

# THE SABBATH RECORDER.

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

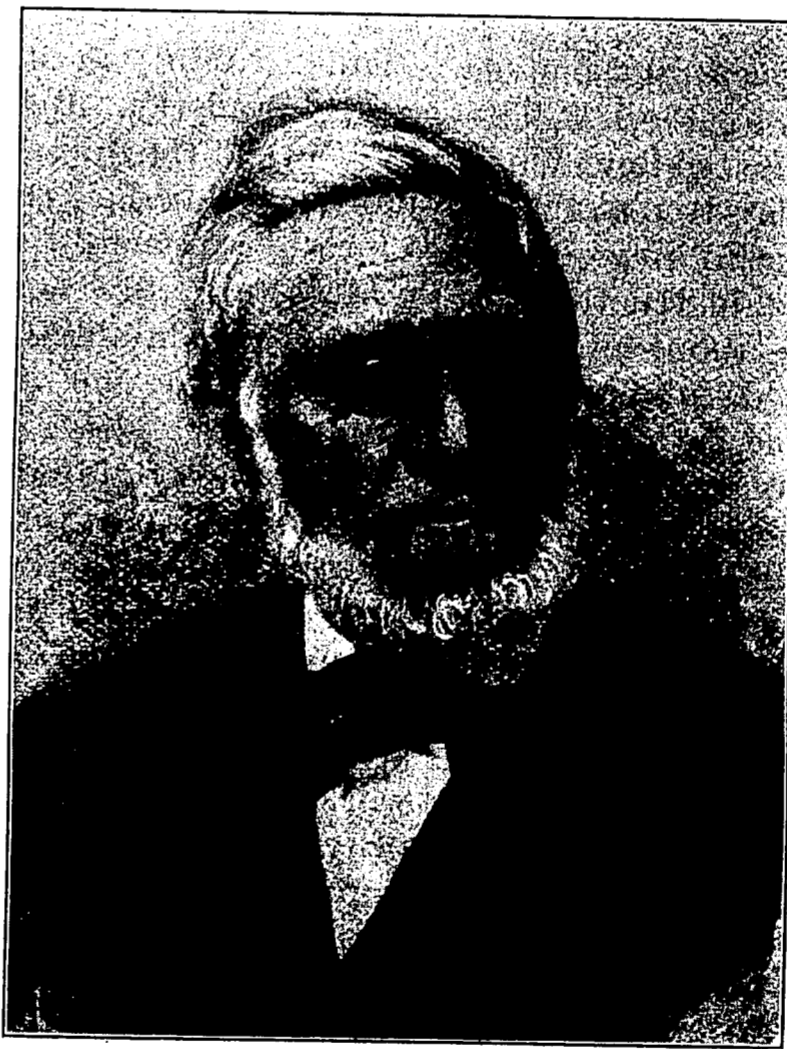
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REV. LUCIUS CRANDALL.

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## Sabbath Recorder.

L. E. LIVERMORE, Editor.

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

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

On another page will be found the letter of resignation of brother Ashurst, pastor of the Second Alfred church. This letter is forwarded by the Young People's Society of Christian Endeavor, accompanied by expressions of deep regret that he feels it to be the call of duty to leave them. Brother Ashurst has made many warm friends in the vicinity of Alfred since he settled there, and we sincerely hope he may not be without work in the widening vineyard of the Lord. Few are called upon to sacrifice more than he has done for conscience's sake, and we trust he will be greatly blessed in his labors.

Good, innocent, harmless pleasure is helpful. But pleasure is not the end of life. We were not created simply to be amused. Amusements, pleasures, joyful emotions are health-promoting, and productive of true happiness only when recognized and used as the means to higher and nobler ends. A hearty laugh at an appropriate time may be as valuable as a wise and solemn admonition in its time. But he who lives for amusement, he who lives simply to have a good time will never be satisfied with his life. There will always be something lacking. Unselfish living, seeking to benefit others, to do some useful labor, will produce happiness, especially if all such service is done in the name of Jesus.

We are in receipt of a very neat and instructive little Historical Game, by Paul E. Titworth, the son of our late lamented Rev. Wardner C. Titworth. This game is to test the historical knowledge of those who play it, and affords both amusement and instruction. It can be played (it would be about as well to say *studied*) by young and old; and probably it would be most profitable if the different ages were combined in playing. Parents and children would find it a pleasant way to spend an evening. This game will be sent to any address for 25 cents, with full explanations. Send for it, and thus patronize this young and deserving inventor and "publisher." Address, with remittance, Paul E. Titworth, Alfred, N. Y.

SOME of our subscribers who reside too far away to receive the RECORDER before the Sabbath following its issue from the office of publication, and therefore too late to be benefited by the comments on the Sabbath-school lesson for that date, have requested that the lessons be printed a week earlier than hitherto. We cheerfully comply with this request, and hereafter the lesson comments will be printed nearly two weeks before they will be studied in the Sabbath-school. In this issue, therefore, two lessons must appear, that this order may be properly established. Of course those who have the *Helping Hand* (and all schools should be liberally supplied with these helps) will not be troubled about the lesson comments in the RECORDER. But we desire to accommodate all so far as possible.

BEFORE this issue of the SABBATH RECORDER reaches most of its readers, some of the exciting questions that have been prom-

inent in this political campaign will have been settled by the votes of the people. We have read more or less of the literature put forth by each of the parties seeking for the control of governmental affairs, and have listened to some of the arguments and appeals of those who have attempted to enlighten the people and gain their suffrages. And now, as the struggle is virtually over, all lovers of good government should peacefully accept the situation as settled at the polls, and turn their attention to their usual avocations, seeking to respect and uphold those whom the people have placed in power. All animosities should cease. All unkind and uncharitable remarks should be forgotten and never again repeated. Whichever party is victorious will be entitled to credit for having outrun, in the race, and according to the letter and the spirit of our government should be loyally sustained in its endeavor to maintain national honor and prosperity through its honestly accepted ideas of political economy and governmental polity. As loyal Americans we must be loyal to the "powers that be." It is not enough to be a loyal Republican or a loyal Democrat, Populist or Prohibitionist; but a loyal American is more comprehensive, and requires that minor differences be held subservient to the greater good. Whoever proves to be the choice of the people for the office of Chief Magistrate should be loyally supported until legally and peacefully succeeded.

PERSONAL convictions of duty, when well grounded, are very imperious (in a good sense) and should be heeded. There are "calls" to duty in other directions than the gospel ministry. But we have a strong leaning toward the doctrine that was, perhaps, more popular once than it is now, known as "a call to preach." This "call," when genuine, is probably composed of several elements that should always be taken into account before one can fairly determine its origin and validity. There must unquestionably be an individual conviction of duty, but this conviction or impression is not sufficient, in itself, to determine the case. Many instances of personal impressions without the requisite qualifications have resulted in very humiliating failures. Teaching, giving instruction is an important part of a minister's work, as shown in Paul's instructions to Timothy. See 1 Tim. 3: 2; 2 Tim. 2: 24, where important qualifications are mentioned. Some excellent men and educators have made serious mistakes by urging young men to enter the ministry who had no natural or even acquired aptness in teaching or leading men in spiritual things. Bodies of men, acting as councils for the examination and ordination of candidates, have sometimes allowed their sympathies to control their better judgment and have given credentials when there was great doubt of real usefulness. In all such cases it is better to rise above personal considerations, and advise according to the evidences of fitness for the great work.

Recently at the convocation of Chicago University a speaker very well said:

There are numbers of men who are now in the ministry, and others who are now studying for the ministry, who have simply gone into it because it seemed to invite the most possibilities for general usefulness. There are men not a few who have no positive convictions concerning the will of God in their choice of the ministry, and their work is poor and unsatisfactory by just so much. The responsibility of our theological teachers in this

direction cannot be exaggerated. How many a young man might have been saved to much usefulness in other walks of life if his teachers had lovingly gone to him and said, "You had better not tarry here; we do not believe you will ever make a preacher."

THE pope's commission to Martenelli, the new apostolic delegate to America, is a strong document, so far as the pope himself can make it. If we felt sure it was backed up by the powers of heaven, as claimed, it would appear still more formidable. But somehow it doesn't strike us exactly in that way. We do not believe the pope has any authority given him by the Lord, as he claims, to send any such pontiff into this country. This is a large country, and there is much unoccupied and unimproved territory in it; but for all that, there is no room for any one clothed with such "supreme power." Here is a copy of this "command":

We command all whom it concerns to recognize in you, as apostolic delegate, the supreme power of the delegating pontiff. We command that they give you aid, concurrence and obedience in all things; that they receive with reverence your salutary admonitions and orders. Whatsoever sentence or penalty you shall declare or inflict against those who oppose your authority we will ratify, and with the authority given us by the Lord will cause to be observed inviolably until condign satisfaction be made, notwithstanding constitutions and apostolic ordinances to the contrary.

That power, if power it is at all, exceeds that of the President of the United States, or Congress. The first clause may be regarded as somewhat limiting that power. "We command all whom it concerns," may be said to reach only Roman Catholics; but further on it says; "Whatsoever sentence or penalty you shall declare or inflict against those who oppose your authority, we will ratify," etc. Now, it matters not whether this refers to Catholics alone, or not. Many Catholics are citizens of the United States and should be protected by the government, the same as others. But the pope steps in and assumes to give to this delegate "supreme power," to "declare and inflict penalties," with the assurance that he, the pope, "will ratify," "and cause to be observed inviolably until condign satisfaction be made." No doubt this delegate, Martenelli, very well understands that the pope's backing in this country will be quite limited, but there is the commission, and that simply shows what he would do if he could, and, furthermore, what he *intends* to do in the future.

### REV. LUCIUS CRANDALL.

The subject of this sketch, whose picture will be found on the first page of this number, was born in Brookfield, N. Y., on Christmas, December 25, 1809, and died in Jamestown, R. I., August 2, 1876, being 66 years, 7 months and 7 days old. He was baptized when quite young by Rev. Eli S. Bailey. He studied in the common schools at home, and afterward took an extended course of academic study in New York City. At the age of thirty years he was married to Sarah Ann Dunham, of Plainfield, N. J. He was ordained to the gospel ministry at the First Hopkinton church, R. I., soon after his marriage, and did some excellent work as an evangelist. He was pastor at Plainfield, N. J., Newport, R. I., and New York City, being resident pastor of the latter church at the time of his death.

Eld. Crandall was a man of remarkable courage and positiveness of conviction. He was a powerful speaker. His utterances

against intemperance and other forms of sin were sometimes terrific. His methods of reasoning and expression were original. Our late lamented Dr. D. E. Maxson in preaching his funeral sermon said: "He could not think or speak in borrowed methods. Few minds have had stronger powers of independent thought, or capacity to find out and express the reason of things. His very thoughts run in syllogisms, his arguments were iron-linked and massive, coming down like bolts from the sky.

It was always like an inspiration to spend an hour with Eld. Crandall. In private or in public the impressions for good were deep and lasting.

## NEWS AND COMMENTS.

GERMANY and Spain are to be connected by a submarine cable, which is also designed to be extended to the United States.

Two women imprisoned in the Tombs, New York City, last week jumped from a second story window to the ground and then, scaling an iron fence six feet high, made their escape.

DR. R. S. STORRS, pastor of the Church of the Pilgrims, Brooklyn, N. Y., will complete the long pastorate of fifty years, the 19th of November. The occasion will be celebrated with appropriate ceremonies.

RETURNS from towns in Connecticut recently voting on the question of license for liquor selling show 97 towns voting no-license, and 71 towns voting license. Most all the cities, boroughs and factory towns voted license.

SPAIN is now trying to raise \$200,000,000 with which to continue her unequal struggles with Cuba and the Phillipine Islands. London declines to take her bonds, and Paris is very slow to accept more of her insecure securities.

THE Turkish government has made some concessions, through the persistent work of Minister Terrell, and will allow the native Armenian wives and children whose husbands and fathers are in the United States to leave that country and come hither. About fifty are said to be on their way.

THAT is a neat way of doing it. In Washington, D. C., a pastor recently resigned. A meeting was called to act upon his resignation. It was voted, "That we accept the resignation and invite him to serve us the coming year as our pastor." The invitation was accepted, and the pastor remains.

It is said of Queen Victoria that she has never traveled extensively but has been content to remain in her own realm and encourage peace and good government. She has never been in Russia, Denmark, Austria, Sweden, Norway, Spain nor Greece. She has never set eyes on any of her colonies, nor upon any part of Asia, Africa or America.

THE throwing of ancient eggs in times when political animosities run high is an abominable pastime. Secretary Carlisle had his experience in that line recently, and last week in Chicago, Candidate Bryan and his supporters were saluted in like manner. Animosity and old eggs are much alike in flavor, and both should be buried deep in dry earth.

THE beet-raising industry for sugar purposes seems destined to become very prominent. Already it is stated that the sugar made from the beet exceeds by seven times the quantity of maple sugar, and more than fifty times the amount made from sorghum. In Nebraska sugar beets are raised in large quantities, sometimes exceeding thirty tons to the acre.

WE have received the first number of volume one, new series of *New and Old*, an interesting magazine published in London, by Horton & Co., 2, Bonneric Street, and edited by Rayner L. Bellamy, B. A. The frontispiece is a fine portrait of Her Majesty, the Queen. The magazine contains stories, illustrations, anecdotes and incidents adapted to young and old, and comes from over the waters laden with wholesome sentiments.

PRINCETON tendered the honorary degree LL. D. to President Cleveland at its recent sesqui-centennial celebration. It was done in good faith and in recognition of the distinguished office which Mr. Cleveland has been twice called to fill. But the honor was respectfully declined, because of Mr. Cleveland's consciousness of the superior scholarship and distinction implied in the degree, which he does not possess. This act of good sense on his part is to be commended.

SENSATIONAL news items are quite common and often pass away with a brief sensation. October 27, Wall Street, New York, was greatly excited over a rumor that President Cleveland was about to call an extra session of Congress, to consider important news from Spain, looking toward serious complications with our government. But neither our people nor the Spaniards can afford to go to war with each other. If this is our greatest danger we have no reason to be disturbed.

PRESIDENT CLEVELAND'S address at the celebration at Princeton College (now Princeton University) has been called a notable address, and its sentiments are highly commended. We clip the following sound paragraph:

Obviously a Government resting upon the will and universal suffrage of the people has no anchorage except in the people's intelligence. While the advantages of a collegiate education are by no means necessary to good citizenship, yet the college graduate, found everywhere, cannot smother his opportunities to teach his fellow-countrymen and influence them for good, nor hide his talents in a napkin, without recreancy to a trust. In a nation like ours, charged with the care of numerous and widely varied interests, a spirit of conservatism and toleration is absolutely essential. A collegiate training, the study of principles unvexed by distracting and misleading influences, and a correct apprehension of the theories upon which our Republic is established, ought to constitute the college graduate a constant monitor, warning against popular rashness and excess.

