ANSWERED PRAYER.

BY MYRA GOODWIN PLANTZ.

ASKED for bread; God gave a stone instead.
Yet while I pillow'd there my weary head,
The angels made a ladder of my dreams,
Which upward to celestial mountains led.
And when I woke beneath the morning's beams,
Around my resting-place fresh manna lay;
And, praising God, I went upon my way,
For I was fed.

I asked for strength; for with the noontide heat
I fainted, while the reapers, singing sweet.
Went forward with ripe sheaves I could not bear.
Then came the Master, with his blood-stained feet,
And lifted me with sympathetic care.

Then on his arm I leaned till all was done;
And I stood with the rest at set of sun,
My task complete.

I asked for light; around me closed the night,
Nor guiding star met my bewildered sight.
For storm-clouds gathered in a tempest near.
Yet in the lightning's blazing, roaring flight,
I saw the way before me straight and clear.
What though his leading pillar was of fire,
And not the sunbeam of my heart's desire?
My path was bright.

God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers seek,
But often faith must learn a deeper rest,
And trust God's silence when he does not speak;
For he whose name is Love will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, his promises are sure
To those who seek.

—S. S. Times.
Robert Hall once said, “In matters of conscience first thoughts are best; in matters of prudence last thoughts are best.” The dictates of conscience are intuitive and should be honored by giving them the most prompt attention and confidence.

It is hoped that all the funds coming from the special effort of Thanksgiving week to liquidate the debts of our two Societies will be forwarded to the Treasurers, so that they can be reported in the Recorder as early as December 13; or, at the longest, full returns should appear in our issue of the 20th of this month.

As an item of general news, we recently published a list of Ministerial changes that have already taken place and that were in contemplation. It is now apparent that some of those mentioned were not so far advanced as to be a certainty. Bro. Prentice has decided to remain at Adams Centre, and Martin Sin dall does not think it wise to leave the Verona field. Possibly other probable changes mentioned may not be made at present.

There is a move in the church in China to lower the tone toward the Chinese in their treatment of immigrants. There has been talk that immigrants from China had no intention or wish to become citizens. And even if such a desire had existed they were met with a stern refusal by our government to recognize such a wish. There is a law prohibiting them from being naturalized. But now the tide seems to be changing, and those who wish to become citizens are arranging to petition our government to grant them this privilege. Certainly these Mongolians are among our most peaceful and inoffensive inhabitants. The law which discriminates against them, and now appears to admit them, are Bohemians, Hungarians, anarchists and disturbers of the peace is indefensible. There are grave dangers threatening our National peace and prosperity that is becoming the naturalization of the Chinese.

After a few days of absence from the editor's sanctum, including Thanksgiving-day and the following, in which we enjoyed a genuine New England home gathering, and in which Turkey if not Greece (grease) played a conspicuous part, we are anxiously waiting returns from the fields on which the thank-offering battles have been fought. It may not seem just right to call these thanksgiving. Rather it has been understood that immigrants from China had no intention or wish to become citizens. And yet it cannot be forgotten that they come from many a struggling household where the fight with poverty, personal debts, and urgent needs can find no better description than the word “battle.” Expresses with thanksgiving for the returns, we are reading so much about “debts” and of so many appeals for larger contributions, still we are persuaded that a large number of those who gave most to maintain our benevolent operations are those who are most pleased with every wise effort to secure funds with which to continue our enterprises.

If, after this effort to remove the indebtedness from the Past and Missionary Societies, it shall appear that they are unable to lift the burden and to continue the work, there will be but one wise course left: for the Boards, viz: to adopt such rigorous reenactments as will bring our works within the narrow limits indicated by the contributions.

One thing has always been a matter of surprise to many Christian observers, and that is the superior tactics, organization, and perseverance of men who are engaged in carrying on their wicked schemes. Christian men and women, as reformers, often appear to be nesleep while the enemy is awake; or discouraged while the enemy is hopeful; or faint-hearted and yielding while the promoters of wickedness are vigorous and persevering. This is no new development; it is not a phenomenon peculiar to modern times, and, therefore, perhaps not be surprising. These common experiences are forcibly expressed in the parable of the tares: “But while men slept, his enemy came and sowed tares among the wheat.” The surprise does not consist so much in the fact itself as in the reason or cause for such an order of things. Why do good men need more sleep than bad men? Why should they be less vigilant or more easily discouraged? We have before referred to the struggle in New Jersey over the race-track gambling amendment that received the votes of a majority of that State in a special election in October. Several attempts have been made to have the votes rescinded. But that motion was recently denied by three Judges of the Supreme Court on the ground that it had already been declared a law by the Governor and that it is too late to have his proclamation revoked. Now, these reluc tant knights of the race-track, and all its concommitant evils have secured a legal talent to move for a writ of error transferring the recent decision to the Court of Errors and Appeals for review. If this motion is allowed, it is evident that the fight will go on, although it seemed hardly worth sending. From our half of the limited amount of support for our little family, (myself and my invalid sister), I have for 12 years steadily transferred my savings into the cause. And yet it appears that the motion is not only a strict obedience to the divine word, “Be not conformed to this world,” as to the Sabbath command, that I can comply with another scripture, “Owe no man anything,” being convicted that we have no right to squander anything God forlids, the nine-tenths we call our own. And if all our sisters would be persuaded “to go and do likewise,” I believe that, as our treasure of the Western Rosebud, we have the Lord’s treasuries would be overflowing,” instead of those who have already fulfilled their duty, which is far the obvious one. Therefore, of all those vessels of necessities, to make up the deficiency, resulting large from extravagances involved in being governed more after the spirit of the world, in the government of the teaching of God’s Word on this subject. Can not some one stir up Seventh-day Baptist women to a realization, and thus awaken the responsibility that it is our duty to obey the word, “To work while it is day.”

CHRISTIAN LABOR IN THE SOUTH-WEST.

Two quite lengthy communications have been received from Brother B. F. Granberry, of Fonke, Ark., giving in detail some of his volunteer labors in connection with other brethren in that vicinity among the churches and isolated Sabbath-keepers in the South-West. This is a very needy field. Multitudes of the people are without the teaching of the Gospel. They naturally incline to a strong faith in the Bible, and preachers who adhere to the plain “Thus saith the Lord,” for their doctrines, have a great advantage, and can hold the people, over those who, through ignorance or necessity, fail to give the necessary training “to teach for doctrines the commandments of men.”

For want of space we can only give a brief outline of the letters at hand. Brother Granberry, accompanied by Rev. J. F. Shaw, about the first of October visited Warthop, in Little River County, Arkansas, and held meetings in the Jones school-house about a half mile out. Bro. Shaw preached five stirring sermons at this place, some of the time the house being filled. All seemed to be much pleased with these meetings and favorably impressed with the truths presented. From this place they went about seven miles farther on to the Oak Grove school-house. The chief opposition with which they were met came from ministers who evidently were afraid of their teachings and the introduction of any change. They were not able to meet them with honest Scriptural arguments, they sometimes became abusive. Attempts were made by one Rev. Mr. Jones, after whom the Jones school-house was named, to close the doors against them. But such efforts were not successful. In most of these localities visited there were either a few Sabbath-keepers who had sufficient influence to keep open doors for the preachers, or there were enough others who were willing to see fair play, so that our brethren could be benefited.

They also visited Rocky Comfort, and Alle ne, preaching in these places and visiting many families who were anxious to converse upon religious topics, and especially to hear more about the Sabbath of the Bible.

The letters of Bro. Granberry are interesting and full of good, and helpful information. Other ministers and others who did not accept his views, as well as many who are very favorably impressed. If these visits can be frequently repeated there will doubtless be many additions to the ranks of Sabbath-keeping Baptists in that part of the state. The work is in itself a good one, and has been the subject of prayer and convincing confirmation. If, however, it is only by a strict obedience to the divine word, “Be not conformed to this world,” as to the Sabbath command, that I can comply with another scripture, “Owe no man anything,” being convicted that we have no right to squander anything God forlids, the nine-tenths we call our own. And if all our sisters would be persuaded “to go and do likewise,” I believe that, as our treasure of the Western Rosebud, we have the Lord’s treasuries would be overflowing,” instead of those who have already fulfilled their duty, which is far the obvious one. Therefore, of all those vessels of necessities, to make up the deficiency, resulting large from extravagances involved in being governed more after the spirit of the world, in the government of the teaching of God’s Word on this subject. Can not some one stir up Seventh-day Baptist women to a realization, and thus awaken the responsibility that it is our duty to obey the word, “To work while it is day.”
BREVITIES.

There has been serious rioting and disorder in Bohemia. Many people have been killed and many more injured. The rioters in Prague and other places are especially bitter against the Germans. Martial law prevails.

Reports from St. Paul, Minn., Dec. 1, showed the mercury at 7 degrees below zero. Further West it was reported at the same date, at Moorhead, 16 below, Bismarck 14 below, Huron 14 below, and Winnipeg 26 below.

FAME on the Yukon is already announced. Such a rush of gold-seekers while there as to make adequate provision made to meet the emergency, renders starvation and death inevitable. Official information states that at Dawson, in the Klondike region, there is great suffering.

Under the administration of R. C. Washington, second term, only 100 years ago, there were 75 post-masters, and the expenses of the Department of Post-Office were $92,000 a year. Now there are more than 70,000 post-masters, and the service costs, in round numbers, $92,000,000 per year.

Something of an idea of the industries of the island of Cuba, and of its value to commerce, may be gained from the statement that it has 192 coffee plantations, 700 sugar, 4,500 tobacco farms, 3,500 cattle farms, and 1,700 small farms devoted to trucking and various products.

Cornell University has just received a gift from Dean Sage and Wm. H. Sage, of Albany, consisting of the magnificent home of the late Henry W. Sage, for a student's hospital. This is considered worth $90,000, and the same parties propose to add $100,000 for endowment.

Governor Griggs, of New Jersey, seems likely to receive the appointment of Attorney General to take the place of Judge McKenna, in case the latter is transferred to the Supreme Court. The Governor is one of the ablest attorneys in New Jersey, and would fill the place contemplated with marked ability.

There seems to be no doubt that a new and valuable discovery has been made in a process for illumination by gas. It is a foreign discovery, or, perhaps we should say, invention; but letters patent for the United States have been applied for. It will greatly reduce the cost of illumination by gas, because it greatly increases the illuminating power of a single jet.

President McKinley left Washington on the evening of Dec. 2, for Canton, Ohio, on account of the serious illness of his mother, Mrs. Nancy Allison McKinley. She was stricken with paralysis early in the morning of that day, and when President McKinley reached her she was nearly unconscious. Still there seemed to be a slight recognition of his presence. He remained as long as he could, and returned to Washington in time for the opening of Congress.

Spain is still having plenty of work to subdue her stubborn enemies, both in Cuba and the Philippine Islands. The new Administration is seeking to pacify the insurgents in Cuba by the offer of autonomy, or a system of self-government, under Spanish supervision. But this plan as yet does not seem to be looked upon with favor.

