

# THE SABBATH RECORDER.

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

VOLUME 53. No. 17.

APRIL 26, 1897.

WHOLE No. 2722.

## CONTENTS.

EDITORIALS.	
Immortality—Poetry .....	258
Paragraphs .....	258
Is it True?.....	258
BREVITIES.	
Paragraphs .....	259
CONTRIBUTED EDITORIALS.	
The Illimitable Universe.....	259, 260
That Mysterious Air-Ship.....	260
The Kindergarten Blessing.....	260
The Inner Light—Poetry.....	260
The Comfort of God's Pardon.....	260
No Poorhouses.....	260
"Be Patient Toward all Men".....	260
Sabbath Literature Free.....	260
TRACT SOCIETY WORK.	
Sabbath Reform Convention.....	261-263
Sabbath Reform Every Week.....	263
MISSIONS.	
Paragraphs .....	264
From E. H. Socwell.....	264
WOMAN'S WORK.	
Shut-In—Poetry .....	264
For the Shut-Ins.....	265
Interesting Letter from California.....	265
YOUNG PEOPLE'S WORK.	
Morning Prayer—Poetry.....	266
President's Letters .....	266
Wanted—More Heart.....	266
<i>Our Mirror</i> —From the Welton Christian Endeavorers .....	266
CHILDREN'S PAGE.	
If I Were You—Poetry.....	267
Boys and Mothers.....	267
HOME NEWS.	
Illinois, Nebraska.....	268
"Based on Averages".....	268
"What Doest Thou Here?".....	268
SABBATH-SCHOOL.	
Lesson for Sabbath-day, May 8, 1897.— Paul Preaching to the Jews.....	269
Letter from London.....	269
A Good Use of Tobacco.....	269
POPULAR SCIENCE.	
A Noble Offer.....	270
A Water Regulator for Steam Pressure.....	270
Fire-proof Paint.....	270
A Loan Repaid.....	270
SPECIAL NOTICES.....	
MARRIAGES.....	271
DEATHS.....	271
His Dog Snyder.....	271
LITERARY NOTES.....	271
An Effusive Card.....	271
Concentration.....	271
LOCAL AGENTS.....	272
BUSINESS DIRECTORY.....	272

## SPRING.

BY MRS. C. M. LEWIS.



HE meadows and upland pastures are singing;  
With the throb of new life the valleys are ringing;  
The delicate flowrets peep up through the mold  
And await the warm sunshine their buds to un-  
fold;

While all through the woodland, though barren the trees,  
There's a low hum of music, as swept by the breeze;  
Each tree feels anew the life-current flow  
To the tiniest twig on the uppermost bough;  
And back from the south-land, with songs full of glee  
Come the birds to entrance with their sweet melody.

As the days go by with fresh-slipped feet,  
Tripping on through the changes with footsteps fleet,  
We list to the music of soft spring showers,  
And watch the unfolding of pearl-tinted flowers,  
Mark the pale tints of green just fringing the trees,  
And inhale, with delight, the perfume-laden breeze.  
Our hearts beat in tune with the bright spring days,  
And join in the jubilant anthems of praise,  
Which ascend like incense from fair nature's shrine  
To the author of life, the Maker Divine.

APRIL, 1897.

\$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.

### IMMORTALITY.

It must be so—Plato, thou reasonest well!  
Else whence this pleasing hope, this fond desire,  
This longing after immortality?  
Or whence this secret dread and inward horror  
Of falling into naught? Why shrinks the soul  
Back on herself and startles at destruction?  
'Tis the divinity that stirs within us;  
'Tis Heaven itself that points out an hereafter  
And intimates eternity to man. —Addison.

MANY people who contemplate educating their children at Alfred University are so situated that they can go with them and rent or buy homes in Alfred. This is an excellent way to do when it is practical. We now have a Bureau of Information at Alfred. A letter addressed to the Secretary of the Employment Bureau will be promptly answered and valuable information may be given, and aid rendered in the matter of securing homes.

PASTOR MAIN of Plainfield is to have charge of "Education hour" at the Eastern Association, and is planning for a "testimony meeting." Every former student of Alfred or Milton who may be in attendance, is cordially invited, in advance, to come prepared to speak two or three minutes upon the question, What do I owe to Alfred? or, What do I owe to Milton? Please come in the expectation of bearing witness.

FAITH is better than sight. Jesus said to Thomas, who was slow to believe, but who was finally convinced, of the reality of the Saviour's resurrection, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Thus, while Thomas was blessed by seeing, it is comforting to know that even greater blessings can come to all who "have not seen and yet have believed." The greater the faith the greater the blessing. "According to your faith be it unto you." An appropriate prayer for us all to offer daily, is the prayer of the Apostles, "Lord increase our faith."

THE illusions of one in slumber are often grotesque and ridiculous. Yet they seem real. On waking we look back to the strange freaks of the brain and laugh at their seeming reality. The delusions of one in his wakeful hours are often as unaccountable as in the former case. The main difference is that we are not likely to discover our brain-freaks in the latter case. Men often cherish their delusions and never waken from them to discover their deceptive nature. Men often imagine themselves great, wise and good, and in various ways superior to the average of their fellow-men. To others this is an evident delusion, but there is no way yet discovered of making the error clear to the mind of the mistaken. Sermons designed to point out and dispel the hallucination fall short of their aim; or hitting the mark, they never penetrate through the scales of self-conceit, but glancing, are allowed to pass on to the next man. Nothing short of the most pointed and personal "thou art the man," as Nathan said to David, will, in such cases, secure a personal application. To be encased in an armor of self-righteousness or self-conceit is to be in a most hopeless condition.

"Wa'd the power some gift to gie us  
To see oursel's as others see us."

A VERY noticeable contrast is seen in the spirit of the discussions in many religious journals of to-day, as compared with those of half a century ago. Formerly all questions of difference in religious faith and practice were submitted to the crucible of "debate." Articles pro and con, with affirmations and denials, personalities and bitter reflections, were freely published. The spirit of those religious pugilists was often little above that of the prize-fighters of the present day. While some classes of readers were evidently pleased with the belligerent exhibition, others were thoroughly disgusted, and ceased to read such contentious debates. Leading religious journals, and those worthy of public confidence, now seldom cross the line of Christian courtesy. In some sections of our country, however, the same spirit and practice exist. Scriptural doctrines are pushed out into the arena of "debate," and are maintained or denied with all the childish petulance, and often vulgar blackguardism, which were more common fifty to one hundred years ago.

In all this method of "contending for the faith once delivered to the saints," very little, if any, good results. Converts to a truth are not usually made in that way. Feelings of anger and hatred are engendered, but not of love and peace. The former repel; the latter attract. The exhortation in Jude to "contend earnestly" has no meaning of a contentious wrangling; or harsh, ungenerous, uncharitable dispute; but, rather, it urges a firm, dignified, courteous, reasonable upholding of the truths of the Scriptures. This can be done, and should be done, in the kindest spirit; and whenever the opposite spirit is clearly developing, the one who is peacefully inclined should quickly drop out of the contest, not because vanquished, but because the entire spirit of the gospel is opposed to such contentions; and because Paul's specific instructions indicate a better way: 1 Timothy 6: 3-5: "If any teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising. . . . from such withdraw thyself." And again in 2 Timothy 2: 23, 24: "But foolish and ignorant questionings refuse, knowing that they engender strifes. And the Lord's servant must not strive."

WHILE there are, in these closing years of the Nineteenth Century, many evidences of progress in science, literature and religion, there are also evidences of decline and of corruption in many directions. Multitudes of people in our own country and in other lands are struggling to induce as many nations of the earth as possible to adopt the plan of peaceful arbitration, for the settlement of national disputes, and thus avoid the disasters of war. The principles of arbitration are spreading. They find more advocates to-day than ever before and have wrought out much good already in their practical application. But at the same time the sad confession must be made that the war spirit also seems to be growing. Warlike preparations are now going on at a rapid pace among the principal nations of the earth. Greece and Turkey are already engaged in the clash of arms. England is spending, in her additional

naval outfit, this year, \$35,000,000. The United States is still building warships and cruisers. China is rapidly developing a navy. The French government proposes to build forty-five battle-ships and 105 torpedo boats, at a cost of \$160,000,000, and the German Emperor asks for a credit of \$78,000,000 to spend in strengthening the German navy. Spain is rapidly exhausting her resources in war. Russia has added greatly to her land and naval preparations for offensive or defensive war. Many nations are now watching present movements in expectation of great changes soon to take place. In past ages God permitted the Israelites to go up and fight their enemies and helped them to conquer. In our own Revolution there seemed to be no alternative left us but to fight for freedom. God's blessing evidently attended the effort. People were not then educated to the principles of arbitration, nor are they yet. But God speed the day when the good words of the prince of prophets shall be realized: "And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2: 4.

### IS IT TRUE?

Not long since, in an exchange, we read the following sentence: "The only time some parents speak of God to their children is when they lie about him, by telling them that God won't love them if they are naughty." Can it be true that any parents who believe in God are so negligent in conversing with their children about him, and trying to turn their young and plastic minds heavenward? The words quoted say the parent tells a lie by saying that God will not love them if they are naughty. Now the heading of this paragraph is used, not so much to call in question the truth of this statement, that God will not love naughty children, as to express surprise that parents should be so slow to converse with their children about God, and instruct them in ways of obedience, truthfulness and correct living. But God does love naughty children, not because they are naughty, but because they are children, with natures capable of being trained in ways of holiness; with precious souls to be saved and fitted for heaven and eternal happiness and usefulness. God loves sinners, but not sin. "God so loved the world that he gave his only begotten Son," etc. "Christ died for the ungodly." There is ample proof that God loves all sinners and will save as many as will consent to be saved. Parents, begin very early to teach this beautiful doctrine of God's love to your children. It will do much more toward restraining them from sin and winning their love and obedience, than to tell them that God does not love them. Do not let one day pass without talking to them about God, the Saviour, heaven and how to live so that God will be pleased and heaven secured. Teach them that their wicked ways will *grieve* the Saviour, rather than offend him. If a child finds that its conduct grieves its mother, its tender heart will be softened and relenting. But if the mother seems offended, cross and severe, the child will be angered and made harder hearted. There may be times when sternness and even severity are needed in the training of children, but be sure to try, faithfully, the methods of love, tenderness and patience first.

## BREVITIES.

PROMPT efforts are being put forth by the President and Secretary of State to protect American interests in the Mediterranean, during the warlike struggle between the Turks and the Greeks.

THE May issue of the *Church Union* contains a most interesting account of a night trip through the Chinese quarter of New York City, taken by the writer, a lawyer of that city, in company with a clergyman and a banker.

NEW JERSEY experienced a killing frost on the morning of April 20. It was a very unexpected drop in the mercury, and it is thought that the prospect for a peach crop for this year is ruined. Other vegetation suffered severely.

THAT this is not an age of religious degeneration, nor of spiritual indifference, but one of a true and mighty religious revival, is brought out in an article on "The Religious Renaissance" by the Rev. William T. Brown, in the May issue of the *Church Union*.

THE Sultan is said to have prohibited the Moslems from making their annual pilgrimage to Mecca for this year, on account of the plague. Does that mean the plaguy Greeks? That is the most serious plague the Turks have recently encountered. All honor to the Greeks.

