

# THE SABBATH RECORDER.

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## BETWEEN THE LIGHTS.



LITTLE pause in life, while daylight lingers  
Between the sunset and the pale moonrise,  
When daily labor slips from weary fingers,  
And soft gray shadows veil the aching eyes.

Old perfumes wander back from fields of clover  
Seen in the light of suns that long have set:  
Beloved ones, whose earthly toil is over,  
Draw near, as if they lived among us yet.

Old voices call me, through the dusk returning,  
I hear the echoes of departed feet;  
And then I ask, with vain and troubled yearning,  
What is the charm that makes old things so sweet?

Must the old joys be evermore withhelden?  
Even their memory keeps me pure and true;  
And yet, from out Jerusalem, the Golden,  
God speaketh, saying, "I make all things new."

"Father," I cry, "the old must still be nearer;  
Stifle my love or give me back the past!  
Give me the fair old earth, whose paths are dearer  
Than all thy shining streets and mansions vast."

Peace, peace—the Lord of earth and heaven knoweth  
The human soul in all its heat and strife;  
Out of his throne no stream of Lethe floweth,  
But the clear river of eternal life.

He giveth life, ay, life in all its sweetness;  
Old loves, old sunny scenes will he restore;  
Only the curse of sin and incompleteness  
Shall taint thine earth, and vex thine heart no more.

Serve him in earnest work and daily living,  
And faith shall lift thee to his sunlit heights;  
Then shall a psalm of gladness and thanksgiving  
Fill the calm hour that comes between the light.

*Selected.*

\$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.

WORD comes to us from Farina that Bro. J. L. Huffman is again prostrated with sickness, and the friends are very anxious as to his recovery. His many friends throughout the denomination, as well as those outside, who have been greatly blessed through his gospel ministrations, will be in deep sympathy with him, his faithful companion, his church and the cause he ardently loves. While we may pray for his recovery, still, whenever God shall deem it best to call him home we must submit, and let us, with Christian grace say, as in like cases, with all of our loved ones, "The Lord's will be done."

WHILE there are many things that appear to be unknowable in our present state, and many other things about which we may know a little, but cannot fully know, it is a comforting fact that we may know some things that are of untold advantage to us. Experience is a safe teacher. The man who was born blind and who had been enabled to see, through the sight-giving power of Jesus, was far ahead of the learned and critical Pharisees who doubted the Saviour's power. The man who had been blessed did not seem disposed to enter into the controversy any further than to assert the reality of his own experience and, therefore, the positiveness of his own knowledge. His declaration was far better than philosophical argument. "Whether he be a sinner I know not; one thing I know, that whereas I was blind, now I see." True, it was a physical change wrought in this man, the results of which could be seen and appreciated by others, as well as by himself; but there are experiences equally as real and appreciable that are not material in their nature. Jesus often forgave the sins of those who came for healing. Do you think the experience of sins forgiven was less real, less a positive knowledge, than the restoring of sight, or hearing, or even life itself? The Christian has all the advantage of positive experience; while the unbeliever, however learned in other things, must confess ignorance in this important particular: "*One thing I know.*"

LOTTERIES have been outlawed, as a system of gambling too demoralizing to be tolerated. But the gambling habit is too deeply seated to be easily eradicated. Various ways are devised for carrying on a kind of traffic which may, possibly, not come within the strictest interpretation of the law against gambling, and yet in reality is nothing less. For example, a prize is offered of \$50, or \$100, or \$500, for the closest guess on the number of shot in a small tin can; or the number of beans in a box; or the prize winning picture in an art gallery. On small scales this spirit is fostered sometimes at church fairs and in a multitude of ways that all Christian people should promptly discountenance. Every hope or attempt to get large gains without giving an equivalent, in trade or in service, is born of the gambling spirit. Read the accompanying words of Senator Hoar, of Massachusetts, recently spoken at a meeting in Boston:

"It is not strange that the people of the

new states, who see colossal fortunes acquired by forbidden ways, by the fraudulent management of great railroads, by the perversions of corporate powers bestowed by government for public use and for public ends, or by gambling in stocks or in the necessaries of life, should strive to imitate the example on a small scale. It is not strange that the example of gaining by tampering with the currency or in the stock market, or wheat market, should stir up the youth of the north-west to attempt a little manipulation of the currency for their own benefit. I call upon the merchants of Boston, with whom financial integrity and financial honesty have ever been the rule, to lend the influence of their great example and opinion to banish gambling from business and restore the management of our great corporations to the old path of strict and severe honesty."

### ERRORS OF INTERPRETATION.

An exchange, which is a great stickler for the literal interpretation of the Scriptures, on some points of belief, professes to be horrified at the doctrine of the eternal punishment of the finally impenitent. The following emphatic language is used to express editorially some theological convictions:

Have not those who believe in a present hell of misery surrendered their better judgment, reason and common sense? Is it not inconsistent to believe such a theory? We would have to lose our reason, become deaf and blind, our conscience seared, and our hearts as hard as adamant, before we would subscribe to the horrid doctrine of eternal torment.

This is the strong language of feeling, rather than of reason enlightened by Scripture. For those who are so unwilling to take any interpretation of the word, except the most literal, on the terms "death" and "immortality," it seems a little strange and very inconsistent that they should be so easily thrown from the most natural understanding of the language used, by the greatest of all teachers, and contradict the doctrine in such terms as above quoted. To offset against that we need only cite one or two passages from the lips of our Saviour. Matt. 25: 46. "And these shall go away into everlasting punishment; but the righteous into life eternal." Also in Mark 9: 44, 46, 48. "Where their worm dieth not and the fire is not quenched."

The chief causes of these wide divergencies in theories relating to some of the plainest teachings of the Scriptures, are found (1) in ones own feelings or preferences, which greatly influence his belief, and (2) in an erroneous interpretation of the Scriptures. Immediately following the remark above quoted concerning the "horrid doctrine of eternal torment," we find statements and questions illustrative of misconceptions growing out of erroneous interpretations, which we quote in their order, adding a few words of explanation or suggestion.

This whole matter turns upon the question, Are we immortal, or are we to seek for it? Have we immortality now?

If God "only hath immortality" how can we believe that all mankind is immortal? 1 Tim. 6: 15, 16.

Surely, God "only hath immortality," inherent. Neither men nor angels have immortality except as they derive it from God.

If man is mortal, as is declared in Job 4: 17, how can he be immortal at the same time?

No scholar would attempt to build an argument on the term "mortal man," as found in that passage. The Hebrew מָוֹת

enosh, is only "man," "a man" in contrast with God. The word mortal is not necessarily in the meaning of the word. The only thought is, "shall poor, weak, dying men be more just than God?"

If those who desire eternal life are to seek for immortality by a patient continuance in well-doing, as is declared in Rom. 2: 7, how can all men be in possession of it?

"Immortality" and "eternal life" are not always synonymous terms. Eternal life often signifies eternal happiness, and the expression is robbed of much of its significance when it is limited in its meaning to eternal existence. The term "seek for," signifies also, "to look for, expect." And the word here translated immortality means incorruption, and is so rendered in the Revised Version.

If eternal life is the gift of God, as we are told in Rom. 6: 23, how can all men be naturally in possession of it?

Here again "eternal life" is the joy, peace, heavenly glory which God gives to all his obedient children.

If immortality is not put on until the resurrection of the dead, as is plainly stated in 1 Cor. 15: 53, 54, how can we be in possession of it before that time? Will we put it on two times?

That is said only of the spiritual body at the resurrection, and not at all of the spirit itself, which has not seen corruption. It is spoken of the body which dies; not of the spirit, which does not die.

If it be true that man dies and wastes away, Job 14: 10, how can one believe the serpent's lie that thou shalt not surely die?

Accept the truth of man's dual nature, and there will be no trouble with the oft-repeated statements of the wasting away and dying of the body while the spirit lives forever.

Eccs. 12: 7, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

If it be true that none can keep alive his own soul, Psa. 22: 29, how can it be true that we have a never-dying soul to save?

Leave that for God to do. He can keep both soul and body alive as long as it pleaseth him. "Fear God and keep his commandments," and your "never-dying soul" will be saved.

If David had not gone to heaven for over a thousand years after his death, Acts 2: 29, 34, how can it be true that he is now in heaven?

Jesus said, "To-day shalt thou be with me in Paradise." How could that be true? And yet who dares dispute it?

If the dead know not anything, as inspiration has declared, Eccl. 9: 5, how can it be true that the dead know more than the living?

No one claims that the *dead* know anything. It is the *living* part that knows. The spirit that "returns to God who gave it," not the dead body, is the knowing part of man. Both the poor man and the rich man died and their bodies were buried. But the former was seen with Abraham, and the latter in torment—not their bodies, but their real, vital, living, imperishable selves.

The words of Jesus in Matthew 22: 29, 32, are very significant. Addressing the Sadducees he said to them: "Ye do err, not knowing the Scriptures, nor the power of God," and then after quoting the words of God to Moses, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," he adds his own overwhelming testimony to the *living* condition of those patriarchs, thus: "God is not the God of the dead, but of the living." He could not have asserted in language more positive the fact that Abraham, Isaac and Jacob were still living, though their perishable bodies had long since returned to the dust.

## NEWS AND COMMENTS.

Not only is lightning harnessed to do the work of man and beast, but great improvements are also being made to utilize wind and sunlight as powers in propelling machinery.

There is little doubt but that the question of the annexation of Hawaii will come prominently before the Congress at an early day. There are strong reasons in favor of the project.

The Bible is now so thoroughly translated and published in the principal languages of this world, that nine-tenths of the earth's population can receive the Gospel in their own tongues.

Spain is under the exclusive control of Catholics in its educational affairs. Protestantism is prohibited by law. Note the result. According to the last census, in a population of 16,500,000, there are 11,800,000 people unable to read and write.

The cause of the present insurrection in the Philippine Islands is said to be Spanish misrule and the oppressive regulations of the Roman Catholic friars. Great barbarities are perpetrated. The Spaniards are making little progress in quelling the disturbance.

It is not possible to foretell what may yet result from experiments now being made with the x-rays in behalf of the blind. New developments are coming to light almost every day. Mr. Edison is still hopeful that something valuable can be attained in helping the blind to see.

The Emperor of China is said to be carefully and thoroughly studying the New Testament. Prof. Headland, of the Pekin University, makes this statement. Should the Emperor become a hopeful convert to Christianity, what a powerful influence it might exert over his vast empire.

The students at the University of Chicago will be required hereafter to attend chapel service. But, since the chapel room is too small to seat all the students at one time, they will be divided into classes according to their rank, as juniors, seniors, graduates and divinity students, each class having its special day to attend.

In the barbarous bull-fighting sports, for which Spain is especially noted, during the past summer there were 438 performances in the larger cities, resulting in the killing of 1,218 bulls and 6,000 horses. Besides these "high-class bull-fights," there were many others on a smaller scale in villages, in which several men were killed or crippled.

The Quarterly Bulletin, of *Alfred University*, Faculty Number, dated October, 1896, is a fine specimen of mechanical work. Being printed on highly calendered paper, the cuts of all the members of the Faculty are very fine. That of President Boothe Colwell Davis on the first page is cabinet size and especially fine and life-like. All old students and friends of the University should get and preserve this number.

The streets of Kimberly, South Africa, were paved with diamonds, at least thickly studded with them, until recently. Millions of dollars worth have been taken from the streets and put

to other uses. This came about through the carting of broken stone and debris from near the diamond mines, large quantities of which had been piled up without being carefully washed. The result was a large number of diamonds were thus overlooked.

The Fifty-Fourth Congress convened on Monday, Dec. 7, and listened to the reading of the President's Message. The message was lengthy and is of more than average interest, because of the grave questions treated. Upon the whole it is regarded as possessing much merit. Some criticisms are made on its treatment of the Cuban and the Tariff questions, but it seems to have the merit of prudence and a desire for peaceful relations with other nations.

At the recent Convention of the W. C. T. U. in St. Louis, Mrs. J. C. Bateman, for twelve years Superintendent of the Department of Sunday-observance, resigned, and Mrs. V. F. Cox, of Tabor, N. J., was appointed her successor. Mrs. Cox made a vigorous beginning of her work by introducing resolutions looking to petitioning Congress to enact a Sunday-rest law, which should give the sanction of our government to Sunday-observance. Right here is the point where our people, and multitudes of others, are compelled to take issue. This noble band of women, in their zeal for reform, persistently press before the public the mischievous doctrine of a union of church and state, by religious legislation.

Malt extracts are sold by many druggists as a beverage, but they are really intoxicants. A case has recently been tried at Quincy, Ill., where a druggist was charged with violating the law by selling malt extracts. The judge in his charge to the jury said, "the first question for you to decide is whether this malt extract in the form in which it is sold is a beverage. If so, the defendant is guilty. Second, if you find that the malt extract is not a beverage, then you are to consider the second part of the case, whether he kept his record of the sales of alcohol properly or not; if he did not, then he is guilty. If the defendant sold this malt extract (and it has been admitted that he did sell it), he sold it knowing what he was doing." The jury brought in a verdict of guilty and the defendant was fined \$116, including the cost of prosecution.

A call for a convention, with many names of eminent persons signed, has been issued. Said convention is to be held Dec. 16 and 17, in Willard Hall, in the W. C. T. U. Temple, La Salle Street, Chicago, "In the interest of National Righteousness and Christian Endeavor." Concerning the object of this Convention the *Christian Statesman* says:

There can be no more effective means of quickening the moral sense of our citizens and our nation than by the application of the law of Christ to the great moral issues of our social and national life now pressing for settlement, and on the right settlement of which our country's future depends. Among these questions are the liquor traffic, Sabbath-desecration, gambling, social impurity, including the evils of loose marriage and divorce, and the relation of public education to the principles of Christianity.

