

THE SABBATH RECORDER.

▲ SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 52. No. 2.

JANUARY 13, 1896.

WHOLE No. 2655.

CONTENTS.

EDITORIALS.	
1896—Poetry.....	18
Paragraphs.....	18
Against Religious Liberty.....	18, 19
NEWS AND COMMENTS.	
Paragraphs.....	19
CONTRIBUTED EDITORIALS.	
Paragraphs.....	19, 20
Why Do Some of Our Young People Abandon the Observance of the Sabbath?.....	20, 21
Semi-Annual Meeting.....	21
Ice-Cold.....	21
MISSIONS.	
Paragraphs.....	22
It Endureth Forever.....	22
Missionary Society—Receipts.....	22
WOMAN'S WORK.	
Duty—Poetry.....	23
Sketch of the Life of Mrs. Carpenter.....	23
HOME NEWS.	
New York, Wisconsin, Iowa.....	24
Aunt Jennie's Text—Poetry.....	24
International Law.....	24, 25
Notes By the Way.....	25
Southern Wisconsin Ministerial Conference.....	25
YOUNG PEOPLE'S WORK.	
Paragraphs.....	26
Young People's Prayer-Meeting Topic.....	26
President's Letter.....	26, 27
Our Mirror—Paragraphs.....	27
"The Sabbath in Revelation,".....	27
CHILDREN'S PAGE.	
A True Story of the Revolutionary War.....	28
A Cat Climbs a Church Steeple.....	28
Not Ashamed to Be Kind to Animals.....	28
To Christian Ministers.....	28
SABBATH-SCHOOL.	
Lesson for Jan. 18, 1896.—The Ministry of John the Baptist.....	29
A Notable Book.....	29
That Davis Family Again.....	29
POPULAR SCIENCE.	
Glass Pictures.....	30
Crystallization.....	30
Evidence of Former Times.....	30
What Is the Sign.....	30
SPECIAL NOTICES.....	
MARRIAGES.....	31
DEATHS.....	31
A Newsboy's Bank.....	31
Keep Wax Away From the Sun.....	31
LITERARY NOTES.....	31
LOCAL AGENTS.....	32
BUSINESS DIRECTORY.....	32
LIST OF PUBLICATIONS.....	32

THE TRUE LIFE.

THERE stands the organ, as it has stood through these minutes in which I have been speaking to you. Unless it falls in pieces, it may stand there for years, silent as at this moment. There is no voice in its pipes; no sound issues from it. It is dumb; it is dead. If the skilled hands of the player touch the keys, you will hear the rattle, but there will be no music. Handel himself might come and lay his fingers, heavy with melody, upon the keys; there would be the same rattle which a boy could make. Dumb organ, dead, let the sexton bury it out of our sight. There is only one thing which can save it: a breath from without; a spirit which shall come as the wind comes. The air which is in the great outer world must be breathed into its pipes, and answer to the hands of a man, pouring out its obedient harmony. It will wake to music, and to thought, and life, and worship, only as the breath of the living God moves through its silence.

If it be true of an organ, it is true of a man. Only as God breathes through our reason and conscience, breathes through these lips and out of this life of ours, only then shall we utter the melody which will enlarge the harmony of the world and blend with the eternal minstrelsy of the supernatural courts.—*Alexander McKenzie.*

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.

REV. L. C. RANDOLPH, Chicago, Ill., Contributing Ed.

CORRESPONDING EDITORS.

REV. O. U. WHITFORD, D. D., Westerly, R. I., Missions.

REV. W. C. WHITFORD, D. D., Milton, Wis., Historical.

PROF. EDWIN SHAW, Milton, Wis., Young People's Work.

MRS. R. T. ROGERS, Waterville, Maine, Woman's Work.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

1896.

Going! going! gone! Here is a year to be had! A whole magnificent year held out to every lass and lad! Days and weeks and months! joys and labors and pains! Take it, spend it, buy with it, lend it, and presently count your gains.

USEFUL employment is the surest preventive of evil-doing. "Satan finds some mischief still, for idle hands to do." Sometimes men spend much time trying not to do wrong. The better way, the way our Saviour did, is to be so employed in well-doing that there will be no chance to think of wrong-doing. Seek employment, and when found, stick to it.

Do NOT fail to read all of what is said on this page under the heading, "Against Religious Liberty." He who fires upon the American flag is called a traitor, or an enemy. What name should be given to that person or party that seeks to destroy the most sacred guarantee of our National Constitution of which the Flag is a precious emblem?

EMERSON is credited with saying "Life is not so short but there is always time enough for courtesy." A few people, (we should be sorry to think there are many), who pose as Christian leaders, seem to be so destitute of the grace of Christian courtesy as to greatly cripple and ultimately to surely destroy their own usefulness as well as the peace and happiness of many of their best friends.

IN the midst of the "wars and rumors of wars," which appear to absorb the public attention more than at any previous time in the world's history, as well as other "signs of the times," one can hardly refrain from studying more carefully than ever before the wonderful words of our Saviour in his last public discourse, especially the predictions found in the twenty-fourth, and twenty-fifth chapters of Matthew.

PEACEMAKERS have the promise of the greatest conceivable blessings. See Matt. 5: 9. To be "called the children of God," and that by the authority of the Word of God, is honor enough for the most ambitious person. No such favor is promised to those who stir up strife. A contentious, revengeful, retaliating spirit is certain to work disaster among brethren, and ruin to the one who indulges in it. Christ's spirit, or disposition was that of peacemaking, and "If any man have not the spirit of Christ, he is none of his." Here then is the test. The true "Children of God" will have, and will exhibit the "Spirit of Christ;" "But the fruit of this spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22. For the opposite spirit see Gal. 5: 19-21. Study carefully these evidences of the "works of the flesh," and the "fruit of the Spirit" and thus ascertain "What manner of spirit ye are of."

CASES of death from want of proper nursing and medical treatment are frequently reported where people have been deluded by the name and treatment of "Christian Science." Recently a child died with diphtheria. A "Christian Scientist" had the entire charge of the case. The returns he made to the authorities were that the child died "from sin and fear. But upon official investigation the verdict rendered was "death from criminal neglect." There is a strong tendency in the human family to follow after things that are obscure, things that seem to partake of the miraculous. This tendency undoubtedly grows out of a most natural and important possibility, viz., the exercise of faith in God. In its proper use it is most inspiring, helpful and indispensable to the attainment of true happiness and heavenly rest. But in its abnormal use it becomes superstition, fanaticism, folly, and results in "criminal neglect." The Scriptures are the only safe guide for our faith. Going beyond this is dangerous in the extreme. Herein lies the sin of the pretenders and their followers who advocate and try to practice what the Bible does not sanction, and even lifts its warning voice against.

AGAINST RELIGIOUS LIBERTY.

The persistency with which certain men are pushing the movement looking to the compulsory observance of Sunday evinces a zeal that "is not according to knowledge," and is worthy of a better cause. A bill has been formulated and will soon come before the Committee on the District of Columbia, which is shrewdly drawn, and while professedly making an exception in favor of those who conscientiously observe the Seventh-day of the week will, when enacted, practically commit the Government of the United States to the same religious intolerance and persecution of Sabbath-keepers which has recently disgraced the States of Maryland, Georgia and Tennessee.

The following is the bill as it now stands, and which must first come before the Hon. J. W. Babcock, representative from the State of Wisconsin, and other members of the Committee.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that on the first day of the week, known as the Lord's-day, set apart by general consent in accordance with divine appointment as a day of rest and worship, it shall be unlawful to perform any labor, except works of necessity and mercy and work by those who religiously observe Saturday, if performed in such a way as not to involve or disturb others; also to open places of business or traffic, except in the case of drug stores for the dispensing of medicines; also to make contracts or transact other commercial business; also to engage in noisy amusements or amusements for gain, or entertainments for which admittance fees are charged; also to perform any court service, except in connection with arrests of criminals and service of process to prevent fraud.

SECTION 2.—That the penalty for violating any provision of this Act shall be a fine of not less than \$10 for the first offense; for second or subsequent offenses, a fine not exceeding \$50, and imprisonment for not less than ten nor more than thirty days, and one year's forfeiture of license, if any is held by the offender or his employer.

SECTION 3.—That this act shall take effect upon its passage.

Should such a bill become a law in the District of Columbia, and in open violation of the religious liberty guaranteed by our National Constitution, how long would it be before the same law would prevail in the states and territories? Of course this is just what the eager promoters of this measure desire and hope for. But in their blind zeal

for the enactment of such a law, and the committal of our government to the work of religious legislation, they are forging the chains that may be used to fetter and enslave themselves; they are treading upon the tail of the reptile that can easily recoil and fasten its fangs in their own cherished religious tenets. The principle once admitted, for the sake of compelling all to observe Sunday, can be used with equal propriety to settle the method of baptism, the administration of the Lord's Supper, or the conditions of church membership.

This bill strikes a death-blow to all religious liberty, and places the interpretation of God's Word within the jurisdiction of the Congress or of the Supreme Court. These authorities must decide as to what constitutes the "religious observance of Saturday," what are "works of necessity and mercy," and what it is to "involve or disturb others," and many other points in this cunningly devised scheme. All lovers of liberty should not overlook the fact that Roman Catholics are secretly laughing at this apparently Protestant movement, and are heartily uniting to promote the measure. It is their own long-hoped-for opportunity to cut the Gordian knot of religious liberty, and thus open the way for the union of church and State, the cherished hope of all Roman Catholics.

Against such an unjust and wicked measure all good citizens are asked to lift their hands in protest. The most effective way will be to circulate petitions at once in every community for signatures, and forward them to the chairman of the committee and to their own Congressman. It is proposed to get names of twenty-five or more in every church and community of our people, and those outside of our own, who believe in religious liberty, to something like the following, which will be sent to our pastors or other church officials, with the hope that immediate action will be taken to guard our legislators against such a specious measure:

TO THE HON. J. W. BABCOCK, Chairman, and to his Associates, Members of the COMMITTEE ON THE DISTRICT OF COLUMBIA, to whom House Bill No. 167, entitled, "A bill to protect the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia," has been referred:

Gentlemen:—We the undersigned, citizens of the United States, and voters, do hereby respectfully and earnestly petition and pray that the bill named above be "adversely reported" by your honorable body, and for the following reasons:

1. The National Constitution debars Congress from legislating on religious questions, as proposed in the bill under consideration, e. g.: The expressed reason for prohibiting labor, business, etc., on Sunday is purely religious, viz., that it is "the Lord's-day, set apart by general consent in accordance with divine appointment as a day of rest and worship," etc. The exceptions named as "works of necessity and mercy" originate from the ancient Bible law of the Sabbath. Thus it is proposed to determine by statute and court what is proper to do or not to do on "a day of rest and worship," made such by "divine appointment."

2. This bill proposes "class legislation" on purely religious grounds, in that certain persons are exempted, providing they "religiously observe Saturday." In case of trial, the court must decide in what the "religious observance of Saturday" consists, and upon what grounds it rests.

3. Such a law would do grave injustice to a large number of citizens who deem all days of equal religious sacredness, and also to those who do not deem it a religious duty to observe either the seventh or the first day of the week as a "day of rest and worship." Your petitioners also plead that the provisions of this bill are opposed to religious liberty, in general, and to that freedom of thought and action in matters of religion which the Constitution guarantees to all citizens, and

that its enactment into law would open the way for endless unjust, unchristian and un-American interference in religious faith and practice on the part of Congress. For these and many other reasons your petitioners pray that this bill be "adversely reported."

NEWS AND COMMENTS.

QUEEN MARIE AMELIE, of Portugal, has become an M. D. She is the first woman of royal birth to have that distinction.

A COLD WAVE was experienced in the East last week, the mercury going down to 2° below zero in Plainfield. But the weather was pleasant, and as free from snow most of the time, as in the summer.

ONE of the oldest and most noted of American dentists, Dr. John DeHaven White, died on Christmas day in Philadelphia, aged 88 years. He did much to bring that profession to its present state of efficiency.

THE well-known publisher, George Wellington Dillingham, of New York, died at his home in Summit, N. J., December 27th. He has been in the publishing business in New York since 1863. He was only 54 years old.

AN unusually large number of failures occurred in the United States during last year. According to Bradstreet's record there were 13,013 against 12,721 in 1894. But in 1893 there were 15,560, the largest number ever recorded in one year.

THE Christian people of Plainfield, N. J., are praying for a great work of grace in their city. It has been agreed by the pastors and Christian Endeavor Societies to hold continuous revival services for some weeks, commencing to-night, January 13th.

By the new constitution of the State of New York, which went into effect January 1st, the Assembly now has 150 members and the Senate 50, an increase of 22 in the Assembly and 18 in the Senate. The term of office for Governor is reduced to two years.

REVIVAL meetings have been in progress in New Market, N. J., under the leadership of Evangelist J. L. Huffman, since the first of this month. The First-day and Seventh-day Baptist Churches unite in these services. The interest is good, and excellent results are anticipated.

ENGLAND seems to be in trouble on all sides. Her unhappy tilt with the South African Republic has led to other rather serious complications. Germany congratulates the President of that Republic in its recent defense against British aggressions much to the disgust of England.

UTAH is henceforth to be counted as one of the United States, making the forty-fifth in number. Her population in 1890 was 208,000, and is now probably 250,000. Its constitution very explicitly forbids polygamy forever, so that there is no longer any danger of trouble from that source.

SATOLLI, the most noted representative of the Roman Catholic Church in America, was duly elevated to the rank of Cardinal in Baltimore, Md., January 5th. Almost every Catholic diocese on the American continent was represented, and the ceremonies are said to have been very imposing.

JOSEPH COOK, the renowned lecturer, is suffering from nervous prostration, and will be unable to resume his work for many months, and may never stand upon the platform again. Still there is hope that he may recover. He has long been noted as one of the profoundest religious philosophers of the world.

THE House of Representatives passed an emergency revenue bill, last week, restoring 60 per cent of the McKinley duties on wool, carpets and lumber. Sugar is still on the free list. All other schedules were advanced 15 per cent over the Wilson bill. This will make an increase of revenue amounting to \$40,000,000.

ARMENIA continues to suffer the gravest outrages from the Turks, and all the civilized nations are profoundly stirred. Outside nations, though slow in being aroused, are not as indifferent as might be supposed. "Large bodies move slowly," but when once in motion, their momentum is great and will crush this monster of such continuous atrocities.

ORGANIZED efforts are now being put forth to supply food and clothing for the thousands of suffering Armenians, their condition being greatly aggravated by the suspension of business and fearful losses occasioned by the inhumanities of the Turks. Prominent Americans have issued an appeal for help, and ask that funds be sent to Brown Brothers & Co., New York, Boston and Philadelphia.

AGAIN the *Independent* treats its readers to a symposium, in its issue of January 2d, comprehending the "story of the year" in not less than thirty-six of the denominations or sects, in the United States. There is a written statement by representative men. The most of the articles are brief but worth perusing. These statements are followed by statistical tables. Dr. A. H. Lewis speaks for Seventh-day Baptists.

ALFRED ELY BEACH, who died Jan. 1, 1896, was one of the founders and editors of that excellent journal, the *Scientific American*. The other partner, and former school-mate, was Orson D. Munn. Mr. Beach was actively engaged in the editorship of that paper for nearly sixty years. He was an inventor of various helpful and labor-saving devices, such as a type-writer, pneumatic tubes for carrying letters, pneumatic elevated railway, and an underground railway. Soon after the close of the war he founded the Beach Institute at Savannah, Ga., for the education of freedmen.

THE Board of Education in New York City has designed a new public school building to be erected between Oliver, Henry, and Catherine Streets, with one peculiar feature. It is to be five stories in height, and the roof will be the play ground for the children. This roof will be paved and as solid as the sidewalk of the streets. This out-door room will be protected on three sides by parapet walls twelve feet high, and on the fourth side, toward the river and the Brooklyn Bridge by heavy wire netting twelve feet high. It will have an area of 10,000 square feet.

THE Philadelphia Bourse, an immense building, and said to be the first of its kind for general exchange erected in this country, was

formally dedicated December 31st. This structure has cost \$2,500,000. It is eight stories in height and fills one block, being bounded by Fourth, Fifth, Chestnut and Market Streets. It was commenced Oct. 16, 1893. It was to prepare the way for this building that the remaining part of the old Seventh-day Baptist burial lot was taken by the city authorities, for which the Shiloh and New Market churches were recently paid about \$7,000.

