

# THE SABBATH RECORDER.

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## CONTENTS.

EDITORIALS.	
Paragaphs .....	754
The Second Coming of Christ.....	754, 755
NEWS AND COMMENTS.	
Paragaphs .....	755
CONTRIBUTED EDITORIALS.	
Waiting for Papa.....	755
A Picture of the Human Heart.....	755
Do it Right.....	755, 756
Politics,—Civil and Religious.....	756
Lord Save Us—Poetry.....	756
Commercial Travelers' Home.....	756
Brotherhood Paragaphs.....	756
Words of Sympathy .....	756
TRACT SOCIETY WORK.	
Letter No. 8.....	757
Deacon George Molyneux.....	757
HISTORY AND BIOGRAPHY.	
History of the Seventh-day Baptist church of Dakota, Wisconsin.....	758
MISSIONS.	
Paragaphs .....	759
Fifty-Fourth Annual Report.....	759
Home.....	759
WOMAN'S WORK.	
Your Own—Poetry .....	760
From Chicago.....	760
From Farina .....	760
Systematic and Proportionate Giving.....	760
Reply to Dr. Daland.....	761, 762
YOUNG PEOPLE'S WORK.	
Paragaphs .....	762
President's Letter.....	762
First Quarterly Report.....	762
CHILDREN'S PAGE.	
A Boy's Resolution—Poetry.....	763
Little Scotch Granite.....	763
Thin Places .....	763
Boys and Boys' Ways .....	763
Only a Kiss.....	763
HOME NEWS.	
New Jersey, Montana, Colorado, Nebraska..	764
"Orient Gems at Random Unstrung" .....	764
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Dec. 12, 1896.— Caution Against Intemperance.....	765
Mrs. Clara Rudiger Greene.....	765
POPULAR SCIENCE.	
Phosphor, the Morning Star.....	766
Semi-Annual Meeting.....	766
SPECIAL NOTICES.....	766
MARRIAGES.....	767
DEATHS .....	767
LITERARY NOTES.....	767
LOCAL AGENTS.....	768
BUSINESS DIRECTORY.....	768

## COURAGE.

**B**ECAUSE I hold it sinful to despond,  
And will not let the bitterness of life  
Blind me with burning tears, but look beyond  
Its tumult and its strife;

Because I lift my head above the mist,  
Where the sun shines and the broad breezes blow,  
By every ray and every raindrop kissed  
That God's love doth bestow;—

Think you I find no bitterness at all?  
No burden to be borne, like "Christian's" pack?  
Think you there are no ready tears to fall,  
Because I keep them back?

Why should I hug life's ills with cold reserve,  
To curse myself and who love me? Nay!  
A thousand times more good, than I deserve  
God gives me every day.

And in each one of these rebellious tears  
Kept bravely back he makes a rainbow shine;  
Grateful I take his slightest gift, no tears  
Nor any doubts are mine.

Dark skies must clear, and when the clouds are past,  
One golden day redeems a weary year;  
Patient I listen, sure that sweet at last  
Will sound his voice of cheer.

Then vex me not with chiding. Let me be.  
I must be glad and grateful to the end.  
I grudge you not your cold and darkness—me  
The powers of light befriend.

—Celia Thaxton.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

## Sabbath Recorder.

L. E. LIVERMORE, Editor.

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

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

WITHIN the past thirty years the work of the Young Men's Christian Association has been greatly blessed and prospered. The thirtieth anniversary has recently been celebrated. Some valuable statistics were then presented. Its membership is now 263,298. Thirty years ago there was not a single building owned by the Associations. Now there are 315, valued at \$16,759,800. Last year the expenditures for carrying on their work amounted to \$2,296,441. They have 495 gymnasiums, 799 reading rooms, 355 educational classes, with 25,886 students, and 762 Bible-training classes. Among the Indians there are 43 Associations, 61 among Negroes, 108 for railroad men, and 480 for college students. Great numbers of young men are annually saved from an idle and vicious life through this powerful agency, while the uplifting influences of these Christian Associations are felt throughout the cities and communities that are favored with them.

It is well known that the *Christian Statesman*, sustained by a strong constituency of clergymen and their innocent followers, is making strenuous efforts in this country to unite church and state in an unholy alliance, for the avowed purpose of compelling men to practice certain religious observances contrary to their own honest convictions. While this attempt is being made here, in Europe where religious liberty was long ago crushed out by the union of church and state, through Roman Catholic influence, both clergymen and laymen are uniting in what is called a "Churchman's Liberation League," to effect a separation of church and state, alleging that the "connection has become injurious to the spiritual interests of the church and a hindrance to the progress of true religion." Since the movement in this country to promote such a union is in perfect accord with the wishes and purposes of the Catholic church, it is no wonder Catholics watch this indication of Protestant degeneracy with such evident satisfaction. When the government is fairly committed to this evil, the Catholics will have gained, chiefly through Protestant blindness, their long-coveted purpose of church domination. And then, with many Catholic officials in congress, in state legislatures, and in official positions elsewhere, supported by a powerful church constituency throughout the United States, it will not be a very difficult task to secure legislation that will divert public funds from their legitimate channels, extend Catholic influence, and crowd out these very Protestants that are now unwittingly putting this power within their easy grasp.

BISHOP JOHN H. VINCENT is about the last man we would suspect of being unsound in the commonly accepted tenets of the orthodox Christian faith. Still even he has been accused of a breadth of view, which in the minds of some heresy hunters, borders on unsoundness. It is alleged that the bishop said, at a meeting at Chautauqua last summer, "The divinity of Christ is not an essential article of the Christian faith." A Presbyterian clergyman, who says he heard the

statement, published it in a paper in Louisville, Ky., and it was copied by the *Presbyterian Banner* of Pittsburg, and the *Presbyterian*, of Philadelphia. Dr. Buckley, of the New York *Christian Advocate*, wrote to Bishop Vincent, asking him if the report was true, and received the following telegram: "The quotation sent is a gross misrepresentation. It could scarcely more perfectly misrepresent what I said." But in spite of this denial, the *Banner* reaffirms the charge, and states that "At least four Presbyterian ministers, and a very intelligent lady from Pittsburg and its neighborhood, were present at the time, and declare that the bishop said what is charged upon him." There is clearly a misunderstanding somewhere. We are slow to believe that either Bishop Vincent or his accusers design to misrepresent each other. Perhaps a little less haste to report an unfavorable impression, and a little more charity and respect for so great and good a man as Bishop Vincent is believed to be, would have averted this undesirable controversy. If Bishop Vincent ever designed to make the statement quoted, he would not deny it. He has denied it, and, therefore, to persist in crowding him to the wall will generally be regarded as a very ungracious act. At the battle of Trafalgar two officers became engaged in an angry altercation, when the commanding general taking each by the hand, and placing the hands of the contending officers together, said, "Look! Yonder is the enemy!" So when Christians disagree, if they would turn their eyes to the common enemy they would soon cease their unprofitable contentions.

### THE SECOND COMING OF CHRIST.

The Scriptures make many references to the second coming of Christ as an event certain to take place. While the awe-stricken disciples stood gazing into the heavens, where their ascending Lord had disappeared, they were told, by the "two men in white apparel," that "This Jesus which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." (R. V.)

First. There are many passages which teach the coming of Christ to individuals and churches in ways that cannot be construed to refer primarily to his final coming. Such passages we find in Matthew 24: 23, 27, 34. The latter verse reads thus: "Verily I say unto you, This generation shall not pass away, till all these things be accomplished." Matt. 16: 28, "Verily I say unto you, There be some of them that stand here that shall in no wise taste of death till they see the Son of man coming in his kingdom." John 14: 3, 18, "And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also . . . I will not leave you comfortless; I will come unto you." In the sense here used Jesus continues to come to his people through the person and comforting presence of the Holy Spirit.

Second. Other passages affirm his personal, visible coming, such as the one already quoted, connected with the scene at the ascension. Also in Matthew 24th chapter where the prophecy glides from the description of the destruction of Jerusalem into that of the final coming of Christ to the judgment. And, in 1 Thess. 4: 16, 17, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump

of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

Third. As to the time of the second coming, neither Christ nor the apostles taught definitely when it should be, but on the contrary declared that "no man knoweth." They did speak of great things that must be accomplished before that greater event should take place. Many things thus foretold have been transpiring all along the ages since these words were uttered. Matt. 24: 26, declares, "But of that day and hour knoweth no man, no, not the angels, but my Father only." Acts 1: 7, "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power."

Fourth. There are many able writers and interpreters of prophecy concerning the second coming, and there is also a wide difference in their conclusions. Two prominent theories are put forth, called the pre-millennial and the post-millennial advent. Many people believe the Scriptures teach that Christ will come and establish his reign of a thousand years upon the earth, and at the close of this period the resurrection of the wicked, and the general judgment, will immediately follow. But a much larger number of scholars and interpreters of prophecy believe that the millennial blessedness and triumph of the church are to be prior to the second coming of Christ. One passage (Rev. 20: 4-10), seems to teach the contrary, in its most literal interpretation. But many other passages seem to teach that the second coming of Christ is immediately connected with the resurrection of the just and the unjust, and with the general judgment. Matt. 16: 27, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Chapter 25: 31-33, "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations; and he shall separate them one from another as the shepherd separateth the sheep from the goats." See also John 5: 28, 29; 2 Thess. 1: 6-10; 2 Pet. 3: 7, 10. Comparing the prophecy in Daniel 2: 44, 45, also Matt. 13: 31, 32, the parable of the mustard seed, and the parable of the leaven, it would seem that we are justified in believing that the principles of Christianity are to become so extended and so intensified as to result in the subjugation of evil and the millennial supremacy of the kingdom of Christ during the present dispensation, and after that the personal coming of the Saviour to the judgment. Those who are looking for the immediate personal coming appear to overlook the fact that the gospel must first be preached to all nations. But some maintain that it has already reached all nations, and that it is not required to reach all the people of all nations. God evidently is not in such haste as such an interpretation would indicate. He who said, "Go disciple all nations," would hardly be satisfied with the return of those whom he had thus commissioned, saying, "we just preached on the coast to a few, but enough to say we had preached the gospel to the nation." It does not in any fair sense satisfy either the prophecies or the commission or the evident spirit and purpose of the gospel to say that it



has already been preached to all nations and therefore the Saviour must now come in fulfillment of prophecy. That would hardly satisfy the prophecy of Daniel relative to "the stone that smote the image and became a great mountain and filled the whole earth;" nor the mustard seed; nor the leaven; nor the word of the Lord through his prophet Isaiah: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." There are great things for the gospel yet to accomplish, and it may take many years and many generations of men, even before the glad millennial dawn.

### NEWS AND COMMENTS.

A GREAT famine has been sweeping over India; 300,000,000 people are deeply anxious for the bread question for the next few months.

THANKSGIVING has passed, but the giving of thanks should remain and be a prominent characteristic of Christian life every day in the year.

THE great revival movement in New York City is increasing. It is hoped that it will become a great power for good in the city and surrounding cities this winter.

IT seems to be settled that the electoral votes for Wm. McKinley for President count up 272, while those for W. J. Bryan would be 175, making McKinley's majority 97. His popular majority was 800,000.

A CALL has been issued for a "Sabbath Rescue State Convention," to be held in Des Moines, Iowa, Dec. 1-3. If the convention shall help in rescuing *God's Holy Sabbath* from desecration, all ought to rejoice.

EARNEST efforts are to be resumed at the opening of the next Congress to secure restrictive immigration laws. Unquestionably some just legislation in this direction is an absolute necessity to guard against this great menace to our country.

AT the National Convention of the Woman's Christian Temperance Union, recently held in St. Louis, Miss Frances E. Willard was re-elected president. The "Woman's Bible" was given a cold shoulder, the convention deploring its publication.

AT Point Arena, Cal., Nov. 23, twenty-three men were rescued after clinging to a wrecked vessel for twenty-seven hours. The rescue was effected at great hazard to the lives of the rescuers. The unfortunate sailors were almost exhausted when reached.

EDISON'S experiments with the blind have given him great encouragement that wonderful developments in this line will appear within the next two or three years. Already some who were totally blind have been helped to distinguish between light and darkness.

SENATOR RAINES, of New York Legislature, is not at all pleased with the working of his famous liquor law in New York City, because of the failure of the police to enforce the restrictions. He says there are between 5,000 and 7,000 places now selling without a license.

THE W. C. T. U. Convention, recently held in St. Louis, voted to send a letter of thanks to Mr. and Mrs. McKinley for their expressed intention not to let a drop of liquor enter the White House during their term of service. Mr. McKinley is practically and theoretically in favor of total abstinence.

AT Corning, N. Y., Nov. 23, a retired business man of wealth was fleeced out of \$2,800 by two confidence men. Under the pretext of buying one of his farms he was induced to draw money from the bank and engage with them in a three-card trick game, resulting as above. Moral: Be careful about trusting strangers with your money.

AFTER being some time apparently advancing upon the insurgents, but his whereabouts a mystery, General Weyler returned to Havana. He had given out word that he was going to meet Maceo, the leader of the insurgents. Many people hoped he would. In that event he would probably not have returned to Havana—as soon as he did.

ANOTHER bank defaulter turns up. This time it is the First National Bank of Lebanon, Penn. The cashier, John H. Hoffer, confesses to his embezzlement. The deficit amounts to nearly \$110,000. These embezzlements have covered a period of six years, and yet the Bank has been examined many times without discovering the discrepancy. The directors have assumed the loss, and the Bank goes right on doing business.

Two columns in the *Sunday-Times Herald*, Chicago, Nov. 22, are devoted to the "Knell of Orthodoxy," as sounded by the Jewish Rabbi, Dr. Emil G. Hirsh, who has abandoned the Sabbath and is the leader of the liberal movement that seeks to "adapt one's religion to the customs of the country in which it may be transplanted." He declares that the Mosaic Sabbath must be abandoned if his people would be Americans.

AT the annual meeting of the Wisconsin Sunday Rest Day Association, at Janesville, Nov. 12-13, the Rev. Wilbur F. Crafts in his address gave the following six remarkable reasons why Sunday should be observed. Read them, and note those that are true and those that are not: (1) Because it was the law of Eden; (2) Because it was the law of the Decalogue; (3) Because it was the law of Christ; (4) Because it was the law of the church; (5) Because it was the law of the state; (6) Because it was the law of nature written in our bodies.

THE enterprise proposing to establish a Commercial Travelers' Home in Binghamton, N. Y., is progressing finely. The people of Binghamton donated the grounds, containing 100 acres, situated on South Mountain, one mile from the business centre of the city, and then added \$15,000 in cash. The building will be a magnificent one, costing \$150,000. Arrangements have been made for holding a Commercial Travelers' Fair in Madison Square Garden, New York City, from Tuesday, Dec. 15, to Monday, Dec. 28. This Home is incorporated by the Legislature, and its object is to "provide and maintain a home and hospital for the care, maintenance and relief of worthy indigent commercial travelers, their dependent wives, widows and infant children, and to build, furnish and maintain in connection with it a school and a hospital." This worthy enterprise is deserving of the liberal consideration of the public.

### CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Waiting for Papa.

Away out at the corner of Michigan Avenue and 103d Street, Chicago, two trolley lines intersect. The houses are few and far between, but a saloon stands on the corner. On the bleak prairie there the other night stood a mite of a boy. He could not have been over six or eight years old. His clothing was cheap and his short trousers were patched. The only overcoat he had was a cotton handkerchief. But, then, he was not thinking about the cold—he was waiting for papa. His face fairly shone with expectancy as the car stopped; but I was the only person to get off. I felt sorry about it myself—the boy looked so anxious. The motorman answered him good-naturedly, and suggested that maybe the father would be along on the next car. The little fellow made no complaint. He neither shivered nor whined. Stamping his toes to keep up the warmth, and whistling to keep up his courage, he backed up into the saloon doorway in the lee of the chill penetrating winds. He had evidently been waiting all the evening, and he was still waiting when my north-bound car came flying by.

It was only the merest fragment of a leaf from human life; but as the lightning bridged the distance between me and my own fireside, I could not forget the brave face with its look of wistful longing. How delighted the little fellow would be when papa should finally come! How he would slip his hand in his and trot contentedly along by his side, looking up into his face occasionally to see if it were not too good to be true. I hope that father appreciates the love and loyalty of his child. And God in his infinite mercy bless the boys who have no father to wait for.

A Picture of the Human Heart.

How many men live their lives through waiting, waiting for something which never comes. The heart, like the new-created world, is "without form and empty, and darkness is upon the face of the deep." Until the Spirit of God moves upon the face of the waters, the soul cries out for something better than it has in its own unaided self. Perhaps the longing is unconscious—subconscious. Men and women do not themselves always know what they want. Perhaps they never find it until, in the chariot of some affliction, or disappointment or blessing, or responsibility, Jesus Christ comes,—and then they know for whom they had been waiting. "I have been unsatisfied and restless for years," said a woman to me, "but now it is all changed and I am at perfect peace." Two weeks before she had taken a little white casket to Oakwoods Cemetery, and in the valley of the shadow of death she had found a Saviour.

They who can hear the undertone of the world's cry, who can read between the lines of the world's literature, who can look deep into the eyes of the men and women they meet in every-day life, know that the psalmist was right when he said for humanity, "As the heart panteth after the water brooks, so panteth my soul after thee, O God."

Do It Right.

He looked across the office table and offered to give me a point for an editorial. He has received on certain occasions as much per minute for talking as some men do for a



day's hard labor; so he could afford to be generous with an idea once in a while.

"Tell them," he said, "that we lawyers get our support mostly from patching up other people's mistakes. For instance a man, to save the expense of an attorney, will draw up his own legal documents. Then afterward he will hire a lawyer to help him out of the difficulties in which he has become involved. He will pay the lawyer ten dollars to *make* that right which it would have cost only one dollar to do right in the beginning."

Young men and women, whatever is worth doing is worth doing well. If you can assimilate this truth at the outset of your careers, it will save you wasted time and lost opportunities.

Legal documents are not the most important things to be careful about. There are vital lessons for you to learn. Life will teach them to you; but that school is often hard and bitter. Listen to the voice of wisdom rather. Those who have learned their lessons by stern experience will be glad to impart them through the gentler method of admonition to whomsoever will hear and heed.

#### POLITICS,—CIVIL AND RELIGIOUS.

This article is written early in the morning of November 3, the day when the thousands of people of this broad and highly favored land, will decide which one of the several candidates will be chosen to stand at the head of our government to administer its affairs, and when the day comes to its close it will be known who the man will be, and what policy will control the civil course and destiny of matters in all this land. How much effort has been made, and what great labor performed, and how much interest and excitement has prevailed everywhere with reference to this merely worldly matter, to shape the course of the financial affairs of the nation for only four short, quickly passing years. But how few comparatively, have given much thought to an election of vastly greater importance which might be made, which would result in infinitely greater good, not to this nation only, but to all the peoples of the earth. I refer to the choice of that Being for universal Ruler who is styled "King of kings and Lord of lords,"—the "eternal, immortal and invisible" One, "who inhabiteth eternity"—the One whom the prophet Isaiah refers to in the following sublime and glowing language,—"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace. Of the increase of his government there shall be no end . . . to establish it with judgment and with justice, from henceforth, even forever."

In civil affairs I believe in a pure democracy—the absolute right of every man and woman, white or black, rich or poor, high or low—to have an equal voice, by himself or his representative, in making the laws of the government under which he lives; and equal protection also in the enjoyment of their "inalienable rights to life, liberty, and the pursuit of happiness," with all other privileges which the laws of the land confer upon them. But in divine or religious matters I believe in the divine right of the absolute control of only one will, to which all other wills must be held in the most absolute subjection,—not

by the force of arbitrary power, but by the cheerful and willing consent and choice of the governed.

The Being to have this absolute sway, is the one named in the former part of this article. He is the blessed one whom every individual should choose to be his Ruler, and to whose government and laws the strictest and most loyal obedience possible should be given, not in an outward form merely, but in "spirit and in truth." I consider the very essence of true religious loyalty to be a total abandonment of the human will to the Divine will—which means a purpose and willingness to be just what this supreme Ruler wants the subject to be, and to do just what is required to be done, at all times, under all circumstances, and in all places, without any unwillingness or hesitation.

O, if all would choose to become the willing subjects of this Ruler, the ills and wrongs respecting which so much has been said and written for the past few months, would vanish like "the summer cloud and the early dew"—for "right" instead of wrong, "would be ever on the throne" and wrong, instead of right, would ever find its appropriate place "on the scaffold," because the Divine Ruler always knows his loyal subjects, and has the power to protect them.

J. T. HAMILTON.

KANSAS CITY, MO., NOV. 3, 1896.

#### LORD SAVE US!

BY SARAH S. SOWELL.

Lord, save us! O'er our shrinking heads  
The murky clouds hang low,  
And fiercely from the darkening hills  
The angry tempests blow.

Lord, save us! All the weary day  
We've toiled, and now when night  
Falls 'round us, blinding us with gloom,  
O, save us by thy might!

Too much we've trusted our poor strength,  
Too proudly braved the storm;  
But now, when whelming floods roll high,  
We lean on thy strong arm.

For pride is broken, strength is gone,  
Helpless upon the wave,  
Our shattered bark is tempest driven,  
Waiting for thee to save.

Save us, O Lord! Rebuke the winds,  
And calm the angry wave;  
Guide us where peaceful waters flow,  
And tempests cease to rave.

#### COMMERCIAL TRAVELERS' HOME.

The churches are appealed to in behalf of the earnest effort being made through the coming great national Commercial Travelers' Fair, to be held December 15 to 28, inclusive, at Madison Square Garden, New York, to complete the home, hospital, chapel and school for American Commercial Travelers, at Binghamton, N. Y. Hon. Chauncey M. Depew is President of the Fair; Hon. George E. Green, Mayor of the city of Binghamton and President of the Commercial Travelers' Home Association of America, is the Treasurer; Hon. William L. Strong, Mayor of New York, is the first Vice-President; R. G. Dun, Esq., Secretary, and the Honorary Committee of one thousand is composed of the recognized leaders of business in every state in the Union. Col. A. B. de Frece is the Director-General.

Tuesday, Dec. 1, is Commercial Travelers' Day, and this year will be appropriately marked by hotels, stores and business enterprises sending a percentage of their receipts, and all commercial travelers and their friends sending a cash donation, however small, to the Fair, to help complete the Home. Local

auxiliary fairs, concerts and all kinds of entertainments will result in swelling the Home's building fund. In many churches pastors are making references to this deserving philanthropy, and it is earnestly asked by the officers of the Fair that some day during 1896 be made the occasion of a sermon to commercial travelers if possible, or at least an announcement of the deserving philanthropy proposed for Commercial Travelers' Day or the Commercial Travelers' Fair.

#### BROTHERHOOD PARAGRAPHS.

At the recent Yearly Meeting of the New Jersey and New York City Churches, in Marlboro, the forenoon of First-day was devoted, principally, to the work of the Brotherhood.

The Rev. Arthur E. Main, Secretary of the movement, preached the sermon, the aim of which was to show, from the Scriptures, that ministers, deacons, superintendents and all Christian workers must receive, as the chief source of their power for service, the Holy Spirit of God.

The Rev. Clayton A. Burdick offered the opening, and the Rev. Ira L. Cottrell, President of the Brotherhood, the closing, prayer, both of which were in closest accord with the spirit and purpose of the discourse. And there was good and appropriate singing.

After the sermon, there were four addresses: "Loyalty, Fraternity, Organization and Development," by Bro. Cottrell; "What Can the Brotherhood Do for the Different Lines of our Denominational Work?" by the Rev. O. U. Whitford, Missionary Secretary; "How Can We Best Promote Revivals?" by Bro. Burdick; "How Can We Best Improve the Work of our Churches?" by the Secretary.

At a business meeting in the evening, with President Cottrell in the chair, and after prayer by Dea. J. G. Hummell, the following persons were received as members: C. O. Swinney, M. D.; A. W. Sullivan, M. D.; Mr. Hildreth Davis, Miss Annie Langworthy, and Dea. Henry L. Davis.

And the President was directed to call the attention of pastors, in the name of the Brotherhood and through the RECORDER, to some plan for preaching regularly upon leading denominational subjects.

ARTHUR E. MAIN, *Secretary.*

#### WORDS OF SYMPATHY.

We, the Chicago Seventh-day Baptist church, Sabbath-school and Woman's Evangelical Union, in joint session assembled, express our tender love and sympathy to the family of our beloved sister, Ella Covey.

Grateful for her brave and faithful life among us, for all that she has done for our cause in Chicago in these many years of struggle, and for her unwavering faith which, even amid failing health, was an inspiration to us all, we commend you to the Saviour into whose hands she committed her spirit.

"The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

A YOUNG man, who was being examined preparatory to uniting with the church, was asked: "Under whose preaching were you converted?" "Under nobody's preaching," was the reply. "I was converted under my mother's practicing." What a tribute to a consecrated motherhood was that young man's answer! How very near to Christ must that mother have lived.—*Selected.*



## Tract Society Work.

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

### LETTER NO. 8.

#### SOUTH-WESTERN ASSOCIATION.

The annual meeting of the South-Western Seventh-day Baptist Association was held with the church at Hammond, La., Nov. 12-15, 1896. In the absence of the Moderator, Rev. S. I. Lee, then in Texas on mission work, Rev. Geo. W. Lewis presided. The opening sermon was preached by Rev. J. F. Shaw, of Fouke, Ark., from John 17: 5, and 20: 21, upon the general theme: "Christ's finished work." He especially emphasized the work of Christ in forming the Brotherhood of Christ and in teaching his people by precept and example, what manner of persons they ought to be. To do this the first step in his work was the "Incarnation" by which he brought God to men, and men to God. The basis of all successful work on our part is *to know Christ*.

Letters were read from the various churches in Missouri, Arkansas, Alabama and Texas, and from various "Lone Sabbath-keepers." The communications showed that these churches and scattered ones are holding fast their profession, bravely and faithfully, under discouragements and privations which those more favorably situated can neither understand nor appreciate.

The leading feature of the afternoon was the "Woman's Hour," conducted by Mrs. A. B. Landphere, Association Secretary. The music, solo, duet and chorus was exceptionally good. A letter from Miss Susie Burdick, concerning work in China; one from Mrs. Lee, of Fouke, Ark.; an address on the "Needs of the Association," by Mrs. Booth, of Hammond; a letter from Mrs. Rich, of Florida, on "Woman's work in missions," delayed, and read next day; and the annual reports, served to make the session full of interest. The writer spoke briefly of the value of the work done by the women in enlarging and strengthening the kingdom of Christ.

The "Tract Hour" was the evening after Fifth-day, the first evening session. It was occupied by the writer, who preached from Isa. 58: 12. "The mission of Seventh-day Baptists in the present Sabbath Reform Crises as Repairers of the Breach." The sermon set forth the idea that our denominational history, and the history of Christianity show that we have been preserved through many centuries, "for such a time as this;" that the influences now at work are forcing the Sabbath question toward solution, by the law of reaction, which will drive men back to the Bible and the Sabbath through the death of Sunday, the growth of holidayism and the growing power and influence of Romanism in the United States.

The business of the Association was continued on Sixth-day forenoon. The leading feature of the afternoon session was the "Missionary Hour," conducted by Rev. A. B. Prentice, of Adams Centre, N. Y. The leader spoke of the fundamental truth that God's people are redeemed for sake of the service they may render to those who know not the truth. J. F. Shaw discussed the needs of the "Home mission field," especially in the South-west, in a way which forced one to renew the prayer for more laborers. The needs of this field are great and pressing. A. H. Lewis spoke of Sabbath Reform as the door-opener

for the work of the missionary. This has been fully emphasized in the South and South-west. The "Lone Sabbath-keeper's Hour" came in connection with the consideration of mission work. Rev. G. F. Heard, whose letter to Rev. Geo. W. Lewis, was lately published in the RECORDER, being present, gave an outline of his experience in coming to the Sabbath, and told of his exceeding pleasure in being present at the Association. He has "surrendered his ordination papers to the Baptist church, and committed himself fully to the Seventh-day Baptist faith."

On Sixth-day evening there was a rich spiritual feast in the prayer-meeting led by evangelist E. B. Saunders, delegate from the North-Western Association.

On Sabbath, A. M., Rev. A. B. Prentice, delegate from the Eastern, Central and Western Associations, preached from Titus 2: 14, on the general theme, Christianity applied to practical life. God's Son gave himself for us in an eternal giving, which did not end with his earth life, it continues now as our intercessor; the purpose of this giving is to redeem unto himself a "peculiar" people, *i. e.*, a people whom he possesses for his own, zealous, not to get to heaven, but to do good works for Christ and truth. Love is always zealous to serve its own. The sermon was truly provocative to good works.

Sabbath-school was conducted by Mrs. Booth, Superintendent of the Hammond school. The lesson being taught by the visiting brethren, Shaw, Heard, Lewis and Saunders.

On Sabbath afternoon came the ordination of Bro. W. R. Potter as a deacon of the Hammond church, which will be officially reported for the RECORDER by the Church Clerk. Evening after Sabbath was occupied as "Young Peoples' Hour," conducted by Miss Leona Humiston, Association Secretary. The program included her reports, a paper by Myrle Davis, on "Personal Responsibility," appropriate music, a responsive Bible-reading, and a stirring address by E. B. Saunders, President of the Young Peoples' Board. An excellent "after meeting" followed.