The German Government has assured Ambassador Andrew D. White, that it will not insist at present on sending a warship to menace Hayti. There is great excitement in the little Republic, but the officials have shown a remarkable firmness and dignity in their correspondence with Germany. Probably all the differences will be peacefully settled.

Connecticut has taken a forward step in amending her Constitution so that hereafter all voters must be able to read, in the English language, the Constitution, or any section of the Statutes of the state. All other states should promptly pass a similar provision. No one is fit for free government who cannot and will not be self-informed in the fundamental principles of that government.

Another of the Princeton Professors is said to contemplate withdrawal from the Presbyterian body of Christians, because of the Princeton Inn liberality controversy. Professor Charles Green Rockwood, Jr., also signed the petition for license, and now is said to see only one way to avoid the severe restrictions of his own denomination, and that is in following the example of Dr. Shields in withdrawing.

A Few years ago a New York clergyman created great commotion and wrought visible effect upon the pending election by his use of the three "Rs" in "Rum, Romanism and Rebellion." It is now reported that President McKinley was much displeased on thanking-day by the sermon of Rev. Dr. Johnson, in the Metropolitan Methodist church, because of his declaration that the chief dangers which now threaten this Nation, are rum, socialism and Jesusism. He dwelt at length on the latter danger, and said that there is danger that the United States will yet become, in respect to the rule of the Catholic church, as Mexico, Italy and Spain.

Germany appears to think she has a case against Hayti. A man named Lueders, born in Hayti, of German parentage, on the father's side, but the mother a native, has been punished for offenses against the Haytian government. Lueders was fined $500 and one year's imprisonment. The Haytian government regarded Lueders as a citizen, while Germany claims him and demands recompense for the loss of his services. Our officials seem inclined to think Germany a little hasty in his decisions and severe in her executions. Whereupon the German press is quick to give notice that the German government will not brook any interference in the matter on the part of the United States. Our Ambassador, Andrew D. White, will in a judicious, and probably in a judicious way, look on and make an earnest protest necessary, to avert any very harsh or war-provoking measures on the part of Germany. It is not at all likely that Germany will very easily risk an encounter with the United States. She has eagle-eyed enemies nearer home that would gladly seek such an opportunity to get even with that imperial government.

CONTRIBUTED EDITORIALS.

By L. C. Randolph, Chicago, III.

A Goodly Sight.

There is no noble sight in this world than that of a manly young man; one who is genial, respectful, thoughtful of others, strong and fearless, and animated by a high purpose in life. As he goes on his cheery way, the children look up to him with their small heads up. His carriage conveys in him. Gray-haired men and women watch him from their windows with watchful pride, while a tender mist creeps over the eyes out of the hidden memories of the past.

There are other young men who are a weight upon the hearts of father and mother, a disappointment to friends, a burden to themselves in the silent moments when gayety wears out and reflection comes unbidden.

Life is so grand and beautiful, so rich in opportunity, so glorious in its issues, that it seems a sad and sad thing for any one to throw it away.

The Old-Fashioned Home.

The picture fits below—nothing plate-glass or polished oak—rather a suggestion of brown rafters and knotty floors. I hear the rattle of dishes and kitchen-ware, the ripple of joyous, unrestrained conversation, an occasional snatch of a song. Some of the voices are like the birds. Some are maturing in richness, two have the pathos of sorrow and dwell on the significant words of the familiar hymns.

O, the merry voices of children, the delectable odor of the evening meal, the hum of cheerful industry, the welcome to the breathy ones from town and school, the glow of the firelight, while the white snow falls across the window-panes. Happy is the man, whether in town, city or country, whose home is his fortress and strong tower, where the heart takes deep root and where blossoming love comes to full fruition.

Unconfessed Faith.

One of the most noteworthy faces in the congregation last night was that of a man who has been commonly understood to be an infidel. In times past he has had plenty of sneers for the churches and church-members; but now for several nights he has been at the meeting with all his family, his intelligent face following every turn of the exercises with deep interest.

There are many men who are called infidels who are not. They have become alienated from church influences by the ill-treatment, real or fancied, which they have received from professors of religion; but for genuine religion, for the principles of the Bible, for Jesus Christ as the Saviour of men, they have a deep reverence. Without any open profession they are secretly endeavoring to square their daily lives by the precepts of the gospel.

There is none in these men to command our sympathy. Many of them are of noble spirit. So far as their contact with their fellow-men is concerned they seem to be living lives that are more just, more gentle, more humane, than are some who might be loudly picked out in the churches. It is eminently just and wise to frankly recognize the good which we find. It does not weaken the force of the gospel appeal, but rather strengthens it. A foundation of
Beyond the midnight comes the morning, Beyond the starlight is the dawn, Beyond the sunshine comes the day, Which into twilight fades away.

Days give way to weeks and years, And onward roll the mighty spheres; And all that roll they pave the way For eternity's unending way.

Beyond this span of mortal life, Beyond every joy and its strife, Beyond its midday and its night, There is an everlasting world of endless light.

Beyond the parting there'll be a meeting Beyond the farewell, there'll be a greeting, For Christ's sake there'll be a bower; For every sight there'll be a Psalm.

Beyond the blue in that world of light, Faith will be exchanged for sight. Hope will have instruction blend, And love alone will all transcend.

Beyond the pain, beyond the crying, Beyond the grief and the dying. Beyond it all the beauty remains, Eternal glory to prove eternal gain.

Now the next question is, What are some of the principal conditions before you get this life more abundant? Three things are necessary: 1. Truth in the inward part. "Behold, they shall dwell in safety." Ps. 51: 6. You are attending many meetings, you hear many truths; you say, "Very good—

THE LIFE MORE ABUNDANT, AND SOME OF ITS CONDITIONS. (Concluded.)

Eight years ago I found this life more abundant. For eleven years previously I was wandering in the wilderness, having possessed only the life in Christ. The abundant life means glorious life. "But the God of all grace, who hath called us hereunto his eternal glory and everlasting life." 1 Peter 5: 10. Victorious life. "Now thanks be unto God, which always causeth us to triumph in Christ." 2 Cor. 2: 14. Fruitful life. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." John 15: 16. Strong life. "I can do all things through Christ, which strengtheneth me." Phil. 4: 13. Praising life. "In whom though now ye see him not, yet believing, ye rejoice with joy unspeaking, and full of glory." 1 Peter 1: 8. Many more things I could say of this wonderful life, but I am not going to give full details of the life more abundant now; but I want to tell you, all fulness is in him. Those who have him have all; for everything is in Christ. "Where there is no law, there is no transgression, nor circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all." Col. 3: 11.

get a blessing; you have to believe yourself. God has spoken to thousands and thousands of people before this, but they have not found any blessing because they did not obey. Zaccheus was lodging himself upon a twig, and Christ said, "Zaccheus, make haste and come down." He obeyed; he made haste and came down, and found life eternal—and life more abundant, too. "And when Jesus came to the place, he lifted up his eyes, and saw him, and said unto him, Zaccheus, make haste and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully." Luke 19: 5, 6.

I know a lady who had been to the conference at Keswick fourteen times, and she was not any better. She came to me and said, "Well, brother, I have not found any blessing in Keswick, though I have been there fourteen times."

"I said, "Well! didn't God speak to you?"

"Yes."

"What then? Ah! there must be something in you that you do not obey God."

"O! I think there is."

Why did she waste the fourteen times at Keswick and go home empty? Because she did not obey.

O, you great people, you educated people, obey God—obey! I do not wish to dwell much on this subject now. I only want to give the outline, and some of the conditions before this abundant life can be received. Only as you are right on these conditions, according to his Word, will you find a blessing, or, rather, the Blessing, coming into your heart. If not, you will go back home empty as you came, and it will serve you right. O, my friends, it breaks my heart to see thousands of professing Christians not possessing anything from God; and, moreover, thousands of workers who have "life," but not "the life more abundant." You preach, you do all you can; but not a atom of good is there in all that; for you are like an incomplete locomotive without steam, a needle without an eye, a flower without odor. Expectation must be from God—not from any man. Do not see your preacher, do not praise a man, do not talk much about a man, do not call a man wonderful. You are to have your own mind about your condition. God finds comparatively few people who are honest with him, and that is why thousands of people go to conferences and return home as bad as they went. The reason is—not because the Lord did not speak to them, not because the preachers were not plain with them—but because they did not want to be honest with God. They wanted to yield something and keep something when he told them to yield all.

2. Expect great things only from God. "My soul, wait thou only upon God; for my expectation is from him." Ps. 62: 5.

Expectation must be only from God—not from any man. Do not see your preacher, do not praise a man, do not talk much about a man, do not call a man wonderful. You are to have your own mind about your expectations only from Him. My friends, I want you to give very good attention to this point. If you expect anything from a man, you will be disappointed, and it will serve you right. Don't praise man, but expect great things from God.

3. Obedience. This is the most important point if you want to find the life more abundant. "And we are his witnesses of these heart things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 5: 32.

O, would you like to obey God? You must come down; pride of life, position, strength, wealth and reputation—all must come down. Obey in all these points. "Obedience is better than sacrifice." If you don't like to obey, it is better for you to blame yourself and not God. No disobedient child will ever get a blessing from God.

Do not think you know much, but know enough to obey. On what twig are you perching? God has given you a cradle; does God find you a fit cradle? This is the tenor. The body is a temple; the mind is the sanctuary; you are a servant of the house of God. You are a clergyman, you may be a layman—you may be a teacher, evangelist, preacher—whoever you may be, listen to God and come down—obey. If you do not obey, you are simply mocking God.

The Lord has promised, "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;" and this is the Lord's answer. You cannot keep one thing from him. If you are not obedient, do not blame anybody else afterwards if you do not find room for you.
The Christian Endeavor World for Nov. 18, 1897, says: "It is impossible not to see that a great change has taken place since then (fifty years ago). The habit of Sabbath-desecration is growing upon us as a people, more and more."

The London, Eng., correspondent of the Congregationalist, held at Bridgeport, Nov. 16, 1897, reports a steady growth of sentiment and practice in that city, in favor of a less religious view of the Sabbath, which has been forced upon Sunday than formerly, and an increase of public entertainments which are not "sacred."

SUNDAY IN CONNECTICUT.

The question of Sunday-observance was considerably discussed at the Annual Meeting of the Connecticut Conference—Congregationalist—held at Bridgeport, Nov. 16, 1897. Last year this Conference, through a committee, submitted a draft of a Sunday law to the legislature. The legislature threw this draft aside, and made the general law less restrictive, but with heavier penalties. Our readers are aware of the nature of this amended law at the time.

At the late meeting Mr. Newton, a member of the Committee of one year ago, spoke somewhat at length upon the Sunday-law question. He thought that a bill could be formed which would fit the present public sentiment, which could be enacted into law, and urged the Conference to act in the matter. A spirited discussion ensued. In the end, a committee was appointed looking toward another effort to secure a law which will be fitted to public opinion so that it can be enforced. The Committee reported that the Connecticut Congregationalists show that no law can be secured or enforced unless it is toned down to the low level of prevailing practices. So far as the Puritanic or even Sabbath observant Sunday is concerned, this struggle is a continual and culminating retreat.

