

# THE SABBATH RECORDER.

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## IMMORTALITY.



LISTEN, man!  
A voice within us speaks the startling word,  
"Man thou shalt never die!" Celestial  
voices

Hymn it around our souls; according harps  
By angel fingers touched when the mild stars  
Of morning sang together, sound forth still  
The song of our great immortality;  
Thick clustering orbs, and this our fair domain,  
The tall dark mountains and the deep-toned seas,  
Join in this solemn, universal song.

O listen, ye, our spirits! drink it in  
From all the air! 'Tis in the gentle moonlight;  
Is floating in day's setting glories; Night,  
wrapped in her sable robe, with silent step  
Comes to our bed and breathes it in our ears;—  
Night and the dawn, bright day and thoughtful eve,  
As one great mystic instrument, are touched  
By an unseen, living hand, and conscious cords  
Quiver with joy in this great jubilee.  
The dying hear it; and as sounds of earth  
Grow dull and distant, wake their passing souls  
To mingle in this heavenly harmony.

—Richard Henry Dana.

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BABCOCK BUILDING

PLAINFIELD N J

## 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.

SPECIAL attention is called to the notice, on page 708, of the farewell meeting at Alfred, on Sabbath, Nov. 21, just before the departure of Miss Susie M. Burdick for China.

READ an article on another page headed, "Among the Jews," and see what it costs some people to become Christians. To come out from among the Jews and espouse Christianity, or to come out from the iron grasp of the Roman Catholics and become a Protestant, requires an amount of persistence and sacrifice to which those who are born with Protestant and Christian environments are strangers. Bro. J. C. Reines sends us a copy of *The Free Church of Scotland Monthly*, from which we clip the article.

It is an inestimable blessing to be permitted to live in a country and among a people where the rights of conscience are respected. The founders of our Government were especially jealous of this right, and uttered many warnings against any attempts to interfere with the precious guarantee of Religious Liberty. This is one of our most distinguishing privileges, one of our most sacred trusts, and should be preserved inviolate.

PRESIDENT PATTON, of Princeton, recently said in an address, "The best way for a man to serve the church at large is to serve the church that belongs to him." This statement will bear study, and is susceptible of more than one application. Men sometimes get too large for their sphere. This is usually an abnormal growth. There are a few Christian laborers at large, as evangelists, missionaries, secretaries, and those who have important general interests to look after, but these men have their own individual church home, and in this church they do much of their most effective work. But, the masses of Christians have very little to do with any other church than their own, the church in which they are recognized as members, and for the support and progress of which they are responsible. Here is the place to work, both for the sake of individual growth and happiness, and for the sake of the church as a body and its influence and usefulness over those who are outside.

Sometimes people who chance to have their membership in a small church, or in a small denomination, are tempted to transfer their membership to some larger body, under the mistaken thought that such change would place them where they could have a more extended influence and do more good. But this view is neither true to experience nor sound reasoning. People can be most useful where they are most needed; and they are generally most needed where there are fewest laborers. It is an easy matter to be lost in large numbers, and to so share work and responsibility as to be much less useful. We are not sure but this is the very thought that often lies at the foundation of a desire to change from a small to a large body of Christians. Many people prefer to shirk responsibility, and under the guise of uniting where they can extend their influence, they really seek to sink out of sight among the masses. It is a great privilege, and should be a great pleasure, to be so connected with other yoke-

fellows in the Lord's vineyard, as to bear the greatest burdens and do the most work. In this way many will thus bear "much fruit," and "so shall ye be my disciples."

MUCH is said about "good citizenship" in these days, as though it were something new to talk about. But Daniel had his views about it twenty-five centuries ago. He was imprisoned for conscience's sake, with hungry lions for his companions. The king tried to enforce his ideas of good citizenship against all conscientious scruples, but the tide turned against him, and "Then king Darius wrote unto all people, nations, and languages that dwell in all the earth: Peace be multiplied unto you. I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end."

The doctrine of good citizenship was taught by our Saviour by precept and example; but this was the substance of it: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

The high priest and captain of the temple in endeavoring to compel Peter and the other apostles to accept their notions of good citizenship caused their arrest "and brought them without violence, for they feared the people;" and were met with this true statement of the case, "We ought to obey God rather than men." This was followed by Dr. Gamaliel's sound advice: "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . . And now I say unto you, Refrain from these men and let them alone: for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

Paul and Silas were overcome and imprisoned because their conscientious convictions did not accord with other religionists. The doctrine of "good citizenship," as held by the majority, allowed them to do violence to the scriptural doctrine of religious liberty. But the truth finally prevailed. The good citizens were released from their imprisonment. Just now an erroneous doctrine is being insiduously taught, under the taking catch words, "good citizenship," viz: that all men must be compelled by law to observe Sunday as the Sabbath, while more than a million of people in the United States conscientiously observe the seventh day of the week as the Sabbath, believing that no other day will satisfy the divine commandment.

Such an enforcement of the religious practices of those who are now in the majority against the minority, is of the same nature as the historical instances above cited, and when carried to its legitimate fruitage, as in Maryland, Tennessee, and a few other states, will result in cruelty and oppression. It is born of the same spirit which was common in the days of the martyrs, during the first three centuries of the Christian era. It is strange that the managers of this great body of Christian Endeavorers should so far forget the evident design of the organization as to attempt to turn the efforts of the young people into such an unworthy and dangerous channel. But several other organizations semi-political and semi-reformatory have set the example, and it is somewhat easy to float with the current.

### IMMORTALITY.

Some materialists are made almost frantic at the mere mention of the word that heads this article. It was our fortune during a brief vacation in September to meet a traveling man, who appeared to have a fair amount of general intelligence, and who could speak with moderation and candor on political matters and other topics of common interest. Among other qualifications, he announced himself as a Seventh-day Adventist preacher, and after inquiring into our vocation and religious faith, he suddenly seemed to lose all his suavity of manner and assume the role of a warrior. He demanded the scriptural authority for such foolish and childish doctrines as the immortality of the soul, conscious existence after death, etc., etc. Not having any relish for that kind of country-store controversy, we quietly and very early withdrew from the scene, thinking that sometimes an orderly retreat is better than a brawling victory. But our withdrawal was by no means based on a lack of scriptural evidence in the doctrine of immortality; only because we will not contend with one who allows himself to become heated, discourteous, intolerant. No good comes from that kind of controversy. So much by way of introduction to a few things that we wish to say in support of our firm belief in the immortality of the soul.

We are sometimes challenged to produce one passage in the Scripture where this doctrine is affirmed. To our mind it is virtually affirmed in several. But those who deny have a faculty of disallowing some of the most evident Biblical teachings in this direction, and by a system of explanations and interpretations, often far-fetched, do away with the plainest teachings of the Word. But no allegorical interpretations of the words of our Saviour in the parable of the rich man and Lazarus, or his words to the thief on the cross, can do away with the simplest and most natural impression of his teachings. The Pharisees believed in the continued conscious existence of the spirit, the real person, after death. The Sadducees denied, as do the materialists of to-day; and yet, with these conditions of mind before him, the Saviour affirms the soul's conscious and happy, or wretched, existence after passing the gates of death. The belief of the Pharisees in the immortality of the soul is shown in the writings of Josephus, Philo and Tacitus, as well as in the writings of the New Testament. Had it been an error, it would undoubtedly have been corrected instead of being confirmed by our Saviour.

Paul in Phil. 1: 22, 23 said: "I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better."

The same thought seemed clear to the writer of Ecclesiastes a thousand years before: "Then shall the dust return to the earth as it was, but the spirit shall return to God who gave it."

That departed saints are truly alive and conscious seems clearly taught in the following Scriptures: Matt. 22: 32, "God is not the God of the dead, but of the living; Luke 16: 22. "Carried by the angels into Abraham's bosom"; also, 23: 43, "To-day shalt thou be with me in Paradise"; John 11: 26, "Whosoever liveth and believeth on me shall never die"; 1 Thess. 5: 10, "Who died for us, that whether we wake or sleep we should



live together with him"; Rom. 8: 10, "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."

That the departed impenitent are also alive, and not in unconscious sleep between death and the resurrection, is just as clearly shown. The rich man must have been conscious, otherwise he could not have "lifted up his eyes, being in torment, and seen Abraham afar off and Lazarus in his bosom." For this was during the probation of his brethren on earth whom he had just left.

One writer has truly said: "Without a belief in immortality religion is surely like an arch resting on one pillar, like a bridge ending in an abyss."

"Death cannot claim the immortal mind:  
Let earth close o'er its sacred trust,  
Yet goodness dies not in the dust."

## NEWS AND COMMENTS.

THE total membership in the Y. P. S. C. E. organizations, according to Secretary Baer, is now 2,800,000.

SOUTH DAKOTA is suffering with hog cholera, not less than 30 per cent of the stock having died from its ravages.

A CARGO of 48,315 bags of Hawaiian sugar has arrived in Boston. This is the first shipment of sugar from that point to Boston.

THE Spanish King, Alphonzo, is only ten years old. When he is fifteen, he will be of age according to the Spanish constitution.

WINTER weather, with a heavy fall of snow, has greeted some of the Western states. Seldom do we hear of destructive blizzards in October.

THE President's proclamation for Thanksgiving services on Thursday, Nov. 26, has been issued, and will probably appear in this paper next week.

THE new "apostolic delegate," Martinelli, reports the pope as of the opinion that America will be, in the future, the strongest Catholic country in the world.

THE Yearly Meeting of the New York City and New Jersey Seventh-day Baptist churches will be held for two days with the Marlboro church, commencing November 20.

THE compressed air motors on the Lexington Avenue line of street cars, New York, have proved satisfactory, and more cars will be thus equipped and propelled as soon as convenient.

THE South-Western Association commences its annual meetings with the church at Hammond, La., next Thursday. An unusually full attendance and interesting sessions are desired and expected.

THE oldest college in the world is in Peking. It has sent out 60,000 graduates. There are 320 stone columns used for registers containing the names of graduates. The school is six hundred years old.

THE Methodist General Conference still stands opposed to admitting women as delegates. Their fall Conference voted 3,955 for to 1,587 against, wanting 201 of the necessary three-fourths for the constitutional amendment.

AMERICAN students in Germany have an excellent reputation and are frequently cited as models for the young German students. There are about 2,000 American students now in German schools.

A GREAT tidal wave swept over the Spanish town, Huelva, November 3, having a population of 12,000, and destroyed the town. The loss of life is said to be great. The steamer Cartagena was caught in the same wave and most of her passengers were drowned.

PROFESSOR HENRI MOISSAN, of Paris, has recently visited this country, (coming to attend the sesqui-centennial at Princeton), and has created great interest in scientific circles by his discovery of a process for manufacturing diamonds. It is too expensive yet to be of any practical use, but the discovery, to science, is important.

THE "Sheats law" in Florida, which makes it a penal offense for any person or persons to teach white and colored (negro) children under the same roof, has been declared unconstitutional by the state courts. This act, so far as it reaches, wipes out this disgraceful stain upon the reputation of Florida. It may be appealed to the Supreme Court of the United States, but will undoubtedly meet a similar decision.

AFTER two and a half years of labor the costly lens for the great telescope of the University of Chicago has been completed. Few people realize what a delicate and costly piece of mechanism this lens is. The lens has a diameter of 41 $\frac{1}{2}$  inches, and weighs 205 pounds. The lens together with its iron ring and cell weighs about 1,000 pounds. Its entire cost is estimated at \$100,000. The telescope is located on Lake Geneva, Wis.

THE Illinois Baptist Anniversaries occurred at Urbana, October 19-23. The report of the Educational Commission called forth a lively discussion, especially that sentence in the report which recommended that the University of Chicago "should have the loyal support of the entire community through which it is spreading its beneficent influences." Objections were made to some of the teachings of the faculty and, therefore, to the recommendation for "loyal support." On the vote to adopt there were seventy-two for, to twenty-two against.

A CHILD in Philadelphia vomited a creature-looking substance about six inches long, and the family physician pronounced it a very dangerous worm, and recommended medicines accordingly. It was taken to another physician, who declared it was not a parasite of the worm persuasion, but something of the reptilian class, which must have been taken in with water when young, and had grown to this great size in the child's body. A third physician admitted that there was something "mysterious-looking" about the creature; but—it is supposed, being a homeopathist—he cast doubts on the verdicts of his pseudo-fellows, and recommended that the marvel be sent to the Academy of Natural Sciences. The first test proved that the "creature" belonged to the vegetable and not to the animal world; and with a little skilful unrolling and microscopic work the fearful thing proved to be a narrow strip of banana peel which the child had eaten with the fruit. How many wonderful things recorded in pathology may there not be which could be as simply explained if the proper care had been taken?  
—Independent.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

### Present-Day Problems.

The past throws a flood of light upon the present. No one who disregards its impartial lessons can correctly estimate events and persons in the living world about him. But the only value that the study of history has, from the practical point of view, is in its relation to present-day problems. To young men and women, especially, you who are to be factors in the mighty movements of the coming days, there is no study of higher interest than the study of your own times.

Something like these were the thoughts that passed unbidden through my mind yesterday, as I sat in the scholarly atmosphere of a divinity school class-room. Is there not a danger that we in our study of the Bible shall become antiquarians simply? There is a sort of theological far-sightedness which sometimes develops. There are learned professors who have more interest in the passage of the Red Sea than in the transitions through which the races of their own blood are passing. With their spectacles on and the study lamp burning, they can almost hear the shouts of Joshua's soldiers at the wall of Jericho; but they give strangely little heed to the tramp, tramp, of the multitudes about them marching toward new vantage points of civilization, or falling back to the old ramparts. Our tendency to specialization, by which a man concentrates his attention upon one small branch of human knowledge to the comparative exclusion of others, is responsible in a degree for this; yet all Christian investigation and research should have its conclusions focussed upon the complex present. The Christian minister and the Christian layman should be abreast with the condition and needs of their own times.

Study Pharaoh and his civilization; Moses and the people whom he trained; David, his strength and weakness; Solomon, the splendor of his kingdom while the seeds of decay were germinating; the Canaanites and their worship; Elijah and the secret of his power. But study, remembering that these were flesh and blood men and women, that the primal impulses of human nature are evermore the same, and that, hidden away in this tangle of interworking forces are profound truths which lapse of time has not annulled. Study them for the light which they throw on the Booths, Woolleys, Bryans, McKinleys, Debs, Pullmans of to-day, and the movements which they typify.