GREAT BRITAIN makes a sad showing for her sobriety for 1896. Her drink bill for last year has been carefully estimated, by Dr. Dawson Burns, at \$740,000,000, or \$20 per head for her entire population. This is six and a half millions more than was spent for intoxicating drinks in 1895.

A PRACTICAL law has recently been enacted in Norway, making girls ineligible for matrimony until they are proficient in knitting, baking and spinning. Certificates from proper authorities must be given covering these accomplishments, before a girl can marry. Spinning wheels are now in good demand in Norway.

DR. WASHINGTON GLADDEN, of Columbus, O., preached recently in that city a stirring sermon on the Spoilman's Creed. It is a most striking illustration of that interference of the pulpit in politics, which is both to the glory of the pulpit and to the good of politics. This sermon, printed in full, occupies a prominent place in the May issue of the *Church Union*.

MR. SPAULDING, of Michigan, is the father of a resolution in the House of Representatives favoring the annexation of Hawaii to the United States. Many think it will pass in some form. Representatives from Hawaii in Washington are anxious to have the islands under the protection and control of the United States, first as a territory and later as a state.

WAR has been formally declared between the Turks and the Greeks. The Turks made the declaration of war and the Greeks accepted the challenge. Each nation charges the other with being the aggressor. Several fierce battles have been fought, and with varying successes. General attention is now

directed to the Orient, and many are the guesses of what may be the outcome of this opening of hostilities.

ANNOUNCEMENT is made of the fourth annual session of the "Summer School of Primary Methods," to be held at Asbury Park, July 5-10. A course of ten lessons in black-board sketching by Miss Struble, of Trenton, ten lessons on "Child-study" by Missushman, of Newark, and five studies in practical primary class work, by Mrs. Barnes, of Newark, are among the most important features of the program. Through this school and the Primary Unions, Secretary Fergusson estimates that 15 per cent of all the Sunday-schools of the state have been helped to the better teaching of their little ones.

THE Year Book of the New Jersey Sunday-school Association, which has just been issued by the General Secretary, Rev. E. M. Fergusson, of Trenton, gives an interesting exhibit of the Sunday-school work of the state for 1896. The statistical tables include all evangelical denominations. There are 2,280 Sunday-schools, an increase of 40 over the number reported for 1895. Enrolled in these are 39,848 officers and teachers, and 310,937 scholars; total enrolment, 350,797, an increase of 10,441. The scholars of school age (5 to 18 years) number 200,293, which is only 45.6 per cent of the school population. Nearly a quarter (24.2 per cent) of the whole population are in the Sunday-school.

LIEUTENANT PEARY, of North-pole fame, puts forth his plan for another expedition with a hope of reaching that much coveted point. His plan, as presented to the American Geographical Society, is looked upon by many scientific men and explorers as more feasible than any other. He proposes to go to a point on the west coast of Greenland, with which he is already familiar, and getting several families of Esquimos to form a colony and accompany him as far north as possible, within 360 miles of the pole, and occupying that point as a base of supplies, work his way on. But while the Lieutenant is plodding his way on by the help of dogs and Esquimos, Prof. Andree hopes to sail in triumph over his head, in a balloon, and carry the pole (honors) away long before the heroic Peary gets there.

CANADA is taking an enviable lead in the direction of cleaning the bulletin boards from indecent posters. Every state in our Union should pass similar acts. Read the following: "An act to prohibit indecent posters in the public streets and places—Assembly bill No. 85: The posting or placarding or exhibiting in the streets, lanes or public places in any town or city, of illustrated placards and show-bills, for the purpose of advertising exhibitions, plays or operas, having depicted thereon nude, or semi-nude, human figures, and other show-bills, placards, or posters of a nature to promote and familiarize vice and crime is prohibited, under a penalty not exceeding \$50 for each offence, and in default of payment of such fine, of one month's imprisonment in the common jail. Every chief, superintendent or prefect of police and other peace officer will be responsible for the enforcement of this act; and it shall be the duty of all such officers to cause the arrest and punishment of offenders, and the destruction and confiscation of all printed matter of the description mentioned in this act so exhibited, or in the possession of the parties committing the offence."

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Illimitable Universe.

On the banks of the great drainage ditch we fell into a discussion. It was natural enough that thought should be stimulated in the presence of that splendid engineering feat, by which Chicago proposes to reverse the currents of a river and send her ships to the sea by way of the great gulf. You might know it is man's work, for it is straight as a die. The Lord always runs his streams in curves. From this daring project, involving some thirty millions of dollars and patient years of toil, the professor, aided and abetted by two colleagues in medicine, began to branch off into the universe in general. They spoke of the secrets of the laboratory with calm familiarity. They mentioned microbes as though they were their daily companions. They traversed the solar system with head up and struck out into the illimitable universe with bold surmises. It was medicine against theology, three to one, and evidently a put-up job to dazzle the theologian so that, like the Queen of Sheba, there would be no spirit left in him. They did not know these things are all settled in every well-regulated theological seminary. If the proud possessor of B. D. does not understand the how, why, where and when of the universe,—all I have to say is, it isn't the fault of the seminary.

But here are some of the questions which sprouted up along the banks of the big canal. We respectfully turn them over to the Philomathean Society for debate; to our learned college professors for investigation, and to the laymen who quietly figure it all out with paper and pencil by evening lamplight.

Neither the microscope nor the telescope have ever touched bottom. Go as far as we can, there are ever widening circles inviting us on. The universe is made up of systems within systems. We are ignorant of the ultimate composition of matter. The simplest piece of rock baffles all investigation. The theory is that it is made up of molecules, and that molecules are composed of atoms; that these molecules do not touch each other, but each have an orbit; that the space between them may be relatively as great as that between the different planets of the solar system. In the other direction the astronomer's quest is only begun. Each increase in telescopic power brings new wonders to light.

The limit of investigation is not in God's universe, but in man's inventive genius and skill. Our planet is only one of a system. Our system is only one link in a larger chain. Space is boundless.

"Can it be," said the Doctor, "that there are worlds in every block of stone beyond the reach of the microscope—worlds inhabited with beings carrying on a complex life of which we have no ken?"

"And then, possibly," we answered, "this planet is only an atom of a larger substance. If space is boundless, mayhap we are a speck of some greater world, whose beings have no knowledge of us. They may at this minute be trying to invent magnifying glasses powerful enough so that they can discern this little atom of a world on which we live."

Then we walked down past the electric car tracks and went home. We did not even know what it was that run the cars. If we cannot understand the things we see, we need not expect to compass with our puny clasp

the great area of infinity which is beyond our vision.

Doctor Hulbert once said that our position is like that of a fly on the great balance wheel of the Corliss engine, wondering what it was all about. It does us good once in a while to get a glimmering conception of our own littleness as we stand against the background of God's limitless universe, and, yet, "not a sparrow falleth to the ground without your father."

#### That Mysterious Air Ship.

The tall, gentlemanly reporter from the *Tribune* saluted us cordially and plunged at once into his errand. "You have, no doubt, read the accounts of strange lights moving rapidly in the heavens and other manifestations which many people suppose to be caused by a mysterious air ship. Do your people attach any religious significance to these appearances?"

We suggested that possibly he had made a mistake; that Seventh-day Baptists made no specialty of interpreting signs and manifestations; and that, perhaps, our Adventist brethren could furnish him what he was looking for.

"No," he replied, "I was told that some of the Baptists regarded these appearances as having some connection with the end of the world. I visited Doctor Henson of the First church. He says that when the Lord gives the signal of his coming "it will be given in a way that cannot be misunderstood. There will be no doubt about it."

We quite agreed with the Doctor and confessed that we had not been inclined to take the stories seriously. Perhaps, in the dearth of other news, the election being over, the report had drawn somewhat on his imagination to fill out his slender materials. We had sympathy for our friend, the jaded journalist. If it would help him any, we would offer the theory which we now present to any readers of the RECORDER who have been harassed with stories of mysterious air ships, flying ghosts, etc., etc.

Possibly, the old seaserpent has caught the restless spirit of the age and, becoming dissatisfied with meagre attention paid him of late, has procured a pair of wings and an electric headlight, and, equipped in his new paraphernalia, is making a last desperate effort to get his name into the papers.

#### The Kindergarten Blessing.

The simplest and humblest agencies are often the most powerful in reaching all classes and bringing them into mutual sympathy. The kindergarten is doing more along this line than the college. The kindergarten songs are sung by many a poor woman to the music of wash-board and scrub-brush, the only touch she has with the outside world of development and culture being through the little ones who come home at night with new ideas and new arts. Many a hard-handed laborer, coming home weary at night from his round of toil, puts the little shaver up in the high chair and has him go through the simple accomplishments which he has acquired. These teachers are touching life at the fountain head. They are not only imparting lessons of self-control to the children, but they are winning the hearts of the whole household. The quickest road to a man's gratitude is through his children. The little life may fade out, but there will always be a

tender feeling in the man's heart for the sweet-faced teachers who did so much to brighten and bless it.

A German woman whose house had been quarantined, besought a friend of ours to use her influence to get her boy back into the kindergarten again. "I can't bear to have him out a single day," she said. "It has made him so polite. He used to be rude. But now, whenever he steps on the baby's toes, he says, 'excuse me.'"

It is that excuse-me spirit which is needed in the modern world. The rough places would grow smooth if, whenever men trample upon the rights of their fellows, that sweet kindly spirit might appear which is the atmosphere of the child gardens.

#### THE INNER LIGHT.

As glistening minarets of mountain snow  
Reflect the solar rays to warm and cheer  
The dark, dank canyon's gloomy atmosphere,  
So to the darkest human vales a glow  
Is given from the glad supernal height  
Where dwells the soul of man. Like minarets  
It flashes on the lower plains soft jets—  
Aye, floods of God's eternal inner light.  
O friend, whate'er thy lot, still thou art free  
To choose that which will make the most of life—  
Let faith lead on, thou needst not human sight—  
All dearth of outer light the way may be,  
With dangers hedged and full of rugged strife,  
Still for thy guidance burns the inner light.  
—Lyman W. Denton.

#### THE COMFORT OF GOD'S PARDON.

Speak ye comfortably to Jerusalem, and cry unto her, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. Isa. 40:2.

How strange a ground of comfort! Is there not something grotesque about it? To be told that I am pardoned is doubtless consolatory; but to be told that I am pardoned because I have got double punishment is surely fitted to irritate rather than to please.

Nay, but it is not the punishment God speaks of; it is the reparation. Is there any pure soul that would like to be pardoned without atonement, without paying back even more than he took away? If I have done my brother a wrong, and there comes to me a voice through the silent air, "Be of good cheer, it will be all forgiven," would that really give me cheer? Not if mine were a pure soul. I would ask something more than my pardon,—the reparation of wrong. I would ask to pay up, to pay more. I would ask not only to be allowed to restore, but to be allowed to enrich; not simply to fill the coffers I have emptied, but to place a larger treasure in their room. There is no sweetness in my pardon until I am told that my deed has been washed away.

