

THE SABBATH RECORDER.

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DEATH A LIFTING UP.

LOVE to think that what seems to be the mystery of the silence of death, which envelops so many that we loved on earth, is not really a mystery. Our friends are separated from us because they are lifted higher than our faculties can go. Our child dies. It is the last we can see of him here. He is lifted so far above us that we cannot follow him. He was our child; he was cradled in our arms; he clambered upon our knees. But instantly in the twinkling of an eye, God took him and lifted him up into his own sphere. And we see him not. But it is because we are not yet developed enough. We cannot see things spiritual with carnal eyes. But they who have walked with us here, who have gone beyond us, and whom we cannot see, are still ours. They are more ours than they ever were before. We cannot commune with them as we once could because they are infinitely lifted above those conditions in which we are able to commune. We remain here, and are subject to the laws of this realm. They have gone where they speak a higher language, and live in a higher sphere. But this silence is not the silence of vacuity, and this mystery is not the mystery of darkness and death. Theirs is the glory; ours is the waiting for it. Theirs is the realization; ours is the hoping for it. Theirs is the perfection; ours is the immaturity striving to be ripe. And when the day comes that we shall disappear from these earthly scenes, we shall be joined to them again; not as we were—for we shall not then be as we were—but as they are, with God. We shall be like them and him.—*Beecher.*

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Sabbath Recorder.

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MEN are often called large hearted because they are sympathetic and generous. But all should remember that no heart is made large enough to afford room for both religion and the world. God and Satan cannot dwell together in the same heart.

THE down-hill road looks very attractive to many at the outset. But very soon the momentum acquired becomes well nigh irresistible. First steps are slow and short, but they rapidly increase until they become swift and make long leaps to destruction.

THE habit of borrowing trouble is very unpleasant, destructive to one's own happiness and also to many others. Do not try to carry more than present troubles. It is carrying the past, present and future sorrows and anxieties, all at one time, that overload and cause the breakdown.

AT a special meeting of the Plainfield Seventh-day Baptist church, Sunday, February 2, after a full and free discussion of the proposition from the Tract Board, it was almost unanimously voted to release Dr. Lewis from his pastoral duties, to engage in Tract Society work, for six months, commencing February 10, 1896. This report will come before the Tract Board at its regular meeting, February 9, and then, probably, Bro. Lewis will commence his work. A revision of our tracts is imperatively demanded, and this will probably first engage his attention.

Work, to be well done, should have in it a certain attractiveness or charm for the person whose duty it is to do it. There are natural inclinations and adaptabilities to be consulted in choosing a profession, trade or field of labor. Mistakes are often made in placing people in lines of work for which they have no natural fitness, either in inclination or qualification. This is most unfortunate. The result is almost certain to be both unpleasant and unprofitable. The task is irksome, life is bereft of much of its charm and sweetness, the disposition becomes soured and irritable; the home and society suffer great loss because of the mistake in choice of work. Some men are always delighted with farm work, and would be unhappy if circumstances had compelled them to be mechanics. The reverse is equally true. Some have inclinations for a profession, but seem unable to gratify their aspirations. Great care should be taken by parents that, so far as possible, the natural bent of mind in their children be properly understood and encouraged, if it is at all consistent. Then work becomes delightful and success is assured, under ordinary industry and economy. But first of all, both parent and child should earnestly seek divine guidance in making the choice of a life work.

THE *Catholic Mirror* seems very much puzzled over the problem of the rapidly increas-

ing emigration of Italians for America. It indicates a state of unrest and dissatisfaction which that journal cannot easily understand. It calls it "an undeniable proof of the decadence of Italy," and says further, "When a country is not prospering and the people are discontented, they adopt the last resort—set out for some other place." The *Mirror* states that not less than 1,000,000 emigrants will go from Italy within the next ten years; or at the rate of 100,000 per year. It is pleasant, however, to note that these are not all booked for the United States. Brazil is mentioned as one of the objective points in America. But, a natural question growing out of the above facts, as mentioned by the *Mirror*, will arise in the Protestant mind. Why this "undeniable decadence" in Italy? That is the land of sunshine and beauty, par excellence. There is almost every variety of climate and vegetable production. It is also the most intensely Roman Catholic of all countries in the world. Why then this "decadence?" Why this emigration at the rate of 100,000 per annum for countries where the Catholic grip is less tenacious; where there is greater freedom for individual conscience; where Protestantism is the prevailing faith? Has the hope of religious freedom anything to do with the question of emigration? Has the policy of the church of Italy any connection with this "undeniable decadence?" The *Mirror* will pardon us, we are sure, for raising these questions; but how could we refrain?

CONSISTENT SABBATH-OBSERVANCE.

Those who read an article in the last week's *RECORDER*, on "Elevators and Creameries," and signed "Inquirer," noticed therein a call for our views on the questions raised. We gladly comply with the request, remarking, in the first place, that in this, as in most all other questions of casuistry, there is a great diversity of opinions, resulting from differences in training, constitution of mind, personal habits, as well as business and social interests; and in the second place, the marked tendency toward extremes has always been noticeable in the history of Sabbath-observance. On the one hand, men incline to a laxity of belief and practice that tends to the destruction of all the good designed in the appointment of the Sabbath; and on the other hand, others take the opposite extreme and press the sabbatic rules with such severity as to render its observance burdensome and oppressive. Our Saviour, recognizing these tendencies, clearly pointed out the object of the Sabbath, and the true conception of its most helpful observance.

When the hypercritical Pharisees complained that the disciples did that which was not lawful on the Sabbath-day, he who was "Lord even of the Sabbath," taught them that "the Sabbath was made for man, and not man for the Sabbath." By this we are to understand that man's necessities, both physical and spiritual, are to be considered in the application of the sabbatic law. There is a degree of flexibility in the law which, while it forbids work, will nevertheless admit of certain exceptions. These exceptions, so far as explained by the Lord of the Sabbath, included doing good, deeds of mercy, saving life; and they were applied to man and beast. Things that administered to their comfort and necessities were allowable. But in all this there was no letting up of the obligation

to refrain from work for gain, or for any merely selfish end. Primarily, the command is to every individual concerning his own personal observance of holy time; "Thou shalt not do any work." But all responsibility does not end with one's own personal rest, but it extends to those whom he may rightfully control in this particular: "Nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." That is about as far as one's jurisdiction extends.

The term "gates," as used in the command, evidently has a limit. It cannot, by any parity of reasoning, be forced to include all the business relations which involve Sabbath-labor. For, if it does, it would put an end to all ownership of stock in certain kinds of important and necessary enterprises, such as transportation of freight and passengers across the oceans. For these voyages cannot be made in a way that does not involve Sabbath-labor. We could not send out nor maintain foreign missionaries, or carry on foreign commerce, or expeditions for geographical, scientific, or even humane purposes. Ownership of bank stock, oil wells, gas works, electric plants, water works, would be prohibited, because all these enterprises require Sabbath-labor. These supplies could not be cut off during the Sabbath in our cities, for that would cause great suffering and violate the superior law of mercy, to which the Sabbath-law must be subservient. Yea, more, if it is wrong to own stock in these necessary things, is it not also wrong to use their products of Sabbath-labor? This would necessitate living twenty-four hours each week without fuel, water, or artificial lights in our cities. Would it not also forbid stock in hotels, boarding houses, boarding schools; or loyal support by taxation, of asylums, prisons, poor houses, army and navy? Thus we find many enterprises, just and right in themselves, requiring the support of loyal citizens, yet, in some degree, seeming to conflict with the letter of the command, except as that command may be understood to be modified by the interpretations of its Lord. We believe, in general, that what is usually designated as Sabbath-partnerships should be avoided. They tend to worldliness. They often come under the designation, "within thy gates." Their influence is bad, both on the partners and all who are influenced by the knowledge of such alliances. In most such instances the conscience of the nominal Sabbath-keeper is not at rest. It constantly upbraids, until it becomes "seared." This enlightened conscience should always be heeded. If the course proposed appears doubtful, it is far better to "keep a conscience void of offense." No one can violate his conscience and retain a consciousness of innocence. The Sabbath is God's holy day. It is designed to help men on to holiness, happiness. It should be regarded as "a delight, the holy of the Lord, honorable." As to elevators, we see no necessity in them for Sabbath-labor. As to creameries and cheese factories, there is a different line of argument, based on the question of labor "within thy gates." The pros and cons of this question have been so frequently and fully discussed that it seems hardly necessary now to enter upon a repetition of the arguments. That which fully satisfies one man's conscience, often does not seem to quiet his neighbor's. When the line is not distinctly visible it is better to keep just as nearly on the *right side* of it as possible.

NEWS AND COMMENTS.

ST. PAUL, the missionary, was shipwrecked off the coast of Melita; St. Paul, the steamer, off the coast of Jersey.

THE crimes committed daily and nightly in our large cities are fearful; and it is the testimony of Police Justice Glennon of Chicago that nine-tenths of the crimes in that city are caused by liquor.

EX-PRESIDENT HARRISON positively declines to be a candidate for the Presidency of the United States in the next presidential election. That part of the question should now be considered as settled.

YALE'S oldest living graduate is Benjamin Douglas Silliman, LL.D., of the class of 1824. The death, recently, of Charles Leven Powell, of the class of 1823, removed the oldest living graduate at that time.

MANY interests are said to be suffering in Maine for want of snow. The lumber business is at a stand-still, farmers cannot haul their usual quantities of firewood, and business generally is seriously effected.

PARIS contemplates building an aqueduct 325 miles long to reach the waters of Lake Lemán, in Switzerland, for additional supply. It will cost about \$100,000,000, and will add 2,000,000 cubic meters of water daily.

THE movement in Chicago to secure an ordinance requiring only three-cent fares from passengers who are compelled to stand in street cars, is called a very good measure. It ought not to be limited to Chicago, however.

GREAT enthusiasm was manifest last week (Tuesday), when the steamer, St. Paul, was finally hauled off from the sandy beach at Long Branch, and steamed away to her New York pier for refitting for future service. All vessels saluted her on the way.

A LAWSUIT is still in progress in the courts of Bavaria which was commenced in 1595, over 300 year ago. Generation after generation has perpetuated the strife, and now it is on the docket as fresh as ever, but with the hope that it will be concluded in June, 1896.

THE law in New York forbidding the location of saloons within 200 feet of schools or churches is being bitterly fought by the rum powers. They are attempting to secure its repeal. If 200 feet can be lengthened to 200 miles it will far better serve the interests of mankind.

THE smallest oxen in the world are found in Ceylon. The largest of them do not exceed 30 inches in height. They are used for fast traveling. They take express matter and other light loads, and go at the rate of 60 or 70 miles a day, and some have traveled 100 miles in a day.

LARGE forgeries amounting to \$3,000,000 worth of Java bank notes have recently come to light in the island of Java. The rascals this time are Chinese. Several Chinese merchants have been arrested, and one, Kwee Khe Soe, has confessed that he committed the forgeries, and he implicates many others.

A GENERAL order has been issued by Post Master General Wilson, providing for a house

to house collection of mail matter in all cities where they have free delivery. This will be much more convenient than the box several blocks away on a lamp-post. At first only twenty-five cities will enjoy this advantage. Later it will be extended.

ABOUT as most sensible people predicted, the National Woman's Suffrage Association has repudiated the "Woman's Bible." The corresponding secretary, Mrs. Rachel Foster Avery, speaks of it as, "A volume with a pretentious title, covering a jumble of comment without literary value, set forth in a spirit neither reverent nor inquiring."

THE standing of the Salvation Army in this country can be seen by the large gathering at Carnegie Music Hall in New York, Feb. 3, to protest against the recall of Commander Booth and his wife. Chauncey M. Depew acted as chairman of the meeting, and Mayor Strong made a brief speech in favor of their work and against their recall from this country.

QUITE a discussion is going on in scientific circles concerning the practical value of the new illuminating gas, acetylene. Some maintain that it is very poisonous, and that it will be dangerous to breathe the air in a room impregnated with this gas when burning. Others deny this danger and claim that it is equally as easily managed and avoided as coal gas.

MISS MABEL STUART, a bright girl of sixteen years, the daughter of a highly respectable family in Harper's Ferry, W. Va., has suddenly disappeared from her home. Parents and friends are nearly distracted. It is believed that she was kidnapped and is being held for a ransom. Many cities, small and great, are now being closely watched for some clew to the lost girl.

THE Pittsburg Reduction Company, engaged in manufacturing aluminum, now turn out about two and a half tons of the metal per day. In ton lots it now sells for fifty cents per pound. This metal is already used extensively as a substitute for iron, lead and copper for piping and in many other ways. In 1856 the price of aluminum in Paris was \$100 per pound. It is extensively manufactured also in Germany and France as well as in America.

LABOR strikes in New York State during 1895 were more numerous than people generally are aware. From the official report of the Board of Mediation and Arbitration, it appears that there were 417 strikes. The most disastrous one occurred Jan. 14, 1895, when 4,500 men connected with the trolley railroads of Brooklyn stopped work. This lasted until Feb. 16, and then was followed by an organized boycott against the roads, lasting until Aug. 8.

WHILE various denominations of Christians are trying to solve the problem of how to unite in one common fraternity or church union, there comes also a scheme for the union of Jews and Christians, as prepared by an eminent Jewish rabbi, Dr. Krauskopff, of Philadelphia. He calls it "The re-establishment of religion in the spirit in which Moses and the rabbis and Jesus had established it." But the Jews generally seem opposed to the measure and denounce it as "one of Dr. Krauskopff's vagaries."

CONTRIBUTED EDITORIALS.

SHARP ADVERTISING.

When you are tempted to buy the Encyclopædia Britannica, "Americanized," "revised" and "improved," do not listen to the song of the siren, unless you understand what it means. The edition in question may be revised and Americanized, but it is *not* improved, it being less than *one-third* the size of the complete work. As an encyclopædia it is valuable enough to the people who want that kind, but it is not the Encyclopædia Britannica. You can get the Britannica complete for twenty-five dollars. The price asked for this mutilated work is thirty-four dollars. "You pays your money and you takes your choice."

In all the advertisements of the "Americanized" work which we have noticed there has never been the slightest hint that the edition was abridged. We do not know the euphonious literary name for this kind of business dealing, but if a church deacon should adopt it in his horse trades it would spoil his testimony in the prayer meeting.

DIVINE HEALING.

When we gave our judgment that John Alexander Dowie believes in himself, we meant, of course, that he believes in his own integrity and the greatness of his mission,—in other words, our opinion is that he is an honest man, he disclaiming any confidence in his own power to cure, attesting that the "healing" is "divine."

We are not sure that our opinion of Doctor Dowie is correct, and we do not feel like relegating him to the department of settled things. The great question does not stand or fall with him. A person might believe in divine healing without recognizing him as its apostle; or, one might believe that his treatment had been attended by curative power without accepting that power as divine.

