

# THE SABBATH RECORDER.

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### HE LEADETH ME.

**I**N pastures green? Not always; sometimes He  
Who knoweth best in kindness leadeth me  
In weary ways, where heavy shadows be;  
Out of the sunshine, warm and soft and bright,

Out of the sunshine into the darkest night,  
I oft would faint with sorrow and affright,  
Only for this, I know He holds my hand;  
So whether in green or desert land  
I trust, although I may not understand.

And by still waters? No, not always so;  
Oftimes the heavy tempests round me blow,  
And o'er my soul the waves and billows go;  
But when the storms beat loudest and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I!"  
Above the tempest wild, I hear Him say:  
"Beyond this darkness lies the perfect day,  
In every faith of thine, I lead the way."

So whether on the hill-tops high and fair  
I dwell, or in the sunless valleys where  
The shadows be, what matter? He is there,  
And more than this; where'er the pathway lead  
He gives no helpless broken reed,  
But his own hand, sufficient for my need.  
So where He leads me, I can safely go;  
And in the blest hereafter I shall know  
Why in His wisdom, He hath led me so.

—Selected.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

## Sabbath Recorder.

L. E. LIVERMORE, Editor.  
J. P. MOSHER, Business Manager.

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

Figs, as you see and know,  
Do not out of thistles grow:  
And, though the blossoms blow  
White on the tree,  
Grapes never, never yet  
On the limbs of thorns were set;  
So, if you a good would get,  
Good you must be.

—Alice Cary.

THE First Seventh-day Baptist church of Brookfield (at Leonardsville) will complete the first century of its existence next October. From the Leonardsville correspondent of the *Brookfield Courier* we learn that the members of the church are already planning for a suitable centennial celebration in October. This will be an event in which a large number of our people will be deeply interested. In about eight years more our oldest living church, at New Market, N. J., will be ready to celebrate its bi-centennial year, the date of its organization being 1705. Then three years later, the bi-centennial of the First Hopkinton church, at Ashaway, will be in order (organized in 1708).

THOSE who are hoping to have an easy life, free from labor and heavy trials, will in all probability be disappointed. There will be need of hard labor and severe trials to develop character. To those who are willing to be disciplined, the Great Master will come and give kind comfort and direction to all afflictions. Heads bowed with sorrow will be lifted up and blessed. Hearts bleeding in anguish will be healed and made glad. He who has faith and love sufficient to receive these lessons without murmuring will "grow in grace and the knowledge of the truth." The gold-bearing quartz is crushed and smelted and washed before the costly metal takes shape in ingots, for the mint, or other precious uses. The marble is chiseled into statuary of rare beauty. The lapidary takes the stone in the rough and restores it to you as a gem of great beauty and value. So God will polish the soul, and when it is ready he will give it a new setting in its spiritual, immortal, glorified body. Then welcome pain, sickness, fiery trials, and earthly sorrows; for their disciplining, purifying, perfecting power in God's plan of salvation.

WE once knew a most excellent and spiritual minded brother, who used to say in his prayer-meeting talks, that he never asked God for temporal blessings. He did not think it was right, or that God would answer prayers of that nature. This brother had been a physician, but at the time of our acquaintance with him he was over ninety years of age. His mind was clear; his knowledge of Scripture doctrines, and his ability to explain and apply their practical teachings, were far above the average Christian. He asked God for spiritual blessings and had them in rich measure. He did not ask for temporal blessings, and he had nothing of worldly goods, except what kind friends supplied. Without such help he would have suffered. But, according to his own statement, he received all that he asked for. But why should we not ask for temporal as well as spiritual blessings? Does not the model prayer of our Lord comprehend all our needs?

"Give us this day our daily bread." We have no hesitation in offering that prayer in the full belief that it covers the ground of our temporal needs, as well as our spiritual. All through the Scriptures, temporal blessings are promised and bestowed on condition of asking and obeying. Do we not often deprive ourselves of much that we might enjoy of God's bounty, because of our weak faith and hesitation in asking?

TEMPERANCE efforts, in these days, are not limited to opposition to saloons and the drinking of intoxicants. Other forms of intemperance are recognized as great evils and are receiving increasing attention from those who seek to benefit the race. The chief movers in nearly all these reforms are women. They realize the dangers to which their boys and girls are exposed more keenly than most of men do. They are pushing a crusade against the cigaret habit, which is rapidly spreading and has become a serious menace to both body and mind. It is the universal testimony of physicians and others who have opportunities to observe the insidious nature of this deadly narcotic, that its effect is extremely harmful and dangerous. Women are urging anti-cigaret bills upon the attention of the legislators of various states. Tennessee now has a law positively prohibiting the sale and use of cigarets among children. In Connecticut all children under 16 years of age are forbidden their use. In Kentucky the age limit is 18. In Massachusetts all minors are prohibited from using them. Several other states have defeated anti-cigaret bills, while in nearly all states the matter is being pushed forward. The women, thank God, are irrepresible; and they propose "to fight it out on this line," not "if it takes all summer," but if it takes all the summers allotted them. God bless the women, and convert the men.

A GOOD story is told of the effect of John Wesley's preaching on one occasion. A rather penurious and worldly-minded man, out of curiosity, went to hear Wesley. The preacher spoke admirably, and the hearer became much impressed with the noted speaker and his good sense. The first division of his discourse was announced thus, "Get all you can." That exactly suited the man who was a money catcher. He whispered to one who sat beside him, "I never heard the like of that before. That is good. He is a smart man." Then came the second division, "Save all you can." He enlarged upon the wasteful and foolish expenditures of many people, inducing burdensome poverty, and high taxes. This was right to the point also, and convinced the anxious listener of the superior wisdom of the preacher. But when Wesley announced his third and last division, "Give all you can," the elated miser's good opinion respecting the preacher's sound sense was visibly affected. He appeared very uneasy, thought the speaker was getting tedious, wondered why he did not stop, and was heard to say, "he has spoiled his sermon." This man may not have been wholly unlike many at the present day. That preaching is often regarded as excellent which does not refer to the sinful habits of the hearers. Religion is good if it does not call for any money, or change of practice. If what the preacher says in one part of his sermon is commendable, and gives evidence of careful thought, would it not be well, at least, to raise the

inquiry, if the part that does not suit as well, may not, after all, be just as true, and even more important in one's own individual case? Sometimes the extremely bitter medicine may be that which the patient needs most.

THE weakness of human wisdom is nowhere seen more plainly than in the contrary opinions expressed by good and learned men respecting the present status and the future outcome of Christianity. These opinions vary according to the theories entertained. To one mind the world is growing worse and worse, while to another there are unmistakable evidences of improvement. One man believes that the Bible teaches plainly that the world will "wax worse and worse," until the coming of the Lord, in what is commonly understood as the second advent. Another man believes that the Scriptures teach that there is sufficient vitality and power in the Gospel of Christ to lift the world to a higher plane of Christian living, until the way is thus prepared for the peaceful and triumphant return and reign of the King of kings. In view of this difference of opinion, and interpretation of the Scriptures by the very best of scholars, it does not become any one to be very dogmatic in the expression of his opinions. It is often a greater work of wisdom to frankly say, "I do not know," than to assert an opinion with such positiveness as to give the impression that all who differ must be considered exceedingly ignorant or weak-minded. The usual tendency with those who are best qualified, through the advantages afforded by thorough scholarship, as well as by extensive experience and observation, is to give opinions with much caution.

But, while all this is true, it is not an indication of wisdom for one to be without an opinion. Nineteen centuries have passed since the introduction of Christianity into the world; since the rise of the fifth kingdom, as seen by the prophet Daniel; since the stone appeared which in the process of time "smote the image and became a great mountain and filled the whole earth." To human eye and understanding how small was the beginning of Christianity nineteen hundred years ago! How great the task then of undertaking to Christianize, even the Roman Empire alone, with, according to Gibbon, its 120,000,000 of people. One hundred and twenty Christians against the single empire of one hundred and twenty millions! At the end of the nineteenth century the population of the entire world is estimated at 1,430,000,000, and of nominal Christians there are 477,000,000—or one-third of the whole population. While the actual number of Protestant Christians stands at about 143,000,000, still those under the rule of Protestant Christian governments are not less than 450,000,000. At the beginning of the nineteenth century there were only 32,000,000 that could be said to be under Protestant governments.

But we are well aware that wholesale figures of this kind may be quite unreliable, and may lead to a more optimistic view of the situation than really exists. Still there seems to be steady progress in the advancement of Christianity in the world. All who desire the spread of the Gospel should take courage, and enter upon the work of the new century determined to conquer in the name of the Lord. This spirit of hopeful enterprise will not be at all at variance with any fair interpretation of the prophecies, or of God's purpose in the affairs of this world.



## BREVITIES.

THE Queen of Portugal has a nursery for caring for and training unfortunate children; and she goes regularly to that institution, donning a nurse's uniform, and engaging in work.

NEVADA proposes to give the bigger brute, (the victor) in the coming slugging match in that model (?) state, a \$3,000 belt, in recognition of his superior merit. The *Tribune* (New York) suggests making him Governor would be still more appropriate.

YALE UNIVERSITY is again in luck. William Lampson, late president of the Bank of Leroy, N. Y., left nearly his entire estate of about \$2,000,000 to Yale. "To him that hath, more shall be given." Mr. Lampson was unmarried and graduated from Yale in '65.

THE new steamer, Pennsylvania, of the Hamburg-American Line, bound for Hamburg, Germany, week before last, left the port of New York with the largest ship-cargo on record. The steamer carried 18,500 tons of freight, or enough to fill 516 freight cars.

FRANCE AND BRAZIL have a boundary dispute something like that of Great Britain and Venezuela. But the spirit of arbitration seems to be contagious and the two powers first mentioned have agreed to submit their dispute to arbitration. That is the ideal plan for all nations.

A BOY AND GIRL (brother and sister preferred) who are of good habits, from eleven to fourteen years of age, and in want of a comfortable home in a Seventh-day Baptist family, may learn something to their interest by addressing the Business Manager of the RECORDER.

PRESIDENT DAVIS, of Alfred University, has recently received the degree of Doctor of Philosophy, from the National Normal University of Ohio. This is a merited honor and the friends of the University and its popular President will be pleased to hear that it has been so worthily conferred.

THE U. S. Senate held a Sunday session, February 28. A large crowd of visitors was present and the ordinary business of the Senate was transacted. But this is no new thing. The last days of Congress are often crowded so full of business as to make it seem to be necessary to work every day of the week.

THE present Pope of Rome, Leo XIII., has just entered upon his twentieth year of service as pope. He succeeded Pope Pius IX. on February 20, 1878. He is advanced in age and for many years has been frail in health. His responsibilities and cares are very great, and his frail body must soon give way under the high tension.

THERE will be marked changes in the membership of the new Congress. Seventeen retire by the expiration of their term of office. The retiring members are Messrs. Blackburn, Blanchard, Brice, Brown, Call, Cameron, Dubois, Gibson, Gordon, Hill, Irby, Palmer, Pepper, Pugh, Squire, Vilas and Voorhees; and all are Democrats except two.

GENERAL ALFRED PLEASANTON, who died in Washington a few days ago, was a man of

marked military fame. He was in the Mexican War and in campaigns against the Florida Indians. He also fought the Indians in the West, and was conspicuous in the late Civil War. He is said to have participated in more than 100 battles, and yet never was wounded.

QUEEN VICTORIA was crowned June 28, 1838, though the beginning of her reign dates from the death of George IV., June 20, 1837. It is proposed to celebrate this sixtieth year of her reign in a suitable way. The Prince of Wales has proposed to raise a fund to establish a permanent endowment to meet the yearly deficiency in the funds of the London hospitals. This plan seems to be deservedly popular.

THE Society for the Suppression of Vice, through its Western Branch, has achieved a great victory in Chicago. The editor of the *Chicago Dispatch*, John R. Dunlop, has been sentenced to two years in the penitentiary for circulating obscene literature through the United States mails. Great efforts were made to secure a reversal of the decision, but to no avail. The moral effect of this decision will be felt throughout the nation, and will deter many from this demoralizing vice.

GREAT interest will be taken in commercial circles, as well as outside, in the legal battle that is preparing between the great Standard Oil Trust and some Western speculators, who have been for two or three years past preparing to make a formidable attack upon one of the greatest monopolies of the world. Several attempts have been made before this, but without marked success. Two wealthy brothers, Michael and John Cudahy, of Chicago, lead in the attack, but they are understood to be backed by many millions of capital, controlled by such men as Phil Armour, the Swifts, Nelson Morris and others.

THE Unitarian President of the Stanford University, California, Professor David Starr Jordan, has stirred up the orthodox clergymen by the following very incorrect and indiscriminating remark: "Stimulants produce temporary insanity; and so does a revival of religion, one of those revivals in which men lose all their reason and self-control. This is simply a form of drunkenness, no more worthy of respect than the drunkenness that lies in the gutter." Such intemperate language coming from such a source, will lead many people to select other and safer schools for the education of their sons and daughters.

CHICAGO has an anti-monopoly association, composed mostly of store-keepers of all grades below those immense concerns known as department stores. It is the design to break up this special form of monopoly. Department stores combine all lines of trade. Groceries, dry goods, boots and shoes, books, drugs, paper-hangings, ready-made clothing, crockery and glasswares, hardware, Yankee notions and restaurants are all conducted by one firm. Usually these large stores are managed more economically than so many separate stores could be, hence prices are reduced and the smaller stores are driven out of business. In this state of affairs they have organized for the purpose of opposing such monopolies. Their intention is thus expressed, "to use all honorable means in doing away with the evils of department stores, by agitation, education and legislation." Probably similar efforts will be made in many other cities.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

## A Welcome to Discussion.

We do not remember seeing any reference to "robbing Peter to pay Paul" in the New Testament. Or is this expression the product of modern commercial times? However that may be, we surely have no desire to rob Peter,—or a frontier church. It is not a matter for "special pleading." It is simply a question of how the most good can be done. To its solution every article like that of W. R. P., in the issue of Feb. 15, should be cordially welcomed. It is frank, keen and kindly. Give us more. Now that the communion question is settled, let us have a pointed and peaceful discussion on practical methods of evangelization. We are all interested, and "in the multitude of counsellors there is safety." "Before we can improve the future, we must disturb the past." May the best plans win, no matter where they come from.

