

THE SABBATH RECORDER.

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DE PROFUNDIS.

IN dense abysmal shades my trembling soul
doth stand;
Above my head I see no radiant star of
hope;

Beneath my feet I feel no firm and solid rock,
But only endless depths of soft and treacherous clay.

About me blow most fierce and fatal blasts,
As if the very mouth of hell had oped,
And its hot breath, now issuing forth to earth,
Had stirred a wild commotion in the air.

Amazed and overwhelmed, I cry aloud;
And to the glorious great White Throne of Heaven,
Whereon the holy and most gracious God doth sit,
I send an agonizing plea for help.

O joy of joy! he bends his ear to hear my prayer,
And reaches forth his mighty arm to save me;
He lifts my sinking feet from out the miry clay,
And plants them on the steadfast rock of ages.

He speaks with voice of sovereign power,
Awe the raging tempest to a holy calm;
While in the inmost chambers of my soul,
I hear the sweet and gentle echoes of his "Peace, be
still."

From his uplifted face the heavens grow full of light,
And streams of boundless peace flow down upon me.
No more with trembling voice I mourn my sad
estate,

But open wide my mouth to utter songs of praise.

—Nashville Christian Advocate.

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

L. E. LIVERMORE, Editor.

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

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God gives his days for us to use
For some good purpose. If we choose
To squander them, how great our sin!
I shudder when I think he keeps
A record of them all, and weeps
To see the misspent ones therein.

—Eben E. Rexford.

We learn from the Corresponding Secretary of the Missionary Society, that Miss Susie M. Burdick intends starting from her home in Alfred, N. Y., the evening after the Sabbath, November 21, for Chicago, where she will remain two or three days. She hopes to arrange to stop a little while at Topeka and Nortonville, Kansas, and at Los Angeles, Cal. Arrangements have been made for her to sail for Shanghai, China, December 17, from San Francisco, in the steamship "China."

"GO FORWARD!" such was the command which Moses was directed to utter in the ears of Israel when they were timid and hesitating about leaving Egypt. The same order has been repeated many times by the leaders of God's people all along the history of the race. But it has been truly said, that "it is better to stand still than to take a step in which God does not lead." Unless the command to "Go forward" emanates from God, it were far better to decline to go. In other words, merely religious enthusiasm, unaccompanied by the presence and power of God's approval, will always come to nought. Be sure of the divine direction; or, in familiar words, "Be sure you are *right*, then go ahead!"

THE Committee of the Overseers of Harvard University, with a view to raise the standard of English composition, recommended that the English examination papers of students seeking admission to the University should be made public. The Overseers decline to accept this recommendation, and yet attempt to make a rigid and satisfactory examination that will test the student's knowledge and skill in writing English a prerequisite to admission. Some critics are rather severe on the overseers, because they object to making this examination public. But we feel quite satisfied with their view of the case, *viz.*, that it is better not to place the candidates under the additional pressure of the fear of public humiliation in case of a possible failure. To fail under the eye of the faculty is usually punishment enough for any student.

AGAIN we ask, in all good faith, what are some of our leaders in the Christian Endeavor "Good Citizenship" movement driving at? It is claimed that they are not seeking a union of church and state in the Roman Catholic interest; but they keep making strange statements. The Rev. William Rader, of San Francisco, said at the convention held in Washington, D. C.:

Taking an interest in politics does not mean that the minister of the gospel should bring politics into the pulpit, but it does mean that he should take his pulpit into politics. It does not mean that he should bring politics into church, but it does mean most emphatically that the church should be translated into political power.

What language from the Vatican could

more fully express the desire and purpose of the pope than the last clause of the above quotation?

THE kind of religion which is most satisfactory to the unconverted is that which requires the least change from present habits and manner of life. A religion that will permit a man to sin deliberately, and then through a form of confession and the payment of a small fee, will be able to count its votaries by millions. All men desire in some way to reach the best condition after the present life, but the masses hope to do so without making too great sacrifices in the present. But it is not our intention to say that the smallest bodies of Christians are necessarily most orthodox, or correct according to the Scriptural standard. The fact, however, is stated by our Saviour thus: "For wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it."

It has long been a matter of wonder that Russia could look on and see such inhuman treatment of the Armenians by the Turks, with apparent indifference. No other power can as easily call the Turks to account, and yet the Russian papers, which are supposed to index the sentiment of the government, have even ridiculed other nations, especially the English, for their sympathy and suggestions of interference. But very recently these same papers seem to have undergone a change, of policy, if not of heart. Now they have ceased ridiculing Gladstone's impassioned eloquence in behalf of the suffering Armenians, and are talking about the intolerable sins of the Turks and the need of immediate reform. It is devoutly to be hoped that this powerful nation is waking up to a sense of her own accountability for allowing such gross inhumanities to go on, when she could so easily stop them.

Now that the Presidential campaign is over, and certain political questions are settled for four years at least, all who wish to be truly patriotic and philanthropic should turn their attention to other great questions that, in the recent struggle, seemed to be held as of minor importance. Foremost among these interests is the warfare against the saloon. Dr. Joseph Parker, of London, is credited with saying that "Protestantism and popery are never faithful to themselves except when they are fighting each other to the death." Substitute for the contestants in Dr. Parker's sentence Christian civilization and saloons; then you will have a truism which no right-minded person will question. There may be demands upon us for immediate thought and action that are of greater moment, for a time, than the question of rum-selling. A riot, a rebellion, an invasion; a flood, or fire, or an earthquake; an accident, or sickness, or death, may in their turn claim our attention and temporarily turn us from the battle. But, immediately, when released from the claims of the transient emergency, we should rally for a continued and fiercer fight with our common foe. This great seething caldron of corruption must be purified; this malarial marsh with its deadly exhalations must be drained and converted into fertile fields, to feed and bless humanity. Preach

gospel temperance, create a wholesome public sentiment, organize, band together, lift up the fallen, and put down and punish the persistent transgressors.

IS IT OF "SMALL CONSEQUENCE?"

One of our most serious objections to what seems like an unwise emphasis placed, by some of our contemporaries, upon the "near second coming" of our Lord, is based upon the distracting influence of such convictions. The Bible enjoins "diligence in business," as well as the duty of being "fervent in spirit." The phrase "serving the Lord," in that connection (see Rom. 12: 11), comprehends the "business" mentioned as well as the fervency of spirit. A devout Christian can serve the Lord as truly in his business as he can in his Sabbath worship. Both kinds of service are required. Neither can be omitted without detriment to the cause in general as well as to the person whose mistaken religious zeal leads him to neglect his necessary worldly interests.

An exchange, speaking of the results of the recent election, says, "But to those who really *believe* that the Lord is soon coming, and that all the temporal and consequently temporary governments of earth will soon give place to his everlasting kingdom, the result is of small consequence." This kind of teaching is often very harmful. Many are the instances where thrifty families, becoming so impressed with the teachings of Adventists concerning the *certainty* of the very near coming of the Saviour, have neglected all business matters, disposed of their property, and have actually come to want while waiting for the fulfilment of the prophecy. Buildings that needed repairing have been neglected or abandoned, the cultivation of farms given up, with no provisions made to meet the ordinary necessities of life, because, in their opinion, the Lord would certainly come to reign on the earth before the crops would mature, or the cold days of winter would come on.

The affairs of our Government and the business industries with which we are connected, should not be regarded as matters "of small consequence." These are God's affairs. They are sacred trusts given us; and it is a pitiable sight when God's servants begin to neglect these important duties for anything less than a positive summons to lay aside their earthly implements and enter into rest. It is not well to follow the example of the one who made no improvement on his Lord's money. It is far better to be found faithfully serving in all legitimate business relations when the Master shall come to require an account of our stewardship. If it is accounted a matter of small importance whether righteous government prevails or not, then surely something is radically wrong with the accountant.

Let work go on in all departments of honest and heaven-ordained industry. Continue to labor six days and rest on the Sabbath. Sustain governments, and work for their elevation and purification. Build churches; preach the gospel; extend the kingdom of our Lord; do more work, and spend less time in unprofitable attempts to peer into the secrets of God's own times, concerning which he has expressly declared, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark 13: 32.

NEWS AND COMMENTS.

A HEAVY snowfall and a blizzard were reported Nov. 10, in Southern Minnesota and Iowa, also in Wisconsin.

If we may rely upon current newspaper reports, business all over the country is brightening. There seems to be a confident, hopeful spirit among capitalists and the laboring classes.

It is said that over 600 tons of party literature went out from Washington in the mails under the frank of Senators and Representatives during the recent campaign. At letter rates this would amount to \$384,000.

THAT there is a general revival of business interests throughout the country, every day makes more apparent. Thousands of men and women that have been idle for months are now getting work. Almost every kind of industry is taking a new start.

THERE are many conjectures respecting the visit of Consul-General Lee to Washington. He has been called from Havana to the Capital for a purpose, and that will probably appear in the President's message to Congress next month. It seems likely that several important questions will come before Congress during its next session.

THE boundary dispute between Venezuela and the British Colony of Guiana is to be submitted to a Board of Arbitration. This Board will consist of five Commissioners, two to be chosen by the United States, two by the English Government, and these four will select the fifth man. The end of this complicated dispute seems to be nearly in sight.

ARIZONA, with a population of more than one hundred thousand, besides thirty-eight thousand Indians, petitions for admission as a state. The principal industries are mining, stock raising and agriculture, producing about \$18,000,000 annually. Of this amount about \$14,000,000 comes from the mines. This proposed state is rich in coal, lime, lead, copper, gold and silver.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Conservatism of the American People.

The large element of caution in the Yankee character promises to survive in the composite type of American which is now forming. We, as a people, talk a great deal. We bluster and discuss in extravagant fashion enough, but when it comes to sober action, we move slowly and carefully.

The recent campaign and election furnish an instance of this conservatism. The convention at Chicago, in July, made a practical reorganization of a great party. In the intense campaign which followed, that party went before the country on lines radically different from those which had previously been followed. The issues presented were comparatively new to a large number of the people. The doubtful voter has listened, read and thought. He has been deeply interested and profoundly impressed. He has balanced between two opinions, feeling that there was truth on both sides. He has instinctively felt, however, that four months was too short a time in which to decide upon such momentous changes. And, if any lingering doubt remained, he has gone to the ballot-box and voted for what he regarded as the "safe side."

This disposition toward conservatism, whatever its drawbacks, is of inestimable value to a nation whose citizens make their own laws. We sometimes become impatient with it until we look at the fickle South American republics which, Wendell Phillips said, topple over so often that you could no more daguerreotype their crumbling ruins than we could the waves of the ocean.

A fickle, hysterical people are poorly equipped for self-government. The balance-wheel makes the machine slower to respond; but the machine runs a deal steadier for it. We need to be profoundly thankful for that spirit of caution which is a safeguard to our institutions and a conservator of past achievements.

Our Chief Magistrate.

While all citizens, regardless of partisan affiliations, are joining cordial greetings to our President-elect, the Western Editor is glad to add his kindly wishes. No class of citizens bears malice to Mr. McKinley. It is remarkable that very little of the abuse of the campaign has been directed toward him personally. It is generally recognized that he represents the best element of his party and that he will manfully endeavor to be true to the trust committed to him. The public mind, with its usual marvelous responsiveness, has adjusted itself to the new situation. We bespeak for our chief magistrate the forbearance, charity and hearty assistance of the people in the difficult tasks to which he is about to address himself. Let him and those associated with him be borne up on the prayers of Christian people that they be endowed with strength to act their part fearlessly, wisely and well.

INTERESTING CORRESPONDENCE FROM LONDON.

LONDON, 30th October, 1896.

To the Editor of THE SABBATH RECORDER:

Dear Bro.:—Last summer two ladies connected with the Church of England, residing for a time at the rectory of Ruckinge, Kent, where one of Bro. H. B. Vane's farms is situated, visited Bro. Vane and talked of various religious subjects, finally asking him for some of his tracts on the Sabbath and kindred topics. They invited Bro. Vane to tea at their home, but finding that they were unable to controvert successfully his arguments, they asked him to write to their rector, which he did; and there ensued the following interesting correspondence:

GILL FARM, Ruckinge, Kent, }
13th August, 1896. }

My Dear Sir:—I had some short time since a visit from two ladies lately residing at your vicarage. We conversed together. They requested my tracts, invited me to tea, and after tea declined to discuss the questions therein, as also the position I took upon the Fourth Commandment.

My position is this: All who deviate from divine law, the instructions, regulations and example of Jesus, imperil their salvation and invalidate their claim thereto by a breach of the conditions upon which that salvation is based. The administration of water to a baby in the name of the Father, Son and Holy Ghost is a forgery of that name, a cruel deception to mankind, and an act of treason. This baptism (*ex concessio*) with its regeneration corrupts the gospel and changes the body. The immersion of repenting and believing persons into the name of the Father, the Son and Holy Ghost enters the confessor into forgiveness, into the body of Christ, into the authority of the Father, Son and Holy Spirit, into the gift of the Holy Spirit, the hope of immortality, and the possession of a regenerate earth and an everlasting kingdom, after the resurrection, or a glorious change of body at the coming of our Lord the second time from heaven.

The heathen ceremony of infant baptism deprives men of forgiveness and prevents repenting persons from entrance into the church (assembly) of the living God and his Anointed.

The transgression and disobedience of the Decalogue by those who profess the religion of Jehovah vitiates their repentance. A repentance toward God submits to him and obeys him. Christ died that we might be dead to sin and live no longer therein. The immersion of believers enters them into death, but also into a clearly expressed demand for a newness of life, a life regulated by the divine law and the example of Jesus, absolutely depending upon divine direction in all things, and relying on the same power through faith for ultimate salvation. The suppression of the Sabbath of the Lord and the substitution of Sunday is really a dethronement of God, man daring to legislate and supersede divine rule and appointment,—habitual sin. Is Christ the minister of sin? What! Continue in sin that grace may abound? Because we are not under law, but under grace? God forbid!

To adopt Sunday is idolatry, will-worship, after the doctrines and commandments of men, rendering worship vain and setting aside the commandments of God. Deviation from divine baptism and law gives man no valid position under grace or law.