The age in which we are placed is not 2,000 B. C., but 1896 A. D. Our central interest and mission are in the thick of the events which are going on now. The world needs us. To do our duty best we need the broad historic instinct which sees things as they are, the fearlessness as of men who trust in God, and the love for others which is the best teacher of tact and leadership.

### Advantage of a Small Denomination.

Said a bright woman who has recently been brought into association with Seventh-day Baptists: "I have had something of a prejudice against churches and church work, and have interested myself in philanthropic effort instead; but I like your people. I like their spirit and enjoy being with them."

She referred not only to the high standard of Christian culture and the interest in all



humanitarian movements, but also to the unassuming spirit of familiar cordiality which prevails among us. That is one of the compensations of a small denomination. There is an enthusiasm in numbers; but they do not get so close together. We are like one big family. Each church knows about every other. Each pastor knows, either personally or by reputation, all his brother ministers. Bro. Seely, of Berlin, for example, has been one of our number but a short time. The Chicago church has never seen him; but their interest in him is such that, when he comes West, he will think he is among old friends.

We share our mutual woes,  
Our mutual burdens bear,  
And often for each other flows  
The sympathizing tear.

These things are worth a great deal. They become worth more as a man grows older, and realizes how fleeting worldly friendships are. With every denominational gathering which he attends, with every deeper truth which God leads him into, with every blessing given him, with every sorrow that enters his home, the tie grows stronger. Thank God for the warm Christian fellowship which does so much to cheer the heart, nerve the arm, and sweeten life.

#### Sympathy for the Successful Party.

By the time this issue of the RECORDER reaches its readers, the election will be over and the nation will have accepted its fate. What the verdict will be, wiser men than we might well hesitate to foretell. We read one of Chairman Jones' confidential communications to the public, giving the table of states which will cast their vote for Bryan and insure his election, and we have no sooner concluded that Democratic success is a foregone conclusion, than an article from the fertile pen of Mr. Hanna claims the attention and disarranges all the calculations.

At any rate, we hereby tender our sympathy to the party which is successful, whichever that may be. We are aware that it is customary to offer congratulations to the victor and condolences to the vanquished. But our sympathy will be with the party which has to face the grave problems now up for solution, for it will be called upon to satisfy the expectations of the American people. The "vox populi" will be clamoring for the prosperity which was promised; for the fulfilment of the solemn pledges which were offered. The defeated party can sit back and criticise. They will have nothing else to do. They can roll like a sweet morsel on the tongue the words: "I told you so. If you had elected us, it would have been different."

We are not so certain but that it is the defeated candidates who will have the good time the next four years.

#### Bryan's Visit to Chicago.

It is very difficult to adequately describe the scenes of enthusiasm being enacted in Chicago at this writing, in honor of Mr. Bryan. Partisanship aside, looking at the demonstrations as a student of contemporaneous history, we have been intensely interested in what we have seen. Mr. Bryan has captured the imagination of a large body of his fellow-citizens in this republic. He is their hero. The loyalty which they manifest toward him is something of which we have never seen a parallel in politics. Yesterday, Mr. Bryan spoke to ten different audiences in

the largest assembly halls of the city, closing the last speech at a few minutes before midnight. The *Record* (Independent) says this morning that the people "succeeded in hearing him by thousands, and failed by tens of thousands." It was not simply curiosity. In Second Regiment Armory, at 11.25, the presidential candidate looked out upon perhaps ten thousand people who had been packed in that sweltering atmosphere since seven o'clock. They had listened to speeches and songs, and waited patient through it all, many of them standing, for their leader. When he came, the whole congregation stood as one, and a mighty roar shook the building which lasted several minutes. The speaker's voice was slightly hoarse at the outset, but soon regained its strength, and was heard distinctly in every corner of the building. There was an impressive hush over the audience and every face was intent upon the speaker. There was no evident attempt at oratory. The words came out in plain, straightforward fashion. If it was eloquence, it was the eloquence of strong conviction.

Your Western Editor reports these things, not as a partisan, but as one who is intensely interested in the movements of his own land, and believes that those to whom he writes, and who have given to him so many kind expressions of appreciation, have the same interest. We express no opinion as to the merits of the policies which Mr. Bryan proposes. The American people will have rendered their verdict upon these before these words are read. We are firmly convinced, however, of one thing. You and I cannot afford to sneer at such men as Mr. Bryan. First, because he is a clean man, sincere to the core, patriotic and unselfish. If Mr. Bryan should die to-morrow and be out of the way as a political possibility, the whole country would unite in recognition of this fact. He is of the grand type of men whom we sorely need in our public affairs, no matter in which party they may appear. There are all too few of them.

We cannot afford to sneer at him, because, in the second place, he represents a great movement which, whatever crudities it may present, has much of value, by virtue of which it is destined to profoundly modify future political history. Do not, my brother citizen, set down one-half the people as cranks, thieves and idiots. This movement is a fact. Don't abuse it. Study it. What are the causes back of it? What is the truth in it? These men are honest. In whatsoever they are mistaken, reason with them kindly and respectfully, as you would have others reason with you. And if someone turns round and presents to you a truth, whether he be Republican, Prohibitionist, Democrat, Populist or Popocrat, be manly enough to accept it.

#### FAREWELL SERVICES.

As Miss Susie M. Burdick leaves Alfred on the evening of November 21, to resume her work as a missionary in Shanghai, China, the first Alfred church will hold farewell services as follows:

1. The usual prayer-meeting on Sixth-day evening, November 20, will be devoted to prayer especially for our out-going missionary, for her work in China, for our Missionary Society and all the work it is doing, and for God's whole army of noble, consecrated workers in home and foreign mission fields.

2. On Sabbath morning, November 21, the following program will be observed:

1. Organ voluntary.
2. Anthem by the choir.
3. Invocation and Lord's Prayer.
4. Scripture Lesson.
5. Prayer by Wm. L. Clarke, President of Missionary Society.
6. Hymn.
7. Farewell Addresses:
  - (a) In behalf of Alfred University, by President B. C. Davis.
  - (b) For the Woman's Evangelical Society, by Mrs. V. A. Baggs.
  - (c) For the W. C. T. U., by Mrs. A. B. Kenyon.
  - (d) For the Y. P. S. C. E., by Dr. Martha R. Stillman.
8. Singing.
9. Other Addresses:
  - (e) For the Missionary Society, by President Wm. L. Clarke.
  - (f) In behalf of First Alfred church, by Pastor Gamble.
10. Response by Miss Susie M. Burdick.
11. Singing, "Blest be the tie that binds," etc.
12. Prayer and Benediction, by President Davis.

The church extends a cordial invitation to all friends of Miss Burdick, and all friends of Missions in neighboring churches, and more distant ones, so far as they may be able, to join with us in these farewell services, which we trust may result in inspiring a deeper interest in all hearts in the great work of missions.

#### A TRUE HERO.

Two men were sinking a shaft. It was dangerous business, for it was necessary to blast the rock. It was their custom to cut the fuse with a sharp knife. One man then entered the bucket and made a signal to be hauled up. When the bucket again descended, the other man entered it, and with one hand on the signal rope and the other holding the fire, he touched the fuse, made the signal, and was rapidly drawn up before the explosion took place.

One day they left the knife above, and rather than ascend to procure it, they cut the fuse with a sharp stone. It took fire. "The fuse is on fire!" Both men leaped into the bucket, and made the signal; but the windlass would haul up but one man at a time; only one could escape. One of the men instantly leaped out, and said to the other, "Up wi' ye; I'll be in heaven in a minute." With lightning speed the bucket was drawn up, and the one man was saved. The explosion took place! Men descended, expecting to find the mangled body of the other miner; but the blast had loosened a mass of rock, and it lay diagonally across him; and, with the exception of a few bruises and a little scorching, he was unhurt. When asked why he urged his comrade to escape, he gave a reason that skeptics would laugh at. If there is any being on the face of the earth I pity, it is a skeptic. I would not be called "a skeptic," to-day for all this world's wealth. They may call it superstition or fanaticism, or whatever they choose. But what did this hero say when asked, "Why did you insist on this other man's ascending?" In his quaint dialect, he replied, "Because I knowed my soul was safe; for I've gie it in the hands of him of whom it is said, that 'faithfulness is the girdle of his reins,' and I knowed that what I gied him he'd never hie up. But t'other chap was an awful wicked lad, and I wanted to gie him another chance." All the infidelity in the world cannot produce such a signal act of heroism as that.—*Sel.*



## Tract Society Work.

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

OSHKOSH, Wis., has had quite a struggle over base-ball games on Sunday, during the past summer. The players held the fort until "the season" was over; it remains to be seen what will be done next year.

THE *Christian Statesman* announces a reduction of one-half as to number of pages—8 instead of 16—with some reduction as to price, in order to secure a wider circulation in the interest of the National Reform Movement, Sunday-observance, etc.

THE Congregational ministers of Chicago, and the International Sunday Observance League, have begun an agitation against the public gymnasium in Douglas Park, Chicago, on Sundays. A protest has been sent to the commissioners, and it is expected that a spirited controversy over the question of Sunday-observance will result.

OREGON is following the lead of other states in declaring the Sunday law which closes barber shops, unconstitutional. Henry Krech, being convicted in a Municipal Court, carried his case to the Supreme Court, which declared the law unconstitutional, in September last. This decision was made upon the ground that such a law is special legislation, granting privileges and immunities to one class of citizens which are not allowed equally to all. "If this law is valid," says the court, "then the legislature would have the right to prohibit farm labor, printing, and nine-tenths of the employments which citizens usually engage in in this country and leave the other one-tenth to pursue their vocations."

The decisions are in full accord with the claim made by religious men that Sunday laws are not religious. The friends of Sunday are forced to this claim in order to avoid the charge of "Religious Legislation," which is forbidden by the National Constitution. Now if Sunday laws deal only with a non-religious "Civil institution," the higher courts which are lifted above temporary excitement and local prejudice, must decide as they are doing in these cases. If a barber may not shave his customers on Sunday, while a liveryman may take them riding, the court must decide what civil interest of the Commonwealth is endangered, and what injustice is done, when one form of business is especially singled out and forbidden. In the matter of civil laws, the advocates of Sunday are preparing the way for their destruction as they have already secured the destruction of Sabbathism, connected with Sunday, through inconsistent claims and erroneous assumptions. The friends of Sunday are steadily compassing its destruction.

### LETTER NO. 5.

DODGE CENTER, Minn., Nov. 2, 1896.

• The development of a flourishing church from small beginnings is well illustrated in the history of the church of Dodge Center. In June, 1856, Joel Tappan and B. F. Bond emigrated from Milton, Wis., to the beautiful upland prairie country of Southern Minnesota, at a point about 70 miles west of Winona, on the Mississippi, and southwest of St. Paul. Mr. Tappan was a member of the church at Newport, R. I., and Mr. Bond was

(probably) a member of the church at Lost Creek, W. Va. These two were the only church members in the first group of Sabbath-keepers; but they were loyal to the cause, and met on Sabbaths for Bible study, singing and prayer. This was the beginning of religious services, and from this beginning the present results have grown. Other members of Mr. Bond's family and other Sabbath-keeping families came to the new settlement in the autumn of that year, and during the succeeding years. Sabbath services were continued at private houses, and in June, 1859, a church of eleven members was organized. In 1865, a house of worship was built; the church was then named "Wasioja." In 1873, this house was removed to the new and growing village of Dodge Center, three miles from the original site, which was in the town of Ashland. The building has been enlarged and improved, and is now the largest and best house of worship in the village. The other churches in the place are a Seventh-day Adventist, a Congregationalist and a Methodist.

A Lutheran congregation worships in the Seventh-day Baptist church semi-monthly.

The pastors of the Dodge Center church have been Phineas Crandall, O. P. Hull, J. C. West, Zurial Campbell, G. M. Cottrell, H. B. Lewis, S. R. Wheeler, and H. D. Clarke, the present incumbent, now in the fourth year of his service. The present number of members, 153. The church has a flourishing Sabbath-school of 138 members, a C. E. society of 48 members; a Junior society of 35, a Band of Mercy of 33, and a ladies society of 39 members. All these organizations are in good working order. Local work, by way of distributing literature, etc., is carried on more than in many of our churches.

The general location of Dodge Center is among the best in Minnesota. The soil is excellent, railroad facilities are unusually good, and local business is comparatively better in these depressed times than in many other localities. The village is incorporated and has good local improvements for a comparatively new town. One seeking a home among Sabbath-keepers in Minnesota could not fail to find attractive opportunities at Dodge Center. In spite of rain, snow, mud and darkness, the public services during our visit were well attended by attentive and intelligent audiences. It is evident that pastor Clarke is doing a good work, and a large supply of young people and children promises well for the future of the society. Those who were first in the establishment of this church are nearly all gone, but their children and grandchildren are keeping the original ranks more than full. Dodge Center ought to be, and will be, we trust, a growing power and a brightening light in the cause of Christ and of Sabbath Reform in Minnesota.

When we consider the apparent valuelessness of the efforts of two persons who first began the simple services on Sabbaths forty years ago, and place the present church with its many and growing interests alongside of that beginning, it is cause for thankfulness that out of such simple loyalty God hath brought so great a harvest, with its greater promise.

THERE are times when standing still is a greater test of faith than going to the lion's den.—*Ram's Horn*.

### AMONG THE JEWS.

In the early days of the Safed Mission, a Jewish boy left his father's house in Safed, with a vague intention of getting to Europe in order to become a Christian. He got as far as Jaffa, where he was stopped. He was sent back to Safed and was imprisoned by his father on a false charge of theft—a common device among the Jews in dealing with one professing such an intention. Our native teacher in Safed also was imprisoned for some weeks, charged with the murder of the boy, until the latter reappeared.

Mr. Christie took up his case, and interested several friends in Scotland in him, with the result that he was sent to study in the Protestant College at Beyrout. He has this year completed his arts course there, and graduated with distinction. When in Beyrout a couple of months ago, Mr. Soutar made careful inquiries about him, and found that all his professors spoke in the highest terms of Samson Benderly's character and abilities.