Christian citizenship means the consideration and settlement of these and all other moral issues in our civil life in conscientious acknowledgment of the supremacy of Christ and his law.

This convention, of course, is in the movement for religious legislation, as opposed to religious liberty.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

WHAT is to be done with the church members who leave the Sabbath, or become unfaithful in some other way to their Christian vows? Some one reported yesterday that one of our older Western churches has lost about one hundred members, all told, by defection from the Sabbath. These are sad figures to face. Is there anything we have done that we ought not to do, or have we left undone anything that we should have done? Must we, in some cases, answer yes to both questions?

"Something must be done," says the stern disciplinarian; "we cannot let these things go"—and the stern disciplinarian is quite right about it. It is wrong to let the King's business suffer, fall into disorder and decay. If there are upon the lists the names of those who are recreant to their covenant obligations, these cases should not be neglected. Something should be done. Do we sometimes make the strange, sad mistake of supposing that the only thing we can do is to "deal with them"?

"Deal with them." What a stern, censorious twang that phrase has come to have! A committee, with measured, judicial voice, and solemn, reproving eyes. A formal letter, couched in the phraseology of antique piety which is not the spontaneous expression of the heart. The poor fellow, already harassed by the battle within himself, between conscience on the one side, and self-love's defense, that he was driven into it all by force of circumstances, takes to the cornfield, or never answers the letter. The church cuts him off and the door of hope and sympathy seems to close behind him. We are kinder than we used to be, and I freely grant that this is not the way you do at your church. An extreme picture, but I fear there are few churches that are entirely clear of the charge.

Surgery comes in when nourishing foods and warming cordials and healing ointments fail. The knife of excommunication is only a last resort. There is a more excellent way.

What is a church for? Does it exist primarily for its own honor and vindication? The generous answer to this question will go far toward solving our problem.

It is the business of a church to help people.

How shall we handle this brother or that sister? Well, how can we do them the most good? For one thing, and chiefly, by being kind and charitable, sympathetic, "considering thyself lest thou also be tempted." And, if the reconciliation cannot be accomplished, and the tie must be sundered, let it be done with the tenderness of Christ weeping over a Jerusalem that "would not."

You can not do much at shaping cold iron. Even steel snaps when you try to bend it too far in frosty weather.

When some one leaves the Sabbath, let us not consider him as lost to us, and, bestowing upon him our censorious judgments, shut him out of the circle of our sympathy and prayers. Let us not forget how father and mother, pastor and friends—even the sinless Saviour, bore with us long and patiently in our waywardness, loving us still.

Along the border line of our churches a large number of people are encamped. Backslidden members of churches; men and women who never professed religion, but

believe in the Sabbath; the sons and daughters of Seventh-day Baptists who have not kept the faith, but remember a father's example and a mother's prayers. They are many. Some of them are of great possibilities. Brethren, I do not know any way but to keep on praying and holding the personal ties warm and strong until the day when the hand of the Lord shall enter their lives in saving power. If the rope doesn't break, our "work of faith and labor of love and patience of hope in our Lord Jesus Christ" shall be rewarded "after many days."

### BROTHERHOOD ITEMS.

ONE Brother writes: "It seems to me that the Brotherhood must become a source of great strength to our denomination, as it cannot but promote united effort, which is essential to the success of any cause. It was certainly an inspiration to me, yesterday, in preaching upon the subject of the Sabbath, to know it was the common theme of discourse, at the same time, by other brethren throughout the denomination."

In his ministry Dr. Storrs has emphasized the pulpit; personal visitation and ecclesiastical administration have taken a second place. In our judgment, the length of his pastorate, and the success which has attended it, bear witness to the wisdom of this course. We do not disesteem personal and pastoral work; but the first duty of the minister is to preach, and to pursue such systematic courses of study on vital themes as will enable him in his preaching to be always an intellectual, as well as a spiritual, leader of his people. He who neglects his pulpit to become a mere social factor in the community, whatever spiritual force he may carry into his social intercourse, or to become a mere administrator of the energies of his church, however efficient he may be as a captain of spiritual industry will be liable to find his pastorates short ones, and very probably himself at fifty years of age without a pastorate. Social fellowship in the church can be developed by the laity; administration can be intrusted to the laity; but the spiritual life, without which there are neither energies to be administered, nor a church fellowship to be cultivated, cannot ordinarily be maintained without a cultivated, progressive, and intellectual, as well as spiritual, ministry. Without efficacy in the pulpit, pastoral and administrative industry is fruitless; but pulpit efficiency rightly directed will itself produce Christian fellowship and capable administration.—*The Outlook.*

WE need also to remember that the sphere of the ministry is larger than is commonly supposed. To visit inquirers, or those who are sick or in bereavement is by no means all that a minister can do in personal service for the members of his congregation. There are tragedies and heart-breakings in counting-rooms as well as in sick-chambers. One of the choicest results of a long pastorate, in which a minister has won the confidence of strong men, is that he may render to them the largest spiritual service in their times of trial or temptation. It is not necessary for a minister to be a business man or to become acquainted with business details in order to do this. It is necessary that men should have earned to put their confidence in him as a

godly man. A certain minister was awakened at night to find a man who was one of the pillars of the community at his door. "I am in business peril and temptation," he said, "I want you to pray with me." And in their united prayer, strength came, the man's mind cleared, he regained his self-poise, and the next day the crisis was triumphantly met. Was not that true pastoral service? Some years later a faction in that church wanted to get rid of that pastor, he was getting gray, and the rest of it. A private meeting of the leading men of the congregation was called. One and another told a story similar to that we have just recounted. Those strong men broke down in tears as the story of that pastorate was made known. It was not strange that they resolved to stand by that man, if he would stay, and whether he staid or went to provide for him as long as he lived. All the opportunities for pastoral work are not in the inquiry-room or the sick-chamber.—*The Watchman.*

### THE PLACE OF TITHING IN THE CHRISTIAN SYSTEM.

Differences of opinion prevail among many good people as to the duty and obligation resting upon Christians relative to the payment of tithes into the treasury of the Lord's house. Interest in this subject is quite general among many people, and the practice of tithing is happily on the increase. It shall be the object of this article to show that tithing properly has its place in the Christian system, and that they do wrong who withhold from it altogether such standing. Tithing is not at all distinctively Jewish, neither does it form a part of that ceremonial system from which the New Testament releases all Gentile Christians. Nevertheless, it forms a part of the universal Law of God, a provision which God himself has made for the maintenance of his ministers and churches, and is equally as binding upon Christians for perfect obedience as is the observance of the Sabbath-day.

"One-seventh of time and one-tenth of our money" is no mere well-turned sentence, provided we have it well understood which seventh of time ought to be yielded. It really is a happy expression of an immutable law of God.

The obligation to pay tithes has been recognized from the earliest times. When the law was first given we may not say. The practice may have come down from that primeval time when the Sabbath, the law of marriage, sacrifices and the distinction between clean and unclean formed part of the primitive religion. It is found prevailing in the earliest discernable times among many heathen nations, just as the Sabbath was fully adopted by the Pagan Babylonians long anterior to the time of Moses.

When Abraham returned from the rescue of Lot and from the slaughter of the kings, he was met by Melchizedek, priest of the Most High God, to whom he paid tithes of the spoil. When Jacob had dreamed at Bethel, and, awaking, said that surely God was in that place he vowed that he would pay to God a tenth of all.

The law as forming a part of the Levitical system is found in Lev. 27: 30-33, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a

man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord," etc. Here it is distinctly said that "the tithe is the Lord's." The law of the tithe is not for the first time introduced. It is recognized as existing already. Neither has this law ever been abrogated. It remains an unnegated affirmation throughout all the ages. One jot and one tittle of this law shall not pass away so long as the heavens and earth endure. God says that the tenth is holy to the Lord. Yet how many people—and good people too—are profaning that tenth by appropriating it to their own uses! By so doing they are depriving themselves of blessing which would surely be theirs by obedience. The tenth does not belong to us. It belongs only to God. We are guilty of theft if we appropriate it to our own uses.

How much difficulty is often experienced in the raising of church funds, both for the local church and for denominational purposes! Because that money too frequently is not forthcoming the whitening fields must languish, and heralds of the gospel cannot be sent. Many methods are often suggested for raising church funds; but God has, himself, in his own divine way, attended to all that. *He has provided the method*, and all his ways are perfect. It was the office of Malachi, the prophet, to restore the tithes to their rightful place in the economy of God's worship and service. We need in our day some Malachi to arise and fully restore the tithes to their rightful place in Christian practice.

Tithing has fallen very largely into disrepute so that in this country it has never had a sufficiently established existence very much because of the odious church-tithe of England. This church-tax must be paid by all whether church men or dissenters, to support the established church. This burden comes doubly hard on those who have their own churches to support besides. But nothing should permit us to lose sight of the law of God on this subject, or the fact that Jesus himself recognizes it as imposing obligation. See Matt. 23: 23. "These ought ye to have done and not to leave the other undone." Compulsory tithe-paying by civil law is one thing. The voluntary payment of the tithe from a sense of love and gratitude to God and in recognition of his law is quite another.

There is wondrous beauty in the workings of the voluntary tithe system. Its simplicity commends it to all for adoption. And then there is a joy in it which comes to all who fully commit themselves to this practice, the joy of obedience. The efficiency of the system, also, is surprising where fully carried out. Faith and courage are requisite for the poor to commit themselves fully to the practice; but nothing short of this should be the aim of all; unhesitating obedience will bring its prompt reward. After the practice is adopted it will be discovered that nine-tenths of the income will go as far as the whole.

As for the rich the payment of the tithe is altogether inadequate to discharge their obligation. Free-will offerings in addition should be made in accordance as God has blessed. Indeed it is a serious question whether a Christian has the moral right to be rich beyond certain limitations. Beyond them ought he not to do business exclusively for the Lord? S. S. POWELL.

### NOTICE.

THE next covenant meeting of the church at Plainfield, N. J., will be held January 1, 1897; and all non-resident members are most cordially and fraternally invited to send some message to the home church that may be read at that time.

ARTHUR E. MAIN, *Pastor.*

## Tract Society Work.

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

### LETTER NO 10.

NORTONVILLE, KAN.

Denver, Colorado Springs and Manitou Springs at the foot of Pikes Peak came into the journey from Boulder to Nortonville. If time ever permits we may write briefly of these places. While we are yet "on the wing," the hours are too few for even one outside thought. The ride southward from Denver through the rough foot-hills, and in constant view of the mountains, is full of pleasant surprises. Growing villages, great "cattle ranches," isolated little homes, where the want of all things home-like is the most conspicuous feature, and long stretches of inhospitable rock-crowned bluffs, diversify the picture with marked contrasts. The sand-rock formation which now crowns the most of the bluffs and foot-hills is worn by wind and water into such fantastic shapes at times that one wonders if Palmer Cox's Brownies have not been playing pranks with the spirits of the mountains. Again the results of this slow erosion appear in such uniformity in towers, spires, battlements and broken walls that it seems as though art and architecture had done their best here in other days, and that the remnants of a lost civilization are looking down from bluff and foot-hill. Scenes which abound along the banks of the Rhine where the military architecture of the present mingles with the ruined castles of the Middle Ages, appear and reappear between Denver and Colorado Springs. Add the vineyards which line the banks of that river, and you have Germany at the foot of the Rockies.

At the crest of the divide, highest point on the Sante Fe route is Palmer Lake, over 7,000 feet above the sea. From it the water flows northward to the Platte, and southward to the Arkansas. South of the lake the train flies down the increasing grade; the fantastic formations increase, some of the rock being almost brilliantly red, with all intermediate shades of gold and gray, until past the gateway to the "Garden of the Gods" and, in the face of snow-covered Pikes Peak it glides into Colorado Springs.

At evening, with a cold wind from the mountains and a sky in which the stars all shone and twinkled like diamonds, and an atmosphere with that indescribable clearness which comes at such an altitude, we started eastward. The long night run through the Alkali plains with few grades and fewer stops gave one of the finest trips for sleeping which a railroad can afford.

### THANKSGIVING.

Thanksgiving morning came and the sleeping-car porter interrupted the last morning nap by a call for "Kingsley and breakfast." "Out on an Alkali desert" it is best to get breakfast when you can. The morning was cold, cloudy, cheerless. A heavy rain of the day before and the earlier part of the night had caught cold. Ice covered everything. The sky was spiteful with spurts of snow. The wind was rampant. The ground was water-soaked, patched with ice and ill-tempered. Everything out of doors was "out of sorts." Shivering across a space of prairie mud and an ice-covered platform, we hurried to the breakfast room. Neat, snow-like table linen, oat meal with genuine cream, broiled quail, ham and eggs, beef-steak, hot rolls, crisp

celery, apples and bananas, buckwheat cakes and maple syrup, delicious coffee. Who says that a Thanksgiving breakfast has not taken the place of the scant fare which some of my friends of 1849 found on this same trail as they crept toward Pikes Peak and California? This busy dining-room is in strong contrast with Bret Harts' "Alkali Station," in which, as you remember, he tells of silence and loneliness crushing indeed.

"Sun in the east in the mornin',  
Sun in the west at night,  
And the shadow of this yere station,  
The only thing moves, in sight."

Thanksgiving away from home is not wholly bad after all. God hears our silent prayers of gratitude, though one longs for home at such a time. Pleasant-faced girls served that breakfast, but they were not home faces, not my girls. Thanksgiving is indeed homes' day.

The blustering leaden day wore on. The train from Galveston, Texas, was late. We must wait for it at Newton. At Topeka the train for Nortonville would not wait. No "Thanksgiving supper" with friends there to-night; on the contrary, the lonesomeness of a great hotel where you count only as "No. 22." The evening was spitefully cold as we went out to find the Y. M. C. A. rooms and G. M. Cottrell, whom we found not. That night it seemed as though even the weather was vexed over the politics of Kansas.