## Church Self-Support.

No doubt the ideas of your Western Contributor regarding this have been influenced by the noble example of the people with which he has been associated. Six years ago the Chicago church decided to give up the assistance which it had been receiving previously from the Missionary Society and become self-supporting. For five years they "got along" with having only a part of the time of their pastors, the balance being spent either in school or evangelistic work.

Several times during these years it has been suggested that, in view of the great importance of the field, and the work to be done, the Board be appealed to for help in employing a pastor's full time. The church, however, has steadily refused to make this appeal although the general feeling was that no church could make a more reasonable claim to assistance. The writer did not favor the seeking of assistance then any more than he favors the principle now. He may be mistaken about it, but he is at least consistent. He felt then, as he feels now, that the strength of the Missionary Board should be given to evangelism. In view of the other demands the Board could not afford to help the church. The church could not afford to ask it.

Many forces have co-operated to bring Chicago into the position where it now employs a pastor's full time besides contributing to the work of the societies; but of two things we are confident.

1. It marked a new era of interest and power in the history of the church when, in its weakness, with twenty-nine members, it decided to give up outside assistance, be self-supporting and do the best it could.

2. In spite of all the drawbacks which the church has suffered in the absence of the under-shepherd, deficient pastoral work, etc., we do not know of a member who regrets the course which was taken. That spirit of self-reliance combined with faith in God and his cause, has been one of the great factors in the advancement of the past, and is destined to make Chicago one of the future strongholds of our people.

No two situations are precisely the same, yet we make bold to urge the congregations which are receiving help in the support of a pastor—unless they are one of those very exceptional cases—to say to the Missionary



Board, "We are not able, doing the best we can, to provide our pastor's entire support. We love our cause and we are striving to uphold the banner in this community. We solicit your co-operation, asking you to provide a certain portion of his salary, you to use him upon the field wherever you see fit for a like portion of the time." Bid him God speed as he goes out, pray for him while he is gone, and rejoice with him in the souls which are saved by your combined instrumentality.

An average of a month and a half a year from each pastor in the denomination would aggregate an amount of service equal to the full time of six or eight evangelists. The pastors might not have the full qualifications, equipment and experience of evangelists, but experience is a rapid teacher to consecrated men. Under the wise guidance of the Missionary Society, great good would be done, our people would be awakened to a new purpose, and enlarged offerings would pour in for the further extension of the work.

### THE BROTHERHOOD.

TO THE PASTORS AND DEACONS OF THE SEVENTH-DAY BAPTIST CHURCHES.

*Dear Brethren in Christ:*—The undersigned, as a joint committee, have mailed to the clerk of your church circular letters to be distributed to all the members of the church and congregation. If enough have not been sent, please inform us, and the lack will be immediately supplied. We are also instructed to send this circular letter to you with the earnest request that you will devise measures to push the work outlined in the circular letter sent to the people through your clerk. We have no complaints to make as to what has been done by our people; but we are sure that much more can be done without burdening the people, by more concerted and systematic efforts. The societies we represent are seeking the greatest unity of purpose and action in order to enlarge and strengthen the work of the denomination. We most naturally look to you as the official representatives of the spiritual interests of your church, to second our appeal to the people. We feel that the success or failure of the appeal to them will depend largely upon you. You know the people as we cannot. You control influences as we cannot. With you is the balance of power. Denominational life and work is the sum of the life and work of the churches. Consecrated and vigorous churches make a vigorous and consecrated denomination.

We come to you, dear brethren, burdened and almost overwhelmed with the greatness of the work intrusted to us, and with the vital nature of the issues involved. The somewhat depressed state of business in the country is not half so dangerous as a depressed state of spiritual life in the hearts of the people. Poverty of soul is far more to be dreaded than poverty of pocket. We can at least *divide our poverty of pocket with God and his cause*; but poverty of soul destroys us and dishonors Christ.

The year is already well advanced. Our work is pressing, and calls which are from God are more than we can meet. We pray you to stir up your people to act promptly and continuously in praying for us, and helping us to do the work of Christ which they have commissioned us to do. Christ and the people have told us to go forward. We can-

not go alone and unsupported. We have faith in you and in your people, and we send this that you may know how pressing the demands are, how hopefully and confidently we look for your prompt and hearty co-operation, that we may all rejoice together in the triumph of the dear Lord's work.

If pastors who are too busy to attend to the details of the work suggested above desire to call to their aid one or more persons for such detail work, and will name them to us, the undersigned will gladly correspond and co-operate with them in pushing the work forward. The Boards we represent do not wish to put additional work on pastors which will interfere with their regular duties.

O. U. WHITFORD, *Cor. Sec. Miss. Soc.*, } *Com.*  
A. H. LEWIS, *Cor. Sec., Tract Soc.*, }

### LETTERS TO THE SMITHS.—NO. 18.

TO EBENEZER SMITH.

*My Dear Nephew:*—In your last letter to me you say you think you will run for the office of Justice of the Peace in your town; that Esquire Jones, who has held the position fifteen years, will no doubt wish a re-election, and that he is a very popular official, yet you think he has had the place long enough and should give some other man a chance.

Well, Ebenezer, this is a free country, and every citizen has a legal right to get an office of some kind if he can. Still, I am not sure that it is wise for all of us to seek official position. If we should, many of us must fail, for there are not enough places to go round. And, then, I do not think an itching for office is helpful to the average man. It unsettles him, makes him unfit for steady business, and gives him a longing, hungry look that calls for not a little pity from those not thus afflicted.

Your Uncle Toby was unfortunate enough in his younger days to be sent to the legislature of his native state. To his credit, be it said, that he made a fairly good Member, for he was a bright boy, full of ambition. But the trouble was, Toby got it into his head that he was a rising statesman, and that he had entered upon official life once and for all. After serving a term in the Lower House, he felt that he was fit for something better, and so at the next election he gave it out that he would run for the State Senate. He found himself badly defeated in the convention, the old Senator from the district being re-nominated, with little effort on his part. Then your Uncle Toby, feeling that merit had been defeated by prejudice, became an independent candidate for the Senate. At the election he got but few votes, and people laughed about his notions concerning himself. He had truly been in the legislature, and had now and then been referred to in the papers as the "Honorable Toby Smith," yet he had lost in the real respect of the best people what was worth much more than that.

Toby was a good mechanic, and had started out well in life, but, having been a Member of the House, he felt it a little beneath him to return to his bench, and so he did no work the following winter. He sat in the store and talked politics the most of the time. He found fault with the legislative doings, and told of the many foolish speeches and votes of the old Senator from that district. He said that everything was going wrong at the capitol, and that the people would suffer for it.

On the following 4th of March, the national administration was to change, and Toby began to lay plans to get the village post-office. Being represented as an active young member of his political party, and having some sympathy because of his recent defeat, he succeeded in getting appointed postmaster. Then he was tolerably content for the next four years. Still, he was all the time scheming with politicians in the effort to get and hold an influence over voters. I am sure that he did many things of which he was ashamed, yet he felt that once in with professional politicians he must keep along with them, for he hoped some day to get through their influence some office that would pay him well. He sold his shop and quit work entirely. At the end of the four years for which he was appointed postmaster the other party again came into power and Toby lost his place. After that for several years he had no particular business. He ran for every office in sight, but with very poor success. People came to have little regard for him because of his foolish passion for politics, and his desire to be taken care of by the public. He has now come to be a rather seedy-looking Smith, yet he doesn't give up his quest for office. At present he has his eye on the post-office again, and talks of running for town clerk. I doubt his getting either, for people make sport of him, on the sly, because of his always wanting some office.

And now, Ebenezer, it seems to me that I'd let Esquire Jones continue to be Justice of the Peace. The chances are that the people will vote for him instead of you, anyhow. He is an old, tried and faithful official. There may come a time when you will be wanted by your townsmen to hold office. Make yourself worthy and fit for any position, but do not, I beg of you, spoil a splendid young manhood to make a third-rate politician, as too many Smiths seem willing to do. We want more men and fewer office-seekers. At least that is the opinion of your

UNCLE OLIVER.

### TAKING THE WRONG BOATS.

Dwight L. Moody, in addressing his great Bible-class in the March *Ladies' Home Journal* on Regeneration, illustrates his teachings with this excellent story: "A Methodist minister, on his way to a camp-meeting, through some mistake took passage on the wrong boat. He found that, instead of being bound for a religious gathering, he was on his way to a horse-race. His fellow-passengers were betting and discussing the events, and the whole atmosphere was foreign to his nature. He besought the captain that he would stop his boat and let him off at the first landing, as the surroundings were so distasteful to him.

"The story also goes on to relate how, on the same occasion, a sporting man, intending to go to the races, by some mistake found himself on the wrong boat, bound for the camp-meeting. The conversation about him was no more intelligible to him than to the man in the first instance, and he, too, besought the captain to stop and let him off the boat. Now what was true in these two cases is practically true with every one. A true Christian is wretched where there is no fellowship, and an unregenerate man is not at ease where there are only Christians. A man's future will be according to what he is here prepared for. If he is not regenerate, heaven will have no attractions for him."



# Tract Society Work.

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

## CHRISTIAN ENDEAVORERS AT ODDS ON THE SUNDAY QUESTION.

The *Christian Endeavorer*, of Chicago, which has entered upon the task of "Rescuing" Sunday from ruin, according to the "New discovery" of Mr. Gamble, is almost as severe on the popular notion of "no particular day," as it is on us for our adherence to a "particular day." In the February issue we find the following paragraph:

It is to be hoped that we will hear no more of the foolish statements that there is no divine authority for the observance of Sunday as the Christian Sabbath; or the other equally untrue saying: "It makes no difference what day of the week we observe as Sabbath, so that we observe one." Followers of Christ should observe only the first day of the week, the Lord's-day, the Christian Sabbath.

This is a home thrust at the *Golden Rule*, Dr. Clark's paper, and hitherto the representative paper of Christian Endeavor, which lately declared that the specific day of the Sabbath was of no more importance to Sabbath-keeping than the clothes a preacher wears are to the sermon he preaches. Has it come to this, that Christian Endeavor leaders are so soon divided, as to how Sunday shall be saved? These papers have come to such antagonism by inventing different ways of escaping, or trying to escape, from the claims of the Sabbath. God's law is a troublesome thing when men want to evade it; and the greatest of blessings when men are obedient to it.

## IGNORANCE CONCERNING THE SABBATH.

In the RECORDER for March 1, W. C. Daland sets forth the imperfect character of the views of an English writer on the Sabbath question. Bro. Daland's article accords with the results of many years of correspondence with clergymen of all denominations on our part. One is held back from making the charge of dishonesty on the part of these men when their ignorance is considered. That they are responsible for remaining in ignorance is true; and how far they become blinded leaders, and therefore responsible for the perpetuation of the very evils of which they complain, I do not now discuss. But that essential ignorance is at the root of much of the wrong thinking and wrong doing in regard to the Sabbath and the Sunday, I can have no doubt.

Do you ask how this can be? The answer is not far away. First. Few of these men have studied the question broadly or carefully. Starting with the false idea that it is not an important question, they have held it so lightly as to preclude the desire or the effort to go to the bottom of the matter. Second. Most of these men begin with a set of notions which they assume must be sustained, and the lines of investigation and the extent of it are limited by this antecedent notion. Third. Such study as is given is usually provoked by some extra incident or some emergency. This incident or emergency bounds the field of investigation, and the examination stops as soon as the special reason has passed, or the immediate partial issue has been met or evaded. Fourth. Centuries of the dominance of the idea that the question is to be settled by the civil law and the customs of society and the church have led to a marked indifference as to the fundamental facts in the case. We are often told,

"Sunday is here, I do not care how it came; it is best to accept the situation and let things go on as they will."

When men are asked to give heed to the claims of the Sabbath as against Sunday, they say: "That may be the right day; I presume it is according to the Bible, but it is a hopeless task to try to bring the world back to it." So long as a man is in that mood he will not take time or trouble to look after facts, or allow the plain evidence of the Bible and of history to awaken his conscience in the matter. For these, and many similar reasons, men who investigate other questions with patience and delight refuse to undertake anything like careful or complete investigation as to the Sabbath or the Sunday. Hence ignorance which is inexcusable, and which seems to be incredible to one who is informed, continues and abounds. Men are responsible for such ignorance, and sometime they will be compelled to awaken because of the ruin their ignorance and indifference have wrought. Facts can be fought and evaded for a time. But fact is only another name for a thought of God; and all thoughts of God are truth; and all truth, though long denied, shall triumph. But it seems as though even God must grow weary with such self-induced ignorance. Surely we must often exclaim, "Oh Lord, how long, how long."

## SUNDAY IN WASHINGTON, D. C.

Sunday, February 28, was a marked day, "A sort of red letter day," in Washington. Two meetings were held, afternoon and evening, under the Reform League, to devise means and incite enthusiasm enough to enforce Congress to pass certain "Reform Laws" for the District of Columbia. At the same time the United States Senate was in session doing business of the most "secular" kind on an "Appropriation Bill" for the District, and Senator Hill—never noted as a "Church worker," whatever may be said of his place in politics—was indulging in considerable apparent piety and sarcasm about doing business on Sunday and trying to make a Sunday law for the District of Columbia at the same time.

These co-incidents emphasize the folly of "Going down to Egypt for help" in the matter of National Sunday law. When the "Reform League" of Washington is loyal enough to God's Law to seek "Sabbath Reform" on the Sabbath rather than Sunday holidayism on Sunday, they will find a better helper in Jehovah, Christ, Lord of the Sabbath, than they have found in the Congress of the United States. Those wishing the details of that Sunday afternoon may consult *Congressional Record*, page 2,604, and the Washington papers of March 1.