It is a question of evidence. You cannot dismiss divine healing on *a priori* grounds. To say the least, the New Testament is in harmony with it. Credulity and superstition are millstones upon the neck of faith; but it is not the part of wisdom to shut its eyes to the testimony of facts. Can the reader of this article furnish any such facts bearing in either direction? If forwarded at once, they will be of service to us in preparing a more extended article on this question of widespread interest.

THE OLD CHURCH.

The fiftieth anniversary of the old church was an occasion of thanksgiving and inspiration. It is a good thing to be reminded of the debt we owe those who have gone before us. You will think more about it, young men and young women, after you have walked through the human deserts and morasses of the great cities. Go down among the abodes of shiftlessness, intemperance and crime, where children are cursed from the hour of birth, and then thank God for the industrious, unselfish, right-thinking, God-fearing race of which you are begotten. These fathers and mothers, grandfathers and grandmothers of ours, toiled, sacrificed and prayed that we might have the advantages of the grander day in which we live. They built the church and the school, and they wove the fibres of their hearts into the growing structures. Humble and unpretentious

were those homes, but they were full of a Christian hospitality for which many a man hungers in after years, and the windows were open toward Jerusalem.

The rugged men and women who laid the foundations fifty years ago are gone, but their work lives in the institutions which they planted, in the noble ideals which still remain in the community and in the men and women of younger generations, who are out fighting the same battle in the great world.

OUTPOSTS.

Many small churches have become discouraged by reason of removals and by the death of prominent members.

These small clusters of brethren have their fears and often great anxiety for additions to their numbers.

Unless the new-comers who occupy the farms and business formerly occupied by the membership are converted or enlisted in the cause, the church will surely run out. We may hope for a well-organized effort to save what remains.

The exhortation of the apostle "to strengthen the things that remain," is most instructive. A loyal, warm-hearted Christian is a self-sustaining power in any community. Impelled by the love of souls, he should seek to extend his influence and organize for the work of the Master. Such brethren would consult and unite in efforts to invite a pastor from a neighboring church to supply them with preaching part of the time. This is well. Much self-sacrificing and devoted labor is expended in hope of making it a self-sustaining interest. But church-building follows a given law. A church must grow from within. A devoted brother may go often and preach a good sermon, lead their singing, take charge of their Sabbath-school, and return to his home. The friends have been fed. They have had a good time and rejoice in their God-given privileges. But when the meeting is ended, they fall back where they were before. To grow they must accept of the responsibility and organize for work, and thus be independent and self-sustaining. By turns they may persuade a brother or sister to act the part of a leader, and if need be to read a short sermon when the minister is absent, and by vote select a member to act as Sabbath-school superintendent. They should seek one that will study the Scripture lessons and tell in simple language what is taught in the lesson of the hour. Then some young friend can be found to lead the singing. A company thus organized in the love of the gospel and in faithful work, will grow, and will sustain meetings when the minister is absent. They would take great comfort in this service. They would hail the Sabbath with delight and prepare to make it a season of real interest.

L. M. C.

DE RUYTER, N. Y., Feb. 5, 1896.

The safeguard against temptation is not seclusion, but self-culture. As it is not disinfectants that will most certainly secure one against infection, but a sound constitution, so it is not rules of life that will strengthen one against temptation, but a strong soul. One must build up his moral constitution by the habit of noble deeds and high thinking, by fellowship with pure women and honorable men. The chief aids in this regimen are literature and friendship.—*Ian Maclaren.*

History and Biography.

HISTORY OF THE WALWORTH SEVENTH-DAY BAPTIST CHURCH.*

BY DEA. HARLOW M. COON.

In June, 1843, the writer came to Walworth and found residing here the families of Joseph Crumb, Dr. Henry Clarke, and Nathan L. Bassett, all observers of the seventh day of the week as the Sabbath. Charles Dowse came with his wife, soon after, in the same year. In October following, Dea. Alfred Maxson, with his sons, Clark and John and their families, settled in the neighborhood. At that time Eld. Stillman Coon, of Milton, Wis., was preaching occasionally to these Sabbath-keepers, meetings being held at the house of Joseph Crumb. In 1844, other families arrived, and Elder Daniel Babcock, of Johnstown, Wis., alternated with Elder Coon in holding meetings here.

In February, 1845, a Seventh-day Baptist society was formed, with sixteen members, pledging themselves to endeavor, to the best of their ability, to sustain weekly religious services, prayer meeting and a Sabbath-school; also engage a pastor to settle in the society as soon as practicable. About this time, plans were laid for building what was always known as the Cobble-Stone school-house; and Dr. Clarke and Joseph Crumb pledged each \$25 extra, and others \$25 more, to the building fund if the house should be enlarged for the purpose of holding meetings therein; and it was so arranged.

In December, 1845, a meeting was called at the house of Dr. Clarke to take into consideration the organization of a church. A committee of five, consisting of Eld. Stillman Coon, Zuriel Campbell, Wm. H. Redfield, Dea. Alfred Maxson and Nathan L. Bassett, was appointed to draft articles of faith, which were adopted by the church, as follows:

"We, the undersigned, members of Seventh-day Baptist churches in different places, and now living in Walworth and vicinity, believing that it would be for the glory of God and the good of our own spiritual interest to organize into a church, therefore, do agree to so organize, and adopt the following articles of faith and practice, and the subjoined covenant as our rule of practice:

"ARTICLE 1. We believe in the divine authenticity of the Old and New Testaments, as containing all the revealed will of God to men; and that the precepts of the Decalogue, and moral institutions and distinctions contained in the Old, and all the doctrines and institutions of the gospel contained in the New Testament, are binding upon all men in all ages of the world."

"ARTICLE 2. We believe that all the commands and doctrines of the Bible are expressed so plainly that they need no comment or illustration, but are to be taken in their most plain and obvious sense.

"ARTICLE 3. We believe, therefore, that the seventh day of the week is the Sabbath of the Lord our God, and should be observed by all Christians; and that the baptism of believers by immersion, or burial with Christ, is the only way which the Scriptures teach the practice of that ordinance.

"ARTICLE 4. We believe that the government and discipline of the church should be vested in the members thereof."

COVENANT.

"We covenant and agree to walk in all the commands of God, and in all the doctrines and institutions of the gospel of Jesus Christ; to attend all the appointments of the church for meetings of worship or business, so far as practicable; to bear our portion of all the burdens and expenses devolving on the church, according as God has favored us with ability and means to do with; to subject ourselves to be governed and disciplined by the church according to the Scriptures; to watch over and pray for each other, and to strive, as much as in us

*Presented at the Semi-Centennial of the church, held January 22, 1896, at Walworth, Wis.

lies, to do good and build up the cause of religion around us."

The following named persons agreed to enter into this covenant and constitute the Seventh-day Baptist church of Walworth:

Dea. Alfred Maxson, John R. Maxson, Nathan L. Bassett, Charles W. Dowse, Wm. Davids, Harriett E. Coon, and Hannah M. Coon. After this action, Eld. Stillman Coon preached a sermon, Eld. David Babcock offered the consecrating prayer, and Eld. Coon gave the right hand of fellowship.

In February, 1846, Eld. Coon held protracted meetings, at which quite a number were converted. Baptism was administered in the amphitheater on Dr. Clark's farm, to the following named persons: Wm. M. Clarke, George R. Clarke, Mills D. Clarke, Wm. S. Clarke, Fanny Clarke and Tacy Maxson. Others were baptized in Geneva Lake the following April, among whom were Harlow M. Coon, Cyrene Burdick and John Coon. In October, 1846, one of the constituent members, Charles Dowse, was called to the church triumphant. Elders Coon and Babcock, and occasionally Eld. P. W. Lake, a First-day Baptist minister, continued to supply the church until March, 1847, when Eld. Coon was called to the pastorate, the church agreeing to pay him a salary of \$100, furnish him a house to live in, provisions for his family, his necessary expenses, besides keeping for him a cow and a horse.

Elder Coon continued as pastor until the spring of 1849. From that time until 1851 the church was supplied by Eld. P. W. Lake and Thomas Maxson.

In June, 1847, at a regular business meeting of the church, a proposition was presented and accepted, in regard to forming an Association of the Seventh-day Baptist churches of Wisconsin; and Eld. Stillman Coon, Dea. Alfred Maxson and Wm. M. Clarke were appointed Delegates to meet with the church of Milton, for the purpose of organizing that body; and in 1849 it held its third annual session with this church.

In January, 1851, Eld. O. P. Hull was called to the pastorate of the church, with a salary of \$200, he beginning his labors in April following. In 1856 his salary was increased to \$400. During his pastorate, the church was, on the whole, prosperous, and many were added to its membership. Still there were times of dissension that caused much anxiety to the faithful. At that time the church committed itself as the uncompromising advocate of human freedom and the cause of temperance. In 1856 it took the following political action:

"Resolved, That in the opinion of this church, the political party now known as the Democratic Party, by their resolutions and their past and present measures, are committed to the extension of slavery; and that every man voting with that party and for their candidates this fall, does by that act support that policy, and is consequently unworthy of membership in the church of Christ.

"Resolved, That as a church we will not fellowship a man who votes for the candidates of the Cincinnati Convention, viz., Buchanan and Breckenridge."

Again, in 1858, the church put on record its convictions in regard to slavery in the following resolutions:

"WHEREAS, American slavery is a crime against man and a sin against God; and,

"WHEREAS, the great mission of the church militant is to vindicate God's truth, and oppose all wickedness; therefore,

"Resolved, That we as a church and as Christians will not only oppose all organizations and all endeavors which have for their object the perpetuation of this, the

sum of all villanies, but we will labor in all legitimate ways for its total abolition."

At the same time the following resolution on temperance was passed:

WHEREAS, believing that the whole tenor of the Scriptures on the subject is against intemperance, and believing that the use of alcoholic drinks as a beverage results in evil, and that continually; therefore,

"Resolved, That as a church and as individuals, we will use our influence against the manufacture and sale of alcoholic substances, except for mechanical and medicinal purposes; and we will discountenance their use as a beverage under all circumstances."

This action upon the temperance question was called forth by the fact that when the church center was removed to our village, it was found that Satan had already a stronghold here in the form of a low saloon and gambling den, where drunken rows and nightly orgies were of frequent occurrence. The church, believing a part of its mission to be to cleanse the land from impurities, and to preserve the youth from the snares of evil, under the leadership of their earnest and fearless pastor, entered the arena for the defense of this principle, and by lectures, public gatherings, backed by their votes at town elections, were soon victorious, and peace and quiet were restored.

About this time the question of erecting a church was agitated, and plans were agreed upon to that end; but after more mature thought, it was deemed wiser to build an institution of learning, with the privilege of using it for church purposes on the payment of rent to the body in charge of the same. Accordingly, a new society was formed, comprising all members of the community, who became stockholders by subscribing for shares of stock for this purpose; and Big Foot Academy was built, and it served to accommodate the school and the church as a place of worship for about fifteen years. However, after a few years, the Seventh-day members of the corporation bought out the interests of the First-day members, and became the sole owners.

In the spring of 1859, Elder Hull accepted a call to the church at Milton; and during the remainder of the year, Sabbath services were conducted by the licentiates, Wm. B. Maxson and Nathan L. Coon, and by Elders Lake and Orville Brown, of the First-day Baptist denomination. In 1861, Elders Varnum Hull and Wm. M. Jones were pastors six months each. In 1863, Elder Charles M. Lewis was called to serve the church as pastor; and very soon there was an awakening in the church and one of the most powerful revivals in its history followed, and over forty were baptized. However, during these years the church passed through some of its most depressing experiences. Not the least of these was the unwise action resulting from mistaken judgment, by which, in the exercise of discipline, some of its esteemed members were, by dismissal from the church, given unjust and lasting wounds; and though so far as possible amends were made, the error has ever been a source of sorrow and regret to the body.

In the fall of 1864, we were again without a pastor; and Prof. A. C. Spicer, being then engaged as principal in the Academy here, was invited to supply until a pastor should be secured. This he did for a while; and the remainder of the year we were supplied by Rev. Van Doren, of the Free Baptist church.

Elder James Bailey was our next pastor for one year. He was followed by Elder Solomon

Carpenter for one year. Then Elder L. M. Cottrell came in 1867. He resigned in September, 1868, though continuing to preach until December, when Deacon Wm. B. Maxson was chosen to conduct the Sabbath meetings. In July, 1869, Dea. Maxson was called to be set apart to the ministry; and at a Quarterly Meeting held in August with our church, he was ordained, and soon after moved to Missouri, leaving the church again destitute of pastor and preacher.

In October of the same year, Elder Bailey was again engaged for one year, with a salary of \$600, higher than any previously paid. In January following, measures were taken to arrange for building a church edifice, but the difficulties in the way seemed so great that the project was dropped. The first of September, 1871, Rev. L. E. Livermore was secured as pastor and a year later the enterprise of building a church was renewed and pushed on to completion without serious interruption, though it was by dint of hard labor and much of self-sacrifice on the part of both the men and the women of the society and at cost of nearly \$7,000. This edifice was dedicated in March, 1874. In September, 1876, the General Conference of our people was held with this church.

The following winter occurred a most successful revival season, and many additions were made to our own and other churches in the vicinity. At this period the church secured its largest membership and reached its greatest height of prosperity. The united interest and effort in building and furnishing the new church gave zest to social intercourse among the members of the church and society, and Christian fellowship and good-will prevailed. With the added interest of the spiritual awakening, the outlook for the advancement of the cause among us was hopeful; but something of a feeling of discouragement crept in when our beloved pastor, Elder Livermore, made known the fact that he felt called of God to another part of his vineyard, and he must, therefore, sever his connection with us. However, we were exceedingly fortunate in securing the services of Rev. O. U. Whitford as his successor. The church continued to prosper, and its progress in Christian culture was never more marked than at this period of its history. From that time to the present the membership has gradually decreased by deaths and removals, notwithstanding there have been all along additions by baptism.

When Elder Whitford accepted the call of duty to another field, he was succeeded by Rev. A. McLearn, a convert to the Sabbath from a Baptist church in Michigan. He labored faithfully three years, and was called to the mission field. During the remainder of the year we were supplied very acceptably by Elder Bailey and the pastor of the Baptist church in the vicinity, when our present pastor, Elder S. H. Babcock, came to us, beginning the year 1887 with a revival. Since he has been here there has been a marked increase of interest and effort in church work among the young people, and a spirit of harmony and loyalty to the interests of the church have prevailed.

In 1886, the Religious Society sold the Academy building and grounds to the school district, and the next year built a parsonage with the funds received therefrom.

The church has ever been loyal to all our denominational interests, and has aided such

according to its ability. At an early day it interested itself in the cause of missions, and has cheerfully responded to calls to give its pastor leave of absence for a few weeks at a time to do missionary work in other fields. It has called to ordination one minister and eight deacons.

From its organization until the present time, there have been upon its roll of membership over four hundred names. Many of these have been dropped from it because of the violation of their covenant by leaving the Sabbath. A large number have been dismissed by letter to join other churches to which they had removed, and very many have joined the throng triumphant in the home above. The present list numbers ninety-five resident and eighteen non-resident members.