He desires now to study medicine, with a view to become a medical missionary to his own people. A Jewish medical missionary in Palestine could do unique work—work which no Gentile missionary, however able and zealous, could possibly do. In the arts course his college fees only were advanced by friends, Samson being both able and willing to raise money enough by private teaching to support himself. But in studying medicine he would not have so much time for such work at his disposal, and the sum of about £20 per year would be required for four years.

Samson is not yet baptized, but he is not yet of age; and were he to be baptized now, he would, in all probability, be again imprisoned by his father on some false charge.

The difficulties in the way of Jews or Moslems becoming Christians are not, we think, realized in Scotland. The young man from Safed who was baptized last year we have now been able to provide work for, owing to changes in the mission staff. He is now in the Bible depot in Tiberias. In his case his father refused to put his son in prison—this course was suggested by his brother—but he wrote to his daughter in Russia informing her that her brother Jacob was dead. The young woman mourned for her brother and performed the necessary rites for the dead, never suspecting the truth. The young man wrote to his sister some time ago, and received a reply the other week. She was utterly bewildered and affrighted at receiving a letter from one her father declared to be dead, and for whom she had mourned. The father judged it better that the son should be reckoned by the family as dead, than that it should be known he had become a Christian. The difficulties in the way of Samson Benderly becoming a Christian openly will be great, let him take the step when he will. But again we say a Jewish medical missionary working among his brethren in Palestine could do invaluable work. Will those who are interested in the Jews, and especially those interested in our work in Palestine, aid us in furnishing such a worker? The college session begins in October, but we trust, though this appeal is so late in appearing, to be able to send him up for this year.

JOHN SOUTAR, M. A., Tiberias.

J. E. H. THOMPSON, B. D., Safed.

—Free Church of Scotland Monthly.



## History and Biography.

By W. C. WHITFORD, Milton, Wis.

### EZEKIEL BROOKS ROGERS.

The subject of this sketch died September 21, 1896, of chronic dyspepsia, in the village of Milton, Wis. He was born September 12, 1817, and was, therefore, 79 years and 9 days old at his decease. He was a lineal descendant, in the sixth generation, from James Rogers, the emigrant, who came from England to this country in 1635, and who was a great-grandson of the celebrated John Rogers, a learned English clergyman, burned February 4, 1555, at Smithfield in London, a martyr for his opposition to the forms and dogmas of the Catholic church. This James had settled in New London, Conn., by 1656. He soon won the confidence and esteem of Gov. John Winthrop, of that colony. He acquired a large property, a portion of which consisted of several hundred acres in the Great Neck in Waterford, a few miles southwest of his residence. He became prominent in both civil and ecclesiastic affairs of the place, and was sent six times as a representative to the General Court at Hartford. In company with his wife and a daughter he joined the Seventh-day Baptist church at Newport, R. I., in 1676. Three of his sons had previously united with this church on embracing the Sabbath. One of these, an ancestor of Ezekiel, married Naomi Burdick, a daughter of the famous Eld. Robert Burdick, and a granddaughter of Samuel and Tacy Hubbard, of Newport, the first converts to the Sabbath in America. Ezekiel was connected, on his father's side, with other well-known Seventh-day Baptist families in Rhode Island, as the Potters and the Greenes, and with the Lesters in Connecticut. His mother was Lydia Brooks, of the town of Waterford. He was named evidently after Ezekiel Brooks, who is said, in the history of the Seventh-day Baptist church of that place, to have been the first accession to it from a First-day society, in this case the Regular Baptist church in the vicinity.

His father was Dea. Zebulon Rogers, a member of the Waterford Seventh-day Baptist church. He was the third of six children born to the parents already mentioned. Two of these children have resided in the town of Milton, Wis., viz., Rev. James C. Rogers and Thomas S. Rogers. The former was a pastor of the Rock River church in that town for a number of years and died some time since at Milton Junction. The latter, after leaving Milton, was engaged for several years in the Fulton Fish Market of New York City, and now resides on the old homestead in Waterford. On his father's second marriage, there were born to Ezekiel a half-brother and a half-sister. Both of these have also resided on a farm in Milton. One is the Rev. Benjamin F. Rogers, now pastor of the Seventh-day Baptist church at Scott, Cortland County, N. Y. The other was Mrs. Aurilla F. Boss, who was preceptress of DeRuyter Institute for a time, and who lived for several years in Little Genesee, Allegany County, N. Y., and died in the village of Milton, Wis., January 31, 1883.

Ezekiel's birthplace is in Waterford, a town that borders on the eastern end of Long Island Sound; and his father's home was near the shore, on a site that commanded a wide and most beautiful view of the water and the

islands in different directions. The farm on which he was reared belonged to a tract of land in the continuous possession of his ancestors for about one hundred and fifty years. He began following the sea with his father in mere boyhood, assisting at first in such work as cooking and cleaning the apartments on board a vessel, and afterwards in catching fish for market. He thus was engaged along the Atlantic coast at Nantucket Shoals, Block Island, Montauk Point and other places. For several years he was captain of a fishing smack, and disposed of his fish and lobsters in the market of New York City. In early life he embraced religion and joined the church of which his father was a devoted and honored deacon.

In 1842, he had abandoned a seafaring life, and moved to Preston, Chenango County, N. Y., where he married, December 25 of that year, Miss Asenith B. Osgood, of that town. His wife had, previous to this event, turned to keep the Sabbath, as the result of reading a brief poem in the *Protestant Sentinel* of our people. This poem was written by the grandmother of Rev. Lewis A. Platts, on his father's side, then living in Indiana; and is a brief but vigorous presentation of the main arguments in defence of the seventh day of the week as the Sabbath of Jehovah. Mr. Rogers soon settled on a farm in Preston, and became a member of the Seventh-day Baptist church of that place. Here he remained until 1853, when he removed to the town of Milton, Wis., where he purchased a farm. Here he made his home for about thirty years, after which he came into the village of Milton and has lived most of the time since in the house where he died. On taking up their residence in Wisconsin, he and his wife united with the Milton Seventh-day Baptist church, and both remained faithful, loyal and efficient members of it. The wife and only son, Dr. Frederick D. Rogers, of Chicago, still survive him.

He enjoyed highly the respect and confidence of the church with which he was last connected, as well as of his fellow-citizens of Milton and of the county in which it is situated. He served most acceptably the former as its Treasurer from 1875 to 1878 and as a Trustee of its Society continuously from 1879 to 1888. For one year he was a Side Supervisor of Milton; and for eight years, as chairman of its Supervisors, he represented the town on the Rock County Board of Supervisors. He was an active trustee of Milton College for twenty-nine and a half years, ever since the institution was chartered as such; and he was the honored President of its Board of Trustees during the last thirteen years. This Board at its last Annual Meeting in September of this year, occurring only a few days before his death, re-elected him to this position, though they realized that his service would not long be rendered.

His sea life seemed to have left a permanent impression on his character. He was fond of referring to his experiences on a sailing vessel on the ocean. He was a close observer of the changes in the weather and often correctly predicted the coming of a storm and the continuance of fair days. The danger and the greatness of the water with which he was familiar in his earlier life had made him watchful, self-reliant, and inclined to forecast events pertaining to his life and important interests in his hands. He was serious,

thoughtful, reverential and God-fearing, with a firm and constant dependence upon Christ for the salvation of his soul. He was reticent and retiring, even before his friends; and so, while consistent and exemplary in action, he was not demonstrative of his religious feelings and views by words in public. He was a man of sound judgment, very helpful in counsel, efficient in business, faithful to his numerous trusts, sincere in his attachments to friends, an affectionate husband and father, and a conscientious Christian.

The funeral services were held Wednesday forenoon, September 23, 1896, in the Seventh-day Baptist church at Milton. They were conducted by President W. C. Whitford, of Milton College, who spoke from this text, Psalm 37: 37: "Behold the upright; for the end of that man is peace." He was assisted by Rev. Lewis A. Platts, pastor of his church at Milton, and by Rev. George W. Burdick, pastor of the Milton Junction Seventh-day Baptist church. Trustees of the College living in the village of Milton served as pall-bearers. Excellent music was furnished by the choir of the Milton church, under the leadership of Dr. Jairus M. Stillman. The faculty and the students of the College attended in a body the services and the burial in the village cemetery.

### SYMBOLS.

BY M. E. H. EVERETT.

When summer roses smile and nod,  
I stand beside the tree  
And think of Sharon's deathless rose,  
Whose grace I hope to see.

When the fair lilies burst in bloom,  
They speak about my Lord,  
Whose eyes they gladdened till he turned  
And praised them with a word.

When snow-flakes fill the wintry air  
With flakes that glisten bright,  
His priceless blood can wash my sins,  
I know, as pure a white.

O Lord! so far our fancies stray  
When e'er they wander free,  
We need such countless little signs  
To call us back to thee.

### INFIDELITY IN FRANCE.

In France, over a century ago, men were spending nine hundred thousand pounds sterling a year in purchasing, printing, and distributing infidel and corrupting books. What was the result? The Bible was surpassed. God was denied. Hell broke loose. Half the children born in Paris were bastards; 1,022,351 persons were beheaded, shot, drowned, outraged, and done to death between September, 1792, and December, 1795. Since that time France has had thirteen revolutions in eighty years; and in the republic there has been an overturn on an average once in nine months. One-third of the births in Paris are illegitimate. Ten thousand newborn infants have been fished out at the outlet of the city sewers in a single year; the population of France is decreasing; the percentage of suicides is greater in Paris than in any city in Christendom; and since the French Revolution there have been enough French men and women slaughtered in the streets of Paris in various insurrections, to average more than 2,500 each year!

Do you want to try this experiment over again? And yet men seem bound to do it, and with the help of dynamite and the devil they can make a worse showing now than they did in France a century ago.—H. L. Hastings.



# Missions.

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

## MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture room of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., October 21, 1896, the President, Wm. L. Clarke, in the chair. The meeting was called to order at 9.30 o'clock A. M., and prayer was offered by the Rev. O. D. Sherman.

The following persons were present: Wm. L. Clarke, O. U. Whitford, O. D. Sherman, J. Maxson, G. B. Carpenter, E. C. Stillman, I. B. Crandall, Sanford P. Stillman, Gideon T. Collins, L. T. Clawson, A. S. Babcock, Joseph H. Potter, B. P. Langworthy, 2d, E. F. Stillman, L. F. Randolph, A. L. Chester, G. H. Utter, G. H. Greenman, Charles H. Stanton and George J. Crandall. Visitors present, the Rev. Horace Stillman and Curtis F. Randolph.

The minutes of the special meetings held August 3 and August 24 were read and approved.

The Corresponding Secretary reported the usual work of the quarter; also a visit to Cussewago, Pa. The church there has no meetings, not even a Sabbath-school. The meeting-house and horse-sheds have been sold, yet there were seventeen loyal and true Sabbath-keepers remaining there who were interested in our work.

The Evangelistic Committee reported five laborers who have given their entire time to this work, and Bro. J. G. Burdick was added September 22. These workers report weeks of labor, 55; sermons and addresses, 233; three report prayer-meetings, 47; four report visits and calls, 344; two report average congregations, 182; three report number of pages of tracts distributed, 6,418, and 4 papers; added to the churches, by baptism, 7, by experience, 3; conversions, 12; conversions, number not reported; collections on the field, \$100; expenditures, \$762.24.

O. U. Whitford, G. B. Carpenter and George J. Crandall were appointed Evangelistic Committee for 1897.

The Treasurer reported:

In the treasury July 1, 1896.....	\$ 392 22
Received in July.....	2,156 70
"    "    August.....	910 47
"    "    September.....	976 82—\$4,436 21
Loans, notes Nos. 18, 19 and 20.....	1,500 00
	<u>\$5,936 21</u>

Expenditures, including the payment of notes 10, 11, 12, 12½, 13, 14.....	\$5,814 88
Balance in treasury, Oct. 1, 1896	121 33— 5,936 21

The committee appointed upon the reinforcement of teachers for Boys' School, Shanghai, China, reported progress. The report was accepted and committee continued.

Orders were granted for all bills where reports for work performed had been received, and the Treasurer was authorized to pay all others when the proper reports are received.

Appropriations for 1897 were made as follows:

Corresponding Secretary.....	\$ 900 00
China Missions:	
Rev. D. H. Davis.....	1,000 00
Dr. Ella F. Swinney.....	600 00
Dr. Rosa W. Palmberg.....	600 00
Miss Susie M. Burdick.....	600 00
The Boys' and Girls' Schools.....	900 00
Incidentals.....	250 00—\$3,900 00
Holland Mission, salary of the Rev. G. Velthuyzen.....	400 00
Holland Mission, salary of the Rev. J. F. Bakker.....	50 00
London, England, for the salary of the Rev. Wm. C. Daland, he to report all receipts on the field to the Board.....	1,200 00

### Home Missions:

Salary, Rev. O. S. Mills, Preston (N. Y.) field.....	50 00
"    Rev. W. D. Burdick, Stokes (Ohio) field.....	50 00
"    Rev. E. H. Socwell, General Missionary and pastor on the Iowa field, with traveling expenses.....	250 00
"    Rev. S. R. Wheeler, General Missionary and pastor on the Colorado field, with traveling expenses.....	400 00
"    Rev. D. B. Coon, General Missionary on the Wisconsin field.....	125 00
"    Rev. J. N. Belton, General Missionary on the Southern field, with headquarters at Attalla, Ala., \$35 per month and traveling expenses.	

Salary, Rev. L. F. Skaggs, General Missionary on the Missouri and Indian Territory field, \$400 and traveling expenses.

Salary, Rev. T. J. VanHorn, General Missionary on the Southern Illinois and Kentucky field, \$500 and traveling expenses.

Salary, Rev. S. I. Lee, for six months of the year 1897, on the Arkansas and Texas field, \$200 and traveling expenses.

For churches, at the rate per year of the amount opposite each church, for the time they have a pastor:

First Westerly church, R. I., and Post Road field...	\$300
Second Westerly, R. I.....	100
Woodville, R. I.....	75
Cumberland, N. C.....	50
Ritchie, W. Va.....	75
Salemville, Pa.....	50
Lincklaen, N. Y.....	75
Hornellsville, N. Y.....	75
Wellsville, N. Y.....	50
New Auburn, Minn.....	75
Carlton, Garwin, Iowa.....	100
Attalla, Ala.....	100
Hammond, La.....	175

It was voted to appropriate \$2,500 for the use of the Evangelistic Committee for the year 1897.