The assembly of Jesus and our God, looking for eternal life through him, keeps the commandments of God and the faith of Jesus. Organizations, pleading apostolic succession and claiming great authority, declare their right to do that of which I complain. Roman Catholics plead concerning the Sunday Sabbath that it is the genuine offspring of the Holy Ghost with his spouse the church. This seems to me to be blasphemy of that Spirit for it ascribes sin to the aid and direction of that same Spirit. Anglicans claim the right to make ordinances, and assert the same Holy Spirit's inspiration for their movements, falling not far short of the dogmatic affirmation of that organization from which they seceded.

The ladies mentioned pledged me to write you and ask for an interview to talk over these matters. I am not at liberty till after next week. I shall be pleased to have your reply. I am, my dear sir,

Yours very truly,

HENRY B. VANE.

RUCKINGE RECTORY, Ashford, Kent, }
August 17, 1896. }

My Dear Mr. Vane:—While thanking you for your letter, I fear I cannot enter into the wide field of controversy which it opens out. There are many books written by well-known members of our church which deal with such matters far more fully and more learnedly and satisfactorily than I can ever hope to do. It seems to me that for a faithful son of the church it becomes a good deal a question of authority, and when it comes to a real issue it assumes the aspect of "The Catholic Church of Jesus Christ, as the witness and keeper of Holy Writ, *versus* Mr. H. B. Vane and others in their private interpretation thereof." It is only on the authority of the church, guided and inspired, we believe, by the Holy Spirit, "leading into all truth," that we know what is Scripture and what is not, and the official interpretation, when any has been given, of otherwise difficult or doubtful passages is amply sufficient, it seems to me, for a faithful Christian's guidance; and the practices to which you refer, having been fully adopted and recognized officially by the church from the very earliest times, sufficiently proves to me that they were among those "things pertaining to the kingdom of God," in regard to which our blessed Lord enlightened the minds of the apostolic rulers of that kingdom while he was yet with them before his ascension. To me there is no sort of an open question to discuss. Otherwise I would discuss it with you. Believe me, in all Christian love,

Yours affectionately,

GILL FARM, Ruckinge, Kent, }
22d August, 1896. }

My Dear Sir:—I thank you for your reply to my letter of the 13th inst. You see I could do nothing else but write you according to the request of those ladies and my promise to them. There is very little that I am in accord with in your letter.

To the church of Christ was committed the truth of God; they are therefore its custodians. They were to proclaim the Gospel, make disciples, immerse them, and teach them all things whatsoever Jesus commanded. It is not between us a question of interpretation. I, and all, have a right to investigate what is given to us. The apostle affirms, "I speak as unto wise men; judge ye what I say." The Bereans were commended as being more noble than the Thessalonians, because they

searched the Word daily to see "whether those things were so." "Not for that we have dominion over your faith, but are helpers of your joy." "Judge in yourselves." "Prove all things." "Search the Scriptures." "We have also a more sure word of prophecy, whereunto ye do well that ye take heed." "There were false prophets also among the people, even as there shall be false teachers among you." "Thou hast tried them which say they are apostles, and are not, and hast found them liars." There are many other similar passages implying the same. The church is the "pillar and ground of the truth." It is therefore to give a clear and bold exhibition of the truth and to sustain it. The churches are witnesses of the facts and doctrines of Holy Scripture; they are to bear testimony. They declare and expound the truth of God. As stewards they must be found faithful. All have a right to judge of what they hear, that everything may be corroborated and endorsed by Holy Scripture. Your demand for authority to enforce your decisions, superseding the right of private judgment, does not seem to be allowed or sustained by an appeal to the credentials which you possess. I might add that there are others who possess the Word besides Anglicans, Romans and Greeks. We have also the Syriac, the language used by our Lord, and the Hebrew, etc.

The two great facts I submitted to you were the immersion of believers and the Seventh-day Sabbath. You respond every Sunday to the Fourth Commandment, "Lord have mercy on us and incline our hearts to keep this law," without any intention of obeying it. On these two questions the above organizations with their hierarchies are in perfect accord with myself, all asserting that they are divine. It is not therefore a question of interpretation. You have altered these things. It is your deviation that I and others resist and denounce. The Bible as a whole is a very plain book, far plainer than human treatises. It is a book for plain people. In our Lord's time the common people heard him gladly. Priests and the learned led the people astray by their traditions and authorized expositions. There are difficult passages challenging our consideration, patience, comparison and fraternal consultation. Upon these, private individual interpretation should not be allowed to rule dogmatically. In the early assembly difficulties were consistently and amicably settled by an appeal to the law and testimony, after considerable discussion and examination by the apostles, elders and the whole church (assembly.) The commands to search, with the commendations and warnings to the disciples, are absurd, if we have no right of private judgment. "The blind lead the blind and both fall into the ditch." Our intellectual, as well as our physical powers, are given to us for our own use. Every one must use his own reason and judgment, as he must see with his own eye or hear with his own ear. Our reason is given to us for ourselves and not others to use. I am, my dear sir,

Yours very truly,
H. B. VANE.

RUCKINGE RECTORY, Ashford, Kent, }
August 27, 1896. }

Dear Mr. Vane:—The observance of the Lord's-day as the fulfilling of the law in regard to the Sabbath, if we add to it the obligation with which this command is interpreted in the Church Catechism, "to serve him truly all the days of my life"; and the observance of infant baptism, and baptism by affusion as an alternative to baptism by immersion, are matters of such universal custom in the Catholic church, that I think we may well believe them to have been adopted under the guidance of the Holy Spirit, and probably to have been so ordained by Christ himself, during the great forty days between his resurrection and ascension. I do not think one's private judgment can be justified in maintaining an obstinate resistance to the church's teaching and practice—if they can be shown to be truly Catholic, and I do not suppose any one would venture to assert the contrary of the practices you condemn. It would seem to savor of unjustifiable pride and presumption to set up private judgment as the ultimate tribunal of appeal in such matters.

Yours respectfully,

RUCKINGE, 1st Sept., 1896.

My Dear Sir:—I am in receipt of your letter of the 27th inst. and thank you for the same. There is no difference between us on the question of the subjects or mode of baptism as it is found in the Scripture, nor as regards the Seventh day as the Sabbath. The churches of Greece, Rome, and England also agree with me (and others of your own clergy, some now living,) on these points, admit the charge, plead their own authority

based upon reasons which they frequently advance to justify them in so doing.

Deviation from the Divine will is indeed ancient, for it can be traced back to the Garden of Eden and can boast of vast masses since, as also is the vice of attempting to justify such deviation. Judicial vindication of God's law and honor have been severe, vengeful, and awful upon mankind from the beginning until Jesus came. Now, of how much sorer punishment shall they be thought worthy who turn away from him? You do not attempt to overthrow the argument on the right of private judgment, and therefore interpretation—guarded from its abuse in my letter—but you plead for the practice of the above organizations, that it must be Divine, and originated from the Holy Spirit that inspires them. Your conjecture (in the teeth of the testimony in the Acts) that Jesus must have counseled it (although for thirty years after our Lord's ascension they practiced believers' immersion and kept the Seventh-day Sabbath) being therefore untenable, should be abandoned.

Neither are numbers a proof of truth, nor can they authorize any deviation from the Law or Gospel, whose words are not to pass away. Ahab's 400 prophets counseled the advance on Ramoth Gilead, with only one dissenting voice. Were they right? Elijah confronting the priests of Baal and the groves certainly had not numbers on his side, and Noah had almost a single-handed combat with the lawlessness of his age. Many, I admit, teach and observe those things of which I and others complain, but they have been withstood down the stream of time by numbers who suffered the bitterest persecution, being robbed, incarcerated, mutilated, reviled, and massacred by those whom you call the Catholic church. Please remember that few find the narrow way and eternal life. Many will say in that day, "Lord, Lord," but they will be rejected by the King of kings. "When the Son of man cometh shall he find faith on the earth?" Many other passages might be cited, and they are very serious for all our consideration. The faithful assembly subject to Jesus teaches people to observe all things whatsoever Jesus commanded them. They preach the Gospel, immerse repenting and believing people into Christ—into death—and the body, for training and perfecting in character and works in order to an abundant entrance into the everlasting Kingdom of God and his Anointed, and into eternal life.

You believe in Holy Scripture, having subscribed to the Articles, in which the appeal is made to Holy Scripture. You believe that what it teaches is necessary for salvation; nor are we required to believe what is not there or cannot be proven thereby: nor can the church ordain anything contrary to the written Word. Does that teach infant baptism or the Sunday Sabbath? How can the observance of the first day be a fulfillment of the command requiring the seventh day? Numbers, learning, conversions, hallowed seasons of joy in worship are no proof of the Divine presence and approval of such novelties. God makes his sun to rise on the evil as well as on the good and sends his rain on the just and on the unjust. The Israelites were accustomed to meet and delight to hear the words of God, but they would not do them. The ultimate tribunal of appeal is to the Divine Word. The law of the Ten Commandments, the royal law, is to judge us in the last day, even though you construe God's mercy and forbearance into approval of acts and practices which he has never authorized, though performed in his name. Had the prophet of Judah exercised the right of private judgment, adhering to the instructions from God, and rejected the ministrations of Israel's prophet, he had never lost his life. So we can only live forever if we obey God and be constantly on our guard lest we lose eternal life. Supreme authority is in God and vested by him in his Anointed. He is head over all things, outside as well as inside the body, the Church of the living God.

We are commanded to hear Messiah and threatened that if we do not hear we shall be destroyed. The priests who resisted Moses perished, a warning to us that we turn not away from him who speaketh from Heaven. After our Lord's ascension the church practiced immersion for repenting, believing and confessing sinners. They kept the Holy Sabbath as in our ecclesiastical history of the Acts. Our Lord prayed that their flight from Jerusalem might not be on a Sabbath. He declared that Heaven and earth might not pass away till all be fulfilled; neither were his words to pass away. In the Epistle to the Hebrews it is written: "There remaineth therefore the keeping of a Sabbath to the people of God." Facts, then, do not sustain your assertion that infant baptism and Sunday Sabbath were among those things that Jesus spoke to his disciples about during the forty days. All laws and ordinances must have the stamp of Divine authority in order to be binding upon the people of God. We must contend earnestly

for the faith once for all delivered to the saints, admit no authority that invades the prerogative of God, allowing no authority to impose ordinances, still less when those ordinances supersede and make void his Divine institutions and commands. Such can only secure confusion, infidelity, disaster, and the greatest dishonor to God and his Anointed.

With great respect, I am yours truly,

HENRY B. VANE.

RUCKINGE RECTORY, Ashford, Kent, }
Sept. 4, 1896. }

Dear Mr. Vane:—Thanks for your letter. I certainly do believe that the practice of the Catholic church as to infant baptism, baptismal regeneration and the Lord's-day is contained in Holy Scripture or clearly indicated there. I am no controversialist, and the matters have been dealt with fully by stronger and abler exponents of the Church's doctrines. Prebendary Sadler's "Church Doctrine, Bible Truth," is a good book to study, and in these and other similar works all the arguments that I could use myself are advanced with much more learning and persuasiveness than I could myself employ. May I, if you please, refer you to them. With every good wish, believe me,

Very truly yours,

RUCKINGE, Kent, 5 Sept. 1896.

My Dear Sir:—I am in receipt of your letter of the 4th inst. Many thanks for the same. You say you certainly believe that the practice of the Catholic church as to infant baptism, baptismal regeneration and the Lord's-day is contained in Holy Scripture or clearly indicated there. Assertion is not proof. In spite of your belief about these things, I maintain the contrary and say neither is found in Holy Scripture. What is faith? Certainly an intelligent reliance on the Word of God. "Faith cometh by hearing." "How shall they believe in him of whom they have not heard?" As in my former letters I showed that the church is to proclaim the Gospel, so now I say it is by the Gospel we are begotten, "begotten with the word of truth;" as Paul said, "I have begotten you through the Gospel." When repentance toward God and faith toward our Lord Jesus Christ is produced, then, believing, those who believe have to be dipped; then born out of the water they become the children of God and enter into his family. But this is only true of believers, children of God by faith in Christ Jesus. Jesus gave authority to become the children God to "as many as believe into his name." "He that believeth that Jesus is the Christ is born of God." Infant baptism is not here, neither can it be proven by the Word of God. Baptismal regeneration cannot exist. Declaring a new life in baptism is another gospel. "Incline your ear." "Hear and your soul shall live." Regeneration must not be confounded with the new birth in baptism. The Divine order is hearing, believing, and being baptized,—begotten by the Word, born out of water. The rest can be ascertained by reference to my other letters.

The first day of the week I have never been able to trace as the Lord's-day in Scripture. "What is written in the law? How readest thou? Understandest thou what thou readest?" "My holy day" is the seventh day, God says. The seventh day is "the Christian's only Sabbath," as says Father Ignatius, one of your own clergy. That is the day of which Jesus is the Lord, the day commemorating the glorious work of creation, testifying against all heathen atheism, idolatry and infidelity, that God is the Creator and Sustainer of all things. On this holy day Jesus emerged from the grave. The Sabbath is a day to exist in the millennial as well as in the everlasting age, a sign that we are the people of God. This day, the seventh, is therefore holy to the Lord and must not be polluted in any wise by his people. Yet this day is now by an ecclesiastical air-pump (the voice of the church) exhausted from the category of Christian faith and practice. To turn away from the Word of God and listen to your Catholic church is to reject God, to obey man rather than God, like Judah's prophet whose destruction speedily followed, the simple result of obeying man rather than God.

I believe the Divine Word, that Word that is a fire and hammer. May it break the stony hearts of men and consume their pollution, lawlessness and self-will, causing them to yield the obedience of faith and secure that unity for which our Lord prayed! With every good wish, I am

Yours very truly,

HENRY B. VANE.

Thinking that you and your readers might profit by a perusal of these letters, I send them to you.

Faithfully yours,

WILLIAM C. DALAND.

Tract Society Work.

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

LETTER NO. 6.

NORTH LOUP, Neb., November 9, 1896.