MANY fears were entertained when the present Emperor of Russia was placed at the head of that great government, that he would prove unequal to the emergency and not become a strong and worthy leader. Especially did the Jews tremble lest the policy toward them, previously adopted, might continue, or even be aggravated. But the following incident is narrated as a favorable omen for the Jews, and greatly in favor of the wisdom and purpose of the Emperor: We clip from the *Christian Standard*:

A lieutenant of one of the regiments in Russian Poland, when drunk, continued to insult, in a gross manner,

some Jews who were present in the restaurant where he had obtained his liquor. Infuriated by their refusal to notice him, he finally attempted an assault, when the men assailed, losing their temper, fell upon the young nobleman and gave him a sound thrashing. Afterward he made a call upon his fellow officers to the number of twenty or thirty, and about two hundred dragoons were ordered out. These looted the restaurant premises and burned the adjoining buildings. The Jews attempted to defend their property, and a riot ensued, which resulted in the death of about ten citizens and the serious injury of about forty more. The Emperor Nicholas has degraded to the ranks all the officers concerned in the attack, and they will be compelled to serve for seven years as ordinary troopers. The commander of the regiment has been dismissed from the army, and the young lieutenant, who was also a baron, has been exiled to Siberia. The course adopted by the Czar has created an immense sensation, not only in Russia, but all over the continent, and in all civilian circles there is intense satisfaction over this check to the arrogance and brutality of the military element.

## MIRROR MOTTOES.

BY MRS. E. C. W. LIVERMORE.

In some sections, in by-gone days, it was the custom of many families to have mirror-mottoes. Those that were selected were generally of a comforting tendency, but in an exceptional instance a lady cut one from a religious paper, because of its artistic border, and pasted it over her mirror.

She read the sentence, which not jarring on her ear, was considered well enough to warrant its position. It was as follows, "Saving faith is to believe the Word of God, so as to act upon it." Year after year, she read those words, until, at last, the motto grew yellow and tender under the touch of time. What was her surprise, one day, on reading the sentence, when about to surpland it by another, to find she had never understood its meaning. Slowly she re-read it. "Saving faith—is to—believe the—word of God, so—as—to—act—upon it." Then arose the question, in her mind. "Have I *saving* faith?" "It is to believe the Word of God." "To what extent?" she asked herself, and then read the following answer, "So as to *act* upon it." Had she believed in that way? It meant so much to "act upon it," not to "stand idly waiting for some greater work to do," but to do at once "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Why had she never discovered what it meant before? She seemed to see how her heart had prompted her to sow "good seed," but the enemy stepped in, and she withheld her hand. All the way along she had been promising to live nearer to Jesus, and she believed she did love him, but when, at last, her mirror-sentence condemned her, she saw she had not a "saving faith," and she was led to exclaim, "Lord, what wilt thou have me to do?"

At last, the little sentence, pasted on her mirror-side had fulfilled its mission. Her face had often been reflected there, but now she seemed to see the reflection of her heart, in all its deformity and selfishness. Lost opportunities crowded themselves upon her recollection; grass-grown graves of those about whom her affections twined, to whom she had never spoken of the better way.

Bed-sides of the suffering poor seemed spread out, on which languished the death-stricken victims, and she had not even passed the cup of cold water in the Sweet Name.

She felt the accumulation of unimproved time, pressing its indelible stamp on the books which Eternity holds, and she knew she must meet them all. Falling on her knees, she exclaimed, "Lord, give me '*Saving faith*', and help me to '*act upon it!*'" Would not her mirror-motto be a good one for us all?

## CHURCH ETIQUETTE.

There is such a thing as church etiquette, and the lack of it is quite as noticeable as a breach of good manners in any other relation of life. Right behavior in church should be as religiously observed as are any of the rules and regulations of polite society elsewhere. It is quite certain that our conduct at church has not a little to do in deciding the measure of blessing which we may hope to receive, and has a very direct influence upon the minds of those about us.

The following suggestions are not altogether new, but they deserve frequent repetition, in view of the fact that they are so often and so flagrantly violated even by those who would be quite offended if directly informed that they were guilty of violations of good breeding. We should always be reverent and attentive; and in all things we should try to be "an example of the believers."

1. If possible, be in time. You need five minutes after coming to get warm or cool, to compose your body and mind, and to whisper a prayer before the service begins.

2. Never pass up the aisle during prayer or Scripture reading. If you do, your presence will distract the minds of many in the congregation.

3. Be devout in every attitude; all whispering should be studiously avoided. Find the hymn, and sing it if you can. Share the book with your neighbor. If in a strange church conform to its customs of worship.

4. If the sermon has begun, take a seat near the door—no matter if you are "at home."

5. Be thoughtful of the comfort of others. Take the inside of the pew, if you are the first to enter, and leave all vacant space at the end next to the aisle.

6. Speak a bright, cheery word to as many as possible at the close of the service. If you are a stranger, ask one of the ushers to introduce you to the pastor, or to some of the church officers. This will always insure you a hearty welcome.

7. Never put on your coat, overshoes or wraps during the closing hymn, and do not make a rush for the door immediately after the benediction is pronounced.

8. There should be no loud talking and jesting after the service is concluded. They are as much out of place in the house of God as in the house of mourning.—*Form.*

**TO GET SOFT HANDS.**—Fill a wash-basin half full of fine white sand and soap suds, as hot as can be borne. Wash the hands in this five minutes at a time, brushing and rubbing them in the sand. The best is flint sand, or white powdered quartz sold for filterers. It may be used repeatedly by pouring the water away after each washing and by adding fresh water to keep it from blowing about. Rinse in warm lather of fine soap, and, after drying, rub them with dry bran or cornmeal. Dust them, and finish with rubbing cold cream well into the skin. This removes the roughness caused by housework, and should be used every day, first removing the ink or vegetable stains with some vegetable acid. Always rub the spot with cold cream or oil after using acid on the fingers.—*Everywhere.*

THE missionaries of the Paris Evangelical Mission in French Congo, are rejoicing over the conversion of a chief and his son, who called all their people together, boldly confessed their belief in the one true God, and then collected their fetishes and threw them into the lake.—*Christian Work.*

## Tract Society Work.

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

THE editor of this column takes great pleasure in commending *The Lesser Bible*, advertised in the *Peculiar People*, by Rev. S. S. Powell, Little Genesee, N. Y., one of the editors of that paper. The possessor of that Bible—Old Testament—is better fitted to learn the meaning of the Scriptures, by study and comparison with the versions made by Christians, than he would be with only an ordinary commentary. We hope that the readers of the RECORDER—clergymen and laymen, younger or older—will secure the book for use in Bible study.

## LETTER NO. 3.

CHICAGO.

Just after the great fire in Chicago the writer was in the North-west seeking funds in behalf of the American Sabbath Tract Society for the purchase of the SABBATH RECORDER and the establishment of the present Publishing House. One of the strong friends of the Society who resided in Chicago was earnest in advocating the purchase of a certain lot of land in the heart of the "Burnt District" as a site for the Publishing House, and a profitable investment for the Society. Ten thousand dollars would have purchased the land at that time. The project of Bro. — seemed wholly feasible to the writer, but it was equally evident that the denomination was not ready for any such undertaking. This morning I passed that lot. It is securely held down by one of those magnificent business blocks which are the justifiable pride of Chicago, and the income of the property is probably several times greater than the aggregate income of the Society now, or at any time since the property was available for so small a sum. It was in several respects a "magnificent lost opportunity."

In other respects our cause has not been a "lost opportunity" in Chicago. At that time the absence of a Seventh-day Baptist church, prospective or actual, in Chicago was urged as one reason for not considering the scheme of purchasing the property and establishing the Publishing House there. To-day the Chicago church has an actual and a prospective development which would plead "with trumpet tongue," for such a proposition as then seemed so excellent in theory, but so absolutely impossible of attainment. It was unavailing to say this morning "I wish we had it," or "What a mistake." But surely it is not amiss to draw a moral and make an application.

In matters spiritual; in opportunities for coming up to higher ground as to denominational life and the work entrusted to us by the Master, the present is crowded with chances for investments which will as far out-reach what has been, or what the semi-indifferent now lazily dream of, as that ground now worth "thousands of dollars a foot" surpasses what it was under the smoking embers and black ruins of those days when the old Chicago lay dead in her winding sheet of ashes. Love, consecration, earnest personal service, and the accumulated "mites" and dollars of the many are the investments now demanded. Nothing forbids these so much as indifference, low conceptions of our duty and of the pressing issues of the hour, and that love of self and of the world which rob us of highest blessings under plea of inability.

Before the window at which I am writing twenty-five laborers are making an old street of wooden pavement new with millions of bits of broken stone mingled with cement and quickly spread and packed for use. The chemical laws are fast at work upon the mass, and not many days hence the ceaseless strokes of hoofs and wheels will ring out from this "road-bed" of bits of rock and dust of cement. God grant that in a still grander way the hearts and hands, the money and prayers of Seventh-day Baptists cemented by the spirit of grace, and love, and power divine may be cemented as never before to build an highway over which truth, righteousness and Sabbath Reform may go on to new attainments and to final victory.

MILWAUKEE, Wis., Oct. 22, 1896.

## LETTER NO. 4.

BERLIN, Wis., October 26, 1896.

In the spring of 1847, two families of Seventh-day Baptists, those of Datus E. Lewis, of Scott, N. Y., and John Larkin, of Hopkinton, R. I., settled near the Fox River, on the extreme border of the territory then open to settlers in the territory of Wisconsin. When local governments, town and county, were established and the territory became a state, the township where these settled became Berlin. Other Seventh-day Baptists followed, and about 1850 a church was organized, a house of worship was built, and J. M. Todd, now of Nortonville, Kansas, became pastor. This was the first of a group of those churches in Northern Wisconsin. The churches at Milton, Albion and Walworth, in Southern Wisconsin, were already established. Other Seventh-day Baptists came north, and churches were established at Dakota and Coloma, the three being within a radius of 40 miles. The church at Dakota, after several years, practically removed to North Loup, Nebraska. Coloma continues, and D. B. Coon is missionary pastor of the two churches, his permanent home being at Berlin, in a neat parsonage adjacent to the house of worship. The present membership at Berlin is about thirty. Coloma has about the same number.

Like many churches on the "border," Berlin had a rapid growth for a few years, followed by a corresponding decline as the wave of emigration north and west carried many to still newer fields. Those who remain have comfortable homes, and the section is a very favorable one for homes, markets and the like. Just now, as elsewhere, the prices of farm products are phenomenally low, good oats, for example, "netting" only 13 cents per bushel; potatoes, 12 to 15 cents, etc.

The more prominent pastors of the Berlin church have been J. M. Todd—twice—Samuel Davison, Geo. C. Babcock, Russell G. Burdick, Charles A. Burdick, Henry B. Lewis, Alexander McLearn, and the present incumbent, D. B. Coon. The church at Dakota gave to the ministry A. B. Prentice, now of Adams Centre, N. Y.; Oscar Babcock, North Loup, and Hamilton Hull. The writer was licensed and ordained (1861) as a member of the Berlin church, and Dr. L. A. Platts, now of Milton, began his Christian life here, I think. The law that weaker churches furnish pastors for stronger ones has been fully illustrated in the history of Berlin and Dakota. One soweth and another reapeth. Out of one's weakness cometh another's strength.

"Life evermore is fed on death."

"The falcon feeds upon the finch,  
The finch upon the fly;  
And naught can ease the hunger pinch,  
But death's wild cry."

The truth which Holland thus describes as it finds expression among birds has something of a counterpart in the lives of men, churches, societies, nations, races. The writer was the youngest "constituent member" of the Berlin church, forty-five years ago; his mother was the only "constituent member" in the congregation to which he preached yesterday.

It is undoubtedly best that the work of life should pass thus swiftly from hand to hand, from one generation to another, and there is no cause for discouragement because each life has so little time in which to do its earthly work. The best, as well as the most of life, lies on the other side. But what we are here has so much to do with what we must be there, that all our plans and purposes should be made with that life in view. The work of the American Sabbath Tract Society will not be done when we who now have it in charge are called hence. As the unfinished came to us, so we must leave it to others; but blessed is he who adds something of real value to the ever-unfolding and ever-developing work of the kingdom of heaven on earth. He only is a true child of God who leaves the world better than he found it; who makes some life, or all lives purer by his purity; stronger by his strength; calmer by his self-control; more hopeful by his faith; and sweeter by his charity.

#### ARE SABBATH-KEEPERS "FIGHTING AGAINST GOD?"

A late number of the *Young People's Weekly*, published by David C. Cook, of Chicago, contained the following inquiry in a department devoted to questions "concerning things connected with our wish to live the best life it is possible for us to live."

"Was the Sabbath ever changed in the Bible. If not, why is it right to keep Sunday?"

More than a column is occupied by Mr. Cook in answer to this simple question. This elaborate effort to explain the Sabbath out and the Sunday in, is a notable example of special pleading and self-contradiction. The various excuses—not arguments—are these:

1. Christians are familiar with the ten commandments, but no one thinks it wrong to discard the Sabbath, and regard Sunday "unless his attention is called to it." This only proves that men having been taught error, continue in it, until something calls their attention to it. Every converted sinner is an example of this, while every reform is a special illustration of it. All men believed, as their fathers had for many centuries, that Roman Catholicism was genuine Christianity, until Luther and his fellow-workers called attention to it. Will Mr. Cook say that this made it right, and that Luther was "fighting against God" because he called attention to Romish errors? That is what he says of Sabbath-keepers in the closing sentences of his elaborate excuse list for disobeying God himself, in not keeping the Sabbath.

Then comes the usual self-destructive excuses: that the Sabbath is not any particular day; that it is just as well to begin reckoning the week from Monday as from Sunday; that we have a "leap year" to harmonize solar and civil time; that the earth is round and turns over; that Seventh-day Baptists build

fires on the Sabbath; that all the world breaks the commandment against graven images, "by taking photographs;" and that "blind obedience to Bible commands is apt to get people into trouble."

All these excuses are as forceful against Sunday as they are against the Sabbath. For example, Sunday is a particular day of the week, as much as the Sabbath is, and the reasons for observing it because a particular event is said to have occurred on that particular day, are quite as local and particular as any reasons can be that are connected with the Sabbath. If the week is in disorder; if time is lost by sailing around the world; if we cannot tell "when Saturday comes," because the calendars of the world are mathematically untrustworthy, then Sunday is as hopelessly lost in the fog as the Sabbath is. The fact is, that all these nonsensical and self-destructive excuses never appear in any scientific, commercial, or historic discussion. Everything is easily adjustable and explainable in the experience of men, until the question of trampling on the Sabbath is at issue. Then an error-laden theology, transferred to Protestant creeds from Roman Catholicism, unwilling to abide by the doctrine of "church authority," is driven to this maze of contradictions rather than accept the plain truth of the Bible.