From thy hands alone, O Lord, can I receive a pardon that shall comfort, because from thy hands alone can they whom I have injured be recompensed. Men speak of thy forgiving love in redeeming from the fires of hell, but there is no fire so hot to me as the remorse of yesterday. I have injured my brothers a hundred times. Some of them are beyond the reach of my remedy. Who shall make it up to them when they have passed out of my hands? If it cannot be made up to them, it will not be made up to me. Pity will not do it; mercy will not do it; pardon will not do it; love will not do it; heaven itself will not do it. If I have caused eternal pain, I think I would rather have pain than joy. How could I sit beside Lazarus if I knew that I had helped Dives to his seat below?

Thou alone can satisfy me, O Lord. Only from thy hands can I receive the reparation

of my sin. Many of my victims have passed beyond me; but they have not passed beyond thee. Thou holdest all things in the hollow of thy hands. Make it up to them, my God. Pay them what I owe. Recompense their loss. Compensate their tears. Mitigate the pain which I have wrought them. Nay, better, turn the pain into glory. If I have sent Jacob to be on a pillow of stone, make it to him a place for angels. If I have driven Joseph into a dungeon, lead him through it to a throne. If I have cast Moses on the rude waters, bear him on their bosom to a happy shore. If I have helped to wound the Son of man, make his cross the world's crown. My pardon shall be perfect comfort when thou hast redeemed my sin.—George Matheson, in *Golden Rule*.

#### NO POORHOUSES.

In Denmark there are no poorhouses. How, then, are the needy poor who are sick or helpless cared for? In a beautiful way which we should like to see adopted in this country.

The Danes are noted for their kindly spirit and for their tenderness toward the old and infirm. Evidence of this is seen in many ways, and among others by a law called the "Old Age Relief Law." The tax on beer is used toward a relief fund, and, instead of building poorhouses, and sending the old and infirm to them, such people are considered pensioners, not paupers, and are treated as such. They receive certain sums from this relief fund from the government, thus enabling them to retain their independence, and to increase their happiness by being able to pay from their own purses the bills for their living.

All who have visited poorhouses and have conversed with the sad people there, who are conscious that they are looked upon as paupers, will appreciate this kindly law and do whatever they can toward introducing a similar one in these United States.—*The Standard*.

#### "BE PATIENT TOWARD ALL MEN."

In order to be satisfied even with the best people, we need to be content with little and to bear a great deal. Even the most perfect people have many imperfections; we ourselves have as great defects. Our faults combined with theirs make mutual toleration a difficult matter; but we can only "fulfil the law of Christ" by bearing "one another's burdens." There must be a mutual, loving forbearance. Frequent silence, habitual recollection, prayer, self-detachment, giving up all critical tendencies, faithfulness in putting aside all the idle imaginations of a jealous, fastidious self-love—all these will go far to maintain peace and union. How many troubles would be avoided by this simplicity! Happy is he who neither speaks idly himself nor listens to the idle talk of others.

Be content to lead a simple life where God has placed you. Be obedient; bear your little daily crosses—you need them, and God gives them to you only out of pure mercy.—*Fenelon*.

#### SABBATH LITERATURE FREE!!

Sabbath literature, including the new 60 page booklet on "The Catholicization of Protestantism," will be sent free on application to this office. Send for yourself and for your friends. Give us the addresses, and we will send direct to those whom you desire. Write your order now; letter, or postal card.

## Tract Society Work.

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

### SABBATH REFORM CONVENTION.

Held At Little Genesee, N. Y., April 16, 17, 18, 1897.

#### PROGRAMME.

*Sixth-day, April 16.*

7.30 P. M. Introductory sermon, Pres. B. C. Davis, Ph. D.

*Sabbath, April 17.*

11.00 A. M. The relation of Sabbath Reform to the Protestant movement and to the future of Catholicism in the United States, Rev. A. H. Lewis, D. D.

2.00 P. M. The Sabbath in the New Testament, Rev. Geo. P. Kenyon.

The Sabbath as related to Christian experience, Rev. J. L. Gamble, Ph. D.

Isolated Sabbath-observance, Prof. E. S. Babcock.

The proper observance of the Sabbath, Rev. Geo. B. Shaw.

The Sabbath and civil law, Dr. H. L. Hulett.

7.30 P. M. Prayer-meeting, conducted by Rev. J. L. Gamble.

*First-day, April 18.*

9.30 A. M. Prayer and praise.

9.45 A. M. The Bible and the Bible only our authority in matters of conscience and religion, Rev. W. L. Burdick.

The perpetuity of the law, Rev. Stephen Burdick.

The Sabbath and success in business, O. M. Burdick.

Address to those who believe in the Sabbath, but do not observe it, Dr. O. E. Burdick.

2.00 P. M. Our duty to disseminate Sabbath truth, Miss M. E. Bowler.

What can we do to reclaim those who have left the Sabbath? Miss F. Adeane Witter.

Sabbath-observance a test of loyalty, T. Burdick.

Reasons usually assigned for Sunday-observance, Rev. U. M. Babcock.

Sabbath Reform in the British Isles, C. H. Greene.

7.30 P. M. Our duty in the light of history, Rev. A. H. Lewis, D. D.

This programme was fully carried out, with some necessary changes in the order of the papers.

Pastor Powell was elected Moderator, and Frank Crumb secretary, of the Convention. In opening remarks, the Moderator said:

We welcome you to this convention with glad hearts. The scope and purpose of the Convention is large and fundamental. The issues which are involved cover the whole field of Biblical truth, and all the revelations of God's purposes among men. We are to consider the fundamental truth that God's law must be always supreme, and that his will must always be at the front in the hearts of his children and in the affairs of men. We pray that the Convention may lead all to a deeper interest, and to greater consecration in the service of Christ and in the cause of Sabbath Reform.

#### OPENING SERMON.

The opening sermon, by President Davis, was from 2 Timothy 4:7, "I have kept the faith." It was most appropriate, and sounded well the keynote of the Convention, which, from first to last, was strong, earnest, and spiritual. In substance, he said:

This Convention has two aims: First, to establish us as Seventh-day Baptists more fully and firmly in the work committed to us, and in the faith of the Gospel. It seeks to make us larger, better, and more spiritual-minded as Christians, as Seventh-day Baptist Christians. Second, it seeks to reorganize and bring us into better alignment with each other and our work. The "New movement" is not the work of one man; Dr. Lewis cannot do it. It is the work of the people. It is in fulfillment of their mission and duty that this realignment must be made. Last words are always full of interest, and precious. This is doubly true when they are words of peace and victory, like these of the text. Paul had a faith to keep, founded on the divine Word, and the only word on which he built was the Old Testament Scriptures. We must seek such a faith, founded on the whole Bible, and inspired by the Holy Spirit and the full revelation of God in Christ. As seed to flower, and rivulet to river, so is faith in fundamental truths to Christian life. Faith is far more than intellectual consent: it culminates in loyal obedience, and a living purpose to do God's will. Faith must be progressive, accepting new duty and fuller revealing of truth. Living

faith is always pushing forward. We cannot depend on sentiment or emotion. We must build on fundamental truth, and go deep into men's lives by the power of that truth.

Does your life embody and exemplify your Seventh-day Baptist faith? Thank God for truth to believe, and for work to do. Rejoice in the great things demanded of you. Welcome storm or sunshine, and be glad and brave, and hopeful and consecrated in your work.

#### SABBATH MORNING.

On Sabbath morning, A. H. Lewis preached from the theme named above, showing how Pagan influences turned Christian history away from the New Testament standards, and from Christ's Christianity; how this resulted in Catholicism, Greek and Roman; how Protestantism was an attempt to return to New Testament ground; how it failed on the Sabbath question, by retaining the authority of "tradition," and compromising by attempting to transfer the law of the Fourth Commandment to Sunday; and how Sabbath Reform as represented by Seventh-day Baptists, involves a second stage of the Protestant movement and a full return to the Sabbath, according to the example and teachings of Christ.

On Sabbath afternoon came pastor Gamble's paper, read by President Davis—Bro. Gamble being unavoidably detained by Sabbath duties at home. "The Sabbath as Related to Christian Experience." This paper was the embodiment of a rich personal experience from which representative points are extracted. It will be remembered that pastor Gamble embraced the Sabbath only a few years since.

God made the Sabbath for man, and man has infinite need of all God has made for him. Harmony with God is the only road to blessing and peace. Sabbath-keeping brings this harmony, as Sunday-observance and No-Sabbathism cannot. The inexperienced say: "It makes no difference." Those who have tested it know that the contrary is true. Literal obedience to the law of God does not annul the "letter of the law," but rather fills it to overflowing with true spirit and meaning.

Doctor Gamble quoted from the experience of Rev. Geo. Seeley, and Rev. A. P. Ashurst, showing that, as in his case, the acceptance of the Sabbath and glad obedience to its requirements bring richest peace, and sweetest rest of soul; it develops and strengthens conscience; it brings the joy of obedience and spiritual uplift by a new sense of nearness to God, and of harmony with the Everlasting Law. He referred to his first Sabbath, kept in October, 1888, as indeed "The Pearl of Days." He also drew a beautiful picture of the Sabbath as the promise of coming rest and Millennial joy in the kingdom of Christ. In the discussion which followed, the Chairman of the Convention, and Theophilus Gill, both converts to the Sabbath, corroborated the sentiment of the paper as finding a full counterpart in their experience. The Sabbath had brought to them freedom from unrest, fulness of joy; and richness of peace akin to the first joy of forgiveness, and the first rest of faith.

#### ISOLATED SABBATH-OBSERVANCE.

Prof. Babcock's paper was from a life-long experience, and the evidence he gave that isolation is the source of many blessings fell with new meaning on those who are wont to think that it is a serious misfortune to be an

"Isolated Sabbath-keeper." Here are some points the Professor made:

The isolated Sabbath-keeper has great influence for good or ill over others. If faithful and loyal, his example tells for the truth he represents, and he is made better by the consciousness that others are watching him. Isolation promotes self-culture in Christian living. One learns to stand alone for the sake of the truth. Families thus isolated are likely to train children better and more carefully. Financially, isolation is a blessing. It makes men prepare themselves to do better work, and to choose better vocations. It is a good thing to have those places closed against us which do not cultivate the self-reliance and independence which one must have who stands alone. Such places and positions as are open to an isolated Sabbath-keeper are the very ones which are most favorable for large manliness and strength. It is a great good when our lives are thus sifted, winnowed, and strengthened. Isolation brings many blessings.

In the discussion which followed, U. M. Babcock corroborated the paper from his personal experience. A. H. Lewis spoke of persons whose lives demonstrate the fact that Sabbath-keepers who make themselves fit for good places can find them. Pres. Davis and H. P. Burdick spoke of their personal observations concerning Prof. Babcock and his family, and showed that the facts set forth in the paper had been fully illustrated in his case.