Descending from the prairie table-lands of Southern Minnesota to the Missouri River, on the west and southwest, and passing westward from Omaha or Columbus, one must constantly enlarge his ideas of the extent, fertility and beauty of the farming regions of Minnesota, Iowa and Nebraska. To build a railroad for hundreds of miles, with scarcely a "cut" or a "fill," contrasts with the mountain regions of the Alleghanies in the East, or the Rockies in the West, as light does with darkness. Following the valley of the Platte to Grand Island—if one may say valley, where there is only one vast plain, and where the river bed is low-banked, broad, shallow and braided with sand bars—one wonders at the rapidity with which this beautiful country has been developed within a quarter of a century, and unconsciously calculates how much more can be done before the natural resources are fully developed, much less exhausted.

Leaving the main line of the Union Pacific R. R. at Grand Island, on the "Ord branch," the traveler follows the North Loup River northwestward, through the same endless prairie region, yet more diversified with "bluffs" and valleys of varying size.

ORIGIN OF NORTH LOUP CHURCH.

Like all valuable and permanent things, North Loup was not an accident. In Letter No. 4, we spoke of the church at Dakota, Wis. Twenty years of experience showed that the country there could never meet the demands of a thriving community. The soil was poorer than the attenuated sermons of a "poor preacher," or the arguments of a "windy politician." Seeking "a better country," several families at Dakota organized a colony in 1871, with Rev. Oscar Babcock as president. The religious and church extension idea was a dominant one in the movement. A "locating committee" was sent out in the autumn of that year, to seek a place for the colony. Going west by way of Omaha, they found their way to the valley of the North Loup, beyond the line of civilization and 200 miles west of the government post then under command of General Ord. This committee reported to the colony in August, 1871. Another visit followed in November, when some homes were "entered."

In the spring of 1872, ten families from Dakota and several families from Welton, Iowa, met by appointment at a point near the present village of North Loup. The clear sky of Nebraska—yesterday it rivalled that of Italy—and the cotton cloth of a covered wagon, or of tents, were the only roofs, and the beds were not made of eider down. On the second Sabbath of May, a company of about fifty adults and children gathered in the shelter of the willows on the banks of the river. An old, high-backed rocking chair, which had done service as an easy seat for an elderly lady on the long journey in a springless wagon, the only chair in all the camp, offered its back as reading desk and pulpit, and from behind it Rev. Oscar Babcock preached the first sermon in Valley County, and the Sabbath services which are now continued under more favorable surroundings were begun. Mrs. Heman's poetic description of the "Landing of the Pilgrims on a steru

and rock-bound coast" found its counterpart in this Sabbath scene, without the "stormy sky" and "breaking waves" of a new England winter. Here, too, was a successful "colony movement," which had its counterpart 151 years before, when, as shown in Letter No. 2, Seventh-day Baptists emigrated from New England to West Virginia, via New Jersey. Here in the North Loup valley the lines of emigration from New England, by way of New York and Wisconsin, on the north, and by way of West Virginia and Iowa, on the south, met again. These things came thus, because God's plans and purposes to keep truth alive run through all the centuries.

The first school in North Loup was opened in the autumn of 1873, in a "dug-out." A literary society was organized about the same time. A post-office was established in 1873, the president of the colony and pastor of the church being the first postmaster.

The Seventh-day Baptist church at North Loup was organized in 1873, with thirty-five constituent members. A house of worship, 34x55 feet was built in 1884. The present membership is 280; 55 being "non-resident." A vigorous Sabbath-school reports 227 members. The Christian Endeavor Society has 90 members, and the Junior Society 39. The church is well organized for work. An assortment of Sabbath literature welcomes you from all corners in the vestibule, and the Christian Endeavor prayer meeting on Sabbath was larger than the one in our loved church at home.

The pastors at North Loup have been Oscar Babcock, present Sabbath-school superintendent, J. G. Crandall, J. W. Morton, and J. H. Hurley, the present pastor. Those who planned and prayed, sacrificed and suffered; living in "dug-outs," tents and sod houses, builded better than they knew. Through "Indian scares," devastating drouths and devouring grasshoppers, they held on. The Indians are gone; the grasshoppers have fled; the irrigating ditch and the railroad have come, and the local market reports which I obtained, half an hour ago, are quite as good as the average in other places, viz., wheat 45 cents; oats 7-11 cents; corn 10 cents; potatoes 20 cents. Nebraska needs to develop a greater variety of agricultural industries. The sugar-beet business has a promising future, unless the Populistic opposition to certain favorable provisions by the state strangles it; and the writer thinks that "creameries" can be successfully established in connection with the rich pasturage of the uplands, which are above the irrigation line.

North Loup village has a fine graded school, of four departments. Dr. F. O. Burdick, formerly pastor at Scott, N. Y., is a successful physician at this place. He has not forgotten how to preach, nor lost his love for the work of the ministry. A long list of reasons could be given recommending North Loup to one seeking a home among Sabbath-keepers in Nebraska. Courage, persistency and economy, coupled with conscience and character, have fought the pioneer battle, and those who come hereafter will enter into the harvest of what has gone before. A goodly number of those who came twenty-five years ago remain to enjoy the results already attained, while not a few have passed from the pioneer life of the prairies to the "evergreen mountains of life." North Loup is an important point on "the extreme picket," and a promising future for our cause seems well assured.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Nov. 8, 1896, at 2:15, P. M., President Charles Potter in the chair.

Members present: C. Potter, J. F. Hubbard, D. E. Titsworth, J. D. Spicer, W. M. Stillman, A. E. Main, F. E. Peterson, J. M. Titsworth, H. M. Maxson, J. A. Hubbard, W. C. Hubbard, C. C. Chipman, Stephen Babcock, F. L. Greene, L. E. Livermore, A. L. Titsworth.

Visitors, H. H. Baker, J. P. Mosher.

Prayer was offered by Dr. A. E. Main.

Minutes of last meeting were read. The Supervisory Committee reported having ordered an edition of 500 of the "Hand-book" in cloth, and an edition of the tract "Pro and Con."

By vote, the Board requested the Advisory Committee to instruct the Corresponding Secretary to visit Boulder, Colo., spending two Sabbaths and Sundays there if the work seems to demand it.

Correspondence was received from Secretary Whitford and Treasurer Utter, of the Missionary Society.

The treasurer presented statement of bills due, which, on motion, were ordered paid.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

IMPOVERISHED BY WAR.

Spain's finances were bad enough before the latest revolt in Cuba, but the cost of the campaign on that island has brought them to a desperate pass. Everything in sight has been mortgaged, the nation is staggering under a debt of sixty-eight dollars per capita—our own being about fifteen dollars—and the strain is constantly increasing. If we are to credit the statement that the salaries of all Spain's diplomatic representatives in the United States are to be reduced one-third, it is evident that the government is now resorting to practical and heroic measures.

Italy's campaign in Abyssinia has in like manner added to her already ruinous debt, until Signor Colombo is now forced to increase the import duties upon barley and the white corn that constitute the principal food of a considerable part of the population. Italy's debt is nearly three times as large as our own, and amounts to forty-three dollars per capita. The provincial and municipal debts are even more crushing. The reduction of her foreign trade through the customs war with France, the reaction from the wild real-estate speculation of eight or ten years ago, overborrowing on every hand and banking mismanagement and corruption began the destructive work which the cost of the Abyssinian campaign has completed. Wars are very expensive indulgences nowadays.—*New York Herald.*

DELICIOUS TOAST.—When making biscuit, roll a portion of the dough into a cake about an inch thick, bake it, not too fast, and put it away to slice for toast. If the dough makes light biscuit, you will find the toast superior to any made of yeast bread. I slice mine, spread it with butter and brown it on one side. Occasionally I make cream or sugar toast, and have a delightful change. The latter is more delicious than cottage pudding, and is very nice to prepare when you wish to get breakfast quickly.—*Housekeeper.*

BEWARE of the doubtful; the positively evil will then be harmless.

History and Biography.

By W. C. WHITFORD, Milton, Wis.

HISTORY OF THE SEVENTH-DAY BAPTIST CHURCH OF DAKOTA, WISCONSIN.

BY PROF. HOSEA W. ROOD, WASHBURN, WIS.

There lies before me to-day a faded and worn old book. The edges of the cover are frayed, the corners battered, and the back ragged. It is a blank book of the style in use fifty years ago. The paper in it is blue, like the foolscap we used in the middle of this century; and although so yellow with age, the outside of the broad covers still retain a bit of the marbled appearance that the book-maker once gave them.

When I open the volume I find written, in a bold hand on the first page, these words: "Records of the Seventh-day Baptist Church at Dakota, Waushara County, and State of Wisconsin." The writer evidently took some pains to ornament the capital letters with such flourishes as he felt safe to undertake, paying no little attention to their proper shading. And well he might do so, for his effort was destined to live long after he had been gathered to his fathers. On the following page I find written by the same hand and with the same care, the "Order of Business" for the regular church meetings. On the third page I read: "At a meeting of the Seventh-day Baptist brethren of Dakota, Waushara County, Wis., held Jan. 16, 1853, at the house of George C. Babcock, for the purpose of consulting upon the propriety of organizing a Seventh-day Baptist church, Eld. J. M. Todd and H. Hull being present, Eld. Todd was chosen Moderator, and Geo. C. Babcock Clerk.

I find that, after due discussion, the following resolutions were adopted at that meeting:

1. *Resolved*, That, in the opinion of this council, the brethren in Dakota ought to be organized in church capacity.

2. *Resolved*, That the brethren in Dakota, and such as they may invite, be a committee to indite Articles of Faith and Covenant for consideration and adoption by said church.

3. *Resolved*, That the above named committee meet Jan. 30, 1853 at one o'clock P. M.

4. *Resolved*, That the 13th day of February, 1853, be the time for holding a General Council for church organization.

5. *Resolved*, That the Seventh-day Baptist church of Berlin, Wis., be requested to send such brethren as they shall deem proper, to sit in council with us on the 13th day of February, 1853, to advise and assist in church organization.

Agreeable to appointment, the committee to indite Articles of Faith and Covenant met at the house of Allen Prentice, father of the present Rev. A. B. Prentice. Mr. Prentice acted as Moderator, and Geo. C. Babcock, Clerk. The following named visiting brethren were invited to take part in the deliberations of the council: Eld. J. M. Todd, Hamilton Hull, O. P. Hull and Ezra Lanphear. With prayers for divine guidance and help, this Council drew up Articles of Faith and Covenant in accordance with the recognized doctrines of the Seventh-day Baptist denomination, and they presented their report to the Council for Church Organization that met on the following 13th of February. At this meeting, Eld. O. P. Hull was Moderator, and Geo. C. Babcock Clerk. The following named delegates were present from the Berlin church: David R. Platts, J. F. Brown, William H. Applebee and Eld. J. M. Todd. Other brethren

present and invited to take part in the work of the Council were Eld. O. P. Hull, of Walworth; J. Davis, of Coloma; and John Ellis, of St. Marie.

The report on Articles of Faith was adopted and then the following named persons signed the Covenant and became constituent members of the Seventh-day Baptist church of Dakota, Wis.: Josiah Witter, Calista Witter, Lewis Pierce, Eliza Pierce, Allen Prentice, George Thorngate, Sr., Charles Thorngate, David Thorngate, Hannah Thorngate, George C. Babcock, Almira R. Babcock, Asa B. Prentice, Benjamin F. Pierce, George W. Witter, Nancy L. Root.

Lewis Pierce was chosen to receive the right hand of fellowship in behalf of the church, and Geo. C. Babcock was elected deacon.

During the following year several additional members were added to the church: July 16, 1853, John Redfield, Charlotte Redfield, Hamilton Hull, Julia W. Hull, William H. Root, Mary J. Harrison, Elizabeth R. Whitmore.

On the 14th of August, 1853, the church voted, in special meeting, to ask admission into the Seventh-day Baptist North-Western Association, and Geo. C. Babcock was appointed to write a letter to that body and forward a copy of the Articles of Faith and Covenant. Hamilton Hull was chosen the delegate.

On Feb. 25, 1854, Rowland I. Crandall, Susan Crandall, Stillman R. Green and Amy Ann Green united with the church by letter. At the following church meeting, April 2, 1854, Rowland I. Crandall was recognized as a deacon, and \$25 was voted to Eld. J. M. Todd, of Berlin, for ministerial labor.

July 11, 1854, Silas and Abigail Shay united with the church by letter; and, on the 13th of the following October Elizabeth Shay, by letter.

At the Annual Church Meeting, held April 1, 1855, it was voted that Geo. C. Babcock be called to ordination.

On July 18, 1856, George H. Green united with the church by letter; and Dec. 8, 1856, by letter, Alonzo A. Coon, Abby Coon and Cornelia Coon; also by letter Aug. 9, 1856, Samuel T. Mills, Sarah P. Mills, A. A. Lewis and Mary C. Lewis; Sept. 20, 1856, Janette Miller; Oct. 18, 1856, James C. Brown; June 6, 1857, Samuel H. Crandall and Alzina Crandall; June 13, 1857, Welthan Brown; June 19, 1857, William DeLoss Crandall; June 20, 1857, Rowland T. Green, Joanna Green, Mercy Green; Aug. 8, 1857, Betsy Thorngate.

By baptism, June 20, 1857, Sarah C. Coon; Sept. 6, 1857, Oscar Babcock, George Thorngate, Jr., Jonathan L. Coon, Delia A. Babcock, Sarah J. Coon and Electa E. Brown; Sept. 26, 1857, Mary A. McCormick, Lorinda O. Crandall; Oct. 31, 1857, Edward P. Maine, Esther E. Maine, Emergene Maine, William H. Greene and Willet H. Maine.

By letter, June 19, 1857, Henry Thorngate; Nov. 28, 1857, Lydia Boaz; Dec. 5, 1857, Henry Johnson and wife, Dennis M. Johnson and wife, Harriet J. Green, Matilda Lanphear; Dec. 11, 1857, Prentice C. Maine, Hannah H. Maine, Lois R. Maine; Feb. 12, 1858, Ezra Lanphear and Joseph C. T. Greene.

By baptism, March 6, 1858, Cyrus Babcock; May 29, 1858, Henry B. Collins; Aug. 14, 1858, Annis Maxson. About the same time, Benjamin S. Crandall and Ann Crandall.

By letter, Aug. 14, 1858, Roxy A. Maxson and Sarah E. Maxson.

