H. D. Clarke, the first pastor of the church, of Milton, Wis.; Eld. H. D. Clarke and wife, of Dodge Centre, Minn.; Pres. B. C. Davis, of Alfred university; Eld. Stephen Burdick, of Anover, N. Y.; Dr. A. E. Main, of Plainfield, N. J.; and Secretary O. U. Whitford, of Westley, R. I.

only three ex-pastors of the church are living: Eld. Stephen Burdick, who was in attendance, and Elders L. C. Rogers and W. C. Daland, who could not attend. The pastors of the west edmonton, second brookfield, dellchester, and the first and second verona churches, and Elders H. B. Lewis and J. M. Tod, of Brooklyn, N. Y., attended the centennial and had some part in the services.

there were present at different times some of the neighboring first-day clergymen of the church, and the church, and the Elders H. B. Lewis and J. M. Tod, of Brooklyn, N. Y., attended the centennial and had some part in the services.

We have given on this page an outline of the centennial services up to the close of Sabbath afternoon. The evening after the Sabbath, after a prayer service, was given to the subject of education. President W. C. Whitford gave a most interesting and entertaining address on education. It was historical, local, full of reminiscence, happy allusions and illustrations; indeed, the speaker was humorous, in just the right mood, and gave us one of the best efforts he ever made. Pres. B. C. Davis, in his address, spoke in his happy way of the different phases of education of to-day, and showed in a convincing manner the tendency of young people to be satisfied to enter life's work, and especially professional work, with only a graded or liberal education, to be wrong and fraught with future dissatisfaction, regret, and, in many instances, with failure. It is hoped that the young people present took careful and thoughtful note of his address, and the good advice which he gave in it.

on first-day morning, at 10 o'clock, Pres. Whitford gave the following address:

"the first brookfield church as related to the denomination." he brought out from the history of the church the important fact it had in organized denominational work, from its beginning to the present time. At 11 o'clock Dr. A. E. Main gave an able and eloquent sermon on world-wide evangelism. This sermon will be published in full, so the readers of the Recorder can benefit from its excellent thoughts.

first-day afternoon was given entirely to the history of the church for one hundred years. Eld. Stephen Burdick presented the history of the church for the first fifty years, Secretary O. U. Whitford the next twenty-five years, and Eld. H. D. Clarke the last twenty-five. These historical papers were of great interest to the visitors, and the conduct of the committee made the day a success. The celebration of the centennial, and especially so to the present members of the church.

On first-day night these very successful centennial services were most fittingly closed by a remembrance and conference-meeting, led by the church clerk, Edwin Whittford. After a very good service the conductors went off in memories of persons, the condition and growth of the country about, and the life of the church in the days of his boyhood and youth. Others who had come back to the old mother church to enjoy the celebration of its one hundred years of existence, related incidents of the early days of the church, and of the settlement of the country, spoke of the peculiarities and gave anecdotes of the fathers and mothers of the church, and gave, also, much honor and need of praise to them and their successors in loyalty and truth. Some spoke of the revivals with which the church had been wonderfully blessed, and the leaders thereof; of the old meeting-house with its box pews, high pulpit and surrounding gallery; of the sermons of time; of the labors and the exhortations and remarks which followed them by deacons and earnest members.

The church deeply regretted that Dr. A. H. Lewis, Dr. L. C. Rogers and Dr. W. C. Daland could not be present at its centennial. Dr. Daland composed a beautiful anthem for the occasion, which was finely rendered by the choir at the Sabbath morning service. Very much of their centennial celebration was due to the untiring efforts of the pastor and the committees that had it in charge, and the fine, legible and well-preserved record of the church, and of the church and society, for the entire one hundred years.

The power is of God, and our need of it is enforced by the ministrations of the Holy Spirit. Through his instrumentality we are somehow transformed. Then we are aware that there is such a thing as spiritual hunger; there are such things as spiritual nerves, and that there is need that the soul should be robed in righteousness. Our sight is enlarged and we see many things which we knew not of before; we feel keenly where there was previously little or no sensation.

Paul's admonition is: "Be not conformed to this world: but be transformed by the renewing of your mind." We are conformed to the world apparently without effort. It seems easy and natural to take the way of the world, which is simply another phrase for selfish inclinations. We take delight in ministering to self. Sin is painted as hideous; and so it is in the sight of holiness; but it does not so appear to those who are absorbed in selfish thought. When we are transformed we see it as it is, in all its naked deformity. It is no longer attractive, but repulsive. We do not love it; we do not see how we ever could have loved it. The same change passes over the things we formerly hated. They now seem to us lovely. Resignation, self-renunciation, self-sacrifice, the giving up of the pleasure turned the pleasures of sin—phrase it as you will—do not wear a forbidding aspect. It is not loss, we perceive, to renounce things which were hurtful to us.

The loss is gain. The transforming power of the Gospel causes that host of things to spring from the heart which has appeared forbidding to the unregenerate mind.

The Fatherhood of God is only rightly understood by those who have been transformed by the Spirit. The mysteries of God's providence are read in clearer light. The greatness of his love grows more and more impressive. The thought of holiness becomes an aspiration. Sin shrinks from holiness; but love longs for it. The narrow way is not lonely, nor gloomy, nor thorny, nor distressful. It is not devoid of beauty. It has sights and sounds which are rapturous to the eye and ear of him who has been transformed.—The Independent.

The Name of Jesus

What is that name? One has said the name of the Lord is like a bank check, exactly what we need, and at the time we need, only of service to us really when we feel our need and present the check at the bank of heaven. Are we in perplexity and distress? He is our "Fortress," our "Deliverer," our "Trusty shield," our "Comforter."

Whatever we need, wherever we need, he is right there, for we have this promise of the Lord Jesus Christ: "Whatsoever ye shall ask in my name, I will give it to you," and we may come at any time in our lives, pleading this glorious name, and the Lord Jesus will fulfill his word. "The name of the Lord is a strong tower! the righteous runneth into it, and is safe."

precious name, O how sweet, Hope of earth, and glory of heaven."—Christian Advocate.

Happiness is never found in its pursuit; but always in the path of duty.

Some people are so afraid of doing wrong that they oftentimes fail to do right.
**Woman's Work.**

*By Mrs. R. T. Rogers, Waterville, Maine.*

HE DIED ON THE SHORE.

By MRS. SARAH S. BOURNE.

Francis Xavier, who accompanied an embassy to China in 1536, and afterwards introduced the Christian religion into that country, was not allowed to land; but he induced a Chinese to put him ashore in the night. After this adventure he went on and did more, however, than to land and die on the shore.

He died on the shore—

On the shore of some dark mysterious land, Which in ancient years his great soul spanned, When he longed to live, and labor, and pray, While his feet had trod the longest of land.

—He died on the shore.

He died on the shore—

In his heart, with the glowing flame, Not one high hope to position came, For he was quite intimately acquainted with all our little band there, and asked me if I had no hopes of heaven, like those poor Chinese women, who have ever had the chance to hear his story.

Having lived forty and a half years on earth, he hurried on to the unknown land—

And when we stand on that shining shore,

Where hopes are fulfilled and visions are true;

We shall live on that shore.

This is our vacation. The others, Mr., and Mrs. Davis, Mr. and Mrs. Bournie, are in Japan. I am at home, and a few days later was in Shanghai, on their way from England to join the London Mission at Hankow.