WM. L. CLARKE, *President.*

GEORGE J. CRANDALL, *Rec. Sec.*

## FIFTY-FOURTH ANNUAL REPORT

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

(Continued from last week.)

### THE TREASURERSHIP.

At a special meeting of the Board of Managers, held Dec. 11, 1895, Mr. Albert L. Chester presented his resignation as Treasurer of the Missionary Society as follows:

Having served the Seventh-day Baptist Missionary Society as Treasurer for nearly twelve years, much of that time at a considerable inconvenience and sacrifice upon my part, for various reasons to my mind sufficient, I do not feel that I can continue longer in that position. I therefore again tender my resignation, to take effect January 1, 1896, at the commencement of the new financial year of the Society, and hope it may be accepted, and a successor appointed to whom I may turn over the property of the Society as soon after that day as it may conveniently be done. I also ask that auditors be appointed at this meeting, to audit my account at the close of this year.

After many remarks appreciative of the able, efficient, and faithful services of Mr. Chester, his resignation was accepted, and the following resolution adopted:

*Resolved*, That in accepting the resignation of Bro. A. L. Chester as Treasurer of the Society, we express our grateful appreciation of the valuable service so cheerfully rendered during the many years in which he has faithfully served us in that capacity, and that we also express our extreme reluctance in accepting his resignation.

Mr. Geo. H. Utter was elected as Treasurer, to fill the vacancy caused by the resignation of Mr. Chester, after it was voted that the office of Treasurer shall be an unsalaried office; that the Treasurer shall be reimbursed for money paid by him for necessary clerical expenses upon presentation of vouchers therefor; and that a part of the work now being performed by that officer be arranged to be borne by others. To that end it was voted that annually there be appointed a "Committee on Permanent Funds," consisting of three members of this Board, neither of whom shall be the Treasurer. Said committee shall

have all the care, disposition and investment of the permanent funds belonging to the Society, and shall every year turn over to the Treasurer all the net income from said investments, or properties entrusted to its care. No investment of funds shall be made by said committee, or any member thereof, except upon the unanimous approval of the entire committee.

Mr. Utter accepted the office of Treasurer of the Society upon the above conditions. Mr. A. L. Chester as chairman, Mr. I. B. Crandall, and Mr. C. H. Stanton were appointed the Committee on Permanent Funds.

At the regular meeting of the Board of Managers, held Jan. 15, 1896, all the accounts of A. L. Chester, Treasurer, having been examined and found correct, all the books, papers, and funds which were in his possession Dec. 31, 1895, were properly and legally transferred to George H. Utter, the newly elected Treasurer, which belonged to said officer; and all such as belonged to the Committee on Permanent Funds were properly and legally transferred to the chairman of said committee.

### MINISTERIAL AID FUND.

Eight young men, three in Salem College, two in Alfred University, three in Milton College, studying for the ministry, have been aided during the year from the income of this fund.

### THE EVANGEL AND SABBATH OUTLOOK.

The Missionary Society has been represented in this paper the past year by the Rev. F. E. Peterson, New Market, N. J., as assistant editor. He has ably presented in it the true spirit, purpose, and work of evangelism, by short, concise, and pithy sayings and paragraphs. This paper is doing a good work in arousing an evangelistic spirit, and in stirring up the people on the Sabbath question and giving them the truth upon it.

### WORK OF THE CORRESPONDING SECRETARY.

The Secretary reports for the year 52 weeks of labor; 917 communications received; 1,047 sent out; 198 packages of reports, papers, and missionary magazines mailed; 85 sermons and addresses in 13 States, in 32 of our churches, and in 5 of our Associations; made 193 missionary visits, all of which were in the interests of our missions, of evangelism, and systematic giving; attended the Conference and Anniversaries; the Southwestern, Eastern, Central, Western and Northwestern Associations, conducting the missionary hours, preaching, giving addresses and information in regard to our missionary and evangelistic work, and the various fields, seeking to increase the missionary spirit and zeal; attended 10 Missionary and 3 Tract Board meetings, many meetings of the Evangelistic Committee, some of the meetings held by our evangelists; made a trip in Louisiana, Mississippi, Southern Illinois and Kentucky for observation and information, and to give encouragement; edited the Missionary page of the SABBATH RECORDER; prepared the Annual Report of the Board; visited Dr. E. F. Swinney at Smyrna, Del., to make arrangements for her to go to some sanitarium for treatment; served on various committees, having in charge evangelistic, missionary, and business interests; directed the work of several missionaries which was put under his supervision; has given advice and counsel as best he could on the many questions which



have come to him from the workers and the fields; and has ever sought within his power and influence to advance the cause of his Saviour which he loves; and has wished so many times that he had the means to better pay the workers, and meet the many, many needs upon the various fields which have come within the scope of his oversight and observation.

## SUMMARY.

The following summary statement of the labor performed by the missionary pastors, general missionaries, and evangelists on the home field the past year, and of the results, shows that excellent work has been done under the blessing of God.

Thirty-four workers in 24 states and 1 territory report 1,183 weeks, or 22 $\frac{1}{4}$  years of labor; 1,945 sermons and addresses; 1,501 prayer meetings; 5,260 visits; 43,320 pages of tracts, and 1,275 papers distributed; 558 conversions; 278 additions to the churches, 225 by baptism and 53 by letter or experience; 56 converts to the Sabbath; 2 Bible-schools and 2 Y. P. S. C. E's organized. Through evangelistic and mission work many wanderers have been brought back to renewed spiritual life and active work in the church, and a large number of the converts joined First-day churches.

The Treasurer's report for the year ending July 31, 1896, shows the following:

Balance, Cash in Treasury, Aug. 1, 1895.....	\$ 677 37
Total receipts from all sources, including loans	20,588 09
Total.....	\$21,265 46
Total expenditures, including payments of loans.....	21,196 41
Balance, Cash in Treasury Aug 1, 1896.....	\$ 69 05
Outstanding Notes, Aug. 1, 1896.....	4,000 00
Net indebtedness.....	\$ 3,930 95
Loans.....	10,200 00
Loans paid.....	6,200 00
Receipts direct from the people for Missions..	8,806 09
Receipts by Bequests for the General Fund....	104 12
The permanent invested funds for Missions...	36,529 00
The Ministerial Aid permanent fund.....	2,107 22

The above summary compares favorably with that of last year. Notwithstanding the times have been harder, the receipts direct from the people for missions this year are only \$59.43 less than last year. This shows that the interest of our people in evangelism and missions is well sustained. The indebtedness of the Society last year was small, this year it is much larger. The demands upon the Board the past year have been much greater than usual. They have tried to meet them conscientiously and prudently, trusting in God and the people. They still put their trust in them. All missionary societies are in debt. In proportion to our numbers and means as a people, our indebtedness is small compared with that of the large missionary societies of other denominations with all of their resources. We expect to see this debt met during the coming year. Viewing the above summary in all its aspects we have great reason to be hopeful, thankful, brave and loyal, and go forward with courage and faithfulness in the work of the Master.

## THE OBJECT AND STRENGTH OF THE CHRISTIAN CITIZENSHIP MOVEMENT.

BY CHAS. S. BUELL.

The ministers who are organizing the so-called "Christian Citizenship" movement, which is a gigantic religious combination for giving direction to the votes of honest-hearted and unsuspecting members of Christian Endeavor societies and kindred organizations,

led by ambitious and designing persons, would seem to have mistaken the voting strength of the churches.

The thought that is born of the wish to force upon the people of this now free country a condition of class legislation, in which the elective franchise, the right of the individual to vote, is to be conditioned upon a religious test (and, as stated by an official, *good citizenship* will not be sufficient; but the voter must acquire standing under the test of "Christian Citizenship") is the first idea to be carried into complete form, to be made the basis of operations that are to follow.

To get all the strength which is desired, a religious "Tammany Hall" is to be created, whereby the religious are to become the balance of power, and, by throwing their strength to the highest bidder, to get in return the much-coveted legislation. This was the openly-avowed plan proposed by a speaker at the convention recently held at Plainfield, N. J.

This coincides with what has been announced by leaders of the movement in public addresses, or in official publications.

The words of the president of the Woman's Christian Temperance Union, in National Convention, in 1887, disclose how this organization would combine Church and State:

The Woman's Christian Temperance Union, local, national and world-wide, has one organic thought, one all-absorbing purpose, one undying enthusiasm, and that is, that Christ shall be this world's king; yea, verily, this world's king in its realm of cause and effect—king of its courts, its camps, its commerce, king of its colleges and its cloisters, king of its customs and constitutions. The kingdom of Christ must enter the realm of law [force] through the gateway of politics.

The "National Christian Citizenship League," in its organ, the *Christian Citizen*, published in Chicago, in March, 1896, stated that the objects of the organization are threefold: 1, To reveal Christ as the Saviour of the nation as well as of the individual. 2, To make Christian principles operative in public affairs; and 3, To unite the followers of Christ in aggressive action, etc. In further stating the objects of the organization it defines the purpose of its "aggressive action" as being: "To purify and elevate the elective franchise." This means to require that the individual shall be approved by some leading and acceptable Christian denomination in order to be a voter.

From all that can be gathered from the statements of persons and publications officially representing the so-called Christian Citizenship movement, under the name of Christian Endeavor Societies, the Woman's Christian Temperance Union, the National Christian Citizenship League, and kindred organizations, designing persons hope to place religion in politics with the ultimate object of uniting Church and State.

These are constantly speaking of this people as a "Christian nation," which might mean that, in contradistinction to its population being followers of Mahomet, they incline to the belief emanating from the Scripture teachings regarding the Messiah, and a general acceptance of the principle embodied in the "Golden Rule" enunciated by him. The statement might also mean that they consider that the majority of the voters of this country are enrolled members of religious organizations which actually hold to the very belief which is entertained by members of the socie-

ties which have been named, and will, without question, advance the project which the leaders have in hand.

There would be grave doubts of the possibility of making a success of an attempt to reach the ends aimed at by friends of the "Christian Citizenship" movement, when viewed from a political standpoint; for, numerically considered, the church people are not in the ascendancy. When the United States Census was taken in 1890, the entire membership of all religious bodies, Jews, Catholics, Protestants, Mormons, Communists, Theosophists, all, of whatsoever name or creed, was scarcely one-third of the population of the country.

One-third of this membership would amply represent the proportion of adult males that are voters. Not less than one million were foreign born, and had not been naturalized in 1890; more than a hundred thousand Indians were counted as church members, but were not counted among the population; ten million of the population were negroes, while there were numerous organizations, orders, and societies that withhold from voting; these must be taken into full account before a correct estimate can be made of the voting strength of the churches. More than all, the very members upon which the leaders rely will be divided when the hour comes for placing a free people at the feet of zealots.

The friends of "Christian Citizenship" who urge this as a "Christian nation" publish as facts that the 240,000 saloons which this country supports, graduate 600,000 drunkards annually, and that the money annually devoted to intemperance exceeds the value of church property; and, while urging upon the attention the great growth of denominations, they portray the immensity of the work that is to be done converting the world outside of the so-called church.

Although Scripture teaching is against force, against the use of civil law to promote religion, there is a constant effort to procure unjust and unnecessary legislation for religious purposes, as can be shown in the numerous bills always before Congress and State legislatures; and it is to such legislation that the peculiar organizations direct their strength.—*American Sentinel*.

## LET US STOP TO THINK.

Let us stop to think of the good-bye kiss. Better miss a car than leave a heartache.

Let us stop to think of the children. We, too, were children once, and loved to be remembered.

Let us stop to think of the aged. For us, too, the evening shadows will close at length, and we shall, perchance, be left at desolate hearthstones. We shall need to be remembered then.

Let us stop to think of the stranger. We, too, have been alone, and have needed the touch of a kindly hand upon our lives, and many a life has gone out in the blackness of darkness for the lack of such a touch as any one of us might have given.

Let us stop to think of God and the future. At best, the time is short, and the end is near. And when it shall come, blessed will be he to whom the entrance upon another life will be but the realization of dear and familiar dreams, the consummation of a lifetime of longings. Let us stop to think. If there be any virtue, if there be any praise, let us stop to think upon these things.—*The Lookout*.



## Woman's Work.

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

"SPEAK unto the children of Israel that they go forward." How often as we read some command of God, or some promise which our Saviour gave his followers, we wish we had such power to express our thoughts as to bring to our readers some helpful suggestions in applying these same commands or promises to our lives and to our work.

SURELY the echoes from our late Conference have not been hushed or forgotten. We still remember the enthusiasm and encouragement that was brought to our meetings from the papers presented, the reports read, and the expressions of loyalty and decision to do more and better service, to give more freely and cheerfully for our work the present year. We have promised ourselves and our God that we will "go forward."

It is all right to lean upon God, but it is also our duty to *act* earnestly and promptly. Expect help from God and then "go forward" in his strength. As a people we have made a "new departure" in our work. Are we in earnest? Do we "expect great things" to be accomplished without greater effort, without larger giving, without deeper self-sacrifice? Our plans are greater and our work must be correspondingly greater.

If we could awaken a tithe of the interest in our Christian work that is being aroused all over our country for political purposes, what might we not accomplish this year? God is on our side, difficulties will cross our pathway, but if we have faith and courage to "go forward" God will make wonderful use of our efforts. Right here we would emphasize the thought that has been so often brought to us in our pages, that of "systematic benevolence," and "consecrated money." The "one-tenth question" is adapted to all incomes, and "when the poor shall give their equally valued tenths, and the rich their princely tenths to the treasury of the Lord, it will be a time of no debts, great joy, no burdens, and no eloquent appeals. The amount which the Lord asks for will be always there.

### DOUBLING THE MISSION DOLLAR.

'Twas a thoughtful child that was seen one day  
To turn from her toys and her careless play  
With a questioning glance of sad surprise  
And a far away look in her dark brown eyes;  
For something so strange she had heard them say,—  
Those older ones, talking that summer day,—  
They thought she had come for a fond caress,  
Nor dreamed they their meaning the child could guess.

She listened while shadows came down apace,  
Then crept to her treasures with earnest face,  
And there in the twilight she told it all  
To one little hearer—her patient doll;  
"Why, Fannie, my dolly, across the sea  
Are millions who never will Christians be  
Till somebody tells them of Jesus' love,  
And how they may go to the home above.