At the Annual Church Meeting held Jan. 3, 1858, DeLoss Crandall and Asa B. Prentice were chosen choristers for the ensuing year. At the same time Eld. Geo. C. Babcock was invited to preach for the church that year. Up to this time the church services had been led by Eld. J. M. Todd, who was pastor at Berlin and came to Dakota at stated times, by Eld. Geo. C. Babcock, and occasionally by such other brethren as visited there from time to time. I can well remember a visit by President Whitford, then a young man; also one by Dr. Nathan Wardner, just home from China. In the winter of 1857 Eld. Hiram W. Babcock, of Coloma, assisted Eld. Todd in conducting meetings.

It appears from the records that from the years 1856 to 1858 Eld. Babcock was in ill health, and was thus prevented from doing full work; yet he always did what he could. May 7, 1858, the church voted that Hamilton Hull be invited to labor with the society as pastor during the illness of Eld. Babcock. On July 4 of the same year Asa B. Prentice and Oscar Babcock were called by the church to act as licentiates, as Hamilton Hull was, because of ill health, unable to preach. On the 16th of January, 1859, these two young brethren were invited to preach for the church during the ensuing year. On Oct. 2, 1859, a written license to preach was granted to Asa B. Prentice and Oscar Babcock.

On the 1st of January, 1860, Eld. Geo. C. Babcock was invited to renew his labors as pastor of the church. It was also voted that Oscar Babcock should preach when his father's health would not permit him to do so.

At the regular church meeting held Jan. 6, 1861, it was voted that Hamilton Hull be invited to preach to the church, and that he, with Henry B. Lewis, conduct the services during the coming year. Mr. Lewis was also chosen at this time to act as a deacon of the church. On the 31st of August of that year Hamilton Hull was called to ordination for the gospel ministry, and Mr. Lewis to the office of deacon. Their ordination was set for the third First-day in November following, and Elders Burdick, of Berlin, and Hiram W. Babcock, of Coloma, were invited to be present and officiate in the ceremony.

On Jan. 5, 1862, Elders Geo. C. Babcock and Hamilton Hull were invited to act as joint pastors for the following year; also, brethren Oscar Babcock and Henry B. Lewis were asked to preach as they should have opportunity. At this time Asa B. Prentice was in school at Albion.

In 1862 Henry B. Lewis moved to Coloma, I think, where he was employed as teacher. This left the church without a deacon; and on the third Sabbath in July, 1863, Oscar Babcock was chosen to act in that capacity.

Just here a leaf has been torn from the church book, and with it some facts I would like to record. It seems that Eld. Hiram W. Babcock, of Coloma, was preaching to the church a whole or part of the time in 1864, and that his services were highly appreciated. But at a church meeting in 1865 Oscar Babcock offered the following resolution, which was adopted:

Resolved, That we invite Eld. Hamilton Hull, Bro. Charles P. Rood and Elder Abiather Knapp to preach to us in turn with Eld. Hiram W. Babcock for the ensuing year.

(Continued.)

Missions.

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

THE publication of the Annual Report of the Missionary Society on this page will soon close. The reason for publishing this report in the RECORDER is that there are hundreds of Seventh-day Baptists who would get the reading of it in no other way. They cannot attend Conference to hear the reading of it; many of them never get copies of Conference Minutes and the Annual Report, so have to depend upon the RECORDER, especially isolated and scattered Seventh-day Baptists, for the desired information in regard to what we have done and are doing as a people in our various lines of work.

We hope all of the readers of the RECORDER have read this Annual Report, and have thereby not only a better knowledge of what we are doing for missions at home and abroad, but have had their evangelistic and missionary spirit deepened, broadened, greatly enlarged; and as a fruit of it will do and give more for our missionary interests than they have hitherto done, and those who have given or done nothing at all will be inspired to do and give something.

EVANGELIST E. B. SAUNDERS labored during the month of September with the Carleton church, Garwin, Iowa. The Lord blessed his work there. Ten were added to the church by letter, experience and baptism, and the church greatly quickened and strengthened. The whole village was blessed by the meetings, as they were held Sunday nights and at some other times in the village hall, our church building being too small to hold the people. The Christian Endeavor Society connected with our church, which had run down, was re-organized with thirty members, and has taken on new life and activity. This renewed condition of the church and the Endeavor Society makes a propitious and happy opening for their new pastor, the Rev. Leon Burdick, who settled with them the last week in October. Bro. Saunders also spent five days at Grand Junction, Iowa, and greatly encouraged our people there by his presence and the good meetings which he held.

BRO. T. J. VANHORN, soon after the North-Western Association, opened up Gospel Tent Work at Crab Orchard, Southern Illinois. Rainy weather and sickness affected very much the attendance, making it very irregular, yet some nights there would be from 150 to 200 present, and sometimes the tent could not hold all who came. He held meetings here over three weeks, sometimes assisted by Brethren F. F. Johnson and Robert Lewis, of Stone Fort, and Brethren C. H. West and Henderson, of Farina, Ill. In connection with his evangelistic work, Bro. VanHorn gave a series of five lectures on the Sabbath question. Much good was accomplished by these tent meetings; the church was strengthened, Christian people quickened. One young lady accepted the Sabbath and presented herself for church membership. The next place in which he set up the tent was Stone Fort, soon after Conference, where he is now holding meetings. He was assisted right after the Yearly Meeting, which was held here, by Rev. Charles A. Burdick, of Farina, for ten days, preaching excellent sermons. About the 20th of September he was joined by Bro. J. G. Burdick, who is assisting him in the singing and

preaching. There is a refreshing work of grace progressing in Stone Fort. Several have been baptized and joined our church. In a letter of October 22, he writes: "The blessing is breaking here at last and the Lord seems about to answer our prayers which have been one united petition for eight weeks. Last night many came forward to the anxious-seat, and one young man, a center of influence, came forward and spoke. One chronic backslider, who has been away from his Father's house, came forward last night. The Christians have come up to a good degree of consecration and earnestness. I hope the tithes have nearly all been brought in, and it seems the windows of heaven are opening. We have been at it now eight weeks and the people still have a mind to work. We have been out every afternoon this week, with a company of from four to seven, calling and holding religious services at the homes in the neighborhood. This has been a source of power. Pray that this may be a deep and thorough work of grace. We want to carry the work into the new town when we finish at the old town."

BRO. GEO. W. HILLS has been holding meetings for a month with our people at Adams Center, Adams County, Wis. The whole community was very much interested in the meetings, and the Holy Spirit was present with power among the people, some having found the Saviour precious, and the backslidden in heart were quickened into new spiritual life. At the present writing we have not heard the final outcome of the meetings.

BRO. S. H. BABCOCK since October 1 has been doing evangelistic and pastoral work with the Greenbrier, Black Lick and Middle Island churches, W. Va. He was sent there to supplement the work of Bro. E. B. Saunders, who labored there and had to leave before the work was done; and also aid these churches in settling a pastor jointly over them. It is hoped this will be accomplished, for that is just what these three churches need—a good pastor to serve them jointly and lead them to greater spiritual enjoyment, unity and activity. Bro. Babcock reports the meetings well attended and the prospects quite encouraging.

FIFTY-FOURTH ANNUAL REPORT

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

(Continued from last week.)

CONCLUSION.

As we look back upon the work performed the past year, and the blessings of God upon it and the workers, we would here express again our gratitude to him from whom all blessings come. The results have been greater than we hoped for in view of all the circumstances. The hard times have affected our income for missions, and yet the people have nobly responded under their own financial depressions and burdens. With the hard times there have come to the Board the past year some of the hardest questions and most urgent needs that they have ever had to solve or meet. They have sought wisdom and direction from him who is the Great Head of the Church, and the Guide of his people in their attempts to advance the work of his kingdom. As we survey the fields and the work done, and which needs to be done, we would note:

1. *The small churches.* They are not a few. We do not call them weak churches. Some of them, spiritually, are the strongest churches we have. They have been for years and are now furnishing us our ministers. They have had due care and attention the past year as means would allow. More of them have been assisted in having the preached Word and pastoral care than there were last year. These small churches are rallying points for evangelism. Having, as a rule, a church building and a surrounding community needing the gospel, they are excellent centers for evangelistic labor. More attention has been given during the year to providing these churches with evangelistic work. The results have been very gratifying. Many of the churches and their communities have been spiritually awakened, souls converted, the church enlarged, and the things which remained greatly strengthened. They should receive in the year to come even greater care.

2. *The General Missionary Fields.* Upon these wider fields of work there has been performed good and faithful service, in looking after the churches, the scattered and isolated Sabbath-keeping families, and other interests within their borders. We have had the past year five general missionaries, who have given their entire or part of their time to the following fields: the Arkansas and Texas field; the Missouri and Indian Territory field; the Iowa field; the Colorado field; the Wisconsin field. There ought to be general missionary work done upon four other fields, and we are as a people losing ground upon them for the lack of it. These are: these Kansas and Nebraska fields; the Southern field; the California field; and the South Dakota and Minnesota fields. In the last one mentioned are our Scandinavian interests, and they are very important. They greatly need a general missionary, a young man who can speak the Scandinavian tongue, as well as the English, to care for and build up this field and save many who are going from us. Many of these general missionary fields could be better worked and better results would follow, if they were properly divided, and two missionaries occupy them instead of one. We trust the good time is coming when these fields will be supplied with laborers.

3. *The Foreign Field.* The work performed in Holland has been as usual, no marked change. The interests there have been well sustained. There is a church of Seventh-day Baptists in Asaa, Versysel, Denmark, of 20 members, with a live and consecrated pastor, which has come to the knowledge of the Board, and it will apply at this Conference for admittance into the sisterhood of churches.

In England there is a change from last year. The Mill Yard church then was asking for a pastor to be sent to them. Now the Rev. W. C. Daland is in London as their pastor, under the support and direction of the Missionary Board. He is there to build up the church, to represent and extend our cause in every way and line practicable and right, on the other side of the Atlantic. We congratulate ourselves in having so suitable and valuable a man on so important a field, and we expect good results from this field under the blessing of God.

(To be continued.)

Woman's Work.

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

UP AND DOING.

BY ANNIE L. HOLBERTON.

If in the wider field of life
There is no place for you,
If abler hands perform the work
You would so gladly do,
You may not sit in idleness
And wait for future plan,
But, in the place you occupy,
Just do the best you can.

If we have but the "widow's mite"
To help the cause we love,
We can invoke, through providence,
A God-speed from above.
With willing heart and busy hand,
We surely cannot fail
To do our part of some good work,
That will some need avail.

Scorn not to do the smallest things
That we are wont to find,
Nor yet to fill the humblest niche,
Or little wants to mind.
The smallest acts meet rich return,
Performed with right accord;
Not to the lowest lights that burn
Is due the least reward.

FROM DODGE CENTER.

Dear Sister:—Thinking that a report from our Ladies' Benevolent Society may be of interest to the readers of the RECORDER, I will send you a few items.

Our Society was organized eleven years ago with a membership of about twenty. We have been steadily increasing until now we number thirty-nine. While our financial outlook may not be as encouraging as it should be, on account of the low prices for all kinds of produce, still, we believe, as a society, we are more zealous in the Master's service, and more willing to give for his cause than we have been before. Our funds are raised mostly by paying five cents per member, each month, and having sociables, from time to time, at different person's houses. We also piece quilts and sell them, thus increasing our funds. Some of the sisters, who never attend our meetings, and others who attend very irregularly, are so much interested in the work that they are members and send their mites to help along the good work.

We have paid this year our apportionment of the Woman's Board expenses, Dr. Swinney's helper, Miss Susie Burdick's salary, and \$10 to the Tract fund. Our estimable President, Mrs. H. D. Clarke, tries to have every lady of the church and society interested in our work, both at home and abroad, by making them feel that there is something all can do. At the next regular meeting of the Society we consider "Our Holland Mission," and we intend at every regular meeting in the future to have something presented to the society by different members on the subject of Tract or Missionary work, and thus we hope to interest our ladies in the work of the denomination, so that at the end of this Conference year we will have paid all our apportionments of the Woman's Board, and perhaps have exceeded that amount. If all of our Societies would pay their apportionment, we, as a people, would see great results all along our lines. May the Lord guide and direct us in all our plans and work for the Master in the future, and may we give as we never yet have given, and work personally and collectively as we never yet have worked, for the salvation of souls. Written in behalf of our Society.

S. B. E., Sec.

DODGE CENTER, Minn., Oct. 16, 1896.

THE only safe light for spiritual stumbling is the light of the Holy Spirit.

FROM BOULDER.

Dear Sisters:—We believe most profoundly that "Faithful is he that calleth you:" therefore we desire to be faithful in answering the call that is made to us to write for the Woman's Page. We have so little to report that it will be a *mite* indeed, but may the Lord's blessing be upon it to all those interested in it. In the first place, we were somewhat surprised to be called upon, feeling too small and unworthy to be remembered by the larger and more flourishing societies. Still we cannot conceive how we could be easily forgotten when we have made so many calls upon them for funds, which have been responded to so generously, thereby helping us to a good, comfortable house of worship which we ever remember with great joy and thankfulness.

Our society meets the first and third Wednesday of each month, and oftener if there is work to be done. We sew for two cents an hour for each worker, for all members of the society, but for those who are not members we charge four cents an hour; and although this charge is so small about one-fourth of all we have raised has been done in this way. We resort to church socials and suppers occasionally to raise special funds. But in a city like this where there are so many amusements of all kinds it is difficult to arrange anything attractive to anyone but ourselves.

Our society has always been small, and just now one-third of our working members have gone away for a time at least, but we are looking for some, and hoping for more to come and fill up the ranks. We are anxious to do our share of the work, and voted at our last meeting to raise this year's apportionment, although 'tis more than last year, in addition to our home work, such as helping to pay for a new stone walk in front of church, carpet for church, etc.

Desiring to secure better attendance we have decided to meet at our homes as we may be invited, the hostess serving a plain supper for which she will charge ten cents.

We hope to take up reading at these meetings to make them interesting and profitable in other ways than simply to gain a few cents for our treasury.

Desiring an interest in the prayers of all that we falter and fail not in the work, I close.

In behalf of the society,

LOTTIE D. CLARKE.

BOULDER, Colo., Oct. 26, 1896.

A NEW YORK CHINESE WEDDING.

Miss Ellen C. Potter, of the Morning Star Mission, thus tells of a New York Chinese wedding.

"It may interest our American young women to catch a glimpse of the life of a Chinese girl, not as she is way over in China, but as we find her in our big, bustling New York.