CONTRIBUTED EDITORIALS.

THE leaders in the great movement for Sunday legislation—such men as Wilbur F. Crafts—when addressing those hostile, or apathetic, in regard to religion have just put themselves on record as saying that the Sabbath whose observance they are endeavoring to secure by statute is not a religious but a civil Sabbath, a rest-day; that they are laboring not in the interests of religion but for humanity. Thousands of men who desire to rest one day in the week are compelled, they say, by conscienceless employers to labor on that day. They plead for laws which will protect toiling humanity from slavery. This plea having come to our notice again and again, we were the more anxious to attend a meeting where the leaders of religious thought and action should be gathered by themselves. Would the same sentiments prevail when the innermost feelings found free expression?

As we stated last week, the key-note of the mass meeting of Chicago ministers two weeks ago was *compulsory observance of Sunday in the interests of religion*. Four significant facts go to prove that the motive and purpose of the legislation desired were religious.

1. The speakers themselves rested Sunday laws upon a *religious basis*. Dr. Withrow, representing the Presbyterians, said plainly that Sunday enforcement would never be secured on the ground simply of man's physical need of rest. The moral issue alone would be effective. Sunday laws must find their source in man's obligation toward God, in Bible authority. The Ten commandments he emphatically said are still binding. Not one jot or one tittle has passed away. Dr. Bristol for the Methodists, expressed, amid applause, the same idea. The chairman, in stating the object of the meeting did not put it that they were rallying to the support of the barbers, but—"the barbers have rallied to our cause." Plainly in the mind of the chairman, this was the cause of the clergy and of the churches—a *religious cause*.

2. The audience had a deep interest in the protection of a Sunday of church worship. They not only evinced little interest in securing a Sunday of rest for burdened wage earners, but when the idea was suggested it was met either with protests or with chilly silence. When Dr. Silcox, the Congregationalist speaker, said that the primary idea of the Sabbath was rest, not worship, the statement met such a chorus of protests that the chairman appealed to the house to permit the gentleman to finish his speech. Dr. Bristol spoke feelingly of the men, women and children toiling during the week amid the grime and dust of factories. He thought they needed sunlight and air and flowers quite as much as hymns and sermons. He had noticed a thin, pale-faced workingman in his congregation on a Sunday morning and had felt like going to him and saying: "My dear fellow,

it would do you more good to go out into the park." Although the audience had previously applauded Doctor Bristol these sentiments were received amid uneasy silence. As the speaker took his seat a gentleman in the congregation arose and requested permission to ask a question. It was granted. "Dr. Bristol has said that workmen need recreation. Is there any better recreation," the gentleman inquired with great impressiveness, "than to get thoroughly clean on Sunday morning and then sit down for an hour or two with the best people on the face of the earth?" This question seemed to be regarded as very timely, and was received with an immense applause. (Remember this was a meeting in the interest of Sunday laws, and presumably, to expound their purpose. If the manifestations noted above can be relied upon as indicating that purpose, it was to promote church attendance.)

3. The interest taken in the Sunday closing question was out of all proportion with the interest previously taken in other questions which concern labor. If the ministers ever held a mass-meeting to protest against the sweating system, we did not hear of it. If they raised a united voice against the Pullman infamy, it escaped our notice. It is a matter of doubt where the clergy did and does stand on the matter of shortening the labor day. These questions do not seem to have interested them. Dr. Silcox, in his brotherly, affectionate manner, cut to the quick when he said, "Dearly beloved brethren, you don't understand these labor questions. You don't study them. The laboring man thinks you do not care for him, and I am afraid he is right." Somehow the pulpits did not seem to wake up to the law-defying character of great corporations until some of the Chicago railroads took to laying tracks on Sunday in order to avoid injunctions. If the scathing indignation manifested over this in the meeting could have been expressed on critical occasions before, when labor was smarting under a sense of tyranny and oppression, the present movement might have been accepted in a different light. The apathy of the ministry toward labor questions in general, contrasted with the activity in behalf of Sunday laws "for the laboring man," suggest the conclusion that it is religion rather than humanity which weighs the balances.

4. The Roman Catholics endorsed the meeting. Now Roman Catholics may endorse good things, and God bless them in it whenever they do. But if you had been there, you would have understood the meaning of this. The strongest and best applauded speech of the morning was by Father Cox. He trod the platform like a king. And why not?—it was Catholic ground. The carpet was Protestant planks; but it was a Roman Catholic platform. He said significantly at the outset: "I might speak of church authority, but I will not, for you are Protestants." It was a brief reference; but it was not a random one and it meant volumes. How long have Protestants been attacking Catholics for deserting Scripture and substituting pagan ordinances by authority of the church? The cry has been, "the Bible, and the Bible alone, is the religion of Protestants." Touching this question, however, the divergent wings meet on *Catholic territory*. There is no Bible for Sunday. The Catholics claim it as theirs. Certainly

they will co-operate in promoting its observance.

Protestantism has insisted upon the separation of Church and State and has hurled its shafts at Rome because she did not scruple to use the machinery of government in forwarding its own interests. But, here again Protestantism has come back to the mother church on the common ground of compulsory observance of the church's sacred day. What wonder that Father Cox felt at home and became the central figure of the occasion?

Are Sunday laws *right*? That question we have not undertaken to answer here. We hope to do so at some future time. But if the Ministers' Meeting in Willard Hall Dec. 23d can furnish decisive interpretation, Sunday laws are *religious*—religious in the motive which underlies them and religious in the intent of their chief promoters.

WHY DO SOME OF OUR YOUNG PEOPLE ABANDON THE OBSERVANCE OF THE SABBATH?

E. H. SOCWELL.

This is a question which frequently comes before us at our Associations and other public gatherings, and is worthy of our careful consideration.

The question does not imply that any great number of our young people are abandoning the observance of the Sabbath, but it is a fact that some of them are doing so. The reasons which prompt some of our young people to take this step are many, and, in our consideration of the question, we can call attention to only some of the more potent causes which lead to Sabbath-desecration on the part of some.

One of the most common excuses given by those who leave the Sabbath is the impossibility of earning a living while observing the Sabbath. The fallacy of the excuse must be apparent to all thinking people, since many of our young people are not only earning a living, but are accumulating wealth, and at the same time strictly observing the Sabbath. It is also true that many people who were reared to observe Sunday have embraced the Sabbath, and find no difficulty in earning a living. The trouble with the person giving this reason for his Sabbath-violation often is, that he has selected some calling in life where labor upon the Sabbath is unavoidable, and, being determined to follow this calling, he is obliged to labor upon the Sabbath—obliged by his own free choice. The real reason in such a case is, I cannot do the work I desire to do and observe the Sabbath. Not long since I met a young man, a machinist by trade, who had left the Sabbath, and said he could not make a living and keep the Sabbath, therefore he had secured a position in a shop where Sabbath labor was demanded. Perhaps there was no opening for him as a machinist among our people at that time, but there are always openings of some kind for honest, industrious young people where the Sabbath may be observed, and this young man might have secured such a position if he had desired. The wages outside the machine shop might have been less and the work less congenial, but by accepting it he would have maintained his religious integrity and grown in favor with both God and man.

As I stood conversing with this young man, attired in costly clothing and wearing a heavy gold ring, I thought of another young man of my acquaintance, dressed in cheap clothing, his hands brown and his face sun-

burnt, who is toiling hard and overcoming every obstacle in order to observe God's Sabbath. In the midst of toil and deprivations, with poverty added and blindness threatened, he recently said to me, "If I starve, I'll starve a loyal Seventh-day Baptist." God bless this struggling hero.

He who is willing to earn his living by any kind of honest toil, will find no difficulty in observing God's Sabbath. He may not always be able to work at his trade, if he be a tradesman, but he can find other work to do, as many others are doing, and at the same time observe the Sabbath. He may not be able to act as a clerk, book-keeper or salesman, as perhaps he would like to do; he *cannot* be employed by railway or telegraph companies and still keep the Sabbath; but he can earn an honest living at some other work and still remain true to himself and to God. Some young people leave the Sabbath because they form the idea that a great many others are doing so, and, in some way, that will excuse them for doing the same thing. A young man who had left the Sabbath recently said to the writer, "All our best young people are leaving the Sabbath." This young man simply expressed his ignorance regarding our best young people. The best young people we have, and we have a multitude of them, are young men and young women of conscience and of stability of character, young people who are practising heroism that those who leave the Sabbath never dreamed of. Our best young people are at church and Sabbath-school each Sabbath. They are at our prayer meetings and take an active part in them. Many of them are abroad in our land as laborers in the Lord's work and are winning souls to Christ. These are our best young people, best in every sense.

Some of our young people leave the Sabbath because they regard its observance a great cross. Not unfrequently this idea has been instilled into their minds from their earliest recollection by their parents. The writer is acquainted with a man, a good man in many respects, who always regarded the Sabbath as a cross, a great hindrance to his financial success, and frequently spoke of it in this manner in his family. He told his children that Sabbath-observance had been a great disadvantage to him all his life and was the sole cause of his poverty. His family are now grown—part of the children have left the Sabbath and others care but little for it. Who wonders at these results?

When parents teach their children that Sabbath-observance is a great privilege and pleasure, as it really is to every lover of the Sabbath, the children will be less liable to leave it when they are grown. Would that we might fully realize what an exalted privilege it is to be the conservators of God's Sabbath and come to experience the joy and contentment and peace that flows from true Sabbath-observance. It is said that no class of people are as wealthy, according to their number, as those who observe the Sabbath. Some of us feel very poor, but none of us have yet seen a Seventh-day Baptist tramp. Once get the idea into both mind and heart that it is of far more importance to serve God than to amass wealth, and there will be little desire to abandon the Sabbath for the sake of property.

Some young people abandon the Sabbath on account of the unholy example set by

older people. Half-heartedness in Sabbath-observance by older people has turned some young people from the Sabbath. Visiting upon the Sabbath, talking on secular business, reading secular newspapers, going to the post-office after mail, and other methods of secularizing the Sabbath, are all opposed to the divine idea of Sabbath-observance and have a bad influence upon our young people:

Some of our young people have formed partnerships with those who observe Sunday and have shared the profit of business which was transacted upon the Sabbath; this has proved to be a stumbling-block to some of our young people, and has been the cause of some of them turning entirely away from the Sabbath. We may view such partnerships in the most liberal light possible, yet they must be regarded as a violation of the fourth commandment. We cannot recommend such partnerships to our children. We cannot excuse such Sabbath-violation in any of our people, if we hope to save our young people to God's Sabbath, or to make advancement in Sabbath Reform work. From childhood our young people should be taught by precept and by the example of all our people that there is but one scriptural method of conducting business, and that is to close it entirely upon the Sabbath. No process of reasoning can justify the opposite course.

Some of our young people have left the Sabbath because they were not sufficiently informed regarding the Bible teachings concerning the Sabbath. These people have not been able to meet the subtle, unscriptural arguments used by First-day people against the Sabbath, and have abandoned the cause they could not defend. It is quite possible that we need more discourses and Sabbath-school lessons upon this important truth. A certain young minister was at one time pastor of one of our churches for more than two years, and did not even once treat the question of the Sabbath from his pulpit, yet he has a large number of young people to attend his service each week. Perhaps more sound preaching upon the Sabbath question would tend to hold some of our young people who otherwise would be lost to us. The abandonment of the International Sunday-school lessons and the selection of lessons from the Bible, made by a competent committee of our own people, would certainly result in giving our young people more instruction upon this and other doctrines which separate us from all other religious bodies.

(Concluded next week.)

SEMI-ANNUAL MEETING.

The Semi-Annual Meeting of the Churches of Berlin, Coloma and Marquette convened with the Berlin Church upon the first Sabbath of December, 1895. Meeting was opened at 9:30 P. M., by the Moderator, Rev. D. B. Coon, who gave an address of welcome which made every one feel at home. After song by the congregation and prayer by Bro. Coon, President Whitford, of Milton College, preached the introductory discourse, from John 4:14: "The water that I shall give him shall be in him a well of water, springing up into everlasting life." Notice some of the circumstances that occasioned the conversation of Christ with the Samaritan woman at the well of Jacob, and the presentation of his statement contained in the text. Consider the subject of *the uses of water, symbolizing*

the effects of the saving power of Christ upon the life of the believer. First, in alleviating thirst; second, in cleansing from defilement; third, in nourishing and sustaining life; fourth, in adaptation to varied and numerous practices of men; and fifth, in the inherent capacity to absorb and emit the most stupendous forces of matter and spirit for the benefit of the race. In conclusion, treat first, of the promise of Christ to give "living water" to those who ask it of him; and second, the earnest request of the woman, "Give me this water, that I thirst not, neither come hither to draw."

This was followed by the Sabbath-school, conducted by Bro. Eli Eaglesfield, who is superintendent of the Berlin Sabbath-school. The next session was held Sabbath morning, at 10:30. The meeting was opened by Bro. Coon, who made use of the 92d Psalm, which was read responsively. Prayer by Bro. Coon, after which President Whitford again preached, taking for his text Matthew 22:42: "What think ye of Christ." Supreme importance of correct views of Christ's nature and character, in order to be saved by trusting in his merits and intercession.

Subject: *Proof of Christ's Deity from the characteristics of his being on earth.*

Admit that he was a real man in every respect, and then show how he differed radically from other human beings, as follows:

1. He had no consciousness of personal guilt, and hence he never repented of sin, or asked forgiveness from other men and his heavenly Father.
2. He was never disappointed in any of his expectations or plans.
3. He never experienced defeat in his purposes and undertakings.
4. He possessed and used superhuman power in performing miracles. This power was not borrowed, but was inherent in him.
5. Freely manifested, and without any personal reproach, the prerogatives and attributes of a Divine Being.

Conclusion: Briefly notice the different opinions of Christ entertained by men, such as, he was only an extremely kind and upright person; a teacher of extraordinary inspiration, and insight into religious truth; an exemplar of the traits of the higher spiritual life; and the indwelling of God in flesh, for the salvation of the human race.

The third session was held upon the evening after the Sabbath, at 7:30. After singing by the congregation, prayer was offered by President Whitford, who again spoke from Matt. 27:3, 4, and Luke 15:18, 19. These passages introduce to us two scriptural characters, Judas Iscariot and the Prodigal Son. One is the most intensely despised, and the other the most helpful reformed profligate the world has ever known. Notice the similar conditions in their careers prior to the events here described in the Bible; and then consider *their repentance as compared and contrasted.*

1. Points of sameness:
 - (a) In realization of their sinfulness.
 - (b) In the sorrow, remorse, and personal condemnation they feel on account of their transgressions.
 - (c) In the confession of their sins to other human beings.
 - (d) In the public humiliation to which they submit themselves, and which they painfully experience.

2. Points of radical difference in their repentance:

- (a) In their conduct toward those persons whom they had injured and dishonored by their wickedness.
- (b) In the apprehension of their sins as exceedingly offensive to God.
- (c) In the changes effected in their hearts. One regrets his crime because of the fearful consequences it occasions. The other abandons completely his sinful course, and begins an opposite mode of living.
- (d) In the resulting feelings they experience. One is in despair, acts cowardly, and dies in hopelessness; the other finds pardon, is cheered by the loving embrace of his father, restored to favor, and "begins to be merry." In conclusion mark the distinctions between false and true repentance.

First-day at 10.30 A. M. the meeting was opened by singing, after which Sister Eva Whitney offered prayer which was followed by the reading of essays by Sister Noble and Bro. Henry Clark. Followed by preaching in which Elder Whitford used words for his text: John 14:23. Subject. "The Blessedness of Loving Christ." Must first love him in order to know him, understand his teachings and obey his requirements. Only by this love is one transformed into his likeness, elevated and ennobled to the highest degree by receiving the spiritual life he grants, and rendered surpassing by happily awakening the best activities of the human soul.

The concluding service was held at 7.30 of the same day. Scripture lesson by Bro. D. B. Coon. Prayer by Dea. John Noble. Preaching by Pres. Whitford. Text, John 1:39, "Come and see." Christ is intensely anxious to make others understand the truths he reveals, and he promises the fullest acceptance of these if they will seriously accept the invitation to be taught by him. He recognized the fact that his ideas and precepts must be tested by personal experience in order to be known and practiced satisfactorily by his believers. He submits them to such a trial.