"And I heard them say that to lands afar  
A packet is going—the *Morning Star*—  
'To carry the Gospel' I believe they said,  
'If people to giving are only led.'  
Now I have a *dime* that I meant for you,  
To buy you, my dolly, a ribbon blue,  
But perhaps it will help them sail the ship;  
We'll give it!" she said, with quivering lip.

The mother bent low at the evening prayer  
O'er the form of her darling kneeling there,  
And, lovingly, stroking the curly head,  
She noted the words that were softly said;  
"Dear Jesus, my dolly and I are glad  
To keep the poor heathen from being bad,  
And sometime we'll help them, perhaps, again;  
I hope you will bless them, O Lord, Amen."

And then in the starlight a silence deep  
Betokened the coming of quiet sleep.  
But the head on the pillow turned once more,  
A puzzled expression the child-face wore,—  
"I want to know, mamma, what 'twas I heard,  
The meaning of *sacrifice*.—that's the word."  
She answered, "My child, I'll explain to you,—  
Your sacrifice, dear, is the ribbon blue."

She had given to send to those afar  
The wonderful light of the *Morning Star*,  
And into her soul shall His presence shine,  
To beckon her on to the life Divine.  
And so, in her girlhood's sunniest hour,  
She yielded her heart to the Spirit's power,  
And she kept her desire of greatest worth  
To "carry the Gospel" to all the earth.

And out into maidenhood's hopes and fears,  
Far out in the whirl of the rushing years,  
She remembered the lesson learned that day  
In the magical hour of childish play.  
The *dime* to a *dollar* had now increased,  
The blessing of giving had never ceased,  
Her sacrifice often took shape anew  
In the same old guise of the ribbon blue.

For Europe and Asia her pleadings rise,  
For Africa, too, with her burning skies,  
For sin-enslaved souls in isles of the sea,  
That Jesus' atonement might make them free.  
'Twas very surprising and sad indeed  
That she had forgotten her country's need,  
That over its Southland and prairies vast  
Her eye in its searchings had blindly passed;

And then into retrospect, one by one,  
Came duties neglected and work undone;  
The voice of Conscience seemed close by her side,  
"Your dollar for missions you must divide."  
And many another, by impulse stirred,  
Sprang up at the sound of this whispered word,  
And dollars *divided* went o'er the sea  
And out through our country so broad and free.

But what of their mission? 'twas half complete,  
Though harvests were gathered both rich and sweet,  
Yet came not their fulness, and white fields wait  
The work of the reapers so grand and great.  
And back o'er the ocean this message came,—  
*Send more* for your love of the Saviour's name;  
And up from the Southland and prairies vast,—  
*Send more*, lest the day of our hope be past.

And she who remembered the days of yore—  
The mother's fond counsel she knows no more—  
Again in the starlight and silence deep  
Forgetteth her care in a quiet sleep.  
A presence whose coming the child had blest  
Brings now in her dreaming a peaceful rest;  
The problem whose study seemed all in vain  
Grows simple and clear in the resting brain.

"You asked me, my darling, one summer day,  
When you had grown weary with childish play,  
What *Sacrifice* meant, and now by your side  
I come to make plainer that word '*divide*.'  
The promptings of conscience were right and good,  
'Twould all have been well had you understood,  
She bade you go forth on a mission wide,  
And *double* your dollar,—'twas not *divide*."

The story is simple, and still I see  
The lesson which is surely meant for me,  
And I am so thankful that I may hear  
The calls for assistance that reach my ear;  
I ask of my conscience to guide me right,  
This answer makes duty a pathway bright,  
While sinners afar from their Saviour roam,  
Not less for the Foreign;—as much for the Home.

For millions of strangers have reached our shores,  
For them in their darkness the heart implores;  
The dusky-faced tribes on our Western slopes  
Are compassed in faith by our Christian hopes;  
Those ransomed from bondage are clearly heard,  
"Send us in your pity the saving Word,"  
And so by this precept we must abide,—  
'Tis *double* your dollar, and *not divide*.

—Anna Sargent Hunt.

### AN ARMY OF WOMEN.

By MRS. LADUSKA B. STILLMAN.

There is in this nation an army—yes, an army of brave women. Now, dear brethren, if your eyes should chance to meet this assertion, do not become alarmed and get the idea that your wives, daughters, mothers and sisters have secretly organized, and are about to array themselves in open rebellion against you and your authority. This army is not a rebellious army; in fact many of the soldiers composing it do not realize that they belong to an army, or that they have any part in the battles being fought against the powers of darkness on this mundane sphere; yet there they are—

Their armor on, with courage high,  
They fight to win the day, or die.

Strange to say, they are seemingly uncon-

scious of that fact, not looking at their life work in *that* light, until, perhaps, with zealous fervor they sing—

"Am I a soldier of the cross?  
A follower of the Lamb?"

As they ask themselves this question in song, they stop for a moment to realize and consider its meaning, and then more thoughtfully sing, "Am I a *soldier*—of the cross?" From their inmost hearts the answer comes: "Yes, though but a woman, I am trying to be a good, faithful soldier, obeying, with my whole heart, the commands of the captain under whose banner I have enlisted." Then comes this question: What does a good soldier do? What is one expected to do but fight, and fight bravely, never faltering. Now having accepted the name of soldier, and knowing what is required of one, they bravely sing as never before—

"Sure I must fight if I would reign;  
Increase my courage, Lord;  
I'll bear the cross, endure the pain,  
Supported by thy Word."

But a soldier must be equipped, and as this thought comes to their mind they begin to see that they are already fitted out with the shield of faith, the helmet of salvation, and are wearing the breastplate of righteousness, and the sandals of peace and love. So, with renewed energy they grasp the sword of the Spirit, which is the Word of God, and gird it on ready for use, as need may be. Thus they begin to realize that they are indeed soldiers—part of a great army which is bravely marching on.

"But," says one, "Women don't do much fighting; they don't have much to contend with; they stay at home, and mind the things of the household, or it may be, they care for the sick or comfort the dying." True, partly. Yet it is also true that home is the very place where their most powerful enemies choose to attack them, where they do the most heavy soldierly duties, while their care for others is often the token of their greatest victories. Look at that face, the face of that woman, as she listens to the preaching of the gospel, lighted, for the time, by enraptured attention! See you not there the scars of many battles, the healed wounds of many adversaries? Yet that expression of peace you see there, proclaims her to be a conquering heroine.

Every day she faces Poverty, with his fierce-visaged, stubborn host. She has met and overcome Pride, with his brilliant and gaily-equipped cavalry; she has subdued Worldly Ambition and his laurel-crowned followers; Selfishness and his impish hordes have fallen from before her steadfast repulse, besides innumerable smaller conflicts in which Satan, the enemy of her Captain, and the leader of the forces against which she must fight, has sought to entrap her. Obeying the orders of her Commander, to watch and pray, her eye steadfastly looking to him and trusting in his leadership, she is going from conquering unto conquest.

And there are companies, regiments, brigades—yes, a whole army just like her, marching on, fighting as they go, the good fight of faith, singing songs of triumph, looking forward to the time when, the warfare over, they as well as their brother soldiers, shall receive the reward promised to the faithful, even a crown of life, everlasting, from the hands of him who has led them on to victory.

MILTON, Wis.



## Young People's Work

By EDWIN SHAW, Milton, Wis.,

C. E. Christ Exemplified.

S. D. B. Sabbath Defender's Brotherhood.

How may Christ be exemplified? By doing as nearly as possible as he did; that is, by manifesting and by feeling the same spirit; by going about doing good.

PERHAPS never in the history of the world has the Sabbath needed defenders more than at the present time; the clearer light which has arisen over the land respecting the fallacies of Sunday, has brought with it new dangers perhaps even more perilous. We who claim to stand as defenders of the Sabbath need to be well prepared to meet these dangers. Chief among our weapons of defense must be the invincible *truth*. Let me suggest that we all take time to read very carefully the new series of tracts which was published last summer.

LET me suggest a topic for your prayer-meeting. You know that I favor a denominational topic now and then. It is a good thing for us to use the same topics that are used by the great body of Christian Endeavorers as it acts like a band to unite us in a common work; but I also feel that once in a while we may secure much benefit by the consideration of a denominational topic. Suppose for example that you take for the topic of your meeting the first week in January of next year "The Changes of '96." It might be well to assign to different persons special phases of the topic. For example, one could take the "changes in the pastors of our churches," another the "death of prominent persons," another "the changes in officers of our Boards," another "changes in our schools," another, "changes in methods of work." I am of the opinion that such a topic would make the meeting exceedingly instructive and interesting. It has the advantage of being a new topic and one which could be properly called "up to date." I shall be glad to answer any questions which may be sent to me before December 1st, in reference to this topic.

LETTER FROM N. I. DEW TO MR. HARDY FRESHAIR.

*My Dear Friend:*—You are fond of beefsteak, I have no doubt. Now that is all right; I have no objection at all. Beefsteak is a good thing; I like it myself. But, my dear sir, because you like beefsteak, and can eat half a pound or more at one meal and feel no unpleasant effects from the eating—rather, feel all the better—yet you would not think of requiring all your friends, young and old, feeble and sturdy, regardless of their previous habits of diet, to eat the same amount of beefsteak as you eat.

This is merely an illustration by way of introduction, for I am aiming at another matter. Fresh air is a good thing, but, as we often hear it said, it is possible to have too much of a good thing, and just as the beefsteak which would make merely a fair meal for you would make some people seriously ill, so the amount of fresh air which is merely comfortable for you will often bring severe illness upon others. Now at our own homes we have the privilege of regulating the amount of beefsteak and of fresh air which seems to us best; but when we go to a banquet, or to church, it appears to me to be ill-

mannered to complain of the amount of beefsteak or fresh air with which we are served. In either instance those who have the matter in hand have labored long and hard to find out an average which will come the nearest to satisfying the largest number. It is to be expected that some will have too much and some will not have enough. Now the difference between beefsteak and fresh air is this: of the former one can take as much or as little as is pleasing from the general supply, while with fresh air all must be served alike. It shows then a thoughtless, selfish spirit to insist that the church be supplied with fresh air, no matter what its temperature may be, to that degree which exactly suits you, when, because of their daily habits, the same amount of air is extremely dangerous to the health of others. The church janitor is well aware that he cannot please everybody. He therefore strives to suit the largest number. If then you chance to feel uncomfortable for half an hour one day in the week, just bear in mind that were you satisfied, then others would be, perhaps, even more uncomfortable than you are; and remember that the poor janitor has a hard time of it, when all at once, on the same day, complaints come to him that "it was too cold," "it was unbearably hot," "it was so close," and "there were such draughts." Of course, there are times when the janitor is careless, or neglects to do his work; just as you sometimes, I presume, forget to get the beefsteak and another trip must be made to the market, and so dinner is late and your family must suffer the pangs of hunger for fifteen or twenty minutes, just as we all are called on now and then to endure a condition of the atmosphere in church, for a few minutes, which is not exactly to our liking. I realize that you exhibit a most laudable spirit when you strive to secure for the church an amount of fresh air which corresponds to your ideas of what is suitable. I know that you very properly feel an ownership in the church. Your father was for years a pillar of great strength and his money helped to build the church. You, yourself, are one of the main stays; but remember, as I said at first, that while fresh air is a good thing, yet it is something that all cannot partake of in equal amounts, and so in a large room where many people are assembled all cannot be pleased, and it shows a better spirit to put up with a little inconvenience, than to cause others to be uncomfortable.

Very truly yours,

N. I. DEW.

A MAMMOTH artificial mosquito adorned the New Jersey State booth at the Washington Convention. At the close of the Convention this was sold, and the proceeds were devoted to the Armenian Relief Fund. This is but one illustration of the great interest that has been awakened in Armenia's cause by the Washington Convention.

A NOVEL form of missionary work is that undertaken by some Traverse City, Mich., Endeavorers. They have formed a Christian Endeavor Bicycle Club, and make frequent runs on the evenings of week-days out into the surrounding country to form new Christian Endeavor Societies, and to visit and help existing ones, and to do other religious work.

Most of the critical things in life which become the starting-points of human destiny are little things.—*R. Smith.*

## OUR MIRROR.

THE Little Genesee Society is trying something new in the way of business meetings. They are held every month at the homes of the different members, and a literary and social time is enjoyed. The October meeting was held at the home of Menzo Lanphere, when an interesting program and a good time was enjoyed by all.

The plan promises to be a great improvement over the old way of holding them in the church and having a few do all the business.

B.

### SECRETARY LEWIS IN MINNESOTA.

Brother Lewis arrived here at Dodge Center, Oct. 30, as previously arranged. Notices of the meetings were published in the local papers. It was stormy but at the first meeting there was an excellent attendance on the part of our own people, but very few of our First-day friends. Sabbath morning, though damp and cold, we had a large congregation and the same in the evening, when a number of our Adventist brethren joined the congregation. On "Sunday evening" (Second-day evening) the crowd was great and every available seat was filled. About one-third or more of this evening's audience was made up of First-day people, who gave excellent attention. Evidently truths which some had never heard before deeply impressed them. It is safe to say that but a small minority of professed Christian people are in any way acquainted with facts of history connected with the subject handled by our speaker. Men too much judge of the present Sabbath-question by local surroundings and a limited knowledge received from the average pastor who occasionally talks to his people about Paul's collection on First-day, the visit of the disciples to the tomb, the Lord's-day, and now the drift toward the no-law theory, and "It don't make any difference what day you keep if you only keep Sunday." The idea that the invisible hand of God touches the currents of thought; that he says of error: "Thus far and no farther;" that there is a fulness of time for everything, does not come to many minds. Even Seventh-day Baptists seem only half awake to the grandeur of their mission. But for some it has been evident here, and especially among our younger people, that they felt that we were living in the grandest period of the world's history, and that Seventh-day Baptists were privileged to occupy a very prominent position in the great conflict before us. The coming of Dr. Lewis will greatly inspire and help us, and confirm us in the belief that God is in history and in this battle over his law, and that we cannot afford to be idle or indifferent.

We had in our audience visitors from other towns who will have much to think of if they are thinkers. We had some "no-law" advocates whose intense heed to the words spoken and the expression of their countenances showed that their former theories and the facts of history came into conflict. Many tracts were taken at the door, handed out by two of our young men. None of the First-day pastors were present.

