

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

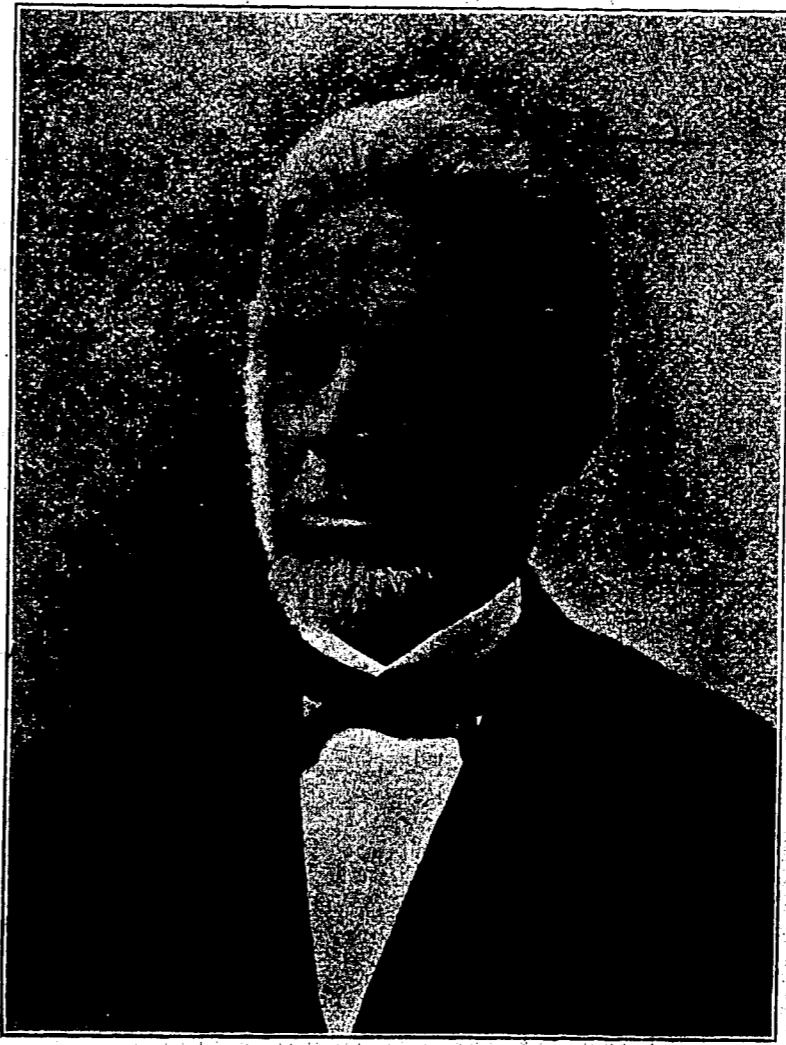
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NATHAN V. HULL, D. D.

Sabbath Recorder.

L. E. LIVERMORE,
J. P. MOSHER,

Editor.
Business Manager.

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COMMENCING with the New Year, Mr. Moody opens his two months meetings in Boston. Human eye cannot foresee what may be the results of this effort to awaken the careless and lead souls to a life of faith and usefulness. All Christians everywhere will rejoice as this mighty leader in Israel goes forth conquering the powers of darkness, by rescuing men from the grasp of sinful habits and purposes.

THE superior character of the Scandinavians is frequently spoken of as compared with many other European nations. The secret of this superiority is found in their ancient religious faith which, according to Tytler's History, rested upon "three great moral principles," to wit, "to serve the Supreme Being with prayer and sacrifice; to do no wrong or unjust actions; and to be valiant and intrepid in fight." Omitting the last of the three, it is easy to see how any people could become morally strong on such a basis. The Scandinavians as a class who have chosen to become citizens of our country are peaceful, industrious, upright. They respect good government and the rights of their fellowmen. Such principles are inbred in their natures. Hence they do not become anarchists, malcontents or outlaws.

WITH this issue starts a new volume of the RECORDER—its entrance upon the fifty-third year of its existence. Prompted by the wish that all subscriptions were paid up to the present time, we reviewed our mailing list, and find that we have been sending the paper during the past year to a large number without having received from them any pay therefor; and to a smaller number we have been doing the same for the past two years. We cannot think that the persons to whom these conditions apply would prefer to continue thus; on the contrary, we hope and believe that this reminder will incite them to action, and that for the next few days we shall be kept very busy in receiving and crediting amounts varying according to the circumstances of each one's account as shown on our books. In connection with this we desire to say that if any person's subscription account has gotten into the condition to which this reminder refers through circumstances beyond his control, we should be pleased to receive such word from him. Of course all those who can do so will be glad to help us meet our bills by paying their subscriptions.

BUSINESS MANAGER.

LONG has Mr. George Muller, of Bristol, England, been known as the founder and promoter of the Bristol Orphanages. This wonderful man is now in his ninety-second year, and still preaches occasionally in different pulpits in Bristol. He was a native of Prussia, and was converted at the age of twenty, and at twenty-two removed to England to engage in mission work. In his travels as a missionary for about six years his heart was greatly enlisted in sympathy for the many poor, homeless children he discovered, and their future possibilities if properly cared for. Moved by a desire to do for them, in 1836, at the age of thirty-one

years, he commenced his work for orphans, at the same time providing teachers for them and giving them careful religious training. He has, in addition to homework, maintained many missionaries and established schools in Great Britain, Spain, Italy, India and British Guiana. Over 2,000 orphans are now accommodated in five large buildings. One of the marked features of his work has been the method by which his funds have been supplied for carrying on his remarkable enterprise. He has never asked a man for money. He only asked God, and in answer to prayer he has received £1,395,800, or more than six and a half millions of dollars. He has cared for 123,000 orphans and has distributed 275,000 copies of the Bible as a whole, and about 1,500,000 copies of the New Testament, besides millions of tracts and parts of the Bible. Seldom does it fall to the lot of one man to carry on religious and philanthropic labor on such a large scale. This man's life and work has covered almost the whole of the nineteenth century and is in refreshing contrast with the sordid, selfish lives of those who hoard their millions to be lavished on themselves, and those who find their chief pleasure in opposing religion.

WHILE the bill for the exclusion of illiterate immigrants has passed both Houses of Congress, it is still quite too mild to effect any very radical cure of the serious troubles occasioned by such swarms of people as annually come to our shores. The bill provides that no immigrants over sixteen years of age who cannot read and write at least their own native language shall be admitted to our country. Each one before being free to land and remain, must undergo an examination. A slip of paper containing a part of the Constitution of the United States, printed in the language of the foreigners, will be handed them and they will be required to write the same, in the presence of the examining commissioners. This is one very important requirement, and should have been the law of our country many years ago. But since so many millions of people have already been admitted to citizenship without any such qualification, the law now comes too late, and is altogether too lenient to meet the exigencies of our present embarrassments. Some of the Members of both Houses of Congress are of the opinion that all immigration should be prohibited for a term of years, or until the present overcrowded condition of the immigrant bureau shall have time to regulate itself. The labor market is overstocked. American laborers are crowded out. Labor is too cheap, and thousands if not millions of able-bodied workmen are out of employment.

There is some poetry, or at least some philanthropy, in the sentiment so long maintained, that our country is an asylum for the oppressed of all nations; and some people fear that to exclude immigrants for a time would rob that part of America over which our government has control of this distinguishing characteristic. But that interpretation of such an act is not warranted by the facts in the case. There are many individual as well as state and national asylums for the unfortunate. When these philanthropic institutions become filled to their utmost capacity, their doors are closed against further admissions. This course becomes a necessity. Self preservation and the welfare of those already re-

ceived demand it, until there can be enlarged facilities for further accommodations. None the less is this true on the larger scale of our national domains.

NATHAN V. HULL, D. D.

Among the most prominent names that are affectionately and gratefully remembered by a large number of our people is that of N. V. Hull, whose picture is printed with this issue. He was born in Berlin, N. Y., Oct. 18, 1808, and died in Alfred, N. Y., Sept. 5, 1881, at the age of nearly 73 years. His father was the Rev. Richard Hull, one of the pioneers in our denominational work west of New England. In 1832, at the age of twenty-four years, the subject of this sketch entered the ministry and very soon became a man of acknowledged ability and power. His settled pastorates were two, the first one at Clarence, N. Y., covering thirteen years, and the second, at Alfred, thirty-five years. He was widely known and greatly beloved both among the people of his own faith and among other denominations. He was an eloquent advocate of temperance, education, the Sabbath and every good cause. For nine years preceding his death he was the editor of the SABBATH RECORDER. His last message to the people whom he delighted to serve and for whom he ever cherished an affectionate regard was dictated to the late Dr. D. E. Maxson and conveyed by him to the General Conference at its session in Farina, Ill., Sept. 21-26, 1881, as follows:

Tell the dear brethren of the Conference, I love them all most tenderly, and that till very recently I had hoped to meet them in the coming sessions of Conference and the Societies, but that hope is gone; I shall never meet them again in the flesh. Say to them, my faith in our denominational principles was never stronger, nor my attachment to them firmer, but that the price of unflinching and courageous toil must be paid for their success. This thought is constantly in my mind as I approach the end of a life in which I have tried to do what I could for my Master's cause, which, up to this closing hour, has been growing more precious to me. Tell the dear brethren to hold out faithful and toil on till the Master shall bid them rest.

SCIENCE AND IMMORTALITY.

When the advocates of the materialistic view of the nature of man are driven to such straits for proof of the validity of their soulless, lifeless, hopeless theory of man's mortality, as the following statements in a recent exchange would indicate, the only conclusion is that these people have a zeal that is worthy a better cause. This statement begins thus: "Scientifically it is not a fact that every person is in possession of an immortal soul which lives in a material body." This negative proposition is then supported by the following proof: "Man, in an analyzed state, is found to be composed of carbon, nitrogen, hydrogen, sulphur, lime and iron, all earthly substances, but no discovery of the soul. This imaginary gentleman finds no place in science. Observation is against the existence of the soul independent of the body. Who has ever seen the soul leave the body? Or who has ever seen a soul separate from the body?"

Well, now, this exhaustive array of the findings of science may be very convincing to readers who have such a limited conception of the definition, and of the realms of science. This profound chemist has looked in vain for the soul in the ashes of the body as revealed by chemical analysis; and finding no soul there he comes to the conclusion that there is

no such entity. Had he not been so tied to his soulless theory he might have been saved such toilsome searching, by recalling the simple, but divine statement, showing that after death it would be a fruitless search: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." But, before dismissing the case, will our friend who disposes of the soul so easily because he cannot see it, and who concludes that "This imaginary gentleman finds no place in science," because chemical analysis does not reveal it, please answer candidly one or two questions. He admits the existence of nitrogen and hydrogen, etc.; but did he or any other person ever see either of these gases? Hydrogen is a colorless, odorless, tasteless gas, fourteen and a half times lighter than air, absolutely invisible to human eye. But nitrogen and hydrogen are admitted to exist in the human body, though invisible, while denying the existence of the soul because it is invisible! Then with an air of triumph he asks, "Who has ever seen the soul leave the body?"

Once more; since the declaration is made that science does not reveal the soul, and the only proof from science is found in the analysis already mentioned, as though that were the end of all scientific investigation, we beg to be informed what our friend has done with mental science? Is that utterly ignored? Is there no philosophy of mind as well as of matter? There are several departments of science—as physical science, theological science, mental science. To look for the soul in physical science is as rational as it would be to hunt for fish on the mountain tops or the arid plains of the great American desert; or for deer and buffalo in the ocean. If you want to find God go to theological science. If you want to find the soul go to psychological science. But do not rashly conclude that there is no soul after death because you cannot find it by chemical analysis among the elements of the body, or see it with the physical eye when it departs from the body, as God declares it does. O shades of Elisha! Pray that the spiritual eyes of God's servants may be opened to see the clear revelations of the Word and the beautiful doctrine of immortality as therein taught.

BREVITIES.

GREAT preparations are being made for the inauguration on the 4th of next March. Probably it will be one of the greatest demonstrations of the kind in the history of the Union.

SELDOM has the winter in New Jersey set in as severely as during the last half of December. More than the usual amount of snow, excellent sleighing, good skating and steady cold weather.

THERE are so many school-boys in Chicago who are addicted to the pernicious habit of smoking cigarettes that the Board of Education has been compelled to enter upon a stringent crusade against the practice.

MISS FRANCES E. WILLARD has been compelled to relinquish her plans for the winter, on account of poor health, caused by being severely overtaxed in her travels and work in the interests of the W. C. T. U. movements. She is resting at Castile, N. Y.

IN the Church of England two leading clergymen, Canon Freemantle and Archbishop Wilson, have created a small theological cyclone by their advocacy of the doctrine of evolution. Resolutions have been passed by a large convention looking to rather summary dealing with these heretics.

IAN MACLAREN, or Rev. John Watson, whose recent lecture tour in the United States created such widespread interest, is said to have been the most successful lecturer who has been before the public. In his short tour he made considerably more than \$110,000. He was everywhere received with great enthusiasm.

GREAT indignation is freely expressed in New York City against the decision of Justice Pryor, of the Supreme Court, against granting a certificate of incorporation to a society composed of 36 Jewish congregations. Not only Jews, but many Christians, see in this unjust discrimination much that tends to mischievous results.

WHAT a sweet revenge the Chicago liquor dealers are said to be planning for the anti-saloonists in that rum-cursed city. The saloon men propose to close their business for four months and thus deprive the city of \$1,000,000 of revenue. No form of revenge could be more satisfactory to those who oppose the great iniquity.

THE death of Hon. Roswell G. Horr, of Plainfield, N. J., which occurred Dec. 18, has called forth many expressions of high appreciation for his valuable qualifications. For many years he was a writer for the *New York Tribune* and other journals, on questions of state and national finance. These writings were regarded as very concise and able statements, and they have been published in pamphlet form by the Tribune Publishing Company.

A GOOD suggestion has been made by State Superintendent Skinner, in the state of New York, regarding truants in the public schools. It is proposed to establish a state truant school. Many truant children are not criminals and should not be so classed. It is a fearful mistake to place such children in reform schools which are designed for criminals, and compel the children who have not reached that stage to be regarded and treated as criminals, and to be ruinously associated with criminals.