Thus ends one of the best meetings it was our privilege to ever attend, in which the Word of God was very earnestly and favorably presented in each session.

E. D. RICHMOND, Clerk.

ICE-COLD.

Nantucket is famous for auctions. They are held in the public square. Meat auctions, furniture auctions. There are few things one cannot buy at auction if one bides his time. Whenever an old home is broken up or a resident leaves the island, the unwanted effects are closed out at auction for whatever they will bring.

At the last one I attended a refrigerator was put up.

"Too late. The season's over," shouted some one in the crowd.

"But there'll be another, and perhaps a hot one," said the auctioneer.

"But one may die before that," said the other.

"Well, replied the auctioneer, "if you die you'll be sorry you hadn't bought a refrigerator and taken it along with you!"—*Harper's Magazine.*

A NATURALIST tell us that a snipe has a nerve running clear down to the end of his bill. So has the plumber.

TROLLEY Motorman (to conductor)—"Say, Bill, the old gent behind has fell off."
Conductor—"That's all right; he paid his fare."

Missions.

THE next regular meeting of the Board of Managers of the Missionary Society will occur on Wednesday, Jan. 15, 1896. Blank reports were sent out to all the workers before Dec. 31, 1895. Prompt and full reports are desired from all the laborers on the fields before said meeting.

"NEARER my God to Thee." Is that your prayer for this year? May that be the desire and purpose, this new year, of every reader of this page. How much that prayer means in its depth and breadth? Nearer to him in love and communion. Nearer to him and his dear Son in sympathy and fellowship. Nearer to him in truth. Nearer to him in service and closer to him in daily walk. It is to reach up in aspiration, in spirit, and in character nearer and still nearer to God and Jesus Christ. Will you make the effort to be that? Not in your own strength, but in his strength you can realize what it is to be near and nearer to your God, and more and more like Jesus.

THE demands for evangelistic work are beyond the ability to supply. There will be a lack this year of evangelistic workers. The pastors must help in supplying the demands. Let two pastors work together. Let no church or pastor think that there cannot be a revival of religion, a gracious outpouring of the Holy Spirit, unless an evangelist is sent. Go to work for a revival, and the Holy Spirit may pour out upon you a wonderful blessing.

Bro. J. L. Huffman is now with Pastor Peterson of the Piscataway Church, New Market, N. J. Bro. E. B. Saunders began a series of meetings with the Shiloh Church, N. J., the tenth of this month. Bro Geo. W. Hills will soon be, if not already, at Nortonville, Kansas, to aid Pastor Todd in a series of meetings. Arrangements are being made to have Bro. J. H. Hurley of the North Loup Church, Neb., conduct a series of meetings with the Trenton Church, Minn., assisted by Pastor Clarke of Dodge Centre, Minn.

WE have crossed the threshold and have entered the door of the New Year. With gratitude to God for his abundant mercies and loving care the past year, it must be the desire of every child of God to live a better life, to make greater spiritual attainments, and accomplish more good in the year to come. Indeed it ought to be the serious question of every person,—whom shall we serve this year? To whom and to what shall we give our best energies, our highest endeavors, our truest devotion? Who, or what has the highest claim upon them? Has any one, or any object a more rightful claim than Jesus Christ? In view of what he has done to save us, and is doing to give us the glories of Heaven, is there any one, or any object in life more worthy than he of our faithful devotion and our best service? What is it to be devoted to Christ? It is to give one's self and all of self to him, in love, reverence, faith, worship, obedience, and loving, untiring service. With all we can possibly do in a lifetime for him, with all the sacrifices we can make, we can never pay the debt we owe him. Our devotion to him should be spontaneous and unbounded. We need this devotion to Christ and his kingdom to promote personal piety, to grow in spiritual life and power, to develop holiness of character, to

unfold Christ-likeness, to be efficient in saving others, and in advancing the evangelization of the world. To be successful workers with Christ in saving men from the ruin of sin, we must have a deep love of souls and an unswerving devotion to him who is our leader.

This devotion to the great work of salvation is needed to lift men out of the mire and filth of sin, to purify society, to permeate business with righteous principles, to beget and unfold Christian manhood, to elevate and ennoble the home, to cleanse the land of iniquity, vice, and crime, and usher in the day when Christ and his kingdom of life, light, truth and purity shall rule the world.

In view of the supreme need of an unworldly and a Christ-like ministry, of a people of God spiritual, consecrated and devoted to Christ and Christianity, in these days, as Dr. A. J. Gordon has said, "of a materialized civilization and a secularized church," shall we not dedicate ourselves anew to Christ and be more devoted to him and the work of salvation this new year than we have hitherto been? May the Holy Spirit incline us and help us to do it.

IT ENDURETH FOREVER.

The Word of the Lord declares at once the doom of sinful man and his salvation in Christ, and we know that the Word of the Lord endureth forever. Amid all the changes of this changeful world, the Christian religion standeth sure. We have already quoted once, we now quote again, these most notable words of the New York Sun:

Religion is an unchangeable fact; it abides forever in the world, despite all assaults.

We believe that there is more, far more, religious activity in the world in our times than ever existed at any other time since Christianity was propagated.

Religion is the strongest, the most enduring, and the most vivacious of all the powers in our world. Firmer than a rock it stands."

Mr. Charles A. Dana is to be regarded simply as an acute and trained observer of the signs of the times, who is accustomed to weigh facts and arrive at conclusions more or less colorless. As a man of long experience in the study of events of daily history, he expresses the deliberate opinion that religion is an unchangeable fact; that there never was more religious activity since Christianity was propagated, and that "religion is the strongest, the most enduring, and the most vivacious of all the powers in the world."

This is no slight tribute to the enduring power of Christianity in this the most critical age of the world. There are times in which mere tradition counts for nothing. It is an age of research, of logic, of the scientific method; and things which were regarded as settled in the great past are unsettled to be settled anew. This prying, critical, irreverent spirit brings everything to the severest test. It revises or recreates almost all departments of human knowledge, and adds several of its own creation. It reconstructs history, blotting out whole pages and giving us the new, and what it believes to be the true, view. It has taken the old system of star classification and evolved a scientific astronomy. Out of the alchemy of the ancients it has developed the exact science of chemistry. With little more from the hoary past than the lever and the pulley, it has created the department of physics; and setting aside the empiricism of bygone centuries it has constructed the temple of medical science.

Nothing has escaped the critical attention

of this scientific spirit. Religion, religion's Book, religion's character and religion's results have all been subjected to the severest test. If the religion of Christianity were not established upon the bed-rock of fact it could not have survived these assaults. The man-made systems are in process of decay; but not so the religion of the Lord Jesus Christ. The testimony of the most disinterested observers is to the effect that it is a greater power in the world than ever before.

While the world grows away from old systems of knowledge, partly true and partly false, it does not grow away from the gospel of Christ. That is as fresh and powerful and effective to-day as it was when first established. Since then many nations have come to the knowledge of it, have accepted it, and have become great and prosperous. Other nations are looking toward it, and it is the one bright omen of the future of the benighted peoples of Asia and Africa that this gospel is being established among them.

It is not a time to lose faith in the verities of religion. It is not a time to doubt that God is in the world, ruling the nations, and preparing them for the acceptance of a religion whose foundations were laid once and for all time. Religion never had greater results to show; religion never had more beautiful characters to illustrate the saving and purifying power of the gospel; religion never produced a broader and more philanthropic spirit; it never commanded the loving assent and the anxious endeavors of so many people.

That which has done so much in the long centuries of the past, is doing so much in the enlightened present, and has so large and prosperous an outlook, must rest on an enduring basis. It must be the word of the Lord, and the word of the Lord endureth forever.—*The Independent.*

MISSIONARY SOCIETY.

Receipts in December, 1895.

Bequest of Jacob R. Titsworth.....	\$104 12
Plainfield Sabbath-school, G. F., \$7.84; S. M. S., \$9.67.....	17 51
Interest on demand note, Permanent Funds.....	10 50
First Hopkinton Church.....	50 00
New Market Sabbath-school.....	5 00
Plainfield Church.....	34 56
Rev. D. Burdette Coon, Berlin, Wis., Evangelistic work.....	1 50
Pawcatuck Church.....	47 67
Prof. S. C. Hartwell, Brooklyn, N. Y., for Pastor, Mill Yard Church.....	5 00
North Loup Sabbath-school.....	7 86
Alfred Church.....	10 00
Nortonville Church.....	18 92
Receipts through Rev. O. U. Whitford:	
Theophilus A. Gill, Alfred, N. Y.....	\$ 5 00
Eld. J. F. Shaw, Fouke, Ark.....	1 25
Collections at South-Western Associa'n.....	3 25
Receipts on field of S. I. Lee.....	6 53
Receipts, Hammond Church.....	5 00
Eld. Robert Lewis, Stone Fort, Ill.....	5 00
Mrs. M. Lewis, " ".....	1 00
Oliv r Lewis, " ".....	50
Farina Church.....	3 45
C. H. est, to make Mrs. West L. M....	25 00
Wm. S. Clarke, Farina, Ill.....	5 00
Dr. Ella F. Swinney, Mill Yard Church, pastor.....	2 00—62 98
Interest from Washington Nat. Bank.....	10 50
" on mortgage note, Permanent Funds,	73 50
" " Street Railway Bonds, Per. ".....	40 65
" " Westerly Savings Bank, ".....	49 55
" " mortgage note, ".....	36 00
Friendship Church.....	20 86
Receipts through Geo. B. Carpenter, Evangelistic Committee:	
Receipts, E. B. Saunders, at Mystic, Ct.	24 00
" " " " Quonocon- taug.....	3 00
" J. L. Huffman, Jackson Cen- ter, Ohio.....	1,00
Receipts, L. C. Randolph, Jackson Cen- ter, Ohio.....	9 73—37 73
First Hopkinton Bible School.....	50 00
Chicago Church, C. M., \$6.50; G. F., \$7.20.....	13 70
Shiloh Church, C. M., \$2.77; G. F., \$19.57.....	22 34
First Brookfield Church.....	5 85
First Genesee Church.....	9 73
Carlton Church.....	5 50
Milton Church.....	10 95
Mrs. E. B. Pullen, Janesville, Wis., Evangelistic work, \$10; G. F., \$5	15 00—25 95
Total.....	\$777 48

A. L. CHESTER, Treasurer.

WESTERLY, R. I., Dec. 31, 1895.

Woman's Work.

DUTY.

(2 Kings 13: 14, 19.)

The New Year brings thee from the Lord
A quiver full of hours,
Some feathered from the snowbird's wing,
Some with the down of flowers.

Open thy window toward the east,
Shoot with the bow of prayer;
Let the bright arrows of the Lord
Fly swiftly through the air.

Stay not thy hand like Israel's king,
Nor God's deliverance stay;
Not twice, nor thrice, a thousand times
The task divine essay.

Hidden amid the winged hours,
By Christ's own hand, for thee,
Is one, though now thou seest it not,—
The hour of victory.

—Helping Hand.

SKETCH OF THE LIFE OF MRS. CARPENTER.*

Lucy M. Clarke was born January 25, 1811, in Brookfield, Madison County, N. Y. She was reared in a Christian home, and early in life showed a fondness for study, improving every opportunity for gaining an education. At the age of fifteen she began teaching school. Later, she devoted several years to study in Cazenovia Seminary, after which she entered the Institution at Lima, N. Y., where, upon graduation, she was offered the position of preceptress.

She was married Sept. 3, 1837, to Solomon Carpenter, and with him taught in DeRuyter Institute. They removed to Westerly, where they were engaged in teaching for two years. From Westerly they went to Shiloh, N. J., where for about two more years he was pastor of the Seventh-day Baptist Church.

It was while pleasantly located at Shiloh that the subject of foreign missions, already one of great importance in Mrs. Carpenter's view, began to assume a deeper interest, and soon the question of personal duty in reference to it began to come up for consideration. The decision was made heartily, though not without a struggle. On January 5, 1847, Mr. and Mrs. Carpenter, together with Mr. and Mrs. Nathan Wardner, embarked for China.

The following is a short extract from Mrs. Carpenter's letter, published at the time in the RECORDER:

Dear Friends:

The day of our departure has arrived. While your eyes rest upon these words, our own will have been withdrawn from the scenes, the countenances, they have loved so well to contemplate, to be greeted through long weeks, yea months, but with the world of waters beneath and the realm of stars above, looking and longing for those distant shores which await our eager hopes, our future toils.

Think you that we carry with us sad hearts and mournful faces? No! The language of our heart is, "Hinder me not!"

With cheerfulness, then, do we turn to our appointed toil, loving not our friends the less, but the cause more. And for this cause's sake, for our sakes, for your own sakes, for the heathen's sake, and for Christ's sake, we entreat you let nothing induce you to come down from the prosecution of this great work.

In the same paper containing this letter was published an article telling of the hostilities of the Chinese toward missionaries; how the natives had attacked them, as they were traveling through the streets, hurling stones and missiles, and threatening their lives.

Not upon a flying ocean steamer were our first missionaries carried hither, but as must needs be in those days, on a trading vessel. Thus after one hundred and twelve days of

sailing they reached the unfamiliar land which for them must bear the name of home. They arrived in Shanghai, China, August 2, 1847.

Their trials were very great at that early day of missionary work. Many and various were the articles of food and of household comfort of which they were deprived. But these trials were of minor importance to the great obstacles to be overcome. Slowly, so slowly, did the work seem to progress at first. The light of Christianity could not readily penetrate the darkened mind of the heathen. Such discouragements might well have disheartened one whose life was less devoted, less consecrated, to the work.

War visited that empire with its devastations; floods surrounded them and threatened to destroy life and property; earthquakes terrified the inhabitants of the city; but through all these trying ordeals they were preserved.

Mrs. Carpenter had rare ability for adapting herself to her surroundings and for laboring in the various ways which opened before her. While her husband was preaching and toiling she was earnestly laboring among the women; and during their sojourn there she took into her home twenty-one motherless Chinese infants, kept them for a few years, and found homes for them where they might receive a Christian education.

Some of these children she brought to this country. Two of them found a home with Mrs. Carpenter's sister. One of these Chinese girls is a graduate of Milton College, and has for a number of years held the position of principal in one of the high schools in this state. The other is the refined and educated wife of one of our government officials in Washington. What more convincing proof do we need of the elevating and ennobling influence of education and Christian environment upon the darkened mind of the Chinese women?

Twice during the years of untold trial Mr. and Mrs. Carpenter were obliged to come home for medical treatment. They first embarked for home September 25, 1858, having spent eleven years in China. In those days the exact time of their arrival at her home could not be definitely known, but in the dead silence of the night her aged parents, brother and sisters at the old homestead were awakened by the strains of that old hymn, familiar to many of us:

"Home again, home again, from a foreign shore,
And, oh, it fills my heart with joy, to meet my friends
—once more."

It needs no words to picture the glad scene which followed, as the family hastened to welcome the returned missionary sister and brother.

During their stay at home Mrs. Carpenter had a tumor removed from her neck, and after two years they returned to the work which had to them grown so dear.

After four years of labor Mr. Carpenter's health failed and again they sailed for home, April 2, 1864. After spending four months in England, they reached home October, 1865. The greater part of the eight years of their stay in this country was spent in Milton, Wisconsin.

In 1873, they again severed kindred ties and returned to Shanghai, with no expectation of returning again to their native land. They crossed the Pacific from San Francisco,

and Mrs. Carpenter, in her letters, notes the ease and comfort of the modern steamer, compared to the trading vessel upon which they sailed in 1847. But the suffocating heat of the summer months proved too severe for one so frail as Mrs. Carpenter, and in less than a year and a half she went from her work to her reward.

As a Christian she was earnest, conscientious, devoted. She was most assiduous in caring for the temporal welfare of the female members of the church, both by private ministrations and by assembling them for prayer and religious conversation. As opportunity offered, she cared for and sympathized with the suffering, teaching all whom she could win by kindness, or reach by help.

She had her Bible marked so as to read it through once a year,—two chapters in the Old Testament in the morning and one in the New Testament in the evening. Her literary ability also demands recognition. Her letters and journals manifested a fluent and ready manner of expression, enlisting the interest of all who read her graphic descriptions of her travel or the incidents of her mission work.