Our relations with the adjoining churches have been harmonious and pleasant. Many times have all united in gospel meetings, and great blessings have resulted. Besides the united effort to hold up the standard of the cross, the many similar experiences incident to the life of pioneer churches have been a strong bond of sympathy between our own and the First-day Baptist church. At many points in our history have we come in close and friendly touch with each other; and often might it truly have been said by either:

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

Though the depletion in our membership might give just cause for apprehension for the future of our existence, yet the strengthening of the working force through the earnest efforts of our Young People's Society is an encouraging feature; and the harmony of spirit and the unity of effort at present existing give promise of the future usefulness of the Walworth Seventh-day Baptist church.

COMING HOME.

I've been away, in foreign lands, and list to many a sound,
Stringed instruments of masters great, and voices of renown.
But, of all the sounds that wake a thrill there's none that can compare
With one that reached my ear, just now, from out the darkness, there.

The wind and waves are wild to-night; the mist hangs like a veil.
The sea was white as driven snow, behind the ship's wide trail.
But every breeze that bore us on, gave me supreme delight,
And, now they've thrown the gang-plank out, into the chill, black night.

I heard its thud upon the shore, and the captain's cry,
"Haul in!"
The old, oak plank is drawn around just as it oft has been;
But it seems so much to me, you know, the tears begin to fall,
And I wonder why so far we've roved away from father's call.

I ponder! Who will be at home? Will some be missing there?
Let me walk across the gang-plank, made fast by sailors' care.
There is another voyage, my friend, over the sea of life,
You are booked with the passengers, and dangers will be rife.
The waves will beat upon the ship: waters will well-nigh drown,
And mists will veil the land from view, night's curtain draw around.
And by and by the ruder gale will bear you nearer shore,
And if your Father waits for you, you'll mind the storm no more.

The bulwarks may be torn apart, and decks be hard with sleet,
But when the gang-plank, Death, is out, the bridge will be complete,
For it will span the dark sea o'er, e'en to the heavenly strand,
And you will wonder why you roamed so far from "Father-land."

E. C. W. L.

Missions.

THE LOUISVILLE (KY.) FIELD. THE GOSPEL TENT-WORK.

[The following report of the Gospel Tent-work in Louisville, Ky., from its inception to present date, we hope will be read by all. It is of necessity rather long, but it is divided into heads and will not, on that account, seem so long. The Secretary is largely indebted to Dr. Main, who labored about six weeks in Louisville, for many of the facts and much of the matter incorporated in the report.—Ed.]

About six years ago Dr. N. Cutting, a Baptist deacon and a physician, living in Louisville, Ky., came to the Sabbath wholly by his own personal investigation of the Sabbath question. Later the Seventh-day Adventists came into the city, worked by their usual methods, and some were led to accept the Sabbath. As the result of a letter of inquiry sent from Louisville to the office of the SABBATH RECORDER, our general missionary on the Southern Illinois and Kentucky field came into correspondence with Dr. Cutting, and by his invitation, and that of other Sabbath-keepers in the city, visited them in March, 1895. The result of the visit was that he organized a church there April 2, 1895. The brethren in Louisville and Bro. Van Horn, because of the interest in the Sabbath work and evangelistic work in the city, advocated that gospel tent-work should be carried on there during the summer, and appealed to the Tract and Missionary Boards to inaugurate and support the work. It resulted ultimately in the purchase of tents and the carrying on of gospel tent-work in Louisville under the auspices and support of the two Boards, and under the management of the Evangelistic Committee of the Missionary Board.

The first gospel tent meeting was held on the evening of June 19, 1895, conducted by the Rev. T. J. Van Horn, assisted by the Rev. A. E. Witter, of Albion, Wis., and there was a fair attendance and interest. From that time until about October 1, gospel tent meetings were held in the city for awhile in one locality, and then changed to a more favorable one. The different workers in these meetings during the season were Brethren T. J. Van Horn, as conductor; E. A. Witter, L. C. Randolph and J. L. Huffman, as evangelists; Alvah Van Horn, Fred. E. Whitford and W. D. Burdick, as singers and helpers. The meetings were attended by those belonging to various evangelical churches in the city, as well as by the unconverted; an intelligent, well-dressed, good class of people. The attendance increased and became large, interest grew, and there was the manifest presence and power of the Holy Spirit; souls were converted, wanderers reclaimed, and an enthusiastic feeling and activity were aroused in many to do evangelistic work in the city. It was said by one prominent and steady attendant, that these gospel tent meetings had done more to stir up and beget an evangelistic spirit and activity in Louisville than all the evangelical churches in it had done for years. There was considerable interest manifested to know why these evangelists and workers kept the seventh day of the week for the Sabbath, and therefore the tent meetings were closed with sermons upon the Sabbath question by Dr. A. H. Lewis, which were powerful and convincing. After the taking down of the tent, suitable rooms were rented by interested parties, and the gospel meetings

were continued in them, conducted by Mr. T. J. Van Horn, assisted for awhile by L. C. Randolph. Bro. Randolph having gone to another field, Dr. A. E. Main was sent to the assistance of Bro. Van Horn, spending the latter part of October and the month of November with him, doing most able and efficient service. Mr. Geo. B. Carpenter, Treasurer of the Evangelistic Committee, visited the field twice, giving aid and encouragement, and the Missionary Secretary once.

THE RESULTS.

As the outcome of the faithful labor done by Mr. Van Horn and his fellow-workers in this gospel tent-work in Louisville, attended by the power of the Holy Spirit, there were the following results:

1. Ten or more persons are known to have found salvation through repentance of sin and faith in Christ; many wanderers were reclaimed; and a large number of Christian people were quickened to higher spiritual life and greater religious activity.

2. There were four added to our church, who came to the Sabbath. The membership of the church is eight, four men and four women. They are respectable, industrious people; but have almost no financial strength. They are desirous to be useful in the Master's service and to extend Sabbath truth.

3. Our gospel tent-work and workers became quite widely known in the city and won the respect and good-will of the people in general. The quality of the work done, and the character and worthiness of the workers led many to think and speak of their Sabbath doctrine and practice without special prejudice. By this influence, and the effect of the Sabbath sermons by Dr. Lewis, some are studying the Sabbath question with evident interest and candor. This tent-work and the workers brought to the people of Louisville a favorable impression and knowledge of the evangelistic spirit, the character, intelligence, purpose and work of Seventh-day Baptists.

4. As has been already stated, a place suitable for present needs has been rented, and is known as the "Workers' Gospel Mission." The Seventh-day Baptists meet there on Sabbath morning for Bible study and religious service. A Sunday-school has been organized with encouraging and gratifying prospects. Gospel meetings are held there evenings, with a usual attendance of forty or more, a few of whom, among the unconverted, have shown a desire to become Christians.

5. This gospel tent-work resulted in some thirty or forty people uniting together with a desire to be led in organized Christian, evangelistic, and philanthropic work in that great city. Most of them are young or middle-aged. They represent five or six different denominations, and stand, in varying degree, of course, for real piety, intellectual culture, general intelligence, influence in church and society, temporal prosperity and enthusiastic interest. Only one of these persons, so far as we know, is a person of means, and in command of his own means, and that is a Mr. McDowell, a recognized leader and superintendent of the Sunday-school. He says he was once a very wicked man, in the midst of what the world would call outwardly respectable. He is about forty-eight years old, and is in the real estate business and house-contractor and builder. He was converted five or six years ago and became a member of a Baptist church. He is somewhat impatient over what

he looks upon as the pride, coldness, self-righteousness, and the indifferent, unevangelizing spirit of the churches. He cannot justly be called bitter, conceited, wild, or impractical in spirit, purpose, plans, or methods. He is manifestly a bright and intelligent man, capable, converted and humbled before God and zealous to do good in the world. He says he wants to try to make up the time lost in sin; to work for the salvation of men, especially the poorer classes; and to be taught and led as a servant of the Master. His present attitude toward the Sabbath question is probably pretty well indicated by what he said in one of the meetings held in the mission rooms one night, which was in substance as follows: "We want to help you to Christ for salvation; we do not say what church you shall join; that you may settle for yourselves; these brethren (pointing to Mr. Van Horn and Mr. Main) preach the pure gospel, and would be glad to talk with you; they are Seventh-day Baptists, who are just as good people as any other."

These persons, most prominent and able of whom is, of course, Mr. McDowell, are ready to give time, effort, and money for undenominational evangelistic and philanthropic work in Louisville; and ready, apparently, to do this under Seventh-day Baptist leadership.

A PROPOSED PLAN.

Mr. McDowell offered to pay one-half the cost of a lot and building, upon the following general conditions, if he is rightly understood:

A building and lot, adequate for present needs, would cost about \$4,000, as he estimated it, probably the first cost to himself as a builder. The building is to be plain, but neat, of two-and-a-half stories. The first floor is to consist of a vestibule, an audience-room for 100 people, and a few small rooms, which, when opened into the main room, will increase the seating capacity to about 200.

Above the first floor the building is to be fitted up as the home of the resident minister and Superintendent of the Mission, who is to be a Seventh-day Baptist minister. His residence in the building will, it is believed, add much to the associations of the place and the efficiency of the work. Seventh-day Baptists may hold meetings there on the Sabbath, and make them of exactly the character they may see fit. They are also to have the largest liberty in any outside or personal work that they may wish to do. But all other public religious services are to be strictly union gospel meetings—meetings in which evangelical Christians of all names can join in the work of winning men to the Saviour. The chief object in this united undertaking is the salvation of men, women and children; but Mr. McDowell says he does not care how many come to the Sabbath as the result of it. Besides direct gospel work, it is proposed as opportunity, means, and workers may make it practicable, to engage in some of such lines of work as the following, all to be done "In His Name":

Reading-room; library; literary clubs; evening schools: the teaching of neglected girls to sew, and to have habits of cleanliness and order; mothers' meetings; wholesome entertainments; visits and aid to the sick and needy, etc., all for the purpose of trying to overcome the influences of places of evil resort, and of bringing the Christian religion, with its saving, sanctifying, and culturing power, into closest possible touch with the

hearts, homes, lives, and relations of those who are in sin, trouble, ignorance or poverty. Such is the broad and liberal plan and proposition of Mr. McDowell. The plan as yet is undeveloped and unmaterialized. One can see that real and great good would be accomplished along the lines of gospel and philanthropic work indicated with such accommodations and means to carry it on. If we as a people should engage in it, our character, work, and distinguishing doctrines would be brought to the increasing and favorable notice of the Christian and non-Christian public, in some of the best of all possible ways; and, under such circumstances, the Sabbath truth would certainly gain ground. But have we the means, as a people, in view of our many needy fields inadequately provided for, to engage in such a gospel mission and philanthropic work in Louisville? We think not. And again, there comes the question of ownership in such a building. Whatever money there might be contributed in the city for the object would have to come from the First-day people. We see no light for us as a people to enter into any plan looking toward a joint ownership of any sort. It seems to us it would be better for Mr. McDowell and his friends in Louisville to build and own the building themselves, and give the use of it to the gospel, evangelistic, and philanthropic work indicated in his desire and plan.

PRESENT STATE OF THINGS.

Dr. Main while in Louisville drew up a basis of principles, rules, and regulations upon which the "workers" reorganized their mission under the name of "Christian Workers' Union." Mr. McDowell was elected President, and other necessary officers were chosen. Their unanimous choice was for Mr. T. J. Van Horn to be their preacher, teacher and leader. They still hold their gospel meetings in the same rooms. Because their rooms are on the second floor, they are looking about to rent suitable rooms on a first floor in a good and convenient locality. Mr. Van Horn, in a late letter, writes: "The situation has not ceased to be strangely interesting and perplexing. One characteristic of this entire Louisville campaign is the darkness and uncertainty in which each succeeding step is veiled. Who knows but the Lord is leading us yet into larger fields and greener pastures than we have seen? The work has been branching out somewhat under the organization effected by the direction of Mr. Main. A sewing-school for poor children has been organized, a finance committee has been appointed and set to work, and a reading-room is one of the things hoped for soon. New and excellent material is becoming interested in the work. The Sunday-school is increasing in interest and attendance. I believe the opportunity is still good for accomplishing much in this Christian Workers' Union, if only divine wisdom may guide us." As Mr. Van Horn is our Missionary Evangelist on the Kentucky and Southern Illinois field, it is deemed best in view of the situation, the earnest wish of the "workers," and of what we have done in Louisville, to keep him there during the winter and early spring at least, hoping much good may come from it. Under his charge is also our little Bethel church near Shepherdsville, Ky., about 18 miles out of the city, where there is at present considerable religious interest.

While from this Louisville gospel-tent campaign there have not been realized as yet the results we all hoped for, but from the influence exerted and still at work, the good already accomplished and still having its effect, the Sabbath truth which has been disseminated, and the interest on the part of some in the Sabbath question, the hold we yet have on the workers in the mission, make us hopeful that in the near future we shall see manifold results which will cheer our hearts.

SEC.

TREASURER'S REPORT.

For the month of January, 1896.

GEORGE H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

| | |
|---|------------|
| From A. L. Chester, treasurer, by Auditing Committee..... | \$ 176 44 |
| Cash, Recorder office: | |
| A Friend, Alfred, N. Y..... | \$3 00 |
| Sadie Hurley, Talent, Ore..... | \$1 00 |
| Mrs. D. R. Coon, Auburndale, Wis..... | \$8 00 |
| Plainfield church..... | 12 00 |
| First Seventh-day Baptist church of N. Y. City..... | 26 27 |
| Hammond church, Hammond, La..... | 13 52 |
| Walworth church..... | 2 00 |
| Mrs. Butterfield, Walworth, Wis., C. M., \$1; H. M., \$1..... | 4 48 |
| De Ruyter church..... | 2 00 |
| De Ruyter Sabbath-school..... | 9 00 |
| Rev. S. R. Wheeler, Boulder, Col..... | 4 00 |
| Dodge Centre church..... | 1 75 |
| John Cogden, Newport, R. I..... | 20 00 |
| Second Brookfield church..... | 10 00 |
| First Westerly church..... | 9 66 |
| L. F. Hull, Potter Hill, R. I..... | 27 40 |
| Primary class in Little Genesee Sabbath-school, C. S..... | 3 00 |
| Miss Jennie Burdick's class, Junior S. C. E., Dodge Center, Miss Palmborg's salary..... | 2 10 |
| Miss Mabel Clark's class, Junior S. C. E., Dodge Center, Shanghai Mission School..... | 2 37 |
| Mrs. S. P. Maxson, Charlottesville, Va..... | 1 30 |
| First Alfred church..... | 1 00 |
| Walworth Sabbath-school; C. M. \$4 81, G. F. \$4 49..... | 10 00 |
| Farina Sabbath-school, S. M. S. \$3 25; G. F. \$3 99..... | 9 30 |
| Farina church..... | 7 24 |
| Andover church..... | 2 60 |
| Emeline Crandall, Westerly, R. I..... | 4 32 |
| Second Alfred church..... | 25 00 |
| Sherman Park Sabbath-school, Syracuse, N. Y., C. M..... | 5 40 |
| Mrs. L. B. Burdick, Leslie, N. Y..... | 5 76 |
| Hornellsville church..... | 1 50 |
| Adams church..... | 8 50 |
| Pawcatuck church, Westerly, R. I..... | 27 75 |
| By Evangelistic Committee: | 37 27 |
| Cash..... | \$125 00 |
| Brookfield church..... | 50 00 |
| Quonocontaug church..... | 1 45 |
| Louisville field..... | 13 05 |
| T. J. Van Horn, Louisville, Ky..... | 10 00 |
| Lincklaen church..... | 199 50 |
| Quarterly Meeting held at De Ruyter, N. Y..... | 2 50 |
| Mrs. H. M. Van Horn, Salem, W. Va..... | 2 55 |
| Pleasant Grove Sabbath-school, Smyth, S. D..... | 5 00 |
| Notes, Nos. 1 to 5 inclusive..... | 10 00 |
| 2,200 00 | |
| Total..... | \$2,892 48 |

Cr.