THERE is an epidemic of rabies in Baltimore, and the Police Department has issued orders to the patrolmen to shoot every dog found in the streets without a muzzle or "license tag." Well, why not license mad dogs as well as liquor sellers? The latter do a thousand fold more damage than all the mad dogs in the world. It is much better to die from hydrophobia than from drunkenness, for the former does not bar its victim from the kingdom of heaven.

SEVERAL of the European nations have combined in forming a Power for the enforcement of certain reforms in the Turkish government. The Sultan is thereby compelled to do as the "powers" may dictate. The ambassadors have held a conference in Constantinople relative to compelling the Sultan to put these needed reforms into immediate

operation. Practically this takes away the independency of the Turkish government and reduces the Sultan to a subordinate position among the rulers of nations. Less brutality will now be expected.

DR. CHARLES SWEET, of Lebanon, Conn., widely known as a surgeon or natural bone-setter, died Dec. 22 at the age of 85 years. Dr. Sweet was born in Lebanon, 1811. He came directly from a family famous for their great ability as bone-setters. Forty years ago Dr. Sweet practiced in Hartford, while living in Lebanon, and has been called over a wide stretch of country to do service in his profession. He had an infirmary in Lebanon for many years. His practice commenced when he was only 16 years of age, and it is said he treated over 100,000 cases. He will be greatly missed in his native town and state.

CAPTAIN GEORGE E. LEMON, of Washington, D. C., died at Coronado Beach, Cal., Dec. 18, at the age of 53 years. Captain Lemon was a faithful soldier and officer in the late civil war, and in 1877 founded the *National Tribune*, which has been a staunch advocate of the soldiers' interests, and loyal to the government. He was loved and trusted as the soldiers' friend, as well as among his contemporaries and as a citizen. The *Washington Daily Post* shows how highly he was esteemed at the national capital. We quote as follows:

A man of kindly, charitable heart, a citizen whose concern in the best interests of Washington was always of the keenest character, and a soldier whose record was untarnished, George E. Lemon's death means a gap not easily to be filled. He was a loyal, constant friend, and his geniality and companionable spirit shed sunlight in whatever path he moved. It was his good fortune to amass more than a mere competence, but he took more pleasure in the joy which his endeavors bestowed upon many a bereaved home than in the accumulation of wealth which came with the successful conduct of the business. He was intrusted with many grave responsibilities, and in all of them was faithful to the last degree.

Here in Washington, where he was known and loved, the memory of his generous, manly, courteous character will ever remain unmarred by the tarnish of forgetfulness.

IN GOD'S SIGHT.

A clergyman once heard a laboring man swear dreadfully in the presence of a number of his companions. He told him it was a cowardly thing to swear so in company, when he dared not do so by himself. The man said he was not afraid to swear at any time or at any place.

"I'll give you ten dollars," said the clergyman, "if you will go into the church-yard at twelve o'clock to-night and swear the same oaths which you have uttered here, when you are alone with God."

"Agreed," replied the latter; "'tis an easy way of earning ten dollars."

"Well, you come to me to-morrow, and say you have done it, and the money is yours."

The time passed on; midnight came; the man went to the grave-yard. It was a night of thick darkness. As he entered the place not a sound was heard; all was still as death. Then the gentleman's word, "alone with God," came to him with wonderful power. The thought of the wickedness he had committed, and had come there to repeat, darted through his mind like a flash of lightning. He trembled at his folly. Afraid to take another step, he fell on his knees, and, instead of the dreadful oaths he came to utter, the earnest cry went up: "God be merciful to me a sinner."

The next day he went to the gentleman, thanked him for what he had done, and said he had resolved never to swear again.—*Selected.*

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Cuba.

Cuba—bleeding, oppressed, destitute, struggling for human rights.

I would not be dogmatic as to just what part the United States should play in the present situation. That is a matter for the wisest and most careful statesmanship. But the time is drawing very near when it will be the bounden duty of our nation to take some action in behalf of her neighbor, who has fallen on the Jericho road.

Cuba has not achieved her freedom; but Spain has demonstrated that she cannot subdue Cuba. We do not want Cuba. We have problems enough of our own. We love peace and will preserve it by all honorable means; but peace is not necessary to us. Sweet as peace is, honor is dearer. It will ere long be the duty of this great nation to say to Spain: "This useless shedding of human blood must stop."

Spain has lost, one by one, all her South American dependencies, and now this toothless wolf, as Senator Vest described her, is fighting desperately to keep her one remaining cub. Like the Giant Despair, she sits at the entrance of the cave of despotism, grinning in impotent rage at the procession of splendid republics marching onward toward liberty and civilization.

This island is a part of the Western Hemisphere, and her destiny is freedom. The time to help her is in her time of need. If France had waited until these colonies had achieved their independence before tendering her friendly offices, we might still be a dependency of Great Britain. Our republic lives not to itself alone. With all prudence and caution there comes a time when she must act in behalf of the weaker peoples over whom she has in some sense been given a guardianship.

Armenia.

Armenia—outraged, destitute, burning, butchered, massacred. Your brothers and sisters and mine in the Christian faith, in these closing days of the nineteenth century.

The only argument that the Turk appreciates is a cannon ball. Abdull Hamid is a smooth confidence man. He has figured it out that it is more to his interests to please Mohammedans than to fear all the so-called Christian nations of Europe with their divided interests. The acceptance of the reforms last year was the signal for a tidal wave of massacre rolling up over the mountains of Armenia. In the meanwhile every effort has been made to befool the world outside. Prisoners have been tortured to make them sign lying statements, implicating Christian missionaries in revolutionary schemes. Foreign ambassadors and influential visitors have been flattered and feasted, given attention and gifts, and a multitude have been misled by the cunning arts. The liberal-minded Sultan has, forsooth, appointed Christians to high offices; but he is careful that these officials shall have no responsibility and no authority, and that they shall be kept in ignorance of the inside plans. As a gentleman of high repute, an old resident of Constantinople said to our own Doctor Barrows, these appointments were made "just to throw dust in the eyes of gullible Englishmen and Americans."

Our fleet in the harbor of Smyrna might be

put to good use a little further north through the passage of the Dardanelles. Let our government at once enforce its demand for protection of its citizens and property and for redress for previous wrongs.

Public sentiment is mighty. Let the demand go up from the whole of Christendom that the nations who have taken it upon themselves to protect Armenia *protect*. The record of England, France and Russia in this connection is one of shame. The miserable jealousy which holds back from decisive action because of the fear that a rival nation will get the advantage has been only too evident. Now that steps toward the protection of Armenia are again being taken, let the humane brotherhood of men and women, without regard to creed, insist that the reforms be carried through to the end, even if it wipes Turkey off the map of Europe.

Don't Call it Saturday.

Not many of you do. But here and there one—especially of the younger people—having lived much in the midst of Sunday-keepers, have fallen into their use of the name Saturday to save the trouble of explanation. They do not mean any disrespect, but it always grates on our ears, coming from Seventh-day Baptists. The Almighty never named but one day. It doesn't matter what you call the other links of the chain; "but the seventh day is the Sabbath of the Lord thy God." Not that I would have a cast-iron rule; but that we should form correct habits of speech. It involves a certain thoughtfulness of our heavenly Father, a witnessing for the truth, and a standing for our convictions. "The seventh-day," perhaps, among strangers; but always "the Sabbath" in our own homes and in the social circles, where our "peculiar views" are known.

NATURE'S NOBLEMAN.

BY ANNIE L. HOLBERTON.

When wealth and pride of high degree,
By heritage some lives possess;
Among the blessed of fate's decree,
'Tis fortune's smile, not man's success.

He, who in spite of humble birth,
Or stunted means, or critics frown;
Nature's grand nobleman of earth,
Unheeding but to live them down,

Rises superior to all
Incumbrance that his steps impede:
And wins his way, what'er befall,
Is one of whom the world has need.

His the success that's nobly earned,
Manhood no circumstance can blight;
The worth by wisdom never spurned,
Honor to which he has the right.

A spirit that can bravely soar
Above the power of adverse fate;
Will reverence his God the more,
Insure through him his best estate.

Then his, the fame, the blest renown
That Heaven's holy records bear;
There his inheritance, his crown,
Among the ransomed host he'll wear.

THE IMMINENCE OF CHRIST'S COMING.

BY REV. H. H. HINMAN.

An editorial in a recent number of the SABBATH RECORDER presented many just things in reference to the coming of the Lord, and some things to which exceptions might be taken. Without wishing to criticise, I desire to call attention to what seems to me the most important point in the whole matter, and which, to my mind, is the real key to a just explanation of all the mysteries involved. I mean the *imminence of his coming*. This is everywhere assured as true, and insisted on, both by our Lord and his apostles.

Twice his coming is compared to the light-

ning flash. Matt. 24: 27, Luke 17: 24. Six times it is said that he will come as a thief in the night. Matt. 24: 43, Luke 12: 39, 2 Pet. 3: 10; Rev. 3: 3; 16: 15, 1 Thess. 5: 2. Once it is said to be "in a moment, in the twinkling of an eye." 1 Cor. 15: 52. Many times are we commanded to watch for his coming. Jesus said, "Let your loins be girt about and your lamps burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh ye may open to him immediately. Be ye therefore ready, for in such an hour as ye think not, the Son of man cometh." Luke 12: 35, 36, 40.

Every one of these passages implies *imminence*. The very idea of watching implies unexpectedness, and is inconsistent with a confidence that some future events must transpire before the looked-for event takes place. So long as I believe that the coming of my Lord will not take place at any time during the next one hundred years, I cannot be watching for his coming. It is only for an event that is imminent that I can watch.

Now, whatever may be true of other comings of our Lord, it is quite evident that the coming referred to is a personal coming—the coming referred to in Acts 1: 11: "This same Jesus shall so come in like manner as ye have seen him go into heaven." Death is an event for which we all need to be prepared, but it is not one for which we are commanded to watch. Very rarely is its coming like the lightning in suddenness, or like that of the thief in unexpectedness. There are premonitions of almost all events of life and of death, but the coming of the Lord in the clouds of heaven is the only one that is always imminent. Nor can the fact that the world has already waited nineteen hundred years and that he has not yet come be urged as a reason for not looking for his coming. It was four thousand years from the time that the promise was given of his first coming before he was born in Bethlehem, and we are especially warned against saying, "Our Lord delayeth his coming." The whole tenor of gospel teaching is that his people are to be in a state of constant waiting for his appearance, having on the wedding garment of holiness.

It follows, then, that if the coming of our Lord is imminent, the doctrine of the post-millennial advent cannot be true. The conversion of the world to Christ through the preaching of the gospel is an event that cannot be reasonably hoped for during the next thousand years. If our Lord is not to come until the world is converted, then all these passages that imply imminence and require watching for his coming are unmeaning and misleading. The same is true of much of the teachings of our Seventh-day Adventist brethren. If this nation is to relapse into popery, with a union of church and state, and our government become a great persecuting power, before the Lord comes, then many years are to transpire before we are to *begin to look* for his coming. This surely is not in accordance with "looking for the blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13. That there are unfulfilled prophecies can hardly be questioned; but that any future event must necessarily precede the coming of our Lord is an unwarranted assumption. Much more might be said on this topic, but this must suffice.

BELOIT, Ala., December, 1896.

Tract Society Work.

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

INTEREST IN THE NEW SABBATH REFORM MOVEMENT. DODGE CENTRE, MINN.

Each place has some local considerations which enter into the work of the Secretary. Various circumstances have kept the more immediate issues between the Sabbath and Sunday before the people of Dodge Centre, and vicinity. As a result, some, at least, of the pastors of First-day churches have gone over to no-lawism and no-Sabbathism. This often seems to be the easiest way to escape from the arguments of our people, and the plain command of the Decalogue. In the end it is a most destructive doctrine to life and character. To meet this pernicious error, the Secretary discussed the question from the standpoint of "The Law and the Gospel." He showed that the one universal element in the universe of matter, mind, and spirit, is law. That every thought of God concerning what is and what ought to be is universal law, and that every fundamental law is a thought of God. All things are created and continue in existence in accordance with law. When law is abrogated, disorder and destruction follow. In the Gospel, divine love, in sacrifice, comes to redeem men from the penalty of broken law; also to "establish" the power and authority of law by acknowledging its right to condemn. Thus Christ came not to destroy law but to fill it full as to its deeper meaning and larger import. We were assured that special cases of interest in the Sabbath-question, of long standing, were met by this discussion.

The Secretary took pains to show our people how the experiments which have been made hitherto in the history of the Sabbath and Sunday have prepared the way for a new phase of the conflict and for a reaction in favor of the Bible and the Sabbath. The church at Dodge Centre is well organized for work, and the young people were already canvassing for the series of tracts. Their meeting was a large and enthusiastic one. I gave such counsel and encouragement as would strengthen their faith in our cause; its permanency as to truth, and its success in God's way and time.

Social Purity has been discussed publicly in Dodge Centre more than in many places, and this made the soil the more ready to receive what we had to say on that question, and upon the question that the Seventh-day Baptists of the next century must be in labors and bravery more abundant along all lines of reform; must be typical reformers.

Many Seventh-day Adventists and many Non-Sabbath-keepers attended the evening services, and especially on First-day evening, when the Secretary set forth in something of detail the actual comparative strength of Protestants and Catholics—Roman and Greek. Such comparison shows that Protestants are greatly in the minority; that the greatest factor in the early years of the movement was the prominence which was given to the Bible as the rule of faith. That this weapon more than any other broke through the power and precedents of the Roman Catholic church; that in proportion as the Bible has been given a subordinate place, theoretically or actually, Protestantism has been weakened and the reviving influence of Catholicism has been strengthened

until it now boasts that "Protestantism is no longer a foe to be feared." Protestantism must make good its claims to a Biblical basis or be constantly weakened between the drift toward a loose theory of church authority, or an indefinite form of Rationalism. The effect of this sermon was strongly marked in the appearance of the audience and in what was said to the Secretary, at the close of the service. Dodge Centre is coming up to the New Movement.