MOST COMMEMORABLE.

The following extract from a letter just at hand will explain itself. To all pastors we say: "Go thou and do likewise."

WILTON, IOWA, NOV. 29, 1897.

Dear Brother Lewis—Your letter of recent date received, and that portion addressed to our church will be read to them at our service to-morrow.

I have just completed a treatise on the Sabbath-questian which I shall deliver at our regular Sabbath school, from time to time this fall has been delivered. The question has been treated under the following heads: 1. Historical view of Sabbath and Sunday. 2. Sunday-sabbatarianism. 3. What the church must learn. 10. Duty of Sabbath-day Baptists in these anomalous times of Sabbath Reform. E. H. Scoowell.

This is so exactly in the line of the need of all our churches that it deserves consideration as an example to all pastors. That we need denominationalizing in these anomalous days of Sabbath Reform is most apparent. And it is equally apparent that the main success or failure in this line rests with the pastors. In the general work of bringing men to Christ and building up churches, the burden of responsibility, and the permanent success are with the pastor. If an evangelist comes to move the people, he may start some spiritual work, but it is not a problem simple and can be continued.

Sabbath observance is a matter of individual Judgment for ourselves, and for those who differ from us; but we feel most earnestly that to give up that special department now would be to take a backward step. At the same time, we speak for the elementary work, and when I say that nothing will be done, by legislation or in any other way, which can affect the individual liberty of those who differ from us. Most lovingly and sincerely yours,

KATHERINE LATEY STEVENSON.
Corresponding Secretary, National W. C. T. U.

In a letter detailing the history of the matter in the Convention at Toronto, among other things, Mrs. Henry says:

We can but feel that much was accomplished, as we look back upon the Convention. "For it was the time I could but see the force of the strong tide which was against us; yet, considering that this was the nature of the case, we could not expect otherwise, and we should not have been so far as the Puritanic or even Sabbath-keeping women in the W. C. T. U. Associations. While no law was passed in 1895, and specific steps were never taken to secure its circulation among the members of the W. C. T. U. Associations. Between July, 1885 and January, 1889, over 2,000,000 copies were circulated, aggregating more than eighteen million magazine pages. In 1889–90, it was found that organized effort did not produce the desired results, to prevent its circulation among the "Unions," and, for the time, the effort was abandoned. But much seed was sown, much thought was awakened.

Our readers already know that new interest in the Sabbath laws of Connecticut was awakened within a few months past in W. C. T. U. circles, by the efforts of Mrs. S. M. I. Henry, who was led to accept the Sabbath by a study of the Bible, undertaken to sustain Sunday, Mrs. Henry being a prominent and able worker in the Evangelistic Department of the National W. C. T. U. For several years Sabbath-keeping women in the W. C. T. U. have protested against all movements which would contravene or endanger the rights of Sabbath-keepers. At the last International Convention of the W. C. T. U. the work of Mrs. Henry, Mrs. Babcock, of Rhode Island, and others, extensive influences were brought to bear in favor of the Sabbath.

Final action was not secured in the Convention, under pressure of other matters, and the action of the National Committee for action. Mrs. Henry has favored us with a copy of the action by the Committee, which was as follows.

Dear Mrs. Henry—Your petition to the Executive Committee was referred, with many other things which were crowded out of our unusually busy sessions, to the general officers for reply.

We considered the matter in our meeting on November 5th, but by request of this committee, for reasons which might endanger our sincere sympathy with you personally, and with the noble sisterhood that you represent. I am sure I do not need to tell you how much we are to persecution of any kind—particularly for religious beliefs. If I mistake not, we have already expressed ourselves as thus opposed, in our resolutions; and rest assured, there will be other official statements made.

At the same time, we do not feel justified in making any change in our Department of Sabbath-observance. We have a right of individual judgment for ourselves, and for those who differ from us; but we feel most earnestly that to give up that special department now would be to take a backward step. At the same time, we speak for the elementary work. I say that nothing will be done, by legislation or in any other way, which can affect the individual liberty of those who differ from us.

Most lovingly and sincerely yours.

S. M. I. HENRY.

TRACTION SOCIETY.

Receipts in November, 1897.

(Not including the Thank-offerings.)

Charges:

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<td>$3 00</td>
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<tr>
<td>Sabbath-school, North Loop, Neb.</td>
<td>$2 00</td>
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<tr>
<td>New Market, N. J.</td>
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<tr>
<td>Woman's Board</td>
<td>$1 75</td>
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<tr>
<td>Dr. Lewis' work</td>
<td>$13 30</td>
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<td>Young People's Board</td>
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Collection, Quarterly Meeting, Scott, N. Y. | $1 00  |
Yearly Meeting, Plainfield, N. J. | $1 28  |
A. C. Burnham, Horshelville, N. Y. | $1 00  |
Mr. and Mrs. G. O. Stillman, Horshelville, N. Y. | $1 00  |
Mary L. Stilman, Horshelville, N. Y., Dr. Lewis' work | $1 00  |
Sara Harley, Welton, Iowa | $1 00 |
J. W. Lutbrobo | $1 00 |
Mrs. D. C. Buhl, Dayton, Ohio | $2 10 |
C. C. VanHorn | $5 00 |
Mrs. A. L. Faham, Canton, S Dakota | $2 00 |
J. H. Hull, Onca, Fl., Dr. Lewis' work | $5 00 |
Mrs. O. A. Uxayon, Lincr, N. Y. | $5 00 |
London, Centre, N. Y. | $2 00  |
L. E. Lewis, Osb. N. Y., 60 years. | $1 00  |
A. Worden in L. M. | $2 00  |
Wm. C. Stearns, Womty, N. Y. | $1 00  |
Mrs. A. P. Harris, Blystone, Pa. | $3 00  |
Dr. Lewis, Dr. Lewis' work | $5 00  |
A Friend, P. S., Wilt | $1 50  |

Total | $329 17

E. J. Speck, Trustee.

PLAINFIELD, N. J., DEC. 1, 1897.
STUDIES IN SABBATH REFORM.
No. 6.

II. EXTRAORDINARY OR SPECIAL SACRIFICES AND CEREMONIES.

In addition to the ordinary sacrifices and ceremonies of which Study No. 5 treated, there were certain special and occasional offerings and ceremonies which must be considered in connection with the ceremonial system. For example:

(a) When priests were consecrated to their holy office.

(b) When women were to be purified, ceremonially.

(c) When lepers were to be cleansed, ceremonially.

III. HOLINESS CEREMONIES.

There were elaborate ceremonies which represented the idea of holiness, through harmony, union and communion with God. These included the following:

(a) The holiness of the whole people as the children of Jehovah. Ex. 19: 5, 6; Lev. 11-15, also, 17 and 18; Deut. 14: 1-21. Under this general head came the consecration of the “firstborn.” Ex. 13: 2, 12, 13; also, 22: 29, 30. With this was associated the offering of the “firstlings” of the flocks and the “firstfruits” of the harvest. Deut. 26, etc.

The distinction between “clean” and “unclean” foods (Lev. 11 and Deut. 14), the purification ceremonies (Lev. 11, 12-14, 15), the laws against unnatural marriages and lustful deeds (Lev. 18, 20) also belong to the group of holiness ceremonies.

The ceremonies by which the priests were consecrated (Lev. 8 and 9; Ex. 29), their qualifications (Lev. 21, etc.), and their rights and prerogatives (Deut. 17: 8-13, 18: 1-6; Num. 18), formed still another factor in the holiness ceremonies.

IV. HOLY PLACES AND THINGS.

The ideas of holiness and of religious duty were prominently associated with places and things. Holy men by which such sacredness was imparted and preserved formed another and prominent feature of the Hebrew ritual. In this category were the Tabernacle, the Ark, the Vail, the Altars, the Laver, the utensils used in sacrificing and the vestments of the priests. Ex. 25-30, Deut. 11, 14: 22-29.

The ceremonies connected with these inanimate objects were minute and exacting. Back of them all lay the conception of Jehovah, in whom all holiness was embodied, and who sought holiness, purity and devotion in his children and in their worship. These, like the sacrificial ceremonies, were meaningless when separated from the laws of the Decalogue, which were imperative in their demand for holiness through obedience.

V. HOLY FESTIVAL SEASON.

As was noted in the opening Studies of this series, “time” the measured portion of “eternity” is an attribute of God. Within this attribute men exist. Thus it is that in God they live, move and have being. Thus they come into the closest possible touch with God. This contact means fellowship, worship, communion. The Sabbath sprang from the fitness and the necessities of this relation of men to God and of God to men, through and in time. In this way the Sabbath became God’s immediate representative in man’s existence. The Sabbath represented and still represents God in time, as the Bible does among books and records, as Christ does among men.

Subordinate, later in development, and wholly different as to origin and purpose, other times more or less sacred were developed, as festivals, social and economic life of the nation. Numerous ceremonies and certain restrictions as to labor were connected with these periods; but they were holidays more than holy days. These periods formed the group of “ceremonial Sabbath.” The first, the year of Jubilee (Lev. 25; 2, 9, 12, 13, 15), the “shadow of things to come” (Col. 2, 16, 17), where he declares that they are not important enough to be made a subject of controversy and cause for disension among Christians. We take space to note the character of these seasons, briefly, that the student may see clearly wherein they differ from the Sabbath; asking that it be remembered that these seasons were gradually developed as features of the national organization, long after the Sabbath was instituted and long after the Decalogue was given.

THE SABBATICAL YEAR.

(Ex. 13: 10, 11; Lev. 25: 1-7, etc.)

The Sabbatical Year was a national and local institution, which was developed after the Hebrews became agriculturists. Lev. 25: 2. The rabbinic laws concerning this year, found in the Mishnah, under the heading “Sabbatical Year,” were connected with the idea of free use of the poor, of hirelings, strangers and cattle. The third provision (Deut. 15: 1-3) enjoins the remission of debts at that time.

THE YEAR OF JUBILEE.

The Sabbatical years ended with the Year of Jubilee, i.e., the fifth year crowning the period of seven successive Sabbatical years. Lev. 25: 8-11. On this year the soil must rest, slaves must be set free and land involved in lost by debt must be restored. Lev. 25: 13-34; 47: 1-24. Declaring not in walled cities or villages went with the soil.

The larger meaning of the Sabbatical years system was to teach God’s ownership of all things, to check greed and injustice, and to correct wrong and abuses. As a time of redemption and restitution this group of sacred years taught mercy, and prefigured the redemption and restoration which come through Christ, as well as the restitution of all things in heaven.

LETTERS TO THE SMITHS.—No. 19.

To Herbert Smith.
My Dear Herbert:—I saw something about the meetings at your church when I visited you last summer that I very much liked, and I want to tell you about it. I rather like to speak of good things I see here and there, especially to those interested in them. What I think of now is the courtesy your people show in various little ways. Your church ushers are so attentive that, as a stranger, I felt pleased to go to meeting. I have now and then gone to church doors where there was no one to meet me and show me to a seat. I have more than once felt ill at ease when passing up the aisle in a strange meeting-house, fearing that I might take a seat that the owner would soon come to claim—in, look, if not by word—and thus give me to understand that I was not wanted.