## GOING TO ROME FOR AID.

On Tuesday, February 16, 1897, the *Congressional Record*, Senate, has the following entry:

Mr. Sherman also presented the memorial of Rev. Wilbur F. Crafts, Superintendent of the Reform Bureau, of Washington, D. C., calling attention to petitions presented in the Fiftieth Congress from the international conventions of the Brotherhood of Locomotive Engineers and the Knights of Labor and other labor organizations, from the Presbyterian General Assembly and many other church conventions, and from Cardinal Gibbons, in behalf of a Sunday-rest law in the District of Columbia, and also introducing new petitions from Archbishop Keane and Rev. Dr. Stafford in favor of the so-called McMillan bill, to further protect the first day of the week as a day of rest in the District of Columbia, which was referred to the Committee on the District of Columbia.

History is repeating itself. Protestants who claim to be reformers of the highest type, forced toward defeat in their efforts to

uphold Sunday, are willing to beg for aid from the one religious organization which has power above all others to control the character and destiny of Sunday laws in the United States, but whose history is inseparably connected with that thing which Protestants so much condemn—"The Continental Sunday." All right, brethren; if the Catholic church is a better ally in the fight for weak Sunday laws than the Bible and Christ, Lord of the Sabbath, are, in the struggle for reinstating God's holy day, choose your company—and take the results.

## THE CATHOLICIZATION OF PROTESTANTISM ON THE SABBATH QUESTION,

OR

Sunday-Observance Non-Protestant.

BY

ABRAM HERBERT LEWIS, D. D.,

AUTHOR OF "BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY," "A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH," "CRITICAL HISTORY OF SUNDAY LEGISLATION," "PAGANISM SURVIVING IN CHRISTIANITY," ETC., ETC.

The Catholic question and the Sunday question are both at the front. The country is in a marked transition period on both these points. As to Sunday, religious people are at great unrest, and in equal bewilderment as to what can be done to check the rapid growth of holidayism. The Sunday laws are out of accord with prevailing public opinion, and their enforcement is prominent by its failure.

Within a few years Roman Catholicism has come out with the open challenge that the "Keeping of Sunday is wholly non-Protestant," and that all Protestants must logically "keep Saturday" or go over to Catholicism. Professor Adolph Harnack, of Berlin, has just startled theological circles in Germany and in the United States by announcing that the "Catholicization of Protestantism" is already well advanced in quiet and unsuspected ways. This booklet is crowded with salient facts, sharply put. Professor Harnack, and standard Catholic authors, are quoted in a way well calculated to dispel popular ignorance, and compel popular attention.

The publishers are anxious to secure the sale of ten thousand copies of this booklet within the next six months. Favorable terms will be made to agents, or to Christian Endeavor Societies, or churches. Single copies 10c. Liberal discounts for 100 or more copies in one order; and liberal commission to canvassers.

## TRACT SOCIETY.

Receipts in February, 1897.

Church, Second Brookfield, N. Y.	\$ 6 00
Adams, Adams Centre, N. Y., \$22, \$6	28 00
being one-half of birth-day offering, \$71, through John Williams.	35 50
Church, Piscataway, New Market, N. J.	10 75
Greenmanville, Conn.	5 00
Pawcatuck, Westerly, R. I.	60 36
Plainfield, N. J.	56 88
Lincklaen, N. Y.	1 50
New York City	10 85
First Alfred, Alfred, N. Y.	11 51
Milton, Wis.	12 34
Richburg, N. Y.	3 45
Independence, N. Y.	15 00
Hartsville, N. Y., Dr. Lewis' Work	2 36
Jackson Centre, Ohio	2 16
First Brookfield, Leonardsville, N. Y.	7 54
Y. P. S. C. E., North Loup, Neb., Dr. Lewis' Work	5 00
Milton, Wis.	44 05
Sabbath-school, Albion, Wis.	3 84
Woman's Board, from Woman's Society for Christian Work, Plainfield, N. J., Dr. Lewis' Work	25 00
Ladies' Aid Society, New Market, N. J., Mite Box	10 75
Collection, Quarterly Meeting, Lincklaen, N. Y.	1 35
Rev. L. M. Cottrell, collected in DeRuyter church and vicinity, Dr. Lewis' Work	10 00
Asa A. Randolph, Shiloh, N. J., Dr. Lewis' Work	1 00
D. O. Hurley, Talent, Ore.	1 50
Mrs. M. M. Hull, Ocala, Fla.	5 00
Rev. L. F. Skaggs and family, Boaz, Mo.	5 00
S. S. Clarke, Independence, N. Y.	5 00
Mrs. G. W. Stillman, Coudersport, Pa.	1 00
Thos. T. Burdick, South Brookfield, N. Y., General Fund, \$1, Dr. Lewis' Work, \$1	2 00
Thos. Vars, West Hallock Ill., Dr. Lewis' Work	5 00
N. S. Burdick	1 00
Mrs. E. E. Hakes	1 00
A. Tallett	1 00
Geo. F. Potter	1 00
E. Wheeler	2 00
John Simpson	2 50
W. M. Simpson	1 00
J. A. Potter	1 00
John G. Spicer	5 00
Income, Babcock Bequest	150 00

\$560 19

E. & O. E.

J. D. SPICER, Treas.

PLAINFIELD, N. J., March 1, 1897.



## Missions.

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

FROM whence is our lack of evangelists to be supplied? Three of those who have been so successful in the work have gone into pastorates. One who made the arrangement with his church that he should have three months in a year to do evangelistic work, will not be able to do it because of failing health. A fourth one, whom his church lent for six months in the year to such work, can be spared no more, because his church requires his entire time and attention. There are some pastors who have excellent evangelistic qualifications, but their churches, or their families, do not like to spare them for a season, to be away from their homes or their church work. It is not, as a rule, a good thing for a church to be long without its pastor. There are but few of our churches, if any, that can run successfully, or keep up its spiritual interests snugly, while the pastor is a long time away. On the other hand, a church is sometimes greatly blessed by lending its pastor for awhile to engage in evangelistic work, because he brings back to them from such work the evangelistic power and fire which wakes them up to greater activity and consecration. The work of an evangelist is harder than that of a pastor. It has a greater strain upon one's nerves; there is in it more exposure, a greater demand upon the resources of endurance, a higher and more continuous mental exertion. It draws heavily upon one's sympathies and emotions. But how great are the blessings and joys which come to those who engage in such blessed work!

There are two ways in which the lack of evangelists may be supplied: 1. For some of the pastors who have good evangelistic qualities to give up their pastorates and engage in that work. 2. For some of our young men who are studying for the ministry, and have qualifications and leadings for evangelistic work, to especially prepare themselves to be evangelists. We hope there are some young men among us who will fit and consecrate themselves to the special and blessed work of evangelists.

WHAT is it to be denominational? It is to be thoroughly in accord with the doctrines of the denomination. No religious people should be a separate people, a distinct people, only on the ground of important gospel truths which others reject, and divine commands which others disobey. Denominations are made up of people of like faith and order. Now we could not expect a Seventh-day Baptist to be very denominational who, at heart and in doctrine, is more a Unitarian or a Presbyterian than a Seventh-day Baptist. Again, for one to be truly denominational he should be possessed with the spirit and purpose of the denomination. There is a denominational *esprit de corps* which binds its people together in great unity of effort, and fills them with denominational enthusiasm and zeal. Each denomination has its own spirit, its own peculiar work, its own enterprises, and in it all and by it all, its great purpose is to save lost men, extend the truths of God as it understands and holds them, maintain the law of God, and advance the kingdom of Christ in the world. We know when a person is thoroughly denominational, because we

see he is imbued with the spirit of his denomination, is keenly alive to her interests, and is devoted to her purposes and her work in the world. He will pray most earnestly for her success, because in her success he sees the success of the gospel and of divine truth in the world. He will be active in personal effort to advance her interests. Again, a positive evidence of one's being denominational is, he helps, all he is able, to support the denominational lines of work. He takes the denominational paper and publications before all others. He sends his children to the denomination schools, in preference to other schools, as a rule. If he sends them elsewhere, it must be for special objects, which the denomination is unable to supply. He gives as he is able to support her missions and evangelistic efforts. He will give and do to advance in the world the special and distinct truths which make him and his denomination a distinct and separate people from all others. He will *exemplify in life and conduct* before the world the truths which make him and his people thus separate. When one does all that, there is no mistaking to what denomination he belongs, nor whether he is denominational or not. Sometimes one is not able to do as he would gladly do, but the heart, life and spirit of the man will show where he stands. But, my friends, are you thoroughly denominational in your sympathies, in your life, in your efforts, in your influence, in your support? Are you a thorough-going Seventh-day Baptist? Are you known and read of all men as such? If so, what is your weight? How much do you lift? How much is your enthusiasm and your zeal?

### GIVING AS A GRACE.

The finances of the churches have become a business for experts. It requires as much business acumen to manage the monetary affairs of a large and active church as to conduct an important commercial enterprise. The amounts handled are not so large, but the raising of them gives scope for the very best business talent. So far as the income from pew rentals is concerned, church accounts stand upon very much the same basis as ordinary commercial transactions. A price is put on them, and those who hire them agree to pay it. They buy the use of them, just as they buy the use of the houses they live in. They get a definite something for a definite amount. We do not just now condemn this system, but we deny that it is all Christian benevolence. Often there is none in it. The system of annual subscriptions is a less definite business arrangement.

Most churches do not get enough, either from pew rents or subscriptions, to meet their expenses, and other business methods are adopted to prevent deficits. Lectures, concerts and other entertainments are held as business ventures, and the profits go to the church treasury. The sale of suppers and refreshments, of articles of dress, art, ornament, food, etc., also brings gains, and these go to the credit of the church funds. We say nothing now about abuses charged to church fairs and entertainments; we only say that the business principle of bargain and sale lies at their basis. They are intended to lure those who care nothing for Christian benevolence, who buy for profit or for appearances. They do not properly come within the sphere

of Christian benevolence, although the labor of preparing them and the gifts of things to be sold are in the line of pure benevolence.

It is not *giving* to the Lord when we buy a ticket to a lecture or a concert, if we expect to get the value of the money in a direct return. When we purchase a supper, a package of confectionery, a pair of slippers, or a bunch of flowers, we do not give, we buy. We do not say that these things are wrong; we say that we must not take credit for benevolence when we spend money in this way. They are simply commercial transactions. Those who help the churches only by renting pews and buying at fairs may really be giving nothing at all.

Christian benevolence is, therefore, much narrower than church budgets. It means a free, unconditional offering, with no element of bargaining in it. We have much of this pure giving, and it is one of the glories of the modern church that large personal sacrifices are made for the single purpose of the advancement of the kingdom of Christ. By large sacrifices we do not mean large sums, but large giving according to means, such as that of the widow who was commended by the Master. This is spoken of by Paul as a grace. He commended the Corinthians for abounding in faith, utterance, knowledge, diligence and love, and exhorted them to "abound in this grace also," namely, the grace of giving.

Niggardliness in the house of God toward God's cause is a frightful meanness. We look with contempt on paupers, who have made themselves paupers by indolence and parasitic inclinations; how much worse is a church pauper! He knows little of the riches of grace. He lives upon the sacrifices of others. He considers only his own pleasure and thinks it is blessed only to receive.

These paupers are not those who are without money; they are those without the grace of giving. They have means, but not the mind to give. Their meanness makes the spiritual enterprises of the church halt. If the benevolent spirit were more general, the matter of church finance would not be the most pressing subject of thought and activity. The church goes into business to get profits for its work, not because such business is a part of its duty. We are accumulating wealth with astonishing rapidity; but it is a deplorable fact that the church is not getting its share of the increase. Hundreds of thousands of dollars are lavished on a single social display, that is chiefly for selfish gratification. There is a larger measure of satisfaction to be obtained in real Christian giving, however modest the gifts may be.—*The Independent.*

### WITNESSES.

"Ye are my witnesses." "Witnesses unto me." Not preachers; they tell what they find in books; "they need to be students, with trained intellects, who are acquainted with the Bible, who know how to master great books, how to make noble sermons, how to deal with men"—"men who cultivate a liking for the logical, and biblical, and literary study," and who are in doubt as to the truth and sufficiency of that which they preach, but who preach as the lawyer pleads, for pay, place and position. Witnesses are different. They only testify what they know; not what they think, or what others write, or what books say. They know him and testify of him. They tell all, "the truth, the whole truth, and nothing but the truth;" and they only tell it as they know it. It is not doctrine, creed, nor opinion that is required of a witness, but what they fully know. We know the Holy Ghost; we believe in Jesus; but we



receive the Holy Spirit, and are witnesses to this fact. Thus, as his witnesses, we honor him. He did not speak of himself. True, but the disciples did, and when they received him they talked but little of anyone else. They talked, and so should we willingly, and they witnessed without pay. It is right to pay lawyers, but not witnesses; to pay preachers, but not witnesses. We should witness for love; love of him. Anybody can be a witness who knows; and nobody can be a witness who knows him not. Believing does not make a witness. Receiving and knowing does. Receive and witness. Then tarry until you receive. Don't tell until you know, and tell only what you know. This makes you a good witness. Any other will be upset on cross-examination. Believe, receive, witness. If you have received, and decline to witness, you lose. Preserve your testimony by giving it out. Witnesses, witness to the point. Tell of nothing else; talk of him in connection with you; talk of and in the Holy Ghost, and this, and this only is witnessing. Don't write, don't indite, or prepare your testimony; let the preachers prepare their sermons, as lawyers do their briefs, they may be necessary, but the truth is all prepared and needs no fixing up. Open your mouth and let him fill it. He will give utterance. Be true witnesses, for only such are wanted.—*The King's Messenger.*

TREASURER'S REPORT.

For the month of February, 1897.