THE TRUE SABBATH REFORMER.

The true Sabbath Reformer, the model for times like these, is accurately described in the following from Browning:

"One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

No, at noonday in the bustle of man's work time
Greet the unseen with a cheer!
Bid him forward, breast and back as either should be.
'Strive and thrive' cry 'speed—fight on,' forever
There as here!"

SEVENTH-DAY BAPTISTS MEET AT MILTON.

MILTON, Wis., Dec. 8, 1896.

The Seventh-day Baptists logically and historically are the primal Sabbath Reformers. They have just closed a convention of unusual interest at Milton, Dec. 4-6. These people claim to be more than Protestants, in that their denominational ancestors were never within the Roman Catholic church. So far as your correspondent can see they make good this claim that their denominational ancestors reach back to the primitive Christianity of the New Testament; to Christ and John the Baptist, the original Seventh-day Baptist. In the United States their organic life dates from 1671. They believe that their history represents the patient waiting of a fundamental truth while men have experimented with certain errors touching the Sabbath question. The first of these errors they say was that the Sabbath is a Jewish institution which Christ did not transfer to Christianity. Out of this error grew the doctrine of church authority rather than biblical authority as the standard of Christian action. This eventuated in the union of church and state, the development of the Roman Catholic church, the Continental Sunday and its associate holidays and evils.

PURITANS MADE AN ERROR.

The second great error was the compromise made by English Puritans three hundred years ago, which sought to transfer the Sabbath law to Sunday, and to "change the Sabbath." Both these errors have been tested and found wanting. The Sunday is fast reverting to its original type, and Protestants are powerless to check the decay even within the churches. Holidayism and no-Sabbathism are in the ascendancy. There is no remedy, say the Seventh-day Baptists, except in a return to the Bible and the observance of the Sabbath, not as a Jewish but a Christian institution, according to the example of Christ. They oppose all interference on the part of the civil law in matters of religion, and hence all Sunday laws, in so far as they prohibit legitimate business. They ask no civil law for "Saturday," but equal protection of conscience for all, without regard to creeds or majorities. They especially denounce the effort to turn the "Christian Endeavor" move-

ment into politics along the line of "national reform" and Sunday legislation.

CATHOLICS ON SUNDAY REFORM.

The convention made special note of the important fact that the Roman Catholics have lately published from Baltimore the open challenge that "Sunday-keeping is non-protestant," and that all consistent Christians must become Roman Catholics or Seventh-day Baptists. This announcement by the Catholics is destined to become a large factor in the coming Sabbath Reform conflict. Much interest was expressed by the convention in the probability that the Sunday law question may be prominent at Madison this winter.

Albion, Walworth, Rock River, Milton Junction and Milton were well represented in the convention. Your correspondent ventures the suggestion that the Seventh-day Baptists are much nearer to "bed-rock" on the question of Sabbath Reform than those superficial agitators are, who are trying to revive our Sunday laws, and to make men good "by act of parliament."

The convention was conducted by Rev. A. H. Lewis, D. D., of Plainfield, N. J., who as a theologian, historian and pulpit orator, is without a peer in his denomination and has a national reputation as the ablest representative of his peculiar people in this country. —*Janesville Gazette.*

"MOODY ON SUNDAY PAPERS."

Under the above head the New York *Tribune* for December 10 says:

One of the smallest audiences that has been seen in Cooper Union in the course of the five weeks in which Mr. Moody has been there listened to his address yesterday on "The Ten Commandments." The evangelist took occasion in his sermon to speak of this fact.

The bulk of the sermon related to the fourth commandment, and the Sunday newspaper was especially condemned, although the speaker said that he did not read one and that he had sworn his son to eternal warfare against the Sunday papers. He explained what he understood to be the character of some Sunday papers, and then included them all in his denunciation.

It is deeply significant that few people wanted to hear about the Ten Commandments. As much as Mr. Moody may try to exalt the Commandments, his attitude toward the Sabbath, in common with others, counteracts much, if not all, they may say. To condemn Sunday papers because the Fourth Commandment requires Mr. Moody to keep the Sabbath is so inconsistent and illogical that it creates smiles, rather than fears. Mr. Moody is a great evangelist, along certain lines; but when he attempts the role of Sabbath reformer, by glittering generalities about the Fourth Commandment and Sunday newspapers, the case rules itself out of court as "*non sequiter.*"

SUNDAY IN PENNSYLVANIA.

It now seems that the Sunday question will be at the front again this winter, at Harrisburg, Pa. It is said that the Jews in Pittsburg and Allegheny—perhaps elsewhere—will petition for freedom from closing their places of business on Sunday. Such a request will be granted, if the Christian conception of religious liberty prevails in the Legislature. That movement should cover the state, and include Jews and Sabbath-keeping Christians, not as a concession or "exception" to a minority, but as a right God-given.

If we could read the secret history of our enemies we could find in each man's life sorrow and suffering enough to disarm hostility. —*Longfellow.*

History and Biography.

By W. C. WHITFORD, Milton, Wis.

SHALL OUR LEGAL TENDER NOTES BE RETIRED?*

If any political question has an especial claim upon the attention of the thinking man to-day, surely the momentary embarrassment to which our government has been subjected should demand a careful, and by no means a hasty, consideration. As we review our financial history we are compelled to acknowledge that our efforts for over a hundred years to produce a scientific, sound and convenient circulating medium have been attended with some lamentable failures.

We began our experience with fiat government paper, or "Continental Currency," which proved itself to be absolutely inefficient during the War of Independence. Congress then tried hard to manufacture money. It printed bills by the wagon load; but General Washington's poorly-clad and half-starved soldiers, whose wives and children were in destitute circumstances, were compelled to demand the money that would alleviate their distresses. Accordingly, Robert Morris, of Philadelphia, secured at one time fifty thousand dollars in specie for the government, and as a result of this effort the army was saved from disbanding.

After the failure and folly of issuing the currency of the Revolution we tried the expediency of issuing bills by two specially authorized United States banks. This movement ended, as is known, in disaster both to the banks and the public.

From an early period in the century up to 1864 our chief dependence for paper money was upon banks chartered by the authority of the states in the Union. In 1860, some sixteen hundred of these banks were issuing such a currency to the amount of \$202,000,000. This paper was so inadequately guaranteed, and the provisions for its redemption were so signally ineffective, that the people became disgusted with the uncertainty of its value and complained bitterly of the losses to which they, as note holders, were exposed. They were, therefore, only too glad to hail the superseding of the State Bank Issues by the more carefully guarded circulation provided under the National Banking Act of 1864.

This last system was dictated by the necessity of creating funds to prosecute a gigantic war, its main object being to provide a fixed arrangement for purchasing and holding a large amount of government bonds. The banks that had issued bills under the old law and were converted into national ones under this system, were required to deposit such bonds in the United States Treasury to the extent of eleven per cent in excess of the amount of their circulating notes. In order to bring under the new law the largest possible number of banks, the state institutions were discouraged from issuing bills by the imposition of a tax of ten per cent per annum on all of their outstanding obligations of this kind. This system, it is true, remedied the worst defects of the State Bank Notes; *i. e.*, the varying discounts upon their value; but the fact that during the past twenty years the amount of National Bank Notes in circulation has decreased fifty per cent, amply proves that there is a defect somewhere in the

national system. This we attribute to the inflated condition of our government paper money; and just as long as this oversupply remains in circulation, just so long will the National Banks withhold in part, or entirely, the issue of their currency.

The exigencies of the war period introduced into our money circulation complications still more difficult than those above mentioned. We have now outstanding \$345,000,000 in greenbacks, then issued as a forced loan. Behind them there is no fixed guaranty beyond a promise to maintain a reserve of \$100,000,000 in gold, in order to provide for their current redemption. Respecting this reserve the less said the better in view of the perpetual infringement upon it during the past three years. It is still an unsettled question whether or not these issues are constitutional. They act as a constant menace to the credit of the government, and serve as an encouragement to the further prostitution of state powers to semi-banking functions.

The Greenbacks are the more dangerous because of their legal tender quality which constitutes them the chief element of bank reserves, and consequently, the money of final settlement, so surrounding all investments with the gravest of uncertainties.

Most inexcusably since 1890 the quality of these legal tenders has further deteriorated as a result of the issue of \$150,000,000 in the Sherman Notes for the purchase of silver. These are also an unlimited legal tender and are equally, with the Greenbacks, a claim upon the \$100,000,000 of gold reserve. The uncertainty of the joint claim of these is demonstrated by the fact that in February, 1895, this issue amounted to eight per cent of our tenders, the original legal intent being that these notes should reach thirty per cent. Such is the quality of our much belauded legal tenders. Is it any wonder that the country should have become impatient to rid itself of them?

The defects of our bank and government paper have been further multiplied by the addition to our \$568,000,000 of gold nearly the same amount of silver at a coin value double its bullion value. We have thus an exceedingly large issue of two kinds of metallic money, between which there is a daily diverging variance. Since the standard silver dollars are full legal tender our \$500,000,000 in government paper are liable to be redeemable only in depreciated coin, and our \$200,000,000 in bank notes exchangeable in this coin; and they must be so redeemed or exchanged should the government be unable to meet its obligations in gold, a catastrophe that has twice been most perilously imminent in the past two years.

Thus, we have tried, during the first century of our national existence, no less than six systems for satisfying the requirements of our currency. All these have, at one time or another, proved very unsatisfactory in the demands made for sound money. We have, in circulation to-day, seven distinct kinds of money besides subsidiary coins; and only two of them, gold coin and gold certificates, are perfectly sound. The yellow metal that we possess constitutes the only standard fit for the purposes of business in a prosperous and honorable nation.

The legal tenders are supposed to represent gold upon demand; but the ability of the government to honor its notes rests, to a

great extent, with the metropolitan banks. These can, at their pleasure, either deprive the treasury of its gold income by giving out paper to pay customs, duties, etc., or they can draw from the treasury all the gold that may be demanded for export. Such a policy the banks have actually enforced during the past three or four years with the result of more than once bringing the United States Treasury to the verge of suspending gold payments. This is the situation into which we have drifted by permitting the government to become the creator and sponsor of three-fourths of our inflated circulation. Yes, I say inflated; for at the opening of the Civil War our per capita of all kinds of money was about \$13.85, while now it is nearly double that sum.

The steps necessary to reduce these factors to a sound basis must be the retirement and cancellation of our legal tenders, the Greenbacks and the Treasury notes, thus destroying all demand notes against the treasury.

This currency, which remains in circulation to-day, is a relic of our late war. It is not an unusual occurrence for a nation, involved in such a contest, to issue, directly or indirectly through banks, considerable amounts of legal paper. And that it should suspend the redemption of this money in specie has been the almost invariable practice. When the crash came, and the South took its bold stand against the government, then it was that we saw our inability to offer that resistance which only money can effect. A large army must be equipped and sent to the front. The question of securing a loan then became vital. After many exceedingly warm debates in both Houses of Congress, a bill was passed and approved by President Lincoln, Feb. 25, 1862, authorizing the Secretary of the Treasury to issue, upon the credit of the United States, \$150,000,000 in United States Notes, not bearing interest. This amount was increased by two similar issues of the Greenbacks. One was upon July 11, of the same year, and the other on March 3, 1863. From these three forced loans there were notes issued to the amount of \$450,000,000; and they were put into circulation as the last extremity of Congress with a gigantic war upon its hands.

But our government is not the sole power that has resorted to such a scheme. As early as the close of the eighteenth century, England, during her protracted war with the French Republic, caused advances to be made by the Bank of England in such amounts that specie payments were suspended in 1797. Take again the case of France during the Franco-German War of 1870, in which a similar resort was made. The Bank of France advanced to the treasury of the nation enormous sums, exceeding \$300,000,000; and locking up its assets, it was also obliged to suspend specie payments under the sanction of law. Russia, Austria, Italy, and, in fact, nearly all the European nations that have carried on great wars during the present century, have been obliged to provide means for the direct or indirect issue of paper money. Thus, we also have affected not merely what the great European powers have done, but what would be done again by any state entering upon a contest in which its destinies might be involved.

But the resources thus obtained by the issue of such money have been regarded by

*Graduation oration delivered by William Burdick Wells, Commencement Day, Milton College, July 1, 1896.

every well-governed European nation as only a provisional means to be abandoned as soon as possible. France and England have both, during the present century, maintained a solid monetary circulation; but under this condition, they have devoted themselves, immediately upon the establishment of peace, to the retirement of all paper money issued to meet war expenses. By 1819, no trace of this currency remained in England; and France, after the disastrous war of 1870, regarded it the most urgent, if not the chief course to be pursued in its financial policy, to repay the Bank of France the advances it had made,—a sum of \$300,000,000. Yet this loan bore interest at one per cent per annum, while its "bonded debt" was bearing interest at six per cent. Still it was thought best to discharge the debt at one per cent, and get back to a completely normal circulation. In the period of eight years after the declaration of peace, the debt was liquidated, and to-day no trace of that great conflict remains in the French Monetary system. But we have not adopted with like zeal the policy practiced by England and France. Yet the Greenbacks are of an origin similar to the issues just mentioned.

The fact seems to have been overlooked, that these notes were only a temporary expedient, and therefore should not be long continued after the war was ended. While our government manifested a zeal, most praiseworthy in itself, in reducing its bonded debt, it neglected to redeem its more urgent floating debt. At one time it realized that its paper money ought to be withdrawn. The law of April 12, 1866, directed its redemption in monthly installments, the money for which being provided by the sale of government bonds. This was the true financial policy, but it was soon abandoned. The value of these issues had fallen to less than 40 cents on the dollar. The belief obtained that the situation would be sufficiently improved by the resumption of specie payments in 1879.

In the Spring of 1874, an attempt was made to increase the issue to \$400,000,000, but President Grant "punctured" the movement with his veto. In June, 1875, the United States Treasurer was authorized to reduce the issue to \$300,000,000; but in May, 1878, the law was repealed, and the amount outstanding was fixed a \$346,000,000, which has since been retained. Judging from the later developments of the "Greenback system," this was a great and fundamental error, the influence of which has been seriously felt in our recent financial crises.