Having wandered thus in the morass of excuses and evasions, Mr. Cook concludes his article with the following paragraph:

There are wrongs in the church everywhere which need righting, and the best Christians mourn over these, but they are such as affect the purity of life and conduct. I think Satan must rejoice when he can set people in the different churches to wasting their time quarreling over such matters as this, and thus lead them to neglect what will help one another. Whatever these people mean to do, I am sure they are fighting against God.

Consider what this means:—The Sabbath controversy is a small matter, which does not affect the real interests of the church; and yet we are wickedly fighting against God because we do not keep Sunday!! Doubtless Mr. Cook would also agree with others that the popular and increasing Sabbathlessness, which finds expression in disregard for Sunday, threatens the life of the Christian church. Are Sunday papers, trains, games, saloons, of no account?

We are not so familiar with "Satan" as to know what rejoices him most; but we think it fair to conclude that whatever lessens faith in the integrity of the Word of God, through the claims of men like Mr. Cook, that it teaches what it does not teach, would be pleasant reading for—"Satan."

We teach that the Bible is the only, and the supreme, rule of life and conduct for Christian men; therefore, according to Mr. Cook, we *fight God*.

We keep the Sabbath as Christ did, and urge all men to do the same; therefore, according to Mr. Cook, we *fight God*.

We agree with the Apostle Paul, that faith in Christ, seeking forgiveness of sin, "establishes" the Law of God, as written in the Ten Commandments; therefore, according to Mr. Cook, we *fight God*.

Well, so be it, according to Mr. Cook. He may thus seek to quiet the questionings of the young people for whom he writes. He may thus bewilder and befog them in order to evade the plain condemnation of his practice which the question he attempts to answer involves. We are content to remain

true to God's law, and Christ's example, as to Sabbath-keeping, and leave God to decide how much we are "fighting" against him.

Meanwhile we beg to advise Bro. Cook to spend a week, *alone with God*, and the Fourth Commandment and the example of Christ; a week when he is not put into editorial straits by some sharp question which punctures his own practice, and ask God to show him how much his course is "fighting against God." There are two sides to this Sabbath question, and God has not withdrawn from the contest, even if Mr. Cook does suppose that he is in the majority.

#### THE WORK IN LONDON.

Rev. W. C. Daland, D. D., pastor at Mill Yard, London, in a business letter to the Secretary, speaks hopefully of the work in that ancient home of the Seventh-day Baptists. Through his editorial work in the *Peculiar People*, Mr. Daland was already well known to "Jewish workers in London," before his arrival there as pastor. London will offer fine opportunities for observation and investigation, touching all phases of the work for the Jews.

Attendance on Sabbath services has steadily increased since Bro. Daland took charge. He will establish systematic work in distributing Sabbath literature. There are two branches of Seventh-day Adventists in London, who carry on work in favor of the Sabbath. The library at the British Museum will give rare opportunity to Bro. Daland for literary work. As we know from personal experience, it is the finest "working library" in the world.

#### TO THE BROTHERHOOD.

A pastor has asked by letter several questions concerning the Brotherhood, some of which I would like to answer in the RECORDER, as other pastors may have the same queries.

1. "Have the principles been printed in a constitution?"

I don't know that the constitution has been printed, except in the RECORDER of September 7, p. 573. As there stated by Bro. A. E. Main, Secretary, this constitution was adopted by the brethren entering into the organization, at the time of our last Conference.

2. "How much does it cost?"

In love to the Brotherhood and for the truths of the Bible as we hold them, *much*. In money, *nothing*. There are no admission fees or dues.

3. "How many members have you in the new fraternity?"

There were over thirty constituent members, and when all the Seventh-day Baptist ministers, deacons, Sabbath-school superintendents and others interested in the objects of the organization send in their names, there will be more than four hundred.

Our brother making the inquiries says he is interested and wants to have part, as far as possible, in all the good things.

Will different ones send to the Brotherhood, through the RECORDER, short articles of one hundred words or less, on the different subjects below: "Ideal Ministry," "Pastoral Work," "The Sphere and Culture of the Emotional in Religion," "The Order of Church Service," "Current Methods of Raising Church Funds."

I. L. C.

## History and Biography.

By W. C. WHITFORD, Milton, Wis.

### THE PRESENT PHASE OF THE SILVER QUESTION IN OUR COUNTRY.

(Continued from last week.)

II. Distinctive positions of the advocates of the free and unlimited coinage of silver. In respect to some of these positions, there exists no unanimous agreement among these advocates:

1. Gold has so far appreciated since it was legally made the only measure of value, that a dollar of it has the purchasing power of two hundred cents. If this is a fact, then the interest on our money, all of which is as good as the gold in effecting exchanges, must have doubled in that time. But it has decreased from one-third to one-half. Wages must have declined; but it has advanced fully twenty-six per cent since 1873. Everyone knows that a bushel of wheat, now sold in market for seventy-two cents, should not be rated as worth one hundred and forty-four cents.

2. The silver dollar has not depreciated, and is really the one-hundred-cent dollar; and is, therefore, the true measure of value, notwithstanding it has been deprived by law of that function. In proof, it is asserted that the prices of other articles have declined in the same rate that silver has declined. Surely gold must be excepted, as its price has doubled according to the claim presented above. But the truth is that silver has depreciated one-half, while the prices of other commodities taken together have not declined one-quarter. By 1893 the average reduction in these prices was reported by the government to have been only eight per cent.

3. The free coinage of silver, if restored, would double the present price of silver, so that it would be at parity with gold in its own purchasing power. In this case the ratio of values between the two metals being now 32 to 1, would be raised to 16 to 1. Our government tried for eighty years to maintain this parity under such coinage and utterly failed; so the Latin Union in Europe met with the same experience not many years since. Besides, this coinage in the silver countries practicing it even on a somewhat extensive scale, does not produce such an effect.

4. The act of 1873 demonetized half the metallic money in circulation. Taking away practically, or by law, the power to measure values does not destroy silver as money; for it still has the functions of a medium of exchange and legal tender, either limited or unlimited.

5. The government stamping a piece of metal as a dollar and giving it legal tender, makes it a dollar worth a hundred cents in itself. But then metal is not needed; paper could be stamped just as well, and so we could have fiat money, pure and simple. Such a theory is directly opposed to the system that the government first adopted and still upholds in making the face value of its gold coins, the standard money, equal to the intrinsic value of the metal in them. Further, law cannot confer intrinsic or market value on a metal, or paper, or any other product.

6. The prices of all articles, as well as the value of the articles, are fixed and regulated by the money that measures them. But prices are determined by the law of supply and demand, and values are ascertained in their satisfaction of desires. Besides, doub-

ling or quadrupling ultimate money does not produce like effect upon prices or values. History is full of examples to the contrary. A country with a hundred times more such money than what another has does not pay that number of times more than another pays for one article which may be sold in both.

7. Government can fix the relative value of its coins composed of different metals. This is true if their face value is meant, but not true if their intrinsic value is meant. But the face value of the inferior coins can be maintained only by redeeming them at that value by standard money as gold, whose intrinsic value is equal to its face.

8. There is not gold enough in this country to pay the interest on the public debt, much less to be the basal money for its business transactions. Of the six hundred million dollars of gold reported by the government to be on hand, a large share of them is not in circulation. For years all of them have not been needed for either purpose. To-day the gold of the world is four times per capita what it was fifty years ago. Since last January, when the government wished to sell a hundred million dollars of its bonds, five hundred million of gold were offered for them by the American people. But gold, as the standard money, needs to be only a small percentage of all the money it sustains in carrying on the exchanges of commodities. Over ninety per cent of business is effected on the credit system.

9. Silver should be coined and circulated precisely on the same terms that gold is, so as to establish real bimetallism, the two standards of gold and silver operating concurrently or alternately. Under either form, such a system is not maintained by any nation. The units of measure cannot be kept at parity. In the end the inferior one expels the superior, and monometallism is the result.

10. The rejection of the silver standard by law in 1873 has caused the present depression in business and the non-employment of a considerable portion of labor. For nineteen years after that date this country enjoyed the greatest prosperity. Some other cause must be assigned for "the hard times" coming upon us in the last four years.

11. The money-power, or "the grip of gold," must be overcome or greatly weakened. Capitalists, as well as wage-earners, are required to develop and sustain business. The hand needs the stomach as the stomach needs the hand to keep the body in a healthy working condition. But money-owners have always patriotically helped to uphold the government in times of its distress and peril.

III. Positions of the advocates of retaining, with slight modification, the existing financial system in opposition to the free and unlimited coinage of silver:

1. One dollar has the same purchasing power that another dollar has because they all are based on the same unit of measure, a certain number of grains of pure gold. This unit is comparatively stable; for of all the metals used in coinage, gold fluctuates the least in value.

2. Free and unlimited coinage of silver means the substitution of a silver unit of measure for this gold unit. This is admitted by leading advocates of the change. Then this country will have silver monometallism. Gold will go out of circulation as it does in

Mexico; and we shall have an unexampled contraction of our currency, and a very unstable one, as silver has for centuries varied oftener and more greatly in value than gold has.

3. Under the present system nearly equal quantities of gold and silver money are coined and used. Under the silver system gold would altogether, or nearly, cease to be minted and circulated.

4. Under the latter system the prices of all articles bought and sold would be advanced since their value would be measured by a lower unit, and the greatest sufferers would be the poor and the wage-earners as the price of labor would be increased tardily and at a much less rate than that of the other commodities.

5. The cases of people benefited temporarily by this system would be silver-mine owners, silver-bullion speculators, common debtors and rich holders of gold who would dispose of it at a premium.

6. This radical change in our money system would produce a panic in business most disastrous to the country. This is not denied by some leaders of the silver movement.

7. An attempt to introduce a bimetallism that results in silver monometallism, independent of the other great commercial nations, if successful, would not only destroy the bimetallic system now in operation in this country, but would lead us to ignore the salutary lessons of history on finance, separate us greatly from trade and intercourse with the other most civilized people of the globe, and give the chief money lenders of Europe a better chance to control by their gold the currency of all governments, including that of the United States.

8. The opportunity furnished the debtor to meet his financial obligations with debased money, or to pay a hundred-cent dollar of indebtedness with a fifty-cent dollar that is legal tender, encourages if it does not authorize him to be dishonest in treating with his creditors. To compel this government to liquidate its debts contracted on the gold basis, it having received a hundred cents for every dollar it has issued or borrowed, by the payment of silver worth only half as much as gold, or any other sum less than gold, is to bring it to repudiation, dishonor and disgrace in the sight of men.

#### RESOLUTIONS OF RESPECT.

WHEREAS, Since God in his all-wise providence has thought best to take unto himself Claudie Randolph, one of our brightest and most faithful Sabbath-school scholars; therefore,

*Resolved*, That we, the Lost Creek Sabbath-school, extend to the bereaved parents our heartfelt sympathy, and pray that his grace may sustain them in this great affliction, and while we bow in humble submission to this providence, which we may not understand, we would commend them to the loving care of him "who doeth all things well," and who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

*Resolved*, That a copy of these resolutions be presented to the parents and a copy be recorded in the minutes of our Sabbath-school, also that a copy be sent to the SABBATH RECORDER and our county papers with request for publication.

Mrs. M. G. STILLMAN, } Com.  
M. B. DAVIS, }

In the cross is found health, in the cross life, in the cross a protection from our enemies, in the cross an infusion of the sweets of heaven, in the cross strength of soul, in the cross the joy of the Spirit, in the cross the sum of virtues, in the cross the perfection of holiness.—*Thomas a Kempis.*

## Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

FROM GEORGE W. LEWIS.

The quarter closing September 30 brings to an end what with us has been an unusually warm and debilitating season, and while the results have not been so fatal as in many places in the North, in the closing up of the earthly career of many a soul, yet we stand to witness that in spiritual things we have scarcely held our own. Sickness has also interfered with the public efforts of many, and while the appointments of the church have all been kept up with a fair degree of interest, yet there has been a falling off on the part of some in enthusiastic self-sacrificing service so much needed at all times and in all places. But we believe the spell is broken, as indicated by an unusually large attendance at a recent Sixth-day night prayer-meeting. Not only is it broken by cooler weather, but also by the presence of new faces and the joyful realization of our spiritual feast soon to come, in the form of our Association, Nov. 12-15. This to be followed, as we hope, by a series of meetings under the direction of our Evangelist, Bro. E. B. Saunders, who comes to us as delegate from the North-Western Association; Bro. A. B. Prentice as delegate from the Eastern, Central and Western Associations is also expected, with strong probabilities of our Sabbath Reform representative, Dr. A. H. Lewis, of Plainfield, N. J. We look also for the family of Bro. Benthall, of New Iberia, La., as also for the Rev. G. F. Heard, of Palmetto, La., who is a recent convert to the Sabbath. These facts and prospects put new life in our hearts and words in our lips. How we should have enjoyed meeting the brethren at the General Conference, but are glad for so full a report in the RECORDER, as well as the letter to absent pastors. Some two weeks ago our members were increased by the removal to this place of Bro. Lee Brown and wife, of Edgerton, Wis. They will be a great help to us in many ways.

Once during the quarter our hearts have been saddened by the presence of death, taking from us our beloved brother and church officer, William H. Booth, whose obituary appeared in the SABBATH RECORDER. This, however, is but the second occurrence of the kind in our history, of over eight years. Certainly we have great reason to be thankful.

At a recent business meeting, the Hammond church extended a unanimous call to the writer to serve as pastor for 1897. Our Endeavor Society and Sabbath-school are caring for their part of the work, in a manly and womanly way, and though we have but a few small children, yet the attendance and interest are usually good. A number of union meetings have been held of late in the interest of Bible study, temperance reform, and the need of a higher grade of citizenship in this, as well as many other localities, all of which have been very attractive and we trust helpful.

Just now we are in the midst of our usual fall drouth, which is quite severe in certain localities. The burnt district of our unfortunate city is being slowly rebuilt by more substantial edifices. With others, we feel the stagnating influence of political uncertainties, but we would ever remember that our God and object of worship is far superior to all these. We regret that we are obliged to offer

so little financial assistance in denominational work, but we are just as anxious for its success as any can possibly be.

We made our usual quarterly trip to Beauregard, Miss., Sept. 25, remaining three days. We found the little band at that place somewhat broken up in religious work, by an unusual amount of sickness. The services were of necessity attended by only a few, but they have by no means lost their interest in the Master's cause, and greatly desire either to attend the Association, or what they feel is still better, have Bro. Saunders stop a few days on his return, as circumstances will not permit many, if indeed any, to attend the meeting. The prevailing drouth has cut short their crops and necessitates curtailing expenses. They, with us, need your prayers and earnest counsels.