A ride of thirty-three miles in the caboose of a local freight train on the day after Thanksgiving without dinner is a good antidote for indigestion, and offers fine chance to learn the habits of a Kansas freight train, and to see the country.

### NORTONVILLE.

Nortonville is a lively town of seven hundred inhabitants, on the Sante Fe road, seventeen miles west of the Missouri River at Atchison, and thirty-three miles east of Topeka, the state capital. It is on a high rolling prairie, where the surrounding country furnishes some of the finest farms in Kansas. God has been lavish with blessings as to soil and climate at Nortonville, even though the mercury did stand at "zero" yesterday morning and this morning, (Nov. 28 and 29). The sunshine of this noon is trying to atone for the actions of the thermometer. This weather has several human traits of character.

A man who has a farm here and complains because he wants something better is lazy, or else his liver is torpid. Corn this year yields seventy bushels, shelled, by actual weight, and hogs are worth \$3 plus, and yet Kansas has gone again with the Populists.

### ORIGIN OF THE CHURCH.

The first Seventh-day Baptists came here in 1857. They were Deacons Saunders and Griffen, from Farmington, Ill., and they or their ancestors came from Little Genesee and Berlin, N. Y. The post office was Pardee, and the trying times of border-ruffianism were just at hand. But those early Seventh-day Baptists knew how to stand up for right and righteousness, and to aid in catching horse-thieves when it was necessary. Trial and punishment were not so long delayed then as they have been since.

In 1863, Aug. 14, a church was organized with fourteen members. Rev. A. A. F. Randolph was one of the constituent members and pastor. He continued as such until his death in 1868. The pastors since that date

have been S. R. Wheeler, J. J. White, G. M. Cottrell, J. M. Todd and Geo. W. Hills, pastor-elect, who assumes charge in January, 1897.

It is a great pleasure to the writer to be welcomed here by pastor Todd, yet strong in body and mind, except impaired eye-sight which forbids him to read in public service. When a boy of nineteen years, in his pulpit I read a sermon of Dr. Wayland's, and later I attempted my first sermon from the same pulpit. Sweet souled and noble pastor Todd has made a worthy record, and though the "windows are darkened" his spiritual vision is clear as noonday. He leaves this pastorate with everybody's benediction.

For many years the church worshiped in private houses and in a school-house. The present house of worship, built of wood 32x58 feet, was dedicated in June, 1883. A commodious parsonage offers home to the pastors. The present membership is 262. The Christian Endeavor Society has 47 members, the Junior Society 18, the Sabbath-school has 236, with twelve teachers. The extremes of the society as to distance are about nine miles. The Sabbath-school officers are all young people; and the Christian Endeavor prayer-meeting on Sabbath afternoon has an average of 51, a number greater than the actual membership. It was a pleasure to address a house full at their meeting on Sabbath-day, Nov. 20, on "Reforms which the young people must meet in the twentieth century." The "Woman's Missionary Society" has fifty members; this society is abundant in good works, along all lines of denominational activity, and in many local charities.

Nortonville is the main representative of our cause in the state of Kansas. It is a strong church finely situated, and under wise counsels, and God's blessing it has a promising future. Its voice has been heard for thirty-three years in favor of God's law, and of all things which make for righteousness and purity among men. Before it lie great duties and great opportunities.

NORTONVILLE, Kan., Nov. 30, 1896.

### SUPREME LAW OF THE LAND.

"The constitution of the United States is the supreme law, and every law of Congress, every state constitution and every state law must be brought to the test of this supreme law, and is valid or invalid as it stands, or fails to stand, that test," writes ex-President Harrison in an article on "The Judicial Department of the Government" in the December *Ladies' Home Journal*. "The interpretation and enforcement of the national constitution and laws could not, for several obvious reasons, be left to the state courts. Uniformity of interpretation would be impossible if the Supreme Appellate Courts of the States could, each for itself and finally for the people of the particular state, construe the national constitution and laws. And especially questions affecting the conflicting powers of a state and of the national government could not be left to the decision of the state court. If the powers given to the national government were to be maintained and uniformly and beneficially exercised it was essential that the final judicial determination of the scope and limits of these powers should be confided to national courts. It would not have done in 1861 to submit the question of the right of a state to secede from the Union to the Supreme Court of South Carolina."

## Missions.

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

WE have just read in the *Alfred Sun* an account of the farewell services held by the First Alfred church on the departure of Miss Susie M. Burdick, for Shanghai, China. The addresses given by all were appreciative, fitting, tender and encouraging. The missionary and evangelistic spirit running through them all, and the whole service, was most wholesome and strengthening. Miss Burdick is greatly beloved by the Alfred, and we might say, by all the Allegany, people, as one of their girls; and such a warm and excellent farewell service must have been very gratifying and encouraging to her. The influence of this young sister in consecrating her life to the foreign mission work is great upon our young people, and she will never know how great is the reflex effect of her life and consecration upon them, and, indeed, upon all of our people. May many be led thereby to give themselves to the work of evangelizing the world. Would that all those excellent addresses, so full of love and appreciation, might find a place in the columns of the RECORDER, for all of our people to read.

It was our great pleasure to spend a day and a night in the cheerful and hospitable home of Dr. C. O. Swinney, in Smyrna, Del. Mother Swinney is helpless on her bed with rheumatism, and is feeble. Her voice is strong, her mind clear, and her faith in Christ and the Word of God is wonderful. She has a passage, a promise, a word of praise, instruction, or assurance from the Bible for every trial, blessing, or circumstance of life. She is greatly enjoying the presence and companionship of her daughter, Dr. E. F. Swinney, who is so lovingly caring for her. The Doctor is hearty, quite fleshy, and strong. Her interest is as great as ever in the evangelization of China, and she is anxious to return to her work, when it is the Lord's will. She feels that she is now where love and duty call her.

Dr. C. O. Swinney, after the change and recuperation which his trip to England, Scotland, and France gave him, is busily engaged in ministering to the sick, and is meeting the arduous duties of a physician with renewed energy and zeal.

We spent the Sabbath, Dec. 5, with the New York church. Bro. Clayton A. Burdick is supplying very acceptably the church while pursuing some special theological studies in Union Theological Seminary. The attendance at church was good, the day very pleasant, the weather unusually warm for winter, and excellent attention was given as we outlined the work which the Missionary Board is attempting to do in its various lines of evangelistic and missionary labor, at home and abroad. The work in China, Holland, England, and in the home land, in the small churches, the general missionary fields, and in evangelism was thoroughly sketched, and also how all the work could be made more effective and the results greater. Systematic giving was clearly set forth as the method to secure funds for the two Societies to carry on the important work upon them to do, and to successfully meet every month or quarter the bills which become due. The New York church was one of the first churches to adopt the systematic method of giving, and the way the weekly envelopes were put into the collec-

tion basket that Sabbath-day showed that it is practiced universally by the church and congregation.

FROM S. I. LEE.

With thankfulness to our God and Saviour for his many mercies I present the following statement:

The beginning of this quarter found me in feeble health, but as soon as I felt able to do so I made a visit to Eastern Arkansas, and after visiting the two Free-will Baptist churches, having Sabbath-keeping members, and consulting with them, I thought it best to grant their request for church organization. On the 9th day of August, 1896, at the Thomas school-house, in Cross County, Ark., I organized the Crowley's Ridge Seventh-day Baptist church, with six members, and one was received after organization. I also ordained Bro. W. H. Godsey to the ministry and Bro. R. J. Ellis as Deacon. Bro. Godsey was elected pastor, and will preach once a month at the Thomas school-house, and once a month at a school-house five miles from Wynne, near his home. Bro. Godsey's post-office address is Wynne, Cross County, Ark. Since then most of my work has been in Texas.

Near Hamilton, Texas, lives Bro. S. H. Witt, who was a licensed Baptist preacher when he became a Sabbath-keeper. He is a member of the Eagle Lake Seventh-day Baptist church. He formerly lived in Hamilton County, but moved to Southern Texas, where Bro. D. S. Allen instructed him in the way of the Lord more perfectly. Last winter he moved back to Hamilton and began to call the attention of the people to the Sabbath. He wrote asking me for help, and I went there and did what I could. A few seemed deeply interested, but most of the Baptists showed a spirit of bigoted antagonism to the Sabbath. The Baptists refused us the use of their house, near Bro. Witt's, and we used the school-house. The Presbyterians, in town, were more liberal and freely gave us the use of their house. In both places congregations were very small. Between Hamilton and Eagle Lake I stopped several times and did some talking and distributing of literature, but no preaching.

Last year, after my return from Southern Texas, I received a letter from Bro. Greene, of Alfred, giving me the names of three Sabbath-keepers in Southern Texas. I wrote to all of them, but received no reply to two of them. W. M. Turner, of Luling, answered me, and he invited me to come down and hold meetings there this summer, but when I arrived in Luling I found him working in a cotton gin, and working every Sabbath. He acknowledged he was doing wrong. I gave him the best counsel I could and took the next train for Eagle Lake.

I preached several times at the home of Sister Wilson, to small, but apparently interested, congregations, and once in the Town of Eagle Lake. From Eagle Lake I went to Cuero, but the people whom I expected to find there have moved away, and I came the next day to Port Lavacca, arriving here at the home of Bro. D. S. Allen after dark, Sept. 30.

The exciting political campaign engrosses largely the minds of the people, and makes the present an unfavorable time for getting the people to meditate upon their spiritual interests and personal responsibility to God, yet I trust that a few have been benefited.

I am gradually gaining strength, but am not as strong as I was before my sickness. I have done the best I could under the circumstances.

Praying God to bless you, and asking your prayers in behalf of myself and the work here, I am, as ever, yours for Bible truth.

FROM F. J. BAKKER.

I will try to give some account of the work of the last quarter, in the hope and desire that it may reach you all safe and well.

Through the goodness of God I could work in all the different branches of my work without being sick or unwell, so that I could use most all my time in the work, except a few days when Mrs. Bakker was sick and I had to stay at home; but blessing and thanks be to our heavenly Father, she always recovers after some days, and then I can commence again for the good cause. However many times I must say like the prophet, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Then how people are with their whole heart snared and tangled in the world! How little they take notice of the good news and glad tidings of salvation! I experience that every day. How few will listen to the old gospel truth, "be saved through grace." The Son of God came to save sinners. In this three months I visited many families in the poorest corner, or one of the poorest corners, of our town, but how indifferent, and without knowledge the masses are, one could not think; and some few who know a little more, are fighting for their "belief" what they call their church.

But still I hope to go forward and do the work which I did among seafaring people, and those little ships which go on the river; emigrants and passengers of the Holland-America line; and also use some time to visit friends and poor people, to talk with them as Providence makes the circumstances. Many a poor widow and other poor neglected people did I see in the last weeks, and so in different ways could I talk words of truth, comfort, and salvation, and if I did not see many results, or could say, "I do not see that they follow us," nevertheless, I hope to do in all and every way what I can for the good and welfare of my fellow-creatures.

Some months since I received tracts from a Dutch Society, "Gospel Leaves." I had a few thousand brought among the people since then. Only in August and September, 4,000 tracts, or 8,000 pages, besides other reading matter of my own, and those papers and tracts which I distribute among foreign sailors, which I never count, also those papers, books and pamphlets which I give to the emigrants; altogether might it be a good lot; but it is very little among so many, however our Lord can bless those little means.

As far as I did count it, I made 112 visits and calls in this quarter, but many families did I only see for a few minutes which I did not count. It is a good work to tell the people about the single truth, the salvation only in and through Christ Jesus; however many do not take notice, and some try to find other things in the place of Christ,—it will be found wrong, and fit for nothing.

Then I visited 272 ships, small and great—steamers, sailing ships, and little river ships. I always think that is one of the best and most necessary works I can do. Many a good word can I talk, and many a good ad-

vice give to those who are in danger, to warn them from the bad places and pitfalls, which are legion here. And when you know that every week about 100 to 120 large steamers and sailing ships come and go to our port besides the small river ships twice as many; then I expect that you know there is "plenty to do" and very nearly every day other faces to see, and then from one end to another of the docks or places where the ships are, about four or five miles to walk, and just in the corners where nobody goes. Then I could usually make my trips to the emigrants also, and talk to them good words after the other is all done. Also did we have every Sabbath our regular meetings, since September, three meetings on the Sabbath,—altogether 31 in this quarter.

Now I have given you in short a little oversight of my work and doings, which I pray our Heavenly Father will bless, and that it may reach you in good condition, is my earnest desire and hope.

I am thankful for all you have done for the good cause here. May our Heavenly Father bless you for it. We are sorry that you, as sister Wardner wrote us, do have such hard times. The Lord be with you. Pray for us and the work here.

ROTTERDAM, Oct. 30, 1896.

FROM S. R. WHEELER.

During the past quarter our services have been held with the usual regularity, attendance and attention. Our hearts are cheered with the addition of one by baptism. This young man recently became a Sabbath-keeper, has put on Christ and united with us. As in other reports said, steady, patient, persistent work is necessary. I have full faith that this church will endure and do more efficient work as the years go by. One family has moved from Calhan into our midst about two months ago. This may be only a temporary residence of some months, and it may be continuous. Another family will probably come soon to make a permanent home here. This is an important work at this point to provide Sabbath privileges for those who come for a time as well as those who come to stay. At present the church is financially weak. At last Conference we reported some \$140 or more raised during the year. Some of this defrayed current expenses and some of it was sent off for our denominational work. Could you know the circumstances, I am sure you would say this amount was as much as could anyway be expected. Through the favors of friends we have kept moving along in the line of permanent improvements. A stone side walk costing at regular rates some \$70 is now the great need. The old plank one became so dangerous that it was torn out to save accident. The City Council is right in its demands for this side walk. We trust and believe that there are those who will send us help so that we shall not be very far behind our neighbors in obeying city orders. As soon as we can regard the building work fully completed we will report in full and have a grand jubilee, thanking God for bringing us through to the end.