Something more than a year after their arrival, Dr. Stearns married to Mr. Walford Hart, a member of the same mission, stationed at Chungking. Eighteen days after their marriage the husband died, and left more than a year of earnest service. Mrs. Hart joined her husband in that home which had occupied so much of her thought during her last year. The little book to which I refer was a short record of her life and extracts from her letters. It is wonderful to see how, under the "ministry of sorrow," her energies to "tell such a message to those poor people" increased. Since she sorrow now.

"So be you the binding darkness and the furnace of suffering;" "Tell the only way, believe me, to keep you close to his feet, for 'his sake easy to wander." When our hearts are glad and sweet."

"Then nestle your head on father's breast, and sing, if you can, as you go. Your song may cheer some one behind you. Whose courage is ebbing low; And, well, if your lips do quiver, God will love you and bring you home.

—*The Open Window.*

WOMEN AND POSTAL BANKS.

Wherever postal savings banks are in operation women are among the most appreciative patrons of the system. As a rule women are more careful of small sums than men, and seem to have a more practical realization of the value of such accumulations. How many families sell it is only the foresight of the wife that leads to provision being made against a day of adversity.

The desire of women generally more than of men is for a place of absolute safety for their small savings rather than high rates of interest. Consequently they are especially appreciative of the stability which the postal savings bank affords.

Probably Congress could do no other thing that would so commend it to the women of the country as would the establishment of a postal savings bank system.—_Chicago Record._

A little girl we heard of the other day saw a picture of Miss Willard and Lady Somerset. She was interested in her mother's story of these two famous temperance women, and a few days later was expositing upon their character, but could not remember their names. "Mammy," she exclaimed, "mammy, this is Miss Willard, but is the other Lady Turner?"

"That church is no longer self-supporting."

"Why not?" "The foundation is giving way."

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We feel sure that all will be glad to read the following extracts from a letter just received from Miss Susie Burdick:

A few weeks ago we had the pleasure of listening to a course of Bible-readings by the Rev. D. M. Stearns, of Germantown, Pa. At one thing he gave upon request, his own experience, and from that talk, and what a member of his church, herself now a missionary in China, tells me, I gather that in 1866 Mr. Stearns became pastor of a small church of only ninety-six members, and only a few of them active. At that time the church had a debt of five thousand dollars, and they were accustomed to give for foreign missions one collection a year, amounting usually to much less than a hundred dollars.

This church had been a little time a brother minister one day said to him, "Don't make the mistake of thinking that your parish is your field. The world is the field and your parish in one of its districts, and your congregation which is to help work the rest of the field." This caused an "arrest of thought," resulting in a "more careful study of the subject of missions" and his congregation "benefit of what he learned. He seems never to have urged the duty of foreign missions, but their Scriptural ground, and the privilege of having a part in them. "If the Lord has blest you, do you not want to help send the Word on that it may bless others?" "An opportunity to invest in the Lord's work," is the way he often puts it.

In 1889 there weregeten through him five hundred and fifty dollars for foreign missions. In 1892, when he left the pastorate, which he had undertaken in 1866, the membership numbered more than three hundred. They had paid off the church debt, materially increased their church plant, and had given out and with his Bible-classes which he conducted in the neighborhood, given six thousand five hundred and three dollars for missions, and two of his members had gone out as foreign missionaries, while a third was preparing, and is now in China.

In 1892 Mr. Stearns went to another small, debt-burdened church, and there the same experience was repeated. At present he not only ministers to his own church but conducts church schools and Sunday schools in the neighborhood, and last year his church, with his Bible-classes, gave twenty-three thousand five hundred and eleven dollars for foreign missions, and it is safe to say their home work has in no way suffered. In bearing this man speak or pray it is evident that he has full confidence in God's purposes and promises for all people. God can do a great deal through just one man, can he not? If only we all could be more mindful of what this Christian hope means to us, how eager we would be that all the world should hear the story of his more lately, because of a little book that came to my hand a short time ago.

About five and one-half years ago I met two sisters, Dr. Besse Harris and Miss Harris, while they were in Shanghai, on their way from England to join the London Mission at Hankow. Something more than a year after their arrival, Mr. Harris married to Mr. Malford Hart, a member of the same mission, stationed at Chungking. Eighteen days after their marriage the husband died, and left more than a year of earnest service. Mrs. Hart joined her husband in that home which had occupied so much of her thought during her last year. The little book to which I refer is a short record of her life and extracts from her letters. It is wonderful to see how, under the "ministry of sorrow," her energies to "tell such a message to those poor people" increased. Since she sorrow now.

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—*The Open Window.*
PASSING AWAY.

BY MRS. C. M. LEWIN.

Our loved ones are passing one by one. Their hearts are at rest now; may it be that they go to receive a crown.

They are passing away? yes, passing away,—Why should last words be spoken of them? Foremost in the temple of clay? Why should we seek to stay their flight To the last day? Where are they to reside? Where the Lamb forever to reside? Let us rather rejoice that the doors of the way open, and that where the saints abide, the mansions prepared by our Lord for his bride.

Though we grieve that on earth we shall see them no more, it is our duty to follow their example, and in the same spirit, think of the first day of the week mentioned in the opening of the Sabbath, and to make void one of the commandments of God by a tradition of man. As we now began to be more troubled over the subject than before, I looked to God for light, and prayed him to show me his will that I might know I was obedient. A consciousness stole over me that a full investigation of the subject would put me on the side of the Seventh-day Sabbath.

I now began to count the cost, to think of the sacrifices; but I wanted ease of conscience, deliverance from trouble, and I prayerfully pressed on. Much darkness and suffering ensued, the pangs of soul anguish seized me, and many temptations assailed me. I had often promised the Lord that I would be, or do, anything for him. Had I promised too much? I was not to be shown of influence, throw away opportunities for success, lose friends and put myself across the world and Christendom, standing on bare faith to do God's will? After suffering more than I can describe, I wrote a vow in my Bible and kept my first Sabbath, May 5, 1803, while I was a missionary in eastern Washington and Oregon. All my troubles passed away and I was so happy I felt I could brave the whole world with Jesus.

I soon found that I was a speckled bird among the angels. I was struggling against the Sabbath-question in southern Washington and was thus enabled to place the Sabbath before many persons. The Seventh-day Adventists were numerous in places on the coast, whom I found to be an earnest, zealous people, and I studied diligently to foreclose my doctrines. I had no conviction of the truth of their "messages," their "testimonies" much of their chain of prophecy, with the image and mark of the beast, their sanctuary, materialism and antichristian theories, which I consider will assumptions without proof, and poor substitutes for Christ and the Holy Ghost. I could not live on such food, and was not willing to be responsible in feeding it to others. I want to preach a living Christ who by faith takes up his abode in us, and fills and thrills us with supernatural love. The religion of Christ I regard as intensely spiritual and experimental, "love, joy and peace in the Holy Ghost." It is doctrinal, "know and believe the truth." It is practical, "Do all things whatsoever I have commanded you."