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| O. U. Whitford, Cor. Sec., balance on salary, clerical assistance, traveling expenses, etc., quarter ending Dec. 31, 1895..... | \$ 248 63 |
| F. E. Peterson, salary, quar. ending Dec. 31, '95..... | 75 00 |
| W. D. Burdick, salary, quarter ending Dec. 31, 1895..... | 12 50 |
| D. Burdette Coon, salary and traveling expenses, quarter ending Dec. 31, 1895..... | 32 75 |
| S. I. Lee, balance on salary and traveling expenses, quarter ending Dec. 31, 1895, \$34 13; advance payment on salary for 1896, \$50 00..... | 84 13 |
| L. F. Skaggs, salary and traveling expenses, quarter ending Dec. 31, 1895..... | 109 50 |
| E. H. Socwell, salary and traveling expenses, quarter ending Dec. 31, 1895..... | 68 43 |
| S. R. Wheeler, salary, quar. ending Dec. 31, '95..... | 100 00 |
| T. J. Van Horn, bal. on salary, quarter ending Dec. 31, 1895..... | 41 66 |
| Appropriations for churches, quarter ending Dec. 31, 1895: | |
| Attalla, Alabama..... | 25 00 |
| Bethel, Illinois..... | 25 00 |
| Cumberland, North Carolina..... | 12 50 |
| Hammond, Louisiana..... | 43 75 |
| Hebron, Pennsylvania..... | 25 00 |
| Lincklaen, New York..... | 18 75 |
| Otselic, New York..... | 18 75 |
| Pleasant Grove, Smyth, South Dakota..... | 19 22 |
| Ritchie, Berea, West Virginia..... | 25 00 |
| Scio, New York..... | 12 50 |
| Wellsville, New York..... | 12 50 |
| Watson, New York..... | 25 00 |
| First Westerly, Rhode Island..... | 18 75 |
| Orders granted by Board of Managers: | |
| William C. Daland, balance on traveling expenses to Petitcodiac, N. B..... | 8 24 |
| A. E. Main, services at Louisville, Ky..... | 50 00 |
| A. L. Chester, sal., July 1 to Dec. 31, 1895, American Sabbath Tract Society, printing Anniversary minutes, etc..... | 250 00 |
| George H. Utter, printing..... | 174 75 |
| Evangelistic Committee, special appropriations to bal. their accts. to Dec. 31, 1895..... | 18 25 |
| W. C. Daland, for one-half of steamship fare for self and family, from New York to London, Eng..... | 231 82 |
| Evangelistic Com.—Orders from Jan., Nos. 1-4..... | 131 25 |
| Interest on loans..... | 101 75 |
| Balance in treasury, Feb. 1, 1896..... | 31 48 |
| 840 62 | |
| Total..... | \$2,892 48 |

E. & O. E.

Geo. H. Utter, Treas.

MISSIONARY BOARD MEETING.

An adjourned meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the lecture-room of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., Jan. 22, 1896.

The meeting was called to order—at 10 A. M., the President, William L. Clarke, in the chair. Prayer was offered by the Rev. G. J. Crandall. There were present 16 members and 1 visitor.

The minutes of the regular meeting, of Jan. 15, 1896, were read and approved.

The Corresponding Secretary read a letter from Mr. T. W. Richardson, Hon. Pastor *pro tem.* of the Mill Yard Seventh-day Baptist Church.

It was voted that the letter be placed on record as follows:

LONDON, Eng., Jan. 4, 1896.

Rev. O. U. Whitford:

Dear Brother:—At a church meeting of the Mill Yard Church held this day directly after Sabbath, it was unanimously resolved, upon a proposition of Brother Barber, seconded by Brother Hawkes. "That the Mill Yard Church, in accordance with resolutions already passed and forwarded, and on the terms as arranged by the Seventh-day Baptist Missionary Board and accepted by our church, do hereby formally extend the call to the Rev. William C. Daland to become its pastor."

It was unanimously resolved, upon proposition by Sister G. E. Richardson, seconded by Brother Hawkes. "That we as a church pay annually to the Treasurer of the Missionary Society such a sum of money as we can raise in lieu of pastor's salary."

By order of the church.

Yours faithfully,

THOS. W. RICHARDSON,

Hon. Pastor *pro tem.*

A letter was read from the Bethel (Ill.) church asking for an appropriation of \$100.

It was voted that an appropriation be made for the Bethel (Ill.) church for the year 1896, at the rate of \$100 a year, during the time that they have a pastor.

A letter was read from the Hammond (La.) church asking for an appropriation.

It was voted that an appropriation be made for the Hammond (La.) church for the year 1896, at the rate of \$175 a year and traveling expenses, during the time that they have a pastor.

The Corresponding Secretary made a statement in regard to the South-western field and its workers, setting forth, by means of a map, its principal features.

It was voted to place the Indian Territory field under the direction of the Rev. L. F. Skaggs.

It was voted that an appropriation be made for the Rev. S. I. Lee, for six months' labor on the Texas and Arkansas fields, at the rate of \$400 a year and traveling expenses.

It was voted that an appropriation be made for the Attalla (Ala) church for the year 1896, at the rate of \$100 a year, during the time that they have a pastor.

It was voted that an order be granted to the Rev. S. H. Babcock for \$10 39 traveling expenses, during his labor on the Southwest field.

A letter was read from the Rev. S. W. Rutledge in regard to the disposition of the meeting house of the Providence (Mo.) church deeded to the Missionary Society.

It was voted that the Rev. S. W. Rutledge be authorized to sell the meeting-house of the Providence (Mo.) church and return \$50 of the proceeds to the Treasurer of the Missionary Society.

Correspondence was read from some of the

Scandinavian churches in South Dakota in regard to having an English-speaking preacher sent to them.

It was voted that the matter be referred to the Evangelistic Committee.

Correspondence was read in regard to the work of Mr. and Miss Van der Steur in Java, and the question of the Missionary Board's assumption of the control and responsibility of the mission.

It was voted that the Corresponding Secretary continue the correspondence and present all the information possible at a later meeting.

It was voted to grant the following orders:

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| Evangelistic Committee to balance books for 1895..... | \$231 82 |
| O. U. Whitford, salary and traveling expenses..... | 248 63 |
| F. E. Peterson, salary..... | 75 00 |
| W. D. Burdick..... | 12 50 |
| D. B. Coon, Berlin, Wis..... | 32 75 |
| S. I. Lee, salary and traveling expenses..... | 109 50 |
| E. H. Socwell..... | 68 43 |
| S. R. Wheeler, salary..... | 100 00 |
| T. J. Van Horn, balance of salary..... | 41 66 |
| Bethel Church..... | 25 00 |
| Cumberland Church..... | 12 50 |
| Hammond..... | 43 75 |
| Hebron..... | 25 00 |
| Lineklaen..... | 18 75 |
| Otselic..... | 18 75 |
| Pleasant Grove Church, 10 weeks..... | 19 22 |
| Ritchie Church..... | 25 00 |
| Scio Church..... | 12 50 |
| Wellsville Church..... | 12 50 |
| Watson Church..... | 25 00 |
| First Westerly..... | 50 00 |
| D. H. Davis..... | 470 00 |
| Dr. Ella F. Swinney, one-half salary, 6 months..... | 150 00 |
| expense at sanatorium..... | 102 63 |
| Dr. Rosa W. Palmborg, salary, 6 months..... | 300 00 |
| Miss Susie M. Burdick, half salary, 6 months..... | 150 00 |
| G. Velthuysen, salary..... | 100 00 |
| A. L. Chester, salary as Treas., July to Dec., 1895..... | 250 00 |
| American Sabbath Tract Society, printing..... | 174 75 |
| George H. Utter, printing..... | 18 25 |
| W. C. Daland, balance expenses to Petiteodiac..... | 8 24 |

It was voted that the Treasurer have authority to pay all salaries due missionaries when he shall have received their proper reports.

It was voted that an order be granted to the Rev. A. E. Main for \$50 for his services on the Post Road field.

It was voted to authorize the Treasurer to hire such sum as may be necessary to pay these orders.

Adjourned.

WILLIAM L. CLARKE, *Pres.*

WILLIAM C. DALAND, *Rec. Sec.*

TRACT SOCIETY.

Receipts in January, 1896.

| | |
|--|---------|
| Church, Shiloh, N. J..... | \$19 11 |
| " Milton, Wis..... | 9 45 |
| " Plainfield, N. J..... | 26 27 |
| " Walworth, Wis..... | 3 84 |
| " New York City..... | 11 52 |
| " Boulder, Colo..... | 5 06 |
| " DeRuyter, N. Y..... | 9 00 |
| " Dodge Centre, Minn..... | 20 00 |
| " Brookfield, N. Y..... | 11 26 |
| " Alfred, N. Y..... | 10 00 |
| " Andover, N. Y..... | 4 33 |
| " Farina, Ill..... | 3 40 |
| " Alfred Station, N. Y..... | 5 40 |
| " Adam's Centre, N. Y..... | 27 75 |
| " Hornellsville, N. Y..... | 8 50 |
| " Berlin, N. Y..... | 10 00 |
| " Linklaen, N. Y..... | 2 50 |
| Sabbath-school, Walworth, Wis..... | 5 48 |
| " Farina, Ill..... | 2 90 |
| Collection, Quarterly Meeting, DuRuyter, N. Y..... | 2 55 |
| Income, Memorial Fund, bequest of D. C. Burdick, Hebrew Paper..... | 75 00 |
| Mrs. E. H. Pullen, Janesville, Wis..... | 5 00 |
| " H. A. Barney, Belmont, N. Y..... | 5 00 |
| Hornellsville, N. Y., Dr. Dewis Fund..... | 50 |
| Mrs. J. M. Ainsworth, Monroe, Wis., Dr. Lewis Fund..... | 5 00 |
| F. L. Hall, Potter Hill., R. I..... | 3 00 |
| " Dr. Lewis Fund..... | 2 00 |
| E. E. Whitford, Factoryville, Pa..... | 5 00 |
| William C. Stanton, Westerly, R. I..... | 25 00 |
| Mrs. L. B. Burdick, Leslie, N. Y..... | 1 50 |
| " Sue Saunders, Los Angeles, Cal..... | 5 00 |
| J. Bawden, Kingston, Ontario..... | 92 |

\$331 24

E. & O. E.

J. F. HUBBARD, *Treas.*

PLAINFIELD, N. J., Feb. 1, 1896.

Woman's Work.

ONE thousand millions of our race are wandering in darkness and the shadow of death, without hope, without God.

IN India there is one missionary worker to 135,000 heathen.

INDIA has three times the population today it had in the time of Carey.

"THRUST in the sickle and reap, for the harvest of the earth is over-ripe."

IN Korea there are thirty-two ordained missionaries to 12,000,000 heathen.

ABOUT twelve thousand women die every day in China, without hope, without God.

ONE-MINUTE talks at a Woman's Foreign Missionary Meeting, by different ladies, on "The need of haste in mission work."

THEY are dying so fast in India! Twenty thousand a day, eight hundred an hour, fifteen a minute, one every four seconds.

FOUR millions only have been baptized in this century, while the natural increase of the heathen world has been two hundred millions.

SEND your missionary to China to-morrow, and before he shall have reached its shores, one and one-quarter millions will have sunk into Christless graves.

PREACHING three times a day in India, in three different villages, it would take a missionary a year to proclaim the gospel to the villages of a single State.

"THIS hand would not have been thus had Christ come sooner to our village," said a Buddhist priest, who had burned off his right hand in hope of eternal peace.

Two hundred and seventy-five ministers of all denominations would be the share of the United States if it was supplied with them in the same proportion that the heathen world is supplied.

THIS generation is responsible for the salvation of the present heathen generation. If we do not tell them of Christ, they will die having never heard his name, and their blood will be upon our heads.

NEARLY nineteen hundred years ago Jesus said: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he may thrust forth laborers into his harvest." (R. V.)

GOD so loved the world that he gave that which he loved best—his Son—for its salvation. We so love ourselves that we give two cents out of every dollar spent, for the gospel and to send the gospel abroad.

IT has been estimated that if the whole heathen population of the world was divided between all the Christians in the world, each Christian's share would be thirty-three heathen. Have we any time to lose?

A FORMER queen of Hawaii burst into tears when told that a little boy had been given, as a sacrifice, to the flames just before the arrival of the first missionary to that island.

"Why, oh, why!" she cried, "did not the missionaries come here sooner?"

AT a Sunday-school celebration in Hilo, a woman was seen weeping and wringing her hands. When asked the cause of her sorrow, she said, "With my own hands I destroyed eight of my children. To-day not one of my descendants is alive. Oh, why did not the missionaries come sooner!"

CONSECRATION.

BY MRS. C. R. CLAWSON.

It is easy, under the inspiration of large gatherings and in the presence of consecrated lives active in God's service, to become enthusiastic and eager to undertake great things for the Master. With impulsive Peter we are ready to cut off the ear of Malchus, but, alas! how soon thereafter do we flee from the post of duty! The meetings which have enthused us, close; we go to our homes, and in a short time too many of us become at once absorbed in our worldly affairs and forget our vows; or, after a few efforts of which we see no immediate results we become discouraged and fall out by the wayside, leaving the battle to others.

Many others there are who return to their home churches, filled, not with that sort of enthusiasm which quickly burns itself out, but with a firm, God-given, God-strengthened resolve to do more for the Master than ever before; to do, in fact, "whatsoever the hand findeth to do;" to consecrate soul and body, all that they have and all that they are, to the work of the Lord.

If the spirit of self-consecration manifested during our late Conference has fully taken possession of our lives, an abiding interest in all lines of denominational work will lead us to support our Boards in the work already in hand, and enable them to branch out into those new fields of labor in which the harvest is already white.

Have we not, as a people, been too much inclined to throw individual responsibilities upon the shoulders of our Boards, expecting them to bear all the burdens? Let us remember that it is *our* work that they are so faithfully managing.