The business of the Association was continued on First-day morning, and at 11 A. M., A. H. Lewis preached on "The simplicity of Christian faith." In the afternoon J. F. Shaw preached on "The development and fulfilment of Christ's redemptive work." In the evening A. H. Lewis spoke to the young people, on "Some reforms you must meet and continue in the twentieth century." The house was crowded, and not a few went away unable to find even comfortable standing room.

Attendance outside Louisiana has not been large, but the local attendance has been excellent. Having seen this session one can better appreciate the value of the Association and the special value of the Hammond church to our cause in the South-west.

Two roses picked since breakfast lie on the table where I write, and the summer breeze comes through the open window to mingle their perfume with these closing words on the morning of Nov. 16, 1896.

HAMMOND, La.

#### DEACON GEORGE MOLYNEUX.

In the death of Deacon George Molyneux, which occurred at his late residence in Upton Park, East London, on Sunday, Nov. 1, 1896, the Mill Yard Seventh-day Baptist church lost one of its best and most interested mem-

bers. Deacon Molyneux had for two years or more been in failing health, and some months ago was compelled to take his bed and have an operation on one of his feet in consequence of a peculiar, bony growth. After this he somewhat recovered and was able to attend services for a month in the summer, but during the last unpleasant autumnal weather he was ill again and a week or two before his death blood poisoning set in, against which he was unable to stand. He died with a prayer upon his lips and in the full possession of his faculties, with a clear trust in Christ.

Mr. Molyneux was born in the parish of St. Luke's, London, Jan. 14, 1842, and was therefore not yet 55 years of age. He was of a family well known in England, dating from the Norman Conquest, and was a man of positive and determined nature. In politics he was always a pronounced conservative. He lived in East London for much of his life, and engaged in various lines of business connected with the fishing industry. He was married quite young, April 18, 1861, when he wedded Miss Elizabeth Mercy Buckner Tozer, at West Hackney, London, E. They had ten children, four of whom are now living. His widow, his brother and three sisters also survive him.

He was energetic in business and was very successful till about ten years ago, when, through no fault of his own, he entered upon two or three unfortunate ventures which resulted in financial disasters. Since then he tried to retrieve his lost means, and there is no doubt that his endeavors to this end had somewhat to do with his recent poor health. For a year past he has been in more easy circumstances, but has had more business care than one in his condition should have borne. He was brought up in the Church of England, but it is not certain that he was ever confirmed. In his young manhood and middle life he had a great sympathy with the views of Nonconformists, particularly with Baptists, and frequently attended Baptist Chapels in the East of London. He attended Mill Yard Chapel some time before he began to observe the Sabbath, and was baptized Sept. 8, 1877, by the late Rev. W. M. Jones, D. D., in the "Cave Adullam," a strict Baptist chapel in Stepney. He soon after united with the Mill Yard church. He was chosen deacon in 1887, upon the death of the late Deacon Rix. His family never shared his opinions on religious subjects, which fact was the source of much sorrow and trouble to him. He was always loyal to the Mill Yard church and its work, and until his pecuniary reverses, was of substantial aid in Dr. Jones' work in spreading the knowledge of the Sabbath. But for him the publication of the *Sabbath Memorial*, a paper which Dr. Jones published for many years, would have been an impossibility. Deacon Molyneux was always firm in his principles and suffered much on account of them. In later years he was much interested in the Salvation Army, with whose objects he fully sympathized, and whose methods he heartily approved. He was thoroughly evangelistic in his ideas of church and Christian work.

Since the coming of the present pastor to London, Mr. Molyneux was very faithful to the church and its services as far as his health permitted, and when the prayer-meetings were begun he came a distance of ten miles to attend one. He was earnest and sympathetic in all matters connected with the church and its prospects, and the pastor feels that he has lost one who was always ready with prayers, sympathy and practical aid to do what he could for the cause of the Master.

Funeral services were held Nov. 5, 1896, in the chapel of the cemetery at Ilford, Essex, a suburb of East London, according to the rites of the Church of England, the pastor of the Mill Yard church and one friend being the only ones at the burial besides the family.

W. C. D.



## 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.

(Continued from last week.)

After we all came back from the war, the spirit of emigration took possession of us again. Our good old preacher, Eld. George C. Babcock, now come to be known among us young folks as "Uncle George," with his son, Heman, son-in-law, Henry Chase, and his brother, Frank Babcock, "Uncle Bill" Crandall and his sons, Samuel and Porter, and sons-in-law, Matthew McCormick and Henry and George Thorngate, with others, went to Brookfield, Missouri. There they established a church; but something was wrong with that country, too. And so, in a few years, the most of them went on to North Loup, Neb. In one way or another, there sident membership was so reduced that on the second day of January, 1870, only the following named persons were left: Josiah Witter, Calista Witter, Allen Prentice, George Thorngate, Sr., Amy Ann Hill, Abigail Shay, Oscar Babcock, Marietta A. Babcock, Benjamin S. Crandall, Ann E. Crandall, C. P. Rood, Benjamin F. Parker, Sarah F. Parker.

Marietta A. Babcock, wife of Oscar, had joined the church, February 10, 1866, and Mr. and Mrs. Parker, in 1869.

In the autumn of 1868, Eld. George C. Babcock, his son, Heman, and Henry Thorngate, with their families, drove back from Brookfield, Mo., and spent the winter with us. It was a rare treat for us to have the Elder preach to us again. They returned to Missouri in the spring, causing us to miss them more than ever.

Oscar Babcock and my father, C. P. Rood, had come to feel very anxious concerning the gradually weakening church over which they had so long watched, to which they had preached together so many years, and for which they had offered so many earnest prayers. They saw that, unless some aggressive work was soon done, the membership before long would be next to nothing. They saw about them a goodly number of young people who, though well-disposed toward the gospel, and were fairly regular attendants at the Sabbath services, were none of them outspoken Christians. They had said all they could say to those young men and women; had presented to them every possible motive to profess Christ and strengthen the church. I suspect that in spirit they had asked themselves over and over again the question found in Isaiah 5: 4. We young folks could plainly see their anxiety, and I think we felt sorry that they had occasion for grief on our account. But we were like many young men and women in these days, who are a source of much anxiety to their devoted, loving pastors—not fully persuaded to do what we knew it was our duty to do. To me to-day, at my age, and with the experience of more than fifty years of life, thirty of which have been spent as a teacher, among boys and girls, the persistent, kindly efforts of Oscar Babcock and my father to keep up the church and win us to Christ, while we seemed so unappreciative—to me, now, I say, as I look back in memory, it seems pathetic. My father has long since gone to his reward, and I am sure a bright crown awaits his earnest co-worker when the Father shall bid him come up higher.

I remember one day seeing my father in earnest conversation with Bro. Babcock, on the steps of the latter's store. As I approached them, they called me. They told me that Eld. Chas. M. Lewis was coming in a few days to Dakota, to hold a series of meetings; that Eld. Lewis was a good man—one of the best in the denomination; that they felt sure the young people would like him. They seemed so glad to think of his coming to us, that I could not help rejoicing with them; but I must confess to a bit of a feeling of uneasiness. As I went away from them, I said to myself, "Father and Oscar have got this preacher to come here to make the strongest possible effort to get us young people into the church. I want to see them made happy, but I am afraid we boys and girls have listened so long and indifferently to our preachers that we shall be hard to reach. I am not so sure that I wish to be reached. But, then, Eld. Lewis is coming, and we cannot decently get out of hearing him. We shall see what we shall see."

Eld. Lewis came—that good man of God. Where did he ever go and not carry a blessing with him! Oh, the sweetness of spirit he brought with him! It rested like a benediction upon us. It was in the beautiful month of May, 1870. Eld. Lewis would not hold meetings on more than three evenings in the week. He said we must all work on our farms, and that there should be a sweet reasonableness in all things. He did not begin by *preaching at* us boys and girls. He reasoned with himself and with us, of righteousness and good works and a judgment to come. His spirit won our good will. We expected him to seek us out and "talk religion" to us; but he did not do it. He joined with us heartily in our daily associations, talked of bright and joyful things, but he did not preach at us.

A week passed by without visible results, except a crowded house and earnest attention; and my father and Oscar began to feel anxious. They feared that nothing, not even all Elder Lewis could say or do, would touch us. But one evening after the sermon on "Ye are not your own, for ye are bought with a price," one of our girls arose and said that as for herself she could wait no longer; her young friends might do as they chose; but she wished there publicly to give her heart to God. That was only the opening consecration. One after another, those heretofore indifferent young people followed in open confession of Christ.

Oh, the rejoicing that came after that meeting! Our two faithful preachers felt then that God does, in his own time, answer prayer. Their feelings could find expression only in tears of gratitude. From that time on, for three or four weeks, one after another, old and young, confessed Christ, till we had in Dakota a large body of young Christians. The most of them joined the church, many of them embracing the Sabbath in doing so. The roll of membership then received the following names:

May 28, 1870: Mrs. Eliza Prentice, Mrs. George B. Rood. June 4, 1870: Hosea W. Rood, Mrs. H. W. Rood, George B. Rood, Charles J. Rood, Nathan B. Prentice, Mrs. C. P. Rood, Mrs. Lucy Witter Knapp, and the Misses Mary M. Rood, Louisa Richmond, Addie Witter and Gertrude Witter. June 5, 1870: Varnum G. Hill, Byron Cornell,\* El-

lision D. Richmond, Ashley Messenger,\* William Barton and wife,\* Mansel Davis,\* John Sheldon,\* William A. Prentice, Jay Knapp, Hawley Bartow,\* Mr. and Mrs. Charles H. Wellman,\* Mr. and Mrs. John Hurst,\* Mr. and Mrs. Frederick Hurst.\* June 25, 1870: Mr. and Mrs. Edward Carpenter,\* Mr. and Mrs. Peter Hamel,\* Mr. and Mrs. Henry Lackey,\* Mrs. Amelia Bartow,\* Mrs. Sarah Jones,\* Mrs. Kate Brown,\* Mrs. Emma Richmond,\* Mrs. Wellman,\* mother of Charles H.; and the Misses Ella Greene, Emma Richmond, Mary Brown,\* Sarah A. Hurst,\* Mary and Rose Carpenter.\* August 4, 1871: Miss Laverne Richmond. August 5, 1871: The Misses Genia Rood and Carrie Richmond. July 20, 1871: Mrs. N. B. Prentice.\* July 27, 1871: John Graves.\* In August, 1872: Mrs. Laura Davis,\* Addie Messenger,\* Ettie Rood, Eddie J. Babcock, Lewis Hamel,\* Duane Rosenkrans, Agnes Rosenkrans, Blanche Rosenkrans, and Frances Carpenter.\*

I think some of the above dates may not be correct, but they are taken from the church record. None are far out of the way.

Here, within a little more than two years, the resident membership of the church was increased by sixty-one, making, in all, seventy-four, the largest in the twenty years of its history. Surely, we all had occasion to rejoice. But I remember that one day I found Bro. Oscar Babcock in a state of no little anxiety concerning our church which had been so enlarged in membership. In the freshness of my young life I asked him why he could be so concerned for the good of our Zion, when everything seemed so encouraging and prosperous. He replied that, while he was indeed thankful for the enlargement of the church, he could not help feeling the increased responsibilities resting upon him. He said that it could be no small matter to keep our greater membership intact, and to harmonize the new elements in the church in Christian work. I found afterward the truth of what he said. It is hardly to be supposed that, of so many professed converts, all should be truly changed in heart. We found afterward that stability of character did not belong to every one; yet I am glad, as I look over the list, to note many names of those new converts, who, all these years, have been persistent workers in this or that church of our denomination. May God bless them!

But directly after this church harvest, the spirit of emigration again took possession of our community; and within about six years after our revival of 1870, there were not more than half a dozen resident members in Dakota. This time the exodus was an organized one. Plans for colonization were formed in a public meeting. A committee consisting of N. B. Prentice, Amos Travis, Chas. Wellman, and C. P. Rood was sent, in the summer of 1871, to spy out the land beyond the Mississippi. They went as far as to North Loup, Neb. When they came back they were not wholly agreed in their reports. Mr. Rood spoke earnestly in favor of the Loup Valley; some of the committee doubted the wisdom of colonizing there. But, at a meeting called to hear the reports, North Loup was adopted as the location of the proposed new settlement. The vote, however, was far from being unanimous, and so the colony organization ceased. In the autumn of that same year, C. P. Rood, John Sheldon, Mansel Davis, and Herman Rood made an overland journey to North Loup, for further investigation. They were so well pleased with the country that they made claims of land. They returned in the late autumn.

(Concluded next week.)

\* Those thus marked were converts to the Sabbath.



## Missions.

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

IN going to the New Jersey Yearly Meeting we took a route new to us by the Southern N. J. R. R. In the Northern portion of the route we passed through some pleasant country and towns, but the Southern portion is sandy with extensive fields covered with shrub, oaks and pines. These fields are fine hunting grounds for rabbits, squirrels and quails, and the hunters from the city with guns and dogs are frequently seen in the autumn in these parts in no small numbers. They have fine sport and return with full bags of game. In passing through this sandy country it reminded us how a Jersey boy once accounted for the existence of New Jersey. The place was at Alfred Centre, and in the Alleghanian Lyceum. The boy, or perhaps we should say a young man, was Azor Swinney, who afterward gave his life for his country in the Civil War, and was a brother of Dr. Ella F. Swinney. At a session of the Lyceum the program was for each member to speak for his native state. Mr. Swinney, when he rose to speak for New Jersey, said: "When God made the world he had a quantity of sand left and put it beside the sea and called it New Jersey." We never knew where he got his authority for the statement, but he gave a glowing account of what the sandy soil would do in producing garden truck and small fruits. We enjoyed the route if some portions of it were sandy, bleak and wild on a stormy and chilly autumn day.