### FIFTY-FOURTH ANNUAL REPORT

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

(Continued from last week.)

#### THE EVANGELISTIC WORK.

Labors of the Rev. S. H. Babcock, Walworth, Wis.

The church at Walworth, Wis., having consented for their pastor, the Rev. S. H. Babcock, to do some evangelistic work under the direction of the Evangelistic Committee, he was sent to hold meetings with the little church at Cartwright, Wis., which had greatly run down, not having any services, or even a Sabbath-school. He began there March 26, and closed the meetings April 19. He was ably assisted for a week or more by Bro. Eli Loofboro, of Milton College, in singing and personal work. The effort was greatly blessed of the Lord. The church was greatly revived, the whole community awakened. He baptized four into the church, two of whom were converts to the Sabbath, and two more were added to the church, one by restoration, the other by experience. The church has taken on new life in holding services and a Sabbath-school. Mr. Babcock was sent from Cartwright to Fish Lake, Wis., to hold, with Missionary D. B. Coon, some meetings there. They labored there till the 10th of May. There were several conversions. Three were baptized, two of whom joined the Coloma Seventh-day Baptist church, one, the Seventh-day Adventists, another joined the Coloma church by experience. The whole community was awakened to greater spiritual activity. He reported eight weeks of labor at these places, 51 sermons and addresses, 40 visits, baptisms 7, added to our churches 9, converts to the Sabbath 2. Bro. Babcock has accepted a call from the Evangelistic Committee to give his whole time to evangelistic work, and will begin his labors about Nov. 1, 1896.

Labors of the Rev. E. H. Socwell, Welton, Iowa.

Mr. Socwell has occasionally done evangelistic work for the Committee, his church at Welton, Iowa, generously giving the time, the Committee paying the traveling expenses. Under the direction of the Committee, and by the invitation and request of the church, he began revival meetings at North Loup, Neb., March 3, 1896, and closed March 30, having held them four weeks. There was a widespread and precious revival in the church and community. He reported 27 additions to the North Loup church, 14 by baptism, 13 by letter and verbal testimony, 9 of them converts to the Sabbath; 20 wanderers were

reclaimed, and 44 persons expressed their intention to live Christian lives. The remarkable feature of this revival was the interest manifested in the Sabbath question. Mr. Socwell had been there a few months before, and given a series of sermons on the Sabbath of the Bible.

Labors of the Rev. L. R. Swinney, DeRuyter, N. Y.

Mr. Swinney held some meetings first in a tent at Sherman Park, a suburban place in Syracuse, N. Y. It resulted in a spiritual awakening in the community, and the building of a neat union chapel. He has had charge of this "mission" the past year, holding services there every two weeks. The most of the time he has driven there from DeRuyter, N. Y. When the weather or the roads are bad he goes by rail, the Evangelistic Committee paying the expense. He gives his time. He writes that the "mission" is steadily growing in interest and numbers. In this last quarter of the year he had baptized two, one of them a convert to the Sabbath, and both joined the DeRuyter church.

Labors of the Rev. J. H. Hurley, North Loup, Neb.

Mr. Hurley, assisted by Pastor H. D. Clarke, of Dodge Center, Minn., began work at Trenton, Minn., February 4, 1896. They held meetings for three weeks. The church and community were somewhat awakened, but not to the degree desired. Four were baptized, three of whom joined the Trenton church, one the Dodge Center church. This is a needy field, and their greatest need is a settled pastor with an evangelistic spirit, who can work for the salvation of the many unsaved ones in that section. Pastor Clarke gave his time and paid his own expenses, for which the Committee returned to him thanks.

Labors of the Rev. C. W. Threlkeld, Alfred, N. Y.

Mr. Threlkeld was engaged by the Evangelistic Committee to labor six months as an evangelist among our small churches in Southern New York and Northern Pennsylvania. He began work at Shingle House, Pa., with Pastor G. P. Kenyon, April 1, 1896. He held evangelistic meetings at this place, at Main Settlement and Hebron, Pa. The result of these meetings conducted by him and Bro. G. P. Kenyon was a number of converts, several baptized and one converted to the Sabbath. Mr. Threlkeld had to stop work for a few weeks because of sickness. He writes that the field is brim full of promise, but while gracious results are in store, they cannot be reached in a day. They will come as the result of patient, thoughtful and skillful management. He reports 9 weeks of labor; 45 sermons; congregations 5 to 200; visits, 90; pages of tracts distributed, 250.

(Continued next week.)

CHRISTIAN influence in Japan is increasing, and one proof of it is that a comparatively large number of Christians belong to the upper classes. One minister, two deputy-ministers, the chief judge of the Supreme Court of Justice, the president and many members of the House of Deputies are Christians, and many other men of consequence are favorable to Christianity. There is a great deal of unrest just now in Japan, and no one knows what changes the next year or decade may bring. Perhaps there will be a revolution of a non-political character. Perhaps we shall live to see that, in the midst of wars, and rumors of wars, the Prince of Peace will establish his kingdom in Japan.—*Evangelisches Missions Magazin.*

## Woman's Work.

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

### A SERMON IN RHYME.

If you have a friend worth loving,  
Love him. Yes and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset glow.  
Why should good words ne'er be said  
Of a friend till he is dead?

If you hear a song that thrills you,  
Sung by any child of song,  
Praise it. Do not let the singer  
Wait deserved praises long.  
Why should one who thrills your heart  
Lack the joy you may impart?

If you hear a prayer that moves you,  
By its humble, pleading tone,  
Join it. Do not let the seeker  
Bow before his God alone.  
Why should not your brother share  
The strength of "two or three" in prayer?

If you see the hot tears falling  
From a brother's weeping eyes,  
Share them, and by kindly sharing  
Own your kinship with the skies.  
Why should any one be glad  
When a brother's heart is sad?

If a silvery laugh goes rippling  
Through the sunshine on his face,  
Share it. 'Tis the wise man's saying—  
For both grief and joy a place.  
There's health and goodness in the mirth  
In which an honest laugh has birth.

If your work is made more easy  
By a friendly, helping hand,  
Say so. Speak out brave and truly,  
Ere the darkness veil the land.  
Should a brother workman dear  
Falter for a word of cheer?

Scatter thus your seeds of kindness,  
All enriching as you go:  
Leave them. Trust the Harvest Giver,  
He will make each seed to grow.  
So, until its happy end,  
Your life shall never lack a friend.

—Rev. D. W. Hoyt, in the Watchman.

### FROM KANSAS.

The ~~SABBATH-RECORDER~~ is always a welcome visitor to us, and we are especially interested in the Woman's Page, from which we gain much information about our work and the local societies, and we feel that we are bound together with them in one common cause to work for God and his truth.

The society in this place has been organized fourteen years, and during this time there has been steady growth, and we believe it has proved beneficial in many ways. It has awakened an interest in missionary work and in the workers, both upon the home and foreign fields, by giving us something to do. It has developed gifts and talents in individuals which might perhaps have lain dormant, and it has caused us to feel that there is a responsibility resting upon us to do what we can for those less favored than ourselves; yet we must acknowledge that we have not reached that high standard of Christian living and working that we might have reached if we were fully consecrated to Christ and were willing to deny ourselves some of the pleasures of life. In that way we might have more time and means to help meet the increasing demands made upon us to enter new fields of labor. We wish that every sister in the church could feel willing to unite with us and lend a hand, and thus keep the work moving.

Our Annual Meeting is held on the first Sunday afternoon in July. At this meeting officers are elected for the ensuing year and the annual dues are collected. Each member is expected to pay twenty-five cents, and if they are not present at the Annual Meeting to send it to the Treasurer afterwards. This small sum was agreed upon so that none might feel unable to join us. We hold regular meetings the first Tuesday in each month.

The business hour is opened with reading the Scriptures, prayer and singing. The roll call is responded to by Scripture texts. We often have appropriate readings, and we have some excellent readers among our young women. All are not members with us but they often favor us with their presence, and always seem willing to read when asked to do so.

After adjournment the social element begins, which all seem to enjoy, and in this way we get better acquainted with each other, for here many meet and enjoy a social talk who probably would not meet in any other way. The sister who invites us to her house with a few others, furnish a plain supper for which all pay one dime. We have tried other ways and this has proved the most successful with us.

We generally have some present who are not members. We are always sure of the presence of our pastor and wife. During his pastorate here he has not been absent from any meeting when he has been at home.

Yours in the work,

MRS. S. TOMLINSON, Sec.

NORTONVILLE, Kan.

### ELSIE; OR, THE GRACE OF GOD.

BY MRS. E. M. WHITMORE.

Mission work in the slums and in the upper part of New York City is very similar in many respects. Lives of sin, hidden behind brown-stone fronts, are, if anything, more difficult to correct, and following the Master to fine-appearing haunts of sin is beset with more difficulties than amid the poverty and coarseness of the slums. Sin is the same whether it is encountered on the top rung of the ladder, where the devil temporarily blinds the senses of his victims behind a whirl of tinsel finery, or when, descending lower and lower, the lowest step is reached, and the weary, reckless tread of vice and crime is heard in the slums. It is worth while, however, to follow sinners through their various stages, amid repeated discouragements, if finally one may rescue them by the grace of God.

From a beautiful home of comfort and refinement there stepped forth one day a poor, silly, foolish, but exceedingly pretty young girl of fourteen. By her side was a noted villain, who, through lying and deceit, had passed himself off as a person of title. By the time that suspicion was aroused in the minds of those who entertained him he had in subtle ways gained the love of this mere child, and he managed so to control her every thought that it was comparatively easy to gain her consent to elope with him. Once married, he thought that the parents would speedily relent, and thus he would be reinstated in the household, and later would have at his disposal whatever wealth the family might possess.

Contrary to all expectations, the dishonored family most emphatically resented all efforts at reconciliation, and with breaking hearts closed their doors even to their own child. Through gambling and other evil pursuits the newly married husband kept up appearances for a few short years, during which time no attempts succeeded in turning poor Elsie to the Saviour, though many regrets and much shame and sincere remorse filled her heart.

The wild excitement of the life she led gradually produced and strengthened in her the taste for wine, until at last it gained such a

mastery over her that, though dressed in silks, she was powerless in the hands of companions who led her still lower into the sinful ways of the corrupt world.

The once apparently fond husband, under whose influence this formerly pure girl had become so changed, became not only a tyrant, but with great brutality—too awful to record—caused her to submit to his diabolical whims, until she no longer sent for liquor to give her a pleasurable gratification, but that it might, if possible, render her oblivious to his cruelty.

In desperation she made six attempts to leave him, but each time she was captured again before the night passed. Finally one day, more than ever crazed with grief, she succeeded in carrying out her purpose, and became a wanderer upon the streets of New York. Again she was found, and was urged to accept of the love and salvation of Jesus; but through false reasoning she again rejected the way of escape from the life which quickly followed.

Disheartened by ill health and repeated failures to secure light occupation, she yielded more than ever to her craving for drink, and for weeks at a time was comparatively unconscious of her surroundings or companions. One night, after a dreadful debauch, she was arrested with others; she was tried and sentenced to prison, and was placed on a par with the very lowest characters from the slums. She was made to realize very forcibly that the devil is no respecter of persons. The refinement of former days only intensified her misery, and the recollections of the past at times almost bereft her of her reason. Incensed beyond measure at all this additional disgrace, her parents, at the time of her release, had her again committed to avoid future publicity.

A few days after her second sentence, the Door of Hope was opened at 102 East Sixty-first Street; and after the opening exercises were over and friends had left, I knelt before God and reminded him that all was in readiness, that even the beds were prepared, but that no inmates had come to find shelter there. I asked that he would graciously send those who he saw were in need of such a home. The following morning a note came from Elsie, in which she asked that we would for God's sake give her a chance. With some difficulty, consent was obtained to have that second committal withdrawn. Those who knew her best sadly shook their heads and said that the experiment was certain only to meet with failure, and that it might materially reflect upon the work just being started. Nevertheless, by God's guidance, provision was soon made for her reception, and it was not long before she was introduced to the Head of the home—our blessed Lord. She gladly availed herself of the oft-spurned love, and it proved sufficient, not only to convince her of sin, but through its purity the sin was washed away, and in the strength of that love she has daily proved his efficacy to save and to keep.

Not many months later the death of her husband was reported, and some two years ago one of God's servants was prompted to give her his hand. Under cover of his name she has now a dear little home of her own. Not only has this happiness been bestowed, but her family (so greatly injured) have repented and have welcomed her back.



Feeling in her heart a strong desire to work for God, she, with a few others, has opened a place of worship in the town where she lives, and there they gather regularly, with heartfelt gratitude to God that he is no respecter of persons, and that he wills to save even unto the uttermost.

Surely this instance will suffice to prove to the most skeptical the advisability of persistency in service for Christ. Never be in such haste to further God's cause as to pass by even one who has caused discouragements and disappointments without number. Opportunities are granted to us to sow seed for which we will not later be held responsible. To be effective workers in the slums, or in less conspicuous places of vice, we must keep in such close touch with God as to catch his divine thought, to act upon it, and to give him the glory for all that may be accomplished. Never be influenced even by blessed results, but trust in God, work by God's strength and guidance, and definite fruit will then be gathered for God.—*Missionary Review*.

#### THE GATE OF LIFE.

There is a little poem which describes death in a very beautiful way. It tells of an ancient pilgrim, old, worn and spent, who crept down a shadowed vale, with bleak mountains on either side and a dark sky overhead. The pilgrim trod wearily and feebly, with bare feet, along the rugged path. The valley ended at length, where a naked rock rose sheer from earth to heaven, as if to bar his way. At length, however, he saw a brazen door in the rock, and, tottering toward it, read above its portal, "The Gate of Death."

He could not stay his feet that led thereto;  
It yielded to his touch, and, passing through,  
He came into a world all bright and fair;  
Blue were the heavens, and balmy was the air;  
And, lo! the blood of youth was in his veins.  
And he was clad in robes that held no stains  
Of his long pilgrimage. Amazed, he turned:  
Behold, a golden door behind him burned  
In that fair sunlight, and his wondering eyes,  
Now lustreful and clear as those new skies,  
Free from the mists of age, of care, of strife,  
Above the portals read, "The Gate of Life."

What on one side was the gate of death, on the other side was the gate of life. That is the true interpretation of death to one who believes in Christ. It is not loss but gain. It is not into darkness, but into marvelous light. It is not into silence, but into life far more real and active.—*I. R. Miller, D. D.*

#### "HOLDING DIFFERENCES SWEETLY."

BY THOMAS CLAYTON DAVIS.