Just now we are much cheered with the prospect of a visit from our Bro. A. H. Lewis to preach Sabbath Reform. Here is certainly a good place for him to proclaim this truth. We hope Bro. Lewis can come and remain long enough to command the ears and attention of many connected with the State University as well as resident citizens. The work is the Lord's. May he give us wisdom, strength and courage to serve him efficiently.

Your brother in Christ.

BOULDER, Col.

#### YEARLY MEETING.

The Yearly Meeting of the Seventh-day Baptist churches of New Jersey and New York City convened with the Marlboro church, commencing on Sabbath evening, Nov. 20, 1896. The people of Marlboro had looked forward with great anticipation, hoping and praying for a special blessing when the delegates from the sister churches should come among us; and we were not in the least disappointed.

According to the program, the Rev. Clayton A. Burdick preached, delivering a short but very impressive discourse from Psa. 107: 2. "Let those that have been redeemed say so." He set forth the necessity of the redeemed ever being ready to say so in all places and under all circumstances, as they would be read and known of all men.

After the discourse, Bro. Burdick conducted a consecration meeting, in which the theme of the sermon was responded to by many of the redeemed, and we returned to our homes rejoicing that the power of the Holy Spirit was manifested among us.

Sabbath morning, Nov. 21, 1896, 10.30 A. M., found the Revs. A. E. Main, O. U. Whitford and Clayton A. Burdick in the pulpit and the house filled. After singing by the choir, Dr. Main, of Plainfield, read the 8th chapter of 2d Corinthians, followed by prayer by Clayton A. Burdick. Sermon by O. U. Whitford from 9th verse of chapter read. Showing so tenderly how our Saviour became poor for our sakes, and we through his poverty are made rich. The divine spirit accompanied the thoughts as they fell on the audience, and many we trust and believe saw their spiritual riches as they never had before.

Sabbath-school, Sabbath afternoon at 2.30 P. M. The lesson was divided in six parts and treated by as many speakers.

1. "The Duty of Remembering God's Law and the Added Blessings." v. 1, 2, by the Rev. A. E. Main.
2. "The Ornaments that are Profitable and a Delight to both God and Man." v. 3, 4, by Dea. John Hoffman.
3. "A Faith that Gives Health and Strength." v. 5-7, by H. L. Davis.
4. "Consecrated Substance and its Increase." v. 8-10, by the Rev. O. U. Whitford.
5. "Love's Discipline." v. 11, 12, by the Rev. C. A. Burdick.
6. "Something Better than Silver or Gold." v. 13-17, by Mr. Alfred Wilson, of New Market.

These subjects were well treated in such a simple manner that the little ones as well as the older ones could take in the truths.

The evening after the Sabbath was devoted to Sabbath-school Institute work, under the direction of the Rev. I. L. Cottrell.

A short praise service, followed by reading the 12th of Ecclesiastes, prayer by Dr. Curtis Swinney, of Smyrna, Del., and singing, "Wash me whiter than snow."

Then Dea. John Hoffman, of Shiloh, read a paper, showing the relation of the church to the Sabbath-school, written by L. T. Titworth, of Dunellen, N. J.

A very interesting primary lesson from the blackboard (Miss Alice Lupton, of Shiloh, artist), showing the train of camels, and the Queen of Sheba as she came to test Solomon's wisdom. This was given by Mrs. I. L. Cottrell.

The subject, "How shall we increase the interest in our Sabbath-schools?" was discussed with deep interest, and we think the outgrowth of this institute will be of great good to the Sabbath-school and church.

First-day, 10 A. M., Dr. A. E. Main preached a powerful sermon to the Brotherhood on

the subject of the "Holy Spirit," which prepared the hearts and minds of the large congregation for the after-meeting of the Brotherhood, conducted by its President, I. L. Cottrell. In this after-meeting several spoke, and in the evening Bro. Cottrell held a special meeting of the Brotherhood, and several new names were added.

First-day afternoon, 2 P. M., was devoted to Missionary and Tract Society interests, conducted by O. U. Whitford. C. A. Burdick spoke of our relation to the little churches and how we could best help support them, showing that they were doing much for the society in general, as most of our preachers are from these little churches, and we could aid them by sending our pastors to preach for them a few weeks, etc.

In the open parliament Dea. John G. Hummel and others spoke.

Dr. Main treated the subject, "Evangelistic Work," showing that we should develop from within.

The subject of "General Missions and Systematic Giving," was treated by O. U. Whitford, and in the open parliament several spoke with deep interest.

Rev. G. H. Fitz Randolph, pastor of the Marlboro church, spoke on the subject of "Foreign Missions and their Reflex Influence." In the open parliament many spoke with deep interest and we trust the session will awaken a deeper interest for the Tract and Missionary Societies and Sabbath Reform work, as all these subjects were so admirably treated as to remove all doubt concerning their needs.

The evening after First-day being the regular time for the Y. P. S. C. E., they conducted the service. From 7 to 7.30 P. M. was spent in a praise service. By this time the house was crowded to its greatest capacity, about 330 being in the audience room, on the basement steps and in the hall, and several loads went away after ascertaining that they could not get in. The President, G. H. Fitz Randolph, led in prayer. A paper was read by Miss Anna Langworthy, of New York City, showing that the Y. P. S. C. E. must stand for all reforms. Song, by Junior Christian Endeavor, Miss Susie Hoffman President.

Paper, "The Work of our Good Literature Committee," by Miss L. A. Boice, of New Market. Solo, "Penitence," by Mrs. Walter Davis, of Shiloh. Paper, "Our Part in the Reform Work," written by Mr. Frank A. Hubbard, of Plainfield, and read by Miss Louise Lewis, of the same place. Solo, "Cross and Crown," by Miss Phebe A. Davis, of Marlboro. Paper, "Our Ideal," by Reuben Fogg, of Shiloh.

All of these papers were young sermons, and by request will be forwarded to the SABBATH RECORDER for publication. We trust they will be carefully read by all our young people.

Song, by choir, "Save One;" then Pastor Randolph led a conference meeting, in which over one hundred took part and one rose for prayers. All, we doubt not, felt thankful to Pastor G. H. Fitz Randolph for such a good program through all the sessions, and the presence of the delegates from abroad helping to carry it out. The expression was made by our visiting brethren, as well as by our own people, that it was the best Yearly Meeting they ever attended. And we trust that the work of the Spirit will deepen until next fall when it may do a mighty work at Plainfield.

H. L. D.

## Woman's Work.

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

### INASMUCH.

"Inasmuch as ye have not done it unto one of the least of these, my brethren, ye have not done it unto me."

BY MRS. M. A. HAWKINS.

There are souls who are dying in shame and sin,  
Uncared and unwept for to-day;  
But Jesus is longing their hearts to win;  
He whispers, "O, open and let me in!"  
And lingers, nor turns away.

Are you resting and loitering at ease, to-day?  
Ah, hark to the bitter cry  
That breaks from these bosoms who know not the way,  
To cleansing and healing; 'tis death to delay,  
And moments are fleeting by.

Then hasten to carry his message of love,  
Or soon it will be too late!  
Arouse from your ease! Lift your eyes up above!  
The sight of your crucified Saviour will move  
Your heart till you dare not wait.

There are souls at our doors who are dying and lost,  
Each fettered and bowed by sin;  
Yet help has been purchased by Christ. Count the cost!  
Will nobody tell them? No message has crost  
The horrors that hem them in.

O brother and sister, the moments speed fast!  
Soon, soon we shall meet our king.  
Is blood on your garments? Go, hasten to cast  
Yourself at his feet! He will blot out the past,  
Will use you to tell of his love till at last  
All earth with the glad news shall ring.

—The Missionary.

CHRISTIAN ENGLAND laughed when Sydney Smith sneered at the "consecrated cobbler" going out on a fool's errand to convert the heathen. Bert Carey was visited on his death bed by the Bishop of India, the head of the Church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities denied to Carey a landing place on his first arrival in Bengal; but when he died, the government dropped all its flags to half mast in honor of a man who had done more for India than any of her generals.—*Missionary Review.*

THE need of the present time is not men and women willing to leave all they hold dear in this land to labor in foreign fields "white to the harvest," nor yet that an entrance may be given into heathen and nominally Christian lands. The doors stand wide open. Needy souls ask to be taught. Consecrated men and women offer themselves to missionary boards, eager to go to those who would welcome them. Empty treasuries forbid. Christians have money enough for everything but Christ's work. The need of the hour is consecrated Christians; Christians who love Christ better than luxury.—*Selected.*

### IN THE SCALES.

A writer giving an account of a missionary meeting during the recent Keswick Convention, England, says: "On the platform was a large beam and scales. At the top were the words: 'Missionary Jottings.' The observer saw, at a glance, that the scale to the left 'kicked the beam,' and, on coming nearer, the cause was apparent, for in the right scale were set down the sums spent on the various indulgences, amusements, etc., in Great Britain, as over against the amount given for missions. The figures may prove a revelation to some. There is annually expended on hunting, 9,000,000£; angling and shooting, 10,000,000£; racing, 11,000,000£; tobacco, 17,000,000£; army and navy, 36,000,000£; diamonds, 3,000,000£; feathers for hats, 1,000,000£; cricket and foot-ball, 3,750,000£; yachting, boating and swimming, 1,750,000£; golf and cycling, 3,500,000£; London

theatres, 1,500,000£; drink, 140,000,000£; hoarded, 240,000,000£. So much for the scale to the right. When over against this one saw set down a paltry 1,300,000£, as representing the amount contributed by Great Britain to missions, one felt disposed to cry 'shame' on our British Christianity, that is annually expending so much upon self and so little upon the cause of Christ among the 800,000,000 of heathen who have never heard the gospel."

Yet, dear reader, ere we join in the cry of shame on our brothers and sisters across the sea, let us individually make a careful inventory of all our expenditures, for self and for Christ. Diagraming it so that we may see at a glance how the scales are balancing our account, marking each sacrifice we have made of our time, talents and money for Christ, for missions, for the church, also each luxury, pleasure, or loved organization given up, because of its constant demand on our time and money, which is so *much needed* for missions!

Let us wisely examine our account, lest we also read our doom in the "hand-writing on the wall:" "Thou art weighed in the balances, and art found wanting." S. E. R. B.  
NORTONVILLE, Kansas.

### THANKSGIVING.

Thanksgiving in Nile was truly a day of real enjoyment to the large number who gathered under the auspices of the Woman's Missionary Society, to celebrate in the usual way. The day was perfect, resembling one in June more than November, and the children were afforded much pleasure in their games and sports on the church lawn. The services were opened with organ voluntary, followed by the Doxology and invocation, music, Scripture reading, and prayer, and a very interesting sermon by Pastor Shaw, after which the following program was presented:

Recitation, "The Love That Crowns Our Days," Nina Daniels.

Children's exercise with letters, spelling "Thanksgiving-day."

Solo, "Pity the Poor," Mary Burdick.

Recitation, "Practical Thanksgiving," Fred Whitford.

Collection marching song, representing between thirty and forty children.

Collection Recitation, by Master Arthur Mix, was given in a manner that was both pleasing and impressive, and helped to bring a neat little sum into the treasury.

The box opening was the next item, in which were represented two isolated members of our church, one in Wisconsin and one in Pennsylvania, while one was from a non-resident sister. The box opening and collection amounted to \$14.69, ten dollars of which goes to the Shanghai Mission School.

After the singing of America by the congregation, and the benediction, all were invited to the rooms below to participate in the dinner, which proved to be a very prominent feature of the program, and where a general good time was enjoyed. F. A. W.

### ITEMS.

When Mrs. Capron was about to leave home for the foreign field, her father, realizing the bitterness of the separation asked, "How came you ever to think of being a foreign missionary?" Her reply was, "Why, father, I have heard you pray for missions all my

life, and now I am going to answer your prayers."

There is an extraordinary demand for Bibles in Uganda. It is said that ten thousand copies of the gospel were sold in a period of five months, besides many tracts explanatory of the Christian religion. The people generally are anxious to learn to read before they are baptized.

A miserly man, on being urged to give proportionately, replied that that was the way he was giving. He gave in proportion to the religion he had.

"What shall I do for Christ?" asked a young disciple of Bishop Selwyn.

"Go where he is not, and take him with you," was the venerable bishop's reply.

### WOMAN'S BOARD.

#### October Receipts

Fannie E. Stillman, Salem, W. Va., Boys' School.....	\$ 2 00
Mrs. M. E. Post, Chicago, Ill., Susie Burdick.....	2 60
Ladies' Benevolent Society, Milton Junction, Susie Burdick, \$5, Tract Society, \$15.....	20 00
Ladies' Benevolent Society, Dodge Centre, Minn., Susie Burdick, \$8.50, Helpers Fund, \$2.50, Board Expenses, \$2.....	13 00
Woman's Evangelical Society, Alfred, N. Y., Susie Burdick, \$15, Boys' School, \$8 40.....	23 40
Womans' Board Aux., Little Genesee, N. Y., Helpers' Fund, \$4, Board Ex., \$5.....	9 00
Mrs. Mary E. Wells, Little Genesee, N. Y., Boys' School.....	20 00
Womans' Evangelical Society, Alfred Station, N. Y., Tract Society, \$2, Miss. So., \$2.....	4 00
King's Children, Milton, Wis., for Sian Mae.....	10 00
Sale of photo. of Boys' School, Smythe, S. D.....	35
Ladies' Aid, Adams Centre, N. Y., Sab. Reform.	30 00
Elin V. Palmborg, Dunellen, N. J., Boys' School	5 00
Total.....	\$141 85

#### November Receipts.

Young Ladies' Missionary Society, Brookfield, N. Y., Susie Burdick, \$5, Dr. Palmborg, \$5, Boys' School, \$5.....	\$ 15 00
Womans' Miss. So., North Loup, Neb., Tract Society.....	16 00
Ladies' Benevolent Society, Milton, Wis., Board expenses.....	4 00
Ladies' Aid Society, Farina, Ill., Susie Burdick	15 00
Womans' C. A. M. Society, Coloma, Wis., Susie Burdick, \$1, Helpers' Fund 50 cents, Home Missions, \$1.....	2 50
Womans' Missionary Society, Boulder, Col., Tract Society, \$1, Susie Burdick salary, \$1, Home Missions, 25 cents.....	2 25
Interest on loan.....	4 50
Total.....	\$59 25

Quarterly Report of the Womans' Executive Board for the quarter ending Nov. 1, 1896.