The little one's arrival is looked upon with more favor in this country than is the arrival of a little girl in that far eastern land; in fact there is a real welcome for her. She is brought up very quietly in the home, and not often allowed on the street and very seldom playing with other children. Respect for her parents is one of the foundation principles instilled in the baby heart, consequently she is very easily controlled. Months lengthen into years; her life varied by very little change, until at length she comes to the marriageable age, which here among the Chinese is from thirteen to fifteen. She has probably seen

very few men, and in this matter of selecting a husband she is not in any way consulted.

A man who wants a wife makes a money offer to the father. If the amount suits the father the bargain is immediately struck and preparations for the marriage begin. One case in particular, I have in mind, which came under my own observation. A Chinese man, a gambler and not of a good reputation, saw one of our pretty Chinese girls, thirteen years old, and decided that she was the one he wanted for his wife. He addressed himself to the father, offering \$1,200 for her, and the offer was accepted. He engaged rooms above our mission at 19 Mott St., and fitted them up for the reception of his child wife. After all was ready he brought her to her new home. At an American wedding there is always some woman with a loving heart and deft, tender fingers to help in the numberless ways that help is needed; but here the bride was the only woman, unless it may be some paid assistants. We were invited up to the rooms for a moment and there saw a bit of the marriage ceremonies. Very, very different it is from anything to which an American bride looks forward. The little bride was arrayed in costly garments, the husband and all his men friends were in their best, they laughing, smoking and talking, and she sitting on a stool in the corner of her bed room not joining in the festivities. For three days she is not allowed to sleep nor to rest her body, either on the bed or couch; she must from every one hide her head in shame.

At some time during the ceremony she must appear before ten witnesses, cousins of her husband. Each one in turn questions her and she must answer him in regard to her clothing, its cost, etc., where her gifts came from, how much her father received for her, and, in fact, her possessions are looked over and she herself is brought into such publicity as would frighten even an American girl, much more a timid little Chinese girl.

The husband gives great feasts to all his cousins, which are legion, and to his friends. Of course the cost is very great but usually he makes money by the transaction, for as rapidly as the dishes are emptied at the table the guests are expected to fill them with money wrapped in paper. It is contrary to custom to give anything as small as a copper. Yesterday only, a great wedding-feast was given here in Chinatown—the little bride having come on from Oregon to meet her husband whom she had never seen—where there were thirty-one tables set at a cost of \$20 per table. From that you may judge of the scale upon which they entertain at these feasts. But in all this display the little frightened bride had no part. She sits alone in her corner shrinking, frightened, aching from the cramped position, hiding her head in shame; the future is all unknown to her; her husband she knows not, nor what life with him may mean; there is no one to whom she may turn for sympathy. Do you wonder that our heart aches for her and that we long to bring to each one of these timid little Chinese women the glad message "that God so loved the world that he gave his only begotten Son that he might be unto us a Saviour and an Elder Brother,—a very present help in the time of need?"—*Home Mission Echo*.

"A WISE man will make more opportunities than he finds." A wise man will use the opportunities he has.

TERMS OF COMMUNION.

BY REV. M. HARRY.

The first thing to be settled is, "Who may invite?" Evidently the church through its pastor, or other representative. Christ committed the keeping and administration of the ordinance to the church and no other. It is therefore a church ordinance, to be administered by the church to only such as are considered worthy of acceptable membership in the church. This is evidenced by Paul's letter to the Corinthians: "To the church of God which is at Corinth." "When ye come together in the church." "When ye come together into one place, this is not to eat the Lord's Supper." 1 Cor. 1: 2; 11: 18, 20. This Epistle was written to a church instructing the members thereof, among other things, how to observe the Lord's Supper. But perhaps no one will contend that this institution should be administered by any other party, or parties than the church, and therefore it need not be further discussed, and we proceed to ask the more interesting question: "Who shall be invited to commune?" Saint and sinner? Or all professed Christians? This would include Universalists, Catholics and Quakers. Or, if only all evangelical Christians, it would be quite a difficult thing to define and enumerate what and who are evangelical Christians. It is evident that such invitations would be unsatisfactory. How shall we settle the matter? Do the Scriptures give us definite instruction? It would be strange if they do not. Examining them we discover that there are three prerequisites: Faith, baptism, and an orderly walk.

1. That faith should precede communion hardly need be argued. When Jesus said: "Do this in remembrance of me," he spoke only to believers, and Paul argues that one not "perceiving the Lord's body," "eats damnation to himself." Surely such should not eat. On this point we assume there is no dispute, and pass it.

2. That baptism is a prerequisite is about as clear. "Except a man be born of water and the Spirit he cannot enter the kingdom of God." John 3: 5. Whatever "born of the water" may mean, it cannot mean less than that water baptism is the *initiatory rite* into the visible church just as much as baptism of the Spirit is the act of entrance into the spiritual body of Christ. Now, one would suppose that if a man cannot have spiritual communion who is not born of the Spirit, neither can he lawfully take of the outward emblems without being born of water. Again Jesus says: "Go make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe whatsoever I have commanded you." Notice the order, *first*, discipleship or faith in Christ; *second*, baptism; and *third*, keeping Christ's commands, of which the Lord's Supper is one. Can any one infer from this that one may commune before baptism? Did the disciples so understand it? There are at least six examples of baptism recorded in the Acts, every one of which took place immediately after believing, and hence before communion. Now why did Christ in the commission put baptism before communion, and the first disciples invariably defer communion until after baptism, and the apostle give his instructions how to observe the supper to a church of baptized believers, if it was not intended that baptism should pre-

cede sitting at the table? If we follow Christ's order and uniform example and teaching of New Testament times, will we invite unbaptized people to commune?

3. That an orderly walk, or keeping the commandments is prerequisite is also clear. Jesus commands his disciples to be baptized and then keep his commandments. Paul commands with "fornicators, covetous, idolaters, railers, drunkards, or extortioners *not to eat.*" 1 Cor. 5: 11. Again he says: "We command you in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition he received of us." 2 Thess. 3: 6. Now, the question is not whether Sunday-keeping and sprinkling are as bad as covetousness, or fornication, or railing, but are they not disorderly and contrary to the commands to be baptized and keep the Sabbath? Also whether we may neglect or violate any command and yet be worthy to commune, and if so, which? James 2: 10 says, "If we keep the whole law and offend in one point we are guilty of all."

Where do the Scriptures authorize to invite those who break the fourth command, and the command to be baptized, and yet exclude those who break the fifth and sixth precepts of the Decalogue? With one voice all say the latter should not be invited. Why the former? Let us have the Scripture for it.

Some objections: "If we refuse to invite sprinkled people and Sunday-keepers to commune, do we not unchristianize them?" By no means. We would not baptize one whom we did not believe had become a disciple or a Christian first. We would not invite our own young converts to commune until they first had been baptized. Why? Because not Christians? Not at all; but because unbaptized. We do not say to such you shall not partake, but only we have no authority to invite unbaptized, or those who refuse to keep a single command of God. Who can say this is narrow or uncharitable? How much wider does the Bible make it?

"But we mingle in fellowship and in prayer and other meetings with other Christians and invite them to take part in our meetings, even have their ministers speak to us from our pulpits, and yet refuse to commune with them. This is very discourteous." This objection assumes if people are good enough to take part in our meetings, and we in theirs, they should be invited to the Lord's Table by us. Let us see. Are all such qualified for membership in our churches without baptism or keeping the fourth precept? If not, why is it more unkind to refuse to invite them to commune than to refuse church membership to them? But you say, this assumes that only such as are considered worthy of church membership should be invited. Exactly. Would the apostles have invited those unworthy of membership to commune? Did not Paul say, "Not to eat," and withdraw yourselves from those that walk disorderly? Does any one among us believe that unbaptized people and Sabbath-breakers were considered acceptable communicants, or worthy of church fellowship in New Testament times? If not, why should we be more liberal, or rather more lax? If we invite those to whom we would refuse church membership, we make ourselves most inconsistent, as seen in this example: Bro. A. refuses longer to keep the Sabbath, but

accepts Sunday, and commences teaching that sprinkling is baptism; and we then withdraw fellowship from him, and consider him unworthy to commune, because he walks disorderly; but he joins some evangelical Pedo-Baptist church, and now we invite him to commune because he belongs to those whom we fellowship in prayer meetings and otherwise!

Moreover, we make ourselves inconsistent in the eyes of thoughtful people of other denominations by open communion. In section 40 of the Methodist Episcopal Discipline, published in 1876, they say, "No person shall be admitted to the Lord's Supper with us who is guilty of any practice for which we exclude a member of the church." That is common sense, and Scripture, too. There is scarcely a denomination of my acquaintance that holds that persons considered unworthy of membership among them should be invited to commune. Then why should we? If we do invite such, they justly conclude that our position on the act of baptism and the Sabbath are the "weak points in our armor," and not in our terms of communion, for ours is the same as theirs. Hence it is clear that the question is not "close communion," but "close baptism," and "Sabbath-keeping" or "Sunday-keeping."

From experience and observation it seems evident that the open communion view is the product of sentimentality and misconception. Wherever found it is based on the assumption that the Lord's Supper is designed to show Christian fellowship, and hence we hear the remark, "He is worthy to commune with us," or, "I am not too good to commune with him." The Bible nowhere intimates such a design, but says: "As oft as ye eat this bread and drink this cup, *ye do show the Lord's death* until he come." "The cup we bless, is it not communion of the blood of Christ? The bread we break, is it not the communion of the body of Christ?" Not a word about communing with one another. If we think about our own, or others worthiness or unworthiness, we are not "perceiving the body of Christ," and hence eating and drinking unworthily.

To sum up: Christ's commission, Apostolic example, and Apostolic instruction, all place the communion after baptism, and dependent on an orderly walk, or keeping the commandments. Why should we do otherwise?

THE DIVINE GUIDANCE.

If the Lord's business is made your business, you will have divine guidance in your Christian life. It may be direct or indirect, sensible or insensible; but you will have it. Christ does not call us to be his servants, and then neglect to give us any orders as to our work. The trouble is, that we have not looked to him for our directions. Like wayward children, we have chosen to work by our own plans, instead of asking him to show us his plans. Let us take the position of children who are also servants. We make a polite call on God in the morning, and leave a card in the shape of a few set phrases of worship, glad when the formality is over, that we may hasten about our business, not stopping to take our orders from him, asking, "Lord, what wilt thou have me to do?" Let us say, morning by morning, "Behold, as the eyes of servants look unto the hand of their master, and as the eyes of a maiden unto the hand of her mistress; so our eyes look unto the Lord our God." A serving attitude is the best prayer for guidance. If only, with bended knee and folded hands, we pray, "Lead me, O God," we shall not lack the desired guidance. —A. J. Gordon.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

C. E.—Clean Entirely.

S. D. B.—Strange Doctrine Brightened.

CLEANLINESS is not only "next to Godliness," but it is, when used in a moral sense, a part of Godliness. No unclean thing can find a place in heaven. While it may not be always true, yet in general one may say that material cleanliness is an indication of moral and spiritual cleanliness; surely material filthiness is quite conclusive evidence of moral and spiritual uncleanness. Do not be careless and untidy, and unclean in your habits of life, in your dress, in your personal appearance, in your words and actions, and above all, in your thinking; for "out of the abundance of the heart the mouth speaketh." Clean thinking makes clean words.

To THOSE of us who have been reared in Sabbath-keeping homes in Sabbath-keeping communities, there is nothing strange in the practice or in the idea of a *Saturday Sabbath*, or of "keeping Sunday on Saturday." But the great majority of young Christian Endeavorers of the world have either never heard of such a doctrine as Seventh-day Sabbath-keeping, or else think of it as something very strange, a sort of "freak" in the religious world. It is one of the important missions of young Seventh-day Baptists to bring more light to bear upon this subject, to brighten with the light of divine truth this strange doctrine; and, first of all, those who wish to brighten the subject must, of necessity, brighten themselves; for a slow, sputtering, sickly light is of little use in times like these, when electric arc lights are so plenty. Those who really wish to inform themselves can do no better than to study carefully the recent series of twelve tracts published last summer by our Tract Society.

LETTER FROM N. I. DEW TO MR. WELLMAN STOUT.

My Dear Mr. Stout:—I am glad that you have such an interest in the Sabbath-school of which you are superintendent, and your zeal in urging people to come to the sessions of the school regularly and promptly is no doubt most laudable, and commends itself to all who see it. But, my dear sir, you seem to feel that all who do not attend your school are indifferent to the cause of Bible truth, or they are supremely lazy. Apparently you make no allowance for those who, though not on beds of sickness, yet are by no means in that vigorous condition of good health which you enjoy. You seem to forget about the mother who must, in addition to her regular morning work, get ready for the Sabbath services three or four restless, helpless children. You fail to realize how many chores must be done on a farm Sabbath-day, as well as on week days, so that it is not to be wondered at that the young farmer who does his work alone is sometimes a few minutes late. Then there are those who have worked so hard all the week, that it is almost a necessity to lie abed Sabbath mornings, until there is barely time left to get ready for church services. I have no doubt but that there are indifferent ones, and really lazy ones, who deserve censure, but there are others—there are others, please to remember, Mr. Stout, who are far from meriting the scoldings which you

now and then give them. These people come to Sabbath-school when they can; they have an interest in your work and are glad to help you, but really they sometimes get weary of the repeated invitations and urgings which they must meet with smiling faces. They know quite as well as others what their duty is in regard to this matter, and they almost lose their patience when some youngster from the Y. P. S. C. E., under your direction, comes around to remind them of their remissness in the matter of attending Sabbath-school. Sincerely your friend,

N. I. DEW.

OUR MIRROR.

WITH Mr. Irving J. Williams as president, this society is doing very good work. We feel a deep interest in the cause, not only at home, but in denominational interests and "World-wide Endeavor." We are glad to report an increase in membership during the year, among others, pastor Sindall and wife, who are valuable helpers to the young people, and the Endeavor cause. Sister Susie Burdick made a short visit in Verona this month, at the home of Mr. and Mrs. Davis, parents of Rev. D. H. Davis, of China. She conversed with quite a number of ladies on the subject of missionary interests in China. We trust that all who met her feel a greater interest in missionary work.