If you have not read the article under the above heading, by Rev. A. H. Lewis, in the *RECORDER* of Oct. 5, 1896, you have not only missed a rare treat, but lost a valuable lesson. Certainly none can read it without a thrill of Christian love and a strong desire to hold his differences of opinion as sweetly as does the dear brother who gives us this timely admonition. We may not be able to see precisely as he does in regard to "these larger views as to facts," as he calls them, but we may be able to look so far beyond his "broader views" of over-production, that he will appear to us to be in the narrowest straits of fanaticism. However, do not let us egotistically imagine ourselves on the very broadest plains of liberality, or as taking the widest and farthest-reaching view possible. We may be mistaken.

The inventive faculties of man have been employed to such an extent that one man is now able to produce as much as ten, or, in

some instances, as even a thousand, could do a few years ago. In the manufacture of the various kinds of fabrics from which clothing, etc., are made, we have a fair example of the labor-saving machinery of modern times. And no branch of industry is exempt from the inventive genius of man. It therefore follows that all the comforts of life may now be produced with one-tenth to one-thousandth part of the effort with which they once could.

The question naturally arises: Are these inventions a blessing or a curse to the human family? If it is true, as some have supposed, and even stated as facts, that these inventions have brought on over-production, and that from over-production has proceeded "silent looms and bankrupt dealers," and, of course, thousands of idle laborers who are suffering for the very necessities of life, then it can easily be proven that all modern inventions have been a curse to the race.

When the human heart ceases its longings, and every desire of the carnal mind is satisfied, then is it possible to have an over-production; but, until then, and until the laborer, to whom *all* production is due, is in possession of a home and all the comforts of life, over-production, in any general sense, is impossible. Even in our own country there are many, many thousands of industrious people who cannot afford to keep a team and buggy, notwithstanding the exceedingly low price at which they may now be bought and maintained. Provide the laborer with remunerative employment, and there will be ready sale for very many of the horses that now glut the market, and if the farmer perceives that the market is still well supplied with horses, he can then turn his attention to the production of something else. But not so now. Turn his eyes in whatever direction, they behold the same appalling condition, and he settles back in despair with the conclusion that there is an over-production, and that he can only wait until the world consumes some of its enormous riches before there can be room for anything more he might produce! It is not only in the markets of the farmer's products that we hear the cry of over-production, but the same plaintive wail comes from the manufacturer of farm implements, wagons and buggies, the manufacturer of wools and cotton goods, clothing, etc., also in the various other lines of specialties, as starch, glucose, matches, gloves, boots and shoes. It is all over-production! over-production! Is there not as much misery and want in the world as ever before? Are there not as many honest, industrious laborers still homeless as ever before? O brother! Look beyond! Take the "broader view."

817 WALKER STREET, Des Moines, Ia.

#### REV. A. P. ASHURST RESIGNS.

While the call of a pastor in this church is only for one year at a time, and at the expiration of that time either the church or the pastor has a right to make such change as may seem proper and best, I feel that it is but simple justice that notice should be given should either desire to make a change in the relationship. The church can then freely enter into correspondence with other ministers, and the pastor will also be free to correspond with any who may desire his services. January 19, 1897, will end my second year

as pastor of this church. Yielding to strong convictions, it is my sad duty to say to you that I cannot serve you longer than the termination of this pastoral year. I thank God there has been no discordant note sounded between pastor and people during the twenty months that I have been with you. To me in some respects they have been the happiest months of my life. I shall ever feel the deepest interest in your welfare and pray for your prosperity. I ask you to co-operate with me now in my concluding service and unite your prayers with mine that God may bless my ministry to you and send a revival of spiritual strength to the church and of saving grace to the unconverted. For this I shall labor and pray to the end of my ministry with you, or till my prayers are answered and a gracious awakening shall be God's blessing on my work among you.

It is superfluous for me to say that when I became a Seventh-day Baptist it was the result of prayerful and earnest study of God's Word; and in following my convictions, all questions involved were seriously weighed. I reckoned the cost and made up my mind with deliberation, I became what I am, a Seventh-day Baptist, from principle; under no circumstances, therefore, could the thought of retracing my steps be entertained for a moment. This I say to answer in advance any conjectures as to what my plans may be. I will candidly state to you that I have no plans whatever, but as God shall direct I trust I shall be able and willing to follow, hoping that it will be his will that whatever of life I may have to spend in his service may be spent where I can keep my Sabbaths with those who worship God on the seventh day.

A. P. ASHURST.

ALFRED STATION, N. Y., October 3, 1896.

#### TESTIMONY OF THE Y. P. S. C. E.

It was with sadness that we received the above notice of our loved pastor; for to us in our Endeavor work he has proven himself of inestimable value; always prompt with good words of encouragement,—a patient, earnest, conscientious worker in the cause of the Master. We can but feel that the loss we must sustain if he leaves us, will be the gain of others. As a man who acts purely from Christian principle, his influence for good will ever be felt by those with whom he mingles.

Adopted as the unanimous expression of the Y. P. S. C. E. of the Second Church of Alfred, Oct. 24, 1896.

#### VALUE OF CHARACTER.

There is but one thing we can take with us into eternity, and that is character. When we reach the ramparts of heaven and look back upon this earth life, how trivial will seem the things which occupied our time while here. A precious opportunity is given us to rear a beautiful character, yet we consume it in things which perish.—*The Pacific*.

RECOMPENSE.—A beautiful anecdote is told of Wendell Phillips, illustrating his lover-like devotion to his invalid wife. At the close of a lecture engagement in a neighboring town, his friends entreated him not to return to Boston. "The last train has left," they said, "and you will be obliged to take a carriage into the city. It is a sleety November night, cold and raw; and you will have twelve miles of rough riding before you get home." To which he replied, "But at the other end of them I shall find Anne Phillips."—*Christian Leader*.

## Young People's Work

By EDWIN SHAW, Milton, Wis.,

"BLESSED are the peacemakers."

THE Attalla (Ala.) Y. P. S. C. E. met at Pleasant Valley church, two and one-half miles from Attalla, on the 6th of September, and organized a society with an active membership of 19 persons, and since organization 10 other names have been added to the active list. Much enthusiasm along Christian lines is manifested in this society. The society is known as the Pleasant Valley Y. P. S. C. E. Mr. D. W. Cartee has been chosen president. Mr. J. W. Swindall, Attalla, Corresponding Secretary. The Attalla society has met with this new society quite regularly since it was organized, which is a help to both societies. Remember these societies in your prayers.

THE Junior Endeavorers of the Plainfield church held a graduation service in the church, Sunday, October 25, at which time five of the Juniors were graduated into the Young Peoples Society. The program included singing by the Juniors, the reciting of Psalm 121 by the graduates, prayer by the pastor, responsive readings, recitation of Junior and Senior pledges, and remarks by the pastor, Rev. A. E. Main. The address to the graduates was made by Mrs. H. M. Maxson, superintendent of the Junior society, and Miss Ernestine Smith, president of the Y. P. S. C. E., received them in an address of welcome. The service was impressive, and adds another link to the golden chain of Christian love which binds the two societies with the church in united service.

THE Y. P. S. C. E. of the Second Brookfield church volunteered to take charge of Sabbath morning service once each month during their pastor's absence. Accordingly, on October 10, a program was presented, when Miss Susie Burdick addressed a large congregation, speaking of the idolatry and superstition which prevails among the Chinese, and their need of gospel light.

Mrs. W. H. Cossum and two children, lately returned from China, were present at Sabbath-school, the little ones dressed in Chinese costumes. Mrs. Cossum spoke concerning the dress and customs of the Chinese, urging the children to pray for the boys and girls of China, whom Jesus loves and for whom he died as truly as for us.

In the evening a reception was given Miss Burdick and Mrs. Cossum at the home of Mr. and Mrs. B. G. Stillman, Jr. A large company were present to enjoy seeing the curiosities shown, and hearing of the manners and customs of the people, also conversation and songs in Chinese. Light refreshments were served, and a very interesting and profitable time passed.

COR. SEC.

WE often find ourselves wondering what certain Endeavor Societies are doing, and always glad to hear from them. We comply with a suggestion that we send a word to the RECORDER.

Our pastor is away for the winter and our Endeavorers feel that they must "endeavor" to do their best and work "for Christ and the church." Therefore, after a good deal of thoughtful consideration, our Christian Endeavor Society offered to take charge of the Sabbath services once during each month.

Accordingly, Oct. 3 the first attempt was made. The church was well filled, and as the time for opening the services approached we were well pleased to see Miss Susie Burdick, accompanied by two of our Endeavorers, take seats in the pulpit. Following is the program.

Organ Voluntary.  
Anthem, by the Choir.  
Invocation, O. S. Rogers.  
Lord's Prayer, chanted.  
Duet, by Mr. and Mrs. L. P. Burdick.  
Scripture Reading, Mark 16, Miss Edwina Clarke.  
Prayer, O. S. Rogers.  
Response, Choir.  
Song, "Over the Ocean Wave," by our Juniors.  
Address, by Miss Burdick.  
No. 249 in Christian Endeavor edition of Gospel Hymns No. 6.  
Organ Voluntary and Collection,  
Christian Endeavor Benediction.

Miss Burdick's talk was very interesting indeed, and certainly awakened much interest in the China Mission. We do not see how one can hear Miss Burdick talk about the work and then have no interest in it. She spoke earnestly of the need of helpers. She said: "We need additional helpers more than I can tell you."

She told of a funeral procession she saw not long after she went to China. How they walked all day and far into the night, many of them carrying heavy leaden vessels that cut deep into the flesh, walking till many fell by the way, and many would never recover from the fatigue. When she asked why they did this, she was told it was to pacify the evil spirits. She also spoke of the Chinese burning money, or that which represented money, at the graves of their friends for their use in the other world. It scarcely seems possible they could be so far from Christ.

After the study of the Sabbath-school lesson, Mrs. W. H. Cossum, who has also been engaged in mission work in China, gave us a very interesting talk about the customs of the Chinese. Our children were much interested in her little girl and boy, who were dressed in Chinese costumes for the occasion.

A reception was given them in the evening. Miss Burdick and Mrs. Cossum entertained us by conversing and singing in Chinese. Altogether the day was a pleasant and profitable one.

FLORENCE CLARKE.

BROOKFIELD, N. Y.

THE level of Christian Endeavor is the level of its individual members. One unworthy Endeavorer throws open the sluice-gates and lets down the level of the whole society. The whole is but equal to the sum of its parts. You cannot get any more out of Christian Endeavor than is put into its individual members. If there is to be an enlargement this year,—and there must be,—it will have to begin with each member.

A good way to have a personal "rally" would be to take the pledge and carefully go over it in the solemnity of your closets. Get apart from men and spend an hour on your knees with the pledge and with your Bible. What would God have it mean to you? What is wrapped up in the first word? How far does that "whatever" extend? If once you read all God designs to put into that covenant, you will be ready to know nothing save Christ and him crucified.

If this willing mind be in you, there will be no choice of your Christian Endeavor work. To you the chief office and the humblest service will be alike. Any committee will please

you. Any work will be glorious. You will be willing to suppress the fine speech that you had prepared for the meeting to take the lowest part. Anything that the Master asks you will gladly do. An individual rally is but an individual consecration. On this depend all the other "enlargements" of your society and union.—*Golden Rule.*

THERE seem to be a great number of timid people in the world; not timid about everything, but people who lose all their courage, all their faculties apparently, about the time they are expected to testify for Christ in some Gospel service. The consequence is that many of the testimony meetings are only a farce, as only a few testify.

After repeated and constant urging by the leader, perhaps those who have been waiting and trembling will get up and say a few words. This is a great blessing, no matter how hard the task or how trying the ordeal.

But let us notice this one fact, that those who try to testify can testify. Every child of God can in some way testify, and if you and I are willing to take up the cross the very best we can, God will do the rest.

Let us not hide behind our weakness in this respect and hold back when we are called upon to witness for the Master.—*Union Gospel News.*

THERE is a Christian Endeavorer in the West who is a railroad conductor. In his train he has placed a paper rack which he keeps supplied with religious literature. These papers have afforded him an opportunity for personal work with the passengers. Fellow-workmen and a number of passengers, including several traveling salesmen, have been led into the better life. All but one of the members of the crew on this train are Christians and among them is a male quartette.—*Christian Endeavor.*

GOD hides some ideal in every soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—*Robert Collyer.*

THERE are too many people in the church who are afraid of getting so much religion that it will make them conspicuous.—*Evangel.*

### RESOLUTIONS

Passed by the Ladies' Aid Society of the Pawcatuck S. D. B. Church, Westerly, R. I.

WHEREAS, The messenger death has entered our ranks and removed from us our dearly loved sister, Mrs. Lydia W. Cottrell; therefore,

*Resolved*, That we sincerely mourn the loss of one who was possessed of so many sterling qualities, one so noble in her aspirations, so deep and tender in her sympathies, so kind and helpful as a friend.

*Resolved*, That while we fondly cherish her memory, we will strive to emulate her virtues, her zeal and earnestness in every good work.

*Resolved*, That in her death we feel that a great loss has come to the church and community; but it is in the home where her untiring love and devotion was so manifest that this blow falls with crushing weight, and we would extend to her family our heartfelt sympathy in their great affliction.

*Resolved*, That a copy of these resolutions be sent to the family; that they be placed upon the records of our society, and that we request their publication in the SABBATH RECORDER.

MRS. O. C. ROGERS,  
MRS. O. U. WHITFORD, } Com.  
MRS. L. T. CLAWSON, }

EVERY kindness done to others is a step nearer to the life of Christ.—*Dean Stanley.*

## Children's Page.

### IF I KNEW.

If I knew the box where the smiles are kept,  
No matter how large the key,  
Or strong the bolt, I would try so hard  
'T would open, I know, for me.  
Then over the land and the sea, broadcast,  
I'd scatter the smiles to play,  
That the children's faces might hold them fast  
For many and many a day.

If I knew a box that was large enough  
To hold all the frowns I meet,  
I would like to gather them, every one,  
From nursery, school, and street.  
Then, folding and holding, I'd pack them in,  
And, turning the monster key,  
I'd hire a giant to drop the box  
To the depths of the deep, deep sea.

—Selected.

### AUNTY'S STORY HOUR.

BY HELEN M. FALLOWES.

I wondered when I heard the postman whistle, to-night, if my little folks knew how it was he came to blow a whistle, when he had mail to leave. You don't do you? I thought not. Neither did I, until the other afternoon.

Mamma and I were calling on Mrs. Burton, the lady who has that fine St. Bernard dog, up on North Chestnut Street, and while we were chatting together, the postman brought her a letter; this made her think of the whistle story. Finding we had not heard it, she told us how it was that whistles first came to be used by postmen.

Yes, you shall hear the story, too, so bring up your chairs in front of this open fire, so that we can see each other's faces without lighting the gas.

Be careful, Dolly—not too near—a coal might snap out as it did last night.

Now we're ready, dears.