#### PROPER OBSERVANCE OF THE SABBATH.

Pastor Shaw, of Nile, said:

We must take high ground. It is not "which day" nor any other low standpoint around which this movement is to center. We must rise above Jewish customs, and Sunday laws. Principles are eternal, and the eternal principles of the New Testament and of the Old, as interpreted by Christ, must guide us. The Sabbath is for man's highest good. Negatively, we are not to do business, talk business, or think business on the Sabbath; same is true of pleasure. It is not a day for idleness. Laziness is not piety. Sabbath is God's representative in our lives. According to Christ it is a day for all good deeds, in healing and helping. It is a day for meeting with God and finding loving communion in worship. It is a day for the family, especially for instruction in things pertaining to God. It is a day in which to get near to God. He is the meanest of beggars, who, having been given six out of seven dollars, steals the seventh from the pocket of his indulgent employer.

This was a very pointed and practical paper. H. P. Burdick said: "We need to keep the Sabbath from higher and better motives;" Stephen Burdick: "Sabbath brings us face to face with God; with all that is best in life; with all that makes an obedient conscience." Shaw illustrated the new Sabbath Reform movement by a dream of his. He dreamed of grave responsibilities and duties which came to himself and fellows in an athletic game. Much anxiety was felt about the "Catcher" on whose presence the game was likely to turn. But the "Catcher" disappeared. We must all bear a hand in this work, and not wait for Dr. Lewis to do it. It is our duty to keep the Sabbath and defend and publish it, whether the "Catcher" is on hand or not.

#### SABBATH AND CIVIL LAW.

Dr. Hulett's paper was bristling with energy and with facts. He noted the popular appeal to civil law as an evidence of the unwillingness of the friends of Sunday to rest the issue on the Bible and conscience. He traced Sunday legislation from its inception in 321 A. D., under a cruel and unreliable pagan Emperor, to the present time, showing that it was neither Christian nor Biblical. He quoted English laws, showing how Sunday stood as one among scores of other ecclesiastical civil laws, with no superior sacredness nor claims. He gave a vivid picture of the efforts made within the present year, in

Massachusetts, Wisconsin and other states, and in Congress, to secure advanced legislation touching Sunday. The Doctor prophesied that strict Sunday legislation can never succeed in the United States; but with true bravery he counselled that if it should, and should be turned against us, we must stand like granite, and obey God rather than man. The paper was a good picture of the civil law side of the Sunday question, and of its inefficiency in Sabbath Reform.

#### THE BIBLE THE ONLY AUTHORITY.

Pastor Burdick of Independence said:

The times are alive with the spirit of investigation. All things are tested and questioned. It becomes us to ask what is stable and unmovable. The Bible is authority in matters religious, ethical, spiritual. It should never be forced to do duty as supreme authority in science or history. Religiously, it meets man's universal needs. Its truths "find us," as no other truths can. Its teachings uplift and transform life as no others do. Reason is not to be discarded, but many spiritual truths and experiences rise above the grasp of reason, and refuse to be analyzed by its clumsy fingers. It cannot be a safe guide, for many things are beyond its imperfect vision. The historic church, whether Roman Catholic, Greek Catholic, or Anglican, has demonstrated its unfitness to be supreme authority, by its own dissensions, mistakes and contradictions. The Sabbath and the Bible stand or fall together, and Sabbath Reform includes the authority of the Word as a fundamental factor. The Sabbath and the Bible are both to be defended from the lawlessness and disobedience of these times. Our work, as represented by this Convention, means devotion, trust, effort, sacrifice, victory.

In the discussion, Powell said: "This fundamental topic involves the whole field of Sabbath Reform, and of a permanent gospel. It should lead us to study the Book of books with a care and earnestness before unknown." Stephen Burdick: "People must be brought face to face with God's Word, and made to stand before the open Bible, hushed and obedient in the presence of God's thought." U. M. Babcock, regreted to know that any who stand for the defence of the Sabbath were deluded by placing any other "Testimonies" in place of the Word of God. A. H. Lewis spoke of the ruinous influence of the popular No-law, No-Sabbath, and No-authoritative Bible notions have exerted upon Christians. Theophilus Gill spoke of the baneful influences of the church-authority system of the Catholic church, under which his early life was brought. Mr. Maltby urged young people to study the Bible more closely, as the supreme authority.

#### SABBATH REFORM IN THE BRITISH ISLES.

C. H. Greene's paper traced the early history of Christianity in England, Scotland and Wales, showing that previous to the Roman Catholic missions to England, in the fifth century, all British Christianity was Sabbath-keeping, and that Scotch Christianity did not cease to be Sabbath-keeping until the tenth century. He claimed Paul, the Apostle, as the first "Sabbath Reformer" in England. Early Irish Christianity was probably Sabbath-keeping. He quoted from the best standard writers, to support his positions. He traced the rise of the Earliest Seventh-day Baptist on the Continent of Europe and in the British Isles, and so on to the United States, through Stephen Mumford and others. The links of the historic chain brought the past and present close together and enabled the Convention to touch hands with the Apostolic church,—along the line of God's providences, which we call history. In the discussion A. H. Lewis said: "These facts do more than satisfy idle curiosity; they

give us heart and hope, and lay a foundation for our faith in future triumph of truth."

#### THE SABBATH IN THE NEW TESTAMENT.

Pastor Kenyon, of Hebron, said:

The Sabbath in the New Testament is the same day as in the Old. Christ magnified the law of God, and honored the Sabbath to the full extent. The New Testament declares that the Sabbath was made for man, and that it is under the control of Christ. We are to accept him as its Lord and to treat it as he treated it; to keep it as he gave example. The New Testament shows that Paul and the Apostles had a fixed habit of keeping the Sabbath as Christ taught them to do. It was their day for worship, in synagogues and elsewhere. Hebrews fourth links the Sabbath with the beginning of the world, and with heaven; and John, the Revelator, describes the redeemed as those who keep the commands of God, and the faith of Jesus. The Sabbath is the sunshine of the New Testament, and he who is most Christ-like will rejoice in the Sabbath which Christ kept and honored.

U. M. Babcock and Theophilus Gill commended the paper as clear and earnest. Mrs. Lyon rejoiced in the steadfastness which those have who rest on the Word of the Lord, Christ and the law of God. A. H. Lewis rejoiced that the Sabbath was put into Christ's hands that we might know how Christians should consider and keep it.

#### PERPETUITY OF THE LAW.

Pastor Burdick, of Andover, presented the perpetuity of God's law in a most forcible and Scriptural manner. He showed by full quotations from the Word the clear distinction between ceremonial and typical law, and fundamental, universal, moral law, embodied in the Decalogue. He demonstrated that the ceremonial grew out of the moral, and "established it" as immutable. He declared that law exists without revelation to us, and that divine love is the basis and mainspring of divine law. Out of these facts he drew the logical and Biblical conclusion that the gospel cannot be, if the law is not perpetual. Sin cannot be without law, redemption is not needed where sin is not.

"All ceremonial and subordinate laws are God's interpretations of his primal and eternal laws. Universal law belongs to all times, dispensations and peoples. To take from it, or add to it, dishonors God and runs perilously near to the line of danger. Because law is eternal, divine love in the gospel seeks harmony between law-breakers and law. Law and gospel are co-ordinate and complementary. No law is burdensome to the obedient soul. The remedy for sin is not destruction of law, but repentance of sinner. Seventh-day Baptists must well consider and carefully guard against the error and danger of 'no-law.'"

Lewis said: "Lawless Christianity, gospel without law, is logically contradiction and Biblically untrue." Powell said: "Christ's teachings were almost wholly ethical, based on the Ten Commandments, and the New Testament is full of law." Stephen Burdick said: "Law underlies all good." Mr. Chase said: "Since Christ declared that heaven and earth can be removed easier than the least of the law, it would be well if men who desire to be rid of God's law would first tear down God's throne and the heavens, and destroy the earth and the seas, as the easier task. When they have done this it will be time enough to attack the law of God."

#### SABBATH AND SUCCESS IN BUSINESS.

O. M. Burdick said:

Men do not fail because they keep the Sabbath; even if they did, would it pay? "What shall it profit if he gain the whole world and lose his own soul?" We

must follow the line of known duty, or fail. A man must be true to his better self and God's demands. Sabbath-keeping men who can aid those who seek employment, are bound to give honest Sabbath-observance preference and chance; but even unaided and opposed, we must be true to duty, and stand firm.

Examples were noted and names given, showing by abundant evidence that one can keep Sabbath and succeed. Parents lead their children into sin by teaching that "they must leave the Sabbath in order to succeed." Money is not first; life is not what we possess. Be honest and faithful Christians first; let God care for the rest. Get treasures in heaven first, and needful treasures of earth will follow.

Eld. Lawrence said: "Thorough preparation for what we are to do is the key to success." S. Burdick said: "We must put our religious obligations into our business, and never consider them separately." Mr. Scott said: "My experience as a business man shows that the best success comes when men are up on all God's commands, including the Sabbath. I was converted to Christ under the preaching of Bro. Huffman. I tried hard to keep Sunday. I yielded to God's law and found rest of soul and business success." Davis, of the Employment Bureau, said: "Our applicants for place and business are nearly all those who can do only common work. They lack preparation. Men should be fitted to do something well, and so to command place." U. M. Babcock and Samuel Wells spoke in the same strain. H. P. Burdick said: "A good motto is, 'If the Lord be for us, who can be against us.'" Gill said: "Rely on God's grace, and know that Seventh-day Baptists have the largest of all fields. We have the whole truth, and that is field enough." Shaw gave instances where competent men find place and keep the Sabbath. He counselled to choose wisely vocations which would permit Sabbath-observance.

#### MISS BOWLER'S PAPER.

Miss Mary Bowler's paper on "Our duty to disseminate Sabbath truth," and Miss Witter's paper, "What can we do to reclaim those who have left the Sabbath," were both of especial interest and value. We hope that they will appear in full in the Woman's Department of the RECORDER, and so refrain from giving a summary of them here. We bespeak for them in advance the careful reading they deserve.

#### BELIEVING, BUT NOT DOING.

Dr. O. E. Burdick's paper was an earnest, tender and almost pathetic appeal to men to be true to known duty and their higher convictions of truth. He said:

I want to help the souls that stand at the parting of the ways, debating about obedience to their deeper and better convictions of duty as to Sabbath-observance. Since 1860, 21 per cent of those who have been members of this church have fallen away from the Sabbath. One out of five in this audience may do so, under stress of temptation. Take heed lest ye also, being tempted, may smother conscience and go in the way of disobedience. If we believe that God's promises are sure, we know that we can "get a living" and keep the Sabbath. Seek God's kingdom and service first. Covetousness is ruin. Seeking earthly gain before obedience is idolatry. Remember the rich fool, whose failure is told so graphically in the gospel of Luke.

#### THE REMEDY.

Cultivate a sanctified pride in your principles and your faith as Seventh-day Baptists. Remember the testimony given in this Convention by Gamble, Ashurst, Seeley, and our own pastor, Powell. We who are to the manner born need to seek such joy and rest of soul,

by rising to such heights of the pride of obedience. O, for courage equal to the demands of the hour.

Powell said: "To face a duty, and not do it; to have a conviction and not follow it, is to fail as a Christian." H. P. Burdick: "Covetousness is the root of this evil. Money offered to men who now keep Sunday would crowd our ranks with thousands who would thus do what they now know they ought to do." Prof. Babcock gave personal cases: A Congregational clergyman said to the question, "Would you keep the Sabbath, if you knew it was God's will": "No, I would not." Powell said: "Such a man is blighted, and his influence is blighting."