Concerning her death Mr. Carpenter wrote: "Her mind was unclouded and her evidence brighter to the last. It was like standing at the gate of heaven to be by her bedside."

Dr. Swinney also says that to the Chinese women who gathered around her death-bed, and who loved her as they loved no one on earth, her death was a revelation of what death meant to the Christian, and the influence of that peaceful departure would ever go with them. The funeral sermon was preached in the Chinese language by Rev. Mr. Lamburth, of the Methodist Mission, from the text, "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Thus ended a useful, unselfish life, a life of labor and love for the sinful or oppressed, a life of service for the Master, and they laid her to rest among the people for whom she had worked; but though oceans roll between her grave and the home of friends and kindred, still it is cherished and guarded, and loving hands tend the flowers that bloom above it. The lot in which she is buried is surrounded by curbstones; within is a row of box-trees. A monument of white marble set in a granite pedestal bears the following words: "In memory of Mrs. Lucy M. Carpenter, who died September 21, 1874, aged 63 years. Blessed are the pure in heart, for they shall see God." The same is engraved below in the Chinese language.

How full of bright jewels must be the crown given by our Father to one whose life was so devoted, so consecrated, and who lifted so many souls from heathen darkness to him who is the light of the world!

MOTHERS—It is said that at Princeton Theological Seminary one day at morning prayers one of the professors, after having made a little talk on the value of early training and the blessedness of early happy influences, asked every student who from childhood could remember a praying mother, to rise. Instantly a hundred and fifty young men were on their feet.

*Presented before the Missionary Prayer Meeting at Alfred, N. Y., by her niece, Fannie E. Clarke.

Home News.

New York.

WATSON.—The New Year has come and we have some snow. The health of the people is quite good. Times are very hard and money is scarce. The past fall and so much of winter have been unusually cold. The cold has not been intense generally but very steady. The thermometer has only registered about eight or ten degrees below zero.

The people are considerably excited over the murder trials of this vicinity; the boy train-wreckers at Rome, and the murders which have occurred in this county. With respect to the state of religion we notice that there are a few faithful souls here as well as in other places in which we have lived. U. M. B.

VERONA MILLS.—This time of year usually brings temporal and spiritual blessings. We feel that both have come, and are coming, to us. Being invited to take a ride a short time ago, with Deacon J. F. Stilson, I was ushered into the commodious barn of Bro. W. C. Perry, where a beautiful Portland cutter, costing \$30, was presented as a gift from the First Verona Church "to our pastor," and a handsome black goat-skin robe worth \$9 from the little flock known as the Second Verona Church. The preacher was compelled to wait until the following Sabbath service before he could find suitable words of thanks for the generous gifts.

Christmas day brought a thoughtful and warming gift from the Ladies Beneficial Society at West Elmston, N. Y., in the shape of a quilt, comprised almost entirely of cloth like the dresses which Mrs. S. (to whom the quilt was presented) had seen the donors wear. Each person had worked her initials in the center of the block which her hands had builded. Many thanks to one and all for your kind tokens of remembrance. Since coming to Verona we have begun Sunday evening services. They are largely attended. Almost every Sunday evening benches and chairs are brought into service that all may be accommodated. Great interest is manifested. Once a month the pastor preaches at Utica, in the parlors of Dr. S. C. Maxson's home. The Doctor is very enthusiastic, and has done, and is doing, much to maintain a service the last Sabbath in every month, and Sabbath-school every week. Pray for all these interests, brethren. We were favored recently with a visit from President B. C. Davis, of Alfred University. He preached interestingly at the First Church last Sabbath morning, at Utica in the afternoon, and here again Sunday evening. He canvassed quite thoroughly the society in the interests of education, gladdening hearts and homes by his genial presence and pleasing words, and leaving impressions concerning the advantages at Alfred for any who may desire an education that will not be forgotten. We will hail with pleasure the day when we may again greet him in our churches and homes.

MARTIN SINDALL.

JANUARY 1, 1896.

Wisconsin.

BERLIN.—The Berlin Church building is greatly improved in appearance and comfort by the new windows; and in regard to the vestibule, people say, "How did we ever get along all these years without it?" Our Ladies' Aid Society raised money and purchased new stoves for the church. We now

have a very comfortable place for religious services.

Immediately following our last Semi-Annual Meeting Rev. E. A. Witter, by invitation of the Berlin Church, came to conduct a series of gospel meetings. He remained with us two weeks. Bro. E. D. Richmond and wife, of Coloma, were also with us during these meetings, and assisted in the singing. Owing to unfavorable weather, the meetings were seriously broken into, and the visible results were not as great as we had hoped for. But we felt that the effort was not in vain, inasmuch as Christian hearts were strengthened, and a goodly number of people expressed publicly, for the first time, their desires to know more of Christ. Bro. Witter won the hearts of all who came to know him, and his preaching and personal visits were greatly appreciated.

The pastor and wife were invited to attend a sociable at one of our First-day neighbors on December 17th, in which all the people of the neighborhood were expected to participate. The day had been a rainy one, and the evening was dark and very muddy. But in spite of all this, about 100 people assembled. A good time was enjoyed by all, and at last the pastor and wife discovered that the entire proceeding was for their benefit.—A liberal donation of cash was made to them. This, and many expressions of sympathy and kindly feeling for the work of the missionary pastor and wife, were very gratefully received. May God bless these kind-hearted people of Berlin, who thus show their interest in the gospel and gospel workers.

D. BURDETT COON.

WELTON, Ia., Dec. 31, 1895.

Iowa.

WELTON.—To-day is the coldest of the season. Mercury thirteen degrees below zero. We have had a very mild, pleasant winter up to this date. Work in the church basement and on the spire has been done every day for several weeks. The spire and belfry are almost completed.

One of the happiest events of the season took place at the parsonage Christmas night. The twentieth anniversary of the marriage of Rev. E. H. Socwell and wife. Late in the afternoon, the entire family went to Rev. F. M. Van Horn's to an oyster supper. Immediately after they left, a key was found that would open the house, and the ladies of the society took peaceable possession.

By seven o'clock the rooms were filled with friends and neighbors of both societies. The Elder, his wife and mother were perfectly unsuspecting as they entered their darkened house, and when the lights were suddenly turned on, almost a hundred happy, smiling faces greeted their startled vision. There were eighty-five present. As the pastor naively remarked, we are guests, too, for Bro. Van Horn had to invite us to come home.

After spending a few minutes in conversation, Sadie Looftoro struck up a lively wedding march, and the bride and groom of twenty years were led into the middle of the room. Rev. T. J. Van Horn, of Louisville, Ky., re-solemnized the marriage in a few well-chosen words. Rev. D. B. Coon, of Berlin, Wis., in a happy speech, presented an elegant set of dishes. Elder Socwell, in his quaint way, expressed his thanks for this substantial token of kind regard. Music was furnished

by the male quartet, and harmonica and guitar club. A luncheon of sandwiches and coffee, and cake and ice-cream were served.

The First-day people entered heartily into the enjoyment of the evening; also helped to purchase the present. Everyone pronounced it a most enjoyable affair. The visit of Bro. Coon and wife, and Bro. Van Horn, was highly appreciated by us all; and as they return to their fields of labor, we pray that the spirit and blessing of the Most High may attend them, and so may he bless us all. X.

JANUARY 3, 1896.

AUNT JENNIE'S TEXT.

BY MARYL.

"I'm completely discouraged, aunt Jennie,
For just look at the work I must do;
I'm sure I can't see how I'll manage
With one-half of it all to get through.
I commenced in good season this morning
And a good deal of work did complete;
Then I thought, while I rested a little,
I would plan out my work for the week.

I had planned for the rest of to-day's work
For to-morrow's and next day's; but there
It began to look so like a mountain
That I simply gave up in despair.
For you see, it is not this week only,
But 'twill be right along the year through
That, with many more frequently added,
I shall have these same duties to do."

And the girl of sixteen, whose fond mother
But a few weeks before this had died,
Leaving Amy to care for the household,
In her grief and discouragement cried.
A few moments aunt Jennie was silent;
Then she said very gently, "My dear,
Let me give you my text;—these hard places
It will help you to meet without fear.

"As thy days even so shall thy strength be,"
'Tis a promise on which to rely;
For to whatever work the Lord calls us
All our needs he will fully supply,
For to-day he gives but to-day's duties;
What to-morrow's work is he will know;
We've no need about next week to worry,
Strength for that, when it comes, he'll bestow."

Amy said, when her aunt finished speaking,
"That is just where the trouble all lay.
I was trying to take on my shoulders
All the burdens of life in a day.
I'll endeavor henceforth to remember,
Let the future look dark as it may,
Each to-morrow, before I shall meet it,
Will become just another to-day.

What a comfort you are, dear aunt Jennie,
For each worry a text you can find.
I can leave future days to our Father
If I can keep this one in mind.
And now I'll go back to my duties,
Though they are nearly done for to-day;
'Twas the outlook the future presented,
Not to-day's work, that caused my dismay."

INTERNATIONAL LAW.

The Question of Arbitration as Related to the Monroe Doctrine.

DR. E. R. MAXSON.

to the Editor of the Standard:

International law, as given by Vattel, "is the science which teaches the rights subsisting between nations or states, and the obligations correspondent to those rights." Chitty modifies it as follows: "The laws of nations, in short, establish the principle and rule of conduct which should prevent the strongest nation from abusing its power, and induce it to act justly and generously toward other states." (Vattel, page 1 and note.)

According to Kent, "it defines the rights and prescribes the duties of nations in their intercourse with each other." And Montesquieu is quoted by Kent as having defined it as founded on the principle "that different nations ought to do each other as much good in peace and as little harm in war as possible without injury to their true interests." (Kent's Commentaries, Vol. 1, page 1.) It tends to justice for all nations and states, and as Chitty has it to "prevent the 'strongest' from abusing its power against the

weak." It has sprung up, being founded on the Roman or civil law; with the progress of civilization; with the consent of the nations; without being enacted by any.

The necessities or precautions of any nation for protection and security against invasion, or other dangers, with the consent or acquiescence for a reasonable time of other nations, virtually constitutes international law; and especially does it, if not successfully resisted, when acted upon for years. It has never been codified; and hence, of necessity, while many principles of it have been well established, that which is important to any power which has been acted upon without serious opposition for a reasonable time, and has been successfully maintained, becomes international law on the principle that created the English common law without any enactment. For all international law thus arose.

The fact that many learned jurists have written on the subject, pointing out what they regard as international law, does not enact it. Neither does it invalidate it. It is only high authority. International disputes could be settled, perhaps, by ambassadors and ministers, clothed with the power, subject to a ratification by their governments and appeal to a congress of nations. But we have not these facilities as yet, and as war has become justly unpopular, the alternative is arbitration, which has become so generally approved by all civilized nations as to justly entitle it international law; if not to brand any nation refusing it a violator. And if we had the congress of nations, as we should have, their decree could be enforced against any state that might resist, as Bentham suggested, "By the combined power of the rest."

And this would end the matter, undoubtedly. It would also prevent the strong from oppressing the weak nations.

Now the Monroe doctrine. "America for Americans," concurred in by all the republics of North, Central and South America, and acted upon by the United States before and ever since it was confirmed and promulgated by President Monroe, in 1823, in instances too numerous to mention here, causing the French to leave Mexico, influencing Louis Napoleon to abandon Maximilian, and a later purpose of setting up an empire in Mexico, a copy of the plan of which was shown to me in 1867 by the bearer to Havana for Maximilian: defeated, finally, as he assured me, by the Emperor of the French before Maximilian was betrayed and shot in Mexico, is, or should be, recognized as international law. If then the Monroe doctrine is clearly international law, and it is being encroached upon by a strong power against a weak one, and that stronger power has, as appeared in a note addressed to the United States a few months ago (in February, 1895), urged upon us the adoption of arbitration in the settlement of international difficulties, thus indirectly helping to establish arbitration as international law, what are we, as a nation, to do?

We have no congress of nations to appeal to. Shall we censure President Cleveland and our government for attempting to maintain our rights and to defend the weak against the strong in urging our friends of Great Britain to arbitrate? Was it not as well, or better, to urge them to arbitrate? And, failing in this, if the mediation of some enlightened, impartial power like Italy or Russia should not interpose, arbitration of the whole difficulty, as a

principle of the international law, in which we of both nations believe, might be magnanimously proposed by either power; and if accepted, would settle the matter. But, if not accepted, the blame, with all its consequences, would rest with the just contempt of the civilized world on the power refusing. For, as taught by Burke, and held by the late lamented peace-maker, John Bright, war is justifiable for "self-preservation, freedom and the maintaining of human rights."—*The Syracuse Standard of Dec. 28, 1895.*

NOTES BY THE WAY.

THEO. L. GARDINER.

The "fast line" halted only a second at Salem for one through passenger, and we were off for Atlanta.

Leaving the snow-clad hills of central West Virginia, the train crept slowly down ravines and gorges, threading through the score of tunnels that pierce the mountains like needle's eyes, until, gliding along the banks of the beautiful Hannawah, the engine stood with "bated breath" before the great bridge at Parkersburg.

In a moment more the train was creeping along the approach to the bridge, "like a bold acrobat monster," above the roofs and chimneys of the highest houses, until it seemed to hang in mid-air upon the spider's web of iron spun from pier to pier across the stream.

As we look down upon the placid waters of the Ohio, what a flood of memories rush upon us! Forms and faces long gone from earth, and yet associated in memory with this river, are rapidly recalled. Again the voices to which we listened in childhood days, as the lumbermen of "Old Allegany" repeated their stories of the exploits and hair-breadth escapes while they "pulled" their rafts around these bends, we distinctly heard. Imagination is busy, and the memory of those sturdy lumbermen comes back with a vividness it has not had for years.

Who knows what rafts were "saddle-bagged" around these massive piers? Who knows what pilots and oarsmen struggled to keep the safe channel here, and so save from ruin the fruitage of a winter's work among the pines?

Memory calls the roll of those sturdy men of forty years ago, who ran these waters on every "flood," while the hills of these two states resounded with the splash of their oars and the voice of their songs.

But they are gone. Only here and there a feeble, gray-haired old man is left of all the host who made the great pine forests ring about our home in those days of old. They have made their last "through trip," and many of them, we trust, are now waiting for their lingering comrades, on the banks of another river, where all the songs are pæans of victory, and where disaster never comes.

But come, let us look a little to the southward before we leave the vantage-ground of this mid-air prospect. Do you see that beautiful island scarcely two miles away, dividing the river into two channels? It was once the sylvan home of Blennerhassett. There he built his stately mansion of imported brick, and brought to it all the luxury that cultured minds could devise, and all the charm that wealth could buy. It was a veritable Eden, peace and contentment reigned over all, and to that happy pair Paradise seemed to be regained.

What a wonderful change has come over

that fair scene! Where once stood the stately mansion, thorns and thistles grow to-day. The ruins of an old well are there, but the waters quench no one's thirst. A crumbling pile of rubbish marks the spot where once glowed the bright hearthstone of a happy family, but it cheers no heart to-day. It was a sad day for Blennerhassett when that fiend and traitor crept into his Eden. By listening to his evil counsels they too lost their paradise, and were driven forth from its gates to wander and die in exile. Who can think of poor Blennerhassett without a feeling of pity; and who can look upon Aaron Burr without a feeling of contempt?

That was indeed a ruined home. But why waste our tears over that far-away ruined home? Are there no nearer homes for which we can have a living interest? Yes indeed; there are homes enough to-day on the very verge of ruin, being robbed by a treachery as black as that which plotted Blennerhassett's ruin.

Evil men join hands to steal away the best manhood, debase the purest womanhood, bring homes to poverty and souls to ruin, all for personal gain.

Rum and impurity are bringing deeper woe upon ten-thousand homes to-day, than that which made yon beautiful island a desert. And these too can never find "Paradise Restored."

Oh, that all might guard so well our earthly homes, as to secure the home where evil cannot enter. No fair island in the better land can ever become desolate. Thank God, there can be no homes ruined in heaven.

DECEMBER 18, 1895.

SOUTHERN WISCONSIN MINISTERIAL CONFERENCE.