	RECEIPTS.	*EXPENDITURES.
Tract.....	\$ 47 00	\$ 56 50
Sabbath Reform.....	43 50	48 50
Susie Burdick.....	31 10	31 10
Helpers' Fund.....	7 50	7 50
Boys' School.....	157 40	162 40
Board expenses.....	100 96	39 70
Home Missions.....	4 00	4 00
Picture Fund.....	10 65	
Missionary Society.....	12 00	25 00
Notes.....	175 00	
Unappropriated.....	103 44	

Total..... \$172 55 \$384 70  
Total cash on hand including notes..... 317 85

\* Where expenditures exceed receipts the deficiency was made up out of the unappropriated fund.

MRS. GEO. R. BOSS, Treas.

MILTON, Wis.

A TOUCHING incident is given in *The Regions Beyond* of a company of Chinese women who were being given a lesson on consecration. Miss Havergal's hymn was read to them, and when it came to

"Take my feet, and let them be  
Swift and beautiful for thee,"

they all looked uncomfortable, and after a long silence they said that God's spirit had convicted them—that their feet (because bound) belonged to Satan, and not to God. One by one they yielded, and said, in spite of all it must cost them, they would give their feet to Jesus; and so they endured the intense pain of unbinding, that they might walk better on Christ's errands.



## Home News.

Louisiana.

HAMMOND—The Association recently held here was an occasion of much interest and profit. The presence of visiting delegates from other Associations gave added interest to the discussions in every department of denominational work and effort.

While the attendance from the various churches was not all that we had hoped, notwithstanding this, very much of blessing came to us; larger plans for work were laid; through letters received, new interests were revealed that gave new courage and new hope. Aside from the demands upon them by Associational duties, Dr. Lewis, Rev. Prentice and Evangelist Saunders were in demand at all the churches, so long as they remained. Sermons by Eld. J. F. Shaw, of Arkansas, and Eld. Heard, of this state, were full gospel and interest. Rev. Prentice and wife remained a week after the close of the Association, to the delight of many friends, and were very helpful in the evangelistic meetings that followed and still continue. Dr. Lewis was accorded overflowing houses whenever he spoke. No speaker at any time in the history of Hammond has so stirred the public heart as did his sermon on Social Purity. The regret was universal that he must go so soon, and by the way, did it ever occur to the committee who are mapping out and directing his work that the wear and tear of such rush and hurry will soon leave us without a Dr. Lewis? No constitution, however perfect, can long stand such high pressure. This last is *sub rosa*. Every spare minute was occupied while here, when not in the pulpit, in writing, that must be done for the *Evangel and Sabbath Outlook*, the *RECORDER*, and other correspondence. Then away he flew on lightning wings, for Boulder, Col. Many God-speeds followed him, but if the race could be just a little bit slower, the friction would be less and he would remain some longer to bless mankind.

Bro. E. B. Saunders has been holding evangelistic meetings since the last meeting of the Association. All of them have been full of interest. Gradual progress has been made from the first. The meetings are a union of First-day Baptists, Methodists, Congregationalists and Seventh-day Baptists, held at the Seventh-day Baptist church. An excellent spirit prevails. Cottage prayer-meetings are held on the East and West sides of town at the same hours, an hour before each evening meeting at the church. Last evening the presence of the Holy Spirit was specially manifest. The sermon was one of great power. The whole audience seemed spell-bound, and the prayers and requests for prayer that followed were particularly tender and personal. We look for great good to result.

W. R. P.

HAMMOND, La., December 3, 1896.

### NEGATIVE VIRTUE.

BY L. A. PLATTS, D. D.

The requirements of the gospel are all positive requirements. "Follow me;" "Take up thy cross and come after me;" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength;" "Go ye unto all the world and preach the gospel to every creature." These are some of the many requirements of the gospel, both in

their spiritual and in their physical aspects, which indicate their positive and active character. When the Pharisee boasted that he did not steal, nor kill, nor defraud his neighbor, etc., he enumerated the negative virtues which even a worldly or ungodly man might possess. To be sure, the Christian man will not steal, etc., but he will do vastly more than do bad things; he will be full of good works. The Christian life is not a negative thing, but a positive thing. By this truth all questions of right and wrong ought to be settled. The test question ought always to be, "What good will this do?" not, "What is the harm?" Can the spirit of Christianity ever be satisfied by simply refraining from doing harm, while the crying need of the world is some good accomplished? It is an indication of the low plane in which any amusement or pastime lies when its devotees can only say in its defense, "What harm is there in it?" Life hastens to its issues fraught with eternal destinies; great world-problems wait for solution at the hands of wide-awake, earnest souls; mighty reforms in political, social and religious life are waiting for strong hands and brave hearts to take them up and push them to glorious victories; the church of Christ languishes, and the very kingdom of heaven delays its coming because the disciples of Jesus are not alert to the calls of duty. Not only so, but in each individual life, great possibilities of experience and soul-culture lie undeveloped while Christian men and women are contenting themselves with the thought that they are doing no harm. Even this is a deceptive security. It was Jesus himself who uttered the impressive warning, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." If any Christian is hugging to his bosom the delusive comfort of a negative religion, let him cast it from him and seek a hope that is vital with earnest purposes and soulful endeavors. Every good cause, the church, the world, and God himself, all want men and women who have found some good thing to do, and with divine help are doing it. "Lord what wilt thou have me to do?"

MILTON, Wis., Dec. 4, 1896.

### JOSEPH EDWARDS.

Deacon Joseph Edwards was born in West-erly, R. I., May 13, 1823; died in Almond, N. Y., Nov. 28, 1896.

The sad providence which caused his death occurred in Almond, N. Y., Nov. 18, 1896. He was thrown from his wagon with such force that lesion of the brain occurred, resulting in loss of speech, from which he never rallied. When he was a small child, his parents came to Alfred and located on a farm west of Alfred. He was the only son in a family of seven children.

In his early life he worked with such enthusiasm and will, that his friends feared for his health. Never a task was too hard for him to undertake, or too great for him to accomplish. Nothing daunted his brave spirit, in those early years; and in all his life he never faltered. He was very ambitious when a young man for a thorough education, but gave up this cherished hope to assist his father on the farm.

Our deceased brother was converted and united with the First church of Alfred when in his sixteenth year. After his removal from the old homestead he transferred his mem-

bership to the Second Alfred church, and here he was ordained deacon, Feb. 12, 1888. He was twice married. His first marriage was to Miss Harriet Williams. Seven sons and one daughter were born, and have grown to manhood and womanhood, except one who met with an accident in his early life.

The father proved to be the tenderest nurse. By the bedside of his loved ones he ministered with a faithful hand and untiring care. His second marriage was to Mrs. J. C. Williams, who, with the children, mourn his death with a deep sorrow.

During the past summer and fall, four sons came home on a visit from California, Colorado, Minnesota, and Kansas. When news flashed across the wires that "Father was worse," two hastened back, arriving in time for a look of recognition and hand-clasp.

It has been well said that, "The death of the body no more interrupts the life of the soul, than the breaking of a crystal glass destroys the sunbeam that shines so brightly in it."

"Death hath made no breach,—

In love and sympathy in hope and trust,  
No outward sign or sound our ear can reach,  
But there's an inward spiritual speech  
That greets us still, though mortal tongues be dust;  
It bids us do the work that they laid down;  
Take up the song they broke off the strain,  
So journeying till we reach the heavenly town,  
Where are laid up our treasures and our crown,  
And our lost loved ones will be found again."

### LIKE JESUS.

BY SARAH E. SOCWELL.

"We shall be like him when we see him as he is."

Toiling along the weary way,  
Fainting with care and grief,  
No hand stretched forth to save or help,  
No voice to speak relief;

Seeing the hopes that seemed so bright  
Fade into nothingness,  
Tasting in every cup of joy  
The dregs of bitterness;

This is my life; but, O, beyond,  
What tongue can tell the bliss!  
I shall be like the Blessed One,  
When I see him as he is.

Like Jesus! Not as he was here,  
A lonely, sorrowing One;  
But as he is, where, throned in light,  
He reigns, God's well-loved Son.

Then suffer bravely, oh my soul!  
Toil on, oh weary feet!  
Thy suffering soon will be a dream,  
Thy rest be long and sweet.

### ORDINATION SERVICE.

The Sabbath afternoon session, November 14, of the South-Western Association was entirely given up to the ordination service, of Bro. W. R. Potter, as deacon of the Hammond Seventh-day Baptist church, with the following programme:

Song service, led by chorister, L. A. Babcock.

Examination of candidate, Rev. A. B. Prentice.

Scripture reading and sermon, 1 Tim. 3, Rev. A. H. Lewis.

Consecrating prayer, Rev. A. B. Prentice.

Charge to candidate, Rev. J. F. Shaw.

Charge to church, Pastor, Rev. G. W. Lewis.

Right hand of fellowship, Deacons E. W. Irish and J. W. Thompson. General welcome by entire audience.

Song by choir.

Benediction, Rev. A. B. Prentice.

GRACE M. BOOTH, Church Clerk.

HAMMOND, La., Dec. 4, 1896.

### COMMONPLACE LIVES.

"A commonplace life," we say, and we sigh,  
But why should we sigh as we say?  
The commonplace sun in the commonplace sky  
Makes up the commonplace day.  
The moon and the stars are commonplace things,  
And the flower that blooms, and the bird that sings.  
But dark were the world, and sad our lot,  
If the flowers should fail and the sun shine not—  
And God, who studies each separate soul,  
Out of commonplace lives makes his beautiful whole.

—Susan Coolidge.

## Young People's Work

By EDWIN SHAW, Milton, Wis.,

### C. E.—Church Entrance.

It is by no means necessary for one to attend an academy or a high-school in order to secure the needed preparations for an entrance to a college course. It can be acquired by patient industry by the fireside, or with the help of a private instructor. Yet we all know that these preparatory schools are exceedingly helpful, and without them many would never succeed in securing the college course; would become discouraged and disheartened and cease to make the attempt. In something of the same way the Christian Endeavor Society is a preparatory school for the church. This is especially true of the Junior Society. While not at all necessary or essential, they certainly have helped to bring many and many a young person into the church, who otherwise would have failed in the effort. The members of these societies should feel that this is an important part of the mission of the society, and should strive to make it a school where no one fails to pass the examinations; where no one "flunks."

### S. D. B.—Some Duty Begun.

THERE is a class of people who are forever beginning some task and who grow weary of it as the novelty wears off, so that the work is never finished. Perhaps it is a good resolution about keeping one's clothes well brushed, or keeping one's room in order. Perhaps it is a purpose to read a chapter from the Bible every day. It is barely possible that it is a purpose to read that series of tracts, about which I have so much to say. To such people let me say most cheerfully, "Do not give it up, stick to it." Then there are other people who are always just about to begin some duty, but seem never to start. Perhaps it is a resolution to be on time at Sabbath-school, or to attend the church prayer-meeting. Perhaps it is a purpose to visit some sick person, or to speak to some wayward boy a word of counsel and warning and sympathy. It is barely possible that it is a purpose to read that series of tracts, about which I expect to have more to say at another time. To such people let me say in all kindness, "Wait no longer. Do it at once."

### LETTER FROM N. I. DEW TO MR. MEANWELL SLOWGO.

*My Dear Brother:*—A few weeks ago I wrote a letter to the superintendent of your Sabbath-school, in which I took occasion to chide him for being so persistent in asking those to come to the school who had excellent reasons for staying away. I also wrote a letter to another member of your church in which I was perhaps too severe in my condemnation of those who find fault with church ventilation. None of these letters have any reference to you; and I have almost heard you saying, "No danger from those letters of N. I. Dew. They cannot touch me. I never say a word of criticism about anybody. I always give liberally to all of our causes. I am always at all the appointments of the church, and I am always on time, too, and generally take part in the prayer-meeting. I have not been absent from Sabbath-school, nor have I been tardy for over a year." All very good, Meanwell; one thing thou lackest, however, and for that one thing, a teacher of the Sab-

bath-school has become discouraged and proposes to resign at the end of the year. Yes, you are always at Sabbath-school, and you are always on time, but you have never studied your lesson. There are others in the class just like you. Your coming has not so much merit as you fancy. It is a mere habit, you would not know what else to do; you have always gone to Sabbath-school and you would feel lost if you were to stay at home. You have no particular interest in the lesson. You seem to expect that your part is to sit and listen, while the teacher talks; and since you have not studied the lesson, you can understand only a part of what is said, and so you lose all the thought and spend your time looking about. Now, this particular teacher says that he has not the gift of "talk," and that he cannot "lecture" to his class for half an hour, and that he cannot get much of anything out of the class itself; and so he is about to give up the work. He says he is glad that you have an interest in the school, which prompts you to attend, and he is grateful for your help by your presence. The fact is, my dear brother Slowgo, you do *not* come because of your *interest*, but because of *habit*. Now *habit* is a good *thing*, and I only ask that you get into the *habit* of studying your lesson every week. Then you will have a real *interest* and soon that *interest* will become a fixed habit; one which will help your teacher quite as much as your habitual *presence*, without anything else. You are not too old to begin. Just try it for a year.