SIN OF SABBATH-DESECRATION.

Dr. Ayers read a paper on the above theme, which does not appear on the printed programme at the head of this report. He said:

The Sabbath is God's holy memorial day; his especial representative; a day for his special service and worship. Sabbath-desecration drags the day down to the level of other days and common duties. Until God repeals his law and removes his sanction from the Sabbath, all such desecration must be "sin," for sin is the transgression and disregard of God's law. Such desecration is forbidden, not only by the Fourth Commandment, but abundantly through all the Scriptures. [Many passages were quoted in support of this position.] The results of such sinning are as inevitable as that fire burns, or a locomotive crushes the man who sits down in its path. Sabbath-desecration destroys conscience toward God and respect for all law, and so leads to other forms of sin.

SABBATH-OBSERVANCE AND LOYALTY.

Under this theme T. B. Burdick said:

Difficulties are no proof that one is on the wrong road. James tells us to rejoice in trials and temptations. Trials reveal our weakness, and so lead to strength. Darkness strengthens faith, and brings us closer to God. Struggle and effort develop strength and endurance. All things needful, however trying, should be welcomed, because they develop strength and loyalty. He who surrenders his choices for sake of God and truth, finds corresponding peace and happiness. Sabbath-observance is a blessing, because it involves that glad spirit of obedience which is the core of loyalty. "Commit thy ways unto the Lord," and abide his will in loving loyalty, and thou shalt be blessed.

REASONS ASSIGNED FOR OBSERVING SUNDAY.

Under this head, Pastor Babcock, of Harts-ville, gave a catalogue of thirteen reasons usually offered in support of Sunday-observance. This led to a careful examination of all the passages in the New Testament which are generally offered, an examination which showed that what is sought to be proved is first put into the text by inference and assumption, and then drawn out again. Each passage was quoted in full and analyzed. For example:

Matt. 28:1 shows that Christ was risen before the Sabbath closed. This fact destroys the reputed foundation of Sunday-observance in honor of the resurrection of Christ. The disciples did not meet to commemorate something which they did not believe had happened, as shown by the record in John's gospel. Acts 20:7 tells of a meeting one evening after Sabbath, and not on Sunday. God's Word knows nothing about an indefinite "some-one-day" Sabbath, but always the definite seventh day of the week. Change of dispensation did not change fundamental truths and laws. The almanac is answer enough to the folly of claiming that Sunday is the seventh day of the week. Convenience and popularity are not good reasons for disobeying God. Right, truth, duty, these are our standards, and on these we can build securely.

Certain resolutions were passed by the Convention which appear elsewhere. On First-day evening A. H. Lewis preached from the theme announced on the program. The dominant thought of the sermon was that since Seventh-day Baptists, and their predecessors through all Christian history, have been kept alive as the representatives of New Testament

Christianity, and of Sabbath-keeping according to the example of Christ; and since all influences are now bringing the Sabbath and Sunday questions to new crises, therefore we are to believe that the day draws nigh when the truth will be vindicated. This will come by that great law of "reaction" whereby evil and error secure their own destruction. There are many devout and honest souls waiting for light, on the question. God has never left his truth without witnesses. He never will. Patiently, bravely, zealously, obediently and unflinchingly we must enlarge our work, increase our devotion, double our gifts of money, and our days of service. This must be done for our own sake, for sake of our children, and for sake of the church in error. We must come into close alignment with God, truth and each other, and move forward along all the line.

The uplifting and helpful effect of the Convention was plainly seen. Many persons said to the writer, "I am greatly helped and uplifted by the Convention." Pastor Powell and the Genesee church have abundant evidence that in arranging and entertaining the Convention, they have not labored in vain. The weather and roads were both unfavorable, but the attendance was good. It gave evidence that but for the unfavorable circumstance the attendance would have been larger.

OLEAN, N. Y., April 20, 1897.

SABBATH REFORM EVERY WEEK.

Sometime ago the Editor of the SABBATH RECORDER noticed in his editorials a "find" in Oneida, N. Y. A little more in regard to it will doubtless be of interest to all who rejoice whenever one soul has found the truth, or, having known it, has finally gained moral back-bone enough to do the right thing.

The Second Verona church is four miles from Oneida. After our preaching service there about six weeks ago, one of the brethren informed me that there were a few Sabbath-keepers at Oneida. They had just learned of our church being near them, and immediately proceeded to learn more about us. I went at once to find them, and was much pleased to meet two of the most consecrated and zealous men it has ever been my privilege to know. One is Bro. William C. Green, who has lived on a farm about twenty miles from Oneida for many years, but on account of poor health he moved to the city, where he has resided two years. He is an old soldier. Was in 27 battles and was wounded seven times. He was converted about 40 years ago, and soon after received the Sabbath truth from one of our people. He received more light from Eld. Ross (I think that is the minister's name) and began keeping the Sabbath. He has never been baptized, not thinking it necessary, but he sees the subject in a different light now, so I expect to baptize him with some others the first Sabbath in May. Bro. Green's family do not, as yet, keep the Sabbath with him, unless we count the youngest son, who, I think, leans more toward his father's views than otherwise. One son is a First-day Baptist minister. Sister Green is a most excellent Christian woman.

The other brother, W. H. Lawton, has been for 18 years a Baptist minister. He has just withdrawn from the Baptist church and Ministerial Conference. He is a strong man, an excellent speaker, and altogether a conse-

crated and efficient worker. He lives most of the time with his mother in Oneida, who has recently embraced the Sabbath, having been a life-long Methodist. She is now eighty years old. Bro. Lawton's home is in Vermont, where he owns a large and valuable farm, but he has forsaken all (wife and children being bitterly opposed to his newly accepted views) for the sake of the truth.

The two brethren keep things lively in their neighborhood. They talk Sabbath on the streets and in their cottage-meetings, of which they have three or four a week. I speak in Bro. Green's house every Monday night, and weave some Sabbath doctrine into each sermon. The crowd keeps increasing—there being over fifty at our last service. Our meetings last about two and one-half hours. Most of the people are Methodists and Baptists, and I may say it is the most spiritual and interesting meeting which it is my privilege to attend. They are now trying to get the "Free Methodist" church for future services. It is doubtful if they succeed, as a meeting has been held there once or twice Monday evenings, it is thought, to draw from our meetings.

Several are deeply interested and convinced. One young man, Constantine, (I asked him if he was the man who was instrumental in changing the day; he smiled as he remarked, "I guess not.") is a sound young man, a good speaker, and I believe will keep the Sabbath. One sister—a Mrs. Smith—made the remark to my wife last Monday evening, "Why, when I got up last Saturday morning it didn't seem as though I could go to work. Something seemed to say to me, 'it isn't right to work to-day.'" Another interested person is a colored evangelist, well educated and an excellent worker. She says if we preach the truth she wants to know it, and whenever she finds a thing is truth she always accepts it. She said to me at our last meeting, "I have been studying my Bible, and it is just like yours. I can find only a Seventh-day Sabbath in it."

I understand that there are two others, Mr. and Mrs. Snow, who also keep the Sabbath, but, as yet, have not attended our service. I make no promises as to the final outcome of these meetings and the preaching of the blessed Sabbath truth every week. The opportunity and the seed-sowing are ours; the results we leave with God. Thus you see we really have "Sabbath Reform" at Oneida every week. Brethren, pastors, do not be afraid of preaching the truth! Hungry people need solid truth for food. Shall we, like Annaias and Saphira, be condemned for keeping back a part?

A word in regard to this neighborhood,— "First Verona." A lady visited us the other day. She is perhaps the most influential woman in a thickly settled neighborhood, where I speak nearly every week. During the conversation the Sabbath was referred to. She said, "I believe the seventh day is the Sabbath. In fact there are a good many people around here who believe it, but who will not come out plainly and say so." After a few remarks on my part, she said, "Well, how do you begin to keep it? How do you change from one day to the other?" She is conscientious. She has remarked sometimes of late, "I feel as though there is something lacking. I do not feel satisfied,—something has got to happen." My reply, after hearing such conversation several times, was, "There is an aching void in your spiritual life, which comes from not keeping the seventh day as the Sabbath of the Lord thy God." I look for her to accept the truth before long. Many others are advanced nearly as far as this sister. May God hasten the day when all the people who believe may have courage to live their belief. "I will show thee my faith by my works."

Yours in the work,

MARTIN SINDALL.

VERONA MILLS, N. Y., April 15, 1897.

## Missions.

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

BRO. W. C. DALAND is giving thorough attention and care to our interests in London. The services Sabbath-day have kept steadily along with the usual attendance. Now and then strangers attend. The last five meetings have been devoted to the subject of the Sabbath. Bro. Daland is using the series of twelve new tracts issued by the Tract Society, taking one tract for each meeting. There is considerable interest in these Sabbath sermons. A young man and his wife have accepted and are keeping the Sabbath. An elderly gentleman, a Scotchman, who has attended the Sabbath services with more or less regularity since last July, is much interested in the Sabbath. The prayer-meetings are kept up on the eve of the Sabbath from house to house, and are increasing in interest and attendance. For the purpose of bringing the people together socially and increasing their acquaintance and friendliness, Bro. Daland and wife now and then have a reception. On the evening of March 22, they invited the members of the church and regular attendants at chapel to their house for a social time. They had music, recitations, songs and refreshments, and the evening was a very enjoyable one.

AS MR. DALAND becomes acquainted with other clergymen and congregations, his outside work increases. He preaches occasionally to the Jews at the Barbican Mission as an accommodation for the missionary who has charge of it, and also has supplied the pulpit for some of the First-day pastors with whom he has become acquainted. A Mr. and Mrs. Mellor, Baptists, have just completed a building which they have erected in London at their own cost of \$10,000, to be used as an undenominational mission.

In dedicating the building to that work they had partly engaged to preach the dedicatory sermon, Dr. Clifford, the leading Baptist in the city, but he failed them and they came to Mr. Daland to preach the sermon, which he did on a Sunday morning, and also preached in the afternoon and spoke among others in the evening at the meeting presided over by a real M. P. This was quite an honor for Mr. Daland and an open door for our cause. Mr. Mellor and wife were interested to know about the Sabbath question, and are enthusiastic for undenominational religion, and manifest an excellent spirit. We are glad to report that Mr. Daland is doing the very best he can for our church in London, for the spread of the gospel, for the extension of the Sabbath truth both by preaching and correspondence, for the work of the *Peculiar People*, and to acceptably enter every open door where he can make our cause known and felt.

OUR evangelists are laboring in the North-Western Association. This is a large and widely scattered field. Bro. E. B. Saunders has been lately holding meetings at Walworth, Wis., assisted by Bro. Charles Sayre as singer and helper. We have not heard the results of the meeting. Bro. S. H. Babcock closed his Minnesota labors with the New Auburn church. The deep snows and snow-drifts greatly hindered the work, yet much good was accomplished through the presence and power of the Holy Spirit. He is now

with the Cartwright church, Cartwright, Wis. He goes from there to Trenton, Minn., from thence to South Dakota to have charge of the gospel tent work during part of the summer among our Scandinavian brethren. Bro. Saunders goes to Berlin, N. Y., about June 1, to hold a series of meetings with Pastor Seeley and his people.