At the Annual Meeting of the Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist Churches, held with the church of Milton Junction, Nov. 29, 1895, the following officers were elected for the ensuing year: President, Wm. B. West; Vice President, Rev. S. H. Babcock; Secretary, Geo. W. Burdick; Programme Committee, Rev. E. M. Dunn, Prof. E. B. Shaw, Geo. W. Burdick.

The following is the programme for the Ministerial Conference to be held in connection with the Quarterly Meeting with the church of Milton, Feb. 28, 1896:

1. Compare the preaching of forty years ago with that of to-day, and account for the change. Rev. S. H. Babcock.
2. What is Christian Science? What are its effects upon its adherents? Rev. E. A. Witter.
3. What should be the attitude and duties of the Christian in politics? Prof. S. L. Maxson.
4. The origin of the Synoptic Gospels. Prof. Edwin Shaw.
5. What should be the attitude of the Christian churches of America, and of the United States government, with reference to the persecutions of the Christians in Turkey? Rev. W. C. Whitford.
6. Is associated Christian effort for improving the civil administration desirable, and is it practicable? Geo. W. Burdick.
7. What are the principles of Hermeneutics which shall determine what portions of the Bible are to be interpreted literally, and what figuratively? Rev. E. M. Dunn.
8. What is Pentecost? Dr. W. D. Tickner.
9. What do the Scriptures teach about the witness of the Spirit? Mrs. Albert Whitford.

ARTIST: "I painted this picture, sir, to keep the wolf from the door."
Dealer, (after inspecting it)—"Well, hang it on the knob, where the wolf can't see it."

If a man gets up when the day breaks, can he be said to have a whole day before him?

Young People's Work

ALL the church printing of the Campbell Park Presbyterian Church, Chicago, is done by the Intermediate Christian Endeavor Society.

THIRTY-SEVEN members of the Christian Endeavor Society in the Texas State Prison have asked to be enrolled as links of the World's Christian Endeavor Prayer Chain.

Six noon evangelistic services that resulted in many conversions and a revival were held in the little town of Westminster, Md., during the recent county convention.

How is this for an expression of Christian fellowship? At the convention of the New South Wales Christian Endeavor Union greetings were received from the United Society in America, from Texas, Iowa, China, India, Ireland and all the Australian Colonies.

Yes, he was a good man. That's whatever one said, especially those who knew him best. He was a good workman, too. He kept a blacksmith and wagon shop, and when once a man had taken his horses there to be shod, or had left his wagon there to have the tires reset, he was almost sure to go there again, and every time whenever he wanted any work done which Wheeler could do for him. He did his work well, and charged no more for it than other men charged who were in the same business; but that was not the chief reason why people came back to his shop after having once been there. He had the happy way of treating each one of his customers in such a manner that they all seemed to feel that they were each special favorites of his. Nor was this put on; it was sincere. Here was the secret of his popularity.

RUTH was a charming young lady. There was no mistaking that fact. Without doubt she was the most popular girl in the village, even among the girls. She had hosts of gentleman admirers, but strange to say the girls did not seem at all envious. She was by no means a handsome girl, in fact, rather plain. Other girls could talk better and laugh more merrily. In public she was rather quiet, not reserved, never cold, always pleasant. You did not feel attracted in particular to her until you met her and had a personal conversation with her. She at once made you feel that she was interested in you, and in a short time you believed that you were one of her favorites. She did not say so, nor did she talk about other people in a disparaging way. Not at all. It was unexplainable; she did not mean to do it, but many a young man became unduly interested in her before she found it out. She was not a flirt by any means, but her way of being interested in you, and the feeling you had that she was partial to you and was making a favorite of you, for the time mislead you. She certainly was a charming girl, and the chief reason was this power she had of making each one of her friends feel that they were her particular favorites. She did not mean to deceive; it was not put on, it was all sincere and real. If you attempt to imitate her, you will make a grievous failure; if you can really be like her, you will be a grand success.

WHAT a grand man Hartman is! What a power he is for good! He is principal of the village high-school and superintendent of the

Sabbath-school. His word is law to every boy in town, and yet the boys do not think of it as law. In the revival meetings a year ago he was one of the main workers, especially among the boys, and he was successful, too. In fact, many of his friends say that he ought to give up teaching and become an evangelist. Perhaps he may, who knows? The largest room in his home he calls his reception room; it has an outside door leading onto the porch. Whenever he is "at home" you will find from one to half a dozen boys in this room. It is shut off from the rest of the house, and the boys come and go as they please during his "at home" hours. These are the evening hours of Monday, Wednesday and Saturday nights. His influence over the boys is always for the good, and he has gained this influence, not by what he has done for the boys, but by what they have done for him. Each one of them feels that he is Hartman's favorite. Here is the secret of his power. Anyone of them would run his legs off to do something for Hartman, feeling that he was especially honored by the duty. The truth is they are all favorites, but one no more than another. If you merely imitate Hartman you make a mistake, you cannot succeed. If you *become* like Hartman, you can do as he is doing.

A NEW Christian Endeavor plan, which, since it involves no multiplication of organization, is worthy of careful thought. It is the Christian Endeavor Letter League, proposed by a New Zealand Endeavorer. The plan is that each Endeavorer promise to write at least one letter a month on some purely religious subject, having for its definite object the extension of the Master's kingdom. The letter may be to an unconverted friend, or to some one in need of spiritual uplift. The subjects dealt with in these letters are left entirely to the discretion of the individual writers. A concerted action may be called for in each society under special circumstances, such as a revival season or week of prayer, etc. The originator of the plan, Mr. William J. Serle, commends his scheme thus: "The writing of a letter demands some degree of personal effort, and in this it differs from the printed message. The letters would be filled with the individuality of the writer, and thus would strongly appeal to all those to whom he is bound by ties of blood or friendship. By this means out-of-the-way places would be reached. Furthermore, the act of writing commits the writer to the truth of his message. It helps to define, to deepen, and to solidify the religious life of those that use it to convince others, since it remains as a witness of their beliefs." W. T. E.

YOUNG PEOPLE'S PRAYER-MEETING TOPIC.

Sabbath-day, Jan. 18, 1896.

Subject.—*The Sabbath.*

Genesis 2: 1-3.

Exodus 20: 8-11.

Nehemiah 13: 15-22.

Mark 2: 27-28.

Acts 13 42-45.

The leader should have these five passages marked beforehand, so that no time will be lost in looking them up during the meeting. There are in all only twenty-one verses. If the leader wishes to make any remarks about the subject, let them be brief and to the point, perhaps a few words after reading each of the five passages.

It would be well for the leader to ask five persons to be prepared with a few words, one

for each of the passages. Every one should be cautioned to be as brief as possible.

1. The origin of the Sabbath.

Note that it is God's Sabbath; that it is the Seventh day after six days of work. Notice how all of the first chapter is a preparation for, and leads up to, the establishment of the Sabbath. Evidently the great purpose for writing this account of creation given in the first chapter of Genesis is to tell of the establishment of the universal Sabbath.

2. The Sabbath enjoined.

Notice that the observance of the Sabbath is one of the ten commandments: that it came direct from God to Moses; that like the other commandments it enjoined a duty already in existence even from the creation of man.

3. The Sabbath Revived.

Notice that before the time of Nehemiah the observance of the Sabbath was neglected. Notice how he revived it. Note that the time of observance began at sundown on Friday; that the people were blessed in keeping holy the Seventh day.

4. Jesus' Sabbath.

Note that the Jews had lost sight of the true purpose of the Sabbath; that Jesus made man the master and the Sabbath the servant; that in no way does he even hint that the sacredness of the day is to cease; that he himself observed the day as he desired others to observe it.

5. The Apostles' Sabbath.

Note that the Apostles kept the Sabbath; that even the Gentiles "besought that these words might be preached to them the next Sabbath;" that in no place whatsoever in holy writ is there any authority for any change of day; that if there is any Sabbath at all it is the Seventh-day Sabbath.

You will see that the five scriptural references apply to these five points pertaining to the Sabbath. It would be well also to read from our "Anniversaries" for 1895, generally known as the Conference Reports, from the report of the Secretary of the Tract Society found on pages 204-206. A most interesting Symposium on the Sabbath was published in the *Independent* early in October, 1895.

There is any amount of valuable literature on the subject.

SUGGESTED PROGRAMME.

1. Singing—five minutes.
2. Prayer by the pastor—two minutes.
3. Singing—two minutes.
4. Reading of the Scriptural lessons by the leader, and by four other persons, chosen by the leader—five minutes.
5. Singing—followed by sentence prayers while all stand—five minutes.
6. Remarks by the leader—five minutes.
7. Conference meeting—thirty minutes.
8. Singing—Prayer, closing, Lord's prayer by all—five minutes.

PRESIDENT'S LETTER.

Dear Young People:

By the time you read this letter I expect to be on my way to Shiloh, N. J., to work. Eld. Huffman expects to commence at New Market N. J., the first of the year. I think one of the reasons the work has been so successful in the past has been on account of the prayers for this work; let us continue to pray for this while we pray for our other interests. I wish we could take a stand in the C. E. prayer chain which is now encircling the earth. Requests for prayer are made and all who will pledge themselves to pray daily for such objects; many of them are published each week in the *Golden Rule*. There has been a

wonderful concert of prayer among our people and even among other people where we have worked for the evangelical work. Some may feel that we are not always wise in the direction of this work; we no doubt do make mistakes, but let us pray God to direct during the year '96 our work in greater wisdom. We have tried the defensive, and the aggressive later, now if we can do enough of it, the sooner we make mistakes the sooner we may learn by them. Let us decide now for the year where we will put our prayers and contributions. We have every encouragement to continue faithful; let us expect great things in the year now before us.

E. B. SAUNDERS.

MILTON, Wis.

OUR MIRROR.

REPLIES are being received to the cards recently sent out by the Treasurer asking that all pledges for the past year be paid by January 1, 1896.

THE Milton Juniors recently granted three letters to members who are to make California their future home. One member has also been recieved by transfer.

THE Rock River Christian Endeavor Society held a very interesting session for their monthly meeting, consisting of recitations, short papers and music. Then followed the regular meeting. A society which is alive will do something; it is not numbers but life which determines its usefulness.

I ATTENDED a meeting of a Christian Endeavor Society a few days ago where there were at least sixty present. All but one or two took part in the meeting. Then the business meeting immediately followed the prayer meeting. Every Committee read a written report previously prepared, and only sixty minutes were used for the entire meetings. I came out of that meeting a younger man, it seemed to me, in room of an hour older than when I went in.

THERE has come to notice a society whose missionary committee took charge of the missionary meeting; one member giving a description of Paul's travels and another an account of the Armenian war, a map of Armenia and surrounding country being drawn upon the black-board. Fifteen minutes were given to testimonials, most of which were of a missionary nature.

Other societies may be holding just such meetings, but neglect reporting them.

THE Junior Society of Christian Endeavor of the Pawcatuck Church (Westerly, R. I.), gave a very enjoyable entertainment in the church parlors, Dec. 12th. By the sale of refreshments the sum of \$10 was netted by the Society, which was devoted to Sabbath-school work. The Society is prospering under the leadership of Mrs. Louis S. Coon, superintendent, and her assistant, Miss Emma S. Langworthy.

The Y. P. S. C. E. meeting, Dec. 21st, was in the nature of a Christmas service. At that meeting the officers and committees for the ensuing six months were elected, the pastor, Rev. W. C. Daland, being chosen President. The meeting Dec. 28th was led by Mrs. Daland and was one of much interest. A circular letter from Mr. E. B. Saunders of the Perma-

nent Committee was read, and the Society decided to renew its pledges to the Missionary and Tract Societies and for the support of Dr. Palmborg, and in addition it pledged \$10 toward the support of Dr. Lewis in Sabbath Reform work.

THERE has come to mind a number of "dont's," and at the beginning of the year is a good time to think of them.

Don't make resolutions you have not counted the cost of keeping.

Don't be late to meeting or in keeping your appointments.

Don't wait for all the rest to take part in the meeting before you speak.

Don't try to excuse yourself from work that comes to you.

Don't withhold your smiles and kind words.

Don't make your treasurer extra work by delaying to sign the pledge.

Don't forget to report your sunrise prayer-meeting New Year's morning.

"THE SABBATH IN REVELATION."

W. H. WALLICK.

(Continued from last issue.)

Now, as to "harmonizing our views on the Sabbath with some scriptures in the Book of Revelation, which I will try to do," says Mr. Cordill, "for if I have a theology that cannot be harmonized with God's Word, I will drop it as I would a red-hot iron."

First, he says, "the question is asked, if the Sabbath law is done away with, how can you harmonize Rev. 14: 12 with your views? 'Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus.'" He says, "It is plain that some have kept them," and then seeks to find who, and proceeds thus, 'And I looked and lo, a Lamb stood on the Mount Zion, and with him a hundred and forty and four thousand, having his Father's name written in their forehead;' . . . 'these were redeemed from among men, being the first fruits unto God and unto the Lamb.'

"Now go with me," he says, "to Rev. 7: 4, 'And I heard the number of them which were sealed; and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.' These are all Israelites, "those taken out or redeemed from among men before the gospel was preached to the Gentiles." This we believe, but that they are the ones referred to in Rev. 14: 12, as having the commandments of God and the faith of Jesus, and being in harmony with the view that "the law ended at the cross," we think does not "harmonize with the Scriptures," as we will try to show. After describing the hundred and forty and four thousand that ends that scene, and John says, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation and kindred and tongue and people. And a third angel followed, saying with a loud voice, if any man (not any Jew or Israelite) worship the beast and his image, etc., and then says, "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." It is plain, then, those referred to are not Jews who were saved before the gospel went to the Gentiles, but those of all nations, kindred, tongue and people—any man, either Jew or Gentile, who refuses to receive the mark of the Beast—the Sunday-Sabbath, but keeps the

Seventh-day according to the commandments, and also has the faith of Jesus.

If the Sabbath law has been done away, and "the shadow of the Sabbath having passed over the tomb of Jesus and disappeared," why does not Mr. Cordill try to convince Sunday Sabbath-keepers that "there is no Sabbath?" Also, why does Mr. Cordill and those of like belief observe Sunday and worship God on that day? Of course they will say, because Jesus rose on that day. Then, if Jesus did not rise on that day, their theory is "baseless and falls to the ground," as Mr. Cordill says of Seventh-day Adventists theory that they are the hundred and forty and four thousand, for not one of them is an Hebrew or an Israelite. It is an indisputable fact that Jesus *did not rise* on the first day of the week, but in the end of the Sabbath, or late, but still on the Sabbath.

Again, Mr. Cordill says, "They ask me to harmonize my views with Rev. 22: 14, 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'" This, he says, "is Jesus that sends this grand news to us and says, 'Blessed are they that do his commandments.' So we can all see that it is Christ's commandments we are to keep." I would like Mr. Cordill, or any one who can, to show wherein Christ's commandments differ from God's. Jesus said, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word. . . . For I have given unto them the words which thou gavest me." John 17: 6-8. Also verse 14, "I have given them thy word." Again, "He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." John 14: 24. "And hereby we do know that we know him if we keep his (God's) commandments. He that saith I know him and keep not his commandments, is a liar and the truth is not in him." 1 John 2: 2. This is John's testimony about

sixty years after the cross, and he did not understand that the law was done away. Yes, but one will claim that the commandments were all summed up in one—the law of love. Be it so. "By this we know that we love the children of God when we love God, and keep his (God's) commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous." 1 John 5: 2, 3.

God says "his word is a fire." My aim is to be "the smith that bloweth the coals in the fire." Isa. 54: 16. It is not pleasant to find fault. Far be it from my purpose simply to find fault with any one's belief, but only to blow away the ashes of man's construction of the Word that the live coals may glow, both with light and heat, and we think sufficient has been produced to make the iron of no-law or "no-Sabbath" so hot it will have to be dropped, and not only that, for if dropped, it might cool and be taken up again; but melted clean away, burned up, destroyed. The time will be, if not now, when the fire of God's Word will consume away into smoke all error. Amen.

BERKELEY, Cal., Dec. 4, 1895.

A KIND WORD is seldom spoken in vain. It is a seed, which, even when dropped by chance, springs up a sweet flower.—Faber.

Children's Page.

A TRUE STORY OF THE REVOLUTIONARY WAR.

MRS. E. C. WILLIAMS LIVERMORE.