Some one has said, "Orthodoxy kills spirituality," but should this be so? Unlessthe liability to put undue stress on orthodoxy, and persons become doctrinally developed while they are spiritual dwarfs. It is a great duty and privilege to offer our bodies living sacrifices wholly acceptable to God, willing to be separated from dross by the divine alchemist, and made into a vessel of honor, fit for the Master's use; but to obey God in the line of expressed duties is better than sacrifice, and to hearken to his voice than hecatombs of spiritual offerings. The Jews by disobedience, grooped in darkness, lean of soul, looking for help but received it not, calling for peace but no good came. When they repented in sackcloth and ashes, God forgave them and caused his goodness to pass before them. So do the wicked blessed while they refuse the Blesser; they cry for light, but have not walked in what they had received for spiritual food while they refuse to relinquish the husks. Had they received the Blesser "their peace would flow as a river and their righteousness as the waves of the sea." Had they walked in the light their fellowship would be with the Father and the Son. Had they given up the husks of worldliness for spiritual food they would have a feast of fat things, the finest of the wheat, honey out of the rock, the hidden manna, and grow like cedars of Lebanon, till they all come in the unity of faith to the stature of the fulness of Christ.

Prater, 1808.

D. W. LEATH.

BRETHREN, MISS., Oct. 6, 1897.

HELPFULNESS.

BY LISA LANGWORTHY.

What is helpfulness? Webster defines it as "assistance or usefulness." Rev. J. B. Miller called it "that first impulse of a regenerated heart."

Why should we try to be helpful? Who is more loved than one who is continually trying to assist in bearing the burden of someone else; for are we not told in the Scriptures, "Bear ye one another burdens and so fulfill the law of Christ?" Chas. Kingsley said, "We begin to be like God only when we begin to be helpful."

How can we be most helpful to those around us? We should take Christ as an example and be ready to give a comforting word, or a sympathizing handshake to those in trouble; speak encouragingly to those who are becoming discouraged; all these are helpful if given in a friendly, Christlike spirit, for he says, "Whosoever shall give you a cup of water in my name because you belong to Christ, verily I say unto you, he shall not lose his reward."

Surely everyone can do something toward helping to save those who are sick both physically and spiritually, even if but a trifle, for Christ blessed even the "Widow's Mite.""

We find two principal ways of giving help, one the wise way, and the other the wise way. A kind heart is continually in danger of helping too much, or at the wrong time, or when help is liable not to do the good intended. How often a parent is heard to say, "I intend my children shall have an easier time than I did when I was young." Often their success is the result of many privations and hard-earned lessons, and this sheltering will in the end unfit them for their work.

We should not envy others for what seems to us a better opportunity, for we must remember the hard lesson, and the hard lesson is to help fit us for the work he wishes us to do. Many times when we see others seemingly struggling under a load harder than they can bear, our first impulse is to immediately help them bear it, when an encouraging word and perhaps a suggestion as to how they can carry the same burden much easier, would be more helpful to them.

It is often much easier to do the work than to assist someone else in doing it themselves, but by so doing we are reaping the benefit and those who should be helping are being left behind. "Helpfulness" which is the first impulse of a regenerated heart. We should not be afraid to help for fear of doing harm, but instead be ever watchful for the best way to help and learn the secret of true helpfulness, which consists not in making life easy for others but in inspiring and strengthening them for the performance of difficult tasks, the enduring of stress and strain and the bearing of burdens. Our best friend is not he who does the most for us, but who stimulates us to do the most for ourselves.

To be wise in our helpfulness we must bear: "Bread at the Young People's Hour of the Central Association in New York," 1886.
ourselves to those about us as Jesus would if with us, and think of their best good and not their present comfort. We should always be ready to give help, but before giving, consider well what is the best and wisest way in which we can give it. We need well to think as well as kindly feeling to be a good helper of others.

Who are our best helpers? Many think they are our earthly friends, but all these are liable to fail at the time when needed most; but we have an "I who sticketh closer than a brother." We shall always find Christ willing to help us, for he says, "Come unto me, all ye who labor and are heavy laden and I will give you rest." If we wish to be sure of Christ's help we must always be ready to call upon him, and be ready to do something that will give us greater reward, for "Even Christ pleased not himself," but was always ready to assist one and all. He tells us, "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me." So, "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

IN MEMORIAM.

Mrs. Enos Witter Noyes, widow of the late Dea. Sanford Noyes, was the daughter of Josiah and Martha (Sanford) Collins. She was born in Hopkinton, R. I., July 29, 1812, where she resided until grown to womanhood. On Dec. 19, 1830, she was married to Sanford Noyes, Jr., son of Sanford and Martha (Babcock) Noyes. Since her marriage her home has always been in Hopkinton and Westerly, R. I., except for a short period of time when it was in Goshen, Conn.

Unto this couple were born seven children, only two of whom survive her: namely, Mrs. Gideon T. Collins, of the town of Westerly, and Mr. George Henry Noyes, who resides on his farm in East Greenwich.

During an extensive revival led by Rev. Nathan V. Hull, in 1834, both Mr. and Mrs. Noyes experienced religion and received baptism at the hand of Rev. Amos R. Wells, and on the 30th of August, 1834, united with the First Seventh-day Baptists of church in Hopkinton, R. I. Later they removed their standing to the First Westerly church of which they remained members until removed by death, and of which Mr. Noyes was a worthy deacon for many years, and until removed by death, which occurred Sept. 28, 1884, at the ripe age of 82 years, 8 months and 19 days. Mrs. Noyes, the subject of this notice, survived him until Oct. 5, 1897, when she too passed to the spirit land at the ripe age of 85 years, fully ready for the harvest. Mrs. Noyes though a quiet, unsociable woman, possessed valuable traits of character which she embodied in her life; in her a frugal, faithful, mild and loving, she did a good work in life and has left a worthy Christian record, which will be enduring in its nature. Two of her children died in infancy, and two sons and a daughter died when fully grown, which taken together with the death of the companion of her youth by whose side she walked and faithfully labored for more than half a century, certainly gave her a large experience of sorrow. Yet she toiled on bearing it with a large amount of fortitude. For quite a number of the last years of her life, she was the nurse and caretaker of her daughter, Mrs. Gideon T. Collins, by whom she has been most beloved, and tenderly cared for. In the early morning of Oct. 5, while dressing, she fell suddenly back upon the bed and passed away without a struggle. Her funeral occurred on the 7th of Oct., at which time an excellent sermon was preached by Rev. Mr. Davis, pastor of the Pawtucket Seventh-day Baptist church of Westerly. Theme, "Christian Best." May the gentle, patient, loving faithful spirit which has characterized her life, rest as a ministration upon her surviving children and descendants, and ever prove as rich a blessing to them as it has to her. The following lines of the poet we quote as appropriate:

"Broken the home-loved circle, broken the golden wreath, A loving mother taken; need not the heart be grieved. Thoughtful of others always. Her vision seemed to see That which was best of these Was doing it for Me. Joined to the dear ones Ambient hallowed places In that house Eternal Not made with hands."

"THE LORD JESUS CHRIST FOR SECURITY." BY WM. PENNISAN.

Some time ago there was a scarcity of corn in a certain land, and the farmers did not like to sell at any price. Only a few gave heed to the teaching of Provo 11: 26, "Yea, and though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." Therefore, readers, take him for security, and you need not fear wicked men, for he says, "Broken is the home-loved circle, broken the golden wreath, A loving mother taken; need not the heart be grieved."

A poor man who was a Christian and honest called on a "certain rich man," who had a plenty of corn, but would not sell without good security. The poor man could not get it or would not ask anyone to go security for him, so he began to despair of getting any corn. Finally the rich man said to him: "Come, let us go to the castle, and see about that security." The man replied, "The Lord Jesus Christ." This man with his full and large corn-cribs, (if not a large heart) had a good Christian woman for his wife; he had also a good daughter, and I think it was through their influence that he concluded to take the security and let the man have the corn.