WHILE in Southern New Jersey they had been having beautiful Indian summer weather as we had been having in Rhode Island, during the Yearly Meeting the weather was stormy and rather unpleasant. The attendance, however, to the meetings was good. What sights of young people in South Jersey! Such fine looking, intelligent, pleasant young people! How hopeful it made us feel for the future of our denomination, and especially for the Shiloh and Marlboro churches, to see and meet so many active, thoughtful and consecrated young men and women to take the places of the fathers and mothers who are fast passing away. God bless these young people. On Sabbath evening Bro. Clayton A. Burdick gave a short but excellent sermon on the words, "Let the redeemed of the Lord say so," which was followed by a conference meeting in which many of the redeemed spoke of what wonderful things the Redeemer had done for them. Sabbath morning Secretary Whitford preached, and after the sermon a collection was taken to defray expenses of the Yearly Meeting, and whatever surplus there should be it should go equally to the Missionary and Tract Societies. Sabbath afternoon was occupied by the Sabbath-school. The lesson was taught by six teachers under six topical divisions of the lesson who brought out the whole lesson with great clearness and in a very interesting manner. The evening after the Sabbath was occupied with a Bible-school Institute conducted by I. L. Cottrell. The papers, addresses, and a model presentation of a Sabbath-school lesson to an infant class were all fine. First-day morning Bro. A. E. Main preached before the Ministerial Brotherhood, and to the people as well, a powerful sermon upon "the Holy Spirit, the source of power for our work in the

world." This was followed by short addresses by I. L. Cottrell, O. U. Whitford, C. A. Burdick and A. E. Main on what the Brotherhood can do in the advancement of revival, church and denominational work. A collection was taken for the Tract and Missionary Societies. Sunday afternoon an open parliament was conducted on all lines of missionary work by our people, and also on systematic giving as the method to raise funds to support the Missionary and Tract Societies in their important work. Each subject was introduced by a speaker and then followed by open discussion. The people were interested and participated freely in the open parliament, and the afternoon was spent so pleasantly and profitably that the missionary and Sabbath Reform spirit was quickened, broadened and strengthened. The best of this Yearly Meeting feast was the closing service Sunday night given by the Christian Endeavorers. Representatives from the New York, Plainfield, New Market and Shiloh societies were present. The papers and addresses by the young women and young men were most excellent, and the solo and choir singing was fine. The exercises were followed by a consecration meeting in which over one hundred spoke in half an hour. This consecration service was a grand closing and climax of the Yearly Meeting. We used to attend years ago these Yearly Meetings of the New York City and New Jersey churches, and enjoyed them greatly, and this one seemed to us the best we ever attended. Some of the Marlboro and Shiloh brethren and sisters said it was the best for many years. May the quickening and inspiring influences of this meeting so spiritual, instructive and uplifting, be felt all through the year. We have only given an outline of the meeting; soon the Secretary of the meeting will probably give it more in detail for the readers of the RECORDER. The next Yearly Meeting will be held with the Plainfield church.

### FIFTY-FOURTH ANNUAL REPORT

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

#### 4. Evangelism is vital and fundamental.

(a) It is vital to the life and growth of a denomination. No religious people can live, thrive and grow that is not evangelistic. Every non-missionary and unevangelistic denomination has gone to decay and death. If possibly there be such a people on the face of the earth, from the very nature of spiritual things it is surely on the road to it. Evangelism is our life, our success, our growth as a people. Church organization, church existence, and church growth, all depend upon it. The divine purpose of a church of Christ is salvation and Christian culture. Evangelism is vital and essential to both.

(b) Evangelism is fundamental to our schools. The school was born of the church, not the church of the school. There was the Jewish church before the school of the prophets. There was the Apostolic and early Christian church before the Christian college. The spirit and purpose which gave birth to the Christian school and equipped it, was to better prepare men to preach and teach the gospel of Jesus Christ. The fundamental relation is this: No evangelism, no churches; no churches, no denomination; no denomination, no denominational schools. The school born of evangelism, possessing the spirit of

evangelism, sending forth the preacher and the missionary, is a powerful agent in the work of the evangelization of the world, and becomes essential to the life, growth, and work of a denomination. But let the school not forget its source and what it continually owes to that source.

(c) Evangelism is fundamental to the work of Sabbath Reform. The relation of evangelistic work to the Sabbath Reform work is fundamental. True coming to Christ will bring true coming to the law. There can be no true coming and obedience to the law until there is the true coming to Christ. Reconciliation with God through Jesus Christ must be first, before there can be true harmony with, and acceptable obedience to, the law of God. We can never make converts to the Sabbath of Jehovah from ungodly and unregenerate men that will be of any worth to the Sabbath and Sabbath truth, or to us as a people. It is not Sinai first and alone, and Calvary afterwards, but Calvary first and Sinai afterwards. Evangelism must plow, mellow, prepare and fertilize the soil of the soul through the Word and the Holy Spirit for the reception of the truth, for it to take root, grow, and produce lasting fruitage. The great commission of our Saviour shows the fundamental and grace-wise relation: 1. "Go ye, therefore, and make disciples of all nations." 2. "Teaching them to observe all things, whatsoever I have commanded you." They must become disciples first, to be teachable, and to be taught the things commanded and to be obeyed. But to preach Calvary without Sinai is not true evangelism. To be saved from the ruin and death of sin is not all of salvation. It is life, conduct, and character. The rule of Christian life and conduct, and the basal principles of Christian character are in the law of God. Salvation means the pardon of the sinner of his transgressions and his restoration to citizenship under the government of God, and obedience through love and grace to the holy law which he transgressed. Repentance of sin, saving faith in Christ, the gospel of Jesus Christ, do not do away with the law of God, but they magnify and establish it. To Seventh-day Baptists evangelism means Calvary and Sinai. They go inseparably together. It was Sinai, broken, transgressed, that brought Calvary to men; and it is Calvary only that can bring men back to Sinai in true, loving, and faithful obedience.

For these reasons may we, as a people, gird ourselves for the work, seek consecrating grace, and the endowment of the Holy Spirit, and go courageously and faithfully forward in the work to which he has called us, as a people, leaving the results with him who giveth the victory and the crown.

In behalf of the Board and approved by them Aug. 3, 1896.

O. U. WHITFORD, Cor. Sec.

ALFRED, N. Y., Aug. 20, 1896.

### HOME.

No word in the English language approaches in sweetness this group of letters. Out of this syllable rush memories always chaste and noble. What makes that small, unopened missive so precious to that man? Why, 'tis from home—from home, that spot to which his heart is tied with unseen cords. "To Adam, Paradise was home; to the good among his descendants, home is Paradise." In our minds, halo upon halo of fond thoughts gather about the old home. With the memories of home come the sacred memories of father and mother.—*El Reno Star*.



## Woman's Work.

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

### YOUR OWN.

"Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger."—John 6: 35.

What if your own were starving,  
Fainting with famine pain,  
And you should know  
Where golden grow  
Rich fruit and ripened grain;  
Would you hear their wail  
As a thrice-told tale,  
And turn to your feast again?

"Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. Whosoever shall drink of the water that I shall give him shall never thirst."—John 6: 37; 4: 14.

What if your own were thirsting,  
And never a drop could gain,  
And you could tell  
Where a sparkling well  
Poured forth melodious rain;  
Would you turn aside  
While they gasped and died,  
And leave them to their pain?

"Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—John 8: 12.

What if your own were darkened  
Without one cheering ray,  
And you alone  
Could show where shown  
The pure sweet light of day;  
Would you leave them there  
In their dark despair,  
And sing on your sunlit way?

"Jesus saith unto him, I am the way, . . . no man cometh unto the Father, but by me."—John 14: 6.

What if your own were wandering  
Far in a trackless maze,  
And you could show  
Them where to go  
Along your pleasant ways;  
Would your heart be light  
Till the pathway right  
Was plain before their gaze?

"Ye shall know the truth, and the truth shall make you free. If the Son, therefore, shall make you free, ye shall be free indeed."—John 8: 32, 36.

What if your own were prisoned  
Far in a hostile land  
And the only key  
To set them free  
Was held in your command;  
Would you breathe free air  
While they stifled there,  
And wait and hold your hand?

Yet what else are we doing,  
Dear ones, by Christ made free,  
If we will not tell  
What we know so well  
To those across the sea,  
Who have never heard  
One tender word  
Of the Lamb of Calvary?

"They are not *our own*," you answer;  
"They are neither *kith nor kin!*"  
They are *God's own*,  
His love alone  
Can save them from their sin.  
They are *Christ's own*,  
He left his throne  
And died their souls to win.

### FROM CHICAGO.

I have been asked to write a little about the work and methods of the Women's Evangelical Union of Chicago. I am afraid we have very little method about our work, and yet it seems to me we accomplish considerable good, all things considered.

I presume it seems to those not acquainted with our work, that in this great city we have opportunity to do a great deal of charity. Well, we do, but it has to be done individually. We hold our meetings from home to home, and, as most of us live miles and miles apart, it is impossible to collect clothing for charity at any one place and have it given away. So each lady gives whatever she has in whatever deserving place she can find, and gives it in the name of the society. Then each lady reports to the secretary whatever she has disposed of so a report can be made. The only method we have for raising money is our monthly dues of five cents per month for each member, and our suppers.

We hold our meetings the second Thursday of each month, the ladies coming in the afternoon to sew and *all* the gentlemen come to tea, and we charge ten cents for our supper. If we have anything special we wish to raise money for, it is announced before the treasurer collects for the supper, and anyone can put in a little extra if he chooses.

We have never reached the end of the year in debt, and I believe it is because each one is willing to do her share. Last year there was only \$6.73 donated outside of our dues and suppers, and \$3.83 of that given for refreshments for our church supper, and we paid \$14 for benevolent purposes, beside our apportionment of \$18. We are only a small society, with about twenty-five members, and I do not think any feel that they are over-taxed in giving what they do, and yet when each one does a little we can accomplish considerable.

The ladies of our society have one disadvantage which very few others have, and that is their car-fare. Every one who comes to the society has to pay from ten to thirty cents apiece each time for car-fare. It has often been suggested that a great deal of good might be done with the money spent for car-fare if it was given into the church, but we all decided that the church had grown spiritually as well as socially since the society has been organized, and it would not be best to give the meetings up.

We have an average attendance of six at the society, and thirty at the socials. But those who cannot get out keep up their dues and a few send the ten cents for supper. I believe our meetings help us all very much. We get better acquainted and feel more interest in the church and denomination and in each other. I believe we have been wonderfully blessed because each one "hath done what she could."

Yours in the work,

NETTIE E. SMITH.

CHICAGO, Ill., 2078 W. Jackson St.

### FROM FARINA.

Thinking perhaps a short history of our society and its work might be of interest to some of the readers of the Woman's Page in the RECORDER, I will send it to you.

Organized over thirty years ago, having benevolence for its object, we have steadily pushed forward, doing whatsoever our hands found to do, for our own church and society, or for others in need, donating many dollars in bedding and clothing, after the fire in our town, to people left destitute, outside of our church.

About four years ago we adopted the constitution and by-laws sent us by the Secretary of the Woman's Board; since then we have raised our apportionment, about \$60, every year but one. The past year we have raised about \$70 for the Missionary and Tract Societies, besides about \$52 in repairs for the room where our meetings are held semi-monthly in the winter. We meet at 10 A. M., each member bringing her dinner and working all day, enjoying a social time, as well as making it pay financially. We also have repaired the parsonage for the use of Bro. Huffman. We have raised some money, finishing shirts, having work whenever it could be furnished by the factory. We have held a few social teas, raising a little in that way; we have done quilting, or any other work sent us to do. Our resident member-

ship is about 30, with an average attendance of eight or ten. We cheerfully do what we can, the best we can, and look forward to each year's duties with pleasure, and hope to raise our apportionment of \$68 the year to come.

We as a society feel a deep interest in the Lord's work undertaken by Bro. Lewis. Last year the contents of our mite boxes were appropriated for that object. Praying our heavenly Father to guide and direct all things to his name's honor and glory, I remain,

Your sister in Christ,

S. A. CARLISLE.

FARINA, Ill., November 8, 1896.

### SYSTEMATIC AND PROPORTIONATE GIVING.

It has been well said that the two little monosyllables, "go" and "give," are the distinguishing words of the Christian system. "Go ye into all the world," "and as ye go, preach," were the parting commands of the Great Founder of Christianity. "Freely ye have received, freely give" was the charge of the inspired Apostle to the early church, and it is because this has been to some extent the genius of the gospel in all ages that we are to-day enjoying the benign and gracious results of a Christian civilization. The duty of giving in some way for the good of others is a generally accepted and self-evident truth. The object of this special Department, then, is not so much to enforce the principle of giving, as to suggest and submit to the thoughtful consideration of those disposed to give what we believe to be the most practical, rational, and Scriptural method of adjusting our benevolence. Just here we need to remember that the money at our disposal is really the Lord's money. We are his stewards, to whom sacred trusts have been committed, and so the psalmist says on behalf of his people when they were making a splendid offering for the House of the Lord, "Of thine own have we given thee." How the practical recognition of this fact would swell the contributions for the good work everywhere! Opportunities are being lost, fields are going unharvested, for the want of friends; not because there is no money, nor yet for the reason that there are no liberal givers; but because there are so many slipshod, spasmodic givers, and many more who, not being able to give much, give nothing. One year of proportionate and systematic giving upon the part of Christians would put every Missionary Society in the land on its feet financially, would give a splendid impetus to our own work, would emancipate scores of benevolent enterprises from the thralldom of debt, and would bring untold blessedness into thousands of human lives. Systematic and Proportionate Giving. By this we mean, first, that after careful and prayerful consideration we decide what proportion of our regular income we will give to the Lord's work. That we do this in the light of what we have received from God, and with that day in view when we shall be called to give an account of our stewardship. That we set apart this stated sum first of all, thus recognizing God's prior claim upon our possessions, that we give regularly, and as far as possible investigate the various claims presented to us, making a wise distribution of our gifts.

Good intentions never yet harmed any one; neither did they do any one any particular good if they were not carried out.



## REPLY TO DR. DALAND.

To the Editor of the SABBATH RECORDER:

In a recent number of your paper there is a criticism by the Rev. W. C. Daland on an article of mine which appeared in the *New Church Magazine*, on the history of Sabbath-observance. It is not usual I know to reply to a critical review, whether of a book or magazine article; but Dr. Daland has, to a considerable extent, misapprehended my meaning in some parts of my article; and so, he has, unintentionally I am sure, misrepresented me. I trust you will allow me to set myself right with your readers, and at the same time to touch upon a few matters which must be of never failing interest to Sabbatarian Christians. Dr. Daland appears to be a little puzzled by the appearance of my article in a Swedenborgian publication and the extent to which I am indebted to New Church teaching for light on the subject. I do not think it necessary to offer any apology or explanation to account for the fact that on this and every controverted question I am ready to welcome light and teaching from whatsoever source it may come. Nor is it needful here to say to what extent I accept the teachings of Swedenborg. In common with thousands of others who are not members of the New Church—amongst whom, as you know, there are some of the ablest divines and philosophers of the old world and the new—I think there is a great deal to be learned from that extraordinary man. But Dr. Daland thinks that in the case of my article I have mistaken darkness for light. It is of course one of the curiosities of controversy that one man sees darkness where another sees light, and I have no doubt most of your readers will agree with my critic. But let them fairly see what the contention is. Every Sabbath-school pupil knows—or ought to know—that one of the arguments for Sabbath-observance is the supposed fact that it was instituted by the Creator immediately after all things were made. Gen. 2: 1-3. In support of this position it is urged that the Sabbath was not merely a local, or Mosaic institution, but it was universal.