During the Revolutionary war, officers stationed pickets along the lines, at night, to keep watch, lest they should be surprised and overcome by the enemy. But every twenty-four hours the picket-guard was shot. So one noble soldier after another fell; it mattered not how brave or well armed, morning's dawn found their comrade dead, and "dead men tell no tales."

The officers consulted together, but still the direful havoc among the men continued. One night, a young soldier was detailed to go, but as he thought of his home, mother, sisters, he wept; but the officer said, "There is no other way, you must go! We cannot deviate from the orders!"

Suddenly, from the ranks, stepped a soldier, named Parker, and said, "I will take his place, send me." For a moment, their surprise caused a deep hush and at last, the officer said, "It is brave of you, Parker, but you are one of our best soldiers, and you will surely be shot. I cannot bear to have you go."

Parker responded, "I am willing to go! I want to go! I have not a fear, let me take his place and I will shoot whatever comes near me. I shall come back all right!" They again pictured to him the fate of other pickets and still he insisted.

At length, the officer said, "You may go, if you want to, but you are a *dead man!*"

His friends gathered around him and bade him farewell, and many were the regrets expressed by the soldiers as they watched his retreating figure.

He was well armed and was considered, as it is termed, in the army, "a fine shot."

He was to march, until recalled, from one point to another throughout the dreary night. He made sure his ammunition was all in order and to and fro, backwark and forward, hour after hour, he slowly marched. It was keenly cold. The moon vainly struggled to peep through a veil of clouds, on the frosty stillness.

Not a sound fell on his ear, unless it was the "Too-hoo" of some old, wise-eyed owl, of the forest. The sticks sometimes snapped beneath his foot-fall, but neither man nor beast came to harm him. He had become quite sure he was not going to be disturbed, when he heard something approaching, and, in the gray light of early morning, as it drew near, he could distinctly see the outline of a large swine. It came grunting along, now and then pausing to root among the fallen twigs and dry leaves, for nuts. When it reached the spot where he was, it turned out and passed him, still sniffing and tossing the leaves from its way with its nose.

Parker gathered himself up and took good aim and sent a ball whizzing toward the head of the beast; without a sound it rolled over and lay motionless. The report of the gun was heard in camp and, immediately, several soldiers were sent out, for the commanding officer said, "Parker is killed!"

But what was their joyful surprise to find him still marching back and forth, unharmed and happy at his post.

They inquired how he had gotten along, and why he fired. He answered, "All right.

I have not been troubled but I killed that hog lying there, and it is the only living thing I have seen to-night." Upon examining it they found it was a hog's skin, and, within, was a large Indian, dead, with his weapons beside him. Then, they found out the secret, why the pickets had been killed off. So Parker returned to his fellow-soldiers who hailed him with joy.

Now, do some boys and girls feel glad that they did not live in those days, when life was in such peril? I presume so, but I am going to tell you something. You are in more danger than you would be from the British, bears or Indians. You are one of the pickets in the army of life. Instead of being on duty, now and then, for a few hours, you are on duty all of the time. You may say, "Have I anything to fear? Are there any bad people about me?"

"One sinner destroyeth much good."

"Are there any animals after me?"

"The devil as a roaring lion, walketh about, seeking whom he may devour."

"Are there any Indians approaching?"

"There are wolves in sheep's clothing," and they carry, not bows and arrows, but "the fiery darts of the wicked."

You may think you are safe in your home, with your father and mother, and that in school no great harm will befall you.

Let us see. When your seat-mate coaxed you to go skating, and not to attend school, and you went, did he not act the part of a sinner and destroy your good intentions?

When you told a wrong story to cover your fault, did not Satan come like a "roaring lion" and tempt you to sin?

When some one came to you and appeared good, and at the same time, at heart, only meant to draw you into wrong, was not he a wolf in "sheep's clothing?"

Do not leave the post of duty, because of deadly foes; you are needed in the "Army of the Lord," and the Commander has said, "Take ye heed, watch and pray." Do not let the foe overcome you. You have a valuable weapon of defense, "The sword of the Spirit."

Fight, manfully, the "good fight of faith," and when the morning of eternity shall dawn, Satan shall lie conquered at your feet and you will be welcomed to the ranks of the heavenly host—"a multitude which no man can number."

A CAT CLIMBS A CHURCH STEEPLE.

HOW IT WAS RESCUED.

One beautiful summer evening the avenues were thronged with people on their way to church. At a corner several persons were standing, gazing apparently into the air. Others soon joined them, until so large a crowd was gathered that the way was blocked. Soon the windows along the street were thronged, and a number of persons were seen on the tops of the houses in the neighborhood.

And what do you think they saw? Clinging for dear life to a jutting ornament, near the top of the tall church steeple that pointed straight up into the soft evening air, was a black cat. "How did it get there?" was the first question every one asked, and "How will it get down?" was the next.

The poor thing was looking down, and at frequent intervals it uttered a pitiful cry, as if calling to the crowd below for help. Once it slipped and fell a short distance down the

sloping side of the steeple, and an exclamation of pity came from the crowd, now intensely interested in its fate. Luckily the cat's paws caught on another projection, and for the moment it was safe.

Some looker-on suggested that it be shot, to save it from the more dreadful death that seemed to await it; but no one was willing to fire the shot. Ere-long a little window some distance above the place where the cat was clinging was seen to open. Two boys had determined to save it; they had mounted the stairs to where the bell hung, and then by a ladder reached the window. The boys were seen to be lowering a basket down the side of the steeple. Pussy watched it intently as it slowly came nearer and nearer. When it was within reach, she carefully put out one paw, and took hold of the side of the basket, then as carefully repeated the action with the other paw, then with a violent effort flung herself over the side into the bottom of the basket. She was safely drawn to the window, amid loud cheers from the spectators below.—*St. Nicholas.*

NOT ASHAMED TO BE KIND TO ANIMALS.

We are not aware that Abraham Lincoln was ever *nominally* a member of any Christian church, but he would as soon have cut off his right arm as to have spent a summer in the Adirondacks *shooting deer for fun*. Grant was noted for his kindness to dumb animals. So was Garfield. Sherman was vice-President of the Missouri Society for the Prevention of Cruelty to Animals. Custer changed his line of march to pass around the nest of a mother bird and her young. Cleveland wore the badge of our Bands of Mercy on his breast while some ten thousand children filed by him in procession at Rochester, New York. No Southern General, to our knowledge, ever rode a mutilated horse. Wellington, the greatest of English commanders, gave special orders for the protection of a toad in the garden where it had established its home. Bismarck's dog has been almost as well known in Germany as Bismarck, and the Queen of England is the head of our work in that country.—*Our Dumb Animals.*

TO CHRISTIAN MINISTERS.

We have received a most interesting leaflet on the above subject, written by A. A. Locke, Esq., of Fort Worth, Texas, and published in the *Texas Standard*, in which he wishes to ask all clergy in the country how many sermons they had ever preached from either of the following texts: "Blessed are the merciful for they shall obtain mercy." "He shall have judgment without mercy who has shown no mercy." "Be ye therefore merciful."

He says he has conversed with scores of Christians, many of them past three-score years, who told him they never heard a Christian minister preach a single sermon on kindness to dumb animals.—*Our Dumb Animals.*

COVER THE BITS WITH LEATHER.—To horse owners and more especially stable-keepers, we would say now is the proper time to cover the bits with leather. The frost in the bit takes the skin from the horse's mouth and tongue, making them sore, and eating is a painful operation. Your horse instead of being "off feed" may be nine times in ten a victim to your own thoughtlessness or cruelty. Measure your bits with twine, and cut the leather by the measurement.

Sabbath School.

INTERNATIONAL LESSONS, 1896.

FIRST QUARTER.

Jan. 4.	The Forerunner of Christ.....	Luke 1: 5-17
Jan. 11.	The Boy Jesus.....	Luke 2: 40-52
Jan. 18.	THE MINISTRY OF JOHN THE BAPTIST.....	Luke 3: 15-22
Jan. 25.	The Early Ministry of Jesus.....	Luke 4: 14-22
Feb. 1.	The Power of Jesus.....	Luke 5: 17-26
Feb. 8.	The Sermon on the Plain.....	Luke 6: 41-49
Feb. 15.	The Great Helper.....	Luke 7: 2-16
Feb. 22.	Faith Encouraged.....	Luke 8: 48-55
Feb. 29.	Jesus the Messiah.....	Luke 9: 18-27
March 7.	True Love to One's Neighbor.....	Luke 10: 25-37
March 14.	Teaching About Prayer.....	Luke 11: 1-13
March 21.	Faithful and Unfaithful Servants.....	Luke 12: 37-48
March 28.	Review.....	

LESSON III.—THE MINISTRY OF JOHN THE BAPTIST.

For Sabbath-day, Jan. 18, 1896.

LESSON TEXT.—Luke 3: 15-22.

GOLDEN TEXT.—The next day John seeth Jesus coming unto him, and saith, behold the Lamb of God, which taketh away the sin of the world.—John 1: 29.

INTRODUCTORY.

Eighteen years have passed since Jesus said to his parents, "Wist ye not that I must be about my Father's business?" Once more the long, silent voice of prophecy is heard. In the wilderness about the Dead Sea and along the Jordan is heard the warning cry of John the Baptist, clad in a camel's hair cloak with a leather girdle about his loins, the characteristic dress of the prophets of old. See Matt. 3: 4 and 2 Kings 1: 8. The strong man of the desert was a Nazarite from his birth, drinking only water and eating locusts and wild honey. Lev. 11: 22.

Wandering along the shores of the Dead Sea, communing with his God, John was made ready to cry in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40: 3, Luke 3: 4. He says with especial force, "Repent ye, for the kingdom of heaven is at hand." Matt. 3: 2, Deut. 2: 44.

The scepter had departed from Israel. Tiberias was polluting the throne of the Roman Empire, Pilate, by his cruelties and extortions, was maddening the people of Judea. Herod had married his brother Philip's wife. Annas and Caiaphas were degrading the office of High Priest. Yet the Baptist talked not of political circumstances. The lessons he had to teach were more universal in their significance. His lessons were eminently practical. He rebukes the tax-gatherers for their extortion, the soldiers for their violence, and the wealthy Sadducees and stately Pharisees, for their formalism. They tried not to pride themselves on high descent. That would not save them from the wrath to come. God is able of stones to raise up seed unto Abraham. Matt. 3: 7-10. They must repent. With such force did John speak that the people from Judea, Samaria, Galilee and beyond the Jordan came by thousands into that lonely and dangerous region, and were baptized of him in the river Jordan. Nor was the message of repentance the only one he uttered.

EXPLANATORY.

v. 15. The people were in suspense, for John told them that he was the "voice of one crying in the wilderness," as written by the prophet Esaias. His personal appearance so like the prophets of old and his powerful preaching of repentance so unlike the teachings of the scribes, convinced them that he was no ordinary man. Can this be the Christ for whom we have been waiting there four hundred years?

v. 16. Now is spoken the message clear and strong which is to thrill the heart of every watching Jew. I indeed baptize you with water, but there cometh one after me of whom I am too unworthy to be the lowest slave. I would be unworthy to stoop down and unloose the fastening of his shoes or to carry them. These were duties of the lowest rank of slaves. I have been performing a rite of an inward cleansing, but he will fill you with the Holy Ghost and cleanse you as with fire, he tells them.

v. 17. The figure is drawn from a threshing scene when the floor is swept and the grain is separated from the chaff. The hour of the long-promised Messiah is at hand. Has this prophecy been fulfilled? See Matt. 4: 1; 13: 30; and 24: 31. This brief digression by introducing a contrast between John's work and his destiny brings out more forcibly the work he was doing.

v. 21. The narrative is again resumed. John, who had fearlessly faced scribes, Pharisees, soldiers and people of all classes and rank, now finds one among his hearers before whom he trembles. He does not know him (John 1: 33); although a near kinsman, yet he

recognizes him as a superior. The reason for John's not knowing Jesus may be found in the fact that John lived at Jutta, not far from Hebron, in the far south of Judah, while Jesus lived as a carpenter in Galilee, the northern most division of Palestine.

When all the people were baptized, John sees Jesus approaching and recognizes him as the "Lamb of God which taketh away the sins of the world," as the one that "is preferred before me." John 1: 29-35. Jesus now asks to be baptized? Why? Is he sinful? John draws back and says, "I have need to be baptized of thee?" Note Jesus' answer: "Suffer it now."

v. 22 The Holy Ghost now descended in the form of a dove, a sign to John. John 1: 33. This was not a meaningless show, but a living reality. Luke 4: 1. Jesus was now fully consecrated and inspired for his work. The Holy Spirit was bestowed on Jesus at his baptism. Jesus constantly attributes his power to the Holy Ghost, which was bestowed upon him without measure at this time, and which was analogous to the inspiration of the prophets Isaiah and Jeremiah, and to the special outpouring of the Spirit at the present day. It was without measure with Jesus, while in others it is given only in measure. Isa. 66: 1, Jer. 1: 2, Acts 2: 2, Rev. 1: 1.

A NOTABLE BOOK.

A. H. LEWIS, D. D.

"The German Pietists of Provincial Pennsylvania;" being a critical and legendary account of the band of religious and mystical enthusiasts who came to Pennsylvania in 1694, under the leadership of Magister Johannes Kelpius, and founded, on the banks of the Wissahickon, the Rosicrucian Community, known as "The Woman in the Wilderness," and later as "The Hermits on the Ridge;" together with the influence exercised by them in the religious development of Pennsylvania and the adjoining Provinces.

Price, post-paid, per copy, with gilt-top and uncut edges, \$5.00.

JULIUS F. SACHSE,

3608 WALNUT STREET, PHILADELPHIA, PA.

To the Editor of the SABBATH RECORDER:

This is not a Book Notice for commercial purposes, but only to inform your readers—many of whom will be deeply interested in the information—that such a book is now available. The appearance of such a book opens the way for an essay, rather than a notice. It is of special interest to Seventh-day Baptists since the German Seventh-day Baptists, of two centuries ago, of whose history we know too little—sprung from this "Pietistic" movement.

The Pietists were a class of reformers in the Lutheran Church who sought to develop a new Christian life and character in place of formalism and "Orthodoxy." The movement sought to secure a more earnest study of the Bible, more active Christian work by laymen, more practical piety, and more charity in the treatment of those outside of the Church. Excesses of feeling, of mystical interpretation and aceticism were connected with the movement, more or less, and many have thought such excesses to be the essence of "Pietism." On the contrary it represented the deepest spiritual life of the German Reformation. It began at Frenfort under Spencer, about 1670, and many of these godly men sought that religious freedom in Pennsylvania, which was denied them in Germany. "Pietism," in its broader definition, included several groups. Representations of these groups came to Pennsylvania in the following order: "Menonites" in 1683, "Sabadists" in 1684, "Rosicrucians" 1694. The Seventh-day Baptists, at Ephrata, were the successors of these Rosicrucians. The "Dunkards" came in 1791. The "Schwentsfelders" came in 1734 and the Moravians in 1640. Aside from the religious freedom which Pennsylvania offered, these Pietists were naturally drawn toward the Quakers, who were in many respects the English counterpart of the German Pietists.

Mr. Sachse treats mainly of the Rosicrucians under Kelpius, and their successors. Many of these were "University men"—Heidelberg and Halle—and stood at the front as to scientific and literary attainments. Their purpose is told by Mr. Sachse thus:

These people came to the colony, then in its earliest stages of development, for the purpose of permanently settling within its borders, and at the same time enjoying to the fullest extent the promised liberty of conscience and religious freedom. Another cherished object was to put into practical operation the Mystic and Occult dogmas taught and studied in secret for many previous ages, looking not only to spiritual, but also to physical, regeneration and perfection.

Kelpius and his companions interpreted Daniel and Revelation as indicating the beginning of the "Millenium" in 1694, and they sought the New World that they might be better prepared by lives of devotion and new surroundings to enter upon that period of peace. And though their hopes were not realized, nor their calculations and interpretations upheld, their devoted lives, their sweet helpfulness, and the actual coming of Christ's love and life in their hearts, did more than fulfil to those around that true millennial glory, about which their theories erred, but with which their hearts were filled.

Mr. Sachse's book is an *Edition de Luxe*. It is embellished with twenty-two tinted plates, two-hundred and forty illustrations in the text, consisting of portraits, autographs and fac-similes of rare titles and manuscripts, and is further amplified with over five-hundred foot-notes and references, and a copious index.