Probably the Sabbath agitation now will take a part of the attention which was given to politics. We believe this visit of Bro. Lewis will result in great good in these parts, greatly strengthen this church, and we repeat the wish that some means may soon be devised for employing and aiding one or two younger men in this work. The Sabbath cause demands that champions and defenders of it shall be raised up, Holy Spirit men who are specialists in this line.

H. D. CLARKE.

Nov. 2, 1896.



# Children's Page.

## THE SECRET OF HAPPINESS.

Are you almost disgusted  
With life, little man?  
I will tell you a wonderful trick  
That will bring you contentment  
If anything can—  
Do something for somebody, quick;  
Do something for somebody, quick!

Are you awful tired  
With play, little girl?  
Weary, discouraged and sick?  
I'll tell you the loveliest  
Game in the world—  
Do something for somebody, quick;  
Do something for somebody, quick!

Though it rains like the rain  
Of the flood, little man,  
And the clouds are forbidding and thick,  
You can make the sun shine  
In your soul, little man—  
Do something for somebody, quick;  
Do something for somebody, quick!

Though the skies are like brass  
Overhead, little girl,  
And the walk like a well-heated brick;  
And all earthly affairs  
In a terrible whirl;  
Do something for somebody, quick;  
Do something for somebody, quick!  
—*Christian Herald.*

## A GOOD SAMARITAN.

### A STORY FOR BOYS.

The lesson was over, but a few minutes yet remained before the bell rang. The boys had all recited well, and there had been an earnest talk between teacher and scholars—now they sat for a little in thoughtful silence. It was the beautiful story of the Good Samaritan, bearing to us as to the men of old, its plea for human fellowship and love; for those who seek to learn a deeper meaning—more than a story—teaching a fellowship which stretches beyond humanity.

Harry Lenox raised his head.

"Miss Eliot, how can I be like a Good Samaritan; all the fellows I know have got somebody to take care of them already?"

Miss Eliot paused before replying.

"Dear, when you see your companions disobeying their parents, choosing evil associations, or using bad language, it is just as if they had fallen among thieves; only those things hurt the soul, and the thieves could only touch the body."

"I think I understand what you mean, Miss Eliot; you mean if I go away and don't say anything, then I'm like the Levite; but if I try to get him away, and help him to be good, I'd be a little like a Samaritan any way, I guess, wouldn't I, Miss Eliot?"

And just then the bell rang, so their talk was over.

Harry did not forget—all that evening he was very serious. The man that went up to Jericho dwelt in his mind very fixedly. Somehow he could not help connecting it with Percy Granham.

Percy sat next to him in school and was in his arithmetic class; and very clever he was, too, about those hard examples in partial payments they had been having lately.

Altogether, he was a particularly nice boy, not afraid of anything; and could make such wonderful things with a penknife.

Besides, he rode into school every day on a delightful brown horse that was his very own, and he always let Harry and some other boys have a ride on it at recess.

And yet, Harry could not help thinking of times, alas! a good many times, when he had heard Percy speak profane words that actually sent a chill through him, and he had

pretended not to hear, and taken no notice, but had gone on playing just the same.

"I think I'll try to begin being a good Samaritan to-morrow."

That was Harry's last thought before going to sleep that night.

\* \* \* \* \*

Just as he got to the school the bell rang, and so they had to go in. It was a disappointment, just as their own set of boys arrived, to have that tyrannical old bell ring!

Percy was there, too, and joined Harry as they all trooped in.

As he slipped his arm in Harry's, he muttered to himself an oath, to express his displeasure at going in.

Harry remembered his resolution of last night and, pausing as they reached the door, said:

"Percy, old chap, won't you come up to Jones' with me at recess? I have got something important to talk to you about."

"All right," said Percy, "what's the racket?"

When recess came, the two boys strolled off from the others, and arm in arm they walked along until they came to Jones' old deserted mill.

"Percy, it's just this; it's about that swearing business, you know."

Harry grew embarrassed, but went bravely on, while Percy stood in silence.

"I say, old fellow, every time you say things like that, it's just as if somebody was to strike you and leave a mark on your body. Miss Eliot says, when boys do things they oughtn't to, their souls are hurt just as badly as the man who went up to Jericho and fell among thieves."

Percy looked up in astonishment.

"Harry, what are you talking about? What have thieves and Jericho got to do with swearing? What thieves do you mean, anyway?"

Percy did not seem to resent Harry's reproof; rather he seemed interested in what he said.

So Harry's heart grew stronger, and he went on and told Percy in his own boyish fashion, about the traveler, wounded, beaten, robbed, left bleeding by the wayside, scorned and neglected, till the Good Samaritan came and ministered unto him.

Then how Miss Eliot had told them there might be wounded travelers even in these days, and each boy might be a Good Samaritan or a haughty Levite, as he chose. How when boys start out to school and play, with nobody to watch over them, they are like the man who went up to Jericho, and bad habits and temptations are the thieves which beset their pathway, and that prayer was the oil and wine to be poured upon a wounded soul.

"And I say, Percy, old chap, if we were to go inside the mill, nobody would see us, and we could kneel down and say a little prayer, and ask Christ to help us from falling among thieves. He was a boy once himself and I guess he'll know."

Percy had not spoken once, but he had listened with real attention, and when he met Harry's wistful glance he nodded and followed him in. There in a corner of the empty, gloomy mill, the two boys knelt down, and, after pausing a second, Harry whispered a little, earnest prayer. When he had done, Percy joined in the Amen.

After a little while he followed Harry out-

side, and throwing his arm affectionately over his friend's shoulder, the two moved off in a sympathetic silence. Just before they reached the school building again, Percy said;

"Harry, I reckon I'll try not to let those thieves get hold of me again. I mightn't have a Good Samaritan to help me out next time!"—*Ellen Garrison Brewer, in Presbyterian Observer.*

## RUNAWAY BOB.

Some years ago a young lady in a manufacturing town in England gathered by her personal efforts a class of poor, rough boys into the Sabbath-school. Among them was one, the most wretched and unpromising, named Bob. The superintendent of the school told these boys to come to his house during the week and he would give each of them a new suit of clothes. They came, and Bob with them, and received the garments.

After a Sabbath or two Bob failed to appear at school. The teacher sought him out, and found his new clothes in rags and dirt. She invited him back to school. He came and the superintendent gave him a second suit. After a Sabbath or two, Bob's place was again vacant. Once more his teacher found him, and the second suit of clothes ragged and ruined.

The case seemed hopeless. She reported the matter to the superintendent, who asked her to try again, saying he could feel there was something good in Bob. He was promised a third suit of clothes if he would agree to attend Sabbath-school regularly. Bob promised, received his third suit, and entered school once more, became interested, was converted, joined the church, became a teacher, and finally studied for the ministry.

That dirty, ragged, runaway Bob became Rev. Robert Morrison, the great missionary to China, who translated the Bible into the Chinese language, giving the gospel to the millions of that great empire.

The story encourages workers to be faithful in picking up the waifs and children of the slums, and persevering with the most unpromising child material.—*The Contributor.*

## POOR GIRLS.

The poorest girls in the world are those not taught to work. Rich parents have petted them. They have been taught to despise labor and to depend on others, and are perfectly helpless. The most forlorn women belong to this class. It is the duty of parents to protect their daughters from this deplorable condition. Every daughter should be taught to earn her own living. The rich as well as the poor require this training. The wheel of fortune rolls swiftly round—the rich are likely to become poor, and the poor rich. Skill added to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do parents must educate their daughters to work; no reform is more imperative than this.—*Ex.*

## FOR THE BOYS.

Six things a boy ought to know:

1. That a quiet voice, courtesy, and kind acts are as essential to the part in the world of a gentleman as a gentlewoman.
2. That roughness, blustering, and even fool-hardiness are not manliness. The most firm and courageous of men have usually been the most gentle.
3. That muscular strength is not health.
4. That a brain crammed only with facts is not necessarily a wise one.
5. That the labor impossible to the boy of fourteen will be easy to the man of twenty.
6. The best capital for a boy is not money, but love of work, simple tastes, and a heart loyal to his friends and his God.—*Bible Advocate.*

## Home News.

New York.

VERONA MILLS.—Have just returned from a five weeks revival service at the Second Verona church. The first three weeks were somewhat discouraging on account of so much rain. But the attendance was good most of the time. Missed only two nights on account of storm. There were five conversions, and one reclaimed. The church is in a Roman Catholic vicinity, hence many of that denomination were in attendance, notwithstanding their priest forbade it. We hope a little "straight" gospel did not harm them. All but one of those converted were of Seventh-day Baptist families. Have enjoyed three baptismal occasions the past summer in connection with both churches, aggregating 21. Ten have thus far united with our churches. We hope to visit the water again soon.

Miss Susie Burdick visited us about three weeks ago, coming especially to visit the aged parents of Bro. D. H. Davis, of China. She gave a "parlor talk" on China, to several who gathered to listen with interest to her. I may say that the churches here are in quite good condition, though we hope for improvement. The Utica field which is in connection with the work here, is an interesting one, though the congregations are very changeable, being made up somewhat of transients. Dr. Maxson is certainly to be commended for his zeal in keeping up a Sabbath-school and service. The congregations for the past year have ranged from 8 to 25.

God lives! We take courage, and press forward.  
MARTIN SINDALL.

HORNELLSVILLE.—Our church and Sabbath-school services have been exceptionally well attended of late. Congregations numbering from thirty to forty-three.

At our last covenant meeting and communion service, with an attendance of over thirty, there was only one who did not take part. The young people are doing good work, and seem to be quite enthusiastic in the matter of building a church. They are also acquainting themselves with the various phases of the Sabbath-question, by reading in their meetings, the late series of tracts by Dr. Lewis, and are beginning to call on their pastor for tracts to distribute.

We have been greatly encouraged by quite an addition to the church membership. During September it was the pastor's privilege to baptize twelve happy converts, two of whom were converts to the Sabbath. We consider this ingathering, largely, as the fruits of earnest labor done by former pastors.

We are very much in need of a house of worship, and now, while we are so much encouraged in regard to the spiritual condition of our church, would be a most opportune time for those who are so disposed to help us.  
M. B. KELLY.

ALFRED, N. Y., Nov. 3, 1896.

### TUBERCULOSIS.

Tuberculosis is a disease which is exceedingly common in man and in many species of the lower animals. It is caused by a germ which was discovered in 1882 by Dr. Koch, of Berlin, Germany. The germ is in all probability an obligative parasite, that is, it cannot grow outside of the animal body. It can remain, however, outside the animal body and

retain its vitality and when, by accident, it is introduced into the body, it will grow, just as grain retains its vitality when stored in a bin and grows when planted in the ground.

This disease is the most potent factor in the production of human death. Indeed, it ranks in mortality with many other agencies combined. In the language of Dr. Law, of Cornell University, who is an authority upon these subjects, "If we take the civilized world and compare with the tuberculosis mortality all the accumulated deaths from war, famine, plague, cholera, yellow fever and small pox, we find that the latter are comparatively insignificant." The statement will serve to impress the reader of the enormity of this affection in the human race. The most common form of the disease in man is that known as consumption, or tuberculosis of the lungs. The process, however, is not limited to the lungs. It invades every organ and every tissue of the human body. Bone, skin, cartilage, muscle, brain each may become a seat of the disease. Tuberculosis of these tissues is very common and of great importance.

The disease is usually slow and insidious. It is so long after exposure before the disease manifests itself that patients cannot tell from what source it was acquired. It is this fact that has given rise to such ignorance with reference to its source and such indifference in regard to its prevention. If it were as hasty in its attack as diphtheria, or as obvious in its source as small pox there would be far greater effort to suppress it. It would be far better for the race if it did resemble those diseases in such respects.

Much might be written upon the subject of tuberculosis in general, but in this article the writer will consider very briefly that form of the disease called consumption. About one-seventh of all deaths are due to this disease. So this form of tuberculosis alone is most destructive to human life. It is a disease that is dangerous to the public health, and has been so declared by numerous city and state boards of health. The disease is universal in geographical distribution, occurring in nearly every country. It is most prevalent in thickly populated places of poor hygienic surroundings. It is, however, limited to no race, class or condition. Those who are sick of the disease, or their relatives, should seek the advice of a physician, not only for the relief of bodily suffering, but for instruction in regard to means by which the germs may be destroyed, as they are given off from the body of the sick. By carrying out such measures those who have the care of persons sick of this disease, or friends who visit such persons, are safe from the disease. Such rules are so absolute that the writer could not conscientiously give them here. In dealing with these organisms we are dealing with the minutest and most subtle forms of life, and methods for their destruction must be followed out to the letter. This is usually not done except under the supervision of one who has given these subjects special study.

That we may more fully appreciate the danger arising from ignorance of the contagious character of the disease, it may be well to state that between January 10 and March 1 of the same year there were from one and a half to four and a third billions of bacilli (germs) given off from one patient in each twenty-four hours. The germs are almost exclusively contained in the sputum. This is

the source of danger. Often times a patient uses handkerchiefs to spit upon. The expectorated matter dries, the handkerchief is tossed more or less about; the sputum containing the germs becomes a part of the dust of the room and is inhaled by the patient himself and by his relatives and friends. This is a most effectual means of spreading the disease. Persons sick of the disease often expectorate upon the floor of public buildings. This is a dangerous practice and should be eliminated by education.

It is gratifying to observe that people even now are becoming somewhat educated upon such subjects, and accept with some confidence statements concerning these matters from those who are qualified to speak. What people should know and what they must know is that the germ diseases, most of them, by reason of our present knowledge, are preventable. Then they will seek means for their prevention. They will demand legislation in that direction, they will pay taxes to that end. But education, pure and simple, will do a great deal.

If the people, directed by men who have given disease special study, would take the prevention of germ diseases thoroughly in hand such diseases would gradually be abolished. Even tuberculosis, the most insidious and destructive of all, would eventually disappear.

The writer is reluctant to close without quoting a word from the great and noble Pasteur: "Man has it in his power to cause parasitic disease to disappear from the face of the globe, if, as we firmly believe, the doctrine of spontaneous generation is a delusion."  
E. S. F.

ANN ARBOR, Mich., Oct. 26.

### TRACT SOCIETY

Receipts in October, 1896.