Geo. H. Utter, Treas.,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

<i>Dr.</i>	
Balance in Treasury, February 1, 1897.....	\$ 4 97
Mrs. D. C. Burdick, Nortonville, Kansas, support of boy in mission school in Shanghai, Church, Greenmanville, Mystic, Conn.....	30 00 5 00
Sabbath-school, Walworth, Wis:	
China mission.....	\$5 05
Home missions.....	4 00— 9 05
E. B. Saunders, by Geo. B. Carpenter, Evangelistic Committee:	
Farnham, Ill., General Fund.....	\$ 5 72
Evangelistic Work.....	34 50—40 22
Second Church, Brookfield, N. Y.....	6 00
Ethel and Bessie Hurley, Talent, Oregon, boys' school.....	1 00
Mrs. D. R. Coon, Auburndale, Wisconsin, home missions.....	8 00
"In memory of Grandmother".....	1 00
Mary Alice Stillman, Webster, Mass., to complete life membership.....	12 00
T. T. Burdick, South Brookfield, N. Y.....	2 00
Young People's Permanent Committee:	
General Fund.....	\$20 30
Dr. Palmberg's salary.....	31 13
Evangelistic work.....	26 25
Foreign missions.....	2 50
Boys' school, Shanghai.....	4 00—84 18
Church, New York City.....	10 85
Plainfield, N. J.....	56 88
First Alfred, Alfred, N. Y.....	11 74
Pawcatuck, Westerly, R. I.....	60 35
Adams Centre, N. Y.....	22 00
Lincklaen, N. Y.....	1 50
O. S. Mills, collection at Quarterly Meeting, Lincklaen, N. Y.....	1 35
Ladies' Aid Society, Westerly, R. I., sale of photographs.....	1 42
Sabbath-school, Albion, Wis.....	3 84
George Schaible, Shiloh, N. J., Evangelistic work Church, Calhan, Col.....	1 00 38
Piscataway, New Market, N. J.....	10 75
Jackson Centre, Ohio.....	2 16
Adams Centre, N. Y.....	6 00
Berlin, Wis.....	3 57
First Brookfield, Leonardsville, N. Y.....	5 70
L. F. Skaggs and family, Boaz, Mo.....	5 00
Mrs. J. B. Dawson, Big River, Wis., boys' school, Ladies' Aid Society, New Market, N. J.....	2 00 10 75
John Williams, Adams Centre, N. Y., one-half of birthday offering.....	35 50
	<b>\$456 16</b>
<i>Cr.</i>	
A. P. Ashurst, on account of salary and expenses.....	\$ 80 00
Church, Cumberland, N. C., q'r. end. Dec. 31, '97,	12 50
Hammond, La., " " " "	43 75
Lincklaen, N. Y., " " " "	18 75
New Auburn, Minn., " " " "	18 75
Second Westerly, Niantic, R. I., quarter ending December 31, 1897.....	25 00
Church, Woodville, R. I. q'r. end. Dec. 31, '97,	25 00
Shingle House, Pa., " " " "	12 50
Ella F. Swinney, salary six months ending June 30, 1896, at one-half rate.....	150 00
Balance in Treasury, March 1, 1897.....	69 91
	<b>\$456 16</b>

E. & O. E.

GEORGE H. UTTER, Treas.

Woman's Work.

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

THE INVALID'S HOPE.

Strength to endure I ask,  
But not the reason why  
This long-continued feebleness  
Must still my hopes defy.  
I know that if thy hand  
Upon the rudder be,  
My little bark shall safely sail  
O'er calm or stormy sea.

I know that some day soon  
This life and I must part.  
I do not ask the meaning now,  
But for a patient heart;  
For in that land beyond  
Across life's troubled sea,  
I will do know my Father's love  
Will make it plain to me.

So, if thou wilt but give  
Me grace, that I may bear  
Each moment's pain as it may come,  
I shall have naught to fear.  
I do not need to know  
What path before me lies,  
The help that suits my present needs,  
My yearning satisfies.

But oh, I would not live  
One moment without Thee;  
Without the guidance of Thy hand  
Life seems a trackless sea,  
And so I trim my sails  
And bravely onward move  
Because my bark is launched upon  
The ocean of thy love.

—L. A. M.

TO MY SHUT-IN FRIENDS.

Only believe. Noah found grace in the eyes of the Lord because he believed, and it is said he was a just man, and he walked with God, and he obeyed God, and when the water was about to cover the earth, God bade Noah come into the Ark with his sons and his wife and his sons' wives and all that God had commanded of beasts, birds and creeping things, and then God shut him in. I do not suppose in shutting Noah in the Lord shut himself out, but was ever present around and about to care for him and those that were with him. I like to think God has shut us in, and so keeps us from much that would tempt us to evil and the dishonor of his name. Can we not, like Noah of old, believe God and obey his word, casting all our care upon him who careth for us? Let us ask him to give us willing hearts and minds, and to subdue our wills unto himself, that our lives may not be a burden to ourselves nor to those who have the care of us; but that we may trust him fully to use us for the strengthening of his kingdom on earth, with loving sympathy for all his suffering children. H. L. H.

THE INFLUENCE OF WOMEN IN MISSION WORK.\*

BY MRS. M. E. RICH.

The question of woman's influence in mission work as generally applied is already settled, viz., her right and ability to carry the gospel message to the heathen. Mission fields, home or foreign, are hers by right of possession. All are open to her if she cares to go. The "called of the Lord" have little need to seek for a field for an opportunity. "The field is the world" is now simply a fact, not a prophecy.

Just why women are better fitted to go to foreign lands among heathen, or barbarian, or even savage folk than to occupy similar fields in civilized lands, has not been well explained. Some have occupied home mission fields but not with the same freedom or with the independence or consecration that gives character to her work on foreign fields. But in both these lines her worth as a factor in the evangelization of the world is recognized

and her aid sought as equally important with that of men. A recent newspaper statement is that there are now 1,000 more women missionaries than men. But when we have these things in mind and feel a glow of holy joy about our hearts that so much is being done, is there no feeling of sadness, of regret, or of self-condemnation that so many are not interested in this soul-saving enterprise? Do we sufficiently realize what it is that prevents a wider dissemination of the precious gospel among the heathen, and a more universal acceptance of the truths of the Bible by those who already know of the way of salvation?

The Salvation Army are solving these questions in their way and the Adventists in theirs, both of which people make personal effort the strong arm of their work and the great measure of their success. Paul asks the church these pertinent questions: How can they believe unless they hear? How can they hear without a preacher? and How can one preach unless he is sent? This argument lays the responsibility of fulfilling the great command at our doors, does it not? This we have recognized, and in some measure put it into practice; but how few of us have a full conception of what the results would be were all to join in carrying out the Lord's work according to his own plans and direction. "Bring ye all the tithes into the storehouse," saith the Lord, "and prove me herewith and I will pour you out a blessing until there shall not be room enough to contain it."

If we have or have not followed this rule, he knows and we know. Is there satisfaction in reviewing the facts? Where are the fields that might not have been reaped, at home or abroad, if the Lord's treasury had not been robbed? "Ye have robbed me," saith the Lord, and they asked him, "Wherein have we robbed thee?" "In tithes and offerings," and then the appeal to bring them all in and receive the blessing "more than we can ask or think," (in another place).

Dear friends, when a whole people hears and conscientiously heeds this appeal even they themselves are likely to be surprised at the fulfilling of the promise, both in spiritual growth, numerical increase, and material prosperity. It cannot be denied that this line of Christian service is still demanded of his people, and a full consecration of what is his own is all he asks of us; a tenth of what he has given us, and the offerings of love and repentance that naturally spring from every contrite heart. Wherefore are we so slow in taking heed to wise and righteous counsel in matters that promise so much for the cause we are trying to advance as well as to our own spiritual profit?

This method of raising funds for mission work has come closely under the observation of the writer in the past few years, (with the result of its workings,) and has caused much regret for the past indifference of our people in this particular. The rapid growth of mission work abroad under this form of contribution is marvelous; the building of schools and colleges, and hospitals, and orphanages, and churches is more than surprising; and at home the advance along a dozen lines of work is nothing less than wonderful. All are interested to advance the Lord's kingdom in the earth having every one somewhat invested in the business and on a sure basis. This leads to methods of work such as come within the reach of all. Among these are house to house

\* Written for the Woman's Hour at the South-Western Association, 1896.



visitation, timely talks with individuals, seed sown in a word dropped by the wayside, a tract or a leaflet sent, accompanied by a brief letter stating the object in sending the tract and asking an opinion on the subject. The use of religious papers of the right sort in such work is invaluable. Making much of a truth that can be backed up by passages of Scripture is, in good hands, a powerful weapon for converting people from traditional errors to accept the truth. Careful study of the Bible topically is essential in this line of work that a worker may present a connected line of argument to make his point clear. Willingness to sacrifice ease, and pleasure, and popularity, and often comfort, in order to present truth to such as have not known how or where to seek the truth, is a necessity. But under this kind of personal work, with specially prepared Bible readings for more public occasions, wonderful things are being done by way of gaining adherents to the doctrine of the equally binding obligations of the moral law and the gospel on all men. And this is mission work, pure and simple; and of a class that any who will may take a part in. Scores of missionaries are at work in the dark places of the earth. Schools and colleges spring up as by magic. Sanitariums and hospitals, churches and orphanages rise like sparks from the altar of love, and even missionary ships discover new fields to conquer for the Lord under the influence of just this kind of consecration, giving what is due and using it in his name. And this same influence for mission work our women can exert in our homes, our societies, our churches and associations. Her opportunities are numerous and varied, even the various Boards and Publishing House giving heed to her wise counsels, and offering her opportunities for public addresses that many similar Boards do not. Not a little of the success of other denominations is due to the part the women have taken in their mission work, performing their part of God's covenants and trusting him to do his part. Doing first, then trusting: Let our women go forward on this line of giving as the Lord hath directed, teach the children and youth to be careful, to be honest with God and keep the subject before the people by object lessons and incident. The churches will catch the spirit and the Lord of all the nations of the earth will reveal to you in good time what women's influence may be, and is, for missions.

LIMONA, Fla.

#### DAILY STRENGTH FOR DAILY NEEDS.

BY ESTELLA WILSON.

In the midst of the busy whirl of life, so greatly depressed by crushing sorrows, how sweet to remember, "As thy days, so shall thy strength be," and drink afresh from the fountain of living waters, and draw therefrom that calm, sweet peace—the peace that the friends of this world never knew. "Call unto me, and I will answer thee," saith our God. Then with the knowledge that toil, disappointment, disease and sorrow, constitute the lot of man, and the lamentations of the unhappy are heard all around us, let us not tremblingly falter in our weakness, but daily draw strength from him who saith, "My grace is sufficient for thee: for my strength is made perfect in weakness."

Let us not be reluctant in going to our Saviour for help, and going, let us not doubt that we shall receive it. "Ask, and it shall

be given you," saith our "friend that sticketh closer than a brother." Christ is revealed to us in many aspects, but one of the sweetest is our friend. His friendship is human as well as divine. He is not only our God; but he is our brother, and partakes of our nature and loves us with a sympathetic heart, which responds to all the tender affection of our own. It is the love of God, softened and sweetened by the touch of human nature; the same heart on which John leaned; the same Christ at whose feet Mary sat. But he is not too kind to be faithful. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." When we have knowledge of this blessed assurance, why should we become discouraged when we meet with sore trials and deep sorrow?

These, however they may depress and weigh us down, I believe are sent in mercy, and if we only trust the Sovereign Ruler of all, he will sanctify all our trouble to our spiritual good. He knows our faults and disciplines us for our own good. Think of the sacrifices he is ever making in his unceasing love and patience in the trouble we continually give him; the sympathy he continually feels for us as he is touched with the feeling of our infirmities, takes our sorrows, and even our sins and cares, and ever lends his gentle ear to the whispers of our need. Christ is our mighty helper! What is there in which he does not help us? What is there we can do without him?

It is he who saves our souls and delivers us from the worst of dangers and sorrows. It is he who helps us against our sins and ourselves, and fights for us the battles of temptations, and makes us more than conquerors through his mighty love. It is he who helps us in our sorrows, comforting and delivering us. It is he who helps us over our hard places. It is he who brings to our aid the mighty resources of the providence of God, sends his angels to intercept our adversaries; to deliver us from peril; to save us from death and destruction. He helps when no other can help. He helps in time of need. It is he who says, "My grace is sufficient for thee; for my strength is made perfect in weakness;" "I will never leave thee, nor forsake thee." He is a mighty helper; an immediate helper; a wise, judicious helper; a helper that can touch every part of our being—for our soul a Saviour; for our spirit a sanctifier; for our body a healer; for our temptations a victor; for our perplexities a guide; for our sorrows a comforter; for our hunger a living supply; for our need an all-sufficient portion. We have only to walk with him in lowliness of mind, and learn the lesson of love and trust he would have us learn, and we will have daily "sunshine in the soul," and as our days, so shall our strength be.

#### REVIVALS.

BY REV. S. D. DAVIS.

The key to revivals of religion is to be found not so much in methods as in drawing so near to God that we are willing to be anything or do everything that he indicates, by his Spirit. This never differs from his Word. The apostles were instructed to tarry until they were "endued with this power from on high;" and while it is true they remained with one accord in prayer; it is equally true that if we seek this preparation, in secret prayer, we will be rewarded openly. A minister who

went to a given town to engage in revival work, was observed by a wicked man from his smith-shop, to go every day in the direction of a secluded spot, and he said to a customer one day, "Do you see that fellow? He goes out that way every day, and something will be done, for I believe he goes out there to pray." Something was done; a revival swept over the town, and the smith, with many others, came to Jesus.

A minister in charge invited a neighboring minister to assist him in a revival effort, and when the meetings had gone on for some days, the helper said to the minister in charge, "What is the prospect of a good meeting?" To this he replied, "I think it is very poor; my experience has been, when the members are not interested there cannot be much accomplished." The helper replied, "My experience has been, if I ask the Lord to bless me, he does it, and if I am blessed, others are, and if we get near to God ourselves, we shall see a glorious revival." In the next few days forty persons professed conversion.

There may be great revivals without the aid of an evangelist or pastor. One of the greatest revivals of religion I ever witnessed was carried on without either, and without a regular house of worship. The neighbors met in private houses and some one of them, in turn, led the worship. One night the meeting was so extremely dull that the leader had decided to close, when a lady, who had been praying, evidently until she was willing to do as the Spirit bade her, sent word to the leader to call on a certain youth to pray; he did so, and the youth, who had not been accustomed to lead in prayer, got down and in a few words asked God for what he had asked in secret every day for a week. His prayer was answered. Then the lady sent word to the leader to set out a mourner's bench, which he did, and a score of persons, at least, were converted to God in that night's meeting. That revival lasted for months, and its fruitage was to be seen for more than fifty years.