Such is the history of the paper money that every one supposed would be retired immediately after the close of the war, or as soon as the financial conditions of the country would warrant it. To-day, thirty years thereafter, this paper is in use as legal tender. We have redeemed our bonds before they were due; we have paid our debts faster than any other nation; and yet we have permitted this dangerous element to remain in our financial system so long that we now find a large number of our people opposed to paying them off and retiring them. If the \$100,000,000 of gold reserve should be applied toward this debt, there would remain only \$246,000,000, in circulation. To cancel this paper, an equal amount of two or three percent bonds would be required, the interest upon which would be about \$7,000,000 per

month. Many are terrified at what they consider to be such a waste of bonds. They forget that this money, being a war measure, constantly threatens our prosperity. They talk largely of the loss of interest, as if it were an absolute loss, instead of being the payment of an honest debt.

To meet the interest on the bonds necessary to retire these Greenbacks, would cost if assessed per capita, ten cents to every individual in our country. One panic brings more sorrow and desolation into every home than ten times an assessment like this brings.

And as long as this currency remains in circulation, just so long will we be in like danger. It is not claimed that it is the sole cause of the trouble, for it is manifestly true that other complications set in and aggravate the difficulties. But it cannot be denied that, while these notes are in use, the government will be required to furnish all the gold which may be demanded for export; and whenever our balance of trade is unfavorable, they will serve as an "endless chain" for drawing gold from our treasury. The place of these notes can be amply filled by non-legal tender National Bank paper, and thus our currency will not suffer contraction.

In conclusion, let me refer to Secretary Carlyle's views. Regarding the difficulties, he says: "No change that can be made in our currency system will afford the relief to which the government and the people are entitled, unless it provides for the retirement and cancellation of the legal tender United States Notes. Anything less than this will be a palliative, and not a cure, for the financial ills to which we are now subject." On this question President Cleveland also declares forcibly: "I am convinced that the only thorough and practical remedy for our trouble is found in the retirement and cancellation of our United States Notes, commonly called Greenbacks, and of the outstanding treasury notes, issued by the government in payment for the purchase of silver under the Act of 1890. And I believe that this could be quite readily accomplished by the exchange of these notes for government bonds bearing a low rate of interest."

ANNUAL SUNDAY REST DAY CONVENTION.

To the Editor of the SABBATH RECORDER:

It was my privilege to attend the above named convention from the opening until Sixth-day noon. The report at 3:40 P. M. of the opening session seemed to cover the ground of the work of the Wisconsin Sunday Rest Day Association. The financial part of the report did not show very much strength, indicating that the masses in the churches of the state were not as thoroughly aroused to the support of Sunday as was the Secretary, who says that Sunday used to be respected and honored, but is far from being that at the present.

"Stop, hands off of Sunday, which was first proclaimed at the dawn of human life, re-echoed on Mount Sinai, and engraved by the finger of God on the Decalogue; an ordinance which applies to all times and places, and which is demanded by the very exigencies of our nature." "Sunday, or the Lord's-day, is consecrated by the Christian world to public worship, and to rest from servile work, in order to commemorate the resurrection of our Saviour from the grave, by which he consummated the work of our redemption, and to fore-shadow the glorious resurrection of

the elect and the eternal rest that will be theirs in the life to come."

The above quotations are the words of Cardinal Gibbons, and all the speakers that followed the secretary voiced the same spirit. "Never before was the need so great to lift the Sunday banner, that leads to victory. What has been done can be done again."

An account was given of the distribution of Lord's-day tracts. Then came the wail, "The battle thickens. The powers of evil on every side are joining hands for a determined struggle to destroy the God-given day for rest, quiet, home, and Divine fellowship." Blinded eyes that cannot see that all this can be gained in the observance of the Seventh-day, which God blessed and sanctified at creation (Gen. 2: 2, 3), upheld by the blood of the covenant (Heb. 10: 29), by being put in the ark beneath the mercy seat (Ex. 25: 21; 31: 18, 1 Kings 8: 9).

"Sunday desecration must be stopped by uniting all lovers of the Lord's-day and enforcing the civil law." But alas there appears on the field a secret society called, "League for the Protection of Personal Liberty," with headquarters at Milwaukee, but having branches scattered through the state. It has sent out a circular seeking to stir up prejudice against Sunday laws, and calling for organized efforts for their repeal," and fears were entertained that this society had, in the election held on Nov. 3, gained a majority in the legislature in favor of the views of the League.

"What needs to be done, I believe," says the speaker, "that Sunday can be saved by the rallying of all classes to the support of law and order, and thus overcome the League that in the name of liberty comes to trample on both liberty and law."

I attended this meeting hoping that I might bring light to some on the Sabbath question, and gave out at the close of the sessions a large number of my tracts, "The Law of God," which were kindly received.

Your brother and advocate of the truth,
O. P. FREEBORN.

MILTON, Wis.

BE GOOD TO YOURSELF.

Think deliberately of the house you live in—your body. Make up your mind firmly not to abuse it. Eat nothing that will hurt it. Wear nothing that distorts or pains it. Do not overload it with victuals or drink or work. Give yourself regular and abundant sleep. Keep your body warmly clad. Do not take cold. Guard yourself against it. If you feel the first symptoms, give yourself heroic treatment. Get into a fine glow of heat by exercise. This is the only body you will have in this world. Study deeply and diligently the structure of it, the laws that govern it, the pains and penalty that will surely follow a violation of every law of life and health.—Selected.

HOW TO EXTINGUISH FIRE.—Take twenty pounds of common salt, and ten pounds of sal ammoniac (muriate of ammonia, to be had of any druggist), and dissolve in seven gallons of water. When dissolved it can be bottled, and kept in each room in the house, to be used in an emergency. In case of a fire occurring, one or two bottles should be immediately thrown with force into the burning place, so as to break them; the fire will certainly be extinguished. This is an exceedingly simple process, and certainly worth a trial.—Reflector.

Missions.

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

WE spent Sabbath-day, Dec. 19, with Pastor George Seely and the Berlin, N. Y. church, and a few days thereafter calling on the people. Bro. Seely, who came from Petitecodiac, N. B., Canada, has settled squarely into his work and is rapidly and surely winning the hearts of the people. His good wife is an excellent helpmate in his work. The Berlin church is one of our oldest churches, organized Sept. 24, 1780, under the name of the Sabbatarian church of Little Hoosick, the name of the town in which it was situated. It also afterwards was designated by other names according to the town in which it was, after divisions were made in the towns, viz: Stephentown, Petersburg, and finally Berlin. The following ministers have served the church as pastors or supplies since its organization: William Coon, Asa Coon, Nathan Rogers, William Satterlee, Stillman Coon, Solomon Carpenter, Orson Campbell, Anthony Hakes, William B. Maxson, James H. Cockran, H. H. Baker, James L. Scott, L. C. Rogers, A. W. Coon, Varnum Hull, James Summerbell, B. F. Rogers, W. C. Whitford (Alfred, N. Y.), G. H. F. Randolph, George Seely.

The persons who served the church as deacons were William Greenman, William Davis, John Greene, John Bliss, James Greenman, Sylvanus Carpenter, Zebulon Scriven, Asa Coon, John Whitford, Jared Green, Joshua B. Maxson, Nathan Saunders, Nathan Vars, James L. Green, J. B. Satterlee, and J. Byron Whitford.

Sometime in 1800 its first meeting-house was built and dedicated. On Aug. 9, 1822, this house was blown down by a tornado. The present house of worship was erected in the winter of 1823, finished and dedicated in the winter of 1825; was remodeled in 1848 by the addition of the vestibule and belfrey. At that time a bell was bought weighing 3,000 pounds and hung in the belfrey. It is probably the heaviest and finest-toned bell in our denomination. The Berlin church is an old mother church. Many of her members in these years have moved westward and have helped to start more than twenty-five other religious interests among our people. She took an active part in organizing the De-Ruyter and the First Alfred churches, which became afterwards the centers of our educational interests. God bless Berlin church and its pastor! May the sun of our mother churches never set! May there come up in them a pious and consecrated class of young people in every successive generation who will perpetuate the existence of these churches, and ever hold up the banner of the cross.

SEC.

LETTER FROM CONSTANTINOPLE.

The following letter, written Sept. 8, 1896, has come from a personal friend of the editor, and is, for obvious reasons, published without the signature of the writer. It conveys important and trustworthy intelligence.

"The events of the past few days here have doubtless been dealt with at some length by the American press, but I doubt whether the attention they deserve has been paid them, for of course the political campaign there attracts and holds all attention, so far as concerns the mass of the people.

"For some months this city and vicinity have been quiet but for the little flurry caused by the deposition of the Patriarch, Mgr. Ismirlian. But threats had been heard on the part of the Armenian revolutionists that they were going to strike another blow soon, and that in the capital. For a day or so previous to the capture of the Ottoman Bank the Armenians knew that something was coming. I myself was informed that very Wednesday morning that bombs were to be thrown and the troops attacked on that day. But we did not feel certain that this was to take place. However, at one o'clock that afternoon (August 26,) the trouble began. The revolutionists, by a well-planned and rapid attack, got possession of the Ottoman Bank Building, while other bands from other points did much the same thing on a smaller scale; there were several simultaneous sieges and pitched battles with the troops. . . . Significant as it may be, in this as in every other instance of a revolutionary plot, the leaders have been Russians. Russia is the home of nihilism. As these false patriots expected, their dastardly daring excited both government and mob, and the horrid work began.

"In most quarters the soldiers merely stood by and watched, keeping foreigners at a safe distance from the mob. Sometimes they pitched in and helped the mob to kill and plunder. Certain of the Armenian quarters were perfectly safe, and have escaped untouched; notably that where the Sultan's newly appointed Armenian patriarchal *Idcum tenens* lives, Mgr. Bartholomew. But in other regions the storm was so fierce that hardly a single man escaped alive. Notable instances were the towns or quarters of Psamatia and Hasskeuy, and the shores of the Golden Horn in general. Slaughter and pillage there continued from Wednesday afternoon till Thursday evening at half past eight, and then the work stopped as if by magic. The secret of this was discovered the next day. The six ambassadors had met at their summer residences, and had sent thence a joint telegram, couched in very strong terms, direct to the palace of Yildiz, that these affairs must stop at once. No sooner had the telegram reached the Sultan than the whole massacre was at an end. These various facts—the sudden stop, the attitude of the soldiers and police, the quarters that were spared, and other indications—leave no doubt that the massacre was by order of the Sultan and controlled by him. This unanimity of opinion may make unity of action easier. But large bodies move slowly, and the action (or, rather, inaction) of the powers thus far does not promise much for the future.

"As to the number of dead, no accurate figures can be given, at least for a long time; for some counted as dead will be turning up after their time of hiding, and others, whose friends now hope they have fled, will never return. A conservative estimate a few days ago put the number at 2,500 or over; this was soon raised to 4,000, while the German Embassy, we understand, thinks the true figure will be nearer to 6,000. It is, of course impossible for any one at the distance of America to form any idea of what that really means, and of how awful the carnage has been. The whole Armenian population is still in terror a week after the outbreak, and they will of course be so for many weeks to come. No business goes on among them;

their shops are still almost entirely closed, and the prospect is very drear. What is to be done? So many times have words of reassurance served to bring back the trembling Armenians, only that another massacre may put them out of the way, that now who is to restore confidence? Last year's massacre killed off 250 men, according to the best calculation; this one seems to be 2,000 per cent worse. The question is, What is to prevent another within another year as much worse again?

"Foreigners and foreign property were in general left alone last week, as in the previous outbreak, but not so completely. The house of the American Board Mission at Hasskeny was pillaged of everything, furniture and all, though fortunately the ladies who occupy it were away for the summer and escaped death. Their servant, however, is missing—probably he is dead. And several business offices of British residents were broken into and completely destroyed in the search for insurgents and arms supposed to be hidden there. This is not quite the time, perhaps, for demands to be made for indemnity, but the Hasskeny property will come under the same category with that in Marash and Harpoot, for which as yet not even a promise of indemnity has been secured by the United States. Is our country going to stand such destruction of the property of its citizens and not act vigorously? Why does France receive indemnity and not the larger republic?

"In some cases the troops and police did good service in restraining the mob; the only reason why the Bible House was not sacked and its employees all killed was probably, under God, the presence and vigorous action of a squad of cavalry, and later of a guard of soldiers, sent there by request of Mr. Terrell. Both this building and the American College for girls, in Scutari, and Robert College as well as many other foreign buildings, are at present under military guard, and are thus supposed to be protected from danger. But one cannot but ask the question, What is the source of danger, if not these very soldiers? And again, our trust is without any other foundation than God and his goodness. When even the decimation of the Armenians at the capital does not move Europe to action, what is to prevent another wholesale butchery in other places more remote from their eyes?"—*The Missionary Review*.

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

"ARE the missionaries the agents or servants (?) of the societies, or are they the messengers of the churches? Is there a sufficiently close connection between the churches at home and their brethren abroad, for whom they are asked to pray and give? Do not societies sometimes act as a barrier to separate rather than as a link to unite? A great step in advance would be taken if the societies not only allowed but encouraged churches to support missionaries of their own, with whom they might be in direct communication."—*The Christian, quoted in the Bombay Guardian*.

Woman's Work.

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

MOTHER'S MEMORIAL DOLLAR.

BY AGNES F. BARBER.

Twenty-one years a message has sped
To the heathen lands from one called dead;
Thus she "yet speaketh" sweet words of love,
To win lost souls to the home above.

Near fourscore years of her life had passed
Ere Christian women awoke at last,
To rescue sisters in foreign lands
From dark superstition's cruel bands.

She gladly welcomed this forward move
In the cause for which she felt great love.
Scarce was her name as a member given,
Ere quickly, life's silver cord was riven.

With dying breath she direction gave,
To join in this work the lost to save.
Thus her part in this was just begun
In the last hours of life's setting sun.

Her memorial gift each year is sent
To the far off land of the Orient;
Which contributions, cheerfully given,
Are treasures safely laid up in heaven.