Your friend,

N. I. DEW.

### WELTON.

The man who owns a silver mine will not vote for a Gold Standard, because it is detrimental to his financial interests. No sane man will hand a loaded revolver to a desperado who has just threatened to kill him. In nearly all the State Christian Endeavor Conventions, resolutions are adopted deploring the prevalence of Sunday-breaking. Seventh-day Baptists do not vote *for* this resolution, nor do they vote *against* it. But some Seventh-day Baptist Christian Endeavor Societies pay their share of the expense of the State Union, and are thus helping support an institution which is striking a desperate blow at their religious liberty.

The Welton Christian Endeavor Society is in fairly good condition. Our Relief Committee has had quite a busy time this fall attending the sick. Four of our members—Willard Van Horn and Ruth Van Horn, John Knight and Lizzie Van Horn were united in marriage at the church, Friday, Nov. 20.

The Missionary Committee has arranged for a public entertainment, to be given the evening of Dec. 5. This committee aims to have an entertainment once a month. A collection is taken, which goes to the Missionary and Tract work. These entertainments are beneficial in developing the literary talent of our members, and also in educating the people in regard to the interests of missions.

### OUR MIRROR.

THE Albion, Wis., Young Peoples Society of Christian Endeavor has been increasing in its interest and in the efficiency of its work ever since the reports were brought back from Conference. The attendance of several of its members at the State Convention was

also a stimulus to better work. On Wednesday evening, November 11, the Society gave a reception to the students of the academy, which was very much enjoyed. One week later it gave an entertainment in the church, consisting of vocal and instrumental music, essays, and recitations, with a paper. All was very good. The proceeds are to be used in support of the work of A. H. Lewis.

COR.

THE Sabbath morning services at the Plainfield church, on Dec. 5, were under the auspices of the Y. P. S. C. E., it being the occasion of the fifth anniversary of that Society. The program, under the direction of Miss Ernestine Smith, President of the Society, was presented as follows:

After devotionals by the President and prayer by the Rev. L. E. Livermore, the Secretary, Bessie Randolph, gave her report, showing a membership of 86 active and 24 honorary members. The Society was organized with 16 constituent members.

The report of the Junior Superintendent, Mrs. H. M. Maxson, showed a membership of 35, five of the Juniors having graduated into the C. E. Society.

The following papers were prepared, embracing thoughts suggested by the five initial letters, Y. P. S. C. E.:

Youthful Service, Jacob Bakker.

Prayerful Preparation, Ida Spicer.

Sociability, Luella Clawson.

Consecration, Louise Lewis.

Education for Endeavor, Prof. H. M. Maxson.

These interesting services were closed with brief remarks by Rev. A. E. Main.

Several beautiful anthems were rendered during the service by the choir, under the leadership of D. E. Titsworth.

THE Leonardsville, N. Y., Christian Endeavor Society has recently lost, by temporary removal, five of its most active workers; but though absent, they still speak to us, not only by the good they wrought when with us, but frequently through the medium of the pen. At last consecration meeting three of them reported by letter; and their messages, coming so many miles to us, bearing assurance of their continued consecration and interest in the home society and its work, formed an important feature of the meeting. So highly are such messages prized by the members of the society, that by a unanimous vote the prayer-meeting committee was directed to reply to each, expressing our appreciation of them, together with the assurance that in the prayer-circle our absent members are not forgotten. As the letters between the absent one and the family home bare mutual joys, and strengthening of kindred lives, so do they between the mother society or church and her absent ones, bear mutual blessings and helpfulness. That young man or woman who goes from home and the home society or church, to mingle with the busy and easy-going world, will be far less liable to drift away from their pledge, and lower the standard of Christian living, if they often renew that blessed "tie which binds our hearts in Christian love" by written testimony, and ever encouraged by cheering messages from the home society. Will not all who may read this try the plan, when circumstances will permit, and tell us through our Mirror, with what results? W. E. P.

## Children's Page.

### THE STORY THEIR GRANDMOTHER TOLD.

BY MARYL.

"Now grandma, we've come for a story;"  
And Philip, Ruth, Annie and Ray,  
Drew their chairs around grandmother's fireplace  
At twilight, one chill autumn day.

"A story you say?" grandma answered;  
"I was thinking of one when you came,  
Which I recently found in the attic,  
Where for years, I suppose, it has lain.

"It is told by an invalid lady,  
Who, as she lay resting in bed,  
Found these words to her mind kept recurring,  
Which a little before she had read.

"He of silver, as a purifier  
And as a refiner, shall sit;  
And she thought of the olden time process  
By which silver, for use, was made fit.

"How, over the crucible ever,  
With patient and vigilant care,  
The refiner kept eye on the metal  
Until his own image shone there.

"It is thus that the Lord, as Refiner,  
O'er his children doth loving watch keep;  
Till, like silver, they show forth his likeness;  
She thought, as she sank into sleep.

"Then dreaming, she found herself looking  
At pictures in a large studio;  
Where a silver-haired artist sat working,  
In a painstaking manner, and slow.

"With portraits, his walls and his easels  
Were covered; some merely begun,  
Just an outline, while some neared completion;  
But not one of the number was done.

"The one upon which he was working,  
Seemed to lack but a touch to complete;  
When, laying down brushes and palette,  
The artist arose to his feet.

"She asked him, 'Sir why are these portraits  
All left in this unfinished state?'  
He said, 'By the King I am bidden,  
Of his children, these pictures to make.'

"And 'tis only as they become like him  
I can paint, and the work is but slow;  
For with some, there have been years together,  
When the character no growth would show.

"With others, the growth for a season  
Is rapid, but suddenly stops;  
And the picture must stand, uncompleted,  
At whatever point the brush drops.

"These outlines are those with no likeness  
To Christ, though his name they all bear;  
But I'm watching each day, and hoping  
To paint their full likenesses there."

"Then hoping, yet fearing, she asked him,  
'Have you one here that represents me?'  
In reply, he brought forward a canvas,  
And held it up there for her to see.

"The picture was more than mere outline,  
And she could some fresh touches now see;  
But her eyes filled with tears, that so little  
Her life, like the Saviour's must be.

"The artist, touched by her emotion,  
Said kindly, 'The past year you've grown;  
You have sought divine aid in temptation,  
Self-denial for others have shown.

"To be loving and gentle you're striving;  
That you are more patient I see;  
Strive on, and become like your pattern,  
When the picture completed will be."

"Though it was but a dream," grandma added,  
"The lesson it teaches is true;  
And, dear children, since you are Endeav'ers,  
Let it be an incentive to you.

"To take our Lord's life as your pattern,  
And, seeking his guidance each day,  
In faith and in love do his bidding,  
Thereby growing like him for aye."

#### A SENSIBLE EXAMINATION.

The young man was a candidate for appointment as a foreign missionary. It was winter; the examiner sent the candidate word to be at his home at three o'clock in the morning. When the young man arrived at the appointed time he was shown into the study, where he waited for five hours. At length the old clergyman appeared and asked the other how early he had come.

"Three o'clock sharp."

"All right; it's breakfast time now; come in and have some breakfast."

After breakfast they went back to the room.

"Well, sir," said the old man, "I was appointed to examine your fitness for the mission field; that is very important; can you spell, sir?"

The young man said he thought he could.

"Spell 'baker,' then."

"B-a, ba; k-e-r, baker."

"All right; that will do. Now do you know anything about figures?"

"Yes, sir, something."

"How much is twice two?"

"Four."

"All right; that's splendid; you'll do first-rate; I'll see the board."

When the board met the old man reported:

"Well, brethren, I have examined the candidate, and I recommend him for appointment. He'll make a tip-top candidate—first-class!"

"First," said the old examiner, "I examined the candidate on his own self-denial. I told him to be at my house at three in the morning. He was there. That meant getting up at two in the morning, or sooner, in the dark and cold. He got up; never asked me why.

"Second; I examined him on promptness. I told him to be at my home at three sharp. He was there, not one minute behind time.

"Third; I examined him on patience. I let him wait five hours for me when he might just as well have been in bed; and he waited, and showed no sign of impatience when I went in.

"Fourth; I examined him on his temper. He didn't get mad, met me perfectly pleasant; didn't ask me why I had kept him waiting from three o'clock on a cold winter morning till eight.

"Fifth; I examined him on humility. I asked him to spell words a five-year-old child could spell, and to do sums in arithmetic a five-year-old child could do, and he didn't show any indignation; didn't ask me why I wanted to treat him like a child or a fool.

"Brethren, the candidate is self-denying, prompt, patient, obedient, good-tempered, humble; he's just the man for a missionary, and I recommend him for your acceptance."

—*Epworth Herald.*

#### TINY'S ALARM CLOCK.

Tiny looked up from her slate as her big brother Kent came in one day with an odd-shaped paper bundle in his hands. Tiny ran to meet him.

"Oh, Kent, what is it?" she asked curiously. "Anything for me?"

"No," said Kent. "Such a wide-awake puss as you are doesn't need aids to early rising;" and he untied the strings and opened the package.

"Why, it's a clock?" said Tiny, disappointed. "We've got three clocks now, Kent. What made you bring another?"

Kent began winding the little clock. "You just listen," he said.

"Whir-r-r! Rattle, rattle, rattle! Whir-r-r! What a way for a clock to strike!"

"It's an alarm clock," explained Kent, smiling at Tiny's wonder. "We can set it so that the alarm will strike at any time of night and wake us. You know I have to leave home before daylight sometimes"—for Kent was a railroad engineer.

"How very, very funny!" said Tiny with sparkling eyes. Goes off all itself, without any one touching it! Oh, how I wish I had one!"

"There's another thing funny about it," went on Kent. "If people don't mind the alarm when it strikes, but think they will sleep a little longer, they grow less and less liable to be waked by it, and soon it doesn't make any impression at all."

Tiny considered. "I wish I could have one all my own," she said again. "It must be such fun to hear it go off."

"You have one," said Kent, gravely.

"I? An alarm clock?"

Kent nodded.

"Where?"

"Right in there," said Kent, with his hand over Tiny's heart.

"Well, I don't believe it ever went off," laughed Tiny.

"Yes, I'm sure it has. Wait till you feel like doing something wrong. That little clock will, 'Whir! Tiny, don't!' You see if it doesn't."

Tiny laughed and went back to her examples. Soon a call came from the kitchen: "Tiny, dear, I want you."

Tiny's mouth began to pout, but she suddenly called out cheerily, "Yes mamma," and danced out of the room, looking back to say, "It went off then, Kent, good and loud."

Kent nodded and smiled. "I thought it would," he said.

And all you little folks with alarm clocks want to be sure to answer the first call, or they will ring and ring in vain, and turn you out good-for-nothing men and women.—*Our Young Folks.*

#### TEACH CHILDREN.

That teasing is a positive crime.

That they must eat bread before cake.

That bedtime is not a movable hour.

That they must speak respectfully to the servants.

That bawling over bruises is unworthy sturdy beings.

That they should not appeal from the decision of one parent to the other.

That punishment follows in the wake of prevarication and hiding more swiftly than it follows active mischief.

That it is bad taste for them to tell all that they learn of their neighbors' domestic arrangements through playing with the neighbors' children.—*Christian Instructor.*

INSECT BITES.—*The London Lancet* remarks: "Many people do not know how easily they can protect themselves and their children against the bites of gnats and other insects. Weak carbolic acid sponged on the skin and hair, and in some cases the clothing, will drive away the whole tribe. We have no doubt that horses and cattle could be protected in the same way from flies, which sometimes nearly madden them."

THE HORSE'S HAT.—The horse's hat, which last year a humane horse owner in Bordeaux provided for his horses, is now becoming a great article of trade in France. It is made of straw, and covers the eyes and forehead of the horse, while openings are left for the ears. A sponge is kept on the inside of the hat, and this is moistened from time to time with vinegar, so as to keep the horse's head refreshingly cool.

## EVANGELISM, LAW, RIGHTEOUSNESS, AND SABBATH-KEEPING.

BY REV. ARTHUR E. MAIN.

Evangelism means the telling of good news,—the good news that “God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.” If the saddest of all conditions is to be lost in the deep depths and under the ruinous power of sin, then the best of all news is that Jesus Christ, the world’s Saviour, receiveth sinful men.

Law means the thought or will, the wish, purpose, or plan of our Maker, as revealed in creation, providence, history, and experience; and in all that God has made, or spoken, or done. If one has learned how best to take care of a plant, tree, or animal; how best to keep the body in health and strength, to develop the mental powers, and bring the finite spirit into fellowship with the Infinite Spirit; how best to build up a home, manage a business, regulate the affairs of a community, govern a nation, or promote international good; if one has learned something of mathematics, natural history and physical science, history and political science, language, literature and ethics, philosophy and theology, then one has learned something of what God thinks, and wishes, and purposes, in regard to all these things; that is to say, one has come to know something of God’s law or teaching, as revealed in the universe of matter and mind. To seek to know more and more of this teaching, that one may become more and more conformed to the divine wish and purpose, is faith, love, and obedience, or true religion.

Righteousness means, first, to be set right with God in the forgiveness of sin, through faith in Christ whom the believer receives as Saviour; and, then to be right and do right, in character and conduct, before him who will be exalted in righteousness.

What Sabbath-keeping means will appear as we proceed; or is to be best learned by a careful study of the example given to the world by the Sabbath-keeping Jesus.

As to the importance of divine worship to old and young, that is, of the public, united, and devout expression of our thoughts and feelings toward the Lord, in the great congregation, and by fitting word and act, there ought to be but one opinion in the minds of all who believe in God and religion, and understand, at all, the laws that relate to moral and spiritual life and growth.