An evangelist who was holding a series of meetings, on a new field, among strangers, found that while there were some conversions there were reactions, from time to time, in the work, and spending a sleepless night praying over it, was impressed in the morning that notwithstanding he had thought for years that it was best to give previous notice before preaching on baptism, or the Sabbath question, that the thing to do now was to treat those subjects that day and evening. This he did and there was no more reaction in those meetings, but the greatest demonstration of the power of the Holy Spirit he had witnessed for years before.

Eld. Alexander Campbell, of precious memory, was preaching in New Salem, W. Va., in the old log church, when he was suddenly impressed to leave the stand and go to the door; he did so. As he turned about he was impressed to say, "We shall soon see one of the most powerful demonstrations of the Spirit we have ever witnessed;" he said it, and, in a few minutes more, it came in such power that the building was shaken, saints shouted for joy, and sinners all through the house fell down and cried for mercy. This is as he stated it to me; and in my own experience I have found it safe and blessed to ask for divine help, and then do as I was impressed to do. This rule has worked well in all the departments of my labor.



In one meeting I was impressed to call for an experience meeting and asked that all who spoke should tell at what age they started in the Christian life, and after the speaking began, I was suddenly impressed to note the age at which each one made the start, and did so, not knowing why I was so impressed. Later I found that seventy persons had spoken and noted the fact that they had all come to Christ between the age of seven and twenty, except four. Two of these had made the start between the ages of twenty and thirty, and two between thirty and forty; and yet I did not know what use I could make of the facts thus obtained. But later when these young people had been nearly all gathered in I called again for the anxious ones to come forward for prayers, and only one came. After praying for that one, I was suddenly impressed to use the facts I had noted, and said I shall not insist on your coming now; then I gave the facts I had obtained and said, "You have all felt the drawings of the Spirit since these meetings began, I presume no one will deny," and suggested that those that were twenty and did not come to Jesus then would most likely never come, and if any one of them was over thirty and did not come then it was doubtful if they ever had another chance. This suggestion prevailed, and then I saw why I had been so guided. Many of the aged were also converted. I plead that we all individually get so near to God that we can feel the pulsations of his great Father-heart, and then with the freedom that a good child feels in the presence of good parents, ask him to guide us by his spirit, believe he will as he has promised to, then being led by his Word and guided by his Spirit go forward until our work on earth is done, and we are gathered to our home in glory.

JANE LEW, W. Va., Feb. 17, 1897.

#### "ONLY A BOY."

More than a half century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all," he said. "I feel it, but God knows that I have tried to do my duty, and I can trust him for the results."

"Yes, yes," said the deacon, "but 'by their fruits ye shall know them,' and one new member, and he too only a boy, seem to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done my duty in speaking plainly."

"True," said the old man; but 'charity suffereth long and is kind; beareth all things, hopeth all things.' Aye, there you have it? 'hopeth all things.' I have great hopes of that one boy—Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The

place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained. No one? "Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education, I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher." Some few years ago, there returned to London, from Africa, an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the Church of Christ on earth, had brought under the gospel influence the most savage of African chiefs, had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy and what that one boy was to the world.

"Only a boy!"—*Christian Messenger.*

#### THE REST OF SOUL.

Christ's life outwardly was one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time till the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to him and found rest. And even when the bloodhounds were dogging him in the streets of Jerusalem, he turned to his disciples and offered them, as a last legacy, "My peace." Nothing ever for a moment broke the serenity of Christ's life on earth. Misfortune could not reach him; he had no fortune. It was impossible to affect him by lowering his reputation; he had already made himself of no reputation. He was dumb before insult. When he was reviled he reviled not again. In fact there was nothing that the world could do to him that could ruffle the surface of his spirit.

Such living as mere living is altogether unique. It is only when we see what it was in him that we can know what the word Rest means. It lies not in emotions, nor in the absence of emotions. It is not a hallowed feeling that comes over us in church. It is not something that the preacher has in his

voice. It is not in nature, nor in poetry, nor in music—though in all these there is soothing. It is the mind at leisure from itself. It is the perfect poise of the soul; the absolute adjustment of the inward man to the stress of all outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm of invulnerable faith; the repose of a heart set deep in God. It is the mood of the man who says, with Browning, "God's in his heaven, all's well with the world."—*Prof. Henry Drummond.*

#### "IS THE WORLD GROWING WORSE?"

Does the "Western Contributor," himself, see as many conversions as he used to? What is the verdict of the church, and the world at large? The religious life of Hammond, Farina, Berlin and perhaps other towns, where the Sun of righteousness has arisen in its beauty, does not decide this question. Does not many a pastor, full of faith in God's promises, plead in vain for converted souls? Do not parents plead in vain for converted children? Are prayers unanswered because pastor and parent are not obedient Christians? Will the pastor's congregation, the parent's children, be converted if pastor and parent expect it?

If "clouds have been gathering" (getting darker), if "the standards of business honor have been falling," if "great wrongs are growing," is not the world growing worse? Is there not more intemperance, more prostitution among the young, as well as the middle aged, than in former years? Is there not more disobedience to parents? Is not 2 Tim. 3: 1-5 true?

There is need of the great national revival, and may it come soon and reach around the world. If preachers would "preach more to the consciences of men," and professed Christians would have less doctrine and more consistent living, as said in the article headed "Revival Needed," in RECORDER, Feb. 15, perhaps the revival would come sooner, and joy reign. A. M.

#### FALLING OUT OF CHURCH.

We have heard of a little boy who explained his falling out of bed by saying, "I presume I went to sleep too near where I got in." Many people fall out of church for the same reason. They go to sleep too near where they got in.

There is no time when young and old alike will go to sleep quite so easily as immediately after they unite with the church. A hard duty, they feel, has been accomplished. They have faced it with a good deal of dread; and now that it is done they are liable to stop and take a good long breath—yes, they will lie down and take a prolonged and indolent nap if some one does not prevent it. On the other hand, it is also true that there is never a time in their history when new converts can so easily be kept awake and set to work. If those who come into our churches do not begin work at the outset, the chances are that they will never begin at all; but on the contrary, if they are given a good start at the beginning, they are likely to develop more and more along all the lines of activity connected with the bringing in of the kingdom of Christ.—*G. B. F. Hallock, D. D.*

Be thankful, my daughter, if your own soul has been spared perplexity, and judge not those to whom a harder lot has been given.—*George Eliot.*



## Young People's Work

By EDWIN SHAW, Milton, Wis.,

### SUCCESS IN C. E. WORK DUE TO INDIVIDUAL RESPONSIBILITY.

BY MYRLE DAVIS.

Daniel Webster was once asked, "What is the most important thought you ever entertained?" He replied, "The thought of my individual responsibility to God."

If the question should be asked any of us, "What is the most important thought you ever entertained in regard to C. E. Work?" would we not say first, "Our own individual responsibility?" Are there not too many of us who seem to feel no responsibility?—We are all responsible to God alone, but not for ourselves alone.

Let us think less of what others think of us and more of what God thinks of our conduct. Christians become serious stumbling-blocks by any manifest lack of zeal or interest in Christian work. Especially is this true of C. E. work; so many committees are required—which, of course, is a good thing, as being a member of a committee for any special work naturally tends to give an interest in the work—but how about those who are not members of any committee? Are we not too apt to settle down with a sigh of relief, and feel that there is nothing for us to do, not so much as to speak to an associate with regard to their spiritual condition, or even ask them to attend C. E. meeting? For is not that the work of the committee?

This should not be; we should feel that we are working for God, not the society, and whether committee or not, we are responsible to God for the influence of our daily lives. Nothing will bring closer together different societies, or members of one society, than earnest, consecrated efforts to extend Christ's kingdom, and to win souls for him. We need not wait for church action, or society action; indeed, churches and societies act only as individual Christians act. Let us ask ourselves in what way can we give more help to our brothers and sisters in their lives and work, and get more help from them for our own living? Let us young people think of this, and learn the lesson early. It is because of the lack of individual responsibility that the society or church so often fails. If we as young people can avoid this fatal error, and if we can each of us feel that the success of the kingdom of Christ as a whole depends upon our success or failure as individuals, then will the societies of the future move many steps in advance of the present.

Consciousness of individual responsibility is an element greatly to be desired in every character, and should be cherished and cultivated. It is but natural that we should imagine that each disagreeable or painful task or duty somehow belongs to some one else to perform. This is hurtful to all effectiveness, especially in Christian work.

The human race fell *en masse*; it must be redeemed man by man. Hence, individual responsibility. Souls are won for Christ more by personal labor than by public preaching. The individual example of each Christian tells more surely than the precept or example of the minister who is the recognized exponent of Christianity.

There is much said about reaching the masses with the gospel message. This cannot be done in a wholesale way; they must

be reached as individuals. The best way to carry the gospel to the masses is to select your man and be sure that he gets it.

The most efficient soldiers are those who take aim and attempt only one at a time. If the masses of Christians, as individuals, would seek out individuals among the unconverted, and earnestly and prayerfully point them to Christ, how many thousands would soon be gathered into the kingdom! Do we realize that there is a vast field before and around us, and that each of us is a sower in that field? These bright days of youth that pass so swiftly are the seed-time.

Every emotion that thrills the heart, every thought we entertain, every word we utter, every action we perform, be it small or great, is the seed we sow. It has been sown and the harvest remains; the good or evil fruit therein determines our future condition and possibilities. Let us see to it, then, that the seed we sow is of the best, selected with care; pure thoughts, kind, loving words, generous, benevolent deeds, liberality in giving, remembering that as ye sow, so shall ye reap, and that we each have a field and each one is responsible to God for the result of the labor, whether it be full, garnered sheaves, or "nothing but leaves." Hence our individual responsibility.

HAMMOND, La.

## OUR MIRROR.

THE Adams Center Society have a permanent Literary Committee which has contributed to the RECORDER for several months past.

THE New Milton C. E. are maintaining their regular weekly services with a good degree of interest and devotion. This Society needs the sympathy and prayers of the Endeavorers in the sickness and afflictions they have recently passed through.

THE Grand Junction Society has received much help and strength as a result of the evangelistic work during the past fall. The time of holding their meetings has been changed to an evening mid-week, hoping some of the young people, not in the habit of attending, may be induced to attend.

THE Hornellsville Christian Endeavorers are at present reading and discussing the series of tracts on the Sabbath question, published by the Tract Society. This work is taken up once in two weeks at the regular meetings. The autograph quilt is progressing finely. Over thirty-five dollars have been received by the different members of the Society. Money has been sent us by friends from various localities, asking that their names be placed upon our quilt. Through the columns of the Mirror we extend many thanks to the donors.

THE Walworth Y. P. S. C. E. were blessed through a sunrise prayer-meeting, held at the parsonage, with twelve present. The earnest work of the pastor and two weeks of earnest prayer and personal work have strengthened many, and a genuine revival is hoped for. This Society uses the topic cards and often the suggestions given in the *Golden Rule*. The Junior Society has adjourned until April, as the distance and shortness of the days prevented the children from returning after Sabbath-school, but the study of the topic as given in the *Junior Golden Rule* is continued.

From Independence, N. Y.

The Independence, Y. P. S. C. E. is glad to be able to report better progress, we think, than before. We have been greatly blessed and strengthened of late, greater activity and consecration is noticeable among our members, and with kindly feeling toward each other, the Master's service is indeed pleasant to all, and brings its reward.

A few new members have been added to the list. In consequence of the revival effort that has been in progress this winter, we have received great spiritual blessing, as a society, church, and community. Elder Shaw, of Nile, assisted by the pastor, did splendid work in the series of meetings beginning Jan. 4; many in the church have been awakened to a greater sense of duty and are taking higher stands for right and Christian living. On Sabbath-day, Jan. 23, the ordinance of baptism was administered to fourteen who gladly put on Christ before the world, and again Feb. 6, four more were buried beneath the baptismal waters. The church has been strengthened by the addition of seventeen new members, three of whom are heads of families, a father and mother who hitherto were First-day observers. Pastor Burdick is deserving much commendation for his most excellent work here. A Junior Society of Christian Endeavor has been organized with about fifteen members. Rev. W. L. Burdick, superintendent, and Mrs. Addie Green, assistant. The little people seem to be well interested, and it is hoped this effort may be fruitful of much good in the training and developing of Christian lives among the younger people. COR. SEC.

From the Hornellsville Society of Christian Endeavor.

It may interest those who so generously responded to our call for the birthday celebration to know that the Hornellsville Seventh-day Baptist society has purchased a pleasantly located site on which to erect their church.

The Young People's Society would acknowledge receipts which have been inadvertently omitted from previous reports: Rev. and Mrs. Geo. B. Shaw, Geo. W. Burdick, Mrs. Olive Stillman, Mrs. Adelle Rogers, Orson Green, Rev. S. S. Powell, Geo. Stillman, Mr. and Mrs. Elias Ayars, Mrs. Jennie H. Renwick.

If there are any others whose contributions have not been acknowledged, we would be glad if they would notify our Secretary, Stanley C. Stillman, Lincoln Street, Hornellsville, N. Y.

From Welton, Iowa.

We have nothing special to offer. Our Society is in a fairly good condition, although there is a need of greater consecration on the part of individual members. At present there is a great deal of sickness, consequently the attendance is smaller than it otherwise would be. Notwithstanding all hindrances, we are striving to be good soldiers of Christ, and are trying to stick close to the flag wherever it may lead. ALVA M. VAN HORN.

From Middle Island, W. Va.

At the semi-annual business meeting of the Middle Island (W. Va.), Christian Endeavor Society, the following officers were elected: President, Roy Randolph; Vice President, Friend Noble; Secretary, Miss Dacy Lowther; Treasurer, Miss Alice Lowther, and Corresponding Secretary, Roy Randolph.



## Children's Page.

### A QUEER HOLE.

I have heard of a boy who lived long ago—  
For such boys are not found nowadays, you know—  
Whose friends were as troubled as they could be,  
Because of a hole in his memory.

A charge from his mother went in one day,  
And the boy said, "Yes," and hurried away,  
But he met a man with a musical top,  
And his mother's words through that hole did drop.