So her mite is doing what it could,
In bringing the lost world back to God,
Dispelling the gloom of Nature's night,
By the glorious beams of gospel light.

The sower and souls thus garnered on high,
In redemption's song forever shall vie,
As they brightly deck her starry crown
Which at Jesus' feet she gladly casts down.

Better than worldly decking or fame
Is self-denial for Jesus' name;
Jewels thus gathered have vastly more worth,
As the gems of heaven exceed those of earth.

NORWICH, N. Y., Dec. 14, 1896.

SOMEONE has said, "There are 365 days in every year, but really there is only *one* working day, and that is *to-day*." "As thy day so shall thy strength be." Each day brings for us its duties, its responsibilities, its trials, its joys—we can only take one step at a time. God never asks us to carry to-morrow's burdens. The promise of grace sufficient for our needs is for to-day. His mercies are "new every morning." If we can enter upon this new year realizing the meaning of this trust in our heavenly Father's care, we can sing with the poet,

"Keep thou my feet; I do not ask to see
The distant scene; one step's enough for me."

CORRESPONDENCE.

Mrs. R. T. Rogers.

Dear Christian Sister:—In response to the request of our Associational Secretary, I gladly express my interest in the good work our sisters are seeking to do and would, if in my power, make my contributions proportionate to my anxiety for the promotion of the cause. In regard to an elaborate funeral display, the reason often given is, "It is the last we can do for our friends." But as one remarked, "It is only for one day." Would it not be a more appropriate token of regard to departed Christian friends to seek to perpetuate their chosen life-work? I trust many have proved the blessedness of so doing, but if any have not, may I suggest the adoption of the annual offering of a memorial dollar, or some larger plan if practicable. I feel impressed to submit to your use, if approved, the above verses, which were prepared for the 25th anniversary of the W. F. M. S. of the First-day Baptist church, of which my dear mother was long a member.

I deeply regret that on account of our scattered condition and other unavoidable reasons, we cannot hold gatherings for benevolent work, but hope our annual remittance will be nearly the assessment.

Your sister in Christ,

A. F. BARBER.

NORWICH, N. Y., Dec. 15, 1896.

SLEEVES AND SKIRTS.

BY E. C. W. LIVERMORE.

"I do hope there will not one soul come here to-day," said Mrs. Viner to her dressmaker, as they sat enveloped in cloth and tissue patterns. The form stood in the center of the room, whereon was exhibited a new dress, of costly fabric, while around lay a confusion of goods.

There was a rap at the sewing-room door, and the maid timidly presented the card of Mrs. Noble on a delicate receiver.

"Goodness me! what shall I do?" asked Mrs. Viner. "Here I am, hair uncombed, dress unchanged, and how this room does look, and we are such good friends she will expect to come right up; but I can explain how busy we are, and that will make everything all right."

"Show Mrs. Noble up," she said to the maid.

Mrs. Noble was a valuable little woman, who always managed to look well on a small allowance, but she felt a degree of freedom with Mrs. Viner, having been her mother's intimate friend, and was not a stranger, by any means, to her fashionable tendency.

Mrs. Viner rattled off a prelude of apology for the appearance of her apartment, and finally succeeded, after some effort, in ensconcing her caller in a chair, in almost a rainbow of surroundings, whereupon she began her learned-by-heart rigmarole, about fall and winter fashions, and her invitation to Col. D.'s wife's reception, where she hoped to meet the French Minister.

Mrs. Noble smiled and said, "I do not concern myself very much about fashion. In fact, I have too many of our city poor to think about, to be influenced much by style."

Mrs. Viner said, "You are a commendable worker, I will admit; but you know my husband's position is such I *have* to dress. It will not do for me to fall behind any of his circle."

"I am glad if you can afford nice apparel," replied Mrs. Noble, "and I have no doubt you will take pleasure in giving me a little money to aid in buying a suitable dress for a poor Mrs. Russell to wear to church. She has lost her husband and has five children to support, by her own effort."

"O! I should be delighted," responded Mrs. Viner, "to give something, and I really wish I could afford to, but I do not see how I can, for I am getting along with as little as possible this season, and hold my position in society. I have but three new dresses for this winter: my black velvet, heliotrope silk and pansy-purple tea-gown. Mr. Viner thinks the contrast so fine with my hair"—taking care to show her amber tresses in the sunlight. "I am having three others remodeled to economize, and I was fortunate enough to match the goods, and have only gotten enough for sleeves and to enlarge the skirts. See how lovely they are, Mrs. Noble."

"Yes, I see," said the lady thoughtfully, but do you think it is right for us to encourage fashion, by using so much cloth? For instance, what quantity does it require for a dress?"

"You mean a *real tony one*—without a train?"

"Yes, a *real tony one*," responded Mrs. Noble.

"That depends on the width of goods—

perhaps nine or ten yards, double width, without train."

Mrs. Noble continued: "How much did you use when they wore the neat, narrow walking-skirt and small sleeves?"

"O," replied Mrs. V., "you know I am short, but at the time of President Garfield's inauguration it only took seven yards; at least, it was all I used for my dress, and it was perfectly lovely."

"That was the other extreme," said Mrs. Noble, "and scarcely made a safe width of skirt for walking; so let us call it nine yards of single width goods. Nowadays you use eighteen yards of single width goods, to say the least, and that is as *much again* cloth for each dress as you used on the one you wore to the inaugural ball. In both instances you were governed by fashion."

"Perhaps," slowly acquiesced Mrs. Viner.

"Then," continued Mrs. Noble, "you have six dresses, this season. Each one requires nine yards of extra goods, to make it fashionable, in single width; so for the six dresses you have bought fifty-four yards of unnecessary material. Call the price per yard one dollar only, which is too low for your velvet and silk, but really a fair average for the entire. So we find you have paid fifty-four dollars extra on your exceedingly economical wardrobe, for stylish sleeves and skirts. How many ladies are there in your circle?"

"Twenty, perhaps," answered Mrs. Viner.

"Do they all dress as well as you?"

"O, yes, Mrs. Noble, and some of them much better."

"Then, if you have laid out fifty-four dollars on sleeves and skirts, the twenty ladies have doubtless expended one thousand and eighty dollars in similar directions. Think of the many ladies in our land who have spent even more, and how many Mrs. Russell's could have had one pretty, comfortable dress, that are now deprived of the privilege of church-going, for want of a suitable gown."

* * * * *

Down town, in his private office, sat a tall, gaunt, anxious-looking man, whose years would denote he was in the prime of life. Before him lay a dry lunch, and beside him sat a jolly business friend of his.

"Why! Viner, I thought you lunched at home? No wonder you look thin."

"I generally do," replied Mr. Viner, his sentence interrupted with a hacking cough, "unless there is too much going on at the house, which happens to be the case to-day. My wife has a dressmaker. She wishes to attend Mrs. D.'s reception, and week after next we give one. She is very fond of society and, of course, it takes time and money."

"How's business, Viner?" said the well-to-do merchant, who was scanning the worn face of his friend.

"Quite good, and, after all, I cannot get ahead; indeed, I am losing ground every day, hard as I work. Several payments are due this month, and I can't see, for my life, how I can meet them."

The day before the grand reception the appalling news spread over the city that Mr. Viner had been found dead in his office. The brownstone mansion was closed. The estate was insolvent, and Mrs. Viner and her children were left penniless.

Did the six pairs of large sleeves and skirts ruin her husband? They bore their share, for lavish extremes are like the oozing of water from a dyke; there will come an awful break, by and by, that will sweep all with the "besom of destruction."

Young People's Work

By EDWIN SHAW, Milton, Wis.,

C. E.—Conscience Endangered.

"The difficulty of conduct does not lie in knowing what is right to do, but in doing it when known. *Intellectual culture does not touch the conscience.* It provides no motives to overcome the weakness of the will, and with wider knowledge it brings also new temptations." So says James Anthony Froude, an eminent English historian, in the introductory chapters to his "Caesar, a Sketch," and I am inclined to agree with him. The want of conscience on the part of so many of the American people, which is especially manifested in the attitude toward the Sabbath, is largely due, I verily believe, to intellectual culture. Not that intellectual culture destroys or deadens the conscience, but it does not touch the conscience at all, and at the same time it brings to the will many and many a temptation. Intellectual culture is indeed a most subtle, and most dangerous enemy, unless there is at the same time an equal development of soul culture which does touch the conscience and provides sure motives for strengthening the weakness of the will. Young people who desire to secure intellectual culture, [and such a desire is most commendable] either at home or in some other place, will do well to see to it that there are equal opportunities for soul culture, or they may imperil the integrity of the supreme element of their being. Parents should also bear this in mind when they select a school which their children are to attend.

S. D. B.—Six Days Besides.

The fourth commandment is positive as well as negative. We are not only forbidden to labor on the seventh day, but we are positively commanded to work on the other six. The Sabbath is a very important day and we cannot give too much attention to it, as to what it means and how it should be observed; but on the other hand we must not forget that there are other days besides the Sabbath, that they bring with them duties and responsibilities, and that our religious life is made up quite as much by the events of the six days as by those of the seventh. The amount of pleasure which the Sabbath affords us and the degree of development we make in our Christian lives on that day depends very largely upon the way in which we improve the opportunities of the six work days.

PRESIDENT'S LETTER.

Dear Young People:

I write to-day while making my journey on the Illinois Central from Hammond, La., to Farina, Ill. Every station has been thronged with people from morning until night. One surging mass of human beings. It seems to me I have seen to-day most of the people in the state of Mississippi, especially the colored people. One constant ovation, but our train was the Cannon-ball Limited, stops were very seldom and short, and so no speeches were made. We learned we had nothing to do with all these great gatherings, but all on account of Christmas, and people were looking for friends, and little brown jugs.

Six weeks off of the winter for me spent in the sunny South. Before night the breath of the iron horse shows in the frosty air. By the way, some frost-bitten brother from the North writes friends at Hammond asking

what they pay Dr. Lewis for writing them up for the RECORDER. He got his pay in persimmons. I get the same, only more of them.

Our meetings closed after five weeks from the close of the Association with a good interest. We think at least fifty people have been converted. On Sabbath-day we visited the baptismal waters, where Pastor Lewis baptized two candidates who had been received by vote as members of our church after baptism. On Tuesday I had intended to go North from New Orleans, but request came for me to return to Hammond for baptism; and again on Wednesday afternoon, with sun and water as warm as June, five more candidates were baptized. Many are using the Bible in order to decide what they shall do about baptism and the Sabbath, as well as other questions. Many strong decisions have been made.

I might say to the world and to any unconverted church members interested, that I understand there are some ball dresses which can be had at greatly reduced prices. The ball room goes well with this climate, is like the persimmons tree, very productive, and the fruit hangs on all winter.

The men's meetings and women's meetings have been of great help and are still continued. A move is on foot to organize a Y. M. C. A. How many will join the church remains to be seen. An entire change of feeling between churches, and by the people toward the churches, has come to the place. Pray that it may continue and this be only the beginning of better things for Hammond.

E. B. SAUNDERS.

A VISIT TO THE OLD HOME CHURCH.

We went to the old home church one Sabbath-day last May. It was a long drive through the world of awakening spring time, but we stood at last on the old church steps. Scattered throughout our denomination, east to west, are men and women who have oftentimes stood where we stood then and faced the same familiar scene; green fields stretching away in all directions. The green before the church sloping down to the smooth road, lined on the opposite side by an old stone wall, and beyond the fields, sometimes green with grass and dotted with sheep, sometimes golden with grain and again rustling with the tall corn that hid the farther view. To the right the school-house, to the left at about an equal distance the cluster of houses about the "Corners," while close at hand was the grave-yard. This grave-yard was not populous, for the people who worshiped God at this country church were those of sober living and plain habits; but now and then throughout the years a little procession filed out of the church, the bearers carrying the coffin through the gateway into the little enclosure, and fathers and mothers, aged or in their prime, the loved young son and daughter, and the cherished babe have there been laid to rest. Sad as death always is there were fewer heart-breaks as we laid our dead away in that quiet resting-place than in many another, for it was but the going before of a dear one, and lives were chastened and made purer and tenderer by the sorrow and the expectation of the meeting by and by. We never forgot them, for were not the thoughts of their parting message mingled with each Sabbath service?

It all came back to us as we stood for a moment before entering the church, and once

inside how memories thronged. The church itself was the same, the old fashioned white pulpit with lamps on either end and the Bible in the middle, the very same book that I used to watch longingly to see the minister close it in token that his sermon was nearly done, when I was too young to guess at the approaching close in any other way except perhaps by the loudness of his voice as he warmed to the finish. How many times as a child I used to watch a good grey head as it rose above that Bible, and try to be sure whether there was really a halo above it as there was about the head of Christ in the pictures. It seemed to me that there was, and not at all incongruous that it should be there.

But where were those who used to sit with us there? We could tell now where each family had been wont to sit, for they used to sit in families in those days, but their pews were empty. Even the raised choir seats at the back were unoccupied. The organ was moved to the front and the little company, but a remnant of those whom time and change had taken away, gathered about it. The central figures of the little group were a white haired brother and his wife who had been pioneers in church and community. Fifty years had passed since they chose this spot for their home, and they had been unwavering through all the years in their loyalty to it. Two sons with their families are left about the homestead and are leaders in the little church. One presided at the organ, led the singing and was also Superintendent of the Sabbath-school and teacher.

Some churches would say that under such circumstances as surrounded these people it would be useless to try to maintain a Sabbath-school, for there was in all scarce a half dozen children, but such was not the policy of this church, for the Sabbath-school had ever been one of its bulwarks, and young and old together bent to the study of the Word, not as a matter of form, but as those digging for hidden treasures.

The lesson was of the Pharisee and the Publican, and the little company who gathered for its study were none of them counted learned or wise, and yet there was evidence from the discussion of the lesson of depth and culture that comes from this careful regular study of the Book of books, the educational value of which can be compared to no other.

After the Sabbath-school came the sermon from the pastor of a neighboring church, and following it the tender communion service and covenant meeting. How the memories of other covenant meetings of the long past crowded upon us.