It happened soon after this that a protracted meeting was started in the neighborhood, and the wife and daughter attended, and were much interested in the salvation of souls, and more especially were they interested in the salvation of husband and father. But they could not prevail on him to go to meeting, although they earnestly pleaded with him to go. Finally he went one night secretly (somewhat as Nicodemus went to the Saviour by night), and stood on the outside of the church as he did not want it known that he was there, and many were much interested that night, but the saints were praying for him, and he heard them, and "The prayer of the righteous availeth much." He went home, and it was not known by mortals that he was there. But God knew it, and the prayer of those who knew him was heard to those who shall be heirs of salvation.

The next night he went again, and became so much interested that he went into the house and passed way up the aisle; and his wife and daughter happened to see him, and with urgent entreaties prevailed on him to kneel down and be prayed for. Finally he believed in Christ, gave his heart to God, and was converted. His wife and daughter rejoiced. His friends rejoiced, and we know there is "joy in heaven over one sinner that repenteth."

"I who sticketh closer than a brother." We come again to the poor man to show how God in his providence helps those who trust in him and take him for security; and this is only one case out of thousands which might be given, did we know them all. On the day when his note was due he called on the man from whom he had bought the corn, and handed him the money, but he would not take it, but said, "The Lord Jesus Christ has paid the debt." Here he showed the evidence of his conversion. As the poor man needed the money more than he did, it was in God's providence that he paid him on the due date. His security was good; yes, truly the best in the world and even in the universe, for the Lord Jesus Christ is President and Cashier of the bank of heaven, which never fails.

Always take him for security, and you need not fear wicked men, for the Psalmist says, "The Lord is my rock and my fortress and my deliverer." His security was good; yes, truly the best in the world. Always take him for security, and you are safe.

FACE THEM.

Prof. Henry Drummond gives the following illustration of a boy's temptations: "You have heard of the old castle that was taken by a single gun. The attacking party had only one gun, and it seemed hopeless to try and take the castle, but one soldier said, 'I can shoot as far as this.' And he began to walk through the cannon. About nightfall there were a few grains of sand knocked off the wall. He did the same thing the next day and the next. By and by the castle had been made a hole in that castle big enough for the army to walk through. Now, with a single gun firing away at everybody's life, the devil is trying to get in at one opening. Temptation is the practice of the soul, and if you never have any temptation you will never have any practice. A boy who attends fifty drills in a year is a much better soldier than the one that drills twice. Do not quarrel with your temptations; set yourself resolutely to face them."

SOCIETY THE BEST TEACHER OF ETIQUETTE.

The best book of etiquette is that great one, the best society. If you feel awkward or uncertain of what those certain people who manners show that they are conversant with all that is in best. In imitating them you will not be apt to make mistakes. The average American girl is quick at recognizing her mistakes and seldom repeats one after she realizes her error. It is the practice of heart and hand, and it is not for the sake of heart and hand, and it is not for the sake of heart and hand, but because of her quick wit and these two virtues she will always be a gentlewoman in the best sense of the word."—October Ladies' Home Journal.
Young People’s Work

By Edwin Shaw, Milton, Wis.

On foolish soul! It does not show Great mental power to disbelieve. This will make you look; With humble heart, and truth receive.

I knew a young man once who gave as a reason why he did not attend Sabbath-school, the fact that he was not in sympathy with the views and beliefs which were taught there, and thought he ought not to identify himself with a class that studied such teachings. And, yet, he was a member of the church choir, and joined in singing hymns on themes which voiced forth sentiments exactly like those which were taught in the Sabbath-school. One must very naturally feel that the truth of the matter would be found in the following paragraph in the Sunday-School Times:

Mystery never stands in the way of faith. It is not what we cannot understand, but what we have chosen not to understand, that we stumble over. One may condense all the mysteries of storm and a life without suffering any loss of faith in the stability of nature; but if one chooses to remain ignorant of every known law of storms, and builds his house upon sand, his faith is likely to be shaken along with his house when the next storm comes. It is not the mystery of God’s provi- dences that causes one’s faith to stagger, as we are apt to think in a time of calamity; it is one’s voluntary ignorance of God himself. He that learns what God has chosen to reveal will make a stepping-stone, not a stumbling-stone, of the rest.

The following resolutions were adopted at a recent meeting of the Board of Trustees of the United Society of Christian Endeavor:

WHEREAS, Christian Endeavor principles have been adopted by many Societies that are called by other names, and,

WHEREAS, in fact if not in form, they are part of the great international and world-wide Christian Endeavor movement,

Resolved, That we extend to all Societies in the United States and Canada connected with evangelical churches that have adopted a definite prayer-meeting covenant pledge, the conservation-meeting, and appropriate lines of work for Christ, a cordial invitation to the fellowship of the common faith in its annual conventions, and to all privileges that can be extended to affiliated Societies that do not desire to come fully into the ranks of Christian Endeavor by adopting its name with its methods.

Resolved, That all such kindred Societies be recorded as affiliated Societies.

Resolved, That we recommend that if state and local Christian Endeavor unions adopt this plan they be earnestly urged to take every precaution to preserve the principles intact, so that the name in every state and local union may always stand for the fundamental ideas, and the ideas always be coupled with the name which so well expresses them. To this end, voting powers and official positions should, of course, be limited to members of Christian Endeavor Societies in name and fact.

Resolved, That we again affectionately invite these kindred bodies to cooperate with us in the name “Christian Endeavor,” which always has stood, and to-day, in every land beneath the sun in ever widening, done stand, for loyal fidelity to one’s own church, as well as for fellowship with all of every evangelical faith in every clime who love our Lord and Master.

DONT TRY TO DO WHAT YOU CANT DO.

Don’t try to be college educated when you are not common-school educated. Don’t try to be a public reformer when you are along with a good, honest citizen. Don’t moan over problems of finance when you cannot calculate whether you are making or losing money in your own business.

Don’t study the “essential elements of beauty in poetry” when you cannot write a grammatical letter.—Sel.

ITEMS OF INTEREST.

When the Christian citizenship banner was to have been presented to the Indianapolis Union at the San Francisco Convention, it could not be found. It was in the bottom of somebody’s trunk, somewhere, no one knew where. At the echo meeting of the Indi­anapolis Union, August 23, it was to have been given to the union, but again it was at the bottom of somebody’s trunk, “somewhere, nobody knows where.”

This was no merely ordinary loss of a trunk, but its loss was an incident in the thrilling experience of Mr. C. J. Buchanan, who was asked to bring the banner to In­dianapolis. Mr. Buchanan with his wife and two sons were on board the steamer City of Mexico, sunk off Devil’s Rock, Alaska, August 5.

After a tremendous hole had been made in the vessel’s side, the captain ordered the boats lowered. Life-boats carry no baggage. After many hours adrift in the cold fog, land was sighted, but the land proved to be the Percé Island, without houses or shelter of any kind. After a brief rest the tired men took the oars again, and at last about midnight the village of Metlakatlah was reached. Here they received a warm welcome at the house of Dr. Duncan. After three days the shipwrecked excursionists were taken off by a passing steamer, but Mr. Buchanan’s trunk, with the banner intended for Indianapolis, is somewhere in the northern Pacific.