This denomination is abundantly able to support all the interests to which it stands pledged. If the envelope plan of systematic giving, in amounts based on the prosperity wherewith God hath blessed us, were everywhere operative, there would flow into the treasuries of our churches and of our Boards a steady stream, such as would meet all demands.

Does anyone doubt that the Lord will increase prosperity according as we are faithful in the use of the means already entrusted to our keeping? "Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." If those churches and individuals that do not yet know the blessedness of regular giving could be induced to try this systematic plan, they would never choose to abandon it and lose the blessing.

Perhaps we hear too much of the duty of giving and too little of its privileges. Is it not the experience of those who give most liberally for the Lord's work that it is as great a source of spiritual blessing to them as the preaching of the Word or even the prayer-meeting? The Bible itself teaches us that in our giving we worship the Lord as truly as in our prayers and our songs of praise.

SERMON.*

THE CALL TO SINNERS.

Text:—"Lazarus, come forth." John 11: 43.

Let us for a time consider these words, spoken by Jesus when he raised Lazarus from the dead. They may serve as a hint toward a mighty truth. This miracle is by far the most striking of all those performed by our Lord when on earth. All its circumstances are unique. The account is given only by John, and it is related with a remarkably minute attention to detail. Humanly speaking, this is the most difficult miracle, and it affords the most crucial test of Christ's supernatural power. It was, I think, Daniel Webster who said that he would be willing to risk the truth of Christianity upon this miracle alone. Of course it will readily be admitted that miracles are of themselves inadequate to prove the divine character of Jesus; alone they are insufficient to establish his claim to the Messiahship. It is possible to reject the best of credentials by saying that they may be forgeries. So it is possible for a skeptic to meet the statement of any miracle with objections which invalidate the evidence. Even if he were confronted with a present miracle he could say that he was the victim of a mental hallucination. A mind averse to receiving God's truth unaccompanied by a supernatural manifestation will never be won by a miracle, no matter how clear be its evidence.

Jesus said in one of his parables that if men hear not Moses and the prophets (and their writings are not in the strictest sense supernatural) they would not be persuaded even if one should rise from the dead. So the supernatural, the miraculous, be it never so clearly evinced, is not enough to compel the assent of those disposed to doubt. This miracle, however, comes nearer to absolute proof of divine power than any other. The story could not well have been a fabrication, for the people were too well known. It is not easy to be deceived into thinking a man risen from the dead; and when a man has been dead and four days buried in a tomb, there is not much room for doubt as to the reality of his resurrection.

You will doubtless have noticed that Christ's miracles were almost without exception restorative and healing. His work was constructive rather than destructive. He never threw nature into disorder. His mission appeared to be to bring back the order which had been shattered and destroyed. He went about always healing the sick and curing every ill. We find in his alleviation of physical distress a direct analogue to his work of salvation for the souls of men. We see the influence of this conception in the German word for Saviour, (Heiland) which literally means "the Healing One." The healer of the disease which for thirty-eight years held down that helpless man so that he could not move is seen to be the one who can indeed cure the terrible disease of sin, which keeps us bound with an iron grip no less firm. The Jesus who opened the eyes of yonder blind man to behold the trees and flowers and all the beauties of nature, and thus revealed to his wondering gaze a new world of surpassing loveliness before unknown, and who caused him to look upon the faces of his friends, whose voices he knew but whose countenances he had never seen—that same Jesus is the one who can open the eyes of our faith to discern spiritual things never before

imagined. So here he who raised Lazarus from the tomb, imparting animation to the lifeless body, is he who gives eternal life to those who are dead in sin. Christ is the source of life for the Christian, that life which Jesus described in his prayer after the last supper, when he said: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John 17: 3. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorifieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord." Jer. 9: 23, 24. True knowledge of God, which Jesus came to reveal, is the secret of the Christian's life. If we have eternal life, we know God, "the true God," and Jesus Christ. "And hereby do we know that we know him," says John, "if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 11: 3, 4. The new life of the Christian just as clearly appears in its actual results as did the new life given to the dead Lazarus. "Wherefore by their fruits ye shall know them." Matt. 7: 20. From many other miracles we might draw numberless analogies between the earthly and physical work of Jesus and his mission to our spiritual nature, between his beneficent deeds of mercy and his gracious work in procuring our salvation. But we will limit ourselves to this one instance of giving life to the dead friend of the Bethany household, and shall consider that one chiefly from the point of view afforded by the text. We shall thus consider one phase of the great analogy between the physical and the spiritual missions of our Saviour, and one particular view of that phase.

When we begin to touch upon the parallelism between life and death in the world of nature, and life and death in the spiritual realm, we reach a wide range for our thought. The distinction between a living organism and dead matter is a fundamental one. Many other differences may be superficial; this we know to be essential and absolute. Classification made on this basis is definite and certain. But how do we distinguish between life and death, between a living plant or animal and a piece of dead wood or clay or earth? When we reach many of the lower forms of life, distinctions, it is true, are not marked; but the difference is there, and what is it? This difference we all know very well. It may be expressed in different ways, but it always amounts to the same thing—and that hardly more than a description. What life is in itself, or what death is in itself, is a puzzle for the biologists of future time to guess—and, methinks, it will be ever a guess. We are obliged to know all things only by their appearances. The inner nature of things as well as man is known only to God. "Man looketh upon the outward appearance, but the Lord looketh on the heart." 1 Sam. 16: 7. Still we are not therefore to reject the knowledge which comes through phenomena. We do not refuse to use the sunlight because we cannot tell what it is or how it is we see. We know it is sunlight. That is as clearly evident to us as though we could take it to pieces

and know what it is "really," as the children say. Therefore, though we cannot know life and death in their essence, we can tell living things from dead ones, and that is the main point. We can safely use the words. One characteristic of living things is that while they may not all, like Topsy, be born, yet like her they all "grow." Growth of some kind is an essential evidence of life. Living things which die, cease growth, and speedily decay and perish. Things which are inanimate, like rocks and stones, remain fixed. They may wear out, or they may increase in size by accretions, but they cannot assimilate what is about them, and, transforming it into a part of themselves, grow thereby. So in the spiritual life, growth is a necessary feature. Jesus said that eternal life was a knowledge of himself, and the Apostle exhorts us to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." Progress in the knowledge of God and his will, advancement in piety, and increasing loyalty in his service, is growth, and proves that the soul is alive. To stand still is to be as the rocks and stones, lifeless and bare. To go backward in the knowledge of divine things, to have less of communion with God, to reverence him less, and to love less his service, is to decay, and shows spiritual death. The classification is definite. We are all either spiritually dead or alive. "Dead in trespasses and sins," "dead in sins," "dead in your sins," "passed from death unto life," are Scriptural expressions full of meaning, which show that our analogy is fair—and if fair, how should we not strive to know whether we have that knowledge which is life eternal; and if that knowledge is not ours, how should we not seek that life which Christ gives to all his!

Another fruitful source of illustration of the difference between life and death is to be found in the adaptation to surrounding conditions, or, as our scientific friends call it, "correspondence with environment." We see this in every form of life. It is absent from death; it is absent from inert matter. Correspondence with environment is (1) an evidence of life, and (2) a necessary condition of life. Living things always correspond with their natural environment. They have, too, the power, to a more or less limited extent, of adjusting themselves to a change of environment. The higher the form of life the less limited is this power, but there is always some limit to it. A noted authority in biology¹ says in substance that if a living organism had the power of adapting itself completely to every change of condition, it would never die. Death is caused by a failure to become adjusted to some changed conditions. But limited as is this power, it is always present where there is life, and we expect to find it. If we do not find it to the degree natural to any organism, we judge the organism to be dead or dying. In this we see that correspondence with environment is an evidence of life. If the conditions surrounding anything possessed with life interfere with its growth or with the performance with any function, or if those conditions become painful or uncomfortable, it always seeks to re-adjust itself to the new conditions or to escape from them. You have all seen some vine whose growth, when young, has been stopped by a heavy stone or some object being placed upon it—such a vine you have seen put forth its shoots from under the obstruction and twine about it, covering it

* Preached recently by the Rev. W. C. Daland in his own pulpit, Westerly, R. I.

(1) H. Spencer.

[Continued on page 92.]

Young People's Work

A NUMBER of girls in a certain village met with the idea of forming a circle of the King's Daughters. The village was small and there was already one circle of the King's Daughters there, although the number was limited to ten members. "Well," said one of the girls after a few minutes spent in general remarks, "What is just the object of this meeting?" After a moment of silence one of the more thoughtful of the company remarked, with a bit of satire showing forth in the tones of her voice, "I think it must be principally to form a new society and to be members of it." The girls were already members of so many societies of various kinds that their spare moments were more than fully occupied. The girls saw the point of the remark and in a few moments adjourned and went home without forming a new organization.

THE foregoing is meant in no way to be antagonistic to the society of King's Daughters. Any other society would answer just as well as far as the point of the incident is concerned. Many villages are organized to death. Every church has all the societies connected with it that the people know about, and there are so many other organizations that often one person belongs to no less than ten or a dozen. The only possible good that I can see from such a multitude of societies in a small place is this: Each society is trying to raise funds for some purpose, often, most generally, a benevolent purpose. Now, perhaps more money is thus raised than otherwise could be obtained; but there is such a waste of time and energy. We ought rather to combine many of the organizations which we have now, than to be forever forming new ones, and thus spreading our efforts, thereby losing real power.

PRAYER MEETING SUGGESTIONS.

Sabbath-day, Feb. 15, 1896.

Topic.—Loyalty to the church. Psa. 84: 1-12.

What does that mean? What does it mean for a husband and father to be loyal to his family? It implies that there are certain duties he owes to his family. He must support his family, or chiefly so. He must at least contribute to the support of his family according to the means and exigencies of the case.

Is a man loyal to his family when he is a member of several clubs, or organizations outside of his family, where he is in the habit of spending his evenings and leisure time? Is a man loyal to his family when he fails to contribute to their support? Certainly not. Now the church is God's family on earth; the home of Christ's disciples; the place where above all others those disciples love to assemble. "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord." Christian Endeavorers are urged by the constitution of the organization to which they belong, nay, more, they are bound by their pledge, to be loyal to their church. If they cannot attend the weekly prayer meeting of the church and also the weekly prayer meeting of the Christian Endeavor Society, they must attend the former rather than the latter. They must give the prayer meeting of the church their preference.

True, the Y. P. S. C. E. is not outside of the church. Its prayer meeting is one of the prayer meetings of the church, but it is not pre-eminently *the* weekly prayer meeting of the church. It may be a place where the young prefer to attend, because they are more likely to meet other young people there than in the regular church prayer meeting.

The former may be conducted more in the old-fashioned way, but just for this reason it should receive the help of the young and the newer and fresher inspiration of their zeal and activity. E. M. D.

PRESIDENT'S LETTER.

Dear Young People:

I want you to help us thank God for the answer to prayer for Shiloh. God is here in great power, saving men. Sabbath-day was a great day. The morning service was warm and people prayed, and praised God with great freedom. The night after the Sabbath, the Marlborough people were with us and their pastor, Elder Randolph, baptized fourteen candidates who came out during a series of meetings held there just before we commenced at Shiloh. Elder Cottrell, pastor of this church, baptized seventeen, making thirty-one in all that night. The house was full, and a good meeting, more than a hundred, I think, spoke. A Men's Meeting at 2 P. M., has been held now for more than a week. On last Thursday a man ninety years old, Bro. Fisher, came to the Men's Meeting prepared for baptism, said his time was so short he had rather not wait until Sabbath-day; something might happen before then. Elder Cottrell was only too glad to baptize him in the presence of about a hundred people, gathered at the close of the men's and women's meetings. Continue to pray for us.

E. B. SAUNDERS.

SHILOH, N. J.

OUR MIRROR.

The Y. P. S. C. E. of the 2d Church of Alfred enters upon the New Year with an earnest purpose to make it one full of Christian growth and effort in soul-winning.

The past year brought some discouragements but more that was encouraging, and especially are we thankful for the efficient, whole-hearted co-operation and help of a pastor. Some time ago we had the pleasure of having Miss Susie Burdick with us, whose most interesting talk upon the China Mission work, together with a few other items, furnished a very instructive and pleasant program for the evening.

The Juniors make up for their fewness in numbers by their wide-awake activity; almost as much having been accomplished by them in a financial way, during the year, as by their older brothers and sisters. A short time ago they gave an entertainment consisting of songs, recitations, exercises and a Good-night Drill, which was so pleasing that they have been requested to repeat it, or give another soon.

OUR PLATFORM.

At the closing session of the Boston convention the following platform and principles of the society were approved by the unanimous voice of the convention:

We reaffirm our adherence to the principles which, under God's blessing, have made the Christian Endeavor movement what it is to-day.

First and foremost—Personal devotion to our divine Lord and Saviour, Jesus Christ.

Second—The covenant of obligation embodied in the prayer-meeting pledge, without which there can be no true society of Christian Endeavor.

Third—Constant religious training for all kinds of service involved in the various committees, which—so many of them as are needed—are, equally with the prayer-meeting, essential to a society of Christian Endeavor.

Fourth—Strenuous loyalty to the local church and denomination with which each society is connected. This loyalty is plainly expressed in the pledge; it underlies the whole idea of the movement, and, as statistics prove and pastors testify, is very generally exemplified in the lives of active members. Thus the society of Christian Endeavor, in theory and practice, is as loyal a denominational society as any in existence, as well as a broad and fraternal inter-denominational society.

Fifth—We reaffirm our increasing confidence in the inter-denominational spiritual fellowship through which we hope, not for organic unity, but to fulfil our Lord's prayer, "That they all may be one." This fellowship already extends to all evangelical denominations, and we should greatly deplore any movement that would interrupt or imperil it.

Sixth—Christian Endeavor stands always and everywhere for Christian citizenship. It is forever opposed to the saloon, the gambling-den, the brothel, and every like iniquity. It stands for temperance, for law, for order, for Sabbath-keeping, [Sunday-keeping?] for a pure political atmosphere—in a word, for righteousness. And this it does, not by allying itself with a political party, but by attempting, through the quick consciences of its individual members, to permeate and influence all parties and all communities.

Seventh—That all moneys gathered by the various societies of Christian Endeavor for the cause of missions be always sent to the missionary boards of the special denomination to which the particular society belongs.

Eighth—Christian Endeavor has for its ultimate aim a purpose no less wide and lofty than the bringing of the world to Christ. Hence it is an organization intensely evangelical and missionary in its spirit, and desires to do all it may under the direction of the churches and the missionary boards for missionary extension the world around. We rejoice in the growing friendliness of Christians and in the fact that our fellowship is constantly growing larger.

GOOD WORDS FROM NORTH LOUP.

The Y. P. S. C. E. of the North Loup church in their business meeting at the end of the year was full of interest, the reports being good, showing an increasing interest in the work and also more thought and consecration. The new officers for the first-half of the year are, President, Ray Rood; Vice President, Jennie Bee; Secretary, Harry Prentice; Treasurer, Ella Babcock; Junior Superintendent, Mrs. Melya Worth. At the sunrise prayer meeting New Year's morning about forty were present, the pastor leading the meeting. The greater part of those present took some religious part in the service, and the meeting seemed of much strength to all, for at the close when the pastor asked for an expression of how many would promise to undertake a better service in the coming year

than in the past, all, with one exception, said by rising, that they would do so.