Varying views respecting the Sabbath-question are held, as is well known; and must, therefore, be discussed by those who are seeking, in some large way, to influence the world’s belief and practice. But, as for me, there is only one alternative: either the teaching of Seventh-day Baptists is substantially correct, because on the whole, biblical and reasonable, or there is no weekly Sabbath; all days are equally sabbatic; what is right and proper, in work or worship, on one day, is equally right and proper on every other day; and the only existing Sabbath is the rest of faith in God through Jesus Christ our Lord.

Have we, then, as a denomination, any special message for the world; any separate work to do? The Bible teaches that, in the beginning, the Sabbath idea was indissolubly joined to the last or seventh day of the week; that, in the later and Mosaic legislation, the fourth commandment, by many added re-

quirements, was lifted to a level of importance equal with the other nine precepts; and that Old Testament prophets were feeling their way toward the spiritual and true meaning of the Sabbath and of all law, as it was at length unfolded by the Prophet of the New Testament.

Reason and experience unite in witnessing to the soul’s need of worshiping; and in requiring that, if there is to be public worship, there must be a set time and place of worship.

History tells of our preservation through the centuries past; and true history will have to record our growth in moral and intellectual influence,—a growth quite unexplained by our numbers. It has also recorded how the pious have always felt the value and necessity of worship; and how many and diverse have been the attempts to make of the Sunday a Sabbath and a worship day.

And observation in the present reveals a confusing multitude of angel-grieving efforts to “rescue the Sabbath,” that is sometimes called “Christian” and sometimes “American.” I say, “angel-grieving,” because these efforts are not always religious or educational, but often political. Human makers, judges and executors of law are petitioned to, to hasten to the rescue of a religious institution; just as Judah, against the ringing protests of Isaiah, sent messengers to Assyria, Egypt, or Babylon, instead of prayers to Jehovah, begging for help to save the Holy City. And to talk of a “civil Sabbath,” when the “Christian Sunday” is really meant, is to speak with empty words.

The following paragraph is like hundreds of others to be found in religious newspapers, and expresses the sentiment of many thousands:

Rev. Alexander Allison, D. D., at the Christian Endeavor Convention at Washington, said:

“It is only by indifference of Christian people, a sentiment below par on the part of our church people, that it can ever be possible for the American Sabbath to be in danger. There are portions of our country where the Sabbath-day is the worst day of the week—we can reverse this if we are willing. The home mission problem in all the denominations will be largely solved as soon as Sabbath laws are enforced. The Sabbath-question is fundamental. It underlies everything. If the Sabbath goes, so does the church, the Bible, the family. Who will care to go to church or read the Bible if the Sabbath becomes a dead letter?”

Now, if these millions of our fellow-Christians are right in the general principle of seeking to establish a Sabbath on some particular day of the week, however unscriptural their methods and means may be, then do the Bible, reason and experience, history and observation, join in teaching that Seventh-day Baptists, being, first of all, thoroughly evangelical and evangelistic, may also claim to stand, amid the world’s work, for a particular truth, of real significance and of inestimable use.

It is the purpose of this article to describe an ideal position for a true and loyal Seventh-day Baptist,—that is, one who believes, in the integrity of his heart, in Seventh-day Baptist teachings as a whole; and in the spreading acceptance of our distinguishing article of denominational faith.

And the real end sought, in the discussion, is to establish a seven-fold conclusion:

1. That the first and greatest need of unbelievers, is conviction respecting their sin that may be forgiven; righteousness that may be found; and a judgment that may be escaped, through exercised faith and an experienced moral regeneration.

2. That believers need a deeper and more

pervasive spiritual life, known and felt as present and real; larger views of God, truth, duty, destiny, and all moral facts and relations; and a corresponding greater power for usefulness, in word and deed.

3. That these changed and ever changing experiences, in the soul’s upward growth, must be wrought by a Divine Person, in his supernatural power and actual presence.

4. That they are essential to a mended and always mending character and conduct; for religion and good morals, piety and purity, are, by the laws of our being, interdependent.

5. That if the world ever receives the Bible doctrine of the Sabbath, it will come, not by the way of the wilderness of wandering, but by Eden and Canaan; not by the way of Sinai, but by Calvary’s cross; not by the way of the Decalogue, but by the Sermon on the Mount.

6. That our supreme business, as a Christian people, is to seek to bring men under the convicting, regenerating, purifying, and baptizing power of the Holy Spirit of God.

7. That to do this work well and faithfully will put us in the way of receiving the supreme blessing,—the presence of our Lord by his Spirit, always, even unto the end of the world.

Evangelism—the proclamation of the gospel of the grace of God—relates, first and fundamentally, not exclusively, to our being and becoming something, more than to speaking and doing; to inward life, more than to outward law; to communion with God our Father, more than to his particular commandments; to the forming of a divine relationship, more than to prescribed rules; to a spiritual kingdom, more than to a system of faith and practice.

Note five considerations that support these statements:

1. They conform to reason, which demands that every event shall have a cause; and metaphysics, the most profound and fundamental department of human thought, treats of being, or inquires into the nature and laws of that reality which is the cause of all action, the ground of all that is seen, or said, or done.

2. They agree with the order and course of nature. It is the living, not the dead tree, that produces leaf, flower, and fruit. And if one desires a better product, some new and higher form of life is grafted into that which already lives.

3. They are scriptural.

“Create in me a clean heart, O God; and renew a right spirit within me,” is the penitent psalmist’s cry. “Except a man be born anew, he cannot see the kingdom of God,” is the doctrine of Jesus.

Abram believed in the Lord,—was brought into communion with Jehovah, by faith; and he counted it to him for righteousness.

The multitude, eager but untrained in spiritual things, inquired of the Master what they must do, to work the works of God. Jesus answered and said unto them, “This is the work of God, that ye believe on him whom he hath sent.” That is to say, only they can work the works of God who have entered into the fellowship of faith in the Son of God.

“I am the vine, ye are the branches,” said Jesus to his disciples, just before the promise of the Holy Spirit, and his last prayer with

them. "He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing." Unless this relationship exists, the branch is withered, lifeless, fruitless.

John the Baptist preached in the wilderness of Judea, saying, "Repent ye; for the kingdom of heaven is at hand." After that John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel." The great apostle Paul abode two whole years in his own hired dwelling at Rome, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ. And John the revelator wrote that when the seventh angel sounded, there followed great voices in heaven, and they said, "The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever.

4. The statements are true to history. The great body of Methodists has stood not so much for a certain ecclesiastical order, as for an inward, spiritual experience, divinely caused. The Baptists' message to the world is not merely the doctrine of immersion or of congregational government, but the necessity of a regenerated church membership. And our own history witnesses that our growth has been outward from living centers, and from living stocks, ready to receive and sustain the added branches.

5. The statements relate to experimental facts. No proof is possible here, excepting an appeal to one's Christian self-consciousness; and so I appeal to the Christian reader for proof that it is teaching the truth to say that highest moral action, filial obedience to divine laws, commandments, and rules; and loyal regard for the systems of belief, have all been the fruit of an experimental knowledge of an inward, spiritual reality; of divine life, communion, and relationship; and of an heavenly kingdom.

(Continued.)

#### MAXSON STILLMAN.

The subject of this sketch died at his home in Alfred, N. Y., on Friday morning, Nov. 20, 1896, of old age, in the 98th year of his age. The funeral services were held at the First Alfred church on Monday afternoon, conducted by Pastor Gamble, assisted by President Davis.

Maxson Stillman, son of Maxson and Esther Crandall Stillman, was born Sept. 29, 1799, near Boon Bridge, in the town of Westerly, R. I. He moved with his parents to Petersburg, N. Y., in 1803. Here he worked with his father, who was a carpenter and millwright, and being a natural mechanic thoroughly learned those trades. He was married to Lydia Chapman, of East Hampton, Mass., Sept. 26, 1822, who, as a faithful wife and mother, shared his joys and sorrows till called to her heavenly home April 24, 1891; giving them a married life of nearly 69 years.

In 1825 he came to Alfred to see the country with the view to make it his future home. This was soon after the first settlement here. Returning to Petersburg in the fall, he came back to Alfred in the spring of 1826 with his and his father's families, and settled about a mile south of Alfred, where he resided until a few months ago, when he was brought into the village. The journey from Petersburg was made *via* canal, upon the packet. After

settling here he worked at his trade, and being the leading millwright in this section, he built many grist and sawmills in Steuben and Allegany Counties, only one of which now remains, the upper mill at Almond. Besides this, many houses and churches show the impress of his work. In 1837, after the select school taught by Bethuel Church, he was one of the movers in the building of the old academy, "for the purpose of a school, and for a place to hold singing schools," the latter of which he taught during the winter months. He was elected one of the trustees for the erection of this building, which cost \$700. Soon more room was needed, so in 1841 the two-story addition, costing \$2,500, was built under his supervision. In 1845 the South, Middle and North Halls were built upon the side hill, he advising in regard to their plans, and building the pillars to the Middle Hall. Again more room was needed, and the chapel, which cost \$7,000, was commenced in 1851, the frame being put up and partly covered, and in 1852 it was so far completed that it was used for the Commencement Exercises and was finished ready for the opening of the fall term of that year. This building, in its plan and strength, is a fitting type of his character and work.

The Ladies' Hall, (South Hall.) was destroyed by fire Feb. 14, 1859, which necessitated another building, and he was called upon to study public buildings and draft plans for the Ladies' Boarding Hall, which was built during the years 1859 and 1860. The last work of this kind that he performed for the University was in 1878, when the chapel was enlarged, the platform moved to the south end, and the stairs changed. This was done by his help and direction. Not only as an architect and builder was he a friend and worker for the University, but as a trustee six years before the Academy was chartered, and 51 years after the charter was granted.

He was ever ready to give time, counsel and help to advance its interests. Was there a struggle to drive out the rum power, he was one to help. Was there discipline, he was ever ready to sustain the faculty in favor of good order. Were there plans for advancement, he sanctioned them, if considered wise. Believing in a thorough education, he was anxious to help his children to secure the same, and to encourage others in their purpose for this object. Few, very few, of his co-laborers are left to recall the struggles and sacrifices that were made to bring Alfred University to its present status; struggles and sacrifices that few schools have had to endure for the lack of funds. May the mantles of such men fall upon those who must take their places to carry the work, so well commenced, wisely and successfully through its present labors to complete and noble success.

But not alone in the school was he a molding influence. He joined the First Alfred church very soon after settling here, and served it faithfully in every way he could. He was for many years its chorister. In the community, for general morality and progress, he was a substantial support, philanthropic, benevolent, beloved by all. I have heard our lamented President Allen speak of Uncle Maxson Stillman in such a way as to show that in his heart Uncle Maxson was loved and venerated as few, if any others, ever were.

There were born to Mr. and Mrs. Stillman six children. Three of these have gone before him—Mary A., who died when about one year old; Hannah E., wife of Eld. Stephen Burdick, who died Jan. 3, 1858; and L. Elvira, first wife of Prof. H. C. Coon, who died April 20, 1879. Three remain—Prof. J. M. Stillman, of Milton College, Milton, Wis.; Chester B. Stillman and Harriet L. Stillman, of Alfred, besides Anna M. Stillman, who was adopted in her childhood as a member of the family, and has always shown herself a faithful and affectionate daughter.

These, with many relatives and friends, mourn their loss. Since the death of his wife, Harriet L. has kept his home, and with loving hands tenderly cared for him, meeting the increasing wants of declining years, assisted by Chester (when needed) until death released his worn spirit and gave it rest. B. C. D.

#### THE MILL YARD CASE.

To the Editor of THE SABBATH RECORDER:

Dear Brother:—When I wrote my former criticism on the first article of the Rev. Mr. Mellone, I supposed him still to be a trustee of Joseph Davis' Charity. Later, however, after sending you my manuscript, I learned of his resignation as trustee. It was also stated in a Unitarian paper, *The Christian Life*, that Mr. Mellone had been installed Sept. 27, 1896, as pastor of a Unitarian church at Warrenpoint, Ireland. Had I known at the time of this further evidence of the beauty of Nonconformity in the United Kingdom, I should not have failed to indicate to your readers how a General Baptist can be a bit of a Swedenborgian and at the same time pastor of a Unitarian church!

Mr. Mellone has certainly stated the case of the Trustees in as favorable a light as possible for them, and it is not for me to impugn the accuracy of his statement or the motives of the Trustees. They are surely honorable men. They are perhaps unfortunate in being for the most part General Baptist ministers, and in being reluctantly (!) compelled by the court to receive benefits from the trust which they so unwillingly (?) hold.

Referring to what Mr. Mellone says at the close of his letter, I would say that our church has addressed a letter to Messrs. Hare & Co., solicitors to the Attorney General, presenting our case briefly and clearly, asking that the funds be not diverted to other purposes, but applied for the benefit of the Mill Yard church, and that a chapel be built for our own use. This letter has been acknowledged, with the assurance that it will have the consideration of the court when the case comes on, which will be very soon. We do not build any high hopes, but we hope that the court will at least see the justice of our claim.

Mr. Mellone's letter will be a surprise to many who innocently suppose that British justice is unimpeachable. It certainly might be thought that the object of the Court was to protect the interests of the weak and unfortunate, not to render failure the more certain and sure. This decision whereby the Court required proof of the fitness of the church to receive the benefits of the endowment does not encourage us to expect any too favorable a hearing.

Very truly yours,

WILLIAM C. DALAND.

LONDON, 13th November, 1896.

## Popular Science.

BY H. H. BAKER.

### Axiomatic Proposition No. 1.\*

That like causes produce like results, under like circumstances, in all cases.

#### Ceiling Lath.

Science is becoming very popular among ceiling laths. Our recollection carries us back to the days of many log cabins, wherein neither laths nor plaster were required. When laths were first introduced, they were split, or rived, from a section of a straight-grained tree, generally the spruce, by an instrument called a "fro." When too thick for use they were made thin by the use of the draw-knife, but at the best they made a very uneven surface, and required a large amount of mortar to make the face of the wall level, as they would spring and twist.