The foot-notes show that the author has read widely and noted carefully the "side-lights" which render these pages worthy of the faithful historian, and doubly valuable to the reader and investigator.

The edition is limited to 500 copies. It is to be hoped that many readers of the RECORDER will enrich their libraries by adding this volume, and that the libraries of our colleges, and public libraries in which Seventh-day Baptists are interested, may be enriched in the same way. Mr. Sachse's place among careful and able writers is secure henceforth.

THAT DAVIS FAMILY AGAIN.

We have received quite a number of letters in response to our "Appeal to the Davises" in the RECORDER of December 5th, but there are many others from whom we are patiently waiting to hear. Do not think it useless to write because you know so little of your ancestry. Please let us hear from every family, even if you can only give your father's name and tell where he once lived. Possibly we may be able to trace it further. Give date of birth with every name, if possible, and date of marriage, to whom married, and place of residence. We would also like the names of your children and date of birth.

We have received letters asking if we want the names of those who are known to be descendants of other than William, the immigrant. Yes. We want the names of all Davises and their children, whose ancestors have ever been connected with the history of the Seventh-day Baptists. There are two, and possibly three, distinct lines of Davises that are in no way related to each other, except by an occasional inter-marriage. It is our purpose, however, to give the names of all, and to show their ancestry as far back as is possible. If any are omitted from the work, it will be for the want of proper information, which you alone could have furnished.

T. C. DAVIS.

DES MOINES, Ia., 817 Walker Street.

Popular Science.

GLASS PICTURES.

A new chemical process has been discovered for making colored transparent glass pictures, surpassing in finish the figures seen on stained glass windows. After undergoing the chemical process, the plates containing the pictures are fired for a certain number of days and nights, and when finished are not affected by any light, not even the strong light of the sun. In details, these pictures are far more delicate than those obtained hitherto on stained glass. These pictures are practically unlimited in variety, and the color effects are exceedingly artistic, even to the most delicate tinting and shading. One or more of these pictures, hung against window panes on the inside, and you have the effect of one of the nicest finished stained glass windows possible to obtain, and comparatively at a trifling expense. At only one place in America can these pictures be obtained, and that is at No. 905, Broadway, New York.

CRYSTALLIZATION.

Nature itself, personified, is a complete scientific mathematician, and reveals geometry to perfection. As a teacher, Nature is constantly propounding questions for us to solve or answer; such, for instance, as the following: Why do minerals choose their own form of crystallizing, generally differing one from the other? Why will salt, in solution in water, when evaporated slowly, take to itself the form of perfect cubes? You would have to try more than once, before you could make a six-sided solid, and have each of its faces a perfect square. Such cubes are found, wrought out by nature, three or more inches on each line around each square. Why will one mineral take on the shape of a hexahedron, and another an octahedron? Why has water its crystalline form, like other minerals? Ice is as much a rock as brimstone, or feldspar, or granite, only it melts at a much lower temperature. Why is the cubic system more generally adopted? The gold, diamonds, silver, copper, lead and salt are cubes. We have seen a single crystal of beryl, in the National Museum, said to weigh 1,020 pounds. Is it not wonderful that nature develops in these minerals the correct and true principles of geometry, to guide our minds to elevated conceptions, of an all-wise and careful Originator? Once more let it be asked, on what scientific principles does a crab grow a new leg, to take the place of the one the fish pulled off?

EVIDENCE OF FORMER TIMES.

The *Cincinnati Enquirer* tells us that an original cemetery of great dimensions has just been discovered at Milford, Ohio, and that the curator of the State Museum is making excavations; that a great diversity of weapons of war, trinkets, utensils, ornaments, religious symbols, in stone, bronze and silver are found. We have seen many works of prehistoric men, showing unmistakable evidence of scientific and mathematical principles, and yet, in this country, so far as written history is concerned, their habits, mode of living and associations are still shrouded in darkness. We must except the plate, said to be found by Joseph Smith, from which he translated the book of Mormon, now called the Mormon Bible. Ohio seems to

have been quite thickly populated in pre-historic days, and we have good evidence that the copper mines of Lake Superior were known and worked in those days, and if from them, as is very probable, the copper was taken from which these trinkets and ornaments were made, may we not hope that some memoranda will yet be found that will reveal the history of these long-slumbering people? We are now unearthing the history of the Egyptians and other nations of the Orient. There is evidence being found, nearly all the way from the great lakes of the North, to and past the City of Mexico, that a race of people once lived, of varied education and accomplishments, who lived in villages, levied war, built mounds on scientific principles, for defense, set apart grounds as cemeteries, for the repose of their dead, and showed their love and attachment by burying with them those ornaments and mementoes we now find. Ere long, will not discovery and science lift the curtain, and give us a view of the people who made the original paths over which we now walk? H. H. B.

WHAT IS THE SIGN?

Roll back nineteen centuries, and behold the temple of war at Rome, with closed door, the sign of universal peace.

There rang out, in Bethlehem's land, the good tidings of great joy, which shall be to all people. For the Babe that was born in the manger in the city of David is a Saviour, which is Christ the Lord.

"Glory to God in the highest and on earth peace, good-will toward men."

When Jesus began to be about thirty years of age, he appears to John the Baptist, requesting baptism at his hand, and as Jesus was raised from his watery burial in the Jordan, the Spirit of God rested upon him.

And Jesus being full of the Holy Ghost, went forth on his earthly mission of destroying the works of the devil. First by rendering obedience unto the law of God that is unchangeable, which was delivered to Adam, as he came from the hand of God, pure and good; and second by giving his life to pay the penalty attached to that law, which penalty became active, through Adam, when he partook of the fruit of the tree in the midst of the garden of Eden.

A few years pass and Jesus hangs on the cross at Calvary, placed there by the power of the nation professing to be the people of God, uniting with Pagan Rome the Master of the nations of the earth.

The years come and go until 1893 is reached and universal peacereigns again. The nations of earth assemble, and the nation professing to be the Christian nation unites with Papal Rome, the mistress of the nations of the earth, in declaring that it is not necessary to look to God and to God alone as the one to unfold the Word of God, the Bible, to the children of men. And the Son of God is crucified again.

And to-day we stand in the midst of the years of the seven angels, that are pouring the vials of the wrath of God upon the nations of the earth. Rev. 16.

What is the sign?

Turn to the Great White City that stood on the shore of Lake Michigan in 1893, and behold the IMAGE of the hoary monastery where Columbus worshiped, and see the key that unlocks the secret of the ages.

OSCAR P. FREEBORN.

It is worth while to get hold of the children of India yet under five years of age. There are about forty-five millions of them, as many as there are people in the German Empire, and of themselves they form a vast missionary field. "Where are the reapers?"

OLD FOGY—"What do you learn at school, little girl?"

Little Girl (bewildered)—"What do we learn at school? What don't we learn!"

Special Notices.

WANTED.

The name and address of any or all libraries located in any town which contains also a Seventh-day Baptist Church. Address,

Dr. PHEBE J. B. WAIT,

Ninth Ave. and Thirty-fourth Street, N. Y. City.

Rev. J. T. DAVIS, having returned to his home in California requests his correspondents to address him at Lakeview, Riverside Co., California.

ALL persons contributing funds for the Mizpah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

ANY one writing to the pastor of the First and Second Verona Churches, Martin Sindall, will get quicker returns by mailing to Verona Mills, N. Y. Any one going to his home, ticket to Green's Corners and notify the pastor beforehand.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. 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 Moine Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

ALFRED WILLIAMS, Church Clerk.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, Pastor.

WHEN you read the new Minutes, please turn first of all to page 48; and then see that your church is not behind on the financial question. Money is needed at once to pay the expenses of our exhibit at Atlanta, and to pay for publishing the Minutes. Nineteen churches have already paid. Please follow their good example.

WILLIAM C. WHITFORD, Treas.

ALFRED, N. Y.,

NOVEMBER 10, 1895.

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

THE Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler and Scott Churches will be held at DeRuyter on Sabbath and First-day, January 25, 26, O. S. Mills to preach on Sabbath evening, Rev. P. R. Burdick on Sabbath morning, B. F. Rogers Sabbath night and First-day morning, and O. S. Mills on First-day night. Arrangements have been completed for a memorial service to the Rev. Joshua Clarke, on Sabbath afternoon at one o'clock, with the following programme:

Biographical Sketch, C. H. Maxson.

Personal Reminiscences, H. C. Coon.

Pastoral Work, L. M. Cottrell.

Pulpit Labors, L. R. Swinney.

Evangelistic Work, B. F. Rogers.

Reformatory Work, O. S. Mills.

His Helpfulness and Helpers, P. R. Burdick.

MARRIAGES.

LORD-GREENE.—At the Seventh-day Baptist Church, Adams Centre, N. Y., Dec. 31, 1895, by Rev. A. B. Prentice, Dr. Morris Sheldon Lord, of Sacketts Harbor, N. Y., and Elizabeth Pearl Greene, of Adams Centre, N. Y.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

BABCOCK.—In Watertown, N. Y., Dec. 30, 1895, of apoplexy, Pardon Babcock, in the 76th year of his age. A. B. P.

BUTLER.—Near Welton, Iowa, Dec. 23, 1895, Mrs. Marletta Butler, aged 46 years, 8 months and 17 days.

Funeral services were conducted in the Welton Union Church by Rev. E. H. Soewell, and the body laid to rest in the cemetery north of Welton. E. H. S.

BOND.—At his home near Salem, W. Va., of a complication of diseases following typhoid fever, Edwin J. Bond, in the 46th year of his age.

He professed religion and joined the Lost Creek Church in 1871, and was a faithful church member. No person in Salem was more constant in attending church services in all kinds of weather, and he will be greatly missed. He leaves a wife and one son to mourn their loss; a daughter having preceded him to the better land some years ago. The immense audience that gathered at the funeral was evidence of the esteem in which he was held by the community. T. L. G.

COLLINS.—In Dalton, Ga., Dec. 22, 1895, Prof. John D. Collins, in the 73d year of his age.

He was born in Alfred, N. Y., and was the son of the late Hon. John B. Collins, M. D. He was one of the thirty-seven students who attended the select school that was gotten up by A. W. Coon, then a young man, and taught by B. C. Church in the fall and winter of 1836 and 1837. That school is counted as the first term of Alfred University, of which Mr. Collins became a graduate. Soon after that he went South and engaged in teaching, which he followed till a few years before his death. He made a profession of religion when quite young and was baptized into the Seventh-day Baptist Church of Alfred. He married Miss Elizabeth Grisham, of Canton, Ga., who died some twelve years ago. Three brothers and one sister survive him. Amos B. Collins, of Carlton, N. Y., L. D. Collins, of Alfred, N. Y., Wm. W., of Missouri, and Mrs. Dr. Oviatt, of Milton Junction, Wis. L. C.

A NEWSBOY'S BANK.

He was very little and his clothes were ragged and his hands were red with cold whenever he came spinning around the corner and paused before the handsome house across the way. One funny thing about it was that he never came on pleasant days, but I grey accustomed to see him take up his position and call his papers while the snow swirled around him and the wind tried its best to take him off his feet. At last I became curious, and determined to find out why he never came when the sun was shining and everything looked bright. I had only to beckon to him, and he hurried across the street with a cheerful "Here you are! A Record did you say?"

A moment later I found him before the grate, and his eyes resembled those of a great mastiff as the warmth penetrated his shivering body.

"It's terrible cold," I began. "Yes, rather; but I've seen it worse," was the answer.

"But don't you find it hard selling papers this weather?" I continued.

AGENTS! AGENTS! AGENTS! The grandest and fastest selling book ever published is DARKNESS AND DAYLIGHT OR LIGHT AND SHADOWS OF NEW YORK LIFE By Helen Campbell, and Supt. Myrae, with introduction by Rev. Lyman Abbott. It overflows with pathos, humor, fact and story, splendidly illustrated with 50 superb engravings from Wash-John photographs of real life. Ministers say "God speed it." Everyone laughs and cries over it, and Agents are selling it by thousands. \$1.00 to \$2.00 a month made. Send for Terms to Agents, and choice specimens of the beautiful engravings. Address HARTFORD PUBLISHING CO., Hartford, Conn.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder ABSOLUTELY PURE

"Ye-es, sometimes; then I hustle over there as fast as I can," nodding at the house across the way.

"Why, do your papers sell more readily in this neighborhood?"

"No!" with a disgusted sniff at my evident lack of business intuition: "scarce ever sell one here."

"Why do you come, then!" "Do you want to know the real reason?"

"Yes, indeed," I replied, earnestly.

"Well, one day, pretty near a year ago, I was most done for; couldn't sell any papers, and was about froze, and if I'd known any place to go would have crawled off somewhere and give it all up. While I was thinkin' of all this a couple of fellows passed me, and one of 'em says, 'He's richer'n Croesus now, an' to think he was a beggar only a few years ago.' 'A beggar?' says t'other fellow. 'Yes, or what amounts to pretty much the same thing—a newsboy—and I've heard him say dozen of times that nothing but pluck and the grace of God would ever have brought him through.' 'An' his house is in the next street, you say?' 'Yes, we go right past it.' I followed 'em till they came to the house over there, and while I stood looking at it something seemed to say to me that, if that man could build a house like that when he'd begun by being a newsboy, I could too. Then I wondered over what the men had said. They'd gone on out of sight, and I said over and over, 'Pluck and the grace of God.' Then I made up my mind I'd got the pluck all right, and I'd ask over and over for the grace of God. I didn't know just what that was, but every time I was alone I'd just say what I could remember of the Lord's Prayer, and finish up with 'An' give me the grace of God.' If you'll believe it, I begun to get along right away. I'm saving money now to go to school with, and whenever I get

discouraged—it's always on stormy days, you see—I just come in front of that house and think it all over and say, 'Pluck and the grace of God' over to myself a few times. Then I go back, and you wouldn't believe how fast the papers sell after that." He rose, shook himself together like a big dog, and said, "I must hustle along and get rid of my papers, but I'll be round whenever I'm down in the mouth, for that house is my bank, and I come to draw on it when I'm hard up. I expect it's a deal more comfort to me than to the man that built it," and a moment later the youthful philosopher was shouting, "Hyers your morning papers! Tribune, Yerald, and Record yere!"—Ram's Horn.

KEEP WAX AWAY FROM THE SUN.

"I lost my temper again today," said Madge dolefully.

"How did it come about?" asked the mother. "Every time that it happens it is easier again."

"O, I just went home with Sara and Belle, and they teased me, as they always do. They mimicked my voice and made fun of the way I held my hands in giving my recitation. They know I can't bear to be mimicked. I get furious in a minute."

"It seems to me," said Aunt Rebecca, looking up from her work, "that the safest thing for you would be to keep away from those girls. They always stir you up, and you know it. There's an old saying, that 'He that hath a head of wax may not walk in the sun.'"

Madge laughed at the quaint words, but her mother said, seriously, "Daughter, your temper grows hot at a teasing word as quickly as wax melts in the sun: and since you know your weakness, one way to help it is to keep away from temptation. 'Tis the only safe and sensible way, and you will do well to follow it."—The Sunday Evangelist.

"SWEET HOME" SOAP. YOU CAN HAVE YOUR CHOICE A "CHAUTAUQUA" RECLINING CHAIR A "Chautauqua" Desk OR A "CHAUTAUQUA" OIL HEATER FREE. WITH A COMBINATION BOX FOR \$10.00. The Combination Box at retail would cost, \$10.00 YOU GET BOTH. Either Premium, Ditto, \$10.00 Total, \$20.00 FOR \$10.00 WE WILL SEND BOX AND EITHER PREMIUM ON THIRTY DAYS' TRIAL; IF SATISFACTORY, YOU CAN REMIT \$10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER. THE LARKIN SOAP MFG. CO. BUFFALO, N.Y. Our offer fully explained in THE SABBATH RECORDER, Oct. 3d.

NOTE.—We are glad to endorse the Larkin Co., of Buffalo. Personal trial of their goods has been made by members of the Observer staff. Our readers may take advantage of their offers without hesitation.—New York Observer.

Literary Notes.