The Young People's societies of Scotia and North Loup have formed a Young People's Union in which the two societies of Scotia and the three of North Loup meet once a month, "taking turn" in the different churches. The last meeting was held with us on the afternoon and evening of Sabbath-day, Dec. 28, and the next one will meet with the Presbyterian people of Scotia. We have reason to think that these meetings of the Union will be of much profit to us all, as those that we have had have been, and we hope that by the blessing of God we may all unite in being a help to each other and to those about us.

COR. SEC.

QUARTERLY MEETING, AND MEMORIAL SERVICE TO REV. JOSHUA CLARKE.

The Quarterly Meeting at De Ruyter, Jan. 25, 26, was one of more than usual interest. Rev. P. R. Burdick was not able to be present, being engaged in an extensive revival at Georgetown, but Rev. O. S. Mills and Rev. B. F. Rogers preached sermons of spiritual interest and power. Bro. Rogers also preached in the Baptist church in a Union service on Sunday evening.

According to previous arrangement, the Memorial Service to Rev. J. Clarke was held on Sabbath afternoon, and many came from Lincklaen, Otselic and Scott, and Mrs. Elder Clarke from Verona.

Hon. C. H. Maxson presented a biographical sketch of his life, which, in our opinion, was the most complete and finished of any that has appeared. It traced his life from his birthplace in Brookfield in 1822, to Adams Centre in early manhood, then to De Ruyter Institute, and through his various pastorates till his death in Verona last February, and closed with a worthy tribute to him as a man and a minister.

Prof. H. C. Coon read an interesting paper on Personal Reminiscences, giving in tender and loving words so many pleasant incidents in his life and labors.

Rev. L. M. Cotrell spoke of his pastoral work in the families in leading so many into the Christian service and into the church.

Rev. L. R. Swinney spoke of his pulpit labors as being a remarkable example of plain, practical, powerful preaching.

Rev. B. F. Rogers spoke of his evangelistic work, emphasizing his clear insight, unbounded faith and mighty power in applying God's Word.

Rev. O. S. Mills spoke on his reformatory work in the pulpit and on the platform against state and national evils, and his noble defense of the truth and right.

In conclusion some tender words were spoken of his helpfulness to others, and a worthy tribute rendered to his God-given helpers in his own home, who did so much to make his life pleasant and his ministry effective.

L. R. S.

LIFE'S GOLDEN YOUTH.

Live as long as you may, the first twenty years form the greater part of your life. They appear so while they are passing; they seem to have been so when you look back to them; and they take up more room in our memory than all the years which succeed them. If this be so, how important that they should be passed in planting good principles, cultivating good tastes, strengthening good habits, in fleeing all those pleasures which lay up bitterness and sorrow for time to come! *Take care of the first twenty years of your life, and you may hope that the last twenty will take good care of you.—Selected.*

Children's Page.

THE BEST BOY'S STORY I EVER HEARD.

That was what a lawyer said about this story that I am to relate to you: "It is the best boy's story that I ever heard."

"We have had a good many boys with us, from time to time," said Mr. Alden, the senior member of a large hardware establishment on Market street, Philadelphia, "as apprentices," to learn the business. What may surprise you is that we never take country boys, unless they live in the city with some relative who takes care of them and keeps them home at night; for when a country boy comes to the city to live everything is new to him, and he is attracted by every show-window and unusual sight. The city boy, accustomed to these things, cares little for them, and if he has a good mother he is at home and in bed in due season. And we are very particular about our boys, and before accepting one as an apprentice we must know that he comes of honest and industrious parents.

"But the best boy we ever had is now with us, and a member of the firm. I used often to say to him, 'Jones, your memory is worth more than a gold mine! How do you manage to remember?'"

"I make it my business to remember," he would say. "I know that if I can remember a man and call him by name when he comes into the store, and can ask him how things are going on where he lives, I will be very likely to keep him as a customer."

"And that was the exact case. He made friends of buyers. He took the same interest in the purchasers he took in the store, and would go to no end of trouble to suit them, and to fulfill to the letter everything he promised."

"Well, affairs went on this way until he had been with us eleven years, when we concluded to take him in as partner. We knew that he had no extravagant habits, that he neither used tobacco nor beer, nor went to the theatre. He continued, as at the beginning to board at home, and even when his salary was the very lowest he paid his mother two dollars a week for his board. He was always neatly dressed, and we thought it was very probable that he had laid by one or two thousand dollars, as his salary for the last two years had been twelve hundred dollars. So when we made him the offer to become a partner in the business, and suggested that it would be more satisfactory if he could put some money in the firm, he replied:

"If ten thousand dollars will be any object, I can put in that much. I have saved out of my salary nine thousand four hundred dollars, and my sister will let me have six hundred."

"I can tell you I was never more astonished in my life than when that fellow said he could put in ten thousand dollars, and the most of it his own money. He had never spent a dollar, or twenty-five cents, or five cents, for an unnecessary thing, and kept his money in a bank, where it gathered a small interest. I am a great believer in the Bible, you know, and I always kept two placards in big letters up in the store. On one was this text, 'He that is faithful in that which is least is faithful also in that which is much;' and on the other, 'He that is diligent in business shall stand before kings, and not before mean men.' And Frank Jones' success was the literal fulfillment of those two texts. He had been faithful in the smallest things, as in the greatest ones, and diligent in business. That kind of a boy always succeeds," concluded Mr. Alden.—*Wide Awake.*

"I'M TOO BUSY."

A merchant sat at his office desk. Various letters were spread before him. His whole

being was absorbed in the intricacies of his business.

A zealous friend of religion entered the office.

"I want to interest you a little in a new effort for the cause of Christ," said the good man.

"Sir, you must excuse me," replied the merchant, "I'm too busy to attend to that subject now."

"But, sir, inquiry is on the increase among us," said his friend.

"Is it? I'm sorry, but I'm too busy at present to do anything."

"When shall I call again, sir?"

"I cannot tell. I'm very busy. I'm busy every day. Excuse me, sir, I wish you a good-morning."

Then, bowing the intruder out of his office, he resumed the study of his papers.

The merchant had frequently repulsed the friends of humanity in this manner. No matter what the object, he was always too busy to listen to their claims. He had even told his minister that he was too busy for anything but to make money.

But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me!"

The merchant laid down his pen; his head grew dizzy; his stomach felt faint and sick; he left the counting-room, went home and retired to his bed-chamber.

His unwelcome visitor had followed him, and now took his place at his bedside, whispering, ever and anon, "You must go with me."

A cold chill settled on the merchant's heart; specters of ships, notes, houses and lands flitted before his excited mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visitor was Death!

Humanity, mercy and religion had alike begged his influence, means and attention in vain; but when death came he was powerless—he was compelled to have leisure to die!

Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to die.—*Christian Work.*

A CONCERT OF THE BIRDS.

Dr. E. R. Maxson, of Syracuse, N. Y., sends us a most interesting account of an autumnal bird concert he heard on Round Island. He writes: "It was the harvest month of October. During an early morning walk along the main channel of the majestic St. Lawrence, beautifully fringed with evergreen and other shrubs and trees, with a small cultivated plot inland, where many weeds and grasses had sprung up, furnishing seeds for the birds, I was suddenly, at dawn, greeted with the merry voices of the little 'chipping birds,' (*zonotrichia socialis*). Halting to investigate, I discovered that what appeared to be the music of a thousand of their voices in sweet concert, proceeded from a small, densely-leaved cedar tree at the border of the cultivated plot of ground, from which they evidently drew their daily food of seeds and grain.

"The density of the foliage of their cedar was so great that the songsters could not be seen, except, now and then, when one would dart out between their hymns, fly a few feet, then back, when the chorus would be renewed, and so on for perhaps half an hour, when they all came out together and flew away in different directions about sunrise.

"I have heard three thousand human voices in concert, by royal command, at the Sydenham Crystal Palace, near London, and many others; but I have yet to hear a more lovely concert of praise than that in the cedar bush on Round Island, in the St. Lawrence."—*Christian Herald.*

Sermon.
Continued from page 89.

with its green foliage. Only a living growth can thus accommodate itself. At the approach of winter the birds fly to the South to seek the conditions to which they properly conform. Dead birds would not mind the cold. The deafening sound of a locomotive blowing off steam at the station causes us to stop our ears or to run away. In all these cases adjustment to conditions evidences life. Again, we look at a dead tree in winter. Outwardly it does not differ from the other trees. All are alike bare and lifeless. We cannot tell which is dead. But summer comes. The conditions are changed. All nature puts on her raiment of green. Now we can tell our dead tree. Its leafless boughs and dry wood reveal the truth. It does not correspond with its natural environment. We pass by and say, "It is dead." I once heard somewhere of a man who got drunk one winter's night and went and lay down in a lime kiln, with his feet in the ashes where it was warm and comfortable, and by morning his feet were burned off. For the time being he was dead. He had taken what stupified him and rendered him temporarily insensible to changes in his environment. You have often seen a cat deceived at first by a toy mouse, but when afterwards she found that as she touched it the mouse did not try to escape, she turned away in disgust. She knew then it was not alive. A living mouse would seek a safer environment where there are no cats. Refined people living in a neighborhood where there are unpleasant associations or influences will naturally seek more congenial surroundings. Everything outside of us which influences us in any way constitutes a part of our environment. The more correspondences there are between an organism and its environment, the more life it has. Increased correspondence and increased power of adjustment means increased life. We see many varying degrees of life in the physical world. Trees, for example, have a very wide range of correspondence with their surrounding conditions. They can draw nourishment and moisture from the soil; they can absorb light and air. The world around is there for the tree as it is for the animals, but the tree cannot see, nor feel, nor hear. Some sensitive plants do seem to feel, however. Animals, therefore, have more life than vegetables. Man has more life than animals, because his correspondences go into other realms, the region of thought and emotion, for example. Then, too, man has a greater power of adjusting himself to changing conditions, and, therefore, has a greater degree of life. Man is variously affected by deeds of love and virtue, of ingratitude and meanness. He considers the moral and intellectual aspect of his conditions. Many biologists have regarded conformity to environment the very essence of life itself. Now failure to correspond in any one particular is death in that regard. A blind man is dead to the world of sight. A deaf man is dead to the world of sound. An idiot is dead to the world of intelligence and reason. A man whose conscience is so blunted as to lose its sensibility is dead to the world of right and wrong. And so on. A corpse or a statue is utterly dead, having no correspondence with the outer world. Now there is a spiritual world; God makes up a part of our environment. Too often do we ignore that fact. Are we in correspondence with our environment? If not, we are dead. If we do not conform to our spiritual conditions, if we do not respond to the divine influences which come upon us, to the influence of the Holy Spirit upon our hearts, we are spiritually dead. God is there; if we are cognizant of him—if we are in fellowship with him—we have life. If we know him, we have that life which Jesus imparts. If we do not know him, we have not that life, we are dead. Thus we see that in the physical and spiritual worlds alike, conformity to surrounding conditions is an evidence of life.

[Concluded next week.]

Home News.

Rhode Island.

ASHAWAY.—The new year has unfolded to us its clean, white pages and we have begun the record. How will that record look at the close of the year when seen by Him who reads aright? The past year has been a busy one as was shown by the reports at its close. The pastor reported nearly two hundred sermons preached, besides many other services attended: The assistant has been active in his work among the sick and aged, and others who are in need of his helpful ministrations. Each Sabbath is full of efforts to bring the "glad tidings" to the ears of all who will hear, and impress upon the hearts the sweet lessons of Christ's love. The prayer-meeting on the eve of the Sabbath is held at half-past six o'clock in the winter, and is usually well attended. The morning service at half-past ten has a large attendance. The Sabbath-school at twelve, the Junior Christian Endeavor at three in the afternoon, the men's meeting at half-past three, the Y. P. S. C. E. at four o'clock, fill the Sabbath hours full. The evening following the Sabbath the Reading Circle holds its sessions at the homes of its members. The week of prayer was observed here, but the week was the coldest and stormiest of the season so that the attendance was light. Those who did attend were greatly helped and strengthened.

The midweek gatherings of the Ladies' Sewing Society, the W. C. T. U., and others whose purpose it is to benefit the community have given to the public some very excellent entertainments. The Y. P. S. C. E. and Junior Christian Endeavor recently gave a very interesting and instructive missionary exercise. Our people are alive to missionary work and have demonstrated it by assisting neighboring communities in their efforts to build up and sustain an interest in the cause of Christ. At the annual business meeting of the church, held on January 5, several improvements were planned for, not the least of which was a proposition to put a heater in the parsonage. A committee was appointed who immediately set about making estimates and raising funds. At this writing a "Richmond warm air furnace" has been in place for over two weeks and is giving excellent satisfaction. It was put in by Richmond & Rogers, of Hope Valley, R. I. The inmates of the parsonage are delighted with the ease by which an even and comfortable temperature is maintained throughout the house. Their gratitude to the good people who devised this plan and contributed the means for carrying it out with such energy and promptness knows no bounds. May the Spirit of the Lord kindle anew the sacred fire in their hearts and leap from heart to heart till the whole membership shall glow with spiritual fervor. It seems that as a denomination we are greatly in need of this holy fire, else how are we to be able to meet the demands which the trend of the present times show is upon us? How are we to be fit to carry complete gospel to those who do not know if we are not stripped of worldliness and girded with holy zeal and intense devotion? May we become willing for the Lord to lead us up to that high plane of spiritual consecration where he can use us to carry forward this work and not be compelled to cast us off as unprofitable servants and

raise up another people who shall gladly obey his Word.

FEBRUARY 2, 1896.

New Jersey.

NEW MARKET.—The revival meetings, conducted by Rev. J. L. Huffman, have been in progress about four weeks at this writing (Feb. 3). The interest and attendance has steadily grown from the first, and until now religion is the topic most discussed on the streets and in the places of business. Souls are being born into the kingdom every night. So far, thirty candidates have offered themselves for baptism and membership with the two churches of the place, the First-day Baptist and our own. Many others have been reclaimed from their wanderings. The hearts of all Christians have been greatly revived and made to rejoice. But we expect to win greater victories for Christ before the meetings shall close.

Our aged and beloved brother, Dea. I. D. Titsworth, whose infirmities will not permit his bodily presence, recently sent the following message by a member of his household, to be read in the meeting as his testimony to God's goodness and mercy. It is needless to say that our hearts were deeply touched by the incident, and we give it here for the many relatives and friends who may also take it as a personal message from him:

As the request of one who is unable to be here to-night, I have consented to express his sentiment in the words of the 103d Psalm. These words have been the source of great comfort to him, and he felt that if those here knew what peace and joy they had given him they might be helped to lean more strongly and firmly on them.