A long time ago, when they first began to have postmen in Brooklyn, the men wasted a good deal of time at some houses, because people did not answer the bell quickly. At last the head men decided that each postman should call, "Whoo hoo," just as he came to a house. Then the people would know it was the postman, and, as soon as he reached the door, be ready to take the mail. This plan worked nicely, and the postmen did not have to complain any more about being kept waiting; but as a good many were not strong enough to do the calling, the new law was very hard on them.

You think that would be "fun," do you, Neddy? Perhaps it would for a few times, but if you had to shout, "Whoo hoo," at all the houses between here and Phil's, every morning and every afternoon, whether you felt well or not, no matter how hard it might storm, and had to carry a heavy mail bag besides, you would not find it easy work, my boy.

But eighteen years ago, the calling was all stopped, and in such a simple way that the wonder was no one had ever thought of it before. This was how it came about.

Mrs. Burton had a friend living in Brooklyn, who was greatly interested in a one-armed postman who came to their house. He always had a cheery "Good day" for whoever opened the door, and was so obliging that everybody liked him. This friend's children used to watch eagerly for his coming, and to wish they could hear him tell army stories. They knew he had been a soldier, and thought he must have been a very brave one to lose his arm in the war.

One morning his pleasant face was missing, and a strange postman brought the mail.

The children began to worry about their old friend, as day after day went by and still he did not come. At the end of a week their mother felt that something ought to be done, and went herself to inquire for him at the Post-office. Learning that he was at home ill, she took his address and started at once to see him. She found the poor man so hoarse he could scarcely speak; but he managed to make her understand that he really was not sick. He simply could not talk aloud because he had called "Whoo hoo" at the houses so long when his throat was sore, that he had lost his voice. She knew how hard it would be for him to get other work, and felt very much troubled when she found his little children's mamma was not living and they had no one to take care of them but their papa and an old grandma.

Suddenly, while she sat there thinking of what could be done, a bright idea came to her. Looking at the man she exclaimed: "I know now! You must have a whistle—such as the boys use on the streets. That will be the very thing! Don't you see how it would save your throat? You could easily blow a whistle when you could not call 'Whoo hoo' loudly enough to be heard across the room."

The man whispered something about its not being "allowed," but the lady said, "I am sure the superintendent will be willing to let you use one. I will speak to him about it on my way home, and if you will go to the office, as usual, to-morrow morning, I think it will be all right. Indeed, I am so certain it will be, that I am going to ask you to let this little boy walk over to the store with me, and he shall bring back a whistle for you."

The next day the children were at the window long before it was time for the postman to arrive. By-and-by, away down the block, they heard a faint whistle; then it came a little nearer; then still nearer, till it was at their very gate, and hurrying up the steps was their own dear postman! Calling, "Mamma, mamma! He's here, mama!" they ran pell-mell to see the wonderful whistle which had brought back their friend to them.

When the other postmen saw how much better it was to whistle than call, they asked the chief to allow them to use whistles also. Then other cities heard what Brooklyn was doing, and thought it so good a plan that they decided to give their postmen whistles.

So every time we hear a postman now, we can think how much good Mrs. Burton's kind-hearted friend did with just a little whistle.

Yes, nurse, we're all through. Scamper, dears! Aunty will say good-night to you when you are all tucked in bed.—*The Church Union.*

### A WORD TO THE BOYS.

Water is the strongest drink. It drives mills, it is the drink of lions and horses, and Samson never drank anything else. Let young men be teetotalers, if only for economy's sake. The beer money will soon build a house. If what goes into the mash-tub went into the kneading-trough, families would be better fed and better taught. If what is spent in waste were saved against a rainy day, poor houses would never be built. The man who spends his money with the publican, and thinks the landlord's bow and "How do you do, my good fellow?" means true respect, is a perfect simpleton. We do not light fires for the herrings' comfort, but to roast

them. Men do not keep pot houses for laborers' good; if they do, they certainly miss their aim. Why then should men drink for the good of the house? If I spend money for the good of the house, let it be my own and not the landlord's. It is a bad well into which you must put water; and the beer house is a bad friend, because it takes your all and leaves you nothing but headaches. He who calls those his friends who let him sit and drink by the hour together is ignorant, very ignorant. Why, red lions, and tigers, and vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are so blotchy, and their pockets so bare, would leave off wondering if they had two grains of wisdom. They might as well ask an elm tree for pears as look to loose habits for health and wealth. Those who go to the public house for happiness, climb a tree for fish.—*C. H. Spurgeon.*

### "YOU WORK FOR HIM."

Like many other girls who visited the World's Fair, she wore a tiny silver cross.

A certain morning found her in the Turkish Village, studying the bright-faced merchants and laughing at the queer jingles with which they announced their wares. One of the men was more insistent than the others—so much so that, scarcely knowing why she did it, she crossed to his booth and made some small purchase. As he was wrapping it he looked up at her.

"You work for him, don't you?" he said.

For a moment the girl was puzzled. Then she touched the tiny cross.

"Do you mean this?" she asked in surprise.

"Do you know what this means?"

"Yes," he answered, gravely. "I. H. N.—In His Name. It must make you very happy."

The girl went away, but the words clung to her memory. Happy? She had known many hours of aimless impatience. Restlessness and discontent oppressed her friends as well, even those whose hands were full of life's best gifts. She and they called themselves Christians, yet one whom she might have thought a heathen had perceived her privilege and told her her duty.

"You work for him."

Did she? If she failed in the thing that she had promised, how could she expect the reward of joy? The secret of the happy Christian life is service.—*Youth's Companion.*

### FRESH AIR.

Fresh air is a wonderful remedy for bad temper. And such was the opinion entertained by the one in the following incident:

"Where have you been, Fanny?" asked Mrs. Gessler of her daughter, as the latter entered the house with rosy cheeks and sweet, smiling eyes.

"I've been to lose my temper," was the laughing reply.

"Lose your temper?" "How? Why? I do not understand," Mrs. Gessler said slightly mystified.

"That is," corrected Fanny, "I've been to lose my bad temper and find a good one. You see, mamma, I stayed in the house all day, and grew fretty and cross with Tommy. I wouldn't take my walk with nurse and Tommy this morning, as you like me to do, because I wanted to finish my story. Then, this afternoon, I was cross and fretful. So nurse told me to take a few runs around the garden in the fresh air and lose my bad temper, and I have."

"It's a very good cure," said Mrs. Gessler with a laugh. "It's one that older folks could make use of. I think I shall have to call it Fanny's remedy, and use it myself when I grow cross."

"Ah, but you never do grow cross, mamma," Fanny said lovingly, "I mean never to, it is true; but I, too, shall find it good to get out into God's air, to breathe in a free, fresh supply of strength and patience and love and hope."—*Selected.*

## Home News.

New York.

DERUYTER.—Last Sabbath, Rev. Perie R. Burdick preached an excellent sermon in our church to a large congregation, being her last discourse before going to their new home in the West. The next day they started for Garwin, Ia., where their goods had preceded them, and where they expected to arrive early on Tuesday, Oct. 27.

Rev. Leon D. Burdick has devoted himself closely to theological study, and given especial attention to the Oriental languages, having added to his working library some rare works purchased in London through the late Dr. W. M. Jones. Among these is a rare edition of the Polyglott Bible in seven large volumes, folio, and hardly excelled in completeness by any of the large libraries in this country.

Eld. L. M. Cottrell is preaching very earnestly at Otselic, and Rev. O. S. Mills now goes every two weeks to Cuyler Hill, where he is laboring acceptably and successfully. The Syracuse Mission is gaining in numbers and attention, and Dr. E. S. Maxson is very devoted to the Sabbath-school on Sabbath afternoon.

L. R. S.

Ohio.

JACKSON CENTER.—Nearly a score of years ago Dr. Lewis visited Jackson Center. Many have cherished the words he then spake, and the work he has since then been doing has interested many who had never seen his face, consequently we rejoiced that it was possible for him to visit us Oct. 16-19.

Friday night a fair sized audience listened to reasons for keeping the Sabbath-day. On Sabbath morning he preached from Isa. 58: 12, a sermon happily fitted to the needs of Sabbath-keepers so far removed from other churches of like faith.

A few words spoken to the Juniors in the afternoon will doubtless be long cherished and bear rich fruit for the Master. "Could not have been bettered" was the expression of an outsider about the sermon Sabbath-night,—earnest words to young people, closing with remarks on Social Purity.

Sunday afternoon Dr. Lewis spoke of the great work that is upon us; our publications; the envelope plan of raising funds for our Tract and Missionary Societies; and answered several questions. In the evening the house was crowded to listen to the lecture on Sabbath Reform as affected by the present issue between Catholics and Protestants.

More than half of the audience were Sunday people, many of whom were the business men of the place. For one hour the people paid the closest attention. Some were willing to remain "all night" if Dr. Lewis would continue; many were sorry that he could not remain with us longer.

There was a good attendance of our people at these meetings, and some were present from Stokes at all of the sessions. The immediate results of the visit were excellent. It made us feel more than ever before that it is a great privilege to be numbered among Sabbath-keepers; it increased our desire to be loyal and true to our God; we have become more interested in the work of our Boards, in our publications, and in the work which Dr. Lewis has entered upon.

Coming years will reveal, in a measure, the fruitage of the good seed sown in the hearts

of our children and young people; and the Sunday people, who received much to think about.

Such a visit is of inestimable value to churches on the "picket line," but we realize that the most valuable and extended work that Dr. Lewis can do is in the line of investigation, editorial work, etc.

Brothers and sisters, let us not only keep Bro. Lewis in this work, but let us unitedly pray that God will raise up a consecrated and talented young man as his helper. If our hearts are in our work we will support it as it grows upon our hands. Pray for us that we be faithful as Sabbath-keepers; that our children be loyal to the faith, and that outsiders may continue to think about the great truths so forcibly brought to their attention by Dr. Lewis.

We hope to adopt the envelope plan of raising funds for our Boards.

W. D. BURDICK.

OCTOBER, 21, 1896.

### CHRIST'S COMING.

BY SARAH S. SOWELL.

I have often wished I might linger,  
Until Jesus comes again,  
As he went up into heaven  
With his bright angelic train.

When a child I have left the household,  
With its mirth, and laughter, and light,  
And stolen out in the darkness,  
To watch the mysterious night.

I have fancied the soft, white cloudlets  
Wandering to and fro,  
Were troops of flying angels,  
In trailing robes of snow.

And I've watched the rifts between them,  
The fathomless windows of blue,  
Hoping, with faith of childhood,  
That Christ was looking through.

And I've longed, in childish rapture,  
For the glorious time to come,  
When up that starry pathway  
With him I should go home.

I have lost my childish fancies,  
As the crowding years go by,  
But still for the Lord's appearing  
My heart waits longingly.

Sometimes a gleam of his glory  
Dazzles my weary eyes,  
And I am a little child again,  
Watching the cloud-flecked skies.

And the wordless depth of longing  
Comes again to my heart,  
And I feel, with the great apostle,  
'Tis better to depart.

But whether He call me early,  
Or whether He call me late,  
With hope, and faith, and patience,  
For Him I watch and wait.

### ANOTHER POINT OF VIEW.

Restricted communion has in it the strength of consistency with the common purposes of church organization. It prevails, in theory or in practice; sometimes in theory, where broken in practice; sometimes in practice, where opposed in theory.

The contention of close communion Baptists is for baptism as a prerequisite to communion; and here they occupy common ground with practically all denominations. They differ on what constitutes baptism, and out of that difference arises a separate church organization, "the pillar and ground of the truth," with restricted communion as the weapon with which to force compliance with the truth as held. The Lord's Supper, which was to shew forth his death till he come, incidentally shows forth the lack of the unity for which he prayed. So it is usual to charge these close communionists with the greatest violation of Christian unity, though the es-

sential violation would remain after the removal of restrictions upon communion, so long as separate organizations remained.

The Christian world is becoming habituated to the theory of variation in the form of a thing and the spirit of it; the form of a commandment and its spirit; the form of unity and its spirit. Consequently, so long as the Sabbath spirit can be breathed into it, Sunday is good enough, and, if open communion embraces the spirit of unity, the form can be dispensed with; and churches be left still in the attitude of variance. Communion is a beautiful expression of unity, but it is not beautiful when it expresses a unity which does not exist. Consequently, close communion has a consistency which gives it life.

The claim that baptism is the door of the church and that both it and the Lord's Supper are church ordinances may not bear analysis, but the claim is true to every-day fact, if not to theory. Men are regularly admitted to church membership by baptism and the baptized regularly commune. These are among the things regularly "set in order" in the churches.

The church of "the New Testament model" possesses the truth and properly administers the ordinances. This church represents the divine idea of organization. There is something of historic episcopate or apostolic succession about it. It cannot compromise the truth nor lessen the force of its contention for supremacy by cheapening the price of its fellowship. Let those who would abolish schism and hold truth enter "the church"—and commune. The name of this church is Legion. Roman, Greek and Anglican Catholics, and the countless sects of Protestantism profess "the New Testament model" and offer communion upon very much the same terms.

The New Testament model is the rock upon which Christianity has split; or, rather, it is a reef of rocks through which all might safely pass to the same haven, if they did not prefer to strike and stick to their respective points. The model in one place was episcopacy; in another, a presbytery; in another, democracy; in another, the exceptional rule of an apostle or apostolic delegate; in another, the guiding influence of a pious man or woman. One error prevailed in one place and another prevailed in another place, but the truth wrought everywhere like the leaven, and not like the invading enemy. There were assemblies, in house and cave, in the light and the dark; but names were written in heaven and not on earth, and they needed no identification for the privileges of "the cup of blessing," who loved the Lord Jesus Christ in sincerity.

Men have associated every question with that of the New Testament model, from the shape of the artificial bald spot on a priest's head, to the amount of water required to save the soul of a sick man. A happy age will that be which discovers the New Testament model of the church to be this: "Where two or three are gathered together in my name, there am I in the midst of them." Whether we be conformists or non-conformists, let us respect the ideals in the realization of which in generations to come brethren shall see that the arbitrary lines of separation are but the shadows of the errors of a receding past, and, crossing, shall dwell together in unity.

# Sabbath School.

## INTERNATIONAL LESSONS, 1896.

FOURTH QUARTER.

Oct. 3.	Solomon Anointed King.....	1 Kings 1:28-39
Oct. 10.	Solomon's Wise Choice.....	1 Kings 3:5-15
Oct. 17.	Solomon's Wealth and Wisdom.....	1 Kings 4:25-34
Oct. 24.	Proverbs of Solomon.....	Prov. 1:1-19
Oct. 31.	Building the Temple.....	1 Kings 6:1-12
Nov. 7.	The Temple Dedicated.....	1 Kings 8:54-63
Nov. 14.	God's Blessing upon Solomon.....	1 Kings 9:1-9
Nov. 21.	Rewards of Obedience.....	Prov. 3:1-17
Nov. 28.	The Fame of Solomon.....	1 Kings 10:1-10
Dec. 5.	Solomon's Sin.....	1 Kings 11:4-13
Dec. 12.	Caution Against Intemperance.....	Prov. 23:15-25
Dec. 19.	The Birth of Christ.....	Matt. 2:1-12
Dec. 26.	Review.....	