Your ushers are so courteous that it does an old man good to be the subject of their attentions. I feel that their manners are not formal, but that they are truly glad to please and make welcome every one they so pleasantly meet at the church door. I think you can tell them that here and there, and I am glad of it. They must be very helpful to you as their pastor. I have heard more than one person who has gone as a stranger to your meetings speak pleasantly of your ushers.

And there is something else I like at your church; you have a singing-book or two in every seat. Now I cannot sing very much myself, still I like to have a book so that I can look over the hymn, and sing a little, too, if I happen to know the tune. I am glad to say that here and there your singing-books are not supplied to the pews. A few of our people own them, but the greater part are without them. Of course, it is not common that a stranger is given a hymnal there where there are so few in the congregation, but last week your cousin Will handed his to a man who came in, and took a seat near him. He looked pleased, and sang with a voice so full and rich that he caused every body to wonder who he was.

I noticed that at your church every one was on the alert to make strangers feel at home. I saw half a dozen boys and girls leave their seats and get singing-books so as to supply those who had none. In fact, I saw many little acts of church courtesy from both old and young, and I felt comfortable and at home because of the spirit in your congregation which prompted them.

And then I like the singing of your people. I like congregational singing, anyhow. Your folks sing so heartily that everybody catches the spirit of worship. It seems to me that such an outburst of Christian song must put the preacher into the best kind of spirit for preaching. I suppose your leader might find some fault with the time in your congregational singing, yet it seems good to me to hear all the people praise God in song. But your people have sung together so much that they really sing well and in good time. I believe you told me that your choir leader had put the spirit of music into your congregation. Well, he is doing more good than he knows by the way he manages the singing in your church. But your people are helping him in his good work by supplying singing-books for all the pews.

I suppose that any church is the better off for a choir of trained singers, and whoever gives his time to lead them well is serving the good cause in a way not possible to many, yet I cannot feel that he does just what he should do if he does not get all the folks to sing in church, and singing heartily, too, and the whole church.

Surely, my dear Herbert, you have certain elements of strength in your church, and I can partly see why you are doing so well in your prayer of your

UNCLE OLIVER.
We have been about Milton, Milton Junction and Albion two Sabbath and the time intervening. The weather has been fine, some of the time more like September days in sunshine and temperature. Attended chapel in Milton College one morning, conducting the chapel service, and addressed the students upon the advantages of a liberal education. Their enthusiasm in speaking of the history of the Albion people and especially to be efficient and successful workers in Christ's kingdom. The faculty are as devoted, faithful, and self-sacrificing as ever. Some of them, the veterans, are beginning to feel the weight of years and of long, hard service. When they fall out of the ranks may there be from our young people some as well prepared; yes, better prepared, to take their places, and possess the same heroic, devoted and self-sacrificing spirit. President Whitford is now in the East gathering material for the Seventh-day Adventist Denomination. The present chief need of Milton College is a new building, devoted to Science, and a larger income. She is crippled to-day in accomplishing what she might be and do, because of this lack. God bless Milton College, its students and its corps of faithful and devoted teachers.

The Milton, Milton Junction, and Albion churches are in a good working condition. Sabbath services are well attended, and the prayer-meetings and Christian Endeavor meetings, both Senior and Junior, and the Sabbath-schools are well maintained, full of interest, and are certainly making progress in spiritual activity and power. Dr. Platt is beloved by the people, is building up the church, and has been a most efficient worker for the good cause. Bro. G. W. Burdick, pastor of the Milton Junction church, has a warm place in the hearts of his people, is as tall as ever, and a more kind and exemplary Christian man it will be hard to find. Pastor Witter of the Albion church is a young pastor of great promise, and is a material brother of Milton Junction; perhaps he is a little taller. Anyway, when I have to stand beside either in the pulpit I feel my littleness, and certainly the people cannot help seeing the contrast.

The Albion people are feeling bad over the going away of their pastor, who has accepted the call of the North Loop church, and enters upon his new duties in January last. His eight years of preaching, evangelistic and pastoral labors in Albion and surrounding communities have endeared him to all the people of whatever denominational name. We be- speak for him a successful pastorate at North Loop, and we wish him health and success in his work. The Albion church has extended a call to Pastor Martin Sondall of the First and Second Verona churches, N. Y. We miss very much those dear men, Wardner, Dunn and Morton, grand scholars, strong and able preachers, kind, tender and lovable men, who did their work well, made a lasting impress for God and upon all whom they served, and with whom they came in contact. They have gone to their eternal reward and, indeed, their works do follow them.

Since our last communication we have held two informal conferences upon our mission and evangelistic work, one with the Milton Junction people, and the other the Albion people. The attendance was rather small at the Milton Junction, but good at Albion. People are more free at some places, we find, to ask questions and express their views and convictions, than at other places. The Secretary has made them as free, open, and informal as possible and has tried to have the people feel easy and at home in them all. He goes over in these conferences every field, home and foreign, shows where it is, the work being done upon it, its condition, its needs, its prospects. He has, been able to devise and improve the field, to make the work upon it more efficient, the changes desired to be made, and what the Board has done, is doing, and would like to do on each field, and the reasons with full explanations. At the end of a conference and discussion of a field, the Secretary then asks the people what are their views, convictions, suggestions and criticisms in regard to the course of action of the Missionary Board upon that field. The Secretary has succeeded in most cases thus far in getting full responses and expressions of opinion which will be brought to the Board in their future action in reference to the various fields under their charge. The people are very much pleased with these conferences, saying they understand our missionary operations a great deal better; what is being done and needs to be done, and the reasons why the Board has done and is doing thus and so. In many instances where they were criticizing and disapproving the action of the Board in regard to a certain field, when they learn the reasons for said action, find they did not understand them and give a hearty approval of the course pursued. May these conferences prove a blessing to both Board and people.

“ACCORDING TO THE MEASURE OF THE RULE WHICH GOD HATH DISTRIBUTED.”

2 Cor. 10: 13.

There lived forty years ago, in Berlin, a shoemaker who had a habit of speaking harshly of all his neighbors who did not think quite as he did about religion. The old pope heard of this and gave him a lesson.

He did it in this way: he sent for the shoemaker one morning, and when he came in, said to him:

“Master, take my measure for a pair of boots.”

With pleasure, your reverence,” answered the shoemaker, “please take off your boot.”

The clergyman did so, and the shoemaker measured his foot from toe to heel, and over the instep, noted all down in his pocket-book, and then prepared to leave the room.

But as he was putting up the measure, the pastor said to him:

“Master, my son also requires a pair of boots.”

“I will make them with pleasure, your reverence. Can I take the young man’s measure also?”

“It is not necessary, said the pastor, “the lad is fourteen, but you can make my boots and his from the same last.”

“Your reverence, that will never do,” said the shoemaker, with a smile of surprise.

“I tell you, sir, to make my son’s on the same last.”

“No, your reverence, I cannot do it.”

“It must be—on the same last.”

“But, your reverence, it is not possible, if the boots are to fit, said the shoemaker, and a rebuke to himself that the old pastor’s wits were leaving him.

“Ah, then, master shoemaker,” said the clergyman, “every pair of boots must be made on their own last, if they are to fit, and yet you think that God is to form all Christians ex- actly to your own last, of the same size and growth in religion as yourself. That will not do either.”

The shoemaker was abashed. Then he said: “I thank your reverence for this sermon, and I will try to remember it, and to judge my neighbors less harshly in the future.”

The Watchword.

“THE WEAPONS OF OUR WARFARE ARE NOT CAR- BAL BUT MIGHTY.”—2 Cor. 10: 4.

Often, in controversy, persons think that by saying sharp, smart, and insulting things they have gained their point. No mistake can be greater. Christ’s victories are not won by vitriolic and taunts, but by solid truths and living testimonies. Dr. Scudder, the English Indian missionary, relates the following:

“A Hindoo, on one occasion, said to a missionary, ‘Reviling our gods, criticising our Shastras, and ridiculing our ritual will accomplish nothing; but the story which you tell of Him who lived and died, and rose again—that story, Sir, will overthrow our temples, destroy our ritual, abolish our Shastras, and extinguish our gods.’”

In this sign conquer. Overcome by the blood of the Lamb and by the word of your mouth. Leave Satan his weapons, leave him in his craft, but take unto yourselves the whole armor of God. And remember that “the sword of the Spirit” is the only offensive weapon found in the gospel armory. But “there is no sword like that.” It has been the path of victory before the fire-worshipping church—and it yet has lost none of its edge of power. Let us use that weapon. Let us tell to the dying that message of eternal life. Let us proclaim the gospel; assured that our labor will not be in vain.”—The Watchword.

We do not reject money because a few counten in the church think that anyone will take the one reject salvation because there are a few false-hearted professors in the church.
The SABBATH RECORDER

[Vol. LI, No. 49.]

WOMAN'S WORK.

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

The faithfulness of God in keeping his word to the children of Israel, all through their journeys in the wilderness, and after passing through the Red Sea and the wilds in blazing when they obeyed and punishing for disobedience, must have been a constant object lesson to the people. His wisdom was shown in not permitting them to destroy all their enemies at once; little by little, lest the burden of the field increase upon them.

So, as God's children, must we not be discouraged because we cannot cast out all the evil from our hearts and lives at one time. Were this possible, it might have a tendency to lead us to trust in our own strength and abilities, instead of relying only on the power of God.

As we would lock and bolt our doors against robbers, so we must close our hearts against anything that is evil or un holy. Meet it at the doorway, and by faith send it away, for faith must conquer in all trials and temptations. If faith goes away, then the smallest and most trifling temptation will overcome us. It was through faith that Daniel had strength to face his enemies, and still pray to God, right in their sight, just as he had done before they threatened to take his life. His faith in God was so strong he had no fear of the lion's den; he knew he would be saved if he was in the right. God did protect and deliver him, so he will protect us if our faith is strong and we are as true to our convictions of right and duty as was Daniel.

I wonder how many of us dare to be Dan iel's, how many of us feel the necessity for us to be one. If our eyes could be opened, too, to see the dens of lions that are waiting to devour our young, waiting to take from our girls and boys their pure lives and minds; yes, I say girls, for they are in just as great need of these days as the boys are; and fill them full of evil thoughts and desires that tarnish and finally destroy their good name; could we realize this it seems to me we would pray and fast for the right, as did Daniel.

Will we wait till our boy or girl is ruined before we work to turn and save some mother's children? God forbid, but help us to begin now and fight the lions through faith and prayer.

Runyon said, "Christians are like the sev eral flowers in a garden, that have on each of them the dew of heaven, which being shaken the whole garden is blessed, except the flowers that are even of the cradle, into the misty vail where only the mother's mind and heart are capable of making impressions upon the tender being not yet ready for its cradle. This assertion may appear strange in the realm of physiology and psychology, rather than of education, but that psychological, physiological and educational forces are correlative during this formative period seems unquestioned. Here are seen seeds of physical, mental and spiritual weakness or woe; seeds which in the tender plant of infancy, the bud of youth, or the full flower of maturity, will redound to the honor and glory of the mother, or to her sorrow and disappointment."