Tax three suggestions made by President Clark at the San Francisco Convention have been received with special favor by Endeavor­ers everywhere. Systematic and proportion­ate giving to God is an old idea, but has been made concrete and put into tangible form by the organization of the Tenth Le­gion, which now has an enrollment of over 2,500 members.

The second suggestion for an outspoken family religion in daily household worship also is being extensively advocated. The blessings to be derived from daily family wor­ship are only beginning to be appreciated.

The third suggestion was to form a circle or band of believers who should be known as the Comrades of the Quiet Hour. The follow­ing covenant has been suggested: “I will make it the rule of my life to set apart at least fifteen minutes every day for quiet meditation and direct communion with God.”

THERE was a Christian Endeavor booth at the Iowa State Fair. Des Moines Endeavor­ers carried out this plan by fitting up a booth, decorated with the colors of the Union, where a goodsupply of Christian Endeavor literature could be found. Wide-awake En­deavorers were in charge, and it is thought that considerable good was accomplished.

IMPROVING opportunities is well, but mak­ing opportunities is better. Many a man says that he could do something if he only had the opportunity, but the man who is determined to secure his opportunity if he must, even if he has to make it. Bacon says, “A wise man will make more opportun­ities than he finds.” True wisdom is shown in a determination to do what is to be done, and a determination to do involves the finding or making way to do.—Sel.

DONT TRY TO DO WHAT YOU CANT DO.
Children's Page.

A LITTLE GIRL'S VICTORY.

Two little girls were playing together. The older one had a beautiful new doll in her arms, which she was tenderly caressing. The younger girl sat quietly behind her and gave her a sharp slap upon her cheek.

A visitor, unseen and unheard, was sitting in the adjoining room and saw it all. She expected to see and hear another slap, a hard one, in retaliation. But no. The victim's face flushed and her eyes had a momentary flash of indignation. She rubbed her hurt cheek with one hand, while she held the doll closer with the other. Then, in a tone of gentle reproof, she said:

"Oh, Sallie, I didn't think you'd do that!"

Sallie looked ashamed, as well she might, but made no reply.

"Here Sallie," continued the elder girl, "sit down here in sister's chair. I'll let you hold dolly awhile if you'll be very careful."

Sallie's face looked just then as if there were some 'concernome around, but she sat down with the doll on her lap, giving her sister a glance of real appreciation, although it was mingled with shame.

The hidden looker-on was deeply touched by the scene. It was unusual, she thought, to see a mere child show such calm dignity and forgiveness under persecution. Presently she called the child and questioned her.

"How can you be so patient with Sallie, my dear?"

"Oh," was the laughing answer, "I guess it's 'cause I love Sallie so much. You see Sallie's a dear girl," excusingly, "but she's got a quick temper, and—I'll forget herself sometimes. Mamma said if Sallie would do angry things to Ine and I should do angry things to her, we'd have a dreadful time, and I think we would. Mamma said I should learn to give the 'soft answer,' and I'm trying to."

The lady took her in her arms and kissed her.

"My little dear," she said, fondly and earnestly, "I think you have already learned the lesson."—Northern Christian Advocate.

THE BIRDIE'S SUNBEAM.

Gerty had been sick, and was getting well. The days were long, and she felt cross, and thought she had a hard time.

"Oh, mamma, I wish Dick wouldn't sing! he makes my head ache," she cried, as the canary burst forth into a glad song.

"Poor Dick! You see that he sings, although he is a prisoner," said her mother.

Gerty still fretted, so her mamma covered Dick's cage with a cloth. The bird did not like this, and for some minutes was silent. Her mamma had not covered the cage very closely, and soon the bird, spying a ray of sunlight, raised its glad song of thanksgiving.

"There, Gerty," said her mamma, "is a lesson for you. Dick is thankful for one ray of sunlight. Don't you think you should be as grateful for your blessings as birdie is for his?"

Gerty raised her face from the pillow and said, "Yes, mamma; I am ashamed of my crossness. I will try to look for the sunbeams."—Helen Somerville, in Christian Observer.

A DANDELION'S WAY.

A dandelion loves to have her own way, just as you and I do. She grows up tall, with a fine, long stem, nodding and shaking her head, and dancing merrily in the wind and sunshine. When the storm comes beating down, she draws her green, waterproof cloak up over her head, and while the thrush sings merrily, the dandelion dances with the rain-drops, gay little dandelion-σ.

But the dandelion cannot always have her own way, sweet as it is, for there is the gardener, who comes cutting her down cruelly with the lawn-mower, again and again and again.

How discouraging this is when one feels herself made to dance on a long stem with such jocund friends as the rain, the wind, and the sunshine! But the dandelion is not to be discouraged, and in a wise little brown heart she considers how she may best adapt herself to such adverse circumstances as gardeners and lawn-movers.

The next day she comes up as bright and friendly as ever, only with a shorter stem. Again she is cut down, and again she springs up bravely, with a still shorter stem.

At last she is trampled upon, and bruised and crushed under foot to the earth, but the brightness and gladness and beauty are still there in the faithful brown heart, and, gazing steadily into heaven, she sends up one trustful little bud without any stem at all. Her sister dandelions do the same, and they bloom and bloom and bloom until the green lawn looks as if it were buttoned down all over with pieces of brightest gold.

This is a true story, but if you don't believe it, you may ask the dandelion.—Frances Bennet Callaway, in Outlook.

WOULD YOU DARE TELL GOD THAT?

Mary is a thoughtful little girl. She is very careful about what she says. Her brother is quite unlike her in this respect. She thinks before she speaks, while he speaks first and thinks afterward, and very often he is sorry for, or ashamed of, what he has said when too late.

One day he came home very angry with a schoolmate about something that had happened on the playground. He told Mary about it, and the more he thought and talked of it, the angrier he grew, and he began to say very harsh, bitter and unreasonable things about his comrade. Some of the things he said Mary knew were not true, but he was too angry and excited to weigh his words. She listened for a moment and then said, gently:

"Would you dare tell God that, Ralph?"

Ralph paused as if some one had struck him. He felt the rebuke implied in her words, and he realized how wickedly and untruthfully he had spoken.

"No, I wouldn't dare tell God that," he said in a very red face.

"Then I wouldn't tell it to anybody," said Mary.

"O, that's all right for you to say," said Ralph, "but if you had such a temper as I've got—"

"I'd try to get control of it," said his sister, gently. "When it's likely to get the upper hand of you, just stop long enough to think. 'Would I dare tell God that? And it won't be long before you'll break yourself of saying such terrible things.'—N. Y. Observer.

WOODEN SWEARING.

"I hope, dear children," said a mother, "that you will never let your lips speak profane words. But now I want to tell you of a kind of swearing I heard a good woman speak about not long ago. She called it wooden swearing.

"It's a kind of swearing that many people beside children are given to when they are angry. Instead of venting their feelings in oaths, they slam doors, kick the chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can.

"Isn't this just the same as swearing?" she said. "It's just the same kind of feeling exactly, only they do not say those awful words, but they force the furniture to make the noise, and so I call it wooden swearing.

"I hope, dear children, that you will not do any of this kind of swearing either. It is better to let alone wooden swearing and all other kinds of swearing."—Bible Advocate.

A.—"Well, and how did you sleep last night? Did you follow my advice and begin counting?" B.—"Yes, I counted up to 18,000." A.—"And then you fell asleep?" B.—"No; then it was time to get up."—Lowdon Tit-bits.