"Old hopes that long in dust had lain,
Old dreams came thronging back again."

The teachings, the aspirations of the past contrasted with present realities. Dear young friends, if your lives are to measure up to the ideals and resolutions you are forming in the sacred walls of your home church, you will need to live all through your lives very close to God!

Other thoughts that came to us were of those who had once gathered with us about that table, some dear ones lying in this grave-yard, some in others. Should those still living gather once more about this table they would come from New Jersey and California, and from Georgia and Arkansas and states between. A common-place people they seemed to us in the old days when the world outside seemed exciting and enticing, but since our

horizon has enlarged we have seen things in truer light and we have realized what a power for good was the little country church where the young were fed with gospel truth and sheltered from temptation until they were strong. The manners of our people were not those of the Four Hundred, and yet in later life in company where manners were finer I have missed the true refinement of my youthful associates of the old home church.

But to go back to the meeting, I cannot tell you what was said, but it was a season when we drew close together and felt the hallowed presence. After the services were over a hasty meal, without which we were not allowed to proceed homeward, and then the long drive home. It was evening when we reached the village, and as we drove under the electric lights the band was playing and the streets were full of people. We realized we were back in the world again, and shall we not take up its work the better for the hallowed hours in the old home church?

H. E. W.

OUR MIRROR.

The Dodge Center C. E. has had some unusually interesting afternoon meetings of late. The topic, "A good education; what it is and how to get it," with Robert Wells, as leader, brought out many thoughts, excellent showing how the young people realize that a "good" education meant vastly more than brain culture, but included that wisdom that cometh from God. It also showed great interest in our denominational colleges.

The topic for Nov. 28 was "Missionary work in the North-Western Association." Arthur Ellis, as leader, directed a program of readings, historical and otherwise, that was instructive. The C. E. has also directed in the organization of a Reading Circle for the winter, to which any one may be admitted who will give attention to the studies and readings. The circle meets weekly from house to house and is studying the lectures on Church History which Dr. A. H. Lewis gave in Alfred University a few years ago. The circle pronounce them very profitable and interesting. While one reads, the remainder ask questions and remarks are in order at any time. In connection with these are large maps and charts made by the pastor. The new officers of the C. E. Society, are, Giles Ellis, President; Edna Daggett, Secretary and Corresponding Secretary; Charles Bond, Treasurer. Owing to length we omit names of committees.

The Junior Society of Dodge Centre had a Thanksgiving entertainment on the evening of Nov. 28, music was furnished by the choir, mostly composed by the Junior superintendent, H. D. Clarke. Recitations, papers, etc., made up the Junior parts. There was a good attendance and some money added to the treasury. The Junior teachers now are, Jennie Burdick, Edna Daggett, Grace Sanford and Mrs. H. D. Clarke. The classes are now studying Old Testament History. When Dr. Lewis was here he gave us a fine talk on character, how early formed. The superintendent continues from time to time general talks on Bible themes illustrated with a new "Royal Scroll," and occasional blackboard drawings.

WHERE Christ brings his cross, he brings his presence; and where he is, none are desolate, and there is no room for despair.—Mrs. Browning.

Children's Page.

THE REASON.

When Minnie and Mamie are both at play,
Everything runs in the smoothest way;
Each dear little face is so sunny and sweet
To watch them together is surely a treat.

They never quarrel and disagree,
Nor snatch the playthings, nor come to me
With pitiful stories, as Jennie and Sue
When they play together are sure to do.

I wondered what the reason could be,
Since they all are sweet little girls, you see;
So I called them up and the case made plain,
And asked if they could the riddle explain.

And Minnie looked puzzled and shook her head,
But our wise little Mamie quickly said,
With a wee, droll smile: "I think it must be
'Cause I 'let' Minnie, and Minnie 'lets' me!"

JIMMY'S "CLUB."

A TRUE STORY.

A gentleman sat in a plain office puzzling his head over a perplexing question. He was the agent of a benevolent society, organized to help the poor of a great city. The trouble was this:

Thanksgiving was at hand and he had not money enough to do all that he wished to do on the coming day. He knew, too, many families who lived at starving point, to whom Thanksgiving gave little apparent reason for thanks.

He knew young men who did not hesitate to spend three dollars on a single rose. He knew young ladies who thought nothing of wasting more or less dollars a week on candy. Twenty-five cents would buy a sumptuous dinner for a starving child.

Many hundreds of the extremely poor looked to this man for one good dinner at Thanksgiving time. For one day in the year they hoped to have enough to eat. How was he to give it?

Suddenly, three or four dirty faces peered through the window; a timid knock followed. Five street boys and two somewhat tattered little girls trooped in. The agent recognized them as members of the city mission school. He said pleasantly:

"Well, children, what can I do for you, today?"

"Nothin'," answered the children, vaguely.

"You, Jimmy, you tell," said one of the girls, giving the tallest boy a shove. Jimmy fumbled in his ragged pocket, and slowly produced a large handful of pennies and small change.

"We fellers are a club," said Jimmy, with a grand air. "There's twenty of us, mister."

"We gals are in it, too," interrupted the girl who gave the shove.

"We, all of us, and the gals, too," responded Jimmy. "We come from Cummin's Alley, and we're a club to help Thanksgivin.' Here's—here's nine dollars and ninety cents."

The agent stared at the large sum, collected at what cost of self-sacrifice only the givers could say.

"It's for them that can't git no dinner," explained the little spokesman.

"Is it?" exclaimed the good man. He hardly knew what to say, as he glanced at the poor clothes and shrunken cheeks of the "Club."

"Yes," said Jimmy, stoutly, "There's plenty poorer than us, mister; we're a club to help 'em. We didn't care if we didn't have a dinner for two or three days so'st that we might give real poor folks one."

"How many dinners will nine dollars and

ninety cents get?" asked a little girl, rather hungrily.

"What kind of a dinner?" inquired the agent, with a perceptible weakening in his voice.

"Oh—turkey and stuffin', and—and pud-din'!" cried the children eagerly.

"That will cost perhaps twenty-five cents apiece," said the agent, "and your money will give a fine Thanksgiving dinner to as many as thirty-five hungry people. You have done nobly, children, and I am delighted that you have been so kind and thoughtful for others."

The dinners were bought. "The Club" distributed them. The children's first plan was to put a cabbage in with each dinner, the agent says. But there were not cabbages enough to go around. So they cut each cabbage into quarters, and put one piece into each bag.

That club of twenty poverty-stricken children worked until nine o'clock at night on the day before Thanksgiving, distributing thirty-five dinners to "people poorer than themselves."

This is a true story, and one that should make our easy blood tingle with something akin to shame.—*Youth's Companion*.

ADOPTING A GRANDPA.

An old man, not ragged but clad in old and faded and time-worn garments, and moving with feeble steps and weary air, sat down under a tree, on John R. Street the other day to rest a bit. Three or four children were playing in the yard at his back, and directly a mite of a little girl looked through the fence and asked:

"Would you hurt a little girl?"

"Bless me, no!" he replied. "Why, I'd even step aside to pass a bug or a worm! No, child, I wouldn't hurt a hair in your head for all the money in the world."

"Are you anybody's grandpa?" she inquired as the other children crowded up.

"No, not now, child. There was a time—dear me! but it hurts my old heart to remember it—when children called me grandpa. It was years ago—years and years, but I can almost hear their voices yet."

"Be you crying?"

"N-no. The tears will spring up as I recall the past, but I'm not crying. There are days when I can't keep 'em back—nights when I am a child, but I'm trying to be strong just now."

"I guess I'll come out and see you. My doll's broke her neck and is 'most dead."

"Come right along, child! I used to mend legs and arms and necks when the children brought their dolls to me."

The little one passed through the gate and sat down beside of the poor old man, and while he sought to save the life of the "'most dead" doll, by the means of a stick and a string, the child observed:

"You must be quite old grandpa; you are all skin and bone."

"Old? Bless you, yes! I was eighty-one only a week or two ago. Yes, I'm poor in flesh as well as in purse."

"So your grandchildren had dolls, eh?"

"Yes, dear—dolls and toys and fine clothes and books and everything they wanted. I was rich then."

"And did they comb your hair?"

"Oh, yes."

"And sing to you?"

"Yes."

"Well, I guess I'll sing you a song, for I'm going to ask ma if I can't adopt you as my grandpa. You must excuse my voice, for I swallowed a pin the other day and ma expects it to work up out of my shoulder this fall. I guess I'll sing about the three little graves. Don't look at me or I shall forget."

And in a voice full of childish quavers, and frequently stopping, as if to swallow some of the words she sung:

"Under an elm-tree three little graves—
Under the sod my children three;
The years may pass, but my heart will grieve
And sorrow will ever rest with me.
"Under the elm I walked to-day,
I looked —"

"Why, grandpa, the tears are just running down your cheeks!"

"Y—yes, child—I can't help it! My poor old life is full of graves and griefs!"

"Is your wife dead?"

"Long ago, child."

"And all the children?"

"Dead or scattered. I am all alone."

"Well, that's funny. You can wipe your eyes on my apron, if you want to."

"Here's your doll—good as new."

"That's nice. If I should adopt you, I'd keep you mending dolls all the time. Have you got over crying?"

"Yes, child."

"Then you must be hungry. I'm always hungry after a good cry. Wait a minute."

She ran into the house to return with a generous slice of bread and butter and a piece of meat, and as she handed the food to the old man, she said:

"I've got to go in now, but we'll remember that I've adopted you as my grandpa. Don't cry any more, and come back to-morrow. Good-by, grandpa!"

"Good-by!"

And men who passed by saw an old man with his face in his hands to hide his tears, and when they asked the matter, a child who stood by exclaimed:

"Why, sir, he's crying because he's all alone in the world, and a little girl has adopted him!"—*Detroit Free Press.*

LISTEN, BOYS!

1. Treat your mother as politely as if she were a stranger lady.
 2. Be as kind and helpful to your sister as to other boys' sisters.
 3. Don't grumble or refuse to do some errand which must be done, and which otherwise takes the time of some one who has more to do.
 4. Have your mother and your sisters for your best friends.
 5. Find some amusement for the evening that all the family can join in, large and small.
 6. Be a gentleman at home.
 7. Cultivate a cheerful temper.
 8. If you do anything wrong, take your mother into your confidence.
 9. Never lie about anything you have done.
- Our Young Folks.*

"WHAT time is it, my lad?" asked an American traveler of a small Irish boy, who was driving a couple of cows home from the fields.

"About twelve o'clock, sir," replied the boy.

"I thought it was more."

"It's never any more here," returned the lad, in surprise. "It just begins at one again."—*Harper's Round Table.*

Home News.

New York.

DERUYTER.—We have had a pleasant autumn with good health and a good interest in religious matters. Since the death of Dea. Avery Stillman, of blessed memory, and Dea. J. B. Wells, who died last summer, there is a general desire that one or more should be chosen and ordained to that office to assist Deacons Babcock and York in the church work. We have a worthy class of young men, and the question is asked again and again who will be chosen. Last Sabbath the pastor preached on the "Qualifications, duties and responsibilities of deacons as laid down in the New Testament," and now we are praying that God will direct in this solemn choice.

OTSELIC.—During the early fall, Eld. L. M. Cottrell supplied this church upon the Sabbath, but as cold weather came on his feeble health would not allow him to go so far, and the devoted band of brethren and sisters have been conducting their own meetings. Eld. Cottrell is some better now and was out to meeting last Sabbath, but will hardly attempt to drive ten miles to Otselic during the cold weather.

LINCKLAEN.—Eld. O. S. Mills is working away dilligently in his home field and in surrounding communities and is worthy of commendation for his faithfulness as a missionary pastor.

His father-in-law, Eld. A. W. Coon, is spending the winter with them and may be seen almost every day walking to the postoffice, and is gladly welcomed by his old friends and acquaintances.

HOMER.—Some of our members have moved to this beautiful village on account of business, and, with some of the members there of the Scott church, are planning, I understand, to have a Sabbath-school and occasional meetings. May they and all other isolated Sabbath-keepers go forward in the good work.

L. R. S.

INGROWING NAIL.

In the treatment of ingrowing nails, good results have followed the use of salicylic acid. The flesh which has grown over and upon the nail can be removed by the application of a mixture of two drachms of salicylic acid to one ounce of vaseline. This must be applied daily. Before re-applying the ointment each day, it will be necessary to remove a portion of the overgrown flesh, which comes off easily and without pain. In a few days it will be entirely destroyed; also, at the same time and daily, put a small pledget of absorbent cotton under the ingrown nail. The nail must not be cut or trimmed. It may require a considerable time to bring about a cure in this way, but relief is permanent. This method of treatment has succeeded in the writer's practice where many other plans, including ablation, have failed.—*Selected.*

TWO PICTURES.—Two artists went out to paint each a picture of peace. One painted a silvery lake embossed deep among the hills, where no storm could ever touch it—calm, sweet, quiet in its shelter. The other painted a wild sea, swept by tempests, strewn with wrecks, but rising out of the sea, a great rock, and in the rock, high up, a cleft with herbage and flowers, amid which, on her nest, a dove was sitting. The latter is the true picture of Christian peace.—*J. R. Miller.*

PERSONAL EXPERIENCE.

BY J. T. HAMILTON.

Three months more than eighty-one years ago I was born into this world, and my natural life began. A little more than seventy years ago I was "born again of the Spirit," and my religious life began. I was young then, but now I am old—my life has faded into the "sere and yellow leaf," and will soon loosen its hold on the bough of life's decaying tree, and fall into the dark receptacle of the dead. In the successive stages of my life—boyhood, youth, manhood, and old age—I have proved the great value of religion. I have found it good in all these periods of my history, and never more so than in these last years of my time upon earth, when my faltering steps are "halting feebly to the tomb," and the bright hues of the rosy morn of my pilgrimage through this world are fading into the misty shadows of my declining years. As much as religion was to me in the younger days of my life, I find it much better now. I am proving by blessed experience the truth of what I sometimes sing:

"Even down to old age, my people shall prove
My power and grace and infinite love;
And when hoary hairs their heads shall adorn,
Like lambs in his bosom they still shall be borne."