It is my desire that I also may "Bless the Lord, and forget not all his benefits," and as I read the chosen part of the Psalm may each one feel that it is a message to him from Mr. Titsworth.

"Bless the Lord, O my soul: and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases." "Who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies." "He will not always chide, neither will he keep his anger forever. He hath not dealt with us after our sins nor rewarded us according to our iniquities." "Like as a father pitieth his children, so the Lord pitieth them that fear him." "Bless the Lord, all his works in all places of his dominion: Bless the Lord, O my soul."

Iowa.

GARWIN.—The winter so far has been very pleasant excepting a little mud and rough roads for two or three weeks.

Have frequently heard the remark, "We do not need to go South for a mild winter," a fact that we all appreciate, owing to the prevailing hard times. Corn has been as low as 14 cents, and oats 12 cents per bushel; prices rule a little higher now, but still it is very difficult to pay rent, taxes and interest, not to mention principal. Although the crops were good in 1895, money is harder to get than a year ago.

Rev. J. H. Hurley, of North Loup, Neb., spent Sabbath and Sunday at this place, speaking to us on the Sabbath and for the United Brethren Sunday evening, then resum-

ing his journey to Trenton, Minn., on Monday.

We are expecting Rev. E. H. Socwell to visit us and hold a series of meetings in the near future. Pray for us that his coming may be blessed of the Lord. * * *

Minnesota.

DODGE CENTRE.—If there is one department of the RECORDER that I like better than the others, it is "The Home News Department." Presuming that there are others who enjoy this department fully as well, and who would be equally interested in hearing from us, I take it upon myself to pen a few lines.

Under the leadership of our faithful pastor, Rev. H. D. Clarke, we are still striving to uphold "the Banner of the Cross," and "to grow in grace" and in the further "knowledge of the truth." All the different branches of church work, among which I will mention the Sabbath preaching service, the Sabbath eve prayer-meeting, Sabbath-school and Endeavor, both Senior and Junior, are sustained with a fair degree of interest. Still there are those, we fear, who are not enjoying all that it is a Christian's blessed privilege to enjoy.

Beginning Sabbath eve, January 10, evening meetings were held until January 22. After a service of song, Pastor Clarke would preach a short, pointed sermon on some practical subject, following which was a short conference meeting. While these meetings were not conducted according to the popular revival plan, still, we believe, that many were persuaded to more fully consecrate themselves to the Master's service. It was a time of seed sowing, and eternity alone can truly reveal the results.

Sometime in February Eld. Clarke expects to go to Trenton, Minn., to assist Rev. J. H. Hurley, of Nebraska, in a series of meetings. Pray for the success of these meetings.

Last Sabbath the family of Rev. W. H. Ernst, consisting of himself, wife and son, united in membership with this church. We hope and expect that this may be a means of mutual strength.

There has been considerable sickness in this locality of late. We feel that as a church we have sustained a heavy loss in the death of Mrs. Joel Tappan. She was a constituent member of this church, and for over thirty-six years was an active worker for the Master. She was the mother of six children, three sons and three daughters, and had also an adopted daughter, all of whom are members of this church. We would especially ask that heaven's choicest blessings may rest upon the companion of her youth in his deep affliction. Hers was the only death in the family consisting of father, mother, three sons with their wives, four daughters with their husbands, and sixteen grandchildren. Few families have such a record.

Alton Churchward, a lad about fourteen years of age, met with an accident a few days ago that cost him the loss of all the fingers (excepting the fore finger which was saved at the middle joint) on his left hand. He had gone to the top of their wind mill to repair it, and while there got his hand in the gearing which crushed it so badly that amputation of the fingers was necessary.

Times are hard with us, owing to the very low price of nearly all kinds of produce. We had one of the largest, if not the largest, grain crop ever raised here, which is better than having only one-half as much and having to sell for the same price per bushel.

Sabbath School.

INTERNATIONAL LESSONS, 1896.

FIRST QUARTER.

| | | |
|-----------|---------------------------------------|----------------|
| Jan. 4. | The Forerunner of Christ..... | Luke 1: 5-17 |
| Jan. 11. | The Boy Jesus..... | Luke 2: 40-52 |
| Jan. 18. | The Ministry of John the Baptist..... | Luke 3: 15-22 |
| Jan. 25. | The Early Ministry of Jesus..... | Luke 4: 14-22 |
| Feb. 1. | The Power of Jesus..... | Luke 5: 17-26 |
| Feb. 8. | The Sermon on the Plain..... | Luke 6: 41-49 |
| Feb. 15. | THE GREAT HELPER | Luke 7: 2-16 |
| Feb. 22. | Faith Encouraged..... | Luke 8: 43-55 |
| Feb. 29. | Jesus the Messiah..... | Luke 9: 18-27 |
| March 7. | True Love to One's Neighbor..... | Luke 10: 25-37 |
| March 14. | Teaching About Prayer..... | Luke 11: 1-13 |
| March 21. | Faithful and Unfaithful Servants..... | Luke 12: 37-48 |
| March 28. | Review..... | |

LESSON VII.—THE GREAT HELPER.

For Sabbath-day, Feb. 15, 1896.

LESSON TEXT.—Luke 7: 2-16. (Matt. 8: 5-13.)

GOLDEN TEXT.—"They glorified God, saying, That a great prophet is risen up among us."—Luke 7: 16.

INTRODUCTORY.

After the Sermon on the Plain, Jesus enters Capernaum and heals the servant of a certain centurion. Matthew 8: 5-13 and Luke 7: 1-10. Here he had wrought many miracles, such as casting out "an unclean spirit," healing "Simon's wife's mother," and many others; and afterwards, the paralytic, the man with a withered hand, and others. Truly Capernaum was exalted to heaven in point of privilege.

After healing the centurion's servant, he went to Nain, where he raised to life the dead son of a widow. This event is recorded only by Luke, though Matthew in mentioning the message sent to John the Baptist in prison, says, "the dead are raised." Matt. 11: 5.

EXPLANATORY.

v. 2. "Certain centurion." Captain of a military company of one hundred men (such as Cornelius, Acts 10: 1). Judea was a Roman province, and was garrisoned by Roman soldiers; he was probably commander of the military post there. "Servant who was dear unto him." Valuable, trusty, honored (such was Joseph to Potiphar, and Onesimus to Philemon). "Sick and ready to die." Matthew says, "lieth at home," without power of motion; intimating that the disease had reduced him to utter helplessness. "Sick of the palsy [paralysis], grievously tormented," which is not usual with simple paralysis; but probably he had "paralysis with contraction of the joints, which would cause intense suffering, and added tetanus, which is frequent in the East, would grievously torment him, and hasten dissolution."—Trench.

v. 3. "When he heard of Jesus." Of his miracles and of his arrival in Capernaum. "He sent unto him." Matthew says, "Came unto him." That is said to be done by a person which is done by his representative (2 Cor. 5: 20); he came by proxy, in the person of the elders, at first, but seems to have met the Saviour personally before he reached the house.

v. 4. "Besought him instantly." Earnestly, urgently. "He was worthy." For two reasons: first, for his love to man ("he loveth our nation"); and, second, for his love to God ("he hath built us a synagogue"). See this same in Acts 10: 4; "thy prayers (worship); "thine alms" (philanthropy).

v. 5. "He loveth our nation." Remarkable for a Gentile, and a Roman soldier at that. "He hath built us a [the] synagogue." A place of worship, the only one in the city; a practical and appropriate manifestation of the love he had for them; built at his own expense, perhaps by his soldiers.

v. 6. "Then Jesus went with them." Matthew says, "Jesus saith, I will come and heal him," literally, "I coming, will heal him;" showing that Jesus sees beforehand that he will heal the servant while on the way and without going to the house at all. "Lord?" Equivalent to our "Sir." "Trouble not thyself." The word, trouble, originally meant to flay, and then to vex, annoy, distress, as though by skinning; and here, refers not simply to the labor of coming to his house, already so near, but the annoyance or offense to the sensibilities which a great Jewish Rabbi might experience in coming into the house of a Gentile. "I am not worthy." Is his own judgment of himself (Matt. 18: 3, 4; Luke 14: 11); the elders said he was worthy, but he knew himself best, and was truly humble.

v. 7. "Neither thought I myself worthy to come unto thee." A second expression of great humility, not merely as a Gentile, but with a deep sense of personal unworthiness. "But say in [by] a word." By a word only, without bodily presence; Matthew says, "But speak the word only." He seems to have recognized Jesus as the one referred to in Psalm 107: 20; Isaiah 55: 11; Jeremiah 23: 23; as if to say, "Speak but the word of command and it will be done (Gen. 1: 3; Psa. 33: 9), "my servant shall be healed."

v. 8. "For I also am a man under authority." Therefore able to appreciate the Saviour's greater authority. "Having under me." He seemed to realize that all material and spiritual forces were under the power and control of Christ. Matt. 28: 18. His reasoning seems to be, "As I am under the authority of my superior officers and yet have those whom I may send, so thou, albeit under thy heavenly Father, hast yet a heavenly host at thy bidding."

v. 9. "Jesus marvelled." At the wonderful union of faith and humility. Only twice is Jesus said to have "marvelled;" here, at the great faith of a Gentile, and again at the great unbelief of his own highly favored people. "So great faith." Shown not by magnifying his own doings, but by the estimate he put upon the Word of Jesus (Luke 10: 39-42); his confidence in the power of Jesus to heal; and perhaps he also possessed saving faith. In Mark 2: 1-12 we have an illustration of working faith; in this lesson we have trusting faith. "Israel." The name of Jacob, applied to the twelve tribes; then to the ten after the revolt, and here to the remnant usually called Jews.

v. 10. "They . . . returning . . . found the servant whole. Matthew says, "Jesus said to the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour." As another, in John 4: 53. "Servant whole." The disease left him altogether. John 4: 52; Matt. 8: 15.

Widow's only son raised to life, at Nain. Recorded only by Luke.

v. 11. "The day after." The healing of the centurion's servant. Put by some at May 19, A. U. 781. "Nain." Two miles south of Mount Tabor, twelve miles from Capernaum, and a few miles south of Nazareth. It is not mentioned elsewhere in the Bible, and so far as we know was visited but this once by the Saviour. Its only antiquities are tombs. "And many of his disciples." The Revised Version omits "many." "Much people." So in v. 12; therefore there were many witnesses of this miracle. Two "multitudes" met; there could be no deception; one crowd could witness that he was indeed dead; and both multitudes saw his resurrection to life.

v. 12. "Gate of the city." Cities were surrounded by walls for defense; the burying grounds were outside the walls. "A dead man carried out." Was being carried out. "The only son of his mother." The bitterness of the mourning for an only son had passed into a proverb. Jer. 6: 26; Zech. 12: 10; Amos 8: 10. "And she was a widow." This was the climax; the desolation of widowhood intensified the bereavement. "It would be hard to render the picture of desolation more complete than in two strokes the Evangelist has done, whose whole narrative here, apart from its deeper interest, is a master work for its perfect beauty."—Trench.

v. 13. "The Lord." An appellation more usual with Luke and John than with Matthew and Mark. "Had compassion." Often referred to. Mark 1: 41; Matt. 9: 36; 14: 14; 23: 37; Luke 13: 34. "Weep not." Rather, lament not; what consolation this verse has brought to thousands!

v. 14. "Touched the bier." Probably a litter, perhaps an open coffin. "Young man." From 20 to 40 years old. "I say." I who am the Prince of Life, who have the keys of death and the grave. "Arise." Luke 8: 54; John 11: 43.

v. 15. "Dead sat up." Can the dead hear? Luke 8: 54; John 11: 43; 5: 25, 28, 29. "And began to speak." Curiosity would like to know what he said; but how little the Bible attempts to satisfy such curiosity! "He delivered him to his mother." "In the three quickenings from the dead (and chiefly in his own resurrection) we have the promise and pledge that he will deliver back the prey of death to their beloved for mutual recognition and special fellowship of joy."

v. 16. "Came a fear on all." Awe and amazement, not terror. (1) For here was one of their own nation and kindred with supernatural power. (2) But not terror, because this power was put forth not to curse, but to bless. (3) There was the natural shrinking of sin in the presence of holiness. "They glorified God." Praised him (Matt. 9: 8); owned the miracle to be wrought by divine power, and not as those in Matthew 12: 24. "A great prophet." Not merely a great prophet, but the Prophet of Deuteronomy 18: 15. John 6: 14; 1: 21, 45, 46. They realized that here was no ordinary prophet, for in all the past only the very chiefest, as Elijah and Elisha, had raised the dead, and that in nothing like the way they had just seen it done. "Is risen up among us." Not merely so, but has "come down from heaven to give life to the world." John 6: 33. "Visited." According to Luke 1: 68-79; but they "knew not the time of their visitation" (Luke 19: 44; Isaiah 53: 1, 2; Luke 9: 8); this was a visitation of mercy, but he will visit once more, and that in judgment. Isaiah 23: 7.

Popular Science.

BALL NOZZLE.—Having a ball nozzle for sprinkling my yards, I was asked by a neighbor to give a scientific reason why the ball was not thrown out of the cup at once by the force of the water. Evidently there must be a relative proportion between the size of the ball, the cup and the orifice through which the water meets the ball. These being properly adjusted, when the water strikes the ball it meets with resistance, not only by the weight of the ball, but by the surrounding atmosphere. As the ball commences to rise, the water is deflected to all sides between the cup and the ball, driving out the air and producing a vacuum. This vacuum is in proportion to the force employed, hence the greater surface of the ball is exposed to atmospheric pressure without, and the vacuum between the cup and ball in tenacity is equal to the force of the water. So long as these relations are sustained between the ball, cup and orifice, it would be impossible to drive the ball from the cup, no matter how much force of air or water was employed. But change these proportions, and the vacuum would then be destroyed, and your ball would go off like a shot. Any unevenness on the surface of the ball will cause it to rotate.

A SHOWER OF SALT.—A remarkable phenomenon has been taking place nightly on the Union Pacific telegraph line, covering a distance of about ten miles, between Weber and Petersen, in Utah. From trustworthy accounts, it appears that on the night of January 1, a heavy fall took place of what was supposed to be some sort of an alkali, but which proved to be salt, and mixing with snow, coated the telegraph wires. On the next day, when the sun melted this deposit, it put a stop to all telegraphing. The next night the same phenomenon occurred again, and has on every night since, up to last accounts. Every effort has been made to remove it, by sweeping, washing, torches, etc., but only successful for the time being. Now, where did this nightly shower of salt come from, and how did it remain in suspension, to fall only over this particular section of ten miles? It appears not to be of common occurrence, as it has never played such mischief before. The superintendent attempts to account for it by saying that "the salt must have been raised out of Salt Lake." But Salt Lake is 40 miles away, and then, again, the salt in Salt Lake is so combined with mineral salts that the specific gravity is so great that nothing but a "water spout" could raise any portion out of the basin, or carry it forty miles, and leave it over this place, to fall gently night after night as the atmosphere cools. These showers of salt (as vouched for by the *Sioux City Journal*), are remarkable for their continuance. We are inclined to think this saline substance, probably adulterated more or less with particles of sand or ashes, has been transported a long distance from some saline desert, by a monsoon, which chanced to meet a calm over this place, and will soon of itself disappear. Ashes from volcanoes have been known to fall on the decks of vessels a thousand miles and more from the crater from which they were sent forth. We have seen showers of meteorites and have heard of a shower of

brimstone and of frogs, also of flesh and of blood, but never before, one of salt. We hail this shower as a happy omen, on account of its saving qualities. H. H. B.