In my article I show how impossible it is, to many minds at least, to accept the statement in Genesis as literal history or matter of fact; and I state, what of course is well known, that the Sabbath while it was widely observed, and by other nations than the Hebrews, was not universal by any means. Now I submit that if it could be shown that the remarkable passage in Genesis is to be taken literally, then a very strong reason, indeed, I should say, absolute proof, would be given not only for the observance of one day in seven as a day of hallowed rest, but for that observance on the seventh day and no other. But Dr. Daland, like every one else in our day, gives up the literal and historic interpretation of Genesis. He says the seventh day, the day thus by one "hallowed and blessed," was not a day of twenty-four hours. The statement in Genesis represents for him "the stupendous thought of the divine repose," after the completion of the work of creation. Here he adopts the very principle of interpretation which is carried a little further by Swedenborg, that of an internal or spiritual sense, or meaning, within the "letter." This view is of course not peculiar to Swedenborg or the "New Church." Indeed one may say with Job, "Who knoweth not such things as these?"

The belief that there is a double meaning in the Scriptures is at least as old as the apostle Paul. He allegorizes the story of Hagar and Ishmael, expressly states what each of Abraham's two sons "represents," as Swedenborg would say. Many people suppose that Geo. Fox was the first who taught that the light, or word, within a man—the illumination of the spirit—is necessary in order that the spiritual sense of the written Word may be perceived and understood. The same tenet was of course held by the ana-baptists; and before man by the "Mytbics." Jacob Behmen called the "inspired Shoemaker of Gorlitz," wrote thus about the meaning of the "flaming sword," that barred man's return to Paradise: "But the understanding of us poor children of Adam and Eve is sunk so much that at our last old age we scarce reach the understanding of anything concerning the fall of Adam and Eve, seeing we must sink very deep for it in the Light of Life." He then goes on to spiritualize the cherubim guarding the way to the Tree of Life with a fiery sword. The spiritual sense is that "we must enter into paradise through the sharpness of the sword; yet the sword cutteth the earthly body clean away from the *holy element*, and then the new man may enter into paradise by the way of life. Now if anyone would come into the Garden, he must press in *through* the sword of death, though Christ hath broken the sword, so that now we can much easier enter in *with our souls*; yet there is a sword before it still." This was written nearly two centuries before the time of Swedenborg. What is peculiar in the latter is the rule or method by which the spiritual sense may be perceived, the principle, or law, of "correspondence." As, however, Dr. Daland himself adopts the allegorical method of interpreting Gen. 2: 1-3, it follows that if the light of that method be, as he says, darkness in men, it is so surely in him also; and we are both in the dark. It seems to me very difficult to reconcile his interpretation of the passage in question, as meaning the "stupendous thought of the divine repose," with the statement of our Lord in John 5: 17, "My Father worketh even until now and I work."

I leave this part of the question at issue and come to the next point raised by Dr. Daland. He finds fault with my belief in a church of God that existed in what is called the "Adamic" era. But the book of Genesis itself does not represent that Adam and Eve were the first man and woman created. Else who were the inhabitants of the earth of whom Cain was afraid when he was "driven out to be a fugitive and a wanderer"? Gen. 4: 12-15. And who was Cain's wife? and had she no father or mother or other relations in the "land of Nod"? And did Cain build a city there entirely by himself? If it be admitted that there were people living upon the earth besides the family of Adam and Eve, then a good deal of the popular exegesis falls to the ground, and there is, to say the least, no improbability in the belief that "Pre-Adamic man" was not without a revelation from God; or, in other words, that there was a dispensation of religion anterior to Patriarchal times. What is there so dark in believing with Paul that the most ancient people of the world were not ignorant of divine truth "for God manifested it unto them?" Rom. 1: 19.

Dr. Daland further represents me as implying that there was no Sabbath-observance in

the world previous to the time of Moses. What I said was that "from the creation of the world till the time when the Israelites were far on their way to Canaan, a space of about two thousand five hundred years according to the usual chronology, there is no trace (in the Old Testament history) of an observance supposed to be commanded by God (at the beginning of all things)." I say further that "there is evidence that the Sabbath was known and observed in Babylonia, India and probably Egypt in and before the era in question." Need I point out that there is nothing in this admitted fact, taken by itself, which need militate against Seventh-day Sabbath-observance? I do not say, as Dr. Daland supposes, that "the Sabbath as understood by Seventh-day Baptists, was an institution new at the time of Moses." What I do say is that "it is certain," (I mean whatever else may be uncertain), "that the Sabbath was made a distinct ordinance of religion by Moses." I do not say that it was *first* so made by him, and of course I refer to the Mosaic religion. To my mind Moses certainly seemed to imply at the giving of the manna that the people he is leading had lost the knowledge of the Sabbath, if indeed, they ever had it. Why else does he repeatedly tell them that the seventh day is the Sabbath of the Lord? See Ex. 16: 23-31. What would any Seventh-day congregation say to me if I were to meet them on a Friday and say to them over and over again, "To-morrow is the Sabbath"?

I then go on in my article to point out that the Jewish law of the Sabbath was, notwithstanding its apparently merciless severity, a beneficent one; that it was a festival not a fast; that the spirit of it was democratic and socialistic, the main design being to secure the day of rest for all, for the women as well as the men, the cattle and beasts of burden as well as human beings. The point here is that the Jewish law of the Sabbath has been practically denounced by Christendom. No one observes that law closely, not even Seventh-day Baptists. Nor would the keeping of it be possible under the conditions of modern life. But the spirit and intention of the day is needed as much as ever.

Indeed, sir, my little article is mainly historical. It deals with facts, not one of which Dr. Daland contradicts, and I venture to think that Dr. Daland would have more wisely employed his pen and your space had he dealt with those facts and shown how they bear upon the questions of the right day and the observance proper for these times.

In conclusion I must beg for space to say a few words about the Mill Yard Seventh-day Baptist church of which Dr. Daland is the minister. It is true that until quite recently I was a trustee of the endowment originally intended for this church and one other now extinct. My removal to a long distance from London disqualifies me for continuing in office. I accepted it in the first place at the earnest solicitation of my dear old friend, the late Dr. W. M. Jones, for some years the minister of the congregation. While he was living the majority of the trustees saw to it that the income from the endowment was available for the minister's salary and other congregational purposes. Since his death it is true that the trustees (who were acting under a "scheme" which has all the force of law, drawn up by the court into which the affairs



of the trust had been carried by Dr. Jones himself and his friends, in the first instance), have applied for authority to divert the trust to other general Baptist purposes. I for one should not have consented to that course being taken had there been evidence that the Seventh-day Baptist church had in it, in respect to numbers and personel, the elements of continuance and stability. It seemed evident to us that it "had but a name to live."

Moreover, it should be known that the income of the endowment, from an estate in Essex, is now, owing to the enormous reduction in the rental value, not much more than one-fourth of what it was. And for some years that income will be absorbed in repaying by annual installments the amount advanced from a fund in court to cover the cost of extensive repairs and additions to the farm buildings. The said "fund in court" consists of the residue of a large sum paid by a railway company for the chapel property in Mill Yard.

I will only say further that I believe the court will recognize these claims of the Seventh-day Baptist congregation if Dr. Daland's labors should be successful in reviving it. And so I think will the majority of the trustees. It is unfortunate that the history of the Seventh-day movement in England is so little known. The case for that interest has never, I am pretty sure, been properly laid before the court. I am sir,

Yours faithfully,  
W. E. MELLONE.

WARRENPOINT, Ireland, Nov. 2, 1896.

P. S.—I perceive that I am slightly in error in saying that Dr. Jones carried the case into court. The railway company paid the sum into court in order to protect themselves against possible contingencies, and Dr. Jones had to go to the court and lay the case for the Mill Yard congregation before the judge. This of course brought the whole matter of the future administration of the trust practically before the court for decision. The question the judge himself raised was as to whether the Mill Yard congregation was, in respect to numbers and stability, in a fit and proper state to receive so large an endowment. It was by direction of the court that the First-day General Baptists were made parties to the suit. And the end of the litigation which ensued was that the court sanctioned and enforced a scheme of management which has been practically law for the trustees. By that scheme the trustees were bound in case of certain contingencies arising to apply to the court for new directions. Those contingencies in our judgment, and as we were advised, did arise and we acted accordingly. Thus practically the whole question is before the court again. And of course the congregation would be heard if they appealed to the judge in the case.

EVERY intelligent man and woman can teach something to others and learn something from them, and we make a fatal mistake when we ignore those whose literary attainments have been less than our own. A broad culture in its true sense is always conscious of its own ignorance and anxious to repair it, while it is too generous to refrain from giving of its own stores to those who need.—*Sunshine.*

LIVE every day as though it were the last day you had to live. Lay hold of every season to prepare for heaven.—*Ambrose.*

## Young People's Work

By EDWIN SHAW, Milton, Wis.,

C. E.—Cherfulness Entices.  
Charity Entertained.  
Citizenship Exalted.

For three weeks this page has contained a short paragraph on some thought suggested by the letters C. E. This week there are three suggestions, and I hope to enlist the help of the young people by asking for a very short, concise, to-the-point paragraph not to exceed *forty words* on any one of the subjects indicated. I should like a score or more on each one. Now what is suggested to you by the words "cherfulness entices?" Think it over carefully, and see how much you can say about it in *forty words*; for any paragraph, which contains more than forty words, will either be rejected or cut down to that amount. These paragraphs I will arrange and publish on this page as a sort of "symposium" from the young people. Let the answers come in quickly, for I wish to send for the first issue of the new year, 1897, the paragraphs on the topic which has the largest number, and then the next two weeks send the remaining paragraphs.

C. E.—Christmas Exercises.  
Cultured Enthusiasm.

There is an enthusiasm even in religious work which is unattractive, nay, even repellant, because of its roughness. For example, I believe that Christmas services in the Sabbath-school are religious work. In the preparation and in the execution of these exercises let there be manifested a great deal of enthusiasm; but please be very careful lest in the preparation the committee indulge in rough, rowdy, unbecoming actions, and take great care that the services themselves are not coarse and unsuited to the occasion. This same warning can be given in reference to socials held by the organizations of the church. Again it can be given to young people who are in attendance at a religious convention. In my travels about the country I have often seen groups of young people on the cars whose conduct was so unbecoming, so almost outrageous, that I was shocked to learn that they were *en route* from or to some religious convention. Let our enthusiasm in all things be cultured and attractive.

S. D. B.—Study Denominational Books.

I have long wished that there could be started among our young people a sort of reading course, with local circles in each community or in each home where Sabbath-keepers are alone. There is such a reading course among the Epworth League societies. A circle is formed, and a leader is chosen; meetings are usually held weekly during the long evenings of the winter months. A series of books has been selected on religious and denominational subjects which I think has been enlarged to extend over four years. Are any of you interested in a work of this kind? If I should correspond with some of our leaders, and with their help and advice arrange a course of reading especially adapted to the needs of Seventh-day Baptist young people, how many of you will enter heartily into the plan and organize and maintain such a circle in your own community in order to enlighten and to enlarge your own ideas on denominational matters? Let me hear from you.

### PRESIDENT'S LETTER.

Dear Young People:

I have been so busy since I wrote you last from Garwin, Ia., I have neglected to write for several weeks. Since that time I have visited the little church and Christian Endeavor Society at Grand Junction, Ia. That church and society, like the one at Garwin, is rather few in numbers, but more widely scattered. It is located about one hundred miles farther west. They are making a grand fight to hold up the cause of our people in that locality. Elder Socwell, their pastor, can only visit them occasionally. They meet for worship in a school-house, and that not large enough to hold the people.

Few of us know what discouragements some of our societies have to contend with and fight against, but remember it is the endeavoring and overcoming which makes us strong. It is a grand fight if we overcome. If we sit down to rest, we freeze spiritually, especially you who are in the cold Northern climate. I shall not freeze here in Louisiana, physically, neither get strong exercising in order to keep from freezing. Nevertheless, I find people here, as well as in the North, spiritually frozen to death. I find we must make our own spiritual climate; little use to migrate spiritually. Let us make a perpetual sunny climate, spiritually, wherever we are. Some of us are picking corn under a foot of snow, and some of us are driving the flies from the kitchen, and off our paper while we try to write. I have no doubt Dr. Lewis, who attended this South-Western Association, will write you, through the RECORDER, many interesting particulars of the meeting.

E. B. SAUNDERS.

HAMMOND, La., Nov. 18, 1896.

### FIRST QUARTERLY REPORT.

J. DWIGHT CLARKE, Treasurer,  
In account with

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.  
From August 1, 1896 to November 1, 1896.

#### RECEIPTS.

Berlin, N. Y., Dr. Palmborg's Salary . . . . .	\$ 5 00
Jackson Center, O., Missionary . . . . .	\$ 1 00
Tract . . . . .	1 00— 2 00
Leonardsville, N. Y., Tract . . . . .	4 10
Evangelistic . . . . .	1 82
Dr. Palmborg . . . . .	3 03
Home Missions . . . . .	1 57
Foreign Missions . . . . .	98— 12 50
Milton Junction, Wis., Evangelistic . . . . .	12 50
Marlboro, N. J., Missionary . . . . .	10 00
Adams Center, N. Y., Missionary . . . . .	10 00
Tract . . . . .	10 00
Boys' School in China . . . . .	8 00
Mizpah . . . . .	2 00— 30 00
Ashaway, R. I., Missionary . . . . .	15 00
Boys' School in China . . . . .	8 00— 23 00
Salem, W. Va., Dr. Palmborg . . . . .	1 25
West Hallock, Ill., Dr. Palmborg . . . . .	18 75
Shiloh, N. J., Dr. Palmborg . . . . .	15 00
Waterford, Ct., Dr. Palmborg . . . . .	1 75
Rome, N. Y., Dr. Palmborg . . . . .	2 00
Walworth, Wis., Evangelistic . . . . .	1 35
Home Missions . . . . .	1 85
Dr. Palmborg . . . . .	2 45
Tract Fund . . . . .	1 50
Foreign Missions . . . . .	1 60— 8 75
Lost Creek, W. Va., Tract . . . . .	2 50
Missionary . . . . .	2 50— 5 00
Westerly, R. I., Pawcatuck church, Missionary . . . . .	6 25
Tract . . . . .	6 25
Dr. Palmborg . . . . .	6 25— 18 75
Hammond, La., Tract . . . . .	67
Evangelistic . . . . .	55
Other Home Missions . . . . .	74
Dr. Palmborg . . . . .	70
Other Foreign Missions . . . . .	37— 3 03
E. B. Saunders, Sale of Conference Badges . . . . .	\$169 28
Total . . . . .	21 00
Total . . . . .	\$190 28

#### DISBURSEMENTS.

George H. Utter, Missionary Society . . . . .	\$44 75
Evangelistic . . . . .	17 22
Other Home Missions . . . . .	4 16
Dr. Palmborg . . . . .	56 18
Boys' School in China . . . . .	16 00
Other Foreign Missions . . . . .	2 95—\$141 26
J. D. Spicer, Tract Society . . . . .	26 02
Mrs. Emma Kenyon, Mizpah Mission . . . . .	2 00
Reta I. Crouch, Board Expenses . . . . .	20 00
Total . . . . .	\$189 28



## Children's Page.

### A BOY'S RESOLUTION.

This school year I mean to be better!  
To bind myself with a fetter,  
I'll write out a plan  
As strong as I can,  
Because I am such a forgetter.