A lesson went in, but—ah me! ah me!  
For a boy with a hole in his memory!  
When he rose to recite he was all in doubt,  
Every word of that lesson had fallen out.

And at last, at last—oh, terrible lot!  
He could speak only two words, "I forgot."  
Would it not be sad indeed to be  
A boy with a hole in his memory?

—*Advocate and Guardian.*

### SCHOOLGIRLS.

There is not in the world a more charming creature than a really nice, sweet-hearted schoolgirl. Of course there are bad schoolgirls as well as charming ones; but at present it is of the good girls I am going to speak.

I count it among my happy fortunes to have been very much among young girls, and to know them as thoroughly as we know things which have become a part and portion of our own lives. I never see a schoolgirl without wondering, "What kind of woman will she be? What kind of life will she have, and what is she going to do with her life?"

The best quality of a good schoolgirl is her sense of duty. This is comparatively a new sense to a girl in her early "teens." Hitherto she has depended upon her parents and her teachers, but suddenly—she knows not how or when—there comes a feeling of her own individuality and responsibility.

If she is a girl with strong principles, this new sense has wonderful power over her. It makes her learn the lessons she does not want to learn; it exacts from her the last moment of her practice; it renders her super-sensitive about the most trifling obligation.

It commands many a self-sacrifice for which she will receive no commendation except from her own heart, and it induces her to give up her desires without any compulsion.

This sense of duty is the foundation of a good girl's character and life, and every one ought to examine herself severely to see if she possesses it.

There is another test of fine character in a young girl—a disposition to select from noble song or story some lofty ideal, and try to live up to it. Some of the loveliest girls I have known set to themselves the task of modeling their own characters upon the grandest conceptions of genius.

With this predilection there is generally associated a tendency to commit to memory favorite passages of great poets and writers—an admirable habit, acting in an insensible and yet forceful way upon the growing intellect and morals.

The schoolgirl is of all mortals most predisposed to a genuine friendship, and from this source comes both danger and consolation. Young though she may be, she has a warmth of feeling and a loyalty of nature that make her attachments the most real things in life.

I should personally prefer the friendship of a schoolgirl to that of much wiser and greater people. Wise and great people would probably crumple my letters into a ball, and throw them into the waste basket. A schoolgirl would put them away among her treasures,

and when they were yellow with age read them tenderly to her children.

But friendships become part of life, and if they are not wise may have tragic endings. At no time in a girl's life is the influence of her own sex so great as when she is at school, and the most scrupulous care is then most of all required in order that she may learn to love both wisely and well.

Nearly fifty years ago six girls who had studied together for some years made an agreement to write to each other on the first of each year; to help each other in sorrow, and to stand firmly together through good or evil fortune. They clasped hands over their compact, and kissed each other for its seal.

Three of them still live in the same neighborhood. Their children played and studied together; they took each others' daughters into society and helped each others' sons into business. Two of them have become connected by family inter-marriages. Every New Year they still write or call upon each other.

The fourth lies with her baby in the church where she was christened, confirmed and married; but her grave is not forgotten. The fifth is buried on a bare, treeless Austral plain; and the sixth is a busy woman living in America, but never too busy to answer the New Year's renewal of the old bond.

It is noticeable that as these women grow older, their letters grow longer and kinder, and are more full of "Do you remember?"

Do not old friendships have a tendency to make those who enjoy the sweet relation of friends, more and more reminiscent in their nature?

Make your friendships—if they are wise ones—in the days of your youth. Then they will have in them the strength and warmth that will keep them alive as long as you live. Later friendships are colder and more prudent, and less to be depended on.

Schoolgirls must remember also that education does not come from books. Lessons learned from books are only scaffolding for the use of the future builder. All that the best schools can do is to teach you how to use your own minds.

Therefore, do not be helped over difficulties. Master them! For though mental activity is at first an effort, it soon becomes a habit. Lady Duff Gordon was not less finely educated because she had been taught no "accomplishments" but these.

Do not weary yourselves by walking or gardening before you begin your day's study. The tired body will not serve the mind, however active the mind may be.

Do not impose too much upon the mind. It has its limitations; and brain power is in youth easily over-stimulated and exhausted. I have known clever girls, who carried off all the prizes of their schools, to sink into lethargic, commonplace women, lying all day upon the sofa with a novel, and unable to sleep without chloral.

Do not burden your minds with mere technical knowledge. The dates of certain battles, and the number of men killed in them, are of no great importance. Learn rather what were the results—how they changed the geographical divisions of the country, or the social condition of the people.

Find out the real meaning and worth of words you see constantly in the daily papers—such, for instance, as bonds, trade

unions, home rule, etc. They are of more importance than the names of rivers in Paraguay, or the population of China.

If you learn music, it is not enough to play some pieces from Mozart, Beethoven, Chopin with correctness and brilliancy. Study the composers' essential differences and be able to illustrate them.

In like manner it will not profit you to be able to work a problem in the higher mathematics if you cannot make a quick mental calculation of a bill of goods, or if you cannot check your own bank-book.

In the moral duties it is a good thing to learn collects and hymns, and to take notes of sermons; but it is an immeasurably better thing to be quite truthful, for truth is the parent of all moral courage.

So then if you think that in obedience to your conscience you must disobey an order do it openly, and give a reason for it. To disobey secretly is to disintegrate your own character.

For the same cause learn how to employ spare time usefully and pleasantly, so that you may never be tempted, under any circumstances, to prevaricate.

Be kind to all under-teachers, but take no unlawful favor from them. It is better to be punished than to cause an injustice; and if there is any other sweet and gracious thing for a good schoolgirl to translate into her daily life, it is comprised in the lovable, loving command—Do unto others as you would they should do unto you.—*Amelia E. Barr, in Youth's Companion.*

### THE SPIDER WEB.

Whenever I see  
On a bush or tree  
A great big spider web,  
I say with a shout,  
"Little fly, look out!  
That web seems pretty and white,  
But a spider hides there,  
And he's ready to bite."

So, if any one here  
Drinks cider or beer,  
I say to him now,  
With my very best bow,  
"Have a care of that lager and cider,  
For there hides a wicked old spider,  
And it fills him with joy  
To catch man or boy  
And weave all about him with terrible might  
The meshes of habit—the rum appetite."

### GEORGE WASHINGTON'S DOLL.

Sometimes we find little boys who are very fond of dolls, but they seem to be ashamed of their pets, and will hide them for fear some one may know of their love.

It may give these small boys courage to know that George Washington once owned a rag doll.

George Washington's doll was made by the great-great-grandmother of a lady who lives in New York, and was once exhibited at an exhibition held at Huntington, L. I.

The doll is not pretty, but it is greatly prized because it has been owned by the man whom all men and all children honor for his truth and bravery.—*The Sunbeam.*

A QUEEN WASHING WINDOWS—WHY NOT?—It is said that when Queen Victoria was quite a little girl she spent an afternoon with Queen Adelaide, who assured her that she might do anything within reason that she wished. After weighty consideration the little princess declared that nothing would give her such pleasure as to be allowed to clean the windows. So a cloth, pail and water, and pieces of wash leather were supplied to her, and greatly did she revel in the indulgence.—*Selected.*



## Home News.

New York.

SYRACUSE.—Our little mission at Sherman Park, in the south-eastern part of the city, has been in progress, now, for three years this March, and seems to be reaching out and influencing many of the substantial people of that part of Syracuse. Dr. E. S. Maxson has been untiring in his efforts in teaching the small class of Sabbath-keepers, who meet together on Sabbath afternoons to study the weekly Sabbath-school lesson.

With our present engagements we cannot get there till Sunday evening, but they understand, all of them, that we are Seventh-day Baptists, and the Sabbath question is in the fore-front all the time. Bro. Joseph Parslow's family, the past year, have been five miles this side of the City Hall, but they go to a good deal of trouble to get to church for preaching. Bro. Herman Cross and family are moving, this week, two miles from Sherman Park, but they expect to attend the meetings and Sabbath-school regularly.

L. R. S.

ALFRED.—The Week of Prayer was observed in the First Seventh-day Baptist church, at Alfred, with quite a little interest. This was soon followed by a visit from the State Secretaries of the Y. M. and Y. W. C. A. to our school Associations, assisted by the Secretaries of the Cornell University, and Hornellsville Associations, who held a two-days session. This resulted in quite an awakening of religious interest among the students of the University which extended to a few of the towns-people. This interest was deepened by subsequent meetings held in Memorial Hall, in charge of the two societies, until it was thought best to transfer them to the church. These meetings have been kept up until the present, with some interruptions, under the direction of the pastor, president of the school and of the Associations, and have resulted in reviving many of the members of the church and the conversion of quite a number. The evening before the Sabbath, seven willing candidates put on Christ by baptism, the ordinance being administered by Prof. W. C. Whitford, because of the inability of the pastor. It is hoped that the converts among the First-day students may unite with their home churches as soon as opportunity presents. May the good work go on in the church and school until very many more shall be gathered into the fold of Christ.

H. C. COON.

Minnesota.

DODGE CENTER.—At this writing Southern Minnesota is enjoying beautiful weather and excellent sleighing. The cold wave in January and climatic changes following brought on much sickness, especially *la grippe*, from which many have not yet fully recovered.

Our county papers have just published the statistics of births and deaths for the year 1886 in Dodge County. It records one death and twenty-one births for our village, and one hundred ten deaths and two hundred thirty-six births in the whole county. Dodge Center, however, had three deaths for the year. This is a remarkable record both for village and county.

The Congregational and Seventh-day Baptist Y. P. S. C. E.'s celebrated the C. E. Anniversary recently in a union service at the former church, the Epworth League of the

M. E. church being also present. Among the exercises was an address by the writer setting forth the dangers to Christian Endeavor and the nation from the persistent effort of certain over zealous advocates of Sunday legislation who were determined to control national and state conventions, and C. E. papers in their interests, and organize thoroughly this great army of enthusiastic young people to make such a measure a specialty. The dangers of such civil enactments were shown, and how religious liberty was endangered; how intolerant, or merely tolerant at best, it was, and was not in any sense equality for all before the law; how it was contrary to the spirit of Christ and the gospel he gave us. A plea was made in behalf of the rights of minorities, and C. E.'s urged to resist all such unwise measures. A full house listened to this innovation on Christian Endeavor day.

We clip this item from one of the Dodge County papers respecting the anniversary of our sister Rebecca Lewis:

A joyous company from Fairpoint, Dodge Center and West Concord surprised Mr. and Mrs. Charles Lewis, of Wasioja, last Tuesday, and celebrated with them the 50th anniversary of their marriage. In 1856 Mr. and Mrs. Lewis came from Indiana, and with Dr. and Mrs. Garyer, of this village, settled just north of the village of Wasioja; there they toiled as pioneers to build a home and rear a large family of children. The anniversary was made pleasant with singing by Rev. Mr. Middleton, of Byron, and Rev. S. H. Babcock, an evangelist from Wisconsin, and appropriate remarks by Eld. H. D. Clarke, of this place. Mr. Clarke also presented in behalf of the donors, handsome chairs to Mr. and Mrs. Lewis. Their friends wish for them many more years of happy wedded life.

We have been holding meetings nightly for four weeks past with Bro. S. H. Babcock as evangelist. His sermons have been excellent, forcible, practical, Biblical, evangelical. The attendance has been fairly good when we consider the cold weather to begin with, some very windy days, very much sickness and the apparent reactions in the community from the exciting and novel Volunteer meetings previously held in the village. It is too early to speak of results. Some that we hoped to reach have not been induced to attend the services. Each of the pastors of the other churches have been just once to our meetings, although cordially invited to attend. A parting reception was given to Bro. Babcock at the home of Bro. Joel Tappan.

Our church has commenced the use of envelopes, for weekly offerings for Tract and Mission work and church expenses. We hope a fair trial will convince all of its benefits and that it is an important part of worship.

The Lord revive his work in all our churches.

H. D. C.

### THE DIVINE MEASURING ROD.

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."
2. Opportunity. "As ye have opportunity do good unto all men."
3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."
4. The necessities of others. "If a brother or a sister be naked, or destitute of daily food," etc.
5. The providence of God. "Let every man lay by him in store as God hath prospered him."
6. Symmetry of character. "Abound in this grace also."
7. Your own happiness. "It is more blessed to give than to receive."
8. God's glory. "Honor God with your substance."—*Watchman*.

### CUBA.

BY CHARLOTTE E. GROVEN.

Oh Cuba, island of the morn,  
Fair bride of Southern seas,  
To Northern climes thy wail is borne,  
Thy moan on every breeze.

We see, O beauteous land, thy skies,  
With battle smoke grown dim,  
Thy wave-kissed shores, thy sunny heights,  
With glittering bayonets gleam.

Thy harbors, erst with commerce rife,  
Dark, frowning warships fill,  
We see thee writhe in deadly strife,  
Thy costliest life-blood spill.

Too long, O Cuba, bleeding, torn,  
Thou'st borne oppression's chain,  
'Tis trampled justice makes thy moan,  
'Tis freedom strives with Spain.

O cold and slow the world has been,  
Thine outstretched hands to see,  
But victory leads, the right shall win;  
And thou shalt yet be free.

The new world's heart is stirred at last,  
Her pulses throb for thee,  
Take heart, thy thralldom now is past,  
The world makes room for Cuba, free.

But take, O Cuba, now thy chrism,  
In pain are nations born,  
And freedom gives, in blood, baptism,  
And night before her morn.

But God is God, and right is right,  
Thy prayers are not in vain,  
His arm transforms the right to might,  
'Tis He shall conquer Spain.

COUDERSPORT, Pa., Jan. 1, 1897.

### ONLY A MINUTE'S WORK.

It is said that an itinerant minister, some years ago, was passing through a prison crowded with convicts, showing every phase of ignorance and brutality.

One gigantic fellow crouched alone in a corner; his feet chained to a ball. There was an unhealed wound on his face where he had been shot while trying to escape. The sight of the dumb, gaunt figure touched the visitor's sympathies.

"How long has he to serve?" he asked the keeper.

"For life."

"Has he anybody to look after him—wife or child?"

"How should I know? Nobody has ever noticed him all the time he has been here."

"May I speak to him?"

"Yes; but only for a minute."