### LESSON VI.—THE TEMPLE DEDICATED.

For Sabbath-day, Nov. 7, 1896.

LESSON TEXT.—1 Kings 8: 54-63.

GOLDEN TEXT.—The Lord is in his holy temple: let all the earth keep silence before him. Hab. 2: 20.

#### INTRODUCTION.

Again the title of our lesson comprehends much more than the few verses selected. The International Committee intends the study of chapters 8 and 9; 1-9 and the parallel account in 2 Chron. 5, 6 and 7. Those who will not stop to read all the dedication prayer should at least read 1 Kings 8: 1-14 and 2 Chron. 7: 1-3. As to the form of the temple, the RECORDER refers its readers to the Bible Dictionary or to recent volumes of comments. In many schools it is hoped that the superintendent will have it illustrated upon the board or a chart. The courts enclosed are supposed to have covered about 12 acres. The size of the temple proper was insignificant compared with many ancient and modern structures. In its golden decorations it exceeded all others and the "dedication of it exceeded in glory as much as prayer and praise exceed the casting of metal and the engraving of stone."—Arnold.

#### NOTES, EXPLANATORY AND PRACTICAL.

##### I. Faithful Service at the Temple. 54, 55.

The service of dedication began by the taking of the ark of the Lord from the tent David had pitched for it, on Mount Zion, some distance west of the temple, on Mount Moriah; and the Levites taking the old "tabernacle of the congregation and all the holy vessels," which had been brought from Gibeon where the Lord had appeared to Solomon, and taking them to the finished temple now to be dedicated. The priests put the ark in "the most holy place." Notice, "There was nothing in the ark save the two tables of stone" containing the ten commandments. These were the central objects, the heart of the whole service, and in the center of these is the commandment, "Remember the Sabbath-day to keep it holy. . . . The seventh day is the Sabbath." Let our young people who fear ridicule remember too that the immense throng, from the king to the smallest there, were all Sabbath-keepers. We need not fear such company. When the priests were come out, the cloud . . . the glory of the Lord filled the house, "so that the priests could not stand to minister." Solomon stood upon a brazen platform in the midst of the court where he could be seen by all in the court. "Then Solomon spoke," his first utterance being a quotation of divine words, explaining the mystery that filled the house. He turned his face to the congregation and praised God for past mercies leading to this service. Then kneeling upon his knees with his hands spread forth toward heaven he offered this prayer. It was one of the most impressive scenes in all human history. He did not preach to God nor teach him. It was not a private prayer by a private person, but in behalf of the nation, he prayed for the fulfillment of promises, for his name and presence in the temple, to hear the prayer of his people, and to forgive when they err, repent and "pray toward this house." 55. He stood and blessed. It is said in the 25th verse that he stood, in the 54th that he arose from kneeling. It is probable that he knelt at the beginning of his prayer. He prayed kneeling. All the congregation. "All Israel from the entering in of Hamath to the river of Egypt" (v. 65), from every city, town and hamlet. Not one Israelite who could be present would be absent. It was the great annual feast, the temple was finished and Solomon had called them to the dedication. What man, woman, or child would not be there. Rawlison thinks there were 120,000 above the ordinary population.

##### II. Thanksgiving.

56. Blessed be the Lord for rest. More than 800 years before this, Abraham began to wander, in hope of the promised land; for 400 years his children had toiled and sighed in bondage; for another 400 years they journeyed and then fought their enemies; David at last conquered, and now his son reigns "from the river to the border of Egypt," and there is rest, "blessed be the Lord." It is

surely an occasion for thanksgiving. Oh, weary Christian mothers, whose labors seem never to end, there is a rest, a sweet, sweet rest for you. Toil and suffer on in your weary cares of love, the rest may be long delayed but it will come. "There remains therefore a rest to the people of God," and not "one word of all his good promises" shall fail; "There is rest for the weary," and the soul grows strong and patient, trusting in the promises of God. *There hath not failed.* If there is any failure it is not on God's part. His promises of good are always conditioned upon compliance with his requirements. If all the inhabitants of the land were not destroyed before them, if they did not possess all Lebanon, it is because they did not go on to do as God had commanded. The failure was theirs, not his; he did "according to all that he promised." His good promise. This is a distinct reference to the promise made by Moses (Deut. 12: 10) that when the Lord gave rest to Israel, he would choose a place for his name and for sacrifice, tithes and offering. As God had now sanctioned the dedication of the place by filling the house with his glory. Solomon was fully assured of settled rest.

##### III. Prayer. 57-60.

57. This benediction prayer is a brief summary of the dedication prayer into four points. (1.) His Abiding Presence. *God be with us.* The cloud of glory, a token of his presence they had seen filling the house, as our fathers saw it fill the tabernacle. Ex. 40: 34. This was an assurance of guidance, and all needed blessings. The prayer is, *Let him not leave us nor forsake us.* This quotation from Psa. 27: 9, has allusion to promises and many other references, show how very familiar the wise man was with the Word of God, a faithful Bible student. The Bible is the book of wisdom. 58. (2.) *Incline our hearts.* Give a tendency, a desire to walk in all thy ways, to say, Thy will be done. There are many duties that are not pleasant; sometimes devotions are not the delight they should be. We are often more inclined to other ways. How difficult it is sometimes to keep the Sabbath, "call it a delight." We need to pray for a disposition that will find pleasure in all duties, delight in all devotions. *Commandments* refers to those on "the two tables of stone, written with the finger of God," *statutes and judgments* to other divine requirements. The second part of this prayer is as necessary as the first. If we are not "inclined" to serve God, he will "forsake us." 59. (3.) Harmony between king and people. *These words,* the prayer of dedication in the first part of the chapter, *be nigh unto the Lord,* be perpetually heard and answered. *Maintain,* guide and protect, *the cause of thy servant,* the king and also *his people.* Protect the rights of each; that the ruler may be wise and blameless, and the people be loyal in each transaction, *as the matter shall require.* 60. (4.) A missionary influence. He had prayed, in verse 43, "that all the people on the earth may know thy name to fear thee." This was the one object for which Abraham was called, Israel chosen, David taken from the sheep cote, and the temple built. "The Gentiles shall come to thy light." "Every living and growing religion, whether in the individual or church, is a missionary religion." Had Solomon continued to live out this prayer, he would have never fallen. The individual or church that is not in active missionary prayer and labors, fails in the highest calling. This summary prayer for God's presence to incline the heart, to keep his commandments, and to work in harmony to save others, includes all Christian prayer; living it out, all Christian duty.

##### IV. Exhortation.

61. Having spoken to God for them Solomon now speaks to them from God. *Let your hearts.* We have control of our affections; we can learn to love. The most difficult and unpleasant duty may, by our efforts, become a pleasure. *Be perfect.* Sincere and steadfast, in complete peace and fellowship with the Lord. It is the wisest and greatest wish a king, pastor or parent can express for his charge. *As it is this day.* Alas, that it may be "this day" only! How often with Moses, Joshua and others were they thus zealous for God for "this day" only? We see it repeated in every revival. How easy, too, to exhort! What comment on Solomon's practice of his preaching, the sacred writer gives a few years later; "His heart was not perfect with God." 1 Kings 11: 4. We will study the cause of this declension in another lesson.

##### V. Offerings. 62, 63.

62. *The king and all Israel offered sacrifices.* "Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offerings and sacrifices." 2 Chron. 7: 1. It was the first laid upon the altar of the temple. 63. *Sacrifice of peace offerings.* A large part of these were used for the feast. "The flesh of the sacrifices of the peace offering . . . shall be eaten the same day." Lev. 7: 15. The feast of the

tabernacle was held seven days, and the feast of the dedication another seven days; and to supply the many hundred thousands attending the dedication, it must have required the *two and twenty thousand oxen and an hundred and twenty thousand sheep.* A sufficient part of these were offered each day for the fourteen days. The brazen altar of the temple was insufficient for these and the middle court was hallowed and many of the sacrifices offered there. So all the solemn and glorious services are faithfully performed; *the king and all the children of Israel* have unitedly dedicated the house of the Lord, and he has manifested his acceptance by filling the house with his glory and consuming the burnt offerings by fire from heaven. The dedicated temple thus accepted represents God's presence and glory, his mercy and care, his fulfillment of promises, and the salvation of sinners.

### LESSON VII.—GOD'S BLESSING UPON SOLOMON.

For Sabbath-day, Nov. 14, 1896.

LESSON TEXT.—1 Kings 9: 1-9.

GOLDEN TEXT.—The blessing of the Lord, it maketh rich, and he addeth no sorrow with it. Prov. 10: 22.

#### INTRODUCTION.

At the beginning of Solomon's reign, God in a vision asked him to choose what he should give him. He might have asked long life, riches and honor, earth's most coveted treasures; but he chose more wisely and asked ability to judge and discern as a ruler. Yet this was not the wisest choice; he did not ask spiritual blessings, he did not, as Mary did, choose "that good part which shall not be taken away." He asked wisdom to do the work he was called to do, there was no selfishness in it; God was pleased and gave him all he asked and all earthly riches, honor and pleasure that heart could desire. He is at the summit of worldly glory and found it "vanity and vexation of spirit," and not what is referred to in the Golden Text, "the blessing of the Lord" and no "sorrow with it." Infinite wisdom sees the danger there is in the want of that wisest choice, "integrity of heart," to keep my statutes and my judgments." At the critical moment the vision comes again to warn him of the danger; it is the Warning of Prosperity.

#### NOTES, EXPLANATORY AND PRACTICAL.

##### I. Divine Favors Hitherto.

1. Success in Life. 1. *When Solomon had finished the building.* Solomon was to be a builder; it was the divine promise that he should build the house of the Lord, and "prosper," that he should have rest and there should "be peace and quietness" all his days for this purpose. The first seven years of his reign he spent in preparation and building the temple. David had built for himself a house before he was impressed to build a house for the Lord. He was not permitted to build it; he had other work, Solomon's first building was for God; it was his mission. *The king's house.* He was thirteen years in building the royal palace and *all Solomon's desire which he pleased to do,* not for pleasure, but for the greatness, power and splendor of the kingdom. Many of these are mentioned in the verses following the lesson, fortresses, walled cities and cities of store, cities for chariots and for horsemen in all the land of his dominion." He was probably carrying on these improvements while the palace was being built. He knew no restraint; his means were unlimited and he was successful in every undertaking.

There is danger in success, great and peculiar dangers in unlimited prosperity. Few persons who have all they desire "are as full of sweetness as those who go sometimes to the school of adversity."

2. Prayer Answered. 1, 2, 3. *The Lord appeared to Solomon again a second time.* Solomon had other communications from the Lord as in chapter 6: 11; the one at Gibeon and this "second" are distinctive, and marked important points in his career; the first at the beginning of his reign lifting him into wisdom and into favor with God and man for his lifework; the other at the summit of human greatness when his important work was completed, warning him of the danger in prosperity which, all too soon, led him into shameful idolatries.

In great as well as in little lives and, strange as it may seem, for the wise as well as the simple, "Satan finds some mischief still for idle hands to do." But Solomon is not yet lost though in perilous need. The Lord again appears, this time to save him from leading the people into sin, by reminders of the past with promise and warnings. 3. *I have heard thy prayer,* the prayer of dedication made thirteen years before; Solomon had prayed "That thine eye may be open toward this house day and night," "my supplication be nigh unto the Lord." God acknowledged the prayer at that time by his glory filling the house, and his fire consuming the sacrifice. Solo-

mon dedicated and God *hallowed this house* and he now assures Solomon that he has heard that prayer, it has been "nigh him" all these years, and not only *mine eye* but also *mine heart shall be there*. I not only see but I love it and delight in it; and it shall be there perpetually, continually renewing the acceptance as the sacrifice recurs day by day; and it shall be there forever upon conditions always implied, and here distinctly stated.

#### II. Encouragement for the Future.

1. Promised Blessings. 4, 5. *If thou wilt*. Solomon must perform his part. *Walk before me*, live, think and act controlled by my presence as *David thy father walked in integrity of heart*. Although David sinned he never had any tendency toward idolatry, whether in prosperity or adversity, among God's people or with idolaters. He never violated the first table of the law: he loved God always, and when he found himself violating the second table, he sincerely repented: when he fell he did not lie but arose quickly brushing off the defilement and began again for God. 5. *I will establish thy throne . . . as I promised*. This is a renewal of the covenant made with David, 2 Sam. 7: 12, which David repeated to Solomon, 1 Kings 2: 4, and to which Solomon referred during his vision in Gibeon at the dedication. The promise and its condition were familiar to him; he knew his success depended upon his obedience and loyalty to God, and the rehearsal of the condition here must have indicated to him that there was danger in his present surroundings. *There shall not fail thee a man*. As a matter of fact neither Solomon nor his descendants kept this covenant with God, and the unconditional promise to David, "Thy throne shall be established forever," (2 Sam. 7: 16) is fulfilled only in "David's greater son," Christ; and "he did not come through Solomon's line, but that of his brother Nathan, whose descendant Mary was the mother of Jesus, (Luke's Genealogy); while only the legal heirship came through Solomon whose descendant, Joseph, was the legal father of Jesus (Matthew)."

The greatness of these promises had astonished David. "Who am I?" he exclaimed. "Thou hast spoken of thy servant's house for a great while to come; and is this the manner of man, O Lord God?" The extent of the promise is very broad. It secured guidance and protection; it covered every needed blessing, peace, plenty and perfect health; it extended through all the future. Only turning away from God could deprive them of any blessing. Poverty, sickness and enmities to-day are the result of disloyalty to God. If we fail to receive the blessings promised us, we cannot lay the blame upon God. Our sins only condemn us.