S. D. B. M. Fund, income, Babcock Bequest,	\$1,500 00
Church, Farina, Ill.....	6 32
" Little Genesee, N. Y.....	8 21
" Boulder, Col.....	2 75
" Welton, Iowa.....	2 80
" Plainfield, N. J.....	26 23
" Walworth, Wis.....	10 00
" Brookfield, N. Y.....	5 27
" Friendship, N. Y.....	12 30
" Shiloh, N. J.....	9 74
" Bethel, Ill., Dr. Lewis' work, from pledges of Rev. C. W. Threlkeld.....	12 00
" Milton, Wis.....	6 30
" Leonardsville, N. Y.....	9 88
Sabbath-school, Farina, Ill.....	3 86
" " New Market, N. J.....	10 00
" " Primary Departm't, Adams Center, N. Y.....	1 00
Junior C. E. Society, New Market, N. J., Dr. Lewis' work.....	2 00
Woman's Board, Mrs. Geo. R. Boss, Treas....	100 00
A Friend, Suffield, Conn., Dr. Lewis' work....	2 00
Mrs. A. M. Franks, Milton, Wis., Dr. Lewis' work.....	5 00
Mrs. J. D. Washburn, Hamilton, N. Y.....	3 00
Mr. and Mrs. Charles H. Lindsey, North Branch, N. J.....	15 00
Mrs. J. H. Spring, Philadelphia, Pa., Dr. Lewis' work.....	2 00
C. A. Looiboro, Calhan, Col., Dr. Lewis work,	4 69
T. J. VanHorn, Stone Fort, Ill.....	7 00
Mrs. C. D. Potter, Belmont, N. Y.....	100 00
A. S. Babcock, Rockville, R. I.....	10 00
L. M. Cottrell, Collections in DeRuyter church and vicinity.....	20 00
	<b>\$1,897 35</b>

Total collections for the month, \$397.35

E. & O. E.

J. D. SPICER, Treas.

PLAINFIELD, N. J., November 2, 1896.

CHRISTIAN work has come to be not "Here am I, Lord; send me," but "Here is my check, Lord; send some one else," and too often the check is at last withheld.—Strong.

SHALL we not endure patiently the afflictions which are to work out for us an eternal weight of glory?



# Sabbath School.

## INTERNATIONAL LESSONS, 1896.

FOURTH QUARTER.

Oct. 8.	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 5:1-12
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 VIII.—REWARDS OF OBEDIENCE.

For Sabbath-day, Nov. 21, 1896.

LESSON TEXT.—Prov. 3:1-17.

GOLDEN TEXT.—In all thy ways acknowledge him, and he shall direct thy paths. Prov. 3:6.

#### INTRODUCTION.

On the book of Proverbs see Lesson IV. The first section, chapters 1-9, is a discourse upon wisdom in which wisdom is personified as a father teaching his son. Our lesson is one of the gems of the book persuading to obey, love, trust and honor God, and to submit to his discipline; it then describes and illustrates the value of wisdom.

#### NOTES, EXPLANATORY AND PRACTICAL.

##### I. Instruction in Wisdom, Rewards.—1. Obey God.

1. *My son.* The father tenderly calls his child to teach him the wisest, best and happiest way of life. Forget not for one moment, give earnest attention all the time. *My laws.* It is God speaking through the father, the parent teaching the divine law, the principle governing the physical, moral and spiritual life. *Thine heart keep.* Not mere formal obedience, but loving obedience. A principle as deep and lasting as life. Nothing short of this can endure temptation. Such loyalty to the *commandments* will save to the church the "son" of every Sabbath-keeper in the denomination. Rewards.—2. *Length of days and years of life.* R. V. The first expression implies long life; the second,—“years of life”—material prosperity, and enjoyments of life in the truest sense, free from distracting cares. Keeping the commandments enforces chastity and self-control, restrains from vice, intemperance and all sins which create disease and hasten death. The delight which virtue begets and faith inspires by obedience will add peace, that “Sweet peace in the shadow of his wings.” The responsibility of instructing is with the parent, his authority is undisputed; the duty of obedience is with the child; both have their rewards and punishments.

##### 2. Love, Mercy and Truth.

3. The first instruction relates to duties to God, the second to duties to the fellow-man, the keeping of the second table of the law, love to man. *Mercy* to the suffering and sinning; *and truth*, sincerity and uprightness in dealing with all. *Bind them about thy neck* as necklaces, cast by ornaments, carefully guarded, always in sight, an honor to yourself, a delight to others. *Write them.* Imperative mode, a duty each must perform for himself. Laws may enforce obedience, or punish disobedience, but each one must will to love mercy and truth or it is not written on the *table of thine heart*, so that life, affections and thoughts will be controlled by them. We are constantly writing something upon the table of the heart. We should as constantly take the utmost care to write the noblest and best things, mercy and truth. Reward.—4. *So shalt thou.* The rewards are certain; no other talisman but those upon the neck and heart are needed. Mercy and truth in dealing with man will *find favor*, first, with God, who will esteem it and make the possessor feel conscious of his approval, and incline others to favor him, *so shalt thou have good success.* Margin. The best way to find favor and success among men is to be in favor with God. Who are the esteemed, respected, beloved, and favored in any community? They are not the selfish and evil, but the merciful, generous and truly pious.

##### 3. Rely on God, not Self. 5, 7.

5. *Trust in God with all your heart.* An absolute consecration, a hearty, entire dependence on God for every need, an unwavering confidence that he is able and willing to control all your affairs and leave you free to lean on him. Then you will *lean not unto thine own understanding.* No one is wise enough to see through the future and know what is always best. Beyond the sure light of reason and the teachings of his word, we must trust him, and rise out of all our anxious fears. 7. *Be not wise in your own eyes.* This is one of the most common faults of intelligent men. The big I, self-conceit, is as ruinous as the self-reliance that disregards

prudence. Self-conceit magnifies personal ability, self-reliance depends upon it in the face of reason. The teacher who thinks he knows it all, and needs no preparation, is wise in his own eyes. We were recently impressed by Dr. Lewis' remark about Sabbath-keepers who thought they knew it all when they had not read the last week's history of the Sabbath question. Some intelligent as well as other Sunday advocates, cannot be reached because, wise in their own eyes, they know it all. Rewards.—6. *In all your ways.* “In every thing pleasant and unpleasant; every thought, plan, purpose and act; in personal, family, social, religious and business life,” *acknowledge him* as Lord and Ruler; seek his direction, own his help in every success, declare him the source of blessings. *He shall direct thy paths,* make them plain whether smooth or rough. He will secure you needed success, show you ways of usefulness; he will temper your afflictions, and lead to a triumphant end of this, and an entrance into another life. 8. *It shall be health* to the muscles of the body, and moisture to thy bones. But yesterday a feeble old man said he could hear his bones creak, there was no moisture in the joints. He is nearly done with life. But with strong muscles and sinews and pliant limbs there is life and health. So the “fear of the Lord”—trusting in him—gives life and health to the soul. Piety is a blessing to soul and body; but selfish pleasures give a mortgage on the body which will be foreclosed at maturity.

4. Give of thy Substance. 9. *Honor the Lord with thy substance and with the first fruits of all thine increase.* “Substance” may refer to present possessions: “increase,” to income, the new product of soil, capital or labor. *First fruits*, first in maturity and first in quality; a thank-offering for the blessings of life. These were given for the support of God's services. God is honored when we obey him in using or placing our substance as he directs. One-tenth, a tithe, in the old economy, was given for the ministrations of his services. And there were other offerings. When his people failed in giving these, God said, “Ye have robbed me” in tithes and offerings. “Ye are cursed,” and he proposes as a remedy, “Bring in all your tithes.” Systematic giving is as essential now as then, or even more, because now as not then, the gospel is to be sent to all nations in addition to the services being supported at home. It is as plainly a duty in the Christian economy as in the old, and it is to be as it was then, in proportion as God has prospered us. Rewards.—10. *So shall thy barns be filled . . . and thy vats overflowed.* There shall be abundant harvests in grain fields, in the olive groves and the vineyards—the staple products of the land. Tithing cultivates a sense of partnership with God. He makes all things work together for good of those that love him, and certainly, to his partners. He asks the unfaithful in tithing to venture enough to trust him, “Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing.” If we cannot trust him, how can we claim his blessing? It is strange how we profess to accept Bible teachings and yet disregard this pleading and the promise of the tenth verse of our lesson. Some of our richest men have proven God in this matter and have not found him wanting. God is true and always will be. “The best success is with paid tithes, but far greater is the spiritual blessing, the clear conscience, the increased love”—the investment with God. If all Seventh-day Baptists would bring in their tithes and offerings, every church of a dozen families would support a well-paid ministry and help send the gospel to “regions beyond.” To withhold is to dishonor God, rob him, and deprive ourselves of promised blessings.

5. Submit to Discipline. 11. *Despise.* Impatiently fret and chafe against affliction and disappointment, like Jonah at the sparing of Nineveh and the loss of his gourd. Chastening, discipline, training, instruction that come from illness, bereavement, disappointments and losses. *Despise not.* Be not thoughtless and disregard chastening, nor consider it accidental, nor be discouraged, nor murmur. The good may be benefited by chastening; but only the erring need *correction*, reprove. Of this we are not to weary, grow faint nor be come insufficient. Reward, God's love.—12. *The Lord loveth,* therefore he chasteneth “for our profit that we may be partakers of his holiness,” each fault of temper, tongue or heart *he corrected* and for each grace needed he has some discipline to develop it. By each trial, temptation, burden and bereavement, he would teach some lesson of trust in him. *Even as a father the son in whom he delighteth.* He is seeking our truest welfare, our highest good, our greatest joy. Each act of discipline is a lesson of love. Let each afflicted heart ask, Father, what is the lesson of love thou wouldst have me learn?

#### II. Blessings of Wisdom.—1. Happiness.

13. *Happy*, blessed in every way, in body and soul, in time and eternity. *Findeth.* It must be found, sought for, as for hidden treasure; there is pleasure in the finding. Wisdom, in its fullest sense, taking in all relations of life for both earth and heaven, attaining the noblest, purest, grandest manhood here, and the perfection of Christ and the blessing of heaven hereafter.

2. Wealth. 14, 15. 14. *The merchandise of it,* the labor, traffic and cost; using what we have to gain more. There is business in getting wisdom. Venture all for it, as for the pearl of greatest price. *Gold* and *silver* represent all material comforts, all the pleasures and necessities of life, all the treasures of earth; yet this wisdom is worth far more than all these. How few believe this, if we may judge from the manner of their lives! 15. *Rubies*, including all precious stones, not so common as gold or silver but more costly. As useful and costly as these things are, wisdom is *more precious.* All of these cannot buy an entrance into heaven nor any possession there; but true wisdom will open to us all the treasures of heaven. All of the pleasures, comforts and treasures of earth, are as inferior to wisdom as the flickering lamp is to the noon-day sun. *And all the things that thou canst desire are not to be compared unto her.* They will utterly fail with this life; wisdom's wealth is eternal blessedness.

3. Long Life. 16. Here is a word picture, a queen with both hands full of gifts. *Length of days*, a long, useful and happy life. *In her right hand*, as the best, the most desirable of earth's blessings. *In her left*, following in order, *riches.* These rightly used, are a blessing, a means of culture and benevolence. As to wisdom's blessings, length of days, see verse 2. 14. *Pleasantness.* The purest pleasures are not in the ways of pleasure but in the ways of wisdom. There is good companionship, safety, plenty and a happy end in view. There is pure delight in all the experiences of religion, in worship, in thankfulness, in love, in self-denial, in doing good, in industry.

5. Peace. *Peace* with self, a good conscience; peace with man, not strife and contention, peace with God. No one who is not a Christian is in the way of peace. He may be the most learned, the greatest statesman or the most successful business man, but with God left out of view, these are all vanity and vexation. Peace, perfect peace belongs only to the Christian; it is Christ's gift to him; “My peace I give unto you.”

#### HE ATTEMPTED TOO MUCH.

A queer story is told of a certain individual who saw for the first time a fireman using the hydrant.

“Mister, where does the water come from?” he asked.

“A man is blowing at the other end,” was the jocular answer. At that moment the water stopped, and the fireman, seeing the credulity of his victim, suggested that the blower was taking breath. Being in want of a job, the astonished man asked if he could undertake the business.

“Certainly,” replied the fireman, “and if you can blow here, and beat the man there, you're engaged.”

Stripping and taking a long breath, he put the nozzle into his mouth, and commenced; but the water being suddenly turned on, he turned a complete somersault backward. Rising again, half-drowned, he said, “Mister, I don't think I'm strong enough.”

There are certain very near relatives of the fireman's fool, called “higher critics,” who, knowing no stronger power than their own, take God's word into their mouth, and oppose their breath to the Inspired Breath that has ever been the power of the Book. Not till they are humbled and their mouths washed out, will they acknowledge that they are not strong enough for the job. Those who oppose God must be hard up for employment to attempt such an impossible task. “Thou didst blow with the wind, the sea covered them: they sank as lead in the mighty waters.” Ex. 15:10.—*William Luff.*



## Popular Science.

BY H. H. BAKER.

### Science Among Candles.

The material from which the original candles were made was formed by nature, and consisted of small pieces of wood from the pine or spruce, and which chanced to be filled with pitch; these pieces when properly shaped and ignited, would give a very steady flame, and of considerable continuance. These sticks were the candles of nature, and the first manufactured. The best of these candles were made from the candle wood, grown on the bogs in Ireland. This wood was very hard and strong, and burned with a clear flame, giving a very bright light.

The first scientific improvement in candles was to make them of tallow, by taking strings of cotton, cut into certain lengths, and then loop at least ten or a dozen of these strings over small sticks, at a little distance apart. These were dipped into melted tallow, and taken out, one after another, and cooled, and this process was continued until sufficient tallow was gathered on them to form the size of the candle. These were called dip candles. For many years these candles formed the staple for light in the households.

The next improvement has been in use until the present time. It was to cast the candles in a combination of molds, prepared for that purpose. The wicks, passing over a wire at the top, were drawn through the molds; at the small ends pegs were inserted, which held the wicks in place, and prevented the tallow from flowing out while being filled. When cool, the pegs were removed, the wicks trimmed close to the molds, and being warmed a little, by the use of a wire at the top the candles were easily withdrawn from the molds. These molds made the candles of uniform size, length, and weight, and therefore when boxed were ready for market.