The minister hesitated. What could he say in one minute.

He touched the man's torn cheek. "I am sorry," he said. "I wish I could help you."

The convict looked keenly at him, and the hard lines of his face softened, and he nodded to indicate that he believed in the sympathy expressed.

"I am going away, and shall never see you again, perhaps, but you have a friend who will stay here with you."

The small keen eyes were on him; the prisoner dragged himself up, waiting and eager.

"Have you heard of Jesus?"

"Yes."

"He is your friend. If you are good and true, and pray God to help you, I am sure he will care for you."

"Time's up!" called the keeper.

The clergyman turned sorrowfully away. The prisoner crawled after him, and catching his hand, held it in his own while he could. Tears were in the clergyman's eyes.

Fourteen years have passed. The convict was sent to work in the mines. The minister went down one day into a mine, and among the workmen he saw a gigantic figure bent with hardship and age.

"Who is that?" he asked the keeper.

"A lifer, and a steady fellow; the best of the gang."

Just then the "lifer" looked up. His figure straightened, for he had recognized the clergyman. His eyes shone.

"Do you know me?" he said. "Will he come soon? I've tried to be good."

At a single word of sympathy the life had been transformed; the convict redeemed.



# 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.....	1 Cor. 9: 19-27
Mar. 27.	Review.....	

### LESSON XII.—CHRISTIAN SELF-RESTRAINT.

For Sabbath-day, March 20, 1897.

LESSON TEXT.—1 Cor. 9: 19-27.

GOLDEN TEXT.—And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 1 Cor. 9: 25.

#### INTRODUCTION.

This epistle was written from Ephesus to correct certain evils—Schism, going to law before heathen judges, incest, and answer questions concerning marriage and meats offered to idols, and the limits of Christian liberty and restraint for other's sake. The last discussed in this lesson.

#### EXPLANATORY NOTES.

1. Secret of Reaching all. *For though I be free from all men. Yet like his Master, who though equal with God, took upon him the form of a servant, he also would become servant of all, that I might gain the more. Unto the Jews I became as a Jew, etc., that is conform to their usages and customs as far as loyalty to Christ would allow, or get down to their level, as Jesus did, yet without sin, that he might be able to sympathize with all, and show his love for all. Paul was a master in reaching all men. Many forget his spirit and method.*

2. Self-discipline. 24-27. The Christian life is a race. Racers discipline themselves for the contest, to obtain a corruptible crown. How much more should we to win an incorruptible one! Especially as grace can make denial not only possible, but even easy. v. 27. Means literally, strike down the body, that is mortify, subdue it. Some think Paul assumes he might be finally lost. He cannot mean less than that; if he did not thus, keep his body under, his ministry would be rejected.

### THE GREAT DISCOVERY (?).

BY H. H. HINMAN.

Mr. S. W. Gamble, of the South Kansas Conference of the M. E. church, claims to have made an important discovery in Biblical law. It is the assured fact that the Sabbath of the fourth commandment did not occur regularly on the seventh day of the week, but was on fixed periods of time, that, like Christmas or the Fourth of July, might be on any of the seven days. He assures us that in the course of seven years all the different days of the week became, in turn, the Sabbath.

This discovery (?) is endorsed by some scholars and finds place as a sensational article in the secular papers. I leave to others a full reply to what (it seems to me) is an assault on the divine law of the Sabbath, and desire merely to show some obvious misapprehensions of fact.

1. He confounds moral with ceremonial law—the Sabbath of the Decalogue which our Saviour said “was made for man”—with the ceremonial Sabbaths which were peculiar to the Jews, and ceased to be obligatory when the law was fulfilled in Christ.

2. He assumes that the week was not an invariable period of seven days, but was often of eight days' duration; the succeeding week commencing at the close of the eighth day, and that the calendar year of the Hebrews corresponded exactly with the solar year.

3. He assumes that the reason given for the observance of the Sabbath in Ex. 20: 11, and that it commemorates the creation, was not the true reason, but that it was merely to commemorate the deliverance of Israel from Egyptian bondage.

4. He assumes that no labor, of any sort, could have been required to be done on the Sabbath, and, hence, that no day in which labor was required by divine command could be a Sabbath-day.

5. The entire argument rests on the assumed correctness of the chronology of Usher, which certainly was not inspired, and is certainly liable to error. The assumption that the day of Pentecost, when the Spirit was poured out, was on the first day of the week has never been verified.

6. The entire theory is fatal alike to any Seventh-day or First-day Sabbath, and leads inevitably to an abrogation of all Sabbath-observance.

That each of the foregoing assumptions is untrue, seems to me quite easily proved. The commandments of the Decalogue all belong to the realm of natural law. The weekly Sabbath is not an exception, for the fourth, like the other nine commandments, could have no special application to Israelites, for “the Sabbath was made for man.” There is every reason to believe that the week of seven days is a divinely appointed measure of time, and, as such, has come down to us from the creation. (a) The creation was in six days and the seventh was the Sabbath. Gen. 2: 2, 3; Ex. 20: 11, 31: 17. (b) The week was at least twice observed by Noah. Gen. 7: 10, 8: 7. (c) It was observed by Jacob and Laban. Gen. 29: 27, 28. (d) It was recognized by Moses as an existing institution before the giving of the law. The seventh day was declared to be the Sabbath. Ex. 16: 22-30. The miraculous withholding of the manna on the Sabbath during the forty years' sojourn in the wilderness, is God's attestation of the sacredness of the day. (e) The weekly Sabbath was enforced by Nehemiah 13: 15-19, and lastly it was recognized and observed by Christ and his apostles.

The repetition of the law in Deut. 5: 7-21, nearly forty years after it was given at Mount Sinai, does not invalidate, but strengthens the force of the original command. That they had been delivered from Egyptian bondage was only an additional reason why the Israelites should keep the Sabbath. That all labor for any purpose, on the Sabbath, was absolutely prohibited, and that we may therefore infer that any day in which labor was commanded could not have been the weekly Sabbath, is a proposition unsustained by any Biblical authority. Our Lord vindicated the Sabbath from the possessions of the Pharisees. He taught that works of mercy, necessity, or of piety, might be done on all days, and said to those who taught otherwise, “Have ye not read in the Law that on the Sabbath-days the priests in the temple profane the Sabbath and are blameless?” Matt. 12: 4, 5.

The received chronology of the Bible, however plausible it may seem, is not a sufficient basis for a Christian doctrine. Bishop Usher has been shown to have been mistaken. Our ablest commentators confess that they cannot tell the day of the week on which the day of Pentecost came. To build a doctrine on a theory, is to build on the sand.

The assumed discovery is no more than a reaffirmation of the well known fact that the Jews had other sabbath-days, besides that on the seventh day of the week, and that among the Christian Israelites the observance or non-observance of these days was a mat-

ter of Christian liberty. (See Rom. 14: 5, 6; Col. 2: 16). The entire movement looks like a studied effort to make void the commandment of God.

BELOIT, Ala.

### FOOTWEAR.

1. Never wear a shoe that will not allow the great toe to lie in a straight line.
2. Never wear a shoe with a sole narrower than the outline of the foot traced with a pencil close under the rounding edge.
3. Never wear a shoe that pinches the heel.
4. Never wear a shoe so large in the heel that the foot is not kept in place.
5. Never wear a shoe tight anywhere.
6. Never wear a shoe that has depressions in any part of the sole to drop any joint or bearing below the level plane.
7. Never wear a shoe with a sole turning up very much at the toes, as this causes the cords on the upper part of the foot to contract.
8. Never wear a shoe that presses up into the hollow of the foot.
9. Never have the top of the boots tight, as it interferes with the action of the calf muscles, makes one walk badly and spoils the shape of the ankle.
10. Never come from high heels to low heels at one jump.
11. Never wear one pair of shoes all the time, unless obliged to do so. Two pairs of boots worn a day at a time alternately give more service and are much more healthful.
12. Never wear leather sole linings to stand upon; white cotton drilling or linen is much better and more healthful.
13. Never think that feet will grow large from wearing proper shoes; pinching and distorting makes them grow not only large but unsightly. A proper natural use of all the muscles makes them compact and attractive. —Dr. Samuel Appleton, in *Health Culture*.

### X-RAY SURGERY.

A remarkable operation, whose success was made possible by utilizing the x-ray, was performed in the Norwegian hospital at Brooklyn recently. A little boy, Frank Becher, 3½ years old, swallowed an iron disk, or washer, larger than a silver quarter. It did not go all the way down into his stomach, but lodged in his throat. There it set up an inflammation, besides stopping all food from passing into the child's stomach. For four days the little fellow was obliged to fast, and he soon would have starved to death. Physicians could neither find nor dislodge the washer. In this emergency, a young electrical engineer, who devoted his spare time to experimenting with the x-ray apparatus, was appealed to for help, which he cheerfully granted. He took an x-ray photograph of little Frank's stomach and gullet. There in the passage just at the entrance to the stomach was the iron washer. The next thing was to remove it. The child was put under the influence of ether, the x-ray lamp was placed where it illuminated the inside of his body, and the surgeon went to work. One man operated the forceps, another watched and guided them by the light of the x-ray lamp, till they clutched fast hold of the obstruction and dragged it out. This was done very quickly and safely. Then little Frank was quite ready for his supper.

It is worth while living in these closing years of the nineteenth century, is it not?—*Westerly Sun*.



## Popular Science.

BY H. H. BAKER.

### The Weisbach Gas Mantle.

This article appears to be coming into use quite extensively in stores and public halls, and is remarkable for its brilliant white light, and for the small amount of gas consumed. These mantles are woven from cotton thread, in the form in which they are seen in use. They are then dipped in a solution of a very rare metal, called "zirconium" and dried, when they are ready for use. In this condition the threads are of usual strength and size, but the moment the gas is lighted, the cotton in the mantle flames, and is entirely consumed, leaving the "zirconium" in perfect mantle form, but as light as a feather, and so fragile that a breath or puff of air would scatter the mantle at once, it being only an oxide. The particles being so very small, it takes but little flame to heat them to incandescence, hence we obtain the bright white light by the shining of the particles of zirconium, and not from the flame of the burning gas.

With care they are economical; mine gives me, at least, three times the light from the same gas as when used in the regular chandelier burner. A whiter light, I think, I never saw.

### Does the Ether in the Atmosphere Move?

Professor Oliver Lodge, a member of the British Association, has lately made experiments, to determine whether a moving body puts in motion the ether in the space in which it is surrounded. To determine this fact, a very large machine was made, and placed on a pillar, so as to be located above the floor of the room. Connected, were two verticle electrical cylinders, three feet in diameter, one beside the other, one revolving to the right, the other to the left, and both arranged to run at a very high rate of speed. Light from an electric arc lamp, being divided into two equal portions, is made to travel between the disks, or cylinders, the one to the right, and the other to the left, and the two beams of light are then made to unite in a telescope, and thus showing the interference, if any, with each other, by forming fringes of light.

It was believed that if the ether was moved, the rotation of the disks would accelerate one ray, and retard the other; so as to show a shifting of the fringes of light, but no shifting of such fringes could be seen, even by the use of the telescope. This corresponds with our idea, that above or beyond our atmosphere there is not, nor can there be, ethereal motion.

### Ceramic Stone.

In the manufacture of glass, there is always a great amount of waste, which accumulates around glass factories in large quantities. Utilizing this waste, and making it valuable, has been accomplished by a Frenchman, by the name of M. Garchey. The process of manufacture is as follows:

The wasteglass is ground to a fine powder. Two furnaces are provided having different temperatures of heat; into the first, a quantity of this powder, placed in a crucible, is inserted, for the purpose of annealing or devitrifying the particles, having a temperature adapted to that purpose. In about an hour, the particles being fine, the mass becomes thoroughly devitrified, and waxy, and readily welds itself together, and becomes of a

consistence that may be taken in quantities from the crucible, and arranged for further use. The second furnace is heated to a very high temperature; into this furnace a quantity is inserted, and in a very short time it is thoroughly plastic, and ready to be pressed into molds of different forms, for building and other ornamental purposes. This glass stone for ornamentation and durability will vie with those found in Herculaneum and Pompeii.

### YOUR BOY.

You do not know what there is in him. Bear with him; be patient; wait. Feed him; clothe him; love him. He is a boy, and most boys are bad. You think him so light-hearted, and fear he is light-headed as well. But remember he calls you father. When he played in your lap you fondly hoped he would some day be a great and useful man. Now that he has grown larger, and his young blood drives him into gleeful sport, and makes him impatient of serious things—rattling, playful, thoughtless—you almost despair. But don't be snappish and snarlish, and make him feel that you are disappointed in him. He is your boy, and you are to live in him. He bears your name, and is to send it down the stream of time. He inherits your fortune and fame, and is to transmit them to generations to come.

It can not be otherwise. A daughter divides your fortune, transmits less of your fame, and loses your name. A boy is more nearly yourself than anything else can be. It is through your boy you go down in history; through your boy you are to live in the future; by him you are to act upon the generation that is to come.

It may be difficult to govern him, but be patient. He may seem averse to everything useful and good; but wait. No one can tell what is in a boy. He may surprise you some day. Hope. Let him grow. While his body grows larger and stronger, his mental and moral nature may expand and improve.

Educate your boy. You may think money spent in that way is money spent in vain; there is nothing in him; he has no pride, no aspiration. You don't know. No one can tell what is in a boy. Besides, there may be an unkindled spark, an unfanned flame, a smouldering fire, a latent energy, which the teacher's rod may stir, and the association with books and men may arouse, develop, and direct, and thus start your boy agoing, with such energy and determination that no power on earth could stop him short of the top-most round in the ladder of fame.

If you cannot educate him, let him educate himself. That is the best way. That will make him strong—a giant with whom no one dare interfere. Such are the best men in the world. The greatest benefactors of the race have stooped their shoulders to bear burdens, have carried hands hardened by hard labor, have endured the fatigue of toil. Many such are in our minds now. *Labor omnia vincit*—labor conquers all things. The old Roman was right. We see it in a thousand instances. Labor makes the man. No boy ever came to be a man, the noblest work of God, without labor. There is a divine philosophy in it. Let your boy work; if he will not work, make him work. There is no progress, no development, no outcome, no true manhood without it. We must work.