God brings no man into the conflicts of life to desert him. Every man has a friend in heaven whose resources are unlimited; and on the man who may call at any hour and find sympathy and assistance.

"Find your niche and fill it. If it be ever so little, if it is only to be a heaver of wood or drawer of water, do something in this great battle for God and truth."
Home News.

Adams County.—It will no doubt be of interest to the readers of the Recorder to hear from Adams County, Wis., where about a year ago Bro. Geo. W. Babcock, under the direction of the Evangelistic Committee, labored for a short time, holding a series of meetings at Pleasant Prairie and Glen, and by request preached at several other places, the result of which was the organization of the Grand Marsh church, with 12 members and a large Christian Endeavor Society, at Adams Centre. It was my privilege recently to visit the same section and spend some twenty days in missionary and evangelistic labor. I found the little church holding on faithfully to their covenant vows and maintaining, as best they can, their weekly prayer and conference meeting and their Sabbath-school, which numbers 27 members; and when it is known that owing to their scattered condition they are distant from the place of meeting from three to eight miles, it will be seen that it requires something of an effort. I held meetings at five different places, speaking from two to five times in a place, and found interested hearers at each place, who were seemingly hungry for the message. It was a very busy time, as it is exclusively a farming district and the inhabitants were threshing and harvesting their buckwheat, sugar cane and potatoes, but the attendance, even in mid-week, was more than could be expected.

The hard times of the past few years have been rather severe on that section of country, we bespeak for him as much of the Lord's blessing, that makes the outlook for the future more encouraging. It has been a good work for the gospel among them, and it is to be hoped that helpful lessons of the living were clearly brought out.

Surely man's afflictions and sorrows bring instruction and teach wisdom. Many relatives and friends were in attendance, each in his own capacity, to hear an earnest brother and a kind friend, an earnest brother and a man whom loved one had ceased from his earthly labors that day. It was a very comfortable service, to proclaim captivity to freedom, knowing that it exists. This place is favorably situated to resist such an innovation. It is thought that it could not spread here, owing to the freedom from malaria. It is not so near to transportation as the others common diseases that might be mentioned.

WALWORTH.—The Ministerial Conference and Quarterly Meeting of the churches of Southern Wisconsin and Chicago, were held with the church at Walworth, according to appointment, on the first week in October. Probably the Secretary of the Ministerial Conference will give an account of the meeting of that body. The delegations from the churches were not large, perhaps smaller than usual, owing to the very busy condition of the roads. However, the pastors of all the churches were in attendance. Rev. G. W. Burdick, of Milton Junction, preached on Sixth-day evening. After the sermon Rev. E. A. Witter, of Albion, conducted a conference-meeting, being absent, the Rev. L. C. Randolph was sent for to conduct the funeral service. He also being absent could not be secured. Under these circumstances, a simple burial service consisting of Scripture reading, prayer and remarks by the Rev. M. C. Grover, of Milton, conducted a service at the Walworth Congregational church, was held.

Upon the pastor's return, memorial services were arranged to be held on Sunday, Oct. 3, 1897, at 2 p. M., instead of the usual service of the Quarterly Meeting, thus affording an opportunity to the ministers and friends of the other churches to be in attendance. The pastors of the churches took the following parts of the service: Dr. L. A. Platts, of Milton, made the invocation; Rev. E. A. Witter, of Albion, offered prayer; S. L. Maxson, of Walworth, read selections of Scripture with remarks; a genealogical and biographical sketch of the deceased, prepared by the Rev. W. C. Whitford, President of Milton College, was read by the Rev. L. C. Babbitt, of Chicago, and the Rev. G. W. Burdick gave a short address. The Rev. Geo. W. Burdick of Milton Junction, made the closing prayer and pronounced the benediction.

All these services, occupying an hour, were very solemn and impressive. They were not only for the sake of the dead, but it is hoped that helpful lessons of the living were clearly brought out.

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S. L. Maxson.

WANTED—A "REFORM" BIBLE.

To meet the demands of some of the prominent religious "reform" movements of the day, we need a new Bible, in which there shall be some very material alterations of importance. For instance the verses of Isaiah 61 would need to read like this:

The Spirit of the Lord God is upon me; because the Lord has anointed me, to preach the gospel of Christian righteousness: he has sent me to bind the transgressors of the law, to proclaim captivity to Sabbath-desecrators, and to close the prison doors upon many that are unclean. For the freedom of the righteous is a city of backsliders, and the turning of all who have gone out of political office, and the reformation of the world by the power of civil laws.

Of course, those who are engaged in these "Christian" reform movements are moved by the Spirit of the Lord; hence the text must be altered which sets forth what the Spirit of the Lord moves a person to do!

O, how much better it would be if these reformers—who have not a doubt that they are doing Christian work—would alter their conduct to fit the text, instead of trying to find a text to fit their conduct!—American Sentinel.

The worst thing that could happen to the churches would be a law compelling every one to go to church. The worst thing that could happen for the diffusion of the spirit of Christian liberty: so we may go on to spread the truth in the midst of the realm of purely Christian privilege by the civil law.—Herald and Presbyter, September 5.

WANTED.

By Ed. F. F. Johnson, of St. Louis, many copies of back numbers of the Sabbath Visitor, for distribution to children throughout the country.
on the African coast; the dread of mariners, owing to its dangerous shoals." Strake sail. Lowered the tackling, and so on. Barely being exceed- ingly tossed with a tempest at the next day, after leaving Claudia, they lightened the ship. By throwing cargo, the ship would have gone on to Fair Haven with our own hands—sailors and passengers together—the tackling of the ship. "The ship's apparatus." II. Despairing. Neither man nor stars, etc. When out of sight of land the ancients steered by these, having no compass. Not having seen land for days, they knew not where they were, nor which way to steer, even if they could steer. But the tempest was still upon them. All hope that we should be saved was given up. This was true of them in general; it is not likely that Paul lost hope, for he had faith in God.

III. Divine Promise of Deliverance. 21—26. After having gone into the county of Creta, the comfort and dangers were too great to allow of time or appetite for food. Paul stood forth in the midst. He may have gathered them together to hear his mes­sage. "To have hearkened unto me. They should have heeded his warning at Fair Havens." v. 19. And not have loosed—set sail—from Crete. This harm and loss of the cargo, rigging and furniture of the ship. 22. Nevertheless, I extol thee to be of good cheer. Be cheerful, for there shall be no loss of life. This indeed was cheering, if they believed Paul. But of the ship. That will be lost. 23. There stood up by me this night. Eighteen of the twenty-four men, in the sight of all, declared him to be the messenger of God. A messenger of God, the 40th to whom I bore the gospel—delivered, and who foreknew the minds of many of them in whom, as heathens, believed. Messengers of the temple, who exorcised their household. Saying, Fear not, Paul; thou shalt be brought (must stand) before Cæsar, and all that set their hope in the promise. And, in God, have given to me. Granted to thee. The Greek favors the idea that it was in answer to Paul's prayers and the help of himself along with God and his grace and for all on board. Wherefore, because of the seal of our Lord Jesus Christ, I have been delivered out of the hands of my enemies, etc. Had your ships not been wrecked, etc. Paul had no doubt, and would not then have doubted the promise. After the storm, at last upon a certain island, just as it came to pass afterward. v. 44: chap. 28: 1.