FROM E. H. SOCWELL.

The three months embraced in this report have been very busy months for me, and although I cannot report as favorable results as I would be glad to do, yet I am by no means discouraged.

The Iowa field is large and its needs many, hence the demands upon me are varied and numerous, and results cannot be looked for that naturally follow more concentrated efforts.

The condition of our interests here at Welton is good. The attendance upon church appointments is quite good, considering the unsettled weather and bad roads, which have prevailed largely throughout the quarter. There are some of our members who are not active and earnest, but the membership is largely in good working condition.

Our work at Grand Junction is in promising condition, though we regret the loss of three families from this society, who felt that they could no longer endure the high rent during the hard times. On my last visit at Grand Junction the roads were so muddy that very few could attend church, and it was impossible for me to get around among the people as I usually do.

Early in February I spent two weeks at Cartwright, Wis., at the request of the church at that place; and, by their special request, Mrs. Socwell accompanied me, they meeting all the expenses incident to the trip. While there I preached twelve discourses, ten of which were in our own church. At the request of Pastor Barden, I preached one discourse in the United Brethren church, and by invitation of Pastor Brierly, I preached once in the M. E. pulpit. In my labors I united Sabbath Reform and evangelistic work, as I always do, fully believing that I have no right to desist from pressing the claims of God's Sabbath upon the people, and warning them of the sin of Sabbath-violation. During the meetings many hands were raised for prayer, and several persons professed conversion; and if the work could be followed up, I am certain that some would unite with our church. During our stay two persons living near Menomonee, converts to the Sabbath, united with our church, and are now engaged in scattering Sabbath truth in the vicinity where they live.

Cartwright was my first pastorate, thirteen years ago. Hence, to return to the place this winter was, to Mrs. Socwell and myself, a going back home, after years of absence. Nothing could well give us more pleasure than this privilege of once more greeting these dear friends, and visiting the spots made almost sacred by tender memories. Not only did the friends defray all the expense incurred by us in making the journey, but also presented Mrs. Socwell with material, complete, for a valuable dress. Having spent all the time at Cartwright I could spare from my home field, we returned to our home, cherishing the memories of the visit and the work, and praying that God will

bless the church and strengthen her for the work he has for her to perform.

Some months ago I was invited by the Ministerial Association of Des Moines, to read an essay at their regular session, March 15, upon the topic, "The Sabbath from the point of view of a Seventh-day Baptist." I filled the appointment, and the essay was commended highly by the leading clergymen of the city, and the spirit in which it was read was spoken of very highly by numerous members of the Association. It was the first time in the history of the Association that a Seventh-day Baptist had been placed upon its program, and was the first acquaintance that many of its members had ever had with our people. While in the city I preached in the Adventist church on Sabbath morning, speaking upon one of the many phases of the Sabbath question. The congregation was large, and gave close attention, and at the close of service, many spoke well of the discourse. On the following evening, Sunday, I spoke in the East Side United Brethren church, by invitation of the pastor, E. W. Curtis. Both pastor and people gave me a warm invitation to return and preach again. I hope to do so in the future.

During the quarter, and while on my regular trips, I called upon our two Seventh-day Baptists, Mr. Hutton and wife, at State Centre, also upon two others, Prof. W. H. Whitford and wife, at Victor, where Prof. Whitford is engaged as principal of the graded school. I also visited two Seventh-day Baptists at Perry, Mrs. Draper and Mrs. Brayman. After leaving Des Moines I made a visit at Knoxville, where my mother and sister reside, and remained over night. At the invitation of Supt. Culbertson, I preached in the Iowa Industrial Home for the Blind, in the evening, to a congregation of about fifty of the inmates, and am invited to return and serve them in the same capacity.

Thus has closed a busy three months, three months of constant toil and seed-sowing. Of results we can say but little, but surely the seed sown will not all be wasted. We trust that during the on-coming years, the good results of our toil will not fail to appear. During the quarter I have preached 26 sermons, delivered two addresses, attended 16 prayer-meetings, made 77 visits, received 2 members by letter, distributed 4,308 pages of tracts, and by request have furnished 337 names, to whom the *Evangel and Sabbath Outlook* is now being sent. Of this number of names, about 300 of them are of clergymen in Iowa, many of whom I am personally acquainted with.

I am now in the opening days of a new quarter, looking trustfully forward to its unknown trials and duties, praying for strength and endurance that I may fully meet every obligation.

WELTON, Iowa, April 2, 1897.

TRUE greatness does not consist so much in doing extraordinary things, as in conducting ordinary affairs with a noble demeanor and from a right motive. It is necessary and most profitable to remember the advice to Titus, "Showing all good fidelity in all things."—*E. L. Magoon.*

It is a good interior practice to make death a light to live by; in other words, doing everything as we shall wish to have it done when we come to die.—*F. W. Faber.*



## Woman's Work.

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

### SHUT-IN.

BY M. B. CLARKE.

Shut in with sickness? Yes, alway  
Beside my couch she loves to stay,  
Nor ever from my side will stray.  
She lays her hand upon my brow—  
It drippeth pain—and whispers low,  
"This cup thy Father bids thee take;  
Wilt thou not drink it, for his sake?"

Shut in with sorrow? Aye, some days  
She steals within my room and lays  
Her wan cheek by my own, and says,  
"Bear with me yet a little while,  
I shall depart, and thou wilt smile,  
Made stronger by the draught I bear;  
Its bitterness I fain would spare."

Shut in from joy? Nay, joy can come;  
So well the sweet child loves to roam,  
She has no place she calls her home;  
But often to my side she trips,  
And presses kisses on my lips,  
And whispers, "Though I cannot stay,  
I'll come again, some other day."

Shut in from love? Nay, love is here;  
He ever whispers words of cheer,  
And wipes from my wet cheek the tear.  
He gathers all the flowers, each day,  
Which bloom along our narrow way,  
And scatters them about my room,  
To shed their brightness and perfume.

Shut in with Christ? Yes, that dear Friend,  
Whose words such heavenly comfort lend,  
With me abideth to the end.  
Shut in from busy life's alarms,  
Enfolded in his loving arms,  
His smile, in trial's darkest night,  
Brings sunshine from the hills of light.

Shut in, but not alone, I wait,  
Till death unbars the pearly gate,  
And leads me to my best estate;  
The things I count as loss, while here,  
Will then as greater gain appear,  
While life's unfolding doors swing wide,  
To welcome spirits sanctified.

### FOR THE SHUT-INS.

*My dear shut-in sisters:*—I am a Sabbath-keeper, and, if you think me worthy, I will gladly introduce myself to you and will exchange experiences and lessons that I have had through the long period of twenty years, hoping, through my failures and weakness, you may be made stronger and comforted by the benediction of the Great Father. It is almost fifty years since I accepted Jesus Christ as the Prince of my salvation. During the years of my confinement he has been my loving friend and counselor. In my deepest sorrow he has been my support. In every scene and every place he has been present to encourage and strengthen my weak faith or sinking nature. In joy and in sorrow he is the same tender and true friend. I have learned this blessed lesson, that the heavier the cross I have to bear the greater will be my joy when the task is done. Oh! there is joy in serving the blessed Master, which the world hath not known, but my earnest prayer shall be that all from the least to the greatest may be speedily brought to know and acknowledge Christ Jesus as their crucified, but risen, Saviour.

Your sister, HANNAH.

### INTERESTING LETTER FROM CALIFORNIA.

*Dear Mrs. Prentice:*—At your request I will tell you something of the mission work in Los Angeles. This is a city of 135,000 inhabitants, and is noted for its genial climate, thrift, enterprise, its social and last, but not least, its religious life. There are churches of nearly all denominations spread over the city for all who desire a church home, and also numerous missions where the homeless may find shelter and receive religious instruction and encouragement to come up to a higher plane of living. I should like to tell you some-

thing of these missions, as it has been given me by the leaders, and will commence with the "Christian Alliance." It is described as a union of Christians of all evangelical denominations for united prayer, work and testimony, in the gospel of full salvation. Its aim is to promote a deeper spiritual life in all its members and among all the churches. Its special testimony is that Jesus Christ is the same yesterday, to-day and forever, our sanctifier, healer and coming Lord. It especially recognizes and honors the Holy Ghost. It is not a sect or new denomination, but a fraternal union of Christians of various denominations. It aims to promote the highest welfare of every church where its meetings are held, and to strengthen the hands of every true pastor. It has branches in all parts of the United States and Canada, and in many parts of Europe, and other parts of the world. More than one hundred thousand of the best Christians in all our churches are in active sympathy and fellowship with this Alliance. In its active and aggressive work, it reaches out to save the neglected classes at home, and to send the gospel to all the world. In its foreign work it has a far-reaching system of missionary work, and has sent out, in the past seven years, about three hundred missionaries to almost all parts of the globe. It has fifty missionaries in Central Africa, on the Congo and in the Soudan; seventy in Central India; eighty in China, and others in Japan, Palestine, South America, the West Indies, etc. It has a large Missionary Training Institute in New York City, where hundreds of evangelists and missionaries have been trained for work in home and foreign lands. It publishes a regular weekly paper, the *Christian Alliance*, and a large variety of books, tracts, etc. It has also a large Mission House in Los Angeles, called "The Good Samaritan." This house contains four hundred and fifty-six beds for homeless men, and as many nightgowns, which are cleansed every day. These men are required to take baths every night, and their day clothes are fumigated and made ready for them in the morning. Every man has a clean towel each day, and an attendant sees that he does what is required in a proper manner.

This mission was opened July 28, 1896, and fifty-four thousand have already been sheltered, and thirty-one thousand meals have been given away. There are twenty-three helpers in the various departments. Besides this they have fed seven families through the winter. Some days one hundred loaves of bread have been distributed outside the mission. Twelve hundred have found employment through this institution. Religious meetings are held every night and there have been two hundred and thirty-eight conversions. Mr. Frazier, who was formerly a sea captain, is at the head of this mission, and seems in every way to be a spirit-filled man, and has wonderful control over the men who come for shelter and food. He counsels with no man, but goes to God alone, and not only asks for guidance but for means to carry on the work, and God honors his faith and the needs are supplied.

Another mission is called "Penial Mission." The name "Penial" was selected for its significant meaning, "The Face of God." It is the outgrowth of the Los Angeles Mission. For years Mr. and Mrs. Ferguson and Mr. G. B. Studd, who now have charge of Penial and all its branch missions, were in mission work in Los Angeles, moving from one locality to another until the Lord provided means for them to build Penial Hall. The place was formally opened Oct. 21, 1894. From the opening day God has blessed Penial with souls. There are different departments of

work taken up in this mission. The first work, however, is to try to reach the unchurched, those who are seeking amusement and finding dissipation. There are Bible-classes held daily for students and workers, also medical and music classes;—both instrumental and vocal music being taught. There are in connection eighteen branch missions, reaching from California to Alaska, Egypt and India, and a great many have gone from Penial who are working in other missions, touching nearly all parts of the globe. The last mission opened was on board the U. S. Ship "Thetis." Gospel meetings are held daily at noon and night. Quite a number of prominent workers in God's vineyard have held revival meetings in Penial at different periods.