The first scientific improvement was to use half-inch board, split with an axe and wedged apart, to hold the mortar. The next improvement was to rip each lath from the edge of an inch and a quarter plank, with a hand-saw. The hand-saw was soon after supplemented by the circle saw; they were then called "sawed laths." These were at first objected to, on the ground that the spaces between them being straight, and the mortar being wet, would swell the lath, and when dry would shrink and leave a crack in the wall. This was obviated by putting on first a "scratch coat," and letting it dry, and then a finishing coat over it.

The next improvement in manufacturing it was the "gang saw," which made a dozen or more at a time, working up the coarse lumber and slabs, making out of them the rolls of laths we now see so plentiful in the lumber yards. The use of these is now on the decline, as they are only used in the cheaper class of buildings.

The next improvement was an iron lath, having the edges turned over to give it strength and hold the mortar. Then came perforated sheets of iron, with ragged holes in which the mortar would clinch. The next improvement was wire netting, made strong by ribs of coarser wire. This is now quite extensively used for partitions and concrete floors.

The latest improvement in lath is making them of steel plates, having slits and perforations for holding the mortar. The great scientific squabble now going on is to see who can cover the largest space with the least amount of steel; one company now claims that it expands the sheet to twice its size, when perforated, by a machine of their own invention, and that it manufactures a million dollars worth, used yearly in the United States. Recently another company has invented a machine by which it claims that in cutting and corrugating even more expansion is obtained, and a better and cheaper article made.

There have been a score or more patents issued within a few years, and probably more will follow. We shall, therefore, watch the results, knowing full well that he who produces for the amount of surface the greatest stiffness, with the least metal, will take the cake.

\*If not axiomatically correct, please controvert, in not exceeding three times the number of words used in this axiomatic proposition. You shall have space at the head of this column, and no reply.

## SPIRITUAL POLITICS.

BY J. T. HAMILTON.

I wish to give you a few more thoughts on politics. On the very day that I wrote my former article, the question was decided as to which one of the candidates is to occupy the highest position in the gift of the people of this land. And there is not the least doubt that the man chosen to fill the high and responsible place, is as good in all respects as any one of the long line of his predecessors. But the mighty Ruler whose kingdom is a spiritual one, is the most perfect Being, even as to his manhood, that ever trod the surface of the green earth. Not the least particle of iniquity was ever manifested in his pure life; no guile was ever found in his lips; for he was the incarnation of truth itself. His reign is a spiritual one, for his throne is in the hearts of his people, or subjects. The outward obedience which they give him is the result of an inward willingness, which his power alone can produce, for he makes "his people willing in the day of his power." The yoke of service which his subjects take upon their own necks is not one of bondage, but so easy that it is the very highest happiness to bear it. The labor which it symbolizes is a very enjoyable toil. The weariness of it is amply compensated by the rich pleasure it gives the toiler in the vineyard. The burdens it imposes are very light, because there is so much increase of inward strength to bear it. All who become heart-subjects of this King will surely realize the truth of his own blessed words, "My yoke is easy and my burden is light."

There are no privileged classes in this government, in the sense of greater favor or enjoyment, aside from the character and attainments of the subjects. In this kingdom "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for they are all one in Christ Jesus." No aristocrats, or autocrats, or any other class distinctions whatever. Those who have titled appellations bestowed upon them by human organizations and authority, will not be loved or estimated in any higher degree in this kingdom than the weakest and most humble individual, provided the loyalty to the King has been as true and unwavering.

Then, the reign of this King will be perpetual, even to the endless ages. The term of office of him who was so recently elected to preside over the affairs of our beloved country is limited to only four swiftly flying years, when he will be succeeded by another, unless re-elected, but Jesus will retain his kingly throne forever and ever.

And all his willing subjects will be protected from injury by any assault which their foes may make upon them; for he has all power in heaven and earth, and he has promised to be with them even to the ends of the world. And then he is coming to take them to a place that he is now preparing for them, and then they will be elevated to a position where they will share in his throne, as he will share in his Father's throne, for he will make them "kings and priests unto God and his Father." His true and faithful subjects will have a good time then. No imagination can conceive, no pen describe, the overwhelming weight of glory which it will be theirs to enjoy; and an important element in its greatness is, that it will be eternal. But this is for none but those who continue loyal in this world, even to the

end of their days, for none will have a right to the tree of life, or enter through the gates into the city but those who do his commandments.

KANSAS CITY, MO., Nov., 1896.

### REBUKED BY A HEATHEN.

Mme. Yang Yu, wife of the Chinese minister at Washington, is a very bright woman, besides being a very pretty one from the Chinese point of view. Her repartee is something incisive, and she has managed more than once to vanquish high society ladies who thought themselves vastly her superiors in every way. She dresses in exquisite taste, in Chinese costume, of course. She pinches her feet, to be sure, for she is a poor heathen, or at least is only tintured with our civilization. Of course, one or two American women pinch their feet too, to say nothing of waists; but they are not heathen, so it is all right. Mrs. Yang Yu was attending the reception of a cabinet officer's wife the other day. "Please tell her that I think she has a very pretty gown," said the hostess to the interpreter. The interpreter repeated the message to his mistress, who retorted quickly, "And I think your gown would be very pretty if you did not squeeze yourself so at the waist." Mrs. Yang Yu may take delight in lashing these fine ladies for their follies and barbarisms.—*Pathfinder.*

## Special Notices.

PLEASE look at page 38 of the new Conference Minutes, and see whether it means anything for you.

WILLIAM C. WHITFORD, *Treas.*

ALFRED, N. Y.

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.*

### How's This.

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

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

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

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

Hall's family Pills are the best.

## 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.

SAYRE.—In Milton, Wis., Nov. 17, 1896, Mary Vivian, infant daughter of Geo. O., and Florence Barnhart Sayre, aged 9 days.

DAVIS.—At the home of her son, Albert B. Ayers, in Dunnellen, N. J., Nov. 25, 1896, Mrs. Maria Sayre Davis, aged 86 years, 2 months and 8 days.

Sister Davis was born in Cumberland county, N. J., and was the oldest of nine children of William and Catura Sayre, all of whom she survived. She was twice married, in 1835 to Zara Ayers, to whom was born an only child, Albert, who survives her. Left a widow in 1847, she was remarried in 1852 to Jarman A. Davis. To his children by a former wife, she was a true mother. She was again left alone in 1883, by the death of her last husband. For over sixty years she has been a faithful member of the Shiloh church. All who ever knew her can testify to her beautiful Christian character. Her patience and meekness under affliction, together with her strong faith in her Saviour was most beautifully apparent during her closing years. She often found comfort in repeating passages of Scriptures, one of her favorites being Job 14: 14, "All the days of my appointed time will I wait, till my change comes." Memorial services were held at her son's house on the evening of Nov. 27, conducted by the Revs. F. E. Peterson and L. E. Livermore. Also at Shiloh, N. J., Sabbath afternoon, Nov. 28, by the Rev. I. L. Cottrell, assisted by the Rev. O. U. Whitford. The body was laid to rest beside that of her first husband, in the Shiloh cemetery. F. E. P.

BUTEN.—Suddenly, on the morning of Nov. 24, 1896, at his home in Milton Junction, Wis., Mr. George W. Buten, passed from the earth-life to the life eternal.

He was born in Hancock, Berkshire Co., Mass., April 20, 1816. In 1832 he went to Alfred, N. Y., where he spent two or three years in the home of Mr. Joseph Goodrich. In 1835 he went to Little Genesee, N. Y., remaining five years. While here, in 1836, he experienced religion under the preaching of Eld. Zurial Campbell, and was baptized by Eld. Henry Greene, joining the First Genesee church. In 1838, he was married to Pebebe Wells Greene, daughter of Alpheus Miners Greene, who survives him. In 1840, they moved West, stopping two months at Crystal Lake, Ill., and about one year at Milton, then settling at Utica, Wis., where they lived nearly fifty years. For the past few years their home has been at Milton Junction, Wis. Brother and sister Buten were constituent members of the Utica, Wis., church. At the time of his death their membership was in the Milton Junction church. He lived an exemplary Christian life, and was respected by all who knew him. G. W. B.

## MANUFACTURE OF KEROSENE.

Everybody knows that in its crude state the oil comes out of the earth. Several products are drawn from the crude material. Naphtha, benzine, gasoline, and kerosene, the last often called "coal-oil," or "illuminating-oil," belong to the same family. The three first-named, being lighter oils, do not require nearly so much handling to bring them to perfection as does kerosene. This, of course, is easy to believe; but when it is said that from the same crude oil, after all the lighter oils have been distilled out, wax is made so closely resembling the product of the bee as to deceive even an expert, and

that it is used in chewing gum factories, candle factories, laundries, and even in candy factories, one is often met with a polite look of doubt or an incredulous shrug of the shoulders. Yet it is so. It is possible to go yet further, and say that hundreds of homes in Whiting and Chicago have been made comfortable this winter by the refuse that adheres to the bottom and sides of the "stills" after even the wax has been pressed out. This refuse makes a good coke, is easily lighted, and is warmer, cleaner, and cheaper than coal. Hundreds of tons are removed from the stills daily before they are "charged" again, and hundreds of those who use this fuel do not know that it was once crude oil, dug in the Ohio fields and piped on to Whiting. The carbon used in electric lights is also made from this coke. Nothing is wasted.

As the most common, kerosene-oil is perhaps the most interesting of the products. After leaving the crude still, it appears again in the "sweetening stills," or in the "compound cylinders," which perform the same work as the sweetening stills, but are a newer invention, and are patented by an outsider, who allows only forty in each refinery. The "sweeteners" form an important factor in the refining of Ohio oil. Owing to the "compound" before mentioned, and the continuous friction of the immense wire brushes, which keep the oil in a mad whirl, it loses much of its bad odor. It is again vaporized off, cooled in the condenser-boxes, and passed off into the "steam-stills" for the next process. In the steam-stills it is treated just the same as in the two previous processes, with the addition of a washing by steam

from perforated pipes passing through it. It is vaporized off as before, and now one would suppose that it was ready for use. Not quite. The kerosene-oil passes into the agitator for the final process. The agitator is a funnel-shaped tank in which the oil is treated with acid, and beaten and blown about by a machine called a blower, and washed by torrents of water until it roars like the lake in a storm. Every particle of foreign matter is thus expelled. It is then pumped off into the storage tanks for shipping.—*New Ideas.*

## MOTIVE AND ACTION.

All actions done from the same motive are alike in God's eyes. We are not all called to great service, but we are called to sympathetic interest in those who are so, and to help them as we may. It was a law in Israel: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff." It is the law of Christ's kingdom, in which motives, and not deeds, and spiritual susceptibility, not the accidents of the mode of its expression, determine place, capacity of receiving, and, therefore, reward.—*Alexander Maclaren, D. D.*

PROTECT THE TOADS.—In portions of Europe gardeners not only take especial care of the toads in the garden, but frequently buy to keep the stock good. Underground shelters are made for the toads by covering a small hole with a board or shingle; this practice might be imitated by American gardeners.

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## Literary Notes.

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## Harper's Magazine.

Features of the January Number of *Harper's* will be: "Portuguese Progress in South Africa," by Poultney Bigelow; an instalment of "The Martian," by George du Maurier; "A Century's Struggle for the Franchise," by Professor Francis N. Thorpe; "Fog Possibilities," by Alexander McAdie; "Science at the Beginning of the Century," by Dr. Henry Smith Williams; "Literary Landmarks of Rome," by Laurence Hutton; "English Society," by George W. Smalley; "John Murrell and His Clan," by Martha McCulloch-Williams; "Indian Giver," a farce by W. D. Howells; "One Good Time," a tale of rural New England; "A Prize-Fund Beneficiary," by E. A. Alexander; and "In the Watches of the Night," by Brander Matthews.

## Bible Study Neglected.

That general Bible study is much neglected by the masses requires little confirmation, other than a general observation. That such is the case is due in a large degree to the fact that appliances and methods for Bible study do not keep pace with those used in the secular schools. Realizing this, Prof. E. M. Sefton, of Cedar Rapids, Iowa, has prepared and published a very ingenious "Bible Students' Chart" which becomes a vivid object lesson, giving a panorama of the entire Bible. It not only shows the significance of each general division, but gives a summary of each of the 66 books, and fixes the information by "key words" and "key verses." It is endorsed by Bishop Vincent and leading Sunday-school and Bible workers. In the home, children learn the Bible by absorption. At the price, \$1, it should be in every home. Include this in your Christmas giving.

## The Ladies' Home Journal for 1897.

An even excellence makes the good things which *The Ladies' Home Journal* promises unusually interesting and strong. The list is long and sturdy. One series of papers alone would sell the magazine: that is, the three White House articles which ex-President Harrison is to write. No man has ever done what General Harrison will do in these articles: show us what "A Day with the President at His Desk" means in one article; in another tell of "The Social Life of the President," and in a third article describe "Upstairs Life in the White House." Each of the articles will be profusely illustrated. Another series equally fascinating is the one called "Great Personal Events," in which some of the greatest enthusiasms which have occurred in America will be revived: those wonderful times when Louis Kossuth rode up Broadway; when the young Prince of Wales was here; when Jenny Lind sang in Castle Garden; when Henry Ward Beecher electrified his congregation by selling slaves in his pulpit; when Grant went round the world; when Henry Clay bade farewell to the senate; when John Wesley preached in Georgia, of which so few knew. All these memorable events and others will be vividly recalled, told more graphically than ever before, and illustrated with pictures which have occupied twelve artists for over a year. A third series is unique and valuable from the fact that it will give women scores of ideas for their homes. The *Journal* is published by The Curtis Publishing Company, of Philadelphia.

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