2. Restraint of Warning. 6-9. *But if*. Notice: warnings are among the encouragements. The kindest thing a friend can do is to warn and save from impending danger. Solomon's great work of building was finished; he possessed every earthly good desired; in these lay his temptation to forget God; a knowledge of the awful results may restrain him; life and death, blessing and cursing are set before him, he can yet choose. God will do his part to save. He has encouraged with a promise of blessing, he will farther restrain by warnings. *If ye shall [at all] turn*. Notice the Revised Version and 2 Chron. 7: 19. It is not, *If ye at all turn*, but *if ye wholly turn*. Solomon was not cast off as soon as "his wives turned away his heart after other gods;" nor Israel, until a time of entire defection. God forbears long, otherwise none could live before him. *Ye or your children*. As the promises given to us and our children (Acts 2: 39) so are the threatenings. *Serve other gods*. This was the one great crying sin of Israel until the days of captivity and the utter destruction of the nation. After the captivity we hear no more of idolatry. Israel was cured of that sin. 7. *Then will I cast off Israel*. Solomon only is addressed, but "ye" includes all his people. There is not a country in Europe, scarcely a city in which the history of the Jews is not traced in blood. *I will cast out of my sight*, Solomon had prayed, "That thine eyes may be open toward this house." The very opposite is threatened; just what is desired that is denied. Each sin has its own direct punishment. *A proverb and a by word*. The name Israel. Jews, shall he use in mockery, derision and scorn. In all the world, Jew has been, and is, a hated name. The derisive name "Sheeny" is a good example of the byword." 8. *This house which is high*; high in every sense, built on the summit of a hill, high in respect to its richness, beauty and magnificence of construction, in its privileges, honor and renown, the house of the Most High. It shall be as conspicuous in its ruin as in its glory. The higher the elevation the more disastrous the fall. *Every one that passeth by*. It shall be exposed on its height to the scorn, the hiss of passers by. *They shall say*. The astonishing desolation shall become a subject of common conversation. *Why hath the Lord done this?* Conqueror after conqueror, pilgrim after pilgrim has asked this question. 9. *They*, all people other than Israel, God's people. The world can see all the faults of Christians. They can answer every question about their misfortunes and misdoings, they can tell just what they ought to do, and tell it truly too. These warnings are a repetition of those given in Deut. 29: 24, *seq.* Repetition, "line upon line, precept upon precept," is God's method of instruction. Parents, teachers, preachers should not be discouraged when their teaching is not effectual, but repeat it again and again.

## Popular Science.

BY H. H. BAKER.

### A Respiring Well.

About four years since, a Mr. Benton, superintendent of a ranch in San Luis, Obispo Co., Cal., bored a well for supplying water for the ranch. The diameter of the well was about six inches; when down about ninety feet a small amount of gas appeared, but boring was continued to the depth of three hundred and fifty-six feet through shale and sandstone, when water arose to within about eighty-five feet of the surface.

The water was pumped steadily for some time, when it was found to be lowering while at the same time the volume of gas was increasing, until it was estimated at 20,000 feet per day; this continued for about six weeks, when the gas grew less and finally ceased to flow altogether.

A stormy spell of weather came on, and then the gas commenced to flow again at the rate of about two hundred and fifty feet per day, but soon became intermittent, flowing about three hours then resting for the same length of time, during which the air was sucked in until apparently the equilibrium was restored, or the receptacle filled, when the gas would commence and flow as before.

A scientific puzzle about this well is that the respiration appears to be under barometrical discipline controlled by the weather bureau, for when the barometer is falling and a storm coming on the gas will issue for a longer period and continue until the barometer changes, sometimes flowing for twenty-four hours; but when the barometer changes and commences to rise the taking in of breath begins and continues for the same length of time. During fair weather, or high barometer, the changes are quite regular, alternating at about every three hours.

This breathing well is at an elevation of 1,300 feet, and about twelve miles inland from the ocean. No action from this source evidently could produce these results. The gas is not pure enough to burn in ordinary burners, but will give in incandescent lamps a very good light. The water is free from alkaline and other salts and is very pure.

A well was sunk to the depth of 900 feet about two miles from this through the same geological formations, but encountered neither water nor gas. The fun of the thing is, what causes this intermittent or breathing to take place? There are no indications of force like that which exists in the Yosemite Valley that makes the geysers there cast up their accounts at regular intervals. By what scientific process then are we to account for the variations in the time of breathing as exhibited by this well? Where can the force be located that produces the suction, or inhalation of the air, and that to be equal in time to the sending forth of the stream of gas, and graded as it appears to be by the barometric pressure of the atmosphere? Upon what scientific principles does this respiring well operate? Please give us your version of this phenomenon.

THE trials of life are tests of character and faith. When we bear up under these things, we are fitted for receiving larger duties and wider usefulness and blessings. Young Christian, take this as a fact, and your life and character will grow stronger, and you will be happier after passing successfully through each test.—*Christian Index*.

### NEW STRENGTH.

BY CHARLIE T. ROGERS.

Sometimes, thinking of a heaven,  
Which is all joyful and light,  
I forget my heart is laden  
With dark thoughts of sin, to blight  
All my hopes of future living,  
And, forgetting, seem to roam  
With the Saviour of the striving,  
Happily in that bright home.

Then, when the bright dream is over,  
And again I face hard life,  
Seems to me that I will never  
More regret the pain and strife;  
For he will know that I have striven,  
With a glad and happy heart,  
In the strength which he has given;  
And with that thought all clouds depart.

IF flowers are not cultivated, weeds will grow. If Christian graces are not cultivated, vices will spring up in their place.

### How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.  
F. J. CHENEY & CO., Props., Toledo, O.

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

WEST & TRUAX, Wholesale Druggists, Toledo, O.  
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

### Special Notices.

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.

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 Moyne 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.

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

THE Yearly Meeting of the Seventh-day Baptist churches of New Jersey and the Seventh-day Baptist church of New York City will convene with the Marlboro church, on Sabbath evening (Friday night), November 20, and close on the evening after First-day, November 22. All are cordially invited to attend.

H. L. DAVIS, Church Clerk.

THE Seventh-day Baptist church of New York City holds services each Sabbath at 10.30 A. M., in the Boys' Room of the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services. Pastor's address, 987 Lexington Avenue.

CLAYTON A. BURDICK, Pastor.

THE South-Western Seventh-day Baptist Association will commence its next annual session on the 12th day of November, 1896, with the Seventh-day Baptist church at Hammond, La.

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

S. I. LEE, Cor. Sec.

MARRIAGES.

SIMON-SCHULTZ.—At the parsonage, in Walworth, Wis., Oct. 23, 1896, by Rev. S. L. Maxson, Mr. Fritz Simon and Mrs. Winnie Meyers Schultz, both of Maringo, Ill.

GATES-STILLMAN.—At the residence of the bride's father, Mr. E. F. Stillman, Oct. 27, 1896, by the Rev. George J. Crandall, Mr. W. M. Gates and Miss M. C. Stillman, both of the town of Westerly, R. I.

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.

ADAMS.—In Dodge Center, Minn., Oct. 20, 1896. Mrs. Sigrid North Adams, daughter of Andrew and Anna North, aged 55 years, 9 months and 24 days.

Mrs. Adams was born in Sweden, and came to this country with her parents when ten years of age. Her first marriage was to John Field, who departed this life some years ago. She was afterward married to James Adams, of St. Peter, Minn., who, with one son, now survive her. She also leaves three brothers and one sister. Funeral services conducted by the writer at the residence of her sister, Mrs. D. T. Rounseville, in Dodge Center, and interment at St. Peter. H. D. C.

RANDOLPH.—At the home of her parents, Lester C. and Susan C. Randolph, 6126 Ingleside Avenue, Chicago, Oct. 16, 1896, of membranous croup, terminating in a convulsion, Hannah Beatrice, aged 4 years, 7 months and 21 days.

She was a regular attendant at Sabbath-school, knew about Jesus, and was earnest in trying to be a good girl. Her Sabbath-school teacher wrote: "Little Bee we know has found a happy home above, even happier than the loving one she left. Her sweet, pure little life, short as it was, exerted an influence for good over all. God bless her." L. C. R.

PRAYING FOR FOREIGN MISSIONS.

Mr. D. L. Moody, the great evangelist, relates the following beautiful story:

"I remember at one of the meetings at Nashville, during the war, a young man came to me, trembling from head to foot.

"What is the trouble?" I asked.

"There is a letter I got from my sister, and she tells me every night as the sun goes down, she goes down on her knees and prays for me."

"This man was brave—had been in a number of battles; he could stand before the cannon's mouth, but yet this letter completely upset him.

"I have been trembling ever since I received it."

"Six hundred miles away the faith of this girl went to work, and its influence was felt by the brother. He did not believe in prayer; he did not believe in Christianity; he did not believe in his mother's Bible. This mother was a praying woman, and when she died she left on earth a praying daughter. And when God saw her faith and heard that prayer, he answered her. How many sons and daughters could be saved if their mothers and fathers had but faith?"

This ought to quicken our faith in prayer for our loved ones, and also for the great cause of missions. We are prone to forget this work, and that the workers so far distant need our earnest prayer. But there is all the more need. The missionaries need your prayers, and the un-

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

Royal Baking Powder  
ABSOLUTELY PURE

saved on the mission field need your prayers as much as do the unsaved here at home. Faith will be rewarded as liberally of the Lord here as elsewhere. Besides here is a realm for the development of the highest type of faith. The Lord has wisely put this work beyond our sight so that we may walk by faith.

Do you pray for missions and the missionaries? If so, be encouraged, and know assuredly that every prayer of faith shall bring great results in the kingdom of the Lord. If you have not been doing so, begin now. Study the *Journal* well, so as to know the facts, and pray intelligently. Then locate some one of the stations on the map, and fix your heart on it; and having familiarized yourself with the names of the workers there, pray for that station and those workers by name. Try this and see how much your interest in missions will increase. Pray for missions.—*Foreign Mission Journal*.

RED TAPE.

Elaborate formalities must be complied with in Russia. An operatic star of some note connected with one of the principal Moscow theaters, wishing to make a short excursion into the country, went to get her passport countersigned by the local authorities.

The presiding officer received her politely, and, having learned her business, inquired for her "written petition."

"My written petition!" cried the lady. "I have none. I never knew that anything of the kind was required."

"Not required, madame? On the contrary, nothing can be done without it."

"What am I to do, then?"

"Nothing easier. Be good enough to take this sheet of paper and write according to my dictation."

The applicant obeyed, and transcribed word for word a formal petition requesting leave of absence from the city for a stated time, which was then duly folded and sealed.

"And now," quoth the man of office, "you have only to deliver it."

"To whom, pray?"  
"To whom?" echoed the official, with a slight smile of the absurdity of the question, "to me, of course."

The document was accordingly handed across the table.

The great man adjusted his spectacles, broke the seal, gravely read over his own composition from beginning to end, folded it, docketed it with methodical slowness, and then, turning to the impatient artiste, said with an air of official solemnity:

"Madam, I have read your petition, and regret to tell you that I am unable to grant it."

FOR IDENTIFICATION.

A new law has just been passed in Hawaii which compels every man who is registered to leave his thumb-mark on the certificate of registration and on the stub which is left in the book. That is, he must ink his thumb and leave a clear, distinct impression of it for future recognition. This applies to all classes of people on the island. The objection which many of the residents make is that it treats them all as though they were convicts. The truth

Laughing Babies

are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

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The Larkin Soap Mfg. Co., Buffalo, N. Y.

Our offer explained more fully in The Sabbath Recorder of Sept. 28, and Oct. 19.  
NOTE.—We are personally acquainted with Mr. Larkin of the Soap Manufacturing Company of Buffalo; have visited their factory; have purchased and used their soaps and received the premiums offered, and we know that they are full value. The only wonder is that they are able to give so much for so little money. The Company are perfectly reliable.—*The Evangelist*, New York.

NOTE.—The Larkin Co. never disappoint. They create wonder with the great value they give for so little money. A customer once is a customer always with them.—*Christian Work*, New York.



is that it is the only positive means of identification. It is claimed that the lines on the thumb of no two people are exactly alike, while it is not infrequent to find people whose resemblances are so close as to make identification difficult. The Asiatics are invading the island of Hawaii to such an extent as to arouse the people settled there to some plan to prevent the overcrowding of the island, and this registering of the thumb-mark is believed by those who succeeded in having the law passed to be one of the ways in which it will be possible for them to regulate immigration into the island of Hawaii.

It would afford an evening's entertainment for a company of young people to compare the marks of their thumbs.

Literary Notes.

THE *Treasury of Religious Thought* for November, 1896, opens with a finely illustrated article on Princeton University apropos of its sesqui-centennial celebration just passed, with portraits of the Alexanders, Presidents McCosh and Patton, and others. With other articles of value, sermon sketches, and the minor departments well filled, this number also includes an illustrated Thanksgiving article, of many parts, suggestive for the "Timely Occasion." Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

The Great Jenny Lind Concert.

Only a few remain who can recall the marvelous enthusiasm which attended Jenny Lind's first appearance in America, in the old Castle Garden, in 1850. When she arrived from England 50,000 people were at the dock to greet her. That night 30,000 people serenaded her in front of her hotel. Seats for her concert sold at fabulous prices. On the night of her first American concert over 5,000 people had gathered in the Battery before Castle Garden by six o'clock, although the concert did not begin until eight. When the doors were opened the crush was terrible, and within fifteen minutes every available inch of room, other than reserved seats, was occupied, and 10,000 people were outside unable to get in. Then every rowboat, sailboat and steamer which could be pressed into service was engaged to lay in the water by the old Garden Hall crowded with people who could only hear the strains of Jenny's voice as it floated through the open windows. The whole scene has now been pictured by Hon. A. Oakey Hall, ex-Mayor of New York City, and he gives a wonderfully graphic recital of the event in the November *Ladies' Home Journal*. The actual scene of Jenny Lind singing her first song to her wonderful audience of thousands is shown in a picture copied by De Thulstrup from a photograph made at the time.

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SOUTHERN ALASKA'S FUTURE.

The popular idea of Alaska is that it is ice-bound during nine months in the year, and that only the miner and the fisherman are attracted to it. F. E. Bowers, one of the returned California prospectors who had poor luck, describes the Cook Inlet country as a grass region as good for cattle and sheep as Montana. He says that he saw thousands of acres of meadows covered with red-top grass as high as his head, and these river meadows are so level that a mowing-machine could be run all over them. The climate he found no severer than that of Idaho or Montana, where cattle run on the range all winter. At Kudink Island he found horses and cattle which had fattened on the rich grasses. What he saw led Mr. Bowers to predict that a few years would see Southern Alaska one of the great live-stock districts in this country, thus aiding to make true that glowing picture of the manifest destiny of the great northern territory which Seward painted over thirty years ago.—Harper's Weekly.

LITTLE Isabel's mother had very injudiciously allowed the child to drink weak tea with her meals instead of milk. One day Isabel was taken out to lunch at a friend's house, and the friend, never dreaming that a child could drink anything other than milk, placed it before her in a broad, low, fancy cup. The child gazed at the milk in silence for a while, and then astonished her hostess by remarking disdainfully, "I are no cat."

It is an encouraging and significant fact that the party lash has few terrors for good citizens this election year. We no longer belong to our parties; they belong to us.—Cumberland Presbyterian.

WHATEVER else may be wrong, it must be right to be pure—to be just, and tender, and merciful and honest.—Robertson.

THERE is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness.—Carlyle.

THE perfect victory is to triumph over ourselves.

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