Another Mission is called "Pacific Gospel Mission." This includes Christians of all denominations, and was organized in December, 1891. Up to February, 1897, 30,000 people had been assisted in various ways, 1,006 have found employment, 1,779 have confessed Christ, 9,151 have been sheltered; nurses have been supplied 128 times, physicians have been supplied 36 times, and 760 have been clothed. Many converts are sheltered and encouraged in this "Friendly Inn," as the workers believe in standing by the boys who turn their faces to Jesus until they are able to stand alone. Convalescents from the hospitals, the unfortunate, the weak, and the lost are cared for. They hold eighty meetings a month. They also conduct two sewing schools, a mending bureau where the second-hand clothing is repaired for the needy ones; also an employment department, and a Bible Institute. In two months they distributed 5,600 loaves of bread. Families donate as many loaves as they will each week, and the mission people gather them in.

Another one visited was the Florence Crittenton Mission. The building for this was given by the pastor of the "Gospel Tabernacle church," a Christian Alliance man, who lives by faith. He and his wife gave their beautiful home, furniture, and even their family pictures, to be used by these erring, homeless girls that should from time to time be gathered in for shelter and care. They are taught by these patient, noble Christian women who have charge of them, that it is not all of life to live, nor all of death to die.

Every Thursday afternoon they gather to pray for, and instruct them in the things of the Kingdom. Some of them are very ignorant, and one said she never heard of Jesus until she came to the home. Some have no knowledge or experience of self-supporting work whatever. They are taught various branches of industry, and some of them become skillful. There are forty of these Florence Missions in the United States, and this in Los Angeles is considered as one of the most commendable institutions in the city.

The Mission was organized in 1892 and fully committed to the Lord as his work, with full dependence on him for care and support both in spiritual and temporal matters, believing he would, according to his promise, supply all its needs "according to his riches in glory by Christ Jesus." The design of the teaching is to induce a more complete trust in Christ for salvation, sanctification, and bodily healing. The Lord has most wonderfully blessed the work in the past by supplying all needs without the common and usual appeals for support. The work is emphatically one of faith, trusting Christ for all and receiving him for all in the Holy Ghost. There are many more Missions here, thirty I am told: Chinese, Spanish, Italian, Jews, etc., but I will not give you further details, as my article is already too long. Truly the work done here in missions is wonderful. I would not forget to mention the Salvation Army, which is doing a great work here. Eighteen years ago they had 30 corps and now they have 5,460 and 5,200 officers. Commander Booth Tucker said when here last month, 25,000 drunkards had been saved through their instrumentality.

MRS. S. A. BATES.

LOS ANGELES, April 5, 1897.

## Young People's Work

By EDWIN SHAW, Milton, Wis.,

### MORNING PRAYER.

Father, this to thee I pray,  
Keep me cheerful all the day.  
Cares will come, sad thoughts will rise,  
Dark clouds move across the skies.  
Still assist me to hope on  
Till another day is gone.  
Good thoughts give me, ill repress;  
Clothe me with thy righteousness.  
Oh! dear Saviour! I would be,  
When day closes, more like thee;  
Wiser, gentler, and more mild,  
Fit to be the dear Christ's child;  
So at evening I may say,  
I am farther on the way,  
To the home of all the blest,  
Where sweet friends are now at rest.

S. C. I., in Chicago Record.

### PRESIDENT'S LETTERS.

Dear Young People:

Another short letter about this question of our growing better. It is said that the aggregate growth of our city population is three times that of the rural districts. Already the New England states, including New York, New Jersey and Pennsylvania, are said to be 51.58 per cent urban. We are growing more and more to be a nation of cities. They already determine our elections, tax and rule our country, not only for actual improvements, but for sporting purposes. The schools, newspapers, books, and numberless other facilities have greatly increased the productivity, both for good and evil. The soil has been wonderfully prepared, seed is being sown as never before, both good and bad; we are harvesting the same, a hundred fold, both wheat and tares. An educated rascal can certainly do more to ruin others, young men and women, than an ignoramus. Yes, "knowledge is power." Thank God it is a power for good as well as for bad. The newspaper education is not of the best. Prize fights, the crime columns, much of the sporting news is tare sowing. I asked a very intelligent congregation, mostly professing Christians, during the rage of the late Western prize fight, how many of them had talked more about the fight in the past week than they had talked religion in two years. How they looked at me; only one confessed it, by rising, but others by their looks. Of course, if we let the church go down, something will take its place, and the church cannot be carried forward without religion. If we move to town and city, for ease, society and gossip, we pitch our tent toward Sodom. Mr. Moody says unless the cities turn away from sin and to God they will soon be like Sodom. Pay your dues in every way, as faithfully in the church, as you do in the lodge, and see what power it will have to save and make the world better. Mr. Moody is now trying to organize, to convert the church, and the prison. You say they are very unlike; not as much as we wish they were. I would not like to go to a worse prison than a dead church, composed of silent partners, hardshells and spiritual rheumatics, whom soothing syrups have entirely failed to cure. What is the objection now to trying the heroic treatment? Brethren of the pew, let us warm up our old prayers and then the clergy will warm up their old sermons. Let us all sing something we can sing, praises to God and not to the choir; quit dragging. We can drive out all the old dead prayers and songs which have lodged in the church rafters. Will you all help?

I WRITE you again from Walworth, Wis.

For more than four weeks now the interest has been growing steadily. During the whole time we have had very bad roads. We have had to fight for every inch of ground gained from start to finish. Have had baptism three times. Twelve in all have been baptized. The baptistry is in the Sabbath-school or basement room, below the audience room. Last Wednesday evening we gathered there for baptism at seven o'clock, before the evening services, and then after the services we again returned below for baptism, "and we took them (Paul and Silas) the same hour of the night, and washed their stripes; and was baptized, he and his, straightway." Four or five meetings a day have been held the greater part of the time. At 3 o'clock a man's-meeting and at the same hour a woman's-meeting, occasionally a 4 o'clock meeting with the students of the school, at the church or school-room. At 7 o'clock prayer-meeting in the basement, and at the same hour the young people have gone out to the home of some sick or aged person to sing to them. When our crowd is too large for one house, we divide and make two visits at the same time. Sabbath afternoon, at the close of our afternoon meetings, we went to the home of Dea. Harlow Coon, who has been confined to his home since last November. We had a pleasant time, and profitable as well. Spring work has begun; people are plowing, preparing to sow; pastures are looking green. We expect to close here very soon and then go to our little church at Rock River, where they bore with me for five years. I wish the young people, at other places, would go out and sing to the sick and aged, and tell us of it through the Mirror Column. Pray for this work, will you not?

E. B. SAUNDERS.

### WANTED—MORE HEART.

BY WM. SHAW.

Treasurer of the United Society of Christian Endeavor.

There seems to be a growing tendency amongst many workers for young people to exalt the educational aspect of the work. I do not wish to be understood as decrying these features, provided they are kept within proper limits. But there is a danger that such emphasis will be laid upon education that it will crowd out and hinder the more important work of our young people's societies. The great evil in our churches is not that people do not *know* enough, but that they do not *do* enough. The spiritual dyspepsia common in all our churches is caused by too much food and too little exercise.

Some would make our young people's societies a second edition of the Sabbath-school, claiming that the Sabbath-school as now conducted does not meet the need of the young people in the line of Bible study. If that is so, then re-organize the Sabbath-school, but do not divert the Young People's Society from its greatly needed and God-given work.

The mission of the early disciples in the extension of Christ's kingdom was to be witnesses. What we need in the church to-day is not more students, but more witnesses. The great power of the Methodist church was in its witness-bearing members, and it was that that gave it its marvelous growth. Literary culture or knowledge of church history, good as they are in themselves, cannot take its place.

Have you ever noticed that the brother who speaks to edify and instruct will put the

whole prayer-meeting to sleep, while the simple, personal testimony or experience of some humble disciple will move upon the heart like an electric current, and quicken and vitalize the whole meeting?

Where can we find a more striking example of the result of magnifying the head and neglecting the heart than in the history of the German churches? Highest criticism and theological hair-splitting occupy the thought of the leaders while the rank and file of the church are spiritually dead. Such a thing as a warm, spiritual, evangelistic prayer-meeting is practically unknown. Head religion is as worthless now as it was eighteen hundred years ago, when Paul said, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

The Psalmist knew what he was talking about when he said, "Let the redeemed of the Lord say so." We need to cultivate in our young people to-day the spirit of service and personal testimony. Some of the young people, perhaps, have time to take up special studies; if so, let special classes be formed for them. But in view of the fact that so many of the young people are in school, and already burdened with studies that make it almost impossible to secure the time to attend the prayer-meeting, let us not add to their load by making them feel that the Young People's Society is another class for more study.

Let us not duplicate the work of the Sabbath-school or any other department of the church work, but re-enforce and strengthen them all, while we train our young people in practical, Christ-like service outside of the meeting, and genuine, warm-hearted testimony in the meeting.

The world is not a prison house, but a kind of spiritual kindergarten, where millions of bewildered infants are trying to spell God with the wrong blocks.—E. A. Robinson, in *Bookman*.

## OUR MIRROR.

From the Welton Christian Endeavors.

Our Corresponding Secretary has gone to North Loup, Neb., to spend the summer, and requested me to send an article to the "Mirror." All communications for this society will be received by her father at this place as usual. But what shall I say in regard to the society? It is customary to say the appointments are well sustained, and the usual degree of interest is manifested; all of which will apply to us without over-estimating, but I do not like the report; the part especially, referring to the "degree of interest." It seems to me that every Christian Endeavor organization should be able to report a *growing* interest. We should be so on fire with the Holy Spirit, so full of the Christ love for souls that nothing short of this would "fill the bill."

Since writing the above I have attended another C. E. Meeting, and am happy to say the presence of the Spirit was more than usually manifested. I can report progress. At our meeting, April 10, we used a program sent out by our State Committee, in the interest of the sufferers in India. It was a very interesting program, and I trust beneficial to us.

PROXY.

## Children's Page.

### IF I WERE YOU.

If I were you, and had a friend,  
Who called a pleasant hour to spend,  
I'd be polite enough to say,  
"Ned, you may choose what games we'll play."  
That's what I'd do  
If I were you.

If I were you, and went to school,  
I'd never break the smallest rule,  
And it should be my teacher's joy  
To say she had no better boy.  
And 'twould be true  
If I were you.

If I were you, I'd always tell  
The truth, no matter what befell;  
For two things only I despise—  
A coward heart and telling lies.  
And you would, too,  
If I were you.

If I were you, I'd try my best  
To do the things I here suggest!  
Though since I am no one but me,  
I cannot very well, you see,  
Know what I'd do,  
If I were you.

—Independent.

### BOYS AND MOTHERS.

BY SIDNEY DAYRE.

School out! Shout, scream, jump, race,  
wrestle—everything by which boys let out  
their joy at being no longer quiet!

"Let's go up the hill for nuts," was the cry.

"Yes—let's."

"You come too, Cliff," as one boy worked  
himself out of the small crowd just let loose  
from the country school-house and went out  
of the yard.

"No, I can't."

"Why not?" We'll have lots of fun."