COR. SEC.

FIRST VERONA, Oct. 20, 1896.

THE Middle Island Y. P. S. C. E. is endeavoring to add their mite in the work for Christ and the church.

We still maintain regular weekly prayer-meetings with a good degree of interest.

Our plan of work is to contribute our apportionment (\$5 00) to Dr. Palmborg's salary, and outside of that we are doing home mission work. We are greatly encouraged at having Bro. S. H. Babcock among us for the next year; and will help provide for his salary, as also to contribute to the work of Dr. Lewis in the "Sabbath Reform" work.

We have an average attendance of about twelve active members at our regular prayer-meetings.

COR. SEC.

Dear Endeavorers:—There is an old saying, "You never know what a day may bring forth," and the days following the last forwarding of items have been watched with interest. One brought the hurrying throngs of State Street, Chicago, followed by the fertile farming lands of Iowa; the plains of Nebraska; the immense cattle ranches of southern Wyoming and northern Nevada; the rocky, interesting Palisade Mountains; Sierra Nevadas, with their immense snow sheds; the valleys of California, with wheat fields extending as far as one can see, all vegetation being dependent, for the most part, upon irrigation; Fresno, the greatest grape growing locality in the United States; the queer little towns, with Indian assemblages; and to-day I write you from "the land of sunshine."

For some days mountain fires have been raging. On October 27 the first rain for months, fell, thus initiating the rainy season. One-one-hundredth of an inch having fallen during September. Los Angeles, with its one hundred thousand inhabitants; its rose-covered verandas, beds of cysanthemums and calla lilies, its stately palms and other tropical

plants, with the snow-capped mountains towering in the distance, is exceedingly picturesque. There are many places of interest near here of which you may hear from time to time.

Yours in C. E.,

RETA I. CROUCH, Sec.

For the Brotherhood.

AN IDEAL.

The mental concept each should find,
Divine and human both combined,
Is first of all in Christ alone,
The Lamb of God could sin atone.

Love's warmest beam from men to shine,
Where many Christ-like traits combine,
Was John, who on Christ's bosom laid
The night in which He was betrayed.

The richest gospel he unseals,
The deepest glory he reveals,
Let every human heart incline
With this apostle John divine.

To be a minister of light
And point the erring to the right,
Earth's sinfulness to get above
And lead to holiness and love.

LOST CREEK, W. Va., Nov. 5, 1896.

M. G. S.

FROM THE BROTHERHOOD.

TO OUR PASTORS AND PEOPLE.

In the Editorial columns of the RECORDER, Oct 26, the Editor says, "Several bodies of Christian people . . . have practically united in passing the following:

Resolved, That we recommend to our pastors and churches that as far as practicable the last Sabbath in October shall be especially devoted to the consideration of the binding obligation to "Remember the Sabbath-day to keep it holy," and that we invite all Christians to unite with us in setting apart that Sabbath for special instruction in the home, in the church, and in the Sabbath-school in reference to the Lord's-day.

Please re-read all that the Editor says on that subject. And then let us pray that their prayers may be answered better than they thought, and that they may be led to consider the "binding obligation to 'Remember the Sabbath-day'" etc., as commanded by Jehovah rather than the command of Constantine to "observe the memorable day of the Sun" instead of the "Sabbath of the Lord."

After consultation we recommend, in behalf of the Brotherhood, to all our pastors and churches that as far as practicable the first Sabbath in December shall be specially devoted to the consideration of the binding obligation to "Remember the Sabbath-day to keep it holy," and we invite all lovers of God's Sabbath to unite with us in setting apart that Sabbath for special instruction in the home, in the church, and in the Sabbath-school in reference to God's holy day.

If it please our pastors and people thus to unite in speaking and praying for common and special interests, as missions, temperance, education, etc., the Brotherhood will be pleased to suggest united services on specified days for these objects.

Some have already expressed themselves favorable to this plan, and we invite suggestions from all.

May we have the assurance that on December 5, all our people are considering this very important question, and let us not forget to ask God's blessing on brother A. H. Lewis in the Sabbath Reform work.

I. L. C.

DEATH is a black weaver. He flings his shuttle, and we think it a dart to strike us through, but it flies back and forth, weaving the white robes of our immortality. Would you stop the weaver and destroy the web?—*The Church Advance.*

Children's Page.

RESIGNATION.

BY CHARLIE T. ROGERS.

Why do I cling so closely
To that which can bring but pain?
Why do I sigh so sadly
For life with its blot and stain?
When the good God-father calls me,
Why struggle and strive so hard?
I will go with a happy presence
To the arms of my loving Lord;
To the arms outstretched to greet me
With a love so great and strong,
That the thoughts
Of my life's great sorrows
Are lost in one glad, sweet song.

A CUP OF COLD WATER.

Has it ever occurred to you, young people, that at times your pet dog may actually be suffering for a drink of water? We know a little girl who used to think it great fun to see her Scotch terrier scratch the closet door, begging his young mistress to fill his own particular water cup. The little girl now believes that her pet's cup should always be kept filled and within his reach. Supposes he should be out, and Glossie should be thirsty; what could Glossie do?

Another dog which we know choked himself nearly to death by attempting to push his head under an ice box to drink from the pan. He was so big that he stuck fast, and he howled until some one of the household came to his assistance.

A friend of this Society and a really thoughtful lover of animals, tells us that she keeps a pail of water on the grounds of her place in the country for any stray dog's refreshment. It is astonishing the number of dogs that daily empty the pail. But oh! the shame of it! Many of the dogs are not stray dogs at all! They are well bred, well fed, and well cared for—with the exception only of the merciful cup of cold water. On summer nights a little dog with a bell around his neck used to put in an appearance regularly at about ten o'clock. His benefactress, listening for him, learned to know the tinkle of his bell, the patter of his paws, and the thirsty lapping of his eager little tongue in the pail.

Our young people who live in the country can do as much for a dog's comfort; can they not? Those who live in the city may follow the example of the little girl. Place a cup or bowl in some corner where your dog can always find it, and keep it filled with fresh, pure water. It may be amusing to see a dog beg when you are present instantly to fulfil his wants, but his hour of suffering, when you are not present, when no one understands the thirst that is torturing him, is unspeakable cruelty.—*Our Animal Friends.*

ACROSS THE WALL.

A story is told of an English lady of rank who felt a deep interest in the welfare of all her dependents, she had a coachman, who, notwithstanding all her efforts to reform him, would get intoxicated. She endeavored most earnestly to convince him that in prayer alone would he find strength to overcome the habit that was ruining him in body and soul.

Finding at last her efforts unavailing, she discharged him and engaged another servant. After he had been in his place a few days, the lady went to speak to him and among her first questions was "Are you a Christian?"

"Oh, yes madam," he replied "thank God I am, and you are the cause of my conversion."

"How can that be," she said, "for I do not remember ever seeing you?"

"I was at work on the other side of the wall and heard you talking to the man whose place I fill, and what you said to him about his soul's salvation made me think and pray. Oh, thank God I heard you across the wall."

What a lesson is taught by this simple yet true story!

If only we might learn to know
As we upon life's journey go,
How words, and acts of ours may fall
On others just across the wall;

How earnest words may aid to rise
And lift souls upward to the skies,
While thoughtless words may lead astray
Those on the other side the way.

We cannot tell what listening ear
May catch our tones, who may be near,
And life's too short to e'er recall
The words that pass across the wall.

—Presbyterian.

AS A LITTLE CHILD.

The speaker at a recent Conference related an incident of a little girl seven years of age, who, having been taken sick, was carried to a hospital to die.

"The last night," said the speaker, "nothing was heard to break the silence but the ticking of the great clock in the hall, as the pendulum swung backward and forward. Then it would strike the hour—eleven, twelve, one o'clock—when there came from the couch of the little sufferer a voice of sweet melody. It was one verse of the hymn—

'Jesus! the name to sinners dear,
The name to sinners given;
It scatters all their guilty fear,
It turns their hell to heaven.'

"Then all was silent again, and nothing was heard but the ticking of the great clock in the hall, until she broke out after a while in another verse—

'Happy, if with my latest breath
I may but grasp his name;
Preach him to all, and cry in death,
Behold! behold the Lamb!'

"The nurse hastened to the bedside of the little sufferer, but she was too late. The angel had been there before her and carried away that little girl from beholding the Lamb on earth to his bosom in the sanctuary above.—*True Life.*

"I BELIEVE IN MY MOTHER."

Such was the language of the old commoner, Hon. Thaddeus Stevens, when in 1868 he was visited by a clergyman, who said to him:

"It is no idle curiosity that has induced me to call on you, but a desire to know your sentiments on the subject of religion. Should you die in this attack, what shall we say about your faith in the Bible?"

Raising himself in bed, adjusting his gown and cap, he said: "The Bible, the Bible—take that away, and there is nothing left."

Pressed with the question as to a personal interest and experience, he said: "I do not profess to have religion in that way, but my old Baptist mother had it, and I believe in my mother." Think of it, mothers, this statesman now nearing the close of life, as he contemplates the future, goes back to his early training and says, "I believe in my mother."

The quaint John Randolph said: "When I try to make myself an infidel, I fancy I feel the hand of my mother on my head and her voice sounding in my ear, as she taught me to say, 'Our Father who art in heaven.'"—*Selected.*

NOT ASHAMED.

Some years ago, walking along the shaded streets of a prosperous New England city, I saw a little incident which has always remained as vivid in my mind as on the day I witnessed it. A group of boys, averaging about a dozen years of age, were gathered at the foot of one of the great elms, when a lady passed, and in response to her greeting one of the lads raised his cap from his head and answered, "Good evening."

The lady had hardly turned the corner before a storm of ridicule broke from the little group. Apparently the courtesy of lifting the hat was not familiar in the town, and the boys seemed to think the opportunity of airing their wit at the expense of their companion too tempting to let pass. The little fellow was a year or two younger than the majority of the others, and it was not surprising that the jests and laughter brought the blood to his cheeks. But I shall never forget the ring of manliness in his voice as he cried, "Well, you can say what you like, I'm not afraid of being a gentleman."—*Young People's Weekly.*

BOY CHARACTER.

It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and live the truth that there shall be no discount on his word. And there are such noble, Christian boys, and wider and deeper than they are apt to think, is their influence. They are the king boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth. Dear boys, do be truthful. Keep your word as absolutely sacred. Keep your appointments at the house of God. Be known for your fidelity to the interests of the church and Sabbath-school. Be true in every friendship. Help others to be and do good.—*Child's Paper.*

JESUS IN THE HOME.

A little girl went on an errand to an elegant house. The lady was proud of her home, and showed Jenny the carpets, pictures, ornaments and flowers, and asked, "Don't you think these things are lovely?"

"They are pretty," said Jenny. "What a beautiful home for Jesus to visit! Does he ever come here?"

"Why no," said the lady.

"Don't you ever ask him?" asked Jennie. "We have only a room and a bed-room, and we have no carpets or pretty things, but Jesus comes and makes us very happy."

The lady told her husband what Jennie had said, and he replied: "I have often thought that we ought to thank God for his goodness and ask him to come and live with us."

They became Christians, and Jesus came to live with them and made them happy. Jesus blesses every home to which he comes.—*Little Learner's Paper.*

A YOUNG ARTIST.—A teacher in the primary school of a Western city recently read to her pupils "The Old Oaken Bucket." After explaining it to them very carefully, she asked them to copy the first stanza from the blackboard and try to illustrate it by drawings, as the artist illustrates a story. Pretty soon one little girl handed in her book with several little dots between two lines, a circle, half a dozen dots, and three buckets. "I do not understand this, Bessie," said the teacher. "What is that circle?" "Oh, that's the well," was the reply. "And why do you have three buckets?" "Oh, one is the oaken bucket, one is the iron-bound bucket and the other is the bucket that hung in the well." "But what are the little dots?" "Why, those are the spots which my infancy knew."—*Transcript.*

Home News.

New York.

ADAMS CENTRE.—The musical and literary entertainment given by the Junior S. C. E. was a marked success.

During the past month, the Philomathean Society has met at the parsonage, and with Miss Tina Greene. The year's work, the study of America and famous Americans, proves very interesting and instructive.

The Society of Christian Endeavor gave a dime social at the home of Mr. and Mrs. H. D. Gurley. Miss Mary Crosby gave a tea recently for the Junior S. C. E.

The Ladies' Aid Society gave their annual "harvest supper" Thursday evening, Oct. 22, in the church parlors. A short program was given by the children.

Our Y. P. S. C. E. was represented at the State Convention at Rochester by Miss Ellen Wright. On the Friday evening after her return, a report was given to the Society. The Juniors were present in a body, and by their earnestness added much to the interest of the service.

On Sabbath morning, Oct. 10, our pastor, Rev. A. B. Prentice, preached from the text, "We are laborers together with God," from which he delivered his first sermon here, Oct. 10, 1868. During his pastorate of 28 years, 287 have been added to the church, and 132 church members have died; he has officiated at 341 funerals, 160 marriages, and has preached 2,350 sermons. The membership in 1868 was 265, and at present is 295.

COM.

Illinois.

STONE FORT.—The meetings begun Aug. 31, at Stone Fort (old town) have just closed. In one particular this has been a very remarkable meeting. It is quite unheard of for a revival meeting in this section of country to continue more than three weeks. This one has continued with an occasional interruption for nine weeks. During this time, nine persons have professed saving faith in Christ. It was a great disappointment to us and a severe trial of our faith that the meetings finally closed and no one of the twenty young men for whom special prayers were made during the past four weeks were converted. Yet the little church has been greatly blessed and we are all rejoicing over results, which cannot be expressed in figures.

Bro. Burdick, of New York, was with us but a short time before he had gained the reputation of being a hard hitter. We had regarded ourselves as quite faithful in Christian work, having attained to a good degree of consecration, when he came and took the conceit out of us. There followed days of fasting and prayer. Christians pledged themselves to remember in special prayer the person whose name was given them for his conversion; the noon hour was dedicated to special prayer for these individuals and for God's special blessing upon the meetings. Finally, since, for various reasons, the meetings were poorly attended, companies of people, young and old, would go to the homes of the neighborhood and hold short services of song and prayer. While we have to wait for the visible results of this seed sowing, joy unspeakable came to many hearts who had never before known the pleasure of "going everywhere preaching the word." Such entire consecration to the work of soul saving is rarely seen

as has been exhibited by the members of the Stone Fort church and other Christians associated with them during the last two weeks of this meeting. While the Bryan and the McKinley glee clubs were hastening from town to town in their wild enthusiasm singing and shouting for their favorite metals, our little gospel glee club was going from home to home singing from glad hearts, "Come ye that love the Lord and let our joys be known." The closing meeting last Sunday night was one of special blessing and power. About ten of the aforesaid young men came to the anxious seat, five of whom remained for the inquiry meeting expressing their determination to seek Christ until they find him.