Father, be kind to your boy. We know

what a mother will do. Thank God! A mother's love, a mother's prayers, follow us still; and the memory of her anxious tears shall never fade out during the succession of years. Finally, but not least, pray for your boy. God hears prayer. Do the best you can; commit all you cannot do to God, and hope. Never despair, for no one knows what is in a boy.—*Reflector*.

### THE MASTER'S TOUCH.

It is said that once Mendelssohn came to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spell-bound. He came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, saying, "And I refused you permission to play upon my organ."

There comes one to us and desires to take our lives and play upon them. But we withhold ourselves from him, and refuse him permission, when, if we would yield ourselves to him, he would bring from our souls heavenly music.—*Christian Index*.

### Beware of Ointments for Catarrh that contain Mercury.

as mercury will destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physician, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

### Special Notices.

REV. A. P. ASHURST requests his correspondents to address him, until further notice, at 1950 Floyd Street, Louisville, Ky.

ALL persons contributing funds for the Mizpah Mission, 509 Hudson Street, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

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

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

ALFRED WILLIAMS, Church Clerk.

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

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.



**MARRIAGES.**

**JOHNSON—WHITING.**—At the parsonage, in Alfred Station, N. Y., on the evening of Feb. 27, 1897, by Pastor M. B. Kelly, William E. Johnson and Gertrude Whiting, both of Hartsville, N. Y.

**CASE—LANGWORTHY.**—At the residence of the bride's parents, Mr. and Mrs. R. S. Langworthy, Brookfield, N. Y., Feb. 11, 1897, by the Rev. C. A. Burdick, Mr. J. Lorin Case, of Nelson, N. Y., and Miss Jennie Langworthy.

**SANFORD—KILE.**—At the home of the bride's uncle, Mr. John Ellis, Dodge Centre, Minn., February 17, 1897, by Elder H. D. Clarke, Mr. Oscar L. Sanford and Miss Elsie Kile, both of Dodge Centre.

**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.

**HUBBARD.**—At his home, in Lockport, N. Y., Feb. 18, 1897, Milton B. Hubbard, in the 32d year of his age.

He leaves a wife, formerly Miss Elna Burdick, of Leslie, N. Y., also a father and sister, of Medina. The interment was at Boxwood Cemetery, Medina.

**HEMPHILL.**—At East Hebron, Pa., Feb. 22, 1897, of heart failure, Mrs. Mary Hemphill, aged 57 years and 5 months.

She was the daughter of Joseph Clare, and was married to Silas P. Hemphill Feb. 22, 1859. Funeral services at the family residence, Feb. 24, conducted by G. P. Kenyon. Text, Matt. 5: 14, "Ye are the light of the world." She leaves a father, husband, three sons and five daughters, all of whom were present at the funeral.

G. P. K.

**CHAPMAN.**—At Westerly, R. I., February 23, 1897, Miss Clara Chapman passed away, after a brief course of pneumonia, at the age of 69.

Born in November, 1823, and having made her home in Westerly during a long period of years, she was known and esteemed by many as one of the most self-sacrificing spirits of our town. She became a member of the Pawcatuck Seventh-day Baptist church in early life, and till her death remained one of its most faithful members. She leaves no near relatives, but a large circle of very near friends to mourn her loss.

S. H. D.

**CLARK.**—At Westerly, R. I., February 19, 1897, Miss L. Blanche Clark, the only daughter of Mr. and Mrs. George F. Clark, aged 23 years.

She was born in Westerly, May 18, 1873, and at an early age was baptized and united with the Pawcatuck Seventh-day Baptist church, of which she remained a useful member till her death. She was widely known and greatly beloved, being a general favorite among the young people of the church and community. Death came most unexpectedly. Retiring at night, seeming in her usual health, she died of neuralgia of the heart, at four o'clock the following morning. The parents, brother and many friends who mourn her loss, find comfort in the belief that, though taken so suddenly, she was fully prepared to go.

S. H. D.

**LANGWORTHY.**—At her home in Alfred, N. Y., Feb. 25, 1897, of pneumonia, Mrs. Maria Louisa Langworthy, aged 72 years and 5 days.

She was born at South Woodstock, Conn., Feb. 20, 1825. Her parents were Henry and Lucy Payson Wells, to whom were born one son and three daughters, Mrs. Langworthy being the second daughter. Dec. 26, 1876, she was united in marriage with Dea. Benj. F. Langworthy, of Alfred, N. Y. She was converted to God in early life and joined the Baptist church at her home in Connecticut, but about two years after her marriage she became convinced that the seventh day is the Sabbath of the Lord, and joined the First Seventh-day Baptist church of Alfred, remaining a consistent

and faithful member until the day of her death. Her last illness was brief, during which she expressed her firm faith in God and her desire to depart and be with Christ.

J. L. G.

**GREEN.**—At his home in Alleghany Township, Potter Co., Pa., Feb. 18, 1897, Asa Green, aged 83 years, 7 months and 14 days.

Bro. Green was son of Benj. Green, and was born in Middlesex, Yates Co., N. Y. In early life he gave his heart to Christ and joined the Second Alfred Seventh-day Baptist church. After a few years he united with the Niles Hill (Alleghany Co., N. Y.) Adventist church, and upon moving to his late home united with the church of the same faith at Raymond, Pa., of which he continued a member till death. He was twice married, the first wife dying in 1865. The second wife and thirteen children are left to mourn his departure—four children of the first family having passed away. Two brothers and one sister, also, survive him, none of whom were able to attend his funeral. Funeral services were held in the church at Raymond, Pa., Sabbath-day, Feb. 20, 1897.

W. L. B.

**BABCOCK.**—Mrs. Clarissa Babcock died in South Brookfield, N. Y., Feb. 10, 1897, of heart failure, at the home of her daughter, Mrs. C. L. Maxson, at the age of 76 years, 3 months and 21 days.

Her maiden name was Benjamin. Being left an orphan in childhood; she was raised in the home of Joseph Greene, of Allegany Co., N. Y. She was married to Pardon Babcock Feb. 2, 1843, whose death occurred Dec. 30, 1895. Mrs. Babcock believed in Jesus in early life, and for fifty years previous to her death had been a member of the Adams Centre church (N. Y.). She leaves one brother, Samuel Benjamin, Angona, Iowa, and another daughter, Mrs. Frances Amesbury, Chicago, Ill. Though death came suddenly, she was waiting and ready. Her chief concern was to help others and honor the Redeemer. Only a few days before she expressed much comfort in the news of the recent revival at Adams Centre. Funeral at the house. She was "confident and willing, rather to be absent from the body and present with the Lord."

M. H.

**CRANDALL.**—In Westerly, R. I., Feb. 19, 1897, Mrs. Emeline Crandall, aged 88 years, 4 months and 15 days.

She was the daughter of Clark and Amia Truman, of the town of Stonington, Conn., and was born Oct. 4, 1808. She was married Dec. 25, 1837, to Joseph Crandall. There were born to them one son and two daughters—Henry, Hannah and Susan. The son, a promising young man, died in 1856. The husband and father passed away in 1863, and Susan, many years an invalid, in 1886. Hannah is the only one left of the family. Mrs. Crandall was a noble Christian woman, prayerful, full of faith, conscientious, and loyal to truth and her Saviour. She was a faithful and greatly esteemed member of the Pawcatuck Seventh-day Baptist church, and, before old age prevented her, was very active in church life and work, and a valuable teacher in the Sabbath-school. Mrs. Crandall was a very benevolent woman, always having a tender heart and a helping hand for the sick and needy. With a remarkably active mind, clear and strong to the last, we never knew one of her age who was so deeply interested and kept so well informed in all the efforts and movements of our denomination as she, and for the support of which she gave generously and continuously. A good woman has gone to her reward and will be greatly missed by her family, her neighbors, her friends, the church and the whole community. "Blessed are the dead who die in the Lord: yea saith the Spirit, that they may rest from their labors, and their works do follow them."

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**Literary Notes.**

*The Treasury of Religious Thought* for March, 1897, has for its leading sermon an able discourse on False and True Liberalism, by the Rev. Dr. Charles H. Beale, of Boston, who is followed by a sermon on Faith and the Miraculous, in which Dr. W. E. Barton clearly shows the limitations of the miraculous, as related to faith. There are outlines and sketches of sermons by Mr. Moody, Dr. Nehemiah Boynton, Dr. Hillis and others. Dr. R. M. Patterson gives an interesting summary glance at the nineteen Christian centuries, now actually completed. An illustrated article on The Open or Institutional Church brings before us open church work in Boston, Worcester and Hartford, and the different minor departments are filled with the usual care and ability. Annual subscriptions, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

**The American Queen.**

The March issue of *The American Queen* marks a striking advance over the foregoing number. An unusually fine quality of paper in addition to the superb half-tone picture on the cover gives this magazine an appearance of great distinction and beauty. Her Imperial British Majesty, Victoria, surrounded by the entire sovereign queens of Europe, makes a brilliant group presented in honor of the great jubilee English subjects the world over are preparing to celebrate.

A charming love story, "A Renaissance Model," is sure to attract the attention of readers, who will also find pleasure in the various departments that offer unusual variety and interest this month.

The fashions are fresh, varied and some of them rarely beautiful and suggestive, courting comparison with the best art work in this line on either side of the water. "The Dressmaker" is sure of a warm welcome from observant women who are keen to note its value, and housekeepers are congratulated upon "The Queen's Cooking School," a new feature for March; "The Mirror of Venus," "Recreation," "Needlework," "Money Making for Women," all maintain their high standard of excellence.

**Gibson's New English Girl.**

Charles Dana Gibson, in illustrating a short story that narrates the romance of a Princess, for the *March Ladies' Home Journal*, has created what he regards as his typical English girl. She is said to be as distinctive and striking as his famous American Girl, and while essentially different, she is quite as interesting. The drawing will illustrate Robert C. V. Meyers' story, "The Morning After the Servia Got In."

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**COOKING SMALL FISH.**

In the *March Ladies' Home Journal*, Mrs. S. T. Rorer, in telling how to fry the small fish, quotes the old saying: "Small fish should swim twice—once in water and once in oil." "Smelts, trout, whitebait, perch and catfish," she says, "are, perhaps, more palatable fried than broiled. Small fish may be stripped—that is, the intestines may be pushed out under the gills, so that the fish may retain their shape. Wash and dry, then dust with salt and pepper, dip in egg and roll in breadcrumbs, or they may be rolled in cornmeal. Have ready a good-sized pan with sufficient oil to cover. Put the fish in a frying-basket, then into the oil at a temperature of 360° Fahrenheit, and cook for about five minutes. Drain on brown paper and serve. Where a small quantity of fat is used, and the fish cooked on one side and then turned and cooked on the other, the method is really not frying—it is sautéing; the result is much more indigestible than real frying. Catfish are frequently fried in this way without being dipped in crumbs. Sunfish may be rolled in flour or cornmeal and carefully fried in dripping, oil or lard. A mixture of dripping and lard makes a better frying material than lard alone. A pure vegetable oil is freer from danger of disease germs than either. Never use butter for frying fish; it boils at a low temperature, consequently burns quickly; the butyric acid softens the fibre of the fish, destroys the flavor, and causes it to become soft as soon as taken from the pan."

**A New Bread.**

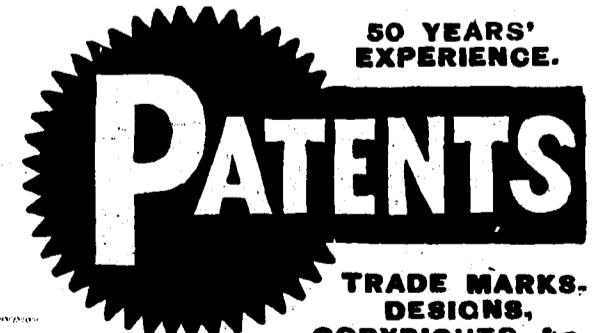
Persons who suffer from diabetes know how tasteless and unpalatable are the inevitable bran bread and other substitutes that have heretofore been prescribed by physicians to take the place of wheat bread, and how soon they pall upon the appetite and make meal time an event to be dreaded. That such need be no longer the case diabetic patients are indebted to Messrs. Farwell & Rhines, of Watertown, N. Y. These manufacturers have placed upon the bill of fare for sufferers from this disease a special Diabetic Flour which is not only free from starch and other deleterious substances, but makes appetizing and delicious bread. Special Diabetic Flour is prescribed by physicians both in this and other countries. A sample will be sent free to anyone upon receipt of name and address.

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The noxious taste of many wholesome drugs is so much against their use that a few hints as to harmless disguises of the flavors may be useful. A little extract of licorice, according to the New York Sun, destroys the taste of aloe. Peppermint water disguises the unpleasant taste of salts. Milk counteracts the bitter flavor of Peruvian bark. Castor-oil can not be tasted if beaten up and thoroughly mixed with the white of an egg. Another way of administering this disagreeable medicine or cod-liver oil is to put a tablespoonful of strained orange or lemon juice into a wine-glass, and pour the oil into the center of the juice, and then squeeze a few drops of the juice upon the oil and rub the edge of the glass with the fruit.—Evangelical Messenger.

CREAMED AND FRICASSEED OYSTERS.

Drain fifty oysters; wash by pouring gradually over them a pitcher of cold water; put them in a saucepan; stir carefully until they reach the boiling point; drain again this time saving the liquor. Measure, and add to the liquor thus obtained sufficient milk to make one pint. Put two tablespoonfuls of butter and two of flour in a saucepan; add the oyster liquor and milk, and stir constantly until boiling, then add a teaspoonful of salt, a quarter of a teaspoonful of pepper and the oysters. Heat gradually and serve. By adding the yolks of two eggs just before taking the oysters from the fire, and a tablespoonful of chopped parsley after they have been dished, you will have a fricassee of oysters which may be served on toast, or the plate may be garnished with squares of toast.—Mrs. S. T. Rorer in March Ladies' Home Journal.

Miss Agnes G. Scott, of the Alexandra College, Dublin, has been awarded the gold medal for first place in mathematics, in the Senior grade, by the board of intermediate education.

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