Ordinarily, beef tallow and suet form the composition called stearine, of which the finer qualities of candles are made. Candles also are made from the purified oil of the spermaceti whale, called sperm candles, also paraffine candles, from the residue in refining petroleum, and also from crude and refined beeswax.

A tallow candle was sunk with the English vessel, Royal George, at Spit Head, on August 29, 1782, and after being exposed to the action of salt water for fifty seven years, was recovered. The candle was quite badly cracked, but when lighted, it burned naturally, and the tallow assumed its natural color as soon as melted.

Science shows that in the burning of candles, a combustible vapor forms in the middle of the flame, around the wick. On the outside of this flame is the necessary oxygen for supporting the combustion; between these two elements, energetic chemical action takes place, and flame is the result of that chemical action.

### Phonograph and Telephone.

Thomas A. Edison has succeeded in perfecting the phonograph, so as to do away with the harshness of tone, and to produce the real musical vocal voice. He tested this wonderful improvement the other day, through five miles of wire, and it gave the vocal tones perfectly.

He has also perfected the telephone so as to do away with the receiver, simply by placing the instrument against the wall of a room, which allows the conversation to be carried on at a distance of several feet, allowing the person hearing to remain at a table or desk, it not being necessary to be in contact with the instrument, as it works automatically.

Now Mr. Tesla, please give us the telegraph and telephone without any five miles of wire, or any wires at all, as you have suggested might be done, and you shall have the applause. Until then Mr. Edison has the floor.

### WORDS TO YOUNG MINISTERS.

BY REV. ALEXANDER MCLAREN, D. D.

At the "Complimentary Breakfast" given in London to Dr. McLaren in celebration of the jubilee of his ministry, his response to the words of love and appreciation by his admirers, closed with references to young ministers, which are spoken of as "uttered with quiet humor and worthy of being laid to heart by all who would make full proof of their ministry." We copy from the *London Baptist Magazine*:

"I thank God that I was stuck down in a quiet, little, obscure place to begin my ministry. For that is what spoils half of you young fellows: you get pitchforked into prominent positions at once, and then fritter yourselves away in all manner of little engagements that you call duties, going to this tea-meeting, and that anniversary, and the other breakfast celebration, instead of stopping at home and reading your Bibles and getting nearer to God. I thank God for the early days of struggle and obscurity. I dare not speak about attainments. I may venture to speak about aims, especially because I think that I have a number of my younger brethren here this morning, and I would like to give a last dying speech and confession to them. I began my ministry, and, thank God, I have been able to keep to that as my aim—I say nothing about attainments—with the determination of concentration of all my available strength on the work, the proper work of the Christian ministry, the pulpit; and I believe that the secret of success for all our ministers lies very largely in the simple charm of concentrating their intellectual force on the one work of preaching. I have tried, and I am thankful to Dr. Angus for his words on that matter, to make my ministry a ministry of exposition of Scripture. I know that it has failed in many respects; but I will say that I have endeavored from the beginning to the end to make that a characteristic of my public work. And I have tried to preach Jesus Christ and the Jesus Christ not of the gospels only, but the Christ of the gospels and the epistles. He is the same. Dear young brethren, I believe that the one thing that the world wants is the redemption, the power of the gospel on the individual soul; and that men know they want it. Dr. Johnson once said in his wise way, 'Nothing odd lasts,' and I believe that, too. 'Nothing odd lasts;' but Christ lasts, and man's sin lasts, and man's need lasts, and we have got to preach Christ and him crucified, the Saviour of mankind. And I have tried to preach Christ as if I believed in him, not as if I had hesitations and peradventures and limitations. And I have tried to preach him as if I lived on him; and that is the bottom of it all,

that we shall ourselves feed on the truth that we proclaim to others. So if my words can reach any of my dear younger brethren this morning I do want to say: concentrate yourselves on the work of your ministry, preach the Bible and its truth, preach Christ the Redeemer, preach him with all your heart, lift up your voice, lift it up with strength, be not afraid. We know that the Son of God has come; and he has given us an understanding that we may know him that is true, even in his Son Jesus Christ. Brethren, depend upon it that if these be the themes and that be the spirit of our ministry, whether they will bear, or whether they will forbear, they will know that there has been a prophet among them."

### 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. WARDING, 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.

RANDOLPH-BINGMAN.—In Chapel Hall, Salem, W. Va., on the evening of Oct. 22, 1896, by Rev. Theodore L. Gardiner, Mr. Ernest Randolph and Miss A. Idell Bingman, both of Salem.

EDWARDS-SHAW.—In Canonchet, R. I., Oct. 31, 1896, by Rev. A. McLearn, Mr. George L. Edwards and Miss Clara Shaw, both of Canonchet, R. I.

JACOBSON-DOREN.—At the residence of the bride's parents, Mr. and Mrs. Wm. Doren, in Milton Junction, Wis., Oct. 29, 1896, by Rev. Geo. W. Burdick, Mr. Albert S. Jacobson, of Altona, Ill., and Miss Nellie E. Doren.

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.

WEST.—At his home near McConnellsville, N. Y., Oct. 28, 1896, Francis West, aged 56 years.

Brother West was born to Mr. and Mrs. Reuben West, in Grafton, Rensselaer County, N. Y., Oct. 5, 1840. He was the first born, and came to Verona very early in life with his parents. He was converted in 1859, under the ministrations of Rev. A. A. Lewis, and united with the Second Verona church, of which he remained a member till his death. He was married Nov. 7, 1867. He leaves a wife, two sons, and two daughters, besides brothers and sisters. Though somewhat isolated, he and his family have always kept the Sabbath. One of the pall-bearers said, "We have brought the best one among us over." He was sick with consumption for five years, terminating in pneumonia. Text, 2 Kings 2: 12. M. S.

METZ.—At Troupsburg, N. Y., Oct. 25, 1896, of pneumonia, Mrs. Finetta P. Metz, in the 65th year of her age.

Sister Metz experienced a change of heart in early life. She was always, when health permitted, found in her place in the Sabbath and mid-week services of the house of God. Her testimonies were always full of faith in her Redeemer. Her's was a ripe Christian life. See was twice married, having lived many years in happy domestic felicity with her first husband, Charles Saunders. Unto them were born seven children, five of whom survive her, three sons and two daughters. A few years after the death of her first husband, she was married to William Metz, of Troupsburg, N. Y., who nearly two years ago passed from this earthly tabernacle to the heavenly home. She was brought to this place for burial. The writer preached the funeral sermon from 2 Cor. 5: 1. A. A. L.

SIMPSON.—At West Hallock, Ill., Oct. 26, 1896, Mrs. Amy Marilla Saunders Simpson, wife of John Simpson.

She was born in Berlin, N. Y., Nov 16, 1822, being 73 years, 11 month, and 10 days old at the time of her death. On her twentieth birthday, in Nov., 1842, she was united in marriage with John Simpson, with whom she lived 54 years lacking 21 days. There were born unto them ten children, of whom four, three daughters and one son, survive her. In 1847 she with her husband and family moved into Illinois, and two years later settled at West Hallock, which has since been their home. In early life she put on Christ and united with the Seventh-day Baptist church of Berlin, N. Y. In 1852 she with her husband and some ten or twelve others became constituent members of the Seventh-day Baptist church at West Hallock, Ill. Mrs. Simpson was always faithful to her religious convictions and Christian covenant, and continued through life a worthy and trusted

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

Royal Baking Powder  
ABSOLUTELY PURE

member of the church. She was for years an almost helpless invalid, and through these years her life has been an object lesson of Christian submission, patience and cheerfulness. With a body drawn and distorted, scarred and lacerated by disease, full of aches and pains, her quiet self poise and wonderful patience and cheerfulness was a surprise and helpful lesson to many. Her mind rising above bodily infirmities and suffering was bright and clear, giving loving and active interest in everybody and everything about her. To her kindred and many friends is left the happy assurance that having been perfected through suffering, she has passed forever beyond this into abiding rest. S. B.

A PRESIDENT CAN SAVE MONEY.

When Hayes was president, he was charged by his enemies with being penurious. It was said that he had entered on his office a poor man and retired from it worth \$100,000. Yet it is hard to see how a president with the simple tastes a republican officer is supposed to have could help saving something in the White House. Queen Victoria herself is permitted to lay up a tidy sum from her salary.

A New York multimillionaire declares that a position in society cannot be properly maintained unless one has \$100,000 a year to spend. But that is among the New York Four Hundred, the richest and most extravagant set on earth and the one that has to make a great show of money because it is lamentably lacking in anything else that it can make a show with.

A president of the United States has his \$50,000 a year rain or shine, work or play. He has a house to live in, rent free. It is completely furnished from top to bottom, having the rarest china, finest linen and all beautiful belongings. There is free stabling for his horses. Con-

gress appropriates money to pay all the expenses of the stables, all those of the clerical, messenger and police force. Public money pays for keeping up the conservatory and grounds and also the wages of the White House steward. All a president's family have to buy is their food and clothing. If the perquisites of a president were counted in with his salary, it would be seen that he gets nearly \$100,000 a year.

SATISFACTORILY ANSWERED.

The Editor of *Christian Work*, although personally convinced by a visit to the manufactory of the Larkin Soap Mfg. Co., and by personal use of their goods in his own household, of the merit of the wonderful offers this company makes, one of which is advertised in our columns, desired to obtain a consensus of opinion of their goods from subscribers of that paper, who had become patrons of the Larkin Co., and these are some of the replies he received to a letter of inquiry, which he mailed to each:

"I consider the box of Soap worth \$10.00 alone without the Chautauqua Desk, and would not hesitate for a moment to advise any of my friends to send for it. I expect soon to order another box."

Another: "We will patronize them again."

It is very gratifying to a publisher to learn that an advertisement which has appeared in his paper has proved so satisfactory, even though the offers made by the advertiser seem prodigious.

The Second Summer

many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

MONEY FOR INVALIDS.

Mr. Editor:—I feel it my duty to inform others of my success. Was an invalid many years, but cured myself with the Vapor Bath Cabinet. I then took an agency. First day I sold 4 at a profit of \$10, in four weeks 72, profit \$100. Everybody, sick or well buys. They furnish Turkish or Medicated Vapor Baths right at home, renovate the system, beautify the skin, and absolutely cure Colds, Rheumatism, La Grippe, Neuralgia, Malaria, Catarrh and all Blood, Nerve and Kidney Diseases. Anyone can do as I have, by writing E. World Mfg. Co., Columbus, O. Why be sick or poor with such chances open? AN INVALID.

Take a Combination Case of the  
LARKIN SOAPS  
and a "Chautauqua" Antique Oak  
Reclining Easy Chair or Desk

ON THIRTY DAYS' TRIAL. From factory to family.

CASE CONTAINS . . .  
100 Bars Sweet Home Soap. 10 Bars White Woolen Soap.  
12 Packages Boraxine. 18 Cakes Finest Toilet Soaps.  
Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.  
If changes in contents desired, write.

The Soaps at retail would cost \$10.00  
Either Premium is worth . . . \$10.00  
Both if at retail . . . \$20.00  
You get the Premium gratis. Both \$10.

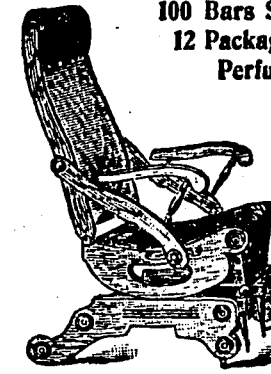
AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT \$10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

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

Our offer explained more fully in The Sabbath Recorder of Sept. 28, and Oct. 19.

NOTE.—The Larkin Soap Company have used the columns of *Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state they are perfectly satisfied with the soap and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist, Boston.*

Soap—good soap—and a great many more things besides, all useful and everything up to the mark, and each promise fulfilled. Such is the record of the Larkin Soap Mfg Co. as we can personally testify.—*From New York Observer.*



FREE! We direct special attention to the following remarkable statements:

"Whereas I was deaf, now I hear."



At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing, which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.

WILLIAM RITCHIE, Derby Centre, Vt.

Deaf Forty Years.



Am 58 years old, had catarrh in a very bad form 40 years, which greatly affected my eyes, almost entirely destroyed my hearing, was confined to the house a great portion of the time, and coughed almost continually. Used Aerial Medication in '94, which fully restored my hearing; my eyes are well and I am entirely cured of catarrh; can work and feel better than I have for forty years.

JOHN GARRIS, Flatbrookville, N. J.

I had catarrh 21 years,

was deaf eighteen years, could not hear common conversation, had roaring in ears, dreadful headaches, green offensive discharge, bad taste in mouth, and eyes so weak I could not see to read. I used Aerial Medication in '92; it stopped the roaring and discharge from my head, fully restored my hearing and for over four years my hearing has been perfect, and am entirely free from Catarrh.



JANE P. BASTIE, Shelby, N. C.

Medicine for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free. Address,

J. H. Moore, M. D., Dept. B, Cincinnati, O.

The publisher of this paper has reliable information that Dr. Moore is a reputable physician, and recommends every interested reader to write him at once and investigate Aerial Medication. SABBATH RECORDER.

The Heart of Barley.

The heart of the barley grain was long ago discovered to be rich in all the elements that go to make blood, bone and muscle, and only the fact that every preparation of the nutritious grain contained much that was indigestible prevented its being generally used. Messrs. Farwell & Rhines, of Watertown, N. Y., have put in operation a process by which the nutritious part alone of barley is put in attractive form to tempt like the appetites of sick and well. Barley Crystals, as the preparation is called, is a most delightful breakfast dish, besides being capable of transformation into many delicious desserts, and is sold in sealed tins, thus insuring perfect purity. Its sanitary value as an emollient and diuretic is well understood by physicians. The manufacturers will send a cooking sample of Barley Crystals free to anyone sending name and address.

The only Alternative of Success

BY G. H. LYON.

Some Condition of Success in the Prohibition Party is Wanting. What Is It?

Note the absolute condition stated by Prohibitionists themselves in the first plank of their National Convention twelve years ago. Pages 7 and 8.

That condition persistently refuses to be modified.

The Prohibition issue has become involved with the Sabbath issue in a way to which we have given little heed.

See page 15; A Compulsory Holiday works evil. See page 16; The Difference.

See page 22; For Repeal of the Sunday laws. 45 Pages. 1 Copy 15 Cents. 8 Copies \$1.

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