If so much, then, be dependent upon the mothers of the race, if they carry the balance of power—many times unconsciously—in shaping the character of those of their own families, but also of nations, is it not of vital importance that the mothers of the future, who are the girls of to-day, should so far as human judgment is capable, be fitted for the high and sacred responsibilities which lie before them?

In the United States, at least, people have awakened to the importance of educating girls, and at present so many are writing and speaking upon the subject as to incur the possibility of its becoming hackneyed, were it not that the law of physics, "action and reaction will always be equal and in opposite directions," must undoubtedly apply in this as well as in physical things.

For more than fifty years in the history of this country the education of girls, beyond barely reading and writing, was almost totally neglected, and if in the return of the pendulum it fails out the fashion of their education comes to be the one chiefest and apparently most important of all subjects, let us not become either vain or miserable over it, but rather look forward with confidence to the time which undoubtedly is in the near future, when there will be no sex in education; when science and the languages, music, painting and sculpture, together with the learned professions, will be alike open to the girls as well as the boys; when the girl will be as free to select her place in any school as will her brother, and when everybody will regard the province of the girl to be the place for which she is best fitted, and to which her tastes and disposition most incline her. When this time shall have come society will no longer be called upon to discuss as a special topic, "The education or training of girls," for the girls will everywhere take their places naturally, in any school, of whatever sort or kind. Until, however, this time is reached the discussion will go on, for girls have gradually weakened to the fact that they were born for something better than the mere drudge upon the one hand, or the mere beauty upon the other.

The education of a girl, to be symmetrical, should be threefold in character; first, of the body; second, of the mind; and third, of the heart; and the omission of either branch of this trinity produces a defect which no amount of effort in later life can ever wholly overcome. The education of the body and mind brought out by this thought leads me to believe that the heart might sometime seem in danger of being neglected; but in the Christian home, or the well-regulated school, there are silent but strong influences which constantly tend to put heart into the youth, and to gradually stamps itself upon the child, growing with its growth, until, like a silver thread entwined in a hemp cord, it everywhere shines out, giving beauty and lustre to the character all life through.

A plant to thrive must have sunshine and fresh air in abundance, and as children are but little plants they need their full share of these two choice gifts of God, in order to secure a proper start in life. Up to the age of eight or ten years, the girls and boys in a family are treated pretty nearly alike, unless it be that the mother turns more of her eyes upon her little daughter simply as articles of decoration in the household and, seemingly, forgetful that they are embryo women with immortal souls to be saved, expend so much energy in deck ing their bodies with fine clothes and teaching them to put ideas into words the most shallow, selfish and vain of all the errors which may warp the mind of the innocent little girl. No mother should expect the high school or college to correct the mistakes which she herself has cultivated in the character of her daughter during the period when the child is like soft clay in her hands.

Our purpose is not to mislead schools, nor to disapprove the influences which they exert upon young women who are entrusted to their charge, but rather to call attention to the fact that neither Milton, Alfred nor Salem should be expected, nor can they if they be expected, do more than help to rear the superstructure of character upon foundations which have been laid before the girl is placed in any school away from her home. It is educational training and mental discipline, an essential part of the work entrusted to us, they should be nurtured and kept alive, as in no other way can a denomination be so fruitful of growth and energy as through the cultivation of its youth.

Our people have shown their appreciation of the work of encouraging schools, through which probably no denomination so small numerically as ours can show a better record. It is moreover creditable both to the society and the schools that no distinction has ever been made in our schools between the right of the boys and the girls, or the grandmothers of our young women of to-day point to DeRuyter and Shiloh, Alfred and Albion, and bless them for the education which they received from them, while they honor them in the culture which they carry the balance of to-day.

In order to better acquaint ourselves with what has been done in the past for the education of our girls, we have made a little study of the educational history of our denomination, and have been interested to find that the historian of the Society of Friends, in the appointment of Rev. Alexander Campbell to collect funds for a school at DeRuyter, and in the fact that he obtained...
nearby fourteen thousand dollars ($13,937) to begin the work. The school was incorporated in 1836, and in the spring of 1837 was opened as a select school under Rev. Solomon Carpenter and a Miss Robinson, of Troy Female Seminary, while the Institute prepared for the following fall by opening a Grammar School. Finally the school at Alfred, which was opened the same year with DeRuyter Institute; Shiloh, which was established twelve years later; and Hopkinton, still later, drew away from its patronage until 1874, when it ceased to be a denominational school, and the school-building was sold.

DeRuyter catalogues show that more than half the pupils of this school were young women, fully one-half of whom were from our denomination. The records also show that thirty-two thousand dollars were raised by the people of the town, and that the school, which was expended in buildings, so that nothing in the way of endowment was ever reached; still the school became a power in the denomination, and many of us recollect to have felt much as a dear friend of mine who, upon visiting DeRuyter a few years since, he says: "I well recollect when I felt that to attend school at DeRuyter Institute was the best preparation a young man or woman could have for this world or the next."

The school at Shiloh, under the name of "Union Academy," and an existence from 1849 to 1876, and while no general effort was made to raise funds for its support, it counted among its founders some of our strongest men, and among its teachers such names as Prof. E. F. Larkin, who was its first principal; Mrs. Susan Crandall Larkin; Prof. Gurdon Evans; Rev. William C. Whitford; second principal, Miss Ruth Hemphill; Prof. William A. Rogers, third principal; Rev. O. U. Whitford, and others whose names are household words among our people. Among its students were Misses Titworth Rogers, Dr. Sophronia Tomlinson, Dr. Ella F. Swinney, and scores of other grand women whose names are familiar to us, and whose lives are the best argument for the wisdom of the founding and maintenance of Union Academy.

The opening of schools of a kindred character at Bridgetown, only four miles away, is given as a chief reason for abandoning the Shiloh school, but the influences which it disseminated still live in perennial freshness and will continue to be felt so long as Seventh-Day Baptists continue.

Our people in the Northwest made a forward movement educationally, not long after Alfred and DeRuyter, and schools were established at both Albion and Milton. Rev. T. R. Williams was the first principal at Albion, and under his charge the school was greatly prospering, being a fair rival of its sister in the same town; both buildings and school apparatus at Albion was raised locally, although we learn that "some help came from the East." About one-half of its students were young women, and some of our representative women in Wisconsin owe their education to Albion.

Hopkinton Academy, founded in 1869, was probably more local in its patronage than either Shiloh or Albion, but that the want of higher education of the youth at home found expression in establishing this school gives added lustre to the old mother church, First Hopkinton. Many, aye, most of those who leave support that was due to us to no one more, save through the chambers of memory, but their influence will live on forever. Eld. Morton, who was first principal at Hopkinton, with Prof. Henry C. Coon, Mrs. L. Elvira Coon, and Miss Frances E. Stillman as assistants, gave entire heart and soul to the work, and the beryl of fresh girls who, with the boys, gathered daily under their instructions are among our reliable women of today. Hopkinton Academy, like DeRuyter Institute, was in 1871 or 1872 succeeded by a graded school, its building, with slight modification, being well adapted to that purpose. We must not, then, count these schools as lost; they did their work well, and to-day they continue, simply in another form.

At present our denominational schools, three in number, are those from the current of 1837; Milton, a few years later; and Salem, a lusty youth, which counts its birthday only from 1889.

(Concluded next week.)

HOW PAUL PREACHED JESUS.

BY J. T. HAMILTON.

NO. 1.

Paul was an itinerant preacher of the gospel, and, like the Master whom he served, "he went about doing good." In one of his extensive journeys he crossed the boundary line between Asia and Europe, and soon found himself in the famed capital of a renowned country, that occupies a conspicuous place in ancient history. It was distinguished as a land of art, literature, philosophy and song. It was also distinguished for idolatry, for it is recorded of Paul that after his arrival, as he waited for some of his company, "his spirit was stirred within him, when he saw the city wholly given to idolatry," or "full of idols," as the margin gives it. After spending some time in discussion with the Jews and devout persons, in their synagogue and in the market, he was encountered by certain philosophers of the Epicureans and Stoics. Some of them called him a "hobblcr," because his talk seemed "foolishness" to them. Others thought he "seemed to be a setter forth of strange gods, because he preached unto them Jesus and the resurrection." It is the object of this article to show from his recorded words how Paul preached Jesus, which may be followed by a paper on the resurrection.

A few words, first, in relation to the two classes of philosophies named in the history. The Epicureans were materialists in the gratification of their sensual appetites, and no doubt could adopt as their motto: "Let us eat, and drink, and be merry, for morrow we die." The Stoics were directly the opposite of this, for they cared nothing for sensual pleasures and austere physical prudence in their natures and habits—and, perhaps, even knew how to get sweet out of bitter, happiness from misery, and pleasure out of pain. But they had a curiosity to learn something about the strange, new things that were the burden and praise of Paul. In his eagerness they brought him to an elevated platform on Mars Hill, and here he delivered a powerful discourse on the sin and falsity of idolatry, and the opposite doctrine of the existence and worship of the only true and ever-living God, the omnipotent Being who made all things, and salvation through Jesus' name.

But Paul's usual theme was, "Jesus and salvation for all." He declared Jesus, first, to be the Saviour of the world. In proof of this, I shall quote from his oral declarations and writings.

In a sermon which he delivered at Antioch, on a Sabbath-day, he said as follows: "Of the seed of God, according to his promise, raised unto Israel a Saviour, Jesus—and be it known unto you, therefore, that through this man is preached unto you the forgiveness of sins." Acts 13: 23, 28.

In writing to Timothy he uses the following words: "Christ Jesus came into the world to save sinners." 2 Tim. 1: 15. To Titus, in speaking of the Holy Spirit, he says, "Which he shed on us abundantly through Jesus Christ our Saviour!" Titus 3: 1. To the Galatians he writes: "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3: 15.

These passages show, very clearly, that Paul preached Jesus as a Saviour of mankind—yes, the Saviour—besides whom there is none else.

That we need a Saviour does not require proof. The Bible is full of declarations that all men are perversely inclined sinners, and as such the law of God condemns them; for every sin is a violation of that law, and exposes the sinner to the penalty of that law, unless divine mercy, through the Saviour whom Paul preached, interposes to save the violator whose repeated and despised faith in this Saviour of the world, "especially of those that believe." Repentance implies, not only a real sorrow for sin, but an absolute forsaking of it. We must stop doing what we know is wrong, and do, as far as possible, what we know is right. All are more or less conscious of having sinned, both in "private walks and public ways," and that is why we need a divine Being to save us from our sins, as well as from the punishment of them. Paul preached this very Saviour, in the person of the Lord Jesus Christ, and He is in power in his most precious blood to wash our sins away.

TWO WINGS.