"Resolved:"—but I'm sleepy this minute,  
There's so much when once you begin it!  
"Resolved: With my might  
I'll try to do right!"  
That's enough! for the whole thing is in it.

—Joy Allison.

### LITTLE SCOTCH GRANITE.

Burt and Johnnie Lee were delighted when their Scotch cousin came to live with them. He was little, but very bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying, and he advanced finely.

At night, before the close of the school, the teacher called the roll and the boys began to answer, "Ten." When Willie understood that he was to say ten, if he had not whispered during the day, he replied, "I have whispered."

"More than once," asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Then I shall mark you zero," said the teacher, sternly; "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnnie, that night after school.

"Well, I did," said Willie; "I saw others doing it, and so I asked to borrow a book; then I lent a slate-pencil, and asked a boy for a knife, and did several such things. I supposed it was allowed."

"Oh, we all do it," said Burt, reddening. "There isn't any sense in the old rule; and nobody could keep it—nobody does."

"I will, or else I will say I haven't," said Willie. "Do you suppose I would tell ten lies in one heap?"

"Oh, we don't call them lies," muttered Johnnie. "There wouldn't be a credit among us at night if we were so strict."

"What of that, if you told the truth?" laughed Willie, bravely.

In a short time the boys all saw how it was with him. He studied hard, played with all his might in play-time; but, according to his account, he lost more credits than any of the rest. After some weeks the boys answered "Nine" and "Eight" oftener than they used to. Yet the schoolroom seemed to have grown quieter. Sometimes, when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached to them or told tales; but, somehow, it made the boys ashamed of themselves, just the seeing that the sturdy, blue-eyed boy must tell the truth. It is putting the clean cloth by the half-soiled one, you see; and they felt like cheats and story-tellers. They talked him all over, and loved him, if they did nickname him "Scotch Granite," he was so firm about a promise.

Well, at the end of the term Willie's name was very low down on the credit list. When

it was read, he had hard work not to cry; for he was very sensitive and had tried hard to be perfect. But the last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was General —, the great hero.

"The signs of his rank were hidden, but hero was there, just the same," said the teacher. "And now, boys, you will see what I mean when I give a little gold medal to the most faithful boy—the one really the most conscientiously 'perfect in his deportment' among you. Who shall have it?"

"Little Scotch Granite!" shouted forty boys at once; for the child whose name was so low on the credit list had made truth noble in their eyes.—*The British Evangelist.*

### THIN PLACES.

"There! my darning is done for this week; every hole is mended."

"And the thin places?"

"Thin places! Why auntie, I never look for thin places. There are always holes enough to keep me busy."

"When I was a little girl," said auntie, "I had a dear old grandma who taught me to mend and darn, and with the teaching she slipped in many a lesson about higher things. 'Look out for thin places,' she used to say, 'it will save thee a deal of time and trouble. A few runs back and forth with the needle will save a half hour's darning next week. There are a few thin places in thy character,' she said one day, 'that thee'd better attend to—little failings that will soon break into sins.' I did not quite understand her, so, sweetening her talk with a bit of chocolate, she carried for the bairns, she said, 'I see thy mother picking up thy hat and coat, and putting away thy rubbers again and again. I hear thee sometimes speak pretty sharply when some one interrupts thee at thy story telling. I heard thee offer to dust the parlor, several days ago, and thee forgot it, and to-day thy mother put down her sewing to do it.' I felt so ashamed that I never forgot about the thin places after that, though I'm afraid I did not always attend to them at once."

"Why, Aunt Mary! if you hadn't said grandmother, I'd think you meant me. There are my rubbers under the stove, and I promised mamma to dust the sitting-room this very day! But I don't quite understand what holes she meant."

"If you can't find your things, and you are in a hurry, what might happen, Grace?"

Grace colored, and her eyes fell.

"I did get real mad about my grammar. I was sure I put it on my desk."

"And you found it on the divan! Then if you promise and do not perform, might it not lower your notion of truthfulness, and give Satan more power over you?"

"Why, auntie, I went up and tidied my room!"

"I don't understand, Grace."

"I thought you knew," said the girl in a shameful whisper, "I told mamma I had tidied my room (for I promised I would) when I had forgotten it, and was ashamed to own up. Oh, I see how thin places become holes, and I mean to look out!"

"With God's help," said auntie, softly, and Grace, giving her a hug, ran to put away her rubbers and dust the sitting-room.

How about your thin places?—*Exchange.*

### BOYS AND BOYS' WAYS.

"Watch that boy, now," said Phil.

"Which boy?" asked Ned.

"That boy who was at play with us down on the sand. His name is Will. He knows how to look out for himself, doesn't he?"

Phil and Ned with their parents had been spending some time at the seaside. Will was a boy who had come to pass the evening in the parlor of the boarding house. Here it was that Phil and Ned saw Will taking a great deal of pains to find a good place.

First, he had noticed a large book full of pictures on the table. After looking at it for a few moments, he had hunted out a large easy chair, and was tugging at it to get it to the table.

"There, he's got it squared round just to suit him," laughed Ned.

"Now he's moving the lamp nearer it," said Phil.

"And—well, if I ever! if he isn't putting a footstool before it. I suppose he's all ready to enjoy it."

It was plain that Will was. With a pleased look he gazed around the room until he caught sight of a lady who was standing. He darted toward her, and said:

"Come, mamma. I have a nice place for you."

He led her to the chair, and settled the stool to her feet as she sat down.

Phil and Ned looked a little foolish. Presently Phil sprang out of his chair as his mother came near.

"Mamma, take my chair," he said.

Ned stepped quick to pick up a handkerchief which a lady had dropped, and returned it with a bow.

They are wise boys who profit by a graceful lesson given by a true gentleman.—*Sel.*

### ONLY A KISS.

The power of Christian kindness over the young is well illustrated in the following incident, related by a mission worker:

"I had been making one of my regular visits among the poor and distressed, and, on leaving, was followed to the door by a young girl, little more than a child.

"Unconsciously, or perhaps rather as a matter of course, I put my arm around her, and, kissing her, took my leave, and thought no more of the incident.

"A few weeks later, this girl arose in a testimony-meeting at our mission, and, in a voice trembling with emotion, said:

"I love the Lord, and want to tell you how I came to be a Christian. One day a lady came to where I live and talked about Jesus. It wasn't so much what she said, but when she was going she kissed me! It has been so long since any one had given me a kiss or a kind word, the first time since mother died, and somehow it seemed to soften my heart, and I felt that this lady must have something that makes her feel different from the other folks that haven't cared anything about me, and the more I thought about it the more I wanted it myself. And so I came to God and asked him to forgive my sins for Jesus's sake, and I know that I am saved. But, O, in the first place, it was the dear lady's kind look and touch and the kiss that did it!"—*Christian Herald.*

A new pair of shoes came home for Davy, aged five. He was delighted with them until they had been put on his feet. Then he exclaimed, with a pout, "Oh, my! they're so tight I can't wink my toes!"—*Harper's Round Table.*

## Home News.

### New Jersey.

PLAINFIELD.—Plainfield this year entered with quite its usual zest into the festivities and general observance of Thanksgiving-day. Religious services were held in several churches, at two of which were union meetings in which other congregations joined. Business in general was nearly at a standstill, and many a visitor from other towns came to join in family gatherings and fraternal greetings. Many of our well-to-do families are far from indifference toward those not so fortunate on the material side of life, and, hence, well-cooked, or uncooked, turkeys without number, with the necessary accessories, found their way into homes that seldom share in these good things.

Dr. Main has faithfully served us as pastor since the middle of October, and is finding a warm place in many hearts. It is pleasant to note a continued good degree of interest in the work of the church and Sabbath-school, with a good attendance at all the services; and all who attend are finding them helpful and uplifting. Our communion season on the 7th inst. was unusually interesting and impressive. The addition of three members, two by baptism and one by letter, conduced very largely to the enjoyment of the occasion. Recent accessions to the number of families in our congregation, and the prospect of others coming, are sources of much pleasure and encouragement. Dr. Main attended last Sabbath the Yearly Meeting at Marlboro, and in his absence our pulpit was well supplied by Bro. Livermore.

J. D. SPICER.

NOVEMBER, 27, 1896.

NEW MARKET.—It has been quite too long since our modest little church and society have had a hearing in the Home News department. This has not been for want of inclination to contribute our part to the general interest of the reading public, nor altogether for want of material about which to write, but, mainly, because your correspondent has a very busy life.

The affairs of the church in all of its lines of work have been moving on in their accustomed channels without any very apparent loss of interest, and certainly not as great gain as could be desired; for however high may be our attainments we cannot reach our highest ideals.

Union Thanksgiving services were held in the Presbyterian church in Dunellen, with a very fair attendance. Then followed the usual family gatherings and social enjoyments. In the evening an audience gathered at the church at the customary invitation of the Ladies' Benevolent Society, to be entertained with a program of literary exercises (or perhaps it would be better to say missionary exercises), music and the opening of the mite-boxes. After an opening song by a quartet, the Editor of the SABBATH RECORDER conducted the devotional service. This was followed by music, a reading by Mrs. Larabee, recitations by Cora Gaskill, Leanna Satterlee, Ethel Rogers, singing by the children, recitation by Mrs. W. H. Satterlee, an address by Rev. F. E. Peterson, a collection for the China mission, mite-box opening and music. These exercises were listened to with much interest,

and made a pleasant and we trust profitable closing of Thanksgiving Day. \* \* \*

### Minnesota.

NEW AUBURN.—An occasional signal gun from the picket line is necessary to inform the denomination that the outposts are still maintained. We are sorry that no opportunity of saying, "who comes there" was granted to us when Dr. Lewis was along the north-western frontier. Eld. H. D. Clarke, of Dodge Center, and Eld. E. H. Socwell, of Welton, Iowa, spent a few days with us some weeks ago. Their presence was a source of much encouragement and strength to the few Sabbath-keepers of New Auburn.

Our Minnesota weather remains true to its record for fickleness. Just now it appears that the promise of an early winter must needs meet the protest of mild winds and November sunshine. The general health of the community is good. We are sorry to lose from our midst Mr. and Mrs. Henry Bailey. They have gone to Boulder, Colo.

On the evening of November 3 the Social Committee of the C. E. served the people with food for the body, the mind, and the spirit, incidentally replenishing the needy treasury. A social season was engaged in by many with joy and profit to all.

After eight days (English reckoning) from the time above mentioned, a goodly number of our citizens, irrespective of religious profession or affiliation, assembled in the capacity of the well-known surprise. The occasion was the twenty-fifth anniversary of the marriage of Elder and Mrs. Crofoot. After the rendering of a musical and literary program, an informal reception was held by the honored ones of the evening. With their congratulations and best wishes the people left thirty-two silver dollars as a token of the high esteem in which they hold the missionary pastor here. The common verdict is that the evening passed pleasantly.

The Ladies' Aid Society is planning to celebrate the annual festival of Thanksgiving by giving a public dinner at the church-house. We feel thankful to God for the degree of prosperity, both temporal and spiritual, which it is ours to enjoy. We need a fresh touch of fire from heaven to kindle our lives anew. For this and for the cause of righteousness, in all places, we continually pray.

### Colorado.

CALHAN.—The Calhan Seventh-day Baptist church held a special church meeting, Oct. 17, to consider the advisability of disorganizing. A motion was made and carried that the clerk give letters to all members, and that the church by such action be disorganized. This action was taken owing to the depleted membership. The few then remaining intending to leave in a short time. It might be well that this action be noted in the RECORDER that our people may know of the action thus taken. Most of the members are at Boulder and will probably join here.

H. R. LOOFBORO.

BOULDER, Col., Nov. 18, 1896.

### Nebraska.

FARNAM.—The Yearly Meeting of the Seventh-day Baptist churches of Nebraska and Kansas was held with the Farnam church at Farnam, Neb., beginning Sixth-day morning, Oct. 2, 1896, and closing First-day evening. Rev. J. H. Hurley, of North Loup, conducted the services from beginning to end, preaching

five instructive sermons. The North Loup church was represented by eight delegates.

The Farnam church, though so recently organized, has a membership of sixteen, nearly all active and efficient workers. The next Yearly Meeting was appointed to be held with the Long Branch church at Humboldt, Neb., commencing the first Sixth-day in October, 1897.

### "ORIENT GEMS AT RANDOM UNSTRUNG."

Exercises in Dialectics for Dr. McLearn.

In a recent number of the *Evangel and Sabbath Outlook* is found this advice: "Do not use Oriental reasoning with Occidental minds." When the old Oriental, Job, remarked to his comforters, "No doubt but ye are the people, and wisdom shall die with you," they escaped the snare to pride into which an Occidental would have fallen, unless the meaning of the words were interpreted to him by the sardonic expression on the patriarch's face, as he impatiently scratched himself with his potsherd. The mild irony employed in the article, "Another Point of View," is an instance of the misuse of Oriental reasoning with Occidental minds. With an apology to Dr. McLearn, the method of the argument will be disclosed.

The key may be found in the apparent assertion that a close-communication Baptist church is "the pillar and ground of the truth," which it ought to be plain no Seventh-day Baptist writer would maintain. Dr. McLearn, himself, says: "I do not suppose the writer meant what his unguarded language expresses." This is a narrow escape from discovering what was meant.

The opening sentence may not at first reading clearly point out the purpose of the article to one who does not question "the common purposes of church organization;" "Restricted communion has in it the strength of consistency with the common purposes of church organization." Two errors lend each other support if they are consistent with each other. It is the second error which was made the point of attack. The common purposes of church organization are to present an exclusive "New Testament model." If that is really done, close communion may be right; and so long as it is believed to be done, "close communion has a consistency which gives it life."

It is not necessary to meet all the criticisms made, in detail. The clue being given, it is plain the writer has no idea of unity by identity of church polity. His presentation of "the New Testament model" allows a minimum of polity and a maximum of variation, with a "corporate organic model" excluded as a pattern. That men are "regularly admitted to church membership by baptism and the baptized regularly commune," is referred to, not as justified by Scripture, but obtaining in practice. Again, a restricted communion may show lack of unity, while an open communion may not be a beautiful expression of unity, if it show, instead of "unity of the Spirit in the bond of peace," a unity of spirits in the bonds of "isms," more or less at war with each other.

Having found what he hastily judged to be a gem with a flaw in it, Dr. McLearn in sheer recklessness unstrung the whole string. To change the figure, he put into the hopper one who tried to help grind the grist. "If this is not mixing matters, it is hard to conceive what is!"