STATISTICS.
I. In the Tempest. 13—19. When the south wind blew softly—gently. Supposing that they had obtained—become masters of their purpose—of proceeding to Phenice. At Cape Matula, four or five miles from Fair Havens, the shore takes a sudden turn northward and westward. The south wind would enable them to round the cape and keep close to the island. Locating—hosting anchor—sailed fast. After passing the cape, suddenly there arose against it, rushed down upon it, i. e., upon the island. "Sweeping down, they sent a heavy tempestuous wind— a typhonic wind called Euroclydon, the names of a northeaster." (Another reading, Euroclilo.) 15. When the ship was caught and could not bear up into the wind. They put out. The ancients put out the ship. We let her drive. Giving way to it as we were driven. 16. And running under (le of a certain (small) island. Charted of Crete. This we call "running under," much work to come by the boat. Greek—we were scarcely able to become masters of the boat. The ship's boat was in the gale on the water, and this vessel should be got on board until they got under lee of Claudia, and then with difficulty. When they had taken up—the boat and the sail. And had "Contrivances for relief and safety," undergirding the ship, passing ropes or chains tightly about the hull. Fearing that they should fall into the quicksands. Greek—into the Syria. "A gulf

The SABBATH RECORDER.

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Popular Science.

The Darkest Place on Earth.

It is stated in the Bible that a thick darkness, lasting three days, came over the land of Egypt, which could be felt, but darkness made now is so far superior to that of Egypt, it cannot be felt.

Scientifically it has been stated that three things exist that never were created, cold, darkness and nothing; that cold was simply the absence of heat; darkness the absence of light; and nothing the absence of something. Professor Elmer Gates, of Washington, D. C., sets the darkness at rest by having produced a perfect article, for use in photography, and for other scientific purposes.

In order to obtain this superfine article, Professor Gates has constructed a room, the walls and ceiling of which are of wood, saturated with paraffine to fill all the pores, under which was placed a lining of tar paper, and over the ceiling an orange colored paper, then a gray felt paper, and these were covered with lead foil.

Inside this room is a smaller room, similar in size, and inside of this is a third room with a similar ceiling and wood, and beyond the atmosphere and rays, and over all these are laid three layers of paper, each chemically treated with colors impervious to light, and over all these are laid three layers more, containing salts, opaque to the invisible rays of the spectrum, and last of all a coat of lead foil.

The first room is insulated, and stands on posts set in the ground quite deep. The second and third rooms are placed on rubber. The entrance is by a winding way and closely fitting doors. This inner box is proof, absolutely, against all and every form of light penetration. It is lighted by electricity, but when the button turns, instantaneous blackness takes place.

The most sensitive photographic plates are not affected here in the least, after remaining 48 hours. The experiments will be tested to ascertain whether the senses are not more keen, and the mental faculties more active in the dark.

It is said that among the Vatican mementos in Rome, they have absolutely a bottleneck of that darkness, that for three days spread over the land of Egypt. I would think that the fineness and quality of this darkness must be superior to that from Egypt, and would suggest that a sample of this be sent to the Vatican chemist for analytical inspection as to quality.

Cast Iron.

It has generally been understood that repeated blows or shocks on cast iron would render it brittle, but a paper read before a technical society in Philadelphia by Mr. Outbridge, a chemist, sets forth the reverse.

To test the matter, Mr. Outbridge had twelve bars cast, one inch square and fifteen inches long. Six of these he tumbled in a box with other iron for four hours. These showed from ten to fifteen per cent greater strength than those not tumbled. He then experimented with twelve more, by having six of them given six thousand taps each on the end with an hammer. These were strengthened about the same per cent as the first.

Evidently the sudden shock produces a change in the molecular construction of the iron, which equals about the same as the change by tumbling, or by heat, on the carbon in the iron, which is called annealing.

YOUTH'S BEST ACHIEVEMENT.

Father, I will not ask for wealth or fame.

"Though once they might have jolted my carnal sense; I shudder not to hear a hated name, wanting all wealth, myself my sole defense.

But give me the power to behold the truth; A seeing sense that knows the eternal right; A heart that learns how to act while right; A manly faith that makes all darkness light; Give me the voice of God within my brain.

Make me the mouth of such as cannot speak; Eyes let me see in the eyes of men and blind; A conscience to the base; and to the weak; Let me be hands and feet; and to the foolish mind; And lead still further on such as Thy kingdom seeks.

—Theodore Parker.

On His Guard.

The President of one of the leading Eastern colleges was recently journeying toward New York, and found himself in the same seat with one of his former assistant professors, who had become a farmer. They soon fell into conversation, and after saying that he was on his first visit to the metropolis, the farmer mentioned the name of the little village up among the hills of New Hampshire from which he came, and asked if the man he supposed his friend had never heard of it.

"O yes," said the man, "I was born there."

Imagine his astonishment when the countryman, after staring at him several seconds, exclaimed:

"See here, I've heard all about you bunco fellows, and you can't get a chance to bunco me."

So saying, he grabbed his carpetbag and, marching down the aisle, took a seat on the other side of the car.—New York Times.

Squeaky Shoes.—For a small noise the squeaking of shoes is most annoying and a trial to one's nerves. At last there comes a remedy which sounds as if it might do some good, and may be easily tried. Procure a small gummit, and from it make a hole, half way through the sole of the shoe. This makes an outlet of escape for the air confined between the layers of leather of which the sole is composed, and is the cause of the disagreeable noise.

State of Ohio, City of Toledo.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and authenticated in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON

Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis. This depository is under the management of the North-Western Association, and the brethren in charge will take pleasure in seeing all friends of the cause who may be passing through Milton Junction, or in answering correspondence and filling orders by mail. We commend the depository and its managers to all whose wishes or convenience can be served by calling on them.

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

The First Seventh-Day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wood and Washington, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. R. Randolph 6126 S. Illinois Ave., Baptist Church Clerk.

The Seventh-day Baptist church of New York City holds services each Sabbath at 10.30 A. M., in the Boys' Room of the Y. M. C. A. Building. Twenty-third navenue and Fourtyn Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services. Pastor's address, Rev. Geo. B. Shaw, 461 West 155th Street.

The Seventh-day Baptist Church of Honesdale, Pa., holds regular Sabbath service in the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. The general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, Pastor.

The Mill Yard Seventh-day Baptist church holds regular Sabbath service in the English Baptist chapel, Elson St., London, East, a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, E., London, N. Y., England. Sabbath-keepers and others visiting London will be cordially welcomed.

The Quarterly Meeting of Otsego, Linekin, De­ buoyer, Duyler Hill and Scott churches will occur Oct. 27th to 29th, with the Scott church, commencing Sixth-day evening, at seven o'clock.

Program.

Address, Sixth-day evening, followed by Prayer and Conference Meeting.

Sabbath morning, 10.30. Sermon by S. O. Mills; Sabbath morning, 11 o'clock, preaching, followed by adjournment.

Evening, Prayer Service; Sermon by L. M. Cottrell.

First-day morning, Business Meeting; Sermon by L. B. Swiney.

SOUTH-WESTERN ASSOCIATION.

Program for the exercises of the Tenth Session of the Seventh-day Baptist South-Western Association, to con­ vene with the Crowley’s Ridge Seventh-day Baptist church, Cross County, Ark, November 4, 1897.