Simplicity and purity are the two wings by which a man is lifted above all earthly things. Simplicity is in the intention, purity in the affection; simplicity tends to God, purity apprehends and tastes him. If the action will be under thee, if thou be inwardly free from inordinate affection.

If thou intend and seek nothing but the will of God and the good of thy neighbor, then alone enjoy eternal glory.

If thy heart were right, then every creature would be a looking-glass of life and a book of holy doctrine.

There is no creature so little and abject that represents not the goodness of God.

He is the heart and spring of all the beast, the two feet penetrate heaven and hell. Such as everyone is inwardly, so he judgeth outwardly.

All this is joy in the world, surely a man of a pure heart possesseth it. And if there be anywhere tribulation and affliction, an evil conscience feels it.

A wind that issueth from the fire loseth its rust, and becometh all bright like fire, so he that wholly turneth himself unto God is purified from all sin and changed into the likeness of God.—Thomas a Kempis.
Young People's Work
By Edwin Shaw, Milton, Wis.

The real attractiveness of the face is not that elusive and deceptive thing called beauty, but the expression of the face itself. From the standpoint of the artist, some faces are deficient in outline, in regularity, in harmony of feature, and yet there is so much play of light and shade upon the face to catch the spectator's eye, and awaken that most ardent af­ fection and regard. Who has not seen faces fairly transfigured with a smile until the whole countenance was lit up and glowed as in heavenly light? Just as some rugged mountain sides, smeared and broken, catch the glory of the sunset and becomes even more beautiful than the picturesque valley, so faces, when illumined with holy impulses and divine desires, lose their commonness and possess for the time being a singular fash­ ion and charm.—Christian Advocate.

The following reflections from the San Francisco Wine and Spirit Review, suggested by the Convention, furnish interesting read­ ing:

The invasion of Christian Endeavorers which has come on San Francisco and the state, in consequence of the National Convention, is doubtless much more to be thank­ ed from that source than from the trade think­ ing. From that source, many people crossed the continent to go to such a Convention, how many would attend a great Con­ vention in a central city such as Chicago or St. Louis? And every one of these are persistent opponents of the liquor trade, though all of them are not "young," in spite of the name of the organization.

The California Christian Endeavorers have distributed much Sabbath-defense literature, in some cases maintaining a column in the local papers. The following is one of the pledges and petitions they use:

BICYCLE PLEDGE.

I promise that I will not use the bicycle on the Sab­ bath to attend meets, run or races; nor for mere plea­ sure riding, or in such a way as to interfere with public quiet, personal rest, and divine worship.

Name. Address.

RESOLUTIONS OF RESPECT.

WHEREAS, The all-wise Father has called to the higher life our much loved sister and co-laborer, Nina A. Clarke; therefore,

Resolved, That while we deeply feel our loss we lift our hearts to God in thankfulness for the nobility of her life, for the uplifting influence of her rare gifts, and submission, and for the blessed assurance of her readiness for the change from the earthly to the heavenly life.

Resolved, That we, as Christian Endeavorers, tender our heartfelt sympathy to the sorrowing family in this our mutual loss.

Resolved, That a copy of these resolutions be presented to the sorrowing family and sent to the Sabbath Re­ corder and the Weekly Sar for publication.

Adah M. Bellamy. (Florence A. Stillman, Com. 
L. Kenneth Stillman.)

OUR MIRROR.

DEAR YOUNG PEOPLE.

I am very much gratified at the interest I see taken in the Thank-offering plan to relieve the indebtedness of our two Boards. The collection was greatly increased at my home church on the Sabbath before Thank­ giving day, as our Quarterly Meeting comes on the following Sabbath. The amount re­ ceived was nearly one hundred and fifty dol­ lars, but has since been increased to more than that.

Later I met a man not a member of our people, but belonging to a denomination who has the name of being quite given to the tak­ ing up of the thank-offering. So he was the first to put his money in. And he was the last man to return it. He was a good man and a member of the Baptist faith. The people then the minister came out and stood by them and explained the whole subject of baptism, almost a half hour. Then he asked about their be­ lief, etc., and pledged them all to the Christian faith as they thus stood. It must have been 15 or 20 minutes before they were ready for the baptism, which was in the usual manner with us.

In the evening at 6 o'clock I went again to the Jesus church. Here two surprises were the church and the old pastor. The old pastor sat by, bearing with delight as they did so. Then, it appeared, was to follow the communion, so I stayed and saw the sight, like I never had seen and never expect to see anywhere else. The communion was administered exactly as in the Episcopal church, except that the prayers were ex­ pressed in the vernacular. The people celebrated the communion. The remarkable feature was that as he went along the chancel rail after serving them he had almost a personal word for each one. He seemed to know who was in trouble, who had been sick, who bickered, who had been sick. He spoke loud in the ears of those who were deaf, encouraged one who had been troubled with doubts. He noticed strangers and gave them the blessing of God to the stranger. About half of the great audience went to the commu­ nion—several hundred, and he seemed to know each one and kept talking all the time, almost all words of Scripture, yet meeting their needs. He blessed one new­ly married couple right for the or­ ganist who was sick. It was wonderful. I do not think one man in a thousand could do such a thing and yet have the dignity and grace he did.

I never saw a congregation leave a building with more evident presence of God's Spirit than they did.

We were given a Thanksgiving Mission. So ended my first Sunday in Berlin, with the tender prayers for the two seekers who knelt by us in front.

On Sabbath afternoon, Oct. 23, an informal meeting of all committees of the Welton Y. P. S. C. was held at the church. The object of this meeting was to discuss plans for doing more and better work, and to increase the interest of our prayer-meetings. Every com­ mittee was present, and represented more of its members. The work of the committees was discussed in their order for an hour and a half, and we felt that a much longer time might have been profitably spent. The meet­ ings for the past month have been steadily in­ creasing in interest; perhaps we have not long been silent have been heard once more, telling of their desires to live a better life. The church and society expect to have a Thanksgiving service, at which time we will bring in our thank-offerings, according to the suggestions of the Missionary Boards, which will be followed by a dinner in the basement.

Not a day passes, in the commonest expe­ riences of life, in which other people do not stand before us with their needs, appealing to us for some service which we may render to them. It may be only ordinary courtesy, the gentle kindness of the home circle, the patient treatment of neighbors or customers in busi­ ness relations, the thoughtful showing of in­ terest in old people or in children. On all sides the lives of others touches ours, and we cannot do just as we please, thinking only of ourselves, and our own comfort and good, unless we choose to be false to all the instincts of humanity, and all the requirements of our position as a nation, individually and continuatively of other people.—Rev. J. K. Miller.
Children's Page.

A "LITTLE MAN." 

This was what I heard my mother call him one hot day in June. He was a little fellow, not quite four years old, and could not talk "straight" yet; he was playing on the front porch, having a good time with his building blocks, and much interested in the store he was erecting. Presently a stray dog came along, stopped, and looked at the little boy longingly. The dog was hot and tired.

"I'll give a cracker or two with it, and so gets a gener-

I was glad to see the little boy within the yard. "Why, he was providing for himself in this way,

Father or mother.

He walked out on the street, carrying the bag at his side, and I walked along behind him, because my road lay in that di-

He walked out to the park, and she put on her bonnet and followed.

There were a good many people in the park, and Mrs. Price stood back. Presently she saw her little boy go off alone.

"Who is that little boy?" she asked some children near her.

"That? Oh, that is Harry Price," they answered, but they had no idea they were talking to his mother.

"Why doesn't he play with the rest of you, instead of going off by himself?" asked the lady.

"Oh, I don't know; he doesn't play nice, somehow."

"What's the matter?"

"Why, he always wants to have his own way."

"Don't you all want to have your own way?"

"Yes'," answered the little girl, buttoning her coat and getting ready to start off; "yes', but I see we all give up so, and one day I give up to Susan, and the next day Susan gives up to me, and so we get along; but Harry never wants to give up at all; and that won't do."

"No, said Harry's mother, "I see that wouldn't do that way."

That evening Mrs. Price told her little boy about her visit to the park.

"I wanted to let you look at yourself with their eyes, Harry," she said; "and now that you know what is the matter with Harry Price, and why the boys and girls don't like him, I am sure you can mend matters."

Harry looked very solemn and downcast, and the mother said gently: "When my little boy remembers that that must have the way it looked to the heavenly Father, too, I am sure he will try to do differently."

And he did, with successful and happy results.—Great Thoughts.

ONE BOY'S BREAKFAST.

It is common enough to see boys buy things in the street, apples, candy, and so on. In a maritime city like New York, where street oysters are found, you will sometimes see a boy buy a single oyster for a cent. He gets a cracker or two with it, and so gets a generous and toothsome morsel; but all these things the boy buys just because he likes them. I saw a boy the other day buying what appeared to be his breakfast for a cent.

It was early in the morning at a bakery where I go myself for bread. He bought a single roll. The clerk dropped the roll into a bag and crumpled the bag over nicely and handed it to the boy with a check for the cash register, which he was to pay at the desk. He was treated in precisely the same manner as every other customer—as though he had bought a dollar's worth instead of a cent's worth.

He was just ahead of me at the desk—I saw the check to which he paid, with the money beside it, on the ledge of the cashier's window when I went up to pay my own check. He walked out and up the street, car-

A distinguished author says: "I resolved, when I was a child, never to use words which I could not pronounce before my mother." He kept his resolution and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

He readily learns a class of low, vulgar words and expressions which are never heard in respectable circles. Of course, we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet "not so wicked," but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from all impurity, and your "tongue from evil." And in order to do this, you must clean your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."—Exchange.
Home News.

New York.

NILES.—On June 1, 1893, we began labors on the Ohio field, continuing there till Nov. 1, 1897. We are truly thankful that the Lord led us to spend this time with this dear people; and we pray that this work has been a thing of great blessing temporally and spiritually, and to see the interest that is now manifested among our young people to secure a higher education in our denominational schools. Returning from visiting one night, shortly before we left Jackson, before we reached a large company of friends in and around the parsonage. After we had greeted the people, a bountiful supper was served to the hungry guests,—they had waited long for our return—and then Eld. Hathaway of the Methodist church, in behalf of the company, presented us with a nice sum of money and many useful articles. The surprise will long be remembered by us.

The last Sabbath services we attended at Jackson Centre was a tender meeting and many declared their intention to meet us in the church. We trust that they can meet us again in their earthly homes.

In the evening I preached in the church at Stokes, and regrettably said good-bye to that needy field. Few people realize the anxiety we feel for the cause in Ohio. The people are seceded, and are contending with many discouragements, but the Lord is working among them, and I believe under the pastoral care of Bro. Crofoot the church will be built up, wanderers reclaimed, and sinners converted.

The good-will shown us, both by valuable presents and kindly words from Sabbath-keepers and Sunday people, is greatly appreciated and we trust that the Lord will spare us to visit our many friends in Ohio.

Arriving at Niles, we learned by demonstration that the members of the Friendship church are hospitable and spiritually minded. We found their homes open to us, and many willing hands ready to assist us in getting settled in the parsonage, which has recently been made more convenient by the re-build of the west wing, which the weather has been stormy since our arrival, the church appointments have been well attended.