# Sabbath School.

## INTERNATIONAL LESSONS, 1896.

### FOURTH QUARTER.

Oct. 8.	Solomon Anointed King.....	1 Kings 1: 29-39
Oct. 10.	Solomon's Wise Choice.....	1 Kings 3: 5-15
Oct. 17.	Solomon's Wealth and Wisdom.....	1 Kings 4: 25-34
Oct. 24.	Proverbs of Solomon.....	Prov. 1: 1-19
Oct. 31.	Building the Temple.....	1 Kings 6: 1-12
Nov. 7.	The Temple Dedicated.....	1 Kings 8: 54-63
Nov. 14.	God's Blessing upon Solomon.....	1 Kings 9: 1-9
Nov. 21.	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 XI.—CAUTION AGAINST INTEMPERANCE.

For Sabbath-day, Dec. 12, 1896.

LESSON TEXT.—Proverbs 23: 15-25.

GOLDEN TEXT.—For the drunkard and the glutton shall come to poverty. Prov. 23: 21.

#### INTRODUCTION.

The three remaining Sabbaths of this quarter are taken by the International Committee for studying quarterly and Christmas subjects; that is, Intemperance, Birth of Christ, and Review. On the first of these subjects, no wise man is more able to speak authoritatively from experience and observation than Solomon; for, among his follies, he sought pleasure in wine. Eccl. 2: 3. For ten weeks we have studied his career of wisdom, fame and folly, and it is fitting that our often-repeated topic, Temperance, should be learned now from him. Much of his teaching is especially for the young, in which the instructor addresses his pupil as "son." The lesson gives right standards for parents to set up for their children. Temperance is only one of the principles taught in it.

#### NOTES, EXPLANATORY AND PRACTICAL.

##### I. The Obedient Child the Parent's Joy. 15, 16.

15. *My son*, a fatherly appeal to all youth as pupils, male or female. Mrs. Arnold, with feminine sagacity, enlarges here to show that our daughters have duties, responsibilities, temptations and aspirations, and need as careful guarding and instructing as our sons. *Heart*, the seat of wisdom, according to Hebrew conceptions, as well as of the affection. Out of it are the issues of life. *Be wise*. Wisdom is not inborn, but may be inbred, until virtue and truth and love become the controlling principles of life. Aim at the highest good, the glory of God; use the best means to attain it, the Bible, prayer and works of love. *My heart shall rejoice*. No greater joy can come to parents than to see their children following their instructions to success. The parent guards the child's footsteps, watches its progress and rejoices at each development in obedience, wisdom and happiness. The appeal to the love and respect of the child for the parent is one of the purest and strongest motives of the human heart. Often are we restrained from evil by the thought of its effect on our loved ones. The keenest regret many a criminal feels, is the grief his crime will bring to a dear one. In a noted case last winter, a murderer when arrested exclaimed, "My mother, oh, my mother!" Every sin smites the parent's heart. They would rather see the child unsullied in its coffin than in the haunts of infamy. *Even mine*. A Hebrew idiom of emphasis. What a motive for a child to be virtuous and wise! 16. *Reins*, kidneys. With the heart as the center of life were associated all the other internal organs, as the seat of desire, emotion and passion. The whole being *shall rejoice when thy lips shall speak right things*, as the fruit of a wise heart, a wise life. "From the abundance of the heart the mouth speaketh."

##### II. Instructions.—First, Envy and its Remedy. 17, 18.

17. *Let not thine heart envy sinners*. When the irreligious prosper in spite of disobedience to the laws of God, and, possibly, of men, too, the young are apt to envy them and conclude that virtue and obedience do not pay. This is a great snare to young Sabbath-keepers. A remedy against this sin is, *Be thou in the fear of the Lord all the day long*. Have a constant, devotional, submissive mind and heart, so that there shall be no place for evil thoughts and murmurings against God's plans and providences.

18. *For surely there is an end to the prosperity of the wicked*. Believe God's Word that "When the workers of iniquity do flourish it is that they may be destroyed forever." Psa. 92: 7. "Neither be thou envious . . . for they shall soon be cut down." Psa. 37: 1, 2. Never be vexed at the happiness, success nor fortune of the irreligious. Do not follow them in wrong or doubtful methods of securing pleasure or profit.

If the Revised Version is correct in applying both members of this verse to the son, or righteous pupil, then as he lives in the fear of the Lord, not envying sinners, he may trust that *surely there is a reward* for him, riches greater than all the gains of the sinner, and *thy hope shall not be cut off* as the sinner's will be. The Christian's hope, his joy, his comfort, his home and treasure in heaven, these will not fail as the sinner's will. 19. *Hear . . . and be wise*. Listen to instructions, choose between the two, the present apparent prosperity of the sinner who "shall soon be cut off," "destroyed forever," as the certain "expectation" that "shall not be cut off." *Guide thine heart*. The affection and the mind can be directed, controlled, guided, in the right way, or in the wrong way, and we are responsible for *the way* in which they are directed, responsible for our thoughts and affections, whether envious, impure, degrading, or trusting, pure and ennobling. To guide the heart in the way of impulse and self-indulgence, is to direct it to folly, crime and ruin; to guide it in the way of "fear," faith, reason, self-denial, and love, is to preserve spiritual health and prosperity. "Trust in the Lord and do good;" that is the remedy for envy.

Second, Temperance. 20, 21.

20. *Be not among wine-bibbers*. Wine-bibbers is a general term, including not only drunkards, but tipplers and moderate drinkers. In Solomon's day the honest wine was regarded as too insidiously dangerous to look upon. The malignant list of concoctions as beer, rum, gin, brandy, whisky, etc., and the poisonous adulterations which have but the slightest relation to grapes, rye or sugar were unknown. If Solomon's warning was needed then how much more is it needed now. Be not among them; listen to none of their talk; let them have no influence over you; be not seen in their company. Touch not, taste not, handle not of their ware. Let it be said of a young man, "He drinks," and his reputation is sealed. *Riotous eaters of flesh*. Flesh was not the daily food of the common people in Palestine. The fatted calf was a luxury, but there were feasts at which flesh was served with lavish hospitality and inviting variety, and there were temptations to excessive indulgence. Intemperance in food leads to immoral conduct, and such feasts were not fit places for the young. The godly father rightly fears for his child with such associates. No youth, who respects his parents, has any reverence for God, or hope for himself, should be found in such company. 21. *Drunkard and glutton*. These are the real names attained by the "wine-bibber" and "riotous eaters." *Shall come to poverty*. The mental and physical powers become impaired until there is no disposition or strength to labor; their business neglected, passes to the sober rival, and the tippler and those dependent on him are left to want. *Drowsiness*, indolent stupor, follows the revelry, and lazy in body and mind, he soon can *clothe* himself and family only *with rags*. Examples of this are seen in almost every community.

Third, Obedience.

22. *Hearken unto thy father that begat thee*. As it has been the father's object from the child's infancy to have his son become wise, prosperous, God-fearing and virtuous, now for all these reasons hearken unto him; obey his instruction. Be wise, do not envy sinners, fear God, be temperate. "One of the first steps to ruin—and a long one, too—is disobedience to parents, and doing in secret those things they would disapprove. Obedience to parents, and especially to the mother, is among the most hopeful signs of youth."—*Select Notes*. *Despise not thy mother when she is old*. The child did not despise her when it was small, it depended on her for all it needed, it loved and revered her; it should love and reverence her still, help her as she did it. The mother's age should remind the child that the time will soon pass when it can show love and gratitude to the mother. Then, too, the kindness it will crave for itself when old should be showed to the feeble mother now.

Taking "father and mother" as typical of age, our youth ought to be impressed with the danger in the growing sin of contempt for the aged. Moses saw the danger and said, "Thou shalt rise up before the hoary head, and honor the face of the old man." Lev. 19: 32. Even should the aged be at fault, the Christian code requires that we rebuke not an elder, but treat him as a father; the elder women, too, as mothers.

Fourth, the Truth.

23. *Buy the truth*. What is the truth that it may be bought and sold? Truth is the exact facts, the real state of things in relation to any and every subject. In relation to moral and spiritual truth we are told, "Thy Word is truth." That Word is Jesus Christ, the Saviour of the world. To buy the truth is to obtain a saving knowledge of the Word, to become possessor of his salvation. To buy it we must pay for it, pay the price,

not a cash price, but without money, without a money price. But we are to buy it, that is, give something in return. First, we are to give up all our follies and sins, our envy, greed and intemperate appetites; lay these down at any cost of self-denial and perseverance; it is worth all it costs. Second, we must accept the truth, accept salvation on God's own terms, faith in Christ, and devote our lives to his service. To accept the truth we take it into our hearts, love it so that it will govern our whole being, our faith and works, and walk and conversation. It secures respect to parents, prevents envy and intemperance, and leads us on through Christian activity to perfection in Christ.

*Sell it not*. Few do sell it, for there is nothing equal to it in value, but lots of people give it away at a dead loss, or exchange it for pleasure, appetite, riches or worldly success. Truth implies a broader view of life and its end.

As will be seen by the Revised Version, truth comprehends the other three things named in the verse. "Yes, wisdom, and instruction, and understanding." *Yes*, buy *wisdom*; make a right use of knowledge, apply "the truth" to all the affairs of life. *And buy instruction*; go on to learn the truth, acquire knowledge, gain mental and moral culture and discipline; grow in grace and the further knowledge of the truth. *And buy understanding*; get clear insight and discernment, the power of applying truth to form sound judgment in regard to any question or course of action.

The Parent's Joy. 23, 24. 23. *The Father of the righteous*. The appeal made in the first verses of the lesson by the father as instructor to the child to be wise and speak right things for the sake of the great joy it will be to the parent, is again made as the closing exhortation of the lesson; love, the first and last motives. So deeply is the parent bound up in the welfare of the child. 24. *Thy father and thy mother*. The father tenderly places the mother by his side to make this affectionate, earnest appeal. Their whole united earthly joy, their very existence here is bound up in the child. They prize wealth, pleasure, health, and life itself, only for the sake of the child. Its every honor and success fill the parent with renewed life and gladness; every error, failure, shame and grief of the child strikes like an arrow into the parent's heart. "If ever perversity dry up—or, worse still, poison—the springs of filial affection, there is nothing left for father and mother but inextinguishable sorrow.

Son, or daughter, as you go out from the parental roof into life, remember how your parent's tender, anxious care still watches and waits for your success. Don't forget them.

#### MRS. CLARA RUDIGER GREENE.

Mrs. Clara Rudiger Greene, wife of Prof. Frank L. Greene, was born in Whitney Valley, between Almond and Alfred Station, N. Y., on the 17th of June, 1855, and departed this life at Hornellsville Sanitarium, Nov. 18, 1896; aged forty-one years, five months, and one day.

She was the daughter of J. Max and Amanda Crandall Rudiger, and is survived by her invalid mother (the father having died about three years ago), and also by one sister and two brothers.

On the 21st of February, 1878, Mrs. Greene was united in marriage with Prof. Frank L. Greene. For about twelve years they resided in Hornellsville, and for the last six or seven years their home has been in Brooklyn, N. Y. Six children were born to them: one, at the age of a year and a half, having died about thirteen years ago, five remain—Max and Phill, young men; Hazel, nine years, the only daughter; Frankie, seven; Edward, four. This sore bereavement is peculiarly sad, because of the little ones left without a mother's care and counsel.

Mrs. Greene was a member of the Seventh-day Baptist church of Hornellsville, but was intending soon to remove her membership to the church in New York City; she was a devoted Christian, a faithful wife, a kind, loving and wise mother. May the God of all comfort strengthen the stricken family and mourning friends.

Funeral services, conducted by Pastor Gamble and President Davis, were held at the home of Philip S. Greene, Alfred, N. Y., on Friday, Nov. 20, and the remains were interred in Alfred Rural Cemetery.



## Popular Science.

BY H. H. BAKER.

Phosphor, the Morning Star.

Phosphorescence, or light without heat or combustion, was one of the mysteries in early times. It gave rise to the stories told of Will-o'-the-wisp, to the fabled lamp of Alladin, as set forth in the "Arabian Nights' Entertainment," and has caused many a person to pass grave-yards in the night time with an elastic step and bated breath.

When a boy, I dissected a rotten maple log; and, afterward, passing it in the evening, I was astonished to find portions of rotten wood giving off quite a strong light. I gathered some excellent specimens, but no one I met could account for the light. This occurred not before the days of "Phosphor, or Lucifer," but prior to lucifer matches.

Phosphorus, when pure, is semi-transparent and colorless. It is a soft solid, easily cut with a knife, and of a waxy luster, and is exceedingly inflammable. A very slight degree of heat will cause it to flame in the open air. It burns rapidly, emitting a white light with intense heat, and is chiefly used in the preparation of matches. When dissolved in fat oil, the solution is luminous in the dark. It is essential to the life of all plants, and found in the bony tissue of animals. It is now generally manufactured from bones. It is a virulent poison.

It was at Bologna, in Italy, where the substance was first discovered that would shine in the dark. It is now known as phosphorous. It was known to Johann Wolfgang von Goethe, the celebrated German poet and writer, about the year 1809. Not long after this discovery at Bologna, John Canton made a superior article from oyster shells and charcoal, calcined in a close crucible. Canton's phosphorous is now superceded by a luminous paint, used for clock faces, so as to show the time in the darkest night. Science tells us, after all, that these illuminations are only sulphides of alkaline earths.

Closely allied to phosphorescence is fluorescence. This was known to Goethe also, between the years 1809 and 1814.

Sir David Brewster, a Scotchman, who, in 1816, invented the kaleidoscope, noted fluorescence while making experiments in the polarization of light, in 1849 and 1850. Sir John Herschel, about five years before his death, in 1871, discovered the properties of fluorescence.

Antoine Cæsar Becquerel, a French electrician, who died in Paris, in 1878, aged 90, also made discoveries in fluorescence.

Sir George Stokes, an Irish mathematician, who discovered the refrangibility of light, and received a medal for his discovery in 1852, explained the scientific principles of fluorescence.

William Crookes, a noted English chemist, invented the radiometer in 1874, and also the peculiar tubes which bear his name, and figure so largely in fluoretic experiments at the present day.

If a beam of sunlight fall upon a solution of the sulphate of quinine, its path through the liquid is marked by a blue light. Horse chestnut bark, in water, will produce a beautiful green, and a little eosin dye will make a splendid orange on the surface of water, when rays of light fall upon it.

There is yet to be solved the mystery of

those powerful unseen x-rays, discovered by Roentgen, that can penetrate or pass through solids. Hundreds of electricians throughout the world are elucidating their power and application in surgery and in diagnosing disease. At the present time Mr. Thomas A. Edison appears to take the lead. It would seem after all that many wonders yet to be developed by science are still in their infancy.

Since writing the above, here comes the most astonishing fact of all. News just received from San Francisco states that Lucien Dacigalupi, a totally blind boy, while in the laboratory of Dr. G. Waverly Clark, was handed a fluoroscope. The lad at once said he could see light. Tests were then made, by placing behind blocks of wood, keys, nails, and other objects. He could see and explain their forms readily. Wonderful unseen and impenetrable are the x-rays that can cause the totally blind to see.