All feel that although the special meetings have closed, the work of gathering in the lost ones is but begun. An eminent evangelist has recently turned his attention from the work of converting sinners to that of converting church members. Bro. Burdick has been in that line according to the statement of a faithful sister in the closing meeting. No better word can be said for his labors among us, than that he has brought the Christians to a higher degree of consecration than they have known before.

I write this with the victorious shouts of the McKinley forces ringing in my ears. God grant that the great tidal wave of religious enthusiasm predicted by Mr. Moody to follow upon this Presidential campaign may be now coming upon us.

T. J. VAN HORN.

Nov. 4, 1896.

Wisconsin.

COLOMA STATION.—A few words from Berlin once more may be of interest to some of the RECORDER readers. During the month just passed the church sustained its Sabbath service with an average attendance of twenty-two. The Christian Endeavor Society also held five interesting and profitable prayer-meetings, although our numbers were small.

The Ladies' Aid Society continues its work with unabated interest. They have purchased and placed in the church new chairs for the pulpit. The Sunday evening services have been continued with about the usual interest. On Sunday evening, Nov. 1, I preached upon the subject of "Paul's attitude toward the Ten Commandments." The people gave undivided attention to the argument.

Dr. Lewis spent a week with us, visiting his mother, resting and writing. He preached to us Sabbath-day, Oct. 24, an able, cheering, helpful sermon, presenting especially the work which he represents. His occasional presence with us, his sermons, and his conversation are powerful arguments in the way of bringing us into close touch and sympathy with the Sabbath reform work. Our Endeavor Society has secured some pledges in support of this work. We are hoping to adopt a more systematic method for supporting our Missionary and Tract Societies.

We look forward with pleasure to the Semi-Annual meeting of the Berlin field churches, which convenes with this church the second Sabbath in December.

D. B. C.

Iowa.

GARWIN.—We left Syracuse, N. Y., at 2 A. M., Monday, Oct. 26, and arrived at Garwin Tuesday at 10 A. M. A few friends met us at the depot and conveyed us to the Seventh-day

Baptist parsonage, which we supposed we were to occupy; on approaching it, imagine if you can, our surprise to find it already, not only occupied, but literally full of people from the aged grandmother to the smiling infant, all of whom seemed determined to be happy in the true way, that is, by trying to make somebody else happy; then came a long list of introductions which seemed almost needless as they appeared like old friends. As we were invited to a seat we thought the chair looked familiar, and we began to look about us and found to our astonishment that the entire furniture, carpets, stoves, etc., were none other than the ones we had packed in Central New York. About noon we were informed that dinner was ready in the church only a few feet away. The church was filled with tables whose contents were enough to tempt any appetite. The Rev. Mr. Wilson, pastor of the United Brethren church, made a speech of welcome; he said just what we felt from the moment we entered Garwin. After dinner we all repaired again to the parsonage. Music and visiting interspersed with some more arrangements about beds and carrying books up into the study filled up the hours till time for chores, and then the brethren began to disperse, leaving woodshed, cellar and pantry well filled with just what any one in a new home would need for use.

We are glad to have our lot cast in such pleasant places and with so kind and warm-hearted people, and we pray that we may be blest in working together for the upbuilding of the Master's kingdom in Garwin. Pray for us and the work here.

L. D. BURDICK.

THANKSGIVING PROCLAMATION.

The following proclamation by the President was issued on November 4, asking the people to assemble on the 26th of November, and thank God for blessings bestowed and disasters averted:

The people of the United States should never be unmindful of the gratitude they owe the God of nations for his watchful care, which has shielded them from dire disaster and pointed out to them the way of peace and happiness. Nor should they ever refuse to acknowledge with contrite hearts their proneness to turn away from God's teachings and to follow with sinful pride after their own devices.

To the end that these thoughts may be quickened, it is fitting that on a day especially appointed we should join together in approaching the throne of grace with praise and supplication.

Therefore, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 26th day of the present month of November, to be kept and observed as a day of thanksgiving and prayer throughout our land.

On that day may all our people forego their usual work and occupation, and, assembled in their accustomed places of worship, let them, with one accord, render thanks to the Ruler of the Universe for our preservation as a nation and our deliverance from every threatened danger, for the peace that has dwelt within our boundaries, for our defence against disease and pestilence during the year that has passed, for the plentiful rewards that have followed the labors of our husbandmen, and for all the other blessings that have been vouchsafed to us.

And let us through the mediation of him who has taught us how to pray, implore the forgiveness of our sins and a continuance of heavenly favor.

Let us not forget on this day of thanksgiving the poor and needy, and by deeds of charity let our offerings of praise be made more acceptable in the sight of the Lord.

Witness my hand and the seal of the United States, which I have caused to be hereunto affixed.

Done at the City of Washington this fourth day of November, in the year of our Lord one thousand eight hundred and ninety-six, and of the Independence of the United States of America the one hundred and twenty-first.

By the President.

GROVER CLEVELAND.

RICHARD OLNEY, Secretary of State.

Sabbath School.

INTERNATIONAL LESSONS, 1896.

FOURTH QUARTER.

Oct. 3.	Solomon Anointed King.....	1 Kings 1: 28-39
Oct. 10.	Solomon's Wise Choice.....	1 Kings 3: 5-15
Oct. 17.	Solomon's Wealth and Wisdom.....	1 Kings 4: 25-34
Oct. 24.	Proverbs of Solomon.....	Prov. 1: 1-19
Oct. 31.	Building the Temple.....	1 Kings 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.	Reward 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 IX.—THE FAME OF SOLOMON.

For Sabbath-day, Nov. 28, 1896.

LESSON TEXT.—1 Kings 10: 1-10.

GOLDEN TEXT.—Behold a greater than Solomon is here. Matt. 12: 42.

INTRODUCTION.

Solomon's great life work of building was completed; his extensive internal improvements were finished; he gave his attention to science and literature, some of which we have studied; his wisdom led him into commerce, he had a navy on the Mediterranean Sea with Hiram; he made a navy on the Red Sea and was assisted there by Hiram. The verse preceding the lesson speaks of the treasures secured in one of these southern expeditions, which had brought the fame of Solomon to "the queen of the South," as Jesus calls her (Matt. 12: 42), who became interested in seeking wisdom "concerning the name of the Lord."

NOTES, EXPLANATORY AND PRACTICAL.

I. The Seeking for Wisdom. 1, 2.

1. *When.* After Solomon's navy had made expeditions from the Red Sea near the *Queen of Sheba's* kingdom and had gotten immense treasures of gold. *Queen of Sheba*; an intelligent rich queen of the south with a religious inquiring turn of mind. The Arabs call her *Balcaas*; the Abyssinians, *Makedo*. *Heard* through his expeditions by caravan and fleet which traded throughout all the known world. *The fame of Solomon*, his buildings, his riches, his court splendor and wisdom; these extended his fame. *Concerning the name of the Lord*. Solomon's fame was intimately connected with the Lord. His first work, first in time and importance, was to build a house for the name of the Lord, and his wisdom was recognized as a gift of God. The queen, like Solomon, had all of earth's goods that heart could wish, health, wealth, rank, power and honor. Solomon found them vanity and vexation of spirit, and they did not satisfy her. She would learn more of the wisdom connected with the name of the Lord.

What a missionary privilege Solomon had. Gentiles coming to him for knowledge of the true God. It was the golden opportunity of his life, there are few greater in human history. Had he always used this privilege he would never have been turned away. True missionary activity is a safeguard, a means of growth in religious life.

She came about 1,500 miles with a caravan, making 15 to 20 miles a day through the "great and terrible wilderness;" not for pleasure, gain nor health, but to learn "concerning the name of the Lord," to satisfy the deepest longings of her heart. *To prove him with hard questions* of natural, social, political and divine things that she might know whether the reports were true, and chiefly that she might learn from him. She was seeking wisdom, an example to us under the gospel as hinted in the Golden Text; seeking for spiritual truth concerning the name of the Lord. The noblest spirits are those that seek the highest knowledge.

We are sometimes ashamed to expose our ignorance by asking questions. This queen with all her intelligence, honor and wealth was not. The wise learn from all, even from the simple. The spirit of asking questions is of the very nature of philosophy. To ask questions rightly is the half of knowledge.

There are many difficult questions each day in life which we may take to the Lord in prayer and he will answer in his own way. Then there are many questions of nature and providence that can never be solved here. These the Christian leaves with the Lord, assured that he will solve them in his own good time.

Many hard questions are propounded by the curious and caviling with no higher motive than those had who sought to entangle Jesus. We need not imitate them.

There are some questions we should be ready to answer, some of them are hard questions. Why are you a Christian? or, why are you not a Christian? Why do you believe in the Scriptures? Why are you a Sabbath-keep-

er? Why not? Why will not Sunday do as well? Be ready always to give an answer to every man that asketh you a reason of the hope that is in you. 1 Pet. 3: 15.

2. *She came to Jerusalem*, a wearysome journey of three months travel, *with a very great train*, needed for transportation and protection of the "very great store," as they passed through the land of roving robbers, and of the Ishmaelites, whose hand was against every man; a steatly return of a great sovereign. *With camels*, those ships of the desert, the only means to this day of transit in those regions. Jerusalem had never seen a caravan so long, so splendid as this. *Spices*. The whole land of Sabea was said to be fragrant with these, and the odor was carried many miles out to sea. *Gold*. According to verse 10 about \$3,000,000. *Precious stones*. Many gems were found in the desert and gulfs. *She commended with him of all that was in her heart*; all doubts and difficulties that had perplexed her. She was in earnest, she had come a great way, she proceeded at once, she told it all. She was exemplary in seeking wisdom.

As seekers of true wisdom from one that is "greater than Solomon," we have no such journey to take, no such train, no such expense; our questions are as hard, too hard for any but him to solve; we have as much at stake, we are invited to come, and to come although we may have no money, come to one who is richer, wiser, more able, more willing to receive, more sure to answer. "Come," he says, "ask and ye shall receive; seek and ye shall find."

II. The Finding of Wisdom. 3-5.

3. *Solomon told her all*. What her questions were is not told; the character and circumstances are only for conjecture. Numerous legions of the matter are silly. God gave Solomon wisdom, he used it well; it stood the queen's severest test, he spoke by inspiration. She doubtless asked and was told about God, his law and the services of the worship of him concerning whose name Solomon's fame was connected. "Dark sayings" and riddles involving social and political problems all were answered. 4. *Had seen all Solomon's wisdom* in answering questions on the proverbs and discourses, on natural science and *the house that he built*, his royal palace which took thirteen years to build. 5. *The meat of his table* vast in quantity, variety, chap. 4: 22, 23, *the settling of his servants*, arranged according to rank at the table, *the attendance of his ministers*, personal attendance, *their apparel*, court dress suited to their rank and duties. These did not change as in modern days, with every breath of fashion. As the dress of an Oriental was then it may be seen now in the same rank of life. Solomon's servants were robed according to the splendor of his works. *Cup-bearers*, in charge of the royal wine and plate. *Ascent*, the magnificent stairway from the king's palace on the side of Mount Moriah up into the house of the Lord at the summit. There was splendor and system in every detail. Never had the queen seen so much magnificent goodness with such practical greatness, and she saw God acknowledged in it all. "There was no more spirit in her."

III. The Results. 5-10.

5. *There was no more spirit in her*, breathless in astonishment, completely outdone, humbled in any hope she may have had of getting the better of him. She had applied the test, he had shown her more than she had dreamed of. So the wisdom, goodness, glory and splendor of the greater than Solomon shall surpass all the eye hath seen, ear heard or heart desired. 6. *She said*. She frankly, sincerely acknowledged his superiority without envy or conceit. How often if a rival surpasses us we hold our tongues or whisper disparaging facts on every suspicion. The queen was franker than most women (men too), and it stood to her credit for three thousand years. *It was a true report*, usually expectations are disappointed. It was not so concerning the wise man. It will not be so with the truth seeker nor of the Christian's faith, his hope of heaven.

7. *I believe not . . . and behold half was not told me*. Frank again, complimentary and profoundly sincere. If the highest wisdom, questions of moral and religious life, and of the truths of the Proverbs were fully answered, she indeed heard wonderful things and new to her.

How often in the experiences of the religion of Jesus we hear that "The half was not told me." This expression has become a proverb. Usually fame and imagination present things greater than we find them, but in the kingdom of the one greater than Solomon truth exceeds both fame and fancy. The world "believes not the word," that Christians say. To them it is the "exaggerated expression of excited feeling." Yet the delights of communion with God are never half told; and glorified saints much more will say that it was a true report which they heard, but that the half was never told them.

8. *Happy are thy men . . . continually before thee*.

Intercourse with the wise is ennobling. It is a great blessing to live in a Christian family, in a Christian community. Who would choose a home where there were no Christians? What would the world be without Christian influence, without the Christian home, the Christian church, the Christian school? What true Sabbath-keeper would choose to raise a family where there are no Sabbath associations and influences? Inversely as he values Sabbath truth will he take such risks. "Be not deceived; evil communications corrupt good manners." Children will go as they are led. Sunday associations with religious services in such community will outweigh the precepts of a parent who takes such a risk; his example in going in to such community is against the truth. Herein is the importance to us of our denominational schools. How many who have neglected our schools for better (?) ones are champions of Sabbath truth? Next week we will learn the power of evil associations on Solomon's life.

9. *Blessed be the Lord*. The queen saw it was God who gave Solomon wisdom and prosperity. She went home with larger views of God, and it would be pleasant to believe the tradition that she carried his worship back to her countrymen; but the evidence is wanting, it is not even recorded that she, with all her treasurers, made any offering in his temple.