On Thanksgiving-day, after a sermon by the pastor, an excellent musical and literary program was enjoyed,—especially touching and helpful were the letters that were read from former pastors and their wives. Neither did we forget the thank-offering gifts for the raising of the debts from our Boards.

We note with pleasure the unity and goodwill among the membership of the church, and the good work of former pastors as is evidenced by the spiritual condition of the church and the expressions of goodwill universally accorded them.

We ask the prayers of God's people that the relation now formed between pastor and people may result in the building up of this branch again and the salvation of many precious souls.

Shiloh.—At our Sabbath eve prayer-meeting, the 12th inst., an aged brother, whom the pastor had recently baptized, was received into church membership by laying on of hands and the sealing of the sure and unchangeable covenant. He was not formerly a Sabbath-observer.

The Sabbath morning following another brother was received into the church, who accepted baptism last winter, but had just received a letter of dismission from the Friends Society of which he was a member. Another sister who recently came from Vineland for baptism has commenced observing the Sabbath, and hopes to unite with this church.

A very sad accident happened to one of our young men, Millford Dalbow, the 24th inst. He, with Joseph Tomlinson, of this place, went to a cousin's of the former, who lives three or four miles farther back on the road to Canton, and the three went hunting. It seems that Millford was loading his gun, and had his left hand, at least partially, over the muzzle of the gun, when it exploded, tearing off almost entirely his thumb and passing through his hat, and into his face and eyes. He was taken to the office of Dr. Eld. Fogg, at Roodstown, where with the assistance of Dr. Joseph Tomlinson, of Bridgeton, the thumb, still clinging to the hand, was taken off, the hand dressed, the left eye removed, and several shots and passes made to it, the shot wounds in the face and head dressed, and the right eye treated. It was hoped that he would be able to see, but now it is thought that he will be totally blind, as it is said that a later examination revealed the fact that the right eye received one or two shots.

Bro. Dalbow came to Shiloh two years ago. One year ago last winter he was baptized, and united with the church. A few weeks ago he was married to a fine Christian young lady of Quinton, and they had just commenced keeping house in Shiloh; and now this terrible accident appears the terrible probability that he will always be blind. This morning he was taken to Philadelphia to enter a hospital for further treatment. As Mrs. Dalbow requested us, while trying to comfort her after the accident, before she had seen him, and while it was yet uncertain whether he would live, to pray for him, so we would ask all who read this to pray for these afflicted ones, that He who is able will make even this affliction work together for their good.

Thanksgiving was observed in Shiloh by the church services being held in the morning at 10.30. We had the privilege of listening to an address by President W. C. Whitford, of Milton College, Wis.

"Elder" Whitford is not a stranger in Shiloh. More than forty years ago he was teaching in Shiloh Academy, and here mar­ried his wife. He is a dear old teacher, who has since been a companion of his many labors. In his address he dwelt not only on reminiscences of Shiloh, but also in regard to the denominational work in education, and in the line of Missionary and Tract work.

The Thanksgiving offerings were then taken, and, with some others added later, amounted to $76.50, besides which is sent directly to the Board by individuals. The receipts were about $80. Supper was served to those wishing it for 10 cents.

Three hundred sat down to a Thanksgiving dinner in the church dining-rooms, which had been furnished by the ladies of the society.

The evening good audience was entertained by a graphophone, recitations and music, under the auspices of the Ladies' Benevolent Society.

Thanksgiving was a busy day at the Shiloh church, and a success financially, socially, and, we trust, religiously.

Salem.—As nothing of late has appeared on this page from Salem, and thinking that our many friends in various parts of the denomination might desire to know of our condition in our new home mostly among friends, and those who take the trouble to send our word of welcome to this small community we feel that we arrived in Salem Thursday morning, Oct. 28, 1897, having made the trip from Hammond, of some 1,100 miles, in about 47 hours, including an all-night's stop at Parkersburg, some 60 miles west of Salem. This was an exceedingly fast run, caused by close connection at the four changing points and unusually long runs through Louisiana, Mississippi and Kentucky, occasioned by the yellow fever scare.

I am pleased to say, with whom we have done most of our corresponding, was busy in college work, his good wife met us at the train and conducted us safely to their home to await the arrival of our household goods, which also made an unusually quick trip. We have been at our new home about four weeks, and finding we find ourselves comfortably located in a parsonage that would be a honor to a much larger church, built mostly by our own people, and we, understand, free from debt. May not other churches take the hint and copy our success in this respect.

Salem is a quiet little village of about 700 souls, situated in a deep valley, on the B. & O. R. R. Just recently several new industries have been introduced into and about the place, greatly to the life and wealth of our community. The oil and gas industry, with Salem as the main shipping point, is assuming large proportions. Many teams go out each day to the oil district, some ten to fifteen miles away. Gas has just been introduced into many of the homes and public buildings of Salem, both for heating and lighting purposes. The first came from a well only seven miles distant. Within a few weeks a company formed mostly of Salem citizens has purchased a tract of land near by and are now selling off lots, looking to an addition to the village. We are told that most of the lots are already sold. But the central interest in it all is, the locating by the state, of an Industrial School, or Orphans' Home for Girls. Many buildings no doubt will be erected the coming season, including one or more by state. Prior to these new enterprises, business has been rather slow, the season being caused in part by short crops and general depression in business circles.

The school work is in a flourishing condition.

The College, under the direction of Pres. Gardiner, and Graded School, under the supervision of our young brother Moses Van Horn, have a board of Directors, the latter of which are citizens of Shiloh.

We have found many old Alfred acquaintances here, which has added much to our comfort and has kept us entirely from being homesick or even lonesome.

We are very favorably impressed with both the society and country, the latter to our surprise as far west as W. Y. W. A. first visit to the South-Eastern Association. West Virginia is yet to be heard from in many ways, notwithstanding all that she has done and is
now doing. The health of the country seems to be excellent, notwithstanding the pastor and wife have been nearly sick with hard colds, contracted by a sudden change of weather immediately following our arrival, (nearly the same cause as that which has been general is marching upward. Church work also is receiving a good share of attention. Sales has a First-day Baptist and a M. E. church, both of which have good buildings—the M. E. just finished. Our own church will need a new building, but I understand the old one is rather small and somewhat ancient in its structure.

Spiritually, the church seems to be in good condition, especially the young people’s department. The Sabbath-school was recently reorganized with Bro. Moses Van Horn at its head.

But our report would indeed be incomplete did we not mention our surprise or donation party. On Thanksgiving eve, some 75 to 100 souls ascended the parsonage hill, each bringing a little of some dimension, which was marched directly to our dining-room, depositing the same greatly to our surprise as well as our comfort. It was not a “pound party” either, as indicated by the weight of many articles, e. g., potatoes, apples, flour, etc. The potluck, I am sorry to mention, was not knocked up. Some brought cash, some satchels, and some dry-goods, all of which will be of great service to us in a financial way, as well as in drawing us closer together, and causing us to be more thoughtful and thankful for the blessings of life, and more generously to meet each other’s welfare, both physically and spiritually.

December 1, 1897.

Louisiana.

Hammond.—The regular annual Thanksgiving dinner of the society was this year held in the church annex, as usual. The several long tables were loaded with good things for the inner man, beautifully decorated with a profusion of flowers which yet carry their most beautiful hues of all the year. The brilliancy and variety of our autumn flowerings roses is something wonderful, and never shall we forget the weather which made perfect—something like the early Indian Summer days in the old Empire state when the “frost was on the pumpkin,” or had been, of which it afterwards repealed and made amends by showing what could be done in the way of beautiful weather making. Such was our Louisiana Thanksgiving-day, and hearts were as joyous as the weather, for hadn’t every man, woman and child the spirit of giving, and everyone an envelope with a present? Our Societies it may—happ not so large as given by more wealthy donors, but with just as big a desire to give and help. Then there were some letters with offerings received from isolated Sabbath-keepers to whom the cause in this great Southern church is brethren everywhere in Florida and south-west Louisiana who are non-resident members with us. Then there was another reason for joyousness; isn’t Eld. Prentice with his good wife coming to us soon, to be our help and inspiration? All these combined was combined to engage best and good cheer to our annual gathering.

In the absence of a pastor, sermons are read by some of the membership who lead in the usual order of Sabbath service. Our Friday evening prayer-meeting is led largely by mem-

bers of the Y. P. S. C. E., whose training in this line in their society has especially fitted them for it. All our meetings for both adults and young people are well attended and profitable.

Our contribution to the Societies was general, and will be forwarded at once.

Nov. 28, Later.—A pail of disappointments hangs over us to-day. A letter from Eld. Prentice announces that he has reconsidered the designation of his pastorate at Adams Centre, and may not appoint us for.

Dec. 5. W. P.

Friday, Nov. 26, 1897.

WISCONSIN.

MILTON.—The Ministerial Conference and Quarterly Meeting of the Southern Wisconsin and Chicago churches met here last evening.

An unusually large attendance and a deep spiritual interest have been features of these meetings. The next sessions are to be held at Albion in February. Our Thanksgiving offerings, for local reasons, were taken on the Sabbath school day, and arrived without any canvassing or “special pleading,” amounted to a little more than $150. The religious interest in the church and society is steadily rising. We have had baptism twice since our last report to the General Conference. We are now to announce the birth of two at another. Plans are made for special work following the Quarterly Meeting. There are to be cottage prayer-meetings to-night at six different places, besides a separate meeting for young men and one for young ladies.

Meetings at the church are to begin one or two nights this week, and then the appointments will follow as the interest seems to require. In the work of the pastorate is strongly supported by the young people of the church and society. Pray for this work.

The death of J. W. Clarke removes the oldest member of our church, and one who has been for more than forty years a devoted and loyal supporter of it. Having united with the First Bredthreid church in his youth, he had been a humble disciple of Jesus for at least seventy-five years. His messages to the young people, sent from the pulpit, were laced with words of good cheer and wise counsel, backed by a long and blessed experience. A Saviour who knew our Jesus.

L. A. P.

November 29, 1897.

Kansas and Nebraska.

The Annual Meeting of the Seventh-day Baptist churches of Kansas and Nebraska was held at the church, Odessa, Oct. 1-3, 1897. Rev. Geo. W. Hills was chosen Chairman; A. A. Babcock, Secretary. Letters were read from some of the churches. The program for each day was faithfully carried out, and the services were very interesting and inspiring. The next meeting is to be held with the church at Northville, Kansas, commencing on the Sixth-day before the first Sabbath in October, 1898.

HEART.

I cannot raise this higher than to the—

So low am I to-day:

"Thou dear Physician, come thou close to me,"

Came over mine.

I seek thee on thy lifted throne;

To see the light of my sweet commandments;

Yet would I claim thee as my very own,

Through stillness feel thy hand.

Yea, let the love of them which are written—

Of dearest Love the sign—

Bench forth and find me even through the dark,

And let those fingers, skilled in tenderness,

Search out the soul of man.