My experience also coincides with what the poet wrote, whose thoughts were in the night season:

"A Deity believed is joy begun,
A Deity adored is joy advanced,
A Deity beloved is joy matured.
Each branch of piety delight inspires,
Faith builds a bridge from this world to the next
O'er death's dark gulf and all its horror hides."

I have said sometimes in my testimony in public that, knowing what I now do, and feeling as I now feel, I would live a religious life, devoted to the service of God, and follow in the footsteps of Jesus, even if there were no hereafter of eternal loss and woe, for a religious life that is pursued only to escape the punishment due to a life of sin is a very selfish one. And I have said still further, that I would live a religious life even if there were no place of everlasting felicity beyond this short life, where unending bliss will be the reward of such a life. I think it is a very low estimate of religion, that has no higher or better motive than merely the reward which is promised for its observance. The love of that child for its parents would be very questionable indeed, who should serve or obey them from no higher or better motive than to escape the punishment due to disobedience; or to gain the reward which might be promised for an opposite course. My idea of true religion is this: It so changes our natures that we choose to follow Jesus by doing what he has told us to do, because we love him, and as a result of this love find our greatest happiness in obeying him. The truly loyal heart serves and obeys its sovereign, not from slavish fear or selfish love, but because it is loyal, and delights to show that loyalty by the most faithful service. The essence of true religion is total abandonment to the will of God, so that we do what he wants us to do, and are what he wants us to be, in all places, at all times and under all circumstances, with the utmost cheerfulness and willingness, and without any hesitation. I hope by divine grace so to live, that when I come to die I shall realize all that the following lines imply:

Jesus can make a d,ing bed
Feel soft as downy pillows are,
While on His breast I lean my head,
And breathe my life out sweetly there.

KANSAS CITY, Mo., Dec. 20, 1896.

Sabbath School.

INTERNATIONAL LESSONS, 1897. FIRST QUARTER.

Jan. 2. Christ's Ascension. Acts 1: 1-14
Jan. 9. The Holy Spirit Given. Acts 2: 1-13
Jan. 16. A Multitude Converted. Acts 2: 32-47
Jan. 23. The Lame Man Healed. Acts 3: 1-16
Jan. 30. The Boldness of Peter and John. Acts 4: 1-14
Feb. 6. True and False Giving. Acts 4: 32-37, 5: 1-11
Feb. 13. The Prison Opened. Acts 5: 17-32
Feb. 20. The First Christian Martyr. Acts 6: 8-15, 7: 54-60
Feb. 27. The Disciples Dispersed. Acts 8: 1-17
Mar. 6. The Ethiopian Convert. Acts 8: 26-40
Mar. 13. The Persecutor Converted. Acts 9: 1-12, 17-20
Mar. 20. Christian Self-restraint. I Cor. 9: 19-27
Mar. 27. Review.

LESSON III.—A MULTITUDE CONVERTED.

For Sabbath-day, Jan. 16, 1897.

LESSON TEXT.—Acts 2: 32-47.

GOLDEN TEXT.—The promise is unto you and to your children, and to all that are afar off. Acts 2: 39.

INTRODUCTION.

For a time after the descent of the Spirit all seem to have been engaged in preaching to various groups of the people. But as the first shock of wonder begins to settle into intense curiosity for a reason for it all, and the enemies of the church began seeking to draw people away from the scene by accusations of drunkenness, Peter and the eleven arose in their places, and he, as spokesman for them all, delivers the sermon, a part of which is embodied in our lesson to-day.

NOTES, CRITICAL AND EXPLANATORY.

- I. Christ's Power Declared. 32-36.
32. This Jesus. See verses 22-24. The same one they had seen and heard and crucified. Whereof. Lit. of whom. That is that he was the same person, risen from the dead, they were witnesses.
33. Exalted. They had witnessed the ascension as well as the resurrection. Promise. Again an appeal to their own Scriptures. See verses 16-21. He. All this is the work of the one they had sought to destroy.
34. David is not ascended. Lit., did not ascend as did Christ, but died and was buried and they had seen his grave (v. 29), hence Christ was the greater. Saith. Psa. 110:1. The Lord (Jehovah) said unto my (David's) Lord. Even David admitted Jesus to be the Christ.
36. House of Israel. They had the prophecies, hence could understand the appeal.
II. Christ's Power Manifested in Conviction. 37-40.
37. Pricked. Stung with remorse at the enormity of their wickedness which had been committed in the crucifixion.—Cambridge Bible. Do. The first impulse of a soul convicted of wrong. Luke 3: 10, 12, 14.
38. Repent. Matt. 3: 2, 4: 17; Luke 24: 17. Be baptized. Outward symbol of the inward change. In the name. Lit., upon the name. "To be baptized upon the name is to be baptized on the confession of that which the name implies."—Vincent. Shall receive . . . the Holy Ghost. The blessing needed for the fullest life and largest service.
39. For. Reason for his preceding statement. The promise. See verses 16-21. Afar off. Lit., unto a long way. Referring probably to the Gentiles, who are described by this phrase both in the Old and New Testaments.—Vincent
40. Testify. As a witness. Untoward. Lit., crooked. Perverse, away from God. Save yourselves. Better, be ye saved.
III. Christ's Power Manifested in Salvation. 41-43.
41. Gladly. Omitted in the oldest MSS. Added "to the 120 of whom the church consisted when the day began."—Cambridge Bible.
42. Doctrine. Teaching. Remained under the instruction of the apostles. Fellowship, from the same word translated common in v. 44. "A relation between individuals which involves a common interest." Breaking, a word used only in reference to the breaking of bread, hence refers to the celebration of the Lord's Supper. Prayers. Continuing one of the conditions of Pentecostal blessing.
43. Fear. Not terror but awe. Wonders and signs. Miracles evidencing the divine presence and power.
IV. Christ's Power Manifested in Preserving his People. 44-47.

- 44. Together. In one common house. Common. See above.
45. Sold. Money could be more easily distributed than anything else. Possessions. Real estate. Goods. Personal Property. All. All believers.
46. In the temple. They are still Jews and observe many of their old customs. House to house. At home the communion being distinctively Christian could not be celebrated in the temple. Eat their meat. Ate their meals. Distinct from the Lord's Supper. Singleness of heart. With but one aim in it all, the spread of the gospel.
47. Favour with all the people. See Luke 2: 52; Mark 12: 37. The gospel always first touches the "people" as distinct from the "classes." The Church. Omitted in the oldest MSS. Should be saved. Lit., were being saved.

A QUESTION.

BY CHARLIE TRUMAN ROGERS.

With the bright moonlight on the waters,
And the oars laid idly by,
We drift downward with the current,
And the moments seem to fly.
As we drift, with song and music,
And gay smiles, and laughter bright,
Never thinking of a danger
To our craft, so frail and light,
Suddenly there comes a warning
From the friendly near-by shore,
And we fight a fearful battle,
Though we've but a broken oar.
The cruel current, strong, and powerful
Drags us toward the rapids, near,
And we cease our song and laughter,
Giving way to deadly fear;
Till the hand of a brave boatman,
From a bridge across our track,
Throws a rope, and we are anchored,
And our boat dragged slowly back.
So it is in our young manhood,
When, with song and laughter light,
We go drifting, never thinking,
Of the danger and the night.
So it is until some brother
With loving heart, and watchful eye,
Shows the harvest we must gather,
Of our wild oats by and by.
Then we strive both long, and nobly,
Till despair near wins our heart;
Where's the rope we're so in need of?
Brother, do you do your part?

FOLDED HANDS AND BOWED KNEES.

There have been numerous and vastly different theories in regard to the postures and positions assumed in prayer, but surely none could be more beautiful or satisfactory than the following explanation of an old-time German schoolmaster :
The devotional folding of the hands, though a mere outward form, he says, is strangely significant and fraught with meaning. It represents, as it were, a laying down of arms, and an entire surrender of one's self to God and his sovereign will. It suggests, too, that as these hands are at rest they refuse to undertake aught that might distract or disturb the thoughts which are turned from the world and its allurements, and centered on things spiritual and eternal.
Their being clasped together betokens communion, harmony and peace. God has no pleasure in a divided heart or divided affections. As a rule, the more earnest one grows in prayer, the more tightly the hands are folded; it seems almost as if one was saying: "My hands are folded, I can do nothing; thou, O God, must do all."
The interlocking of the fingers is a reminder of the cross, and is a custom approved of God from the earliest ages. The other outward forms, too, used in prayer are not without a special and striking significance. The standing posture tells of the awe and reverence with which mortal man enters the presence of the great, august King of kings, and the kneeling, of humility and submission to the will of his maker. Paul says: "At the name of Jesus every knee shall bow." Removing

the hat from the head is expressive of the Christian's regarding himself as God's servant, a bared head always being a sign of servitude.—Presbyterian.

SHORT PRAYERS.

A short prayer will often reach farther than a long one. Most of the prayers given in the Bible were short ones; and the Saviour specially guards us against "long prayers" and "vain repetitions."
Says Dr. Parker of London: "I once heard Mr. Spurgeon offer a prayer that some of us dare not have offered. Mr. Gough was lecturing in the Tabernacle. I was on the platform, and some of us would have prayed for Mr. Gough in some such terms as these: 'Do thou bless our dear friend, now venerable in years, who has come from a distant but sister country whose institutions we commend to thee and to thy blessing, and who is here to-night radiant and useful to do us all good.' Mr. Spurgeon simply put out his arm, and said, 'Lord, bless our friend Gough!' How extremely shocking! But how extremely memorable and quotable! Telegrams ought to be brief."—Selected.

TRACT SOCIETY.

Receipts in December, 1896.

Table with columns for location, amount, and total. Includes entries for Church, First Alfred, N. Y.; Milton Junction, Wis.; Salem, W. Va.; Jackson Centre, Ohio; Plainfield, N. J.; Albion, Wis.; Dodge Centre, Minn.; North Loupe, Neb.; Hammond, La.; Boulder, Col.; Nortonville, Kan.; Hartsville, N. Y.; Lost Creek, W. Va.; Roanoke, W. Va.; Conings, W. Va.; Shiloh, N. J.; Walworth, Wis.; Friendship, N. Y.; Second Alfred, N. Y.; Andover, N. Y.; New York City; Chicago, Ill.; West Hallock, Ill.; Sabbath-school, Utica, Wis.; Sabbath-school, West Hallack, Ill.; Alfred, N. Y.; Junior C. E., Milton, Wis.; Second Brookfield church; Convention, Milton, W.; Woman's Board, paid by Woman's Society for Christian Work, Plainfield, N. J.; Geo. W. Monroe, Lake Bluff, Ill.; Dr. and Mrs. H. Clift Brown, Second Brookfield church, Dr. Lewis' work; J. W. Reed, Boaz, Mo.; Ada Bryant; W. F. Tucker; H. P. Grace, Dodge Centre, Minn.; Thomas T. Morton, Blooming Prairie, Minn.; W. R. Potter, Hammond, La.; I. N. Loofboro, Boulder, Col.; Mrs. Ellis Ayers, Milton, Wis.; Mrs. Esther Cole, Milton, Wis.; O. B. West, Lake Mills, Wis.; Life Membership; Fannie E. Stillman, Salem, W. Va.; Geo. Bonham, Shiloh, N. J.; F. L. Hall, Potter Hill, R. I.; Mrs. H. A. Barney, Belmont, N. Y.; Sarah Chapin, Oberlin, Kan.; A. A. Brundidge, Adams Centre, N. Y.; Mrs. G. H. Trainer, West Union, W. Va.; L. M. Cottrell, collected in DeRuyter church and vicinity.

Popular Science.

BY H. H. BAKER.

Axiomatic Proposition No. 2.*

That larger bodies attract the smaller in proportion to the size, density, and distance of each.

Railway to Jungfrau (yong frou.)

There has been an electric railway constructed near Geneva, in Switzerland, that ascends to the summit of Mont Saleve, an elevation of over 4,000 feet. From this summit is to be seen a most magnificent view, extending from Mont Blanc (mon'blon) on the one side, to Lake Geneva on the other. This view, at present, cannot be surpassed in all Switzerland.

From various sources, we learn that a convention of electrical and civil engineers has lately been held at Geneva, at which they have decided to accomplish a feat of engineering skill, which cannot be excelled on the face of the globe. It is no less than to transport the tourist, by electricity, to the very summit of the Jungfrau.

Lake Geneva, the source of the Rhone, we find to be only 1,250 feet above sea level, and the summit of Mont Blanc 15,779 feet. Here then is 14,529 feet of Alpine electrical climbing to reach the spot where stood the first explorer in 1786. We think ere long Mont Blanc will be reached by rail, and the waters flowing from the great glacier, Mer de glace, at its feet, will furnish the power used in the ascent.

This Alpine road, already commenced, starts from Scheidek, a station on the road, leading from Grindenwald to Lauterbrunnen. In order to reach Jungfrau, they have to take a winding course, and skirt the sides of two very prominent mountains, the Eiger and Monch. The highest peak of the first is 13,042 feet, and of the second 13,465 feet. This mountain was first ascended to its top in 1857. On both of these mountains, at their most available points, are to be stations, far above the Ewigschneefeld, (or everlasting snow field). From the Monch station, a number of immense glaciers are to be seen, together with the large crevasses, over which it would be impossible for the tourist with his Alpine stock to pass. A single station, and the Jungfrau is reached at the station below its summit. From here to the top, a distance of 330 feet, they are carried by an electric elevator.

The Jungfrau is 13,670 feet high, therefore it will be seen, that 6,882 feet of elevation have been overcome. This mountain top was first visited in 1811. On the route, there will be six miles of tunnels, principally through solid rock. The first section, a distance of seven and a half miles, to be completed by the first of August next, and the whole completed in five years. Estimated cost, \$2,000,000.

In South America, among the Andes, there is some quite strong mountain climbing by electric roads, but are not equal to the one described above. In this country the one of greatest elevation that I know of, is in Southern California, in the Sierra Madre, starting near Los Angeles, where the road climbs the side of a mountain to a plateau and then

passes on until it attains an elevation of 5,000 feet.