Made he the king to do judgment and justice. God's gifts are given for the use of his people and not for selfish ends. How sadly we miss it when blessed with business talent and worldly good, we plan for ease and comfort? "Thou fool;" Jesus said, so is every one that is not rich toward God. 10. *She gave*. She shows the sincerity of her confessions by substantial gifts; her faith by her works. Having been made partaker of spiritual things, it is a duty to minister in carnal things (Rom. 15: 27), to communicate with him that teacheth in all good things. *An hundred and twenty talents*. The same amount that Hiram presented Solomon (1 Kings 9: 14), about \$3,000,000. The price paid for knowledge shows its estimation. The queen was remembered for her appreciation of wisdom, and it is cited in the Golden Text by the Saviour as an example worthy of imitation in seeking wisdom from one greater than Solomon. How much do our young value the privilege to which the Saviour refers. They have no need to take the toilsome journey; we have pastors, churches, teachers and Bibles close at hand. What do they seek at church? An hour's pastime, the enjoyment of music, eloquent and clever preaching; or heavenly wisdom? What brings them to class? Is it the friendly teacher, pleasant companions, or a lively and interesting lesson? What do they seek in their Bibles? Pathetic tales, thrilling narratives, curious and remarkable facts, ancient history, poetry, etc.

The queen was honest, too, to pay for what she received. If we are all equally so, each one of us will esteem it a duty, a privilege, and a pleasure to contribute, as God has prospered us, to pay for the expensive privilege of church, preaching and music enjoyed.

The queen was fully satisfied. All her hard questions were solved. Solomon "told her all that was in her heart," and gave her "whatsoever she desired besides which he gave her of his royal wisdom." And what did others say of the King greater than Solomon? "He told me all things that I ever did." John 4: 29. "Thou hast the words of eternal life." John 6: 68. And of those that come to him, "All things are yours." 1 Cor. 3: 21. Christ does fully satisfy. "Ye shall ask what you will and it shall be done unto you." John 15: 7.

CIGARETTES.

It has been proven beyond question that some brands of cigarettes contain a great deal of opium, while the wrapper, warranted to be rice paper, is only common paper whitened with arsenic.

From the newspapers of San Francisco we learn that one hundred and ninety-five cases of leprosy have been traced by physicians to the smoking of cigarettes that were made by Chinese lepers, and an organ of the tobacco trade admits that few things could be more hurtful to boys, growing youths and persons of unformed constitutions, than the use of tobacco in any form.—*Selected*.

"Why are you looking so glum?" asked the first author to the second. "I sent a manuscript to an editor, marked 'at your regular rates,' and he sent it back with a schedule of his advertising prices."—*Exchange*.

Popular Science.

BY H. H. BAKER.

Painting and Decorating by Compressed Air.

Science appears to be coming to the front to relieve labor, and help facilitate almost all trades and manufactures. Not, until of late, has the paint pot, brush, and ladder been interfered with; but now comes a scheme for doing the work of a day, all within the space of forty minutes.

To accomplish this work, compressed air is used as a power; this can be transferred for long distances through pipes, or carted in tanks to places for use. A barrel of prepared paint, mounted on a hand truck, so as to be readily moved, and supplied with a float having a hole in the centre for a suction hose to pass through, is made ready. Over this float there should be a support, and a hose regulator to insure the uniform feed of the paint.

The main hose for compressed air should be one inch heavy, and the suction a half-inch also heavy. The length of the hose may be regulated for the convenience of the work, but the suction hose to be half the length of the main one.

To paint the side of a building, spray on the paint to the thickness desired, and then take a long-handled whitewash brush, and pass over to smooth the surface, and the work is done, and done thoroughly.

The process works finely for lettering over stencil plates, and is a decided improvement, saving not only time, but the brush and wear of plates.

For barns, or farm out-buildings, these may be inclosed with cheaper lumber, well seasoned, then spray on a fairly thick coat of cheap paint, then blow onto this a coating of dry, fine sand; when the paint dries, the surface will be covered with a substantial and durable coat of stone, and will be lasting. Shingled roofs, treated in this way, will be nearly as durable as slate.

Every village or place where either steam or water power is employed, should have a compressing air apparatus and tanks, where every farmer or mechanic could go and obtain the necessary amount of power for any particular job, as compressed air is the cheapest movable power yet known.

Thermal or Heated Spots.

Very strong evidence exists that there are internal fires beneath the crust of the earth, as they are to be found here and there throughout our Apalachian chain of mountains, which extend from Maine nearly to the Gulf of Mexico. These thermal spots are more marked in connection with the "Blue Ridge," as it is called, in North and South Carolina and Georgia, than elsewhere, and are scattered here and there generally on the mountain sides, sometimes forming a belt nearly, if not quite, girdling the mountain, showing clearly its width and extent.

The evidence that internal heat at these spots is near the surface, is to be found in the fact of their exemption from frost and its effects. This is so clearly defined, as to show a clean cut line between the foliage and verdure in the valley below, and that on to the summit above.

These spots or places do not depend upon elevation or exposure, as they are to be found nearly at all heights, and in all positions. Wherever these places occur, not

having been subjected to frost for years, they will produce nearly all fruits that are to be found in more favored climates. Yet, within a short distance, either above or below, or on the north or south sides, the frosts will prevent any vegetation or some tropical fruit from coming to maturity.

Such facts clearly indicate, in our opinion, that heat is being furnished from within, and although there may not appear on the surface any reason why this particular spot should receive immunity from frost, yet if we could but see the inside surface, we would at once discover a good and sufficient reason why the frost did not inflict its biting and destroying effects.

As volcanic action can be traced nearly the whole length of this chain of mountains, what is more reasonable to suppose than that in the cooling process this phenomenon would take place, and that the heat from the internal fires actually reaches to the surface here and produces these thermal effects.

Niagara at Work.

Some time back we gave a description of that wonderful plant of the "Niagara Power Company," destined in the future to supply the power for cotton and other mills, travel on the railroads, towing canal boats, and various other purposes.

To-day, as this paper goes to press, we have to announce that the mill-wheels are spinning, the car-wheels are rolling, and people are riding in the streets of Buffalo, being carried by the uplifting power of water, 130 feet below the earth surface, converting it into electricity 26 miles away.

This 10,000 horse-power is sent forth in electrical alternating currents, reversed at the rate of 3,000 times a minute. This gives us a practical illustration of that ancient and oft-repeated saying, "Going steady-by-jerks."

THE FOUNT OF HEALING.

BY MRS. C. M. LEWIS.

O Fount of Healing, ever-flowing,
To cleanse each weary, sin-sick soul,
Speed, speed the day, when the whole world, knowing,
May come and drink, and be made whole.

Haste! run! proclaim the joyful tidings,
Ye messengers sent forth of God;
Publish the news the wide world over,
Till every tribe and tongue have heard.

Till all the highways and the by-ways,
And corners dark with sin and shame,
Shall know of this pure Fount of Healing,
Which alone can quench sin's burning flame.

O thou blest Spirit, pure and holy,
Endue, we pray, with power divine,
Each consecrated, called Evangel,
That those who hear may soon be thine.

Put a seal upon your lips and forget what you have done. After you have been kind, after Love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—*Prof. Drummond.*

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 Semi-Annual Meeting of the Berlin, Marquette, and Coloma churches will be held with the Berlin church, commencing Sixth-day evening before the second Sabbath in December, 1896. Rev. L. A. Platts, of Milton, Wis., is expected to be present and preach the Introductory Sermon. Meetings will continue over Sabbath and First-day. Essayists, Mrs. D. B. Coon, Dr. Crumb and E. D. Richmond.

MRS. E. D. RICHMOND, 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.

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. W. C. Whitford.
 - (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 the 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.

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.

LOOMIS.—In Westerly, R. I., Oct. 26, 1896, of consumption, Mrs. Isabella Holdrege Loomis, wife of Mr. Geo. E. Loomis, Jr., aged 20 years, 7 months and 17 days.

Mrs. Loomis was born in Mystic, Conn., but had spent most of her life in the vicinity of Westerly, where she was married to Mr. Loomis but a few weeks before her death. She was converted in the People's Mission of Westerly, in 1893, was faithful to her profession, and passed away leaving bright evidences of her acceptance with God. The pastor, Mr. S. H. Davis, conducted brief services at the house before the interment at the beautiful River Bend Cemetery. She leaves her young husband and a large circle of friends to mourn her loss. G. E. L.

WHEELER.—At Wirt Centre, N. Y., Oct. 30, 1896. Calvin Wheeler, in the 85th year of his age.

Calvin Wheeler was the son of Josiah and Eunice Crandall Wheeler. He was born Feb. 17, 1812, in Brookfield, N. Y., but removed with his father's family to Allegany county when quite young. For more than seventy years Mr. Wheeler lived upon the farm where he died, widely known and universally respected. In 1843 he married Phebe A. Maxson, who survives him. Two daughters, Mrs. Charles Chapin, of Milwaukee, Wis., and Mrs. Thomas Eaton, of Chicago, Ill., and a son, Amos, of Wirt Centre, cared for their father during his last illness. Sister Wheeler and family have the sympathy of a large circle of friends. G. B. S.

BABCOCK.—In Hammond, La., Nov. 2, 1896, of paralysis, at the home of her son-in-law, A. H. Davis, Mrs. Mary T. Babcock, in her 80th year.

Sister Babcock was born in Warren County, N. Y. At the age of 23 she was married to Elam Terry, who died some sixteen years thereafter, leaving the widow and 4 children. About two years after Bro. Terry's death, the widow was married to Thomas Babcock, who died in 1863. Since that time the sister has lived with relatives in Welton, Ia.; North Loup, Neb.; Taney, Idaho; Beauregard, Miss.; and Hammond, La. Though naturally of strong constitution, yet some nine years ago, while in Idaho, she received a shock of paralysis, and on Sabbath-day, Oct. 31, 1896, she received a second stroke, from which she never recovered. Sister Babcock was converted when but a girl, and has since lived a faithful and active Christian life. Prior to her confinement by disease, she was an exceedingly enthusiastic worker in both the church and the Sabbath-school, as well as caring for the sick. Services were held at the church conducted by the pastor. Sermon from Phil. 1: 21, and Job 5: 26. G. W. L.

THE MISTAKE OF A WIFE.

In a western town there once lived a happy couple. The wife was a Christian, having been converted in early life; but the husband made no such profession. The young wife spoke frequently to her husband on religious topics, but, like a majority of young wives, and old ones, too, it was not done in that Christlike spirit which is so effective. When she offered her evening prayer, she did not ask her husband to join with her, nor did she let him know that the burden of these prayers were for his salvation.

He had long since quit attending church, for when he did attend his wife would laugh and talk with her friends, putting him in nervous suspense. And on their way home she would re-

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frain from re-expounding the Scriptures in order to gossip about her brethren, even when she knew that such gossip was repulsive to her husband.

He loved to be with his wife and sweet little daughter, but he seldom complained at their attending religious services, even though it left him alone. Finally, he would often leave the large, lonesome house at their departure and spend the evening on the streets. Soon he became prominent with "the boys," and shortly formed the habit of

drinking. For this his wife rebuked him with wrath rather than with tears and caresses of love. This wounded his heart, for he felt that she was losing her affection for him, and in sheer loneliness and grief, he permitted the chains of the liquor habit to fasten closer and closer about him, and as they tightened, the wife increased the severity of her chastisement.

One evening on returning home he was so intoxicated that he reeled noticeably. For this the wife, little dreaming how bitter

her words fell upon his soul, declared that no decent husband would treat his wife and little child in so brutal a manner, and that if he persisted in making a brute of himself, he could stay away from where she and their child were. Oh, how dreadful did these words seem to her a few months later, and how she wished that instead of hurling these piercing darts at him she had fallen upon her knees and wept over dear Frank, and with affectionate sorrow begged of him to reform, and there told him how dearly she loved him and how heaven would rejoice to see him enter the ark of safety. But, poor girl, she learned too late the philosophy of preaching Christ and love.

One evening in early autumn as she and her little daughter left home to attend a social, she turned to her husband, who, watching them depart, and longing within himself for an invitation to accompany them, and said, both ironically and reproachfully: "Now don't get intoxicated and make a fool of yourself to-night. If you were a man like you ought to be you would accompany us to the entertainment."

For a moment the man gazed wonderingly after them. As he returned to his lonesome room he muttered: "Don't get intoxicated—if a man like I should be." As he felt the cold chiver of despair and horror creeping over him he groaned, "Am I lost? A drunkard! A brute! Oh, what a wretch I am!" It seemed to him that the demons were hiding behind every object in the room, and they were chuckling and laughing at his calamity. Unable to endure the awful loneliness that hovered about him, he rushed down the street to soon be surrounded by a number of his old associates, and, ere he realized it, his brain began reeling under the influence of liquor.

Finally he broke away from the crowd and struggled homeward. As he came in sight of home he saw his wife and child just entering the house. He leaned against a tree in sight of the house, and when the lights were extinguished the drunkard sobbed, "Oh, heavens, how can I go home now and endure the reproof of wife and the frowns of my daughter. They are just, but how can I endure them?" Aimlessly, he retracted his steps to the saloon, and was soon again standing at the bar with his gay friends. While drinking and laughing he staggered against a companion and accidentally pushed him through a window. A quarrel ensued, and, being hissed on by the drunken crowd, the two were soon in a combat which ended in our friend thrusting his knife through the heart of his antagonist, and in his receiving in return a stab which felled him dead over the lifeless corpse of his mate.

We can not describe the agony of the wife on her learning of the tragedy. She had learned by an awful experience that a soul is not won to the Saviour of love by sarcasm and neglect.—Harry Benton.

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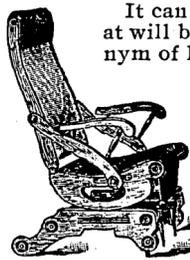
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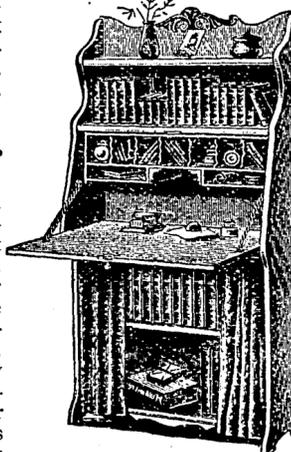
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