THE FIFTIETH ANNIVERSARY OF THE WALWORTH SEVENTH-DAY BAPTIST CHURCH.

January 22, 1896, was a memorable day to the Seventh-day Baptist church of Walworth, Wis. The organization of the church was effected December 4, 1845, and in commemoration of the fiftieth anniversary of that event, a program of exercises (a copy of which is herewith appended) was arranged and carried out on the above date.

Two sessions were held during the day and one in the evening, all of which were largely attended, not only by our own people, but by representatives from our sister churches of Albion, Milton Junction, Milton, Chicago and Farina, and from neighboring churches of other denominations.

The different papers, upon the topics treated, were listened to with the closest attention and the deepest interest. The "Roll Call," which was responded to by the majority of the present membership and by many who have heretofore been members, either in person or by letter, and the communications from the former pastors now living, four in number, were especially interesting, as they recalled the scenes and associations of other days, dear to not a few present who were participants in them.

The closing address, which was given by President W. C. Whitford, of Milton College, enlisted the closest attention, even from the children, while he recounted in his happy manner, for an hour or more, some of the incidents connected with the early history of the Walworth society, and referred to certain conditions which led to the organization of the church. President Whitford has been more or less intimately connected with this people for more than forty years and was prepared to speak advisedly concerning many things pertaining to their history.

At the noon hour dinner was served in the church basement, of which 150 or more partook, and thus was afforded an excellent opportunity for the renewal of old acquaintances and friendships, and the forming of new ones, to talk over the times and experiences of former years, and thus unite more firmly and permanently the "tie that binds our hearts in Christian love."

Of the different papers and communications which were presented no extended reference need here be made, as they have gone into the hands of President Whitford and will appear, wholly or in part, in the historical department of the SABBATH RECORDER, of which President Whitford is editor. It is due, however, to those by whose praiseworthy efforts these papers were furnished, and to the choir for the excellent and appropriate music provided for the occasion, that they should receive the grateful recognition which, without doubt, all would gladly accord them.

The results of the celebration cannot be other than that of profit, as the recounting of the efforts of those pioneer Sabbath-keepers to establish the principles of truth and righteousness on this beautiful prairie, and to make prominent, even during the years of toil and struggle incident to pioneer life, their faith in the gospel of the Son of God and their loyalty to the whole law, cannot fail to inspire, with confidence and hope, our own

people and to indicate to those not of us the underlying purpose that induces us to claim existence as a people and to advocate the doctrines which we represent.

That the Walworth Seventh-day Baptist church may long continue to be a potent influence in behalf of all that makes for righteousness and true holiness, is the prayer of her many friends. S. H. B.

PROGRAM OF EXERCISES.

Organ Voluntary, Mrs. N. D. Maxson.
Reading of Scripture and Prayer, Rev. L. C. Randolph.
Address of Welcome, Pastor.
Anthem, "Oh, Praise the Lord," Choir.
History of the Church, Dea. H. M. Coon.
(Read by Miss P. S. Coon.)
Pastors, Deacons and Clerks, Dea. W. R. Bonham.
Hymn, "One church, one army."
Communications from former Pastors, and a short Address by the present Pastor.
Hymn, "Blest be the tie that binds."
Benediction, Pres. W. C. Whitford.

AFTERNOON.

Anthem, "Sweet the moments," Choir.
Prayer, Rev. M. N. Clarke.
Roll Call and Responses.
Hymn, "When the roll is called up yonder."
Benediction, Rev. Jenkins.

EVENING.

Anthem, "O, how lovely is Zion," Choir.
Prayer, Dea. W. S. Clarke.
Duet, "Prayer of the wanderer,"
Mr. and Mrs. Dr. Campbell.
History of the Sabbath-school, Mrs. E. M. Holston.
Work of the Ladies' Benevolent Society, Miss P. S. Coon.
Young Peoples' Work, H. E. Walton.
Anthem, "Jesus, lover of my soul," Choir.
Address, "Some of the conditions which resulted in the organization of the Walworth Seventh-day Baptist church," Pres. W. C. Whitford.
Hymn, "God be with you till we meet again."
Benediction.

Special Notices.

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The name and address of any or all libraries located in any town which contains also a Seventh-day Baptist Church. Address,

DR. PHOEBE J. B. WAIT,
Ninth Ave. and Thirty-fourth Street, N. Y. City.

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

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

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

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

WHEN you read the new Minutes, please turn first of all to page 48; and then see that your church is not behind on the financial question. Money is needed at once to pay the expenses of our exhibit at Atlanta, and to pay for publishing the Minutes. Nineteen churches have already paid. Please follow their good example.
WILLIAM C. WHITFORD, Treas.
ALFRED, N. Y.,

NOVEMBER 10, 1895.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 509 Hudson St.

MARRIAGES.

WEST—STRANG.—At the parsonage, in Shiloh, N. J., Jan. 30, 1896, by Rev. I. L. Cottrell, Mr. Samuel West, of Shiloh, and Miss Lillian F. Strang, of Bridgeton.

LOWTHER—BLAND.—In Blandville, W. Va., Dec. 25, 1895, by the Rev. Withers, pastor of the M. E. Church, Edwin L. Lowther, of New Milton, W. Va., and Miss Nelly M. Bland, of Blandville.

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.

CORNELIUS.—Hattie Cornelius, daughter of Mr. and Mrs. Green Cornelius, in the town of Alfred, N. Y., Jan. 30, 1896, aged 3 years. B. C. D.

PERKINS.—In Andover, N. Y., Jan. 28, 1896, Maud, daughter of Alanson and Malissa Perkins, aged 18 years and 2 months.

For a number of years Maud had been afflicted with spinal difficulty, which she endured with great patience. A neighbor said to me at her funeral she thought she was the purest person she ever knew, and would be embraced in the promises of Christ. "Blessed are the pure in heart for they shall see God." She looked beautiful as she lay in her white casket with beautiful flowers. None knew her but to love her. She left a mother, five sisters and three brothers. The funeral was largely attended at her late home. Eld. Perkins, of Wellsville, assisting. J. K.

WATKINS.—In Salem Township, Shelby Co., Ohio, Jan. 23, 1896, Thomas John Watkins, in the 69th year of his age.

Bro. Watkins was born in Green Co., Pa., Aug. 12, 1827. He was next to the oldest in a family of nine children, six of whom are now living. In 1841 he came with his parents to Shelby Co., Ohio. He was married Dec. 16, 1852, to Miriam Howell, who died in 1855. Their only child lives in Illinois. July 2, 1864, he married Mrs. Elizabeth McFarlin, who survives him. Two daughters were born to them, one living near the old home, the youngest in Illinois. About twenty-two years ago Bro. Watkins was baptized by Eld. Hamilton Hull, uniting soon after baptism with the Jackson Centre Seventh-day Baptist church. Living at some distance from the church, he could not attend the services as often as he desired, but he enjoyed several meetings with us during the past year. The funeral services were conducted on Sabbath morning at the house, a large circle of relatives and sympathizing friends being present. W. D. B.

Literary Notes.

THE Preacher's Magazine for February is a rich number. Its table of contents is full and inviting. The leading sermon, entitled, "Instructions for Fishermen," by Alexander McLaren, D. D., is excellent. Interest and pleasure will be elicited by the article "A New Business Under the Old Sign Board," by Rev. S. Law Wilson. The Rev. Mark Guy Pearse continues his able series of Communion Addresses under the general heading, "In the Banqueting House." The supply of homiletical helps is such as will delight the inquiring mind, among them, "Rebuked but Resolute," by Rev. R. E. Hawkins, and "Minding One's Own Business," by Rev. Albert H. Walker; also, sketches—"He Saved Others," "Spiritual Dullards and Dunces," "The Prayer of the Eyes," "Prayer for Divine Teaching" and "Storms of Life," by distinguished divines. The magazine is published monthly for \$1.50 per year, or 15 cents a copy. Wilbur B. Ketcham, Publisher, 2 Cooper Union, N. Y.

THE Preacher's Magazine, published in New York City, for March, will be an Easter number. Easter sermons, addresses, outlines of sermons, etc., etc., will be the special features.

WHY HE LEFT HOME.

More than a hundred years ago there lived in the town of Shirley, Massachusetts, a bright well-known lad named John Holden. His father was a farmer, and the little fellow trudged about the farm clad in homespun and home-made clothing, feeding calves, driving cows, and doing whatever his hands found to do "with his might."

One Saturday night John was early at the gate waiting for his father's home-coming; for Saturday was the day when John Holden went to the village and returned with packages and news from Boston—which to them was

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the center of the world. A present was an unheard-of thing in little John's life. What was his surprise, then, as his father rode up to the gate, to see him hand out a long black case, saying:

"Here, my boy, see what I've brought you for a birthday present."

And imagine his greater astonishment on opening the case to see a beautiful fife of dark wood with silver trimmings!

The boy could hardly believe his own eyes; and, as he was passionately fond of music, he lost no time in beginning to learn the use of his newly acquired instrument.

Just before the Revolutionary War the whole country was in a state of ferment and dread. War seemed inevitable and the oppressive rule of the English was the theme of conversation everywhere.

Little John heard much of it, and longed to be a man that he might join the "rebellious colonists." And one day he received a compliment which set him to thinking of matters in a way the older members of the family never mistrusted.

A visitor from Boston was at the farmhouse, and the talk, as usual, ran on the prospect of war in the colonies. During a pause in the conversation, Mr. Holden asked John to play something on the fife. When he had played a stirring march or two, the stranger exclaimed: "Upon my word! But the boy has the soul of music in him! He will be ready for the British bulls and lions when it is necessary."

John sat quite still for some time. But before he went to bed he went to his father and said, "Father, if the British do come, shall I go to war with my fife?"

"To be sure," answered his father, laughingly. "They could not get along without you."

Long after his father had forgotten this incident, John Holden took his dog Zip and his darling fife and went to a favor-

ite hill on the place to practice. At night the dog came back alone, and going straight up to the boy's chamber began to moan and cry, and would not leave John's bed.

The family were greatly alarmed, and instantly divined something had happened to John.

Soon the whole town was in commotion; for the news that John Holden was lost flew like wildfire. Bands of men were organized, and went searching in the woods in every direction; but no clue was obtained to throw the faintest glimmer of light on the strange disappearance.

Everybody believed him to be dead or with the cruel Indians. Everybody but one. The boy's mother never lost faith in his being safe somewhere.

"My boy is in God's hands," she would say. "In his good time he will come home."

And nothing could move her from this belief while two anxious years slipped by.

In the meantime war had broken out, and Shirley had sent her full quota of men to fight for the country's independence. It was through one of these that a rumor reached Mr. Holden that a boy of twelve was in Washington's army as a fifer.

John Holden was impressed with the certainty that the boy in Washington's army and his lost son were the same. He went home and told his wife the story and she was certain of it. Accordingly Mr. Holden started for New York, where General Washington and his army were then stationed. There were no railroads or telegraphs then, remember; nothing but horses and stage coaches. The best he could do by traveling on horseback was to reach general Washington's headquarters in seven days.

General Knox received the Massachusetts farmer with a cordiality that put him at his ease in a moment; and Mr. Holden

found no difficulty in stating his errand.

"There is your boy," exclaimed the interested general, pointing to a young fellow in a soldier's suit, gay with brass buttons, who was playing on a fife. "He is drilling some raw recruits. That boy is captain-general to us all, sir. I have never known him to whimper or say, 'I can't,' although he is the youngest of us."

The fifer was sent for in the colonel's name. As he drew near and lifting his cap, asked, "Did you send for me, sir?" his eye fell on his father, sitting in the corner of the tent.

In a moment the boy was in his father's arms, and sobbing like a baby. The father's tears mingled with the long lost son's, and the reboutable general was obliged to resort to his handkerchief as he withdrew.

After the father and son had had a short visit, General Knox returned to conduct them to the headquarters of the commander-in-chief. General Washington received Mr. Holden very kindly, and said, smilingly:

"I hear a story that sounds like a romance in the midst of war. Tell me my little fifer, how you came to leave your parents without their knowledge and join my army at such a tender age? You never ran away, did you?"

"No, sir, never," answered John with spirit. "I was playing with my dog Zip on Sorrel Hill, when a big wagon full of men came along. They stopped when they saw me, and one of them called out, 'Hullo, my little fifer! We are looking for you. Jump in!' I asked them if the British bulls and lions were here, and they said, 'Yes, hurry up!' I jumped in, sir, and that's the way it happened."

Mr. Holden remembered for the first time what he had said long ago when John asked him if he would be needed when the British bulls and lions appeared.

John's story was met by a burst of laughter quite unusual with Washington. Then patting the boy's rosy cheeks, the General said: "After this you must give us some music, my lad."

And John, quite elated, rendered a stirring march.

"I don't see how we can part with this brave boy of yours," said General Washington to Mr. Holden when the boy had finished playing; but parents have the first claim."

John was then ordered to go and dismiss the men he had been drilling, and he departed with a martial salute to his superiors, and, "I will be back in five minutes," to his father.

Mr. Holden, left alone, told the story of the mother's deep faith, and added, "John seems to be in his element here."

Then General Washington told the gratified parent an incident, showing the spirit of the lad.

"When I, with a number of my suite, approached the vicinity of Monmouth Court-house, I was met by a little musician who archly cried out, 'They are all coming this way, your honor!'"

"Who are coming this way?" said I.

"Why, our boys, your honor!"

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Our boys! and the British are right after them!"

"Impossible!" I cried; but spurring my horse, I found the boy's story only too true."

"He is a good boy," added General Knox, "and invaluable in training raw recruits. If they are homesick he talks kindly with them, and cheers them wonderfully with his ardent patriotism."

The boy just then returned, and General Knox added, "Well, what did your men say when you told them you were going home?"

John blushed, and answered, "I could not tell them that, your honor. Father, let me stay another year. Then I shall be thirteen, and able to help you more on the farm. You know mother is well, and the war will soon be over."

What father in revolutionary times could resist such an appeal?

Washington smiled, and Mr. Holden consented. And after a kind farewell from the father of his country and a loving one from the young fifer, Jonas Holden rode away, saying to himself, "My boy could not hold a more honored position. I leave him in the hands of General Washington—and of God."

When Jonas Holden reached home, and after he had told his story, he turned to his boy's mother and asked, "Have I done right in leaving him there?"

"Just right," said the mother.

John Holden returned to his parents when the war was over, and lived to a good old age. And his name may be seen for the searching, even now, on the books at Washington, as a pensioner of 1776.

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Business Directory.

Westerly, R. I.

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