More will thou help, lord, more, and not the less,

Because I cannot plead;

Because I am a sinner, miserable, wretched;

Because I scarce can pray,

Dear, dear Physician, dost hear me? Thou art, I know, to-day!

—Faith and Works.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1897.

FOURTH QUARTER.


LESSON XII.—JOHN’S MESSAGE ABOUT SIN AND SALVATION.

For Sabbath-day, December 19, 1897.


INTRODUCTION.

As “by their fruit ye shall know them” is true, so in some instances it is true that by their writings ye may know who is the author. John’s writings are so marked that it is not at all difficult to know them when we come in contact with his written thought. A loverable character he must have been! Peter says what shall I do. John says, “What will he do?” He always thought about Jesus. What is he? Whence is he? Etc. Therefore we can see a better view of Jesus through the writings of John than through those of any of the apostles.

The life which then is associated with the Christ life must be “beautiful within” and also without. Light on the Text.

6. Fellowship. A peculiar union because of a common belief in God and his revealed truth. Claiming to have this union is one thing; having it, another.
7. The blood, etc. Here is the great fact of the atonement set plainly before us in a few words. Life by death, salvation by sacrifice. “Except a corn of wheat fall into the ground and die, it bringeth forth much fruit.” Christian souls are the fruit of a sacrificed Jesus.

8. All have sinned and come short of the glory of God.


10. Let God be true, and every man a liar,” rather than that one should dare to say, “I have not committed a sin in a certain number of years.”

My little children. An endeavoring expression. That ye sin not. Have a high ideal. Try not to sin. “Be ye perfect even as your father which is in heaven is perfect.”

2. Propitiation. The necessary “price of the deed,” through which, if we are in Christ and believe in Christ, we escape the penalty for sin. “He bare our sins in his own body on the tree.”

3. He that is of God beareth God’s word.” Those who are not of him will not hear him and hence do not believe. The words “commandments” are translated “propositions.” We may keep the fourth; do we keep the fifth?

4. God is love. God is truth. If truth is in us, love will beam forth in word and deed.

5. We cannot be the Christ, but we can be “Christ-like.” They took knowledge of them (Peter and John) that they had been with Jesus and learned of him.

RESOLUTIONS OF RESPECT.

To the memory of Sister Ruth Schlagenhaus, as passed by the members of the Ladies’ Aid Society of the Seventh-day Baptist church of Harrisburg.

Whereas, Our Heavenly Father has in all-wise providence called from us our Society’s friend and sister, to take a higher station; therefore,

Resolved, That in the death of Sister Ruth, our Society has lost a valued member, beloved and honored, who will be greatly missed.

Resolved, That we will cherish the memory of her good deeds, and emulate her virtues, and try to crowd all the good we can into this short life, that we may be as ready to make a report in the future as we have in the past.

Resolved, That although “her sun has gone down while yet there is hope in the bath dawn that she could not live in an eternal blessed memory.

Resolved, That her name be passed on to her beloved family and friends, and that a copy of these resolutions be presented to her husband, and also be kept on record.

Resolved, That a copy of these resolutions be furnished the Harrisburg News and the Carlisle Bulletin for publication.

MRS. S. A. CARLISLE,
MRS. ELLA G. GLENN,
MRS. M. B. YORK.
Popular Science.

BY E. B. BAKER.

Colors in Light.

If you will look at an arc light when you are near, you will see that the light has a bluish color, but if you look at the same light from a distance you will observe that it appears yellow. This is caused by the water vapor in the air acting as a prism, having taken up certain of the rays of color on its way to the eye.

By adopting this phenomenon, we may not claim that the sun, if it could be seen from a point beyond our atmosphere, would appear as a blue star, with a white light rich in blue rays.

You may take red glass and reduce it to powder and it will look white, because the powder consists of particles arranged at all angles, so that the light falling upon it meets various angular surfaces, and is mostly reflected; therefore, the white is not deprived of its constituent absorption. That would make it appear red.

I have upon my chandelier one of the Welsbach mantles, which produces a remarkably white light. This mantle woven from cotton thread, is dipped in a solution of zirconium and, when dry is covered with a coat of thin white phosphor. The phosphor is not transparent, and the rays of light are not absorbed they are reflected as nearer a pure white than any light for general use that I have ever seen.

The division of the colors in light, brought together and shaded into each other, is illustrated in nature beautifully by sunlight passing through innumerable drops of falling water, each drop acting as a prism, and concentrating the various colors. These colors when grouped together constitute what we call a rainbow. As the rays of light fall upon the drops until they reach the ground, so the ends of the rainbow arch appear to touch the earth, having our eye directly in the path of the semi-circle. Every drop in the whole sheet of falling water, however large, upon which the sun shines, constitutes one prism; of course it forms one solid rainbow, and, therefore, no two persons ever see the same arc. Each eye sees a single rainbow of most magnificent splendor, created for his own particular view.

JofeH von Fraunhofer, a noted German optician, who died at Munich June 7, 1826, made the discovery that the sun's rays were composed of the following colors: Red, orange, yellow, green, blue, indigo and violet. By the aid of the spectroscope, he divided these colors so that they red, yellow, orange, orange yellow, yellow, green, yellow, green, and blue, blue, blue, and violet, red. He also made a grating and numbered them A, B, C, D, etc., which are now known and referred to as Fraunhofer lines.

Please read the account of the first rainbow recorded in Gen. 9: 11—17. Previous to this, evidently every drop produced its own prismatic effect, and was confined to the single sphere or drops, but at this time, by the divine direction, the multitude of refracted rays were gathered to one zone, and the colors arranged in spectrum order on a large and magnificent scale.

This bow composed of these varied colors, beautifully arranged with respect to our vision, and its prismatic effect, shows us a di-vine promise, and is, therefore, not in the line of Natural Science.

On any afternoon (the sun shining) I can produce a rainbow of an hour's duration in my front or rear yard, and both at the same time, and demonstrate what I say.

Cassava.

The wonderful qualities and productiveness of cassava are but very little known in this country. It is one of the family of stout herbs and is propagated from tuberous roots, which are sometimes a yard in length. It is extensively cultivated for food in tropical America and on the coast of Africa.

The roots are first grated and the pulp freed by pressing out its milky juice, then dried and ground into flour or meal. The flour is often used for making various kinds of cake.

Starch is obtained by washing the meal in water, and letting the meal settle. The starch is then dried on heated pans, and is made into tapioca. The refuse, after the starch has been extracted, is molded into thin, flat cakes, and are dried in the sun. These cakes are browned on a griddle, and buttered for the table. They are most delicious.

The sweet cassava is the one cultivated, as the juice of the bitter is somewhat poisonous. Cassava will grow freely on poor soil, and will furnish more food for man and beast, with less labor and care, than the same acres planted with any other crop.

I verily believe it would grow well in Florida, and that within five years there could be grown enough bulbs, or roots, to keep every factory at work in the United States.

Why will not some of our Florida per-chats or public spirited citizens join and send to Central America, and obtain bulbs, or roots, enough to give it a fair trial? We feel sure that some of the finest and most profitable industries in the state could soon be made to flourish, and as a novelty, the introduction of those cakes into this country, with the refuse for beasts, would prove financially a decided success.

How's This. We offer One Hundred Dollars Reward for any case of Cataract that can be cured by Marshall's Cataract Cure—F. J. CHEFNEY & Co., Proprietors, Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe most strongly competent in all business transactions, and financially able to carry out any obligation made by their firm.

Wine & Beer, Wholesale Druggists, Toledo, O. W. HALL, W. CHAPMAN. Marshall's Cataract Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price $1 per bottle. Sold by all druggists. Testimonials from Hall's Family Pils are the best.

The Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 3 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

The First Seventh-Day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, prop. 40 Wabash ave., at 9 o'clock P. M. Sabbath-keepers in the city are cordially invited to attend the services.

The Seventh-Day Baptist Church of New York holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 5:30 P. M., Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

Two in the Mill Yard Seventh-Day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, 6126 Ingraham Ave.

Baptists and Sabbath-keepers in Chicago are cordially invited to attend the services.

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Woman's Missionary Society, 509 Hudson Street, New York, will send the name to the treasurer, Mrs. Emma Kenyon, 340 West 55th Street.

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DEATHS.

Sister-made chintz curtains are freshened free of charge. Norcross and Smith, manufacturers of these curtains, will send a new one per line for each line in excess of twenty.

The best loaf of bread, of this kind, can bestow, for besides its greater strength and the valuable action that the coarser grain can provide, the use of whole wheat flour in the household. In the pure white, delicate parts of the grain, where

the cause of delay in sleep coming is generally the brain running almost continuously without sleep, after we go to bed. He sets the brain to work on certain things, and it is to direct the respirations, to see that they are fewer in number, regular, deep, and somewhat semicircular. In addition, certain groups of muscles are employed in routine order in silent contraction. By constant changes, other groups are brought into use. He has completed a systematized routine of contractions and relaxations. A slight elevation of the head from the pillow for a definite time by count of respirations is necessary. All this is without any com-motion, and need not be recognized by a sleeping companion. Brain and muscle and all parts of the body soon come into the normal state that precedes and invites sleep. A sense of fatigue soon overtakes one while thus employed, and, before he is aware, the brain has forgotten the effort to regulate the breathing process, the muscles have ceased to expand, the mind is made upon by the beginning, and sleep is in control of all the forces and all the organs. The details of this method of inviting sleep will not be the same for the strong and the weak. The principle, however, is the same and the same, the proper direction of vital energy to brain and muscle, according to the condition of the individual. The effect of brain and muscle combined, under direction of will, counteracted. One-sided, automatic whir of a little portion of gray matter, that has come to antagonize normal sleep and to make a source of gloom and unrest.

The Alliance.

IN PRAISE OF THE OX.

I hope to live as my peace, and when you wake up in the morning, you will find it. You can find a pair empty of oxen of which you will destroy them and put the oxen astride a cart-tongue, or go to bed. HeDestroying Rose Slugs.

It is not so well known as it should be that the process of killing a rose bush, throwing a stream of cold water as can be had against rose bushes, will destroy them and leave the bushes fresh and vigorous. It is a much better method of killing rose bushes than using any kind of chemicals that may kill the slugs, but will also at the same time destroy the pleasure of it. And of many others being killed in the process.

The cause of the autumn of that year, He

Mr. A. W. Witter, of

The Alliance.

In New England Farmer.

DOUGAN. - In Hebron, Pa., Aug. 19, 1897, Henry Dougan, aged 72 years, 2 months, 20 days. His death was caused of Cala- rh, was told by Dr. Potts, by Dr. Lee, a U. S. Patent, aged 10 months and 11 days.

Barber was born in Hopkinton, Sept. 11, 1833. He was united in marriage with Miss Lucy E. Brown, Aug. 15, 1855. Five children were given them, two sons and three daughters, four of whom are living. Mrs. Barber died June 8, 1885, and he was married in marriage to Mrs. Mary E. Noton, who survives him. When 21 years of age he gave his life to God in the Church of the Seventh-day Baptist church in Rockville, continuing his membership till his death. He died calmly trusting in the Lord.

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