### SEMI-ANNUAL MEETING.

The Semi-annual Meeting of the Seventh-day Baptist churches of Minnesota convened with the church at New Auburn on Sixth-day, Oct. 16, 1896, at 2 o'clock P. M. Rev. E. H. Socwell, delegate from the Iowa Yearly Meeting, preached the introductory sermon from 2 Chron. 7: 14.

A. G. Crofoot was elected Moderator, and G. G. Coon, Clerk. Henry Bailey, Mrs. C. Wilson, and Mrs. M. A. Campbell were appointed a committee to make out a program for the meeting. H. D. Clarke, John Richey and Mrs. W. W. Bigelow were appointed a committee to make arrangements for the next Semi-annual Meeting by selecting the preacher of the introductory sermon, essayists, also the time and place for the meeting, and nominating the delegate to the Iowa Yearly Meeting.

Sabbath evening, Eld. H. D. Clarke preached from the subject, "Preparing the Way." This was followed by a very interesting conference meeting.

Sabbath morning, Eld. Socwell preached upon the subject of "Repentance", from Acts 20: 21. This was followed by the communion and Bible-school.

Sabbath afternoon Eld. Clarke gave a black-board lesson to the Juniors in connection with their meeting, and Eld. Socwell led the regular Christian Endeavor meeting, and Prof. Dighton Shaw read Arthur Ellis's essay.

The evening after the Sabbath Eld. Clarke preached from John 1: 38, "What seek ye?" and Mrs. Richey read Mrs. Carrie Green's essay.

First-day morning Eld. Socwell preached from John 13: 7, "What I do thou knowest not now; but thou shalt know hereafter." At 3 P. M., Eld. Clarke preached on "Discouragements."

The Committee on next meeting reported, and the report was adopted as follows:

Your Committee on time, place, etc., of next meeting would recommend that in view of the North-Western Association being held here in June, 1897, the Semi-annual Meeting convene with the church at Dodge Centre on Sixth-day before the Sabbath in Oct., 1897, at 2 P. M. Preacher of Introductory sermon, W. H. Ernst. For essayists, Cleora Ramsdell and Gertrude Campbell, of New Auburn; Flora Ayars, of Trenton; and Robert Wells, of Dodge Centre. Delegate to Iowa Yearly Meeting, A. G. Crofoot; H. D. Clarke, alternate.

H. D. CLARKE,  
JOHN RICHEY,  
MRS. W. W. BIGELOW, } Com.

Eld. Clarke read the letter from the Dodge Centre church.

First day evening, Eld. Socwell preached from Mark 16: 7. This was followed by a conference meeting led by Eld. Clarke.

By vote, the clerk of the Dodge Centre church was requested to make the apportionment of the expenses of the delegate to the Iowa Yearly Meeting.

A. G. CROFOOT, *Moderator.*

G. G. COON, *Clerk.*

### Special Notices.

REV. A. W. COON having changed his residence from Alfred, N. Y., desires his correspondents to address him at Lincklaen Centre, N. Y.

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

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

ALFRED WILLIAMS, *Church Clerk.*

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

M. B. KELLY, *Pastor.*

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

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

CLAYTON A. BURDICK, *Pastor.*

THE next Quarterly Meeting of the Hebron, Hebron Centre, Shingle House and Portville churches will convene with the Portville church, services commencing with a prayer and conference meeting at seven o'clock, Sixth-day evening, Dec. 11, 1896. Sabbath morning, at 10.30 A. M., sermon by W. L. Burdick, followed by the Lord's Supper.

Other brethren in the ministry have been invited. A cordial invitation extended to all.

G. P. KENYON.

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.

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MARRIAGES.

**KNIGHT—VAN HORN.**—In the Seventh-day Baptist church, at Welton, Iowa, Nov. 20, 1896, by Rev. E. H. Socwell, Mr. John W. Knight and Miss Lizzie Van Horn, both of Welton.

**VAN HORN—VAN HORN.**—In the Seventh-day Baptist church, at Welton, Iowa, Nov. 20, 1896, by Rev. E. H. Socwell, Mr. Willard M. VanHorn and Miss Ruth Van Horn, both of Welton.

**COON—MASCHO.**—Sept. 19, 1896, in the town of Genesee, Allegany county, N. Y., at the home of Eugene N. Coon, by Eld. G. P. Kenyon, William Samuel Coon and Cora Bell Mascho, both of Genesee, N. Y.

**CLARKE—SPENCER.**—In Scott, N. Y., Nov. 25, 1896, at the residence of the bride's parents, Mr. and Mrs. James B. Spencer, by the Rev. B. F. Rogers, Mr. Elam E. Clarke and Miss Norma B. Spencer, both of Scott.

**SHEETS—BOND.**—At the late residence of the bride's parents, Able P. and Ada Gibson Bond, in Harrison county, W. Va., Nov. 15, 1896, by Rev. S. D. Davis, Mr. Samuel E. Sheets and Miss Ida Bond, both of Harrison.

**WITTER—UPDYKE.**—In Independence, N. Y., Nov. 15, 1896, by Eld. J. Kenyon, at the home of the bride's parents, Mr. and Mrs. George A. Updyke, Daniel E. Witter, of Andover, and Miss Laura M. Updyke, of Independence.

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.

**BURDICK.**—Fannie E. Burdick, daughter of Samuel and Lucy Coon, and wife of Dr. Justin H. Burdick, was born at Utica, Wis. Dec. 29, 1861, and died at her home at Milton, Wis., Nov. 12, 1896.

When about fifteen years of age she united with the church at Utica, Wis., retaining her membership in that church until called to the home above. She maintained a consistent Christian life. She was respected by all who knew her, and beloved by a large circle of relatives and friends. Besides her companion, she leaves five children to miss her affectionate care and mourn their great loss. The funeral services, which were held in the Milton Seventh-day Baptist church, were conducted by her former pastor, Geo. W. Burdick, of Milton Junction, assisted by Rev. L. A. Platts, pastor of the Milton church, and Pres. W. C. Whitford of Milton College. G. W. B.

**GARTHWAIT.**—Henry Jeffres Garthwait died at the home of his son Orson C. Garthwait, in Milton Junction, Wis. Nov. 15, 1896, in the 91st year of his age.

He was born in Duanesburgh, N. Y., in 1806. In 1832 he was married, in Scott, N. Y., to Miss Mercy Crandall, with whom he lived until his death, a period of nearly 65 years. In the same year of his marriage he experienced religion and united with the Scott, N. Y., Seventh-day Baptist church. They resided in Scott until 1843, when they removed to Victory, N. Y., and in 1851 they removed to the town of Milton, Wis., locating in the Rock River neighborhood. He changed his membership from the Scott to the Rock River church, and retained his membership in the Rock River church until his death. The genuineness of his Christian profession was proven by a well-ordered life. The funeral services were conducted by pastor, Geo. W. Burdick, of Milton Junction. The interment was at Rock River. G. W. B.

Literary Notes.

An illustrated article, on the New American University at Washington, will be found in the number of *Harper's Weekly* dated December 5th. In the same number of the *Weekly* will be begun a story of California life, by Rosina H. Emmet.

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

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*Harper's Bazar* to be issued on December 4 will contain an article on the recent National Council of Jewish Women, by Mrs. Joseph R. Wallaph, with portraits of the leaders of the Council. There will also be an interesting paper on Every-day Physical Culture, and numerous Christmas suggestions of a practical kind.

*The Treasury of Religious Thought* for December, 1896, opens with a vivid illustrated Christmas article by Dr. G. B. F. Hallock, to which an editorial word is added, showing why December 25 may be regarded as the actual birthday of our Lord. The initial sermon is by the Rev. J. D. McCaughtry, a rising young pastor of Illinois, whose portrait forms the frontispiece. It is on "The End of the Year." Notice is given of the revival meetings in New York conducted by Messrs. Moody and Sankey, and one of Mr. Moody's stirring sermons is given in full by special report. Among the outlines and sketches of sermons are "The Birthday of Protestantism," by Dr. J. G. Butler; "The New Year," by Dr. Emil Ruandt, of Germany; and "Washington's Farewell Address," by Dr. C. L. Thompson. Able special papers are given on other themes. Annual subscription, \$2 50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

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Good Evidence.

One of the leading religious papers of the country recently wrote letters to several of their subscribers asking their opinion of the goods offered by the Larkin Soap Mfg. Co. of Buffalo. Below we give a few of the replies; they tell their own story.

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Harper's Magazine  
IN 1897.

**FICTION:** *The Martain*, the new novel by DU MAURIER, the eagerly expected successor to "Trilby," begun in October Number, 1896, with illustrations from the author's drawings. A new novel by FRANK R. STOCKTON—developing a Twentieth Century Renaissance—full of humorous situations and characteristically illustrated. *A Pair of Patient Lovers*, by WILLIAM DEAN HOWELLS. Other striking novelettes by American authors. Short stories by MARK TWAIN, THOMAS NELSON PAGE, RICHARD HARDING DAVIS, OWEN WISTER, JOHN KENDRICK BANGS, RUTH McHENRY STUART, OCTAVE THANET, MARY E. WILKINS, and other popular writers.

**SCIENCE:** *Story of the Progress of Science during the Nineteenth Century*, a series of papers by DR. HENRY SMITH WILLIAMS, supplemented by contributions on special subjects by expert scientists. Articles on the relations of curious psychological manifestations to physiology by DR. ANDREW WILSON.

**AMERICAN FEATURES:** *The Mexico of Today*, a series by CHARLES F. LUMMIS, splendidly illustrated—the result of a recent visit to Mexico undertaken for HARPER'S MAGAZINE. Mexico is pre-eminently a silver-producing country, and its monetary operations rest entirely on a silver basis. Owing to the keen discussion of certain economic problems in connection with issues of urgent importance in American politics, these papers, will command general attention. *American Historical Papers* by WOODROW WILSON, JOHN BACH MACMASTER, and JAMES BARNES. The true story of Sheridan's Ride, by Gen. G. A. FORSYTH. Continuation of HOWELL'S *Personal Reminiscences* of eminent literary Americans.

**AFRICA AND THE EAST:** *White Man's Africa*, a fully illustrated series of papers by POUL-NEU BIGELOW, the result of personal observations during a recent trip to Africa, covering the whole field of European exploration of that country. Illustrated articles by STEPHEN BONSAL on the transformations going on in Eastern Siberia, recently visited by the author. *Hungarian Sketches*, written and drawn by F. HOPKINSON SMITH. The full story of the recent Coronation of the Czar, by RICHARD HARDING DAVIS, illustrated by R. CATON WOODVILLE, who was commissioned by Queen Victoria to paint a picture of the ceremony.

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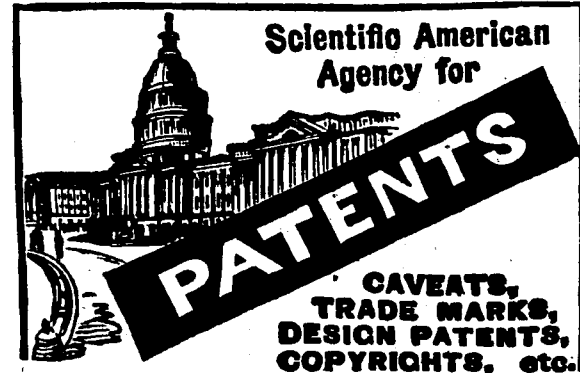
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ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Babcock Building, Plainfield, N. J.

NEW YORK TRIBUNE 1897.

Recognized as a Great, Safe, Clean Family Paper—A Force in Public Affairs and Potent for Entertainment and Culture of Every Member of the Family.

A COLORED SUPPLEMENT WITH THE SEMI-WEEKLY.

There is a place in the United States for a weekly of really high intellectual quality, and the American people have given THE NEW YORK TRIBUNE a lavish welcome. During the past year THE WEEKLY was taken in over 245,000 families and read by about 1,250,000 people. Every effort will be made to brighten and enrich the paper and make it necessary to thousands of new friends.

Patriotic, self-respecting, enterprising, THE TRIBUNE is fearless and scholarly in editorial comment on public affairs, steadfast in principle, and not whirled about with every gust of passion; and it exhibits in every issue the truly American qualities of quickness, directness, brilliancy and force. It has won from Democratic rivals, by its thoroughly American spirit, the admission that it "commands the respect of all parties." In directing attention, early and pointedly, to the availability of McKinley and Hobart for the Republican nominations in 1896, THE TRIBUNE played a now well known and important part.

THE WEEKLY TRIBUNE ministers to all the sweet and wholesome interests of life; and it is distinctly a paper for families and for those who want the spirit and the editorials of the leading Republican paper of the United States. It has an excellent Agricultural page, a page of Science and Mechanics, a charming page especially for women, a strong array of market reports of unchallenged excellence, and book reviews, foreign letters, and bright miscellany, in addition to the news of the week.

It can usually be subscribed for with local county weeklies. Sample copies free.

THE SEMI-WEEKLY is printed on Tuesday and Friday, and gives twice as much matter as The Weekly.

The craving for color on the part of the young, and even of other members of a family, has now been recognized by THE SEMI-WEEKLY TRIBUNE in the publication of a colored supplement of 16 pages, with each Friday's paper. If not gratified in a proper way, the liking for pictures and innocent bright reading matter will incline many to seek in less desirable publications that which they cannot find in their favorite paper. The jokes and quaint paragraphs, and the fifty or more political cartoons, humorous sketches and half-tones, and other amusing contents of the colored supplement will prove a welcome addition to the wiser and weightier parts of the paper. It is printed on superfine paper, and its 16 pages are themselves fully worth the price of the SEMI-WEEKLY. Sold separately, as a pictorial weekly, "Twinkles" readily brings 5 cents a copy and in the course of a year the reader would receive more than he has paid for THE TRIBUNE itself. The piquant comicallities of the supplement will lend new value to bound volumes and make each copy valuable long after the date of publication.

This edition is not offered in combination with local weeklies. The colored supplement will be sent only to subscribers, who forward the regular price of the SEMI-WEEKLY, \$2 a year, to THE TRIBUNE direct. Sample copies of Friday's SEMI-WEEKLY free.

DAILY, \$8.00 a year. SUNDAY TRIBUNE, \$2.00. SEMI-WEEKLY, \$2.00. WEEKLY, \$1.00. TRIBUNE ALMANAC for 1897, with full election returns, out in January, 25 cents a copy. THE TRIBUNE, NEW YORK.

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If you are too needy in circumstances to give to the poor, do whatever else is in your power cheerfully; but if you can do so, help the poor and unfortunate.

Pursue this course diligently for seven years, and if you are not happy, comfortable and independent in your circumstances, come to me and I will pay your debts.—The Commonwealth.

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