1. The Associational Rules of Church shall be observed, with the following special regulations:

2. Following the reading of communications from the churches, Rev. R. S. Wilder, of Atalla, will preach the Introductory sermon, Rev. W. H. Godsey, Wynne, Ark., alternate.

3. Preaching and devotional exercises to be arranged by a special committee of three, to be appointed by the President. The committee will have oversight of these through all the sessions. Adjournment for dinner.

4. Convene at 2.30 P. M.

5. Educational Hour, to be led by Rev. G. W. Lewis, of Hammond, La.

6. Friday morning, convenes at 9.

7. At 10 A. M., Tract Society Hour, led by Tract Society representative.

8. At 11 o’clock, preaching, followed by adjournment.

9. Convene at 2.30 P. M.

10. Woman’s Hour at 3 o’clock, led by Mrs. A. B. Lamerpe, Hammond, La.

11. Sabbath services will be arranged by preaching committee, in conjunction with the members of the Crowley’s Ridge Seventh-day Baptist church.

12. At 7.15 P. M., Young Men’s Hour, led by —


14. Missionary Hour, at 10 o’clock, led by Rev. O. U. Wiltford, Corresponding Secretary, Seventh-day Baptist Missionary Society.


16. Young Men’s Hour, convenes at 2.30 P. M. At 3 P. M., Lone Sabbath-keepers’ Hour.

17. Outpost Work and Miscellaneous Business.

By J. F. Shaw, Cor. Sec.

EXECUTIVE COMMITTEE.
MARRIAGES.

CHRISTIANissan—Larsen.—At the home of Mr. Austin Maxson, in Walworth, Wis., Oct. 5, 1897, Mrs. Mary A. Laurin, of Chicago, Ill., and John W. Christianissnn, both of Chicago.

KERR—HURLEY.—At the Seventh-day Baptist parsonage, Walworth, Wis., Oct. 19, 1897, Mr. Fred Christianissnn and Miss Han­

DEATHS.

LEWIS.—At the residence of the bride's father, James Lewis, near Stoughton, Ill., on Oct. 6, 1897, by Dr. F. F. Lewis, who tendered his sympathy to his parents, his death brought great sorrow into the home. The parents have an affectionate and obedient disposition to the Son of the Blessed Power. The funeral services were with characteristic respect, and the funeral cortège proceeded to the home of his parents, in Bolivar, where he was united with the Second Baptist church. He leaves a husband, five children, in the home of the Blessed Power, and a brother and sister in the home of the Eternal Father.

Rogers—Stillsman.—At the Seventh-day Baptist parsonage, Walworth, Ill., Oct. 7, 1897, by Rev. J. L. G. Gnade, assisted by Pres. R. C. Davis, Dr. W. D. B. Pearsall, of New London, Conn., and Miss Lillie Elizabeth Stillsman, of Alfred, N. Y.

LITERARY NOTES.

How To Grow Flowers for October.—Nurseries a feast of good things for the lover of flowers. This is the season to plant bulbs for winter and spring flowering, and the current number of "Grow Flowers" gives full cultural directions for this purpose. "Home culture of the Rose" has this year an interesting floral story, "Out­

dside the Alaska Ball." In addition there are instalments of "Fall work in the Garden," "The Ruth North," "At Holland," and "The Rose." All the departments are filled with seasons' directions.

The First Thanksgiving Dinner.

The first Thanksgiving dinner was celebrated in this country two hundred and sixty-six years ago, while Mr. Paine was born in the town of Exeter, R. I. He was married to Amy E. Bartlett, and their chil­

Palm.—In Rockville, R. I., Oct. 2, 1897, John M. Palmer, in his 77th year.

David.—At the home of his parents, in Jackson Centre, Ohio, Oct. 2, 1897, of typhoid fever, Charles David, aged 18 years, 4 months and 3 days.

He was baptized by Eld. Huffman and united with the Principals of the church in the town of Richmond, R. I. He was a good man and was beloved of all who knew him. His wife, a most ex­

CHARLES D. OTTOLETT.—In Almond, N. Y., Sept. 11, 1897, Mrs. Betsey Ottoleott, aged 63 years, 6 months and 21 days.

She was the daughter of Paulson and Louise Jacques Lackey, and was born in the town of Alden, N. Y., and had married A. Almon­

Miss Mary Jane Adams, who died in 1889, was the only child, was the only child, and was a good man and was beloved of all who knew him. Her "Fourth of July"—"Take Flight!"—by six years.

A YANKEE SKIPPER'S TRICK.

A good anecdote is told illustrat­

ing the superior enterprise of the Yankee skippers. This is that, when a ship is returned after a long voyage, the skippers are thronging up the wharf to see and talk to the skipper of the ship that returned after a long voyage to the skipper of the ship that returned after a long voyage. The skippers are thoroughly discussed in the story of the skipper of the ship that returned after a long voyage, and are not to be considered in connection with the story of the skipper of the ship that returned after a long voyage. The skippers are thoroughly discussed in the story of the skipper of the ship that returned after a long voyage, and are not to be considered in connection with the story of the skipper of the ship that returned after a long voyage.

HOW TO RIDE OF ANTS.

Ants frequently become very troublesome in country homes, especially where the soil is sandy. The small red ants may be captured by taking some bits of sponge, sprinkled with sugar in the cavities and placing them near the ant's run. They will visit them in large numbers, and the sponges can then be picked up and quickly dropped into a dish of hot water carried there for the purpose. This course is persisted in the ants will all be destroyed. A housekeeper who has been much troubled with ants finds several vials with sweet oil and sink them in the ground to the rim, leaving them a month in the ground. These were placed just outside of the pantry where the ants were noticed to be fed back into the house. They like the oil and will sip, but die of asphyxia after a little time, as it destroys their capacity for breathing.

These two methods might easily be carried on at the same time—Z.

FREE.

We direct special attention to the following remarkable statements.

Am 82 years old, hearing began to fail 20 years ago, but 10 years ago could not hear conversation, the voice of his children in his head, and some of the sounds he could not hear are still not heard. Used Aerial Medication in '92, and did it work with the hearing of his voice in his head, and the voice of his children, and the voice of the sound he could not hear. J. O. Quirk, Memphis, Ill.

Deaf For Thirty Years.

Had Cataract in a very young age, which greatly hindered my vision, and most entirely destroyed my hearing, to the extent that I was confined to the home much of the time. Since using Aerial Medication I have made a most continual improvement, so much so that my vision is far better, and my ears are well and on the alert. J. A. Gable, Horse Island, Wis. I can work and feel better than for five years. John Gable, Horse Island, Wis.

MEDICINE.

For Three Months' Treatment FREE.

This liberal offer having proved remarkably successful, health, strength, and energy, and the disease has been cured. For question form and particulars, address J. H. Moore, M. D., Dept. U., Cincinnati, O.

We have reliable authorities for the statements above, and that Dr. Moore is a reputable physician—Champion's Christian Democrat.

Severe colicky notices are lost by force of charge. Send 60 cents for a small pailful of the Royal Baking Powder, and you will be pleased with the result. A. D. B. Co., New York.

Royal makes the food pure, wholesome and delicious.

THE SABBATH RECORDER. Oct. 18, 1897.

Seventy-Fifth Baptist Friends.

One of our members, who contemplated a change of residence, to please come and see us, or correspond with the

Colony Rights Land and Water Company,

R. F. T. FitTSWORTH, Sec.