THE January issue of the Preacher's Magazine is replete with able and instructive matter. No number of this excellent aid has contained a richer variety suitable for preachers, teachers and students. It is choice and grows in popularity. A New Year sermon by James Stalker, D. D., entitled "Our Guide," is most excellent. "The Love of the Beautiful," a sermon by Rev. Canon Wilberforce, is full of instructive thought. The Rev. Mark Guy Pearse continues his superior papers, entitled, "In the Banqueting House," the present being upon "The Lord's Table." Rich and appropriate to the season are the numerous homiletical sketches and helps, and many other good things are summed up in this number.

SALT.—You doubtless have heard of the little boy who wrote a composition on salt and said it was "stuff that made things taste bad if you did not put it on." Salt is an absolute necessity. Once a king in Mexico conquered his enemies because it was possible for him to prevent their getting any salt. The people yielded because they could not endure life without salt. In Mexico, when the world was young, they had a goddess who was known as the salt-giver. When you use salt, remember to be grateful for it.

NEW YORK TRIBUNE.

Leader of the Republican Party.

1896.

Are You Willing to Listen to a Suggestion?

THE NEW YORK TRIBUNE's broad columns and large print make it one of the easiest papers in the country to read, either on the cars or at home. Henry Romelke, proprietor of the largest Newspaper Clipping Agency in the world, testifies in a published card, that his clippings for over 4,900 clients show that THE TRIBUNE contains, "day by day and week by week, far more original matter than any other daily newspaper in New York City." He proves the fact by figures. THE WEEKLY ranks the same. Business men find the market reports of THE TRIBUNE absolutely without an equal. THE TRIBUNE is the only newspaper in New York City whose reporters actually visit all the different markets in person. THE TRIBUNE now prints the best and freshest humorous pictures of the day from the comic press of two continents, and supplies plenty of other entertainment. By its special telegrams and correspondence, its able editorials and high literary character, THE TRIBUNE maintains a splendid position in the regard of Republicans and lovers of music, art and good books. THE TRIBUNE's society news is known everywhere for excellence. Its fashions have always been of special value, and changes of style are, as a rule, foretold in THE TRIBUNE sooner than in other newspapers. THE NEW YORK TRIBUNE is recognized, officially, as the leading newspaper of the Republican party. As for Farming and Labor, THE TRIBUNE has for 50 years demanded, and yet demands, that every possible dollar's worth of food and commodities, consumed by the American people, shall be produced by the American people. For this cause, THE TRIBUNE labors in its various editions 365 days in every year. A man is judged by the newspaper he takes. He who reads THE TRIBUNE is wide awake, progressive, respectable and capable, worthy of the confidence of business and social friends. If you are a young man, you will live in a rut all your life (except by catering to that which is base) if you feed your mind upon newspapers, full of scandal, vulgarity and inanity. Think for a moment of the people who read newspapers of that class. On the other hand, THE TRIBUNE has probably the largest clientele of the very people who can help to improve a young man's position, of any newspaper in the United States. Associate yourself with them. Mr. Horr continues to write for THE TRIBUNE. Sample copies free. DAILY, \$10 a year. SUNDAY, separately, \$2. SEMI-WEEKLY, \$2. WEEKLY, \$1. TRIBUNE ALMANAC for 1896, 25 cents. THE TRIBUNE, New York.

WONDERFUL PROGRESS In one hour by the use of our LETTERED FINGER-BOARD and SIMPLIFIED INSTRUCTOR. Latest Musical invention, which can only be had with the "PREMIUM" GUITARS, MANDOLINS, BANJOS, VIOLINS. FINEST ON EARTH. Sold Direct from the manufacturer to the user. The new PRICES RANGE FROM \$5.00 UP. The United States Music Co. CINCINNATI, O.

LOCAL AGENTS.

The following Agents are authorized to receive all amounts that are designed for the Publishing House, and pass receipts for the same.

- Westerly, R. I.—J. Perry Clarke. Ashaway, R. I.—Rev. G. J. Crandall. Rockville, R. I.—A. S. Babcock. Hopkinton, R. I.—Rev. L. F. Randolph. Hope Valley, R. I.—A. S. Babcock. Mystic, Conn.—Rev. O. D. Sherman. Noank, Conn.—A. J. Potter. Waterford, Conn.—A. J. Potter. New York City, N. Y.—Rev. J. G. Burdick. Berlin, N. Y.—E. R. Greene. Adams Centre, N. Y.—Rev. A. B. Prentice. Lowville, N. Y.—B. F. Stillman. Greenwood, N. Y.—J. F. Stillson. West Edmeston, N. Y.—Brookfield, N. Y.—Dr. H. C. Brown. DeRuyter, N. Y.—B. G. Stillman. Lincoln Centre, N. Y.—Rev. O. S. Mills. Scott, N. Y.—B. L. Barber. State Bridge, N. Y.—John M. Satterlee. Leonardsville, N. Y.—Edwin Whitford. Alfred, N. Y.—A. A. Shaw. Alfred Station, N. Y.—Rev. H. P. Burdick. Independence, N. Y.—S. G. Crandall. Scio, N. Y.—Richburg, N. Y.—Little Genesee, N. Y.—E. R. Crandall. Niles, N. Y.—Shiloh, N. J.—Rev. I. L. Cottrell. Marlboro, N. J.—Rev. J. C. Bowen. New Market, N. J.—C. T. Rogers. Danellen, N. J.—C. T. Rogers. Plainfield, N. J.—J. D. Spicer. Salemsville, Pa.—Mrs. Geo. B. Kagaris. Salem, Va.—Preston F. Randolph. Lost Creek, W. Va.—L. B. Davis. Berea, W. Va.—H. D. Sutton. New Milton, W. Va.—Franklin F. Randolph. Shingle House, Pa.—Rev. G. P. Kenyon. Hebron, Pa.—Mrs. Geo. W. Stillman. Lake View, Ohio.—T. A. Taylor. Jackson Centre, Ohio.—J. H. Babcock. West Hallock, Ill.—Niles S. Burdick. Chicago, Ill.—L. C. Randolph. Farina, Ill.—E. F. Randolph. Milton, Wis.—Paul M. Green. Milton Junction, Wis.—L. T. Rogers. Edgerton, Wis.—Dr. H. W. Stillman. Walworth, Wis.—E. R. Maxson. Albion, Wis.—T. B. Collins. Berlin, Wis.—John Gilbert. Cartwright, Wis.—D. W. Cartwright. Utica, Wis.—James H. Coon. Dodge Centre, Minn.—Giles L. Ellis. New Auburn, Minn.—John M. Richey. Weldon, Iowa.—O. W. Babcock. Garwin, Iowa.—Thos. S. Hurley. Grand Junction, Iowa.—Rev. E. H. Socwell. Billings, Mo.—Rev. L. F. Skaggs. Boulder, Colo.—Rev. S. R. Wheeler. Hammond, La.—Rev. G. W. Lewis. Nortonville, Kan.—O. W. Babcock. North Loup, Neb.—Rev. Oscar Babcock. Humboldt, Neb.—Joshua G. Babcock. Smyth, Dak.—W. N. Burdick. Fayetteville, N. C.—Rev. D. N. Newton. Attalla, Ala.—Rev. R. S. Willson.

Business Directory.

- Westerly, R. I. THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. WM. L. CLARKE, PRESIDENT, ASHAWAY, R. I. W. C. DALAND, Recording Secretary, Westerly, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. ALBERT L. CHESTER, Treasurer, Westerly, R. I. The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October. A. STILLMAN, The Leading CARRIAGE BUILDER AND DEALER. Hope Valley, R. I. E. GREENE, Ph. G., Manufacturing CHEMIST AND PHARMACIST, WITH G. E. GREENE, REGISTERED PHARMACIST, Hope Valley, R. I. Alfred, N. Y. ALFRED UNIVERSITY, Equal privileges for Gentlemen and Ladies. Third Quarter begins Tuesday, Feb. 4, 1896. REV. BOOthe COLWELL DAVIS, A. M., President. E. M. TOMLINSON, A. M., Secretary. UNIVERSITY BANK, Incorporated Sept. 1, 1894. Capital \$25,000. W. H. CRANDALL, President. L. A. PLATTB, Vice President. E. E. HAMILTON, Cashier. This Institution offers to the public absolute security "is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank. THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Next session at Alfred, N. Y., Aug. 19-24, 1896. W. H. INGHAM, Milton, Wis., President. REV. W. C. DALAND, Westerly, R. I., Cor. Sec'y. REV. W. C. WHITFORD, Alfred, N. Y., Treasurer. PROF. E. P. SAUNDERS, Alfred, N. Y., Rec. Sec'y. SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y. GEO. B. SHAW, Corresponding Secretary, Niles, N. Y. T. M. DAVIS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

W. W. COON, D. D. S., DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

THE ALFRED SUN, Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address SUN PUBLISHING ASSOCIATION. Utica, N. Y.

D. R. S. C. MAXSON, Assisted by Dr. D. Eynon, Eye and Ear only. Office 225 Genesee Street. Leonardsville, N. Y.

THE OTSEGO FURNACE CO. Warm Air Furnaces. Sanitary Heating a specialty. A. W. DAGGETT, Pres. H. D. BABCOCK, V. Pres. I. A. CRANDALL, Sec. & Treas. G. C. ROGERS, Mgr. DeRuyter, N. Y.

SABBATH SCHOOL BOARD. REV. L. R. SWINNEY, President, DeRuyter, N. Y. REV. J. ALLISON PLATTB, Secretary, Leonardsville, N. Y. CHARLES J. YORK, Treasurer, DeRuyter, N. Y. Vice Presidents—M. H. VanHorn, Salem, W. Va.; Ira Lee Cottrell, Shiloh, N. J.; Martin Sindall, Verona, N. Y.; Geo. B. Shaw, Niles, N. Y.; H. D. Clarke, Dodge Centre, Minn.; Geo. W. Lewis, Hammond, La.

HERBERT G. WHIPPLE, COUNSELOR AT LAW, 150 Nassau Street. Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres. J. F. HUBBARD, Treas. A. L. TITSWORTH, Sec. REV. F. E. PETERSON, Plainfield, N. J. Cor. Sec., Duellen, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J. E. R. POPE, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc. Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, FOR HAND AND STEAM POWER. Factory at Westerly, R. I. 319 Dearborn St. Milton, Wis.

MILTON COLLEGE, Winter Term opens Dec. 18, 1895. REV. W. C. WHITFORD, D. D., President.

COON & SHAW, FURNITURE AND UNDERTAKING. Also at Milton Junction.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. Hon. Pres., Mrs. HARRIET S. CLARKE, Milton, Wis. President, Mrs. J. B. MORTON, Milton, Wis. Cor. Sec., Mrs. ALBERT WHITFORD, Milton, Wis. Treasurer, Mrs. GEO. R. BOSS, Milton, Wis. Rec. Sec., Mrs. E. M. DUNK, Milton, Wis. Secretary, Eastern Association, Mrs. A. T. MAXSON, Plainfield, N. J. South-Eastern Association, Mrs. C. R. CLAWSON, Salem, W. Va. Central Association, Mrs. A. C. ROGERS, Brookfield, N. Y. Western Association, Mrs. M. G. STILLMAN, Richburg, N. Y. North-Western Association, Miss PHEBE S. COON, Walworth, Wis. South-Western Association, Miss ESTELLA WILSON, Eagle Lake, Texas.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE. E. B. SAUNDERS, President, Milton, Wis. RETA I. CROUCH, Secretary, Milton, Wis. W. H. GREENMAN, Treasurer, Milton, Wis. ASSOCIATIONAL SECRETARIES.—SAMUEL B. BOND, Salem, W. Va., EDWIN G. CARPENTER, Ashaway, R. I., G. W. DAVIS, Adams Centre, N. Y., MISS EOLA HAMILTON, Alfred Station, N. Y., EDWIN SHAW, Milton, Wis., LEONA HUMISTON, Hammond, La.

CATALOGUE OF PUBLICATIONS OF THE AMERICAN SABBATH TRACT SOCIETY, BABCOCK BUILDING, PLAINFIELD, N. J. THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument; Part Second, History, 16mo., 268 pp. Fine Cloth, \$1 25. This volume is an earnest and able presentation

of the Sabbath question, argumentatively and historically. The edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised, Bound in fine muslin, 144 pages. Price, 60 cents.

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 588 pages.

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 to 1888. 12 mo., cloth, Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate or are supposed to relate, in any way, to the Sabbath Doctrine. By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 6x7 inches; 216 pp.; fine muslin binding. Price 60 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, Fine Cloth, 125 pp. 35 cents. Paper, 64, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and, especially of the work of James Giffillan, of Scotland, which has been widely circulated among the clergymen of America. SEVENTH-DAY BAPTIST HAND BOOK. Containing a History of the Seventh-day Baptists; a view of their Church Polity; their Missionary, Educational and Publishing interests, and of Sabbath Reform. 64 pp. Bound in paper, 15 cents.

LAW OF MOSES, LAW OF GOD, NO-LAW AND THE SABBATH. By Rev. E. H. Socwell. 28 pp. Price 5 cents.

TESTS OF TRUTH. By Rev. H. B. Maurer with Introduction by Rev. E. T. Hixcox, D. D. 50 pp. Price 5 cents.

THE PECULIAR PEOPLE. A CHRISTIAN MONTHLY DEVOTED TO JEWISH INTERESTS. Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lucky.

TERMS. Domestic subscriptions (per annum).....35 cents. Foreign " ".....50 " Single copies (Domestic)..... 3 " (Foreign)..... 5 " REV. W. C. DALAND, Editor.

ADDRESS. All business communications should be addressed to the Publishers. All communications for the Editor should be addressed to Rev. William C. Daland, Westerly, R. I.

HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

OUR SABBATH VISITOR. Published weekly under the auspices of the Sabbath-school Board at ALFRED, NEW YORK. TERMS. Single copies per year.....\$ 60 Ten copies or upwards, per copy..... 50

CORRESPONDENCE. Communications relating to business should be addressed to E. S. Bliss, Business Manager. Communications relating to literary matter should be addressed to Laura A. Randolph, Editor.

DE BOODSCHAPPER. A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price.....75 cents per year.

PUBLISHED BY G. VELTHUYSEN, Haarlem, Holland. DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

A GOOD PIANO, \$100 and up. ORGANS, - 50 "

Great Bargains in Second-hand Instruments. 50 SELECTED CHOICE S. S. BOOKS, Good Binding, \$22.50. This Offer Holds Good for 30 Days.

J. G. Burdick, Purchasing Agency. 509 Hudson St., N. Y.

ALL KINDS OF Cancers and Tumors

are successfully cured by REV. A. W. COON, Alfred, N. Y.,

CANCER DOCTOR, with very little pain. His remedy kills the malignant growth in a few hours, and then it will all come out whole and heal readily. Patients can be treated at their homes or at the doctors, as they choose. Send for circulars and testimonials. ALFRED, N. Y.

A LITTLE girl was saying her evening prayer, and had got through all right with the "God bless Marguerite, and make her a good girl; God bless mamma, and make her good, so she won't spank Marguerite; God bless papa, and make"—When she had got thus far she stopped, hesitated a moment, then getting off her knees said very solemnly to her mother: "I des it ain't worth while astin God to make my papa a dood man; he's des about as dood as he tan be now. Er ain't no use in boddering God, is er, mamma?"

FORGIVENESS.—A little boy and girl were playing by the roadside. The boy became angry and struck his playmate a sharp blow on the cheek, whereupon she sat down and began to cry. The boy stood looking on, and presently said:

"I didn't mean to hurt you, Katie; I am sorry."

The little girl's face brightened instantly. The sobs were hushed, and she said:

"Well, if you are sorry, it don't hurt me."

THE out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the Lord. Why should we live half way up the hill and swathed in mists, when we might have an unclouded sky and a visible sun over our heads if we would climb higher and walk in the light of his face?—Alexander Maclaren.

FORGET THEM.—A wise and holy rule for our neighbor's faults is this: To speak of them to God and forget them before men. —Reformed Church Messenger.



CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years experience in the patent business. Communications strictly confidential. A Handbook of information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free. Patents taken through Munn & Co. receive special notice in the Scientific American, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free. Building Edition, monthly, \$2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address MUNN & CO., NEW YORK, 361 BROADWAY.

The Sabbath Recorder.

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY AT PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS. Per year, in advance.....\$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrears are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Babcock Building, Plainfield, N. J.