From present indications we conclude that very much of our mountainous country will be reached by electric roads, and the power used in propulsion will be generated by the gathering mist above, falling in gentle showers upon their mountain sides.

Deep Water Pressure.

It was lately demonstrated that water has a tremendous pressure at a depth of only 200 feet. There was manufactured at Pittsburgh, Pa., a structure to be used in making searches at great depths in lake Michigan. This structure was about six feet square, enclosed on all sides, forming a cube. The material of which it was made was bronze phosphorized. The plates were five-eighths of an inch in thickness, and strengthened by ribs two inches wide and one inch thick. These plates were flanged and securely bolted to each other. The whole was braced inwardly. It had glass windows three inches square and one inch thick, set in iron frames. The whole was well secured with strong timbers, bolted so as to give it great strength. When completed its weight was 23,000 pounds. It was taken to Milwaukee and towed out on the lake about twelve miles, where the water was over two hundred feet deep, and let down to test its strength. When it reached two hundred feet, pieces of timber came to the surface, which showed serious damage. The structure was then drawn to the surface, and it was found to have been completely crushed; not even a section held its place. The glass windows, three inches square and one inch thick, in iron frames, were completely pulverized. On determining the pressure brought to bear to crush this piece of invulnerability, it was found that it took 1,361.7 tons to demolish this seemingly secure abode. Very risky business exploring two hundred feet below the surface.

A STEP IN ADVANCE.

The Sabbath convention is a step in the right direction. We rejoice to note any forward movement. Like a tune well played, all parts of Sabbath Reform work should move forward together. While one is opposing "coercion" by civil force, another is giving instruction upon the first principles of Sabbath-observance.

SEEK FOR CONVERTS.

This is another step in this work. Seek converts by taking sides with those who are seeking light. Many are thinking upon the subject, and are studying to know the truth. Take sides with them as we take sides with anxious sinners. An evangelist is quick to recognize those who are anxious for the welfare of their souls.

Anxious inquirers for Sabbath truth are to be encouraged by our prayers and our Christian regard. Pastors are never satisfied until sinners declare their purpose, and make a full confession. So Sabbath Reformers ask those who have been bound by erroneous teaching, and their minds clouded by prejudice, to take a step in advance and come out into the light and liberty of the Word of God. Large numbers no doubt are to be brought out by prayer and Christian effort. The Sabbath as a gift to the world is next to the gift of Christ to fallen men. It is to be presented in the gospel message as the glorious gift of God. We hail with pleasure the step in advance in

PREACHING SABBATH TRUTH.

It is the experience of many that the effort to illustrate and enforce this commandment is owned and blessed of the Lord. Many remember with pleasure how Eld. Wardner and the Hulls preached the Sabbath truth. The people listened to these sermons with more than ordinary interest. Many have said, I should never have kept the Sabbath if it had not been for those sermons. He made the subject so plain, I either had to accept his conclusions or reject the teachings of the Bible. His earnest Christian spirit impressed me very much, and I now rejoice that I accepted this truth as the word of God. Any hesitation in defending the Sabbath cause invites opposition and defeat. We feel a great interest for the Sabbath cause while special efforts are made for the conversion of sinners, for fear that those not well instructed or deeply impressed with the importance of the subject may step out of the fold for self interest and so-called "greater freedom," and so lose their power for a great and good work.

L. M. C.

MAKE the most of to-day's privileges and blessings and opportunities. Do all the good you can and get all possible comfort out of the present. Who has a promise of to-morrow?

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75.
Hall's Family Pills are the best.

Special Notices.

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

WILLIAM C. WHITFORD, *Treas.*

ALFRED, N. Y.

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

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave.

ALFRED WILLIAMS, *Church Clerk.*

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

M. B. KELLY, *Pastor.*

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

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

CLAYTON A. BURDICK, *Pastor.*

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

MARRIAGES.

FOSTER—COLLYER.—In Independence, N. Y., December 23, 1896, by Eld. J. Kenyon, at his home, Mr. Clark O. Foster, of Shongo, N. Y., and Miss Inez D. Collyer, of Whitesville, N. Y.

REEDY—BRINKERHOFF.—In Garwin, Ia., December 24, 1896, by Rev. Mrs. Perie R. Burdick, Mr. Winfred Reedy and Miss Alma Brinkerhoff, both of Garwin.

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.

PLACE.—Mrs. Annie Greene Place died from the effects of La Grippe, at the residence of Asa Green, near the Red School House, Alfred, N. Y., December 23, 1896. The deceased was 80 years old.

The funeral services were conducted by the pastor of the Second church of Alfred, of which church Mrs. Place was a member. A. P. A.

BERRY.—At the home of her son-in-law, Mr. E. F. Stillman, between Westerly and Ashaway, R. I., December 19, 1896, Mrs. Mary, widow of the late P. S. Berry, in the 79th year of her age.

Sister Berry made a profession of faith in Christ in early life and united with the Seventh-day Baptist church of Waterford, Conn., and in April, 1860, became a member of the First Hopkinton Seventh-day Baptist church. She was a faithful Christian worker in her immediate church duties, and also manifested to the world the characteristics of a Christian. The day that she was taken sick she said she was ready to go whenever she should be called. She lived nine days after the shock came, but never regained consciousness. "Asleep in Jesus, blessed sleep." G. J. C.

BURDICK.—At his residence, two miles west of Alfred (Five Corners), Alexander Bradford Burdick, in the 84th year of his age.

Mr. Burdick was born in Westerly, R. I., August 24, 1813. His former occupation was that of a ship-builder, but in 1857 he settled on a farm, where he lived till his death. He was twice married; first, to Mary H. Cogshell, in 1838, who died without children, in 1851. In 1857 he was married to Abby Jane Allen. Six children blessed their home, five of whom survive: Mrs. Prof. F. S. Place, Mrs. J. Elbert Allen, and an unmarried son and two daughters, living at the old homestead with their mother. Mr. Burdick was baptized by Eld. N. V. Hull in 1861, since which time he has been a faithful member of the First Alfred church. He was a man of strong character and exerted a great influence for good in his community. Funeral services were conducted at the residence. His remains were interred in Alfred Rural Cemetery. M. B. K.

Literary Notes.

The *Treasury Magazine* for January, 1897, greets the New Year with an excellent likeness of the Rev. Wm. Ingraham Haven, son of the late Bishop Gilbert Haven, who has just dedicated the handsome St. Marks M. E. church at Brookline, Mass., of which are given also two very fine pictures. Mr. Haven's sermon on "The Angel of God's Presence" shows that his youth is not far behind his distinguished father's brilliant maturity. Dr. W. E. Barton, of Boston, and Mr. D. L. Moody are the other preachers reported in full. The minor departments are maintained with the usual fulness. Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. TREAT, Publisher, 5 Cooper Union, New York.

Wanted—An Idea Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their \$1,000 prize offer and list of two hundred inventions wanted.

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

Royal Baking Powder
ABSOLUTELY PURE

HEALTH HINTS.

SCIENTIFIC SURGERY.—The resources of modern science enable the physicians of to-day to accomplish what would have been impossible a few years since. A late discovery enables them to photograph the inside of one's body and find the place of a hidden gunshot or rifle ball. The power of the magnet is also employed. A piece of steel was driven into the eye of Joseph Brown, of Plainfield, N. J. It was imbedded deep in the eye, and could not be extracted by cutting without the entire loss of the eye. At the Eye and Ear Infirmary, of New York, they applied a powerful magnet which will hold up one hundred pounds. When the magnet was brought near the eye the piece of steel was drawn from its bed and attached itself to the magnet, and the eye was saved. That is scientific surgery.

A GOOD OLD AGE.—The London *Christian World* makes mention of some centenarians thus: "Mrs. Webster, of Aysgarth, Yorks, has attained her one hundred and fifth year. The only inconvenience she experienced during the severe frost was the inability to indulge in her daily walk. Mrs. Ryley, of Mansfield Woodhouse, has been celebrating her one hundredth birthday. Her father, born in the house in which she now resides, lived to the age of ninety and a half years. A Jew and Jewess have just died in Poland, aged 119 and 121 respectively, their ages being well authenticated."

EAT LIGHTLY.—One physician cures people by telling them to eat no breakfast. Two meals a day are doubtless enough, say at nine o'clock and at three, if those were convenient hours. Undoubtedly most people not only eat too much, but they eat so often that the stomach has no rest, and is unable to assimilate properly so much food; though when the proper intervals are given, it will digest a greater aggregate amount. It is undeniable that he who eats a hearty meal when absolutely hungry, will usually be able to digest far more of it than he who eats two moderate meals without appetite.

A Genuine Work of Art.

The *Youth's Companion* Calendar for 1897 is a gem. Four beautiful girls represent the four seasons. The figures are lithographed in twelve colors from original paintings. The whole Calendar consists of four folding pages, and is 10½ by 24 inches. It is by far the best piece of color work the *Companion* has ever offered, and one of the best ever produced in this country. It is given free to all new subscribers who send \$1.75 to the *Companion* for the year 1897. An Illustrated Prospectus will also be sent free to those who address

THE YOUTH'S COMPANION,
205 Columbus Ave., Boston, Mass.

Shorthand BY MAIL. Three lessons free. Kerst College, Corning, N. Y.

HOW TWO GIRLS MADE MONEY.

"A country girl who is determined to go to Paris to study art is laying aside, for this purpose, each dollar she has earned," writes Ruth Ashmore in an article on "The Girl in the Country," in the January *Ladies' Home Journal*. "She found that there was no one else in the village who could make as good bread and biscuit as she; that those who had to buy complained of the baker's bread. She made no effort at sending her bread to a Woman's Exchange, as she knew that such places were always overstocked, but she went through her own town—a very small one—and asked for orders. She is making money, because there has never been a sad loaf of bread or a heavy biscuit sent out from her kitchen. She will supply a neighbor with hot biscuits at tea time, and she has learned to make dainty rusk, especially for invalids, who enjoy these light, sweet dainties. Her prices are reasonable.

"Another girl, ambitious to gain something, got her father to let her have a bit of ground, and to give her the money that he would otherwise have bestowed upon her for a wedding dress. With this she was able to buy plants and to hire a boy to help her; and during the summer, while the boarding houses around demanded them, she served the freshest of radishes, the crispest of lettuce, the earliest corn, and the largest tomatoes; and she says now that she thinks she will double the size of her garden next summer."

EASILY SATISFIED.

There was once a mandarin who was excessively fond of jewels, and always walked abroad with his robe covered with the sparkling gems. One day he was accosted by an old bonze, who, following him through the street, bowed himself often to the ground and thanked the mandarin for his jewels.

"What does the man mean?" cried the mandarin, in great alarm. Then addressing the bonze, he said, "I never gave you any jewels, man!"

"No," replied the bonze, "but you have let me look at them, and that is all the use you can make of them yourself, so there is no difference between us, except that you have the trouble of guarding them, a task I should not care for."—*Harper's Round Table.*

FOR SALE.

Forty acres of the best of black, rich soil, one mile and three-fourths south of North Loup, for \$12.50 per Acre, perfect title, valued at \$25 per acre in all common times. I am going to sell. It raised 32 bushels of fall wheat and 38 bushels of rye to the acre this year. JOSEPH A. GREEN, North Loup, Valley Co., Neb.

NEW YORK STATE AGRICULTURAL EXPERIMENT STATION.

Review Bulletin 109.

So large a number of new varieties of strawberries are being introduced into cultivation each year and the sale of the plant is pushed so vigorously that one is often puzzled in trying to decide which of them are most worthy of trial. On this account testimony as to their merits from some one who has no financial interest in the success of these varieties is particularly welcome to fruit growers.

Bulletin No. 109 of the New York State Experiment Station, Geneva, N. Y., by Wendell Paddock, gives such testimony. One hundred and seventy varieties besides the Station Seedlings were grown at the Station in 1896. Of the varieties which fruited there for the first time in 1896, Bissel, Earliest, Enormous, Thompson No. 101, Tubbs and William Belt are considered especially promising. Bostonian, Marshall, Marston and Tennessee have been fruited with two seasons and are recommended as worthy of testing. Lists of varieties suitable for early fruiting, or for the late fruiting are published. A summary of the records of varieties which have been fruited more than two years is also given. This bulletin may be had free by sending an application for it to Agricultural Experiment Station, Geneva, N. Y. Those who request to have their names placed on the permanent mailing list will receive future bulletins as they are issued.

Brief Notice Bulletin 109.

Those who are interested in growing strawberries should read bulletin No. 109 of the New York Experiment Station, Geneva, N. Y., by Wendell Paddock. It contains an unprejudiced report on the large number of new varieties which are being tested in this Station. Promising new varieties are especially mentioned and lists of early and of late kinds are given. It also contains a summary of previous reports on several varieties which have been tested more than two years.

To get rid of rats, wet a rag with a strong solution of cayenne pepper, and stuff into any hole where rats or mice are supposed to be. Cover the hole with mortar or wood, and no rat or mouse will attempt to gnaw through that rag or get near the pantry.—*Herald and Press-byter.*

A GIRL THAT MAKES MONEY.

Dear Editor—I am tired of answering letters from people who heard of my success selling \$5 Vapor Bath Cabinets to families and physicians. I make money the year around. Last month \$109 right around home. Buy of K. World Mfg. Co., Columbus, O. They are reliable and have been very good to me. Cabinets furnish Turkish and Medicated Vapor Baths at home. Are cleanly and healthful. Beautify the skin and absolutely cure Colds, Rheumatism, Neuralgia, Malaria, Bright's Disease and all Blood, Nerve, Skin and Kidney troubles. Saves Dr. and medicine bills. Anyone can make money at this business. DAISY B.

REV. A. W. COON,

The Celebrated CANCER DOCTOR, of Alfred, N. Y., is now at Lincklaen Center, N. Y., where he will treat all cases requiring his services, on terms fitted to the hard times. Patients can be treated at their homes, or at the Doctor's, as they choose. The remedy, of his own invention, will destroy the Cancer in a few hours, and with but little pain. Send for circulars and testimonials. Address, Rev. A. W. COON, Cancer Doctor, Lincklaen Center, N. Y.

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