"I'd like to." Cliff cast a longing look up  
the hill shining with the scarlet and gold of  
autumn. Very well he knew the fun of hear-  
ing the brown nuts rattle down an accompan-  
iment to the shouts of merry boys.

"Come on, then."

For a moment Cliff wavered, then braced  
up.

"No," he said. "My mother'll be looking  
out for me. She always feels a little afraid  
about the bridge, and if I'm not home just at  
the time she gets frightened."

"Pshaw!" cried Tom Barnes, with a sniff.  
"As if I'd be tied to my mother as you are.  
I can't go up the hill 'cause my foot hasn't  
got over the sprain and it hurts. But if I  
could, I'd go, mother or no mother."

Cliff was angry, and cast about for some-  
thing sharp enough to say.

"Perhaps I would if I had such a mother  
as yours."

"What's that?" cried Tom flaming up.

"I say," answered Cliff, delighted at seeing  
the effect of his words, "that if I had such a  
mother as yours I suppose I'd do just as you  
do. But I wouldn't have such a one. I  
wouldn't have a mother that wasn't worth  
minding."

Cliff had multiplied his words, flinging them  
out with more and more relish at Tom's anger.  
He turned and ran away with a laugh.

With a shriek of rage Tom started to fol-  
low him, but was soon forced by the pain in  
his foot to stop. As he continued to shout  
his anger after the enemy, the teacher came  
from the school-house and went toward him.  
The other boys were by this time beyond  
hearing.

"Did you hear him, Miss Morse? Did you  
hear what he said? I'll thrash him to-mor-  
row," doubling up his fists, "till he takes  
every word of it back. And won't you pun-  
ish him, too?"

"Well, I don't know," said Miss Morse,  
drawing the boy to a step and sitting down  
beside him. "What did he say?"

"He said—why, he said," said Tom, in his  
excitement not really remembering exactly  
what had been said, "he said that my moth-  
er wasn't a good woman."

"I didn't hear that, and I could hear it all  
through the open window."

"Well, he said he wouldn't—wouldn't—like  
to have a mother like mine."

"Not exactly that, either. I heard him say  
he wouldn't have a mother that was not  
worth minding. And I don't know, Tom, but  
I agree with him. I shouldn't like that kind  
myself."

"And who says my mother isn't worth  
minding?" said Tom bristling again.

"Well, don't you?"

"No. I never said such a thing in my life."

"See here, Tom," Miss Morse smoothed the  
boy's hair and fanned his hot face with his  
hat, "don't you ever stop to think that there  
are different ways of saying things—that our  
actions speak as loudly as our words? More  
loudly I should say, for we can say what is  
not true, but what we do shows really what  
we are and what we think. Now, how does  
anybody know your mother is worth obey-  
ing? Do they learn it from you?"

Tom stared for a moment at his teacher,  
then gave a low whistle. She sat in silence  
while one new thought after another crowded  
upon his mind.

How did anyone know it anyhow? Tom  
had never intended to be un dutiful to his gen-  
tle little mother, who indulged him far more  
than was good for him. Now he recalled the  
morning chores she asked of him. If he felt  
like doing them they were done, but more  
often they were left for some one else. If  
there was nothing "up" among the boys  
after school, he heeded her mildly-expressed  
wish that he should come home promptly;  
otherwise he stayed out as long as he pleased.  
No, certainly, nobody would know from him  
that his mother was worth obeying.

"I don't know Cliff's mother," went on  
Miss Morse, "because I haven't been here  
very long, and it is quite a walk to their  
house. But I want to know her, for I feel  
sure from what I have seen of Cliff that she  
must be a good woman. When you see a boy  
ready to think of his mother, anxious to  
keep her from anxiety, willing to give up a  
pleasure rather than run the risk of distress-  
ing her, I can give a pretty good guess what  
she must be."

Tom colored deeply. "My mother's good,"  
he growled, under his breath.

"I haven't a doubt of it, my boy. But how  
are people to know it through you, unless  
you are? People will judge her by you. If  
you do not honor her by obedience, how can  
you wonder at their thinking that, as Cliff ex-  
pressed it, she is not worth minding?"

"But she is," exclaimed Tom, firing up  
again.

"I wish more boys would remember," said  
Miss Morse, gently, after another little pause,  
"what joy and comfort they can be to their  
mothers if they will. And, oh, that they  
would remember it while they have time!  
There must come a time, you know, when  
their voices will be hushed. Our words can  
never reach them when the sod is between  
them and us, no matter how we ache and

ache to tell them we did love, love them, in  
spite of our careless ways."

Tom set his lips together as he choked  
down a lump in his throat.

"And I think those of us whose mothers  
are mild and quiet, not sharp and loud, but  
low-voiced in their way of letting us know  
what they want of us—we ought to feel special  
tenderness for them—don't you?"

"Yes'm, I do," said Tom, getting up.  
"Good-bye."

\* \* \* \* \*

"Why, Tommy, you're home so early," said  
his mother, looking up with a pleased smile  
as he entered the room at home. Tom liked  
the smile; it was so different from that  
troubled look with which she usually met his  
home-comings.

"Yes—'cause," he began, in the embarrass-  
ment of the new feeling which he did not like  
to show, "my foot hurt—and—say, mother,"  
with a burst, "I'm coming home when you  
want me to. Every time."

"Are you, dear? Well, that will be great  
comfort to mother."

She looked after him as he went about  
some small duties neglected for days, and  
there was a mist in her eyes along with the  
smile as she thought:

"The dear boy will forget it all before long.  
But it's good to have him think it."

\* \* \* \* \*

Cliff, arriving at home, found the house  
quiet and his mother away. It was disap-  
pointing and he growled a little.

"There, now! I might have stayed with  
the boys just as well as not."

And the feeling stayed with him as the lone-  
ly evening dragged on and she did not come  
home until late. But the last of it went out  
of his heart, when she said:

"My good boy! I had to go to your aunt,  
who is ill. But I should not have had an  
easy moment if I had not felt sure you would  
be at home just when I expected you."

Tom did not offer Cliff the threatened  
thrashing. Indeed, it seemed from that day  
on to take so much of his time and energy to  
show that his mother was as well worth  
minding as Cliff's mother, as to leave little  
opportunity for quarreling with anybody.

And Cliff never knew the effect which his  
brave stand for duty to his mother had had  
upon one of his mates. For some of us is  
ordered the joy of seeing the blessing follow-  
ing one good word or work, but for most  
is simply the faith, not to be changed to sight  
until we reach the great hereafter, that our  
good must surely reach into the lives of those  
about us.

FLOSSIE is six years old. "Mamma," she  
called one day, "if I get married will I have  
a husband like pa?"

"Yes," replied the mother, with an amused  
smile.

"And if I don't get married will I have to  
be an old maid like Aunt Kate?"

"Yes."

"Mamma,"—after a pause—"it's a tough  
world for us women, ain't it?"—*Ex.*

LITTLE BOY: "Mamma, I wish you would  
find out who it was who hypnotized me and  
punish 'em severely." Mamma: "Wha-at?"  
Little Boy: "While you was out I was pulled  
right into the pantry and forced to eat a hull  
lot of those cookies you said I mustn't touch."

"SMITH got off a bright thing the other  
day." "What was it?" "A lighted cigar some  
one had carelessly dropped into the chair he  
sat on."

## Home News.

Illinois.

FARINA.—Sufficient time has elapsed since the labors of brethren E. B. Saunders and J. G. Burdick with us during the winter to prove that the effect of those labors was not merely for the time being. A good degree of Christian activity continues, especially among our young people. The meetings of the Endeavor Society and the weekly church prayer-meetings are well attended by the young people, and the interest in these meetings is well maintained. Meetings have been held every week since some time in February by our Endeavor Society, in a school-house about three miles out of town. From a dozen to twenty-five members go out each week, and sometimes members of the other Young People's Societies also go to help in the work. Quite a number of people living in that district who are not professors of religion have attended these meetings and have shown considerable interest in them. They have encouraged the continuance of the meetings. One married lady of the district who attended some of our revival meetings in the winter, and has attended these school-house meetings, has recently professed conversion. She has also begun to keep the Bible Sabbath. If she does not meet with too much opposition she will probably offer herself to our church. She attends with us when she can conveniently.

Our C. E. Society has united with the C. E. Society of the Presbyterian church and the Epworth League of the M. E. church in organizing a Christian Union, which holds its meetings monthly at each of the three churches in turn. Bro. Arnold C. Davis, Jr., of our Society is the president of this Union.

Memorial services are to be held next Sabbath at our church in memory of Bro. Huffman; and we have the promise of the presence and assistance of President Whitford of Milton College, and the pastor of the M. E. church of this place, in the services. Memorial services have been deferred till now, awaiting the return of Sister Huffman from Milton, where she has remained till the present, since the burial there of her husband.

C. A. BURDICK.

Nebraska.

NORTH LOUP.—Our pastor, Rev. J. H. Hurley, is recovering from a severe attack of spinal affection. After having been confined at home for two weeks, he met with us last Sabbath morning, and during the opening service expressed his gratitude to God that he had been spared to labor longer in our midst. The faces of his hearers plainly showed that their hearts were echoing the same sentiment. As he was not yet strong enough to preach, Rev. Mr. Miles, pastor of the M. E. church of this place, spoke to us from Matt. 11:30, "For my yoke is easy and my burden is light." Mr. Miles makes some plain statements. He said, along with other good things, "If the performance of any Christian duty proves to be a cross to one of Christ's followers, there is something *wrong* with that person's religion." If we thought "Physician heal thyself," concerning his own conduct in regard to the fourth commandment, that did not hinder us from making a personal application of the truth to our own hearts and lives. At the close of the Sabbath-school, Superintendent, Eld. Oscar Babcock,

who has been appointed by the church as soliciting and financial agent for the Tract and Missionary Societies, introduced the subject of systematic giving to the causes they represent. After some discussion it was decided that the five cent plan was not altogether advisable to be adopted by the school, and a motion was carried that the collection taken on the fourth Sabbath of each month be appropriated for that purpose. This was the custom a few years ago, at which time the treasurer's report for missionary day invariably showed a much larger collection than on any other Sabbath.

If there are any who are of the impression that Nebraska is a *drouth* stricken country, they are mistaken, as the following authorized report will show:

	AMOUNT OF RAINFALL.	SUNLESS DAYS.
January,	0.80 in.....	1
February,	0.36 in.....	2
March,	1.42 in.....	2
April (1st to 10th),	3.59 in.....	3
	6.17	8

Cold weather and so much more rain than is usual have made the spring late, and farm work advances slowly.

A chalk talk by E. W. Black, of North Loup, was given at the town hall on the evening after the Sabbath, April 12. The proceeds, which amounted to \$15.75, were donated to the fund for suffering Armenians. Mr. Black is not so famous as Frank Beard, but since the people of our town had the privilege, three years ago, to see and hear Mr. Beard, they may be allowed a justifiable pride in holding the opinion that the work of Mr. Black compares favorably with that of the renowned chalkist. His talk concerning the former history of the Armenian people, and maps of that part of Turkey necessary to show something of the locality and extent of the massacres committed, were both interesting and instructive. Then there were pictures drawn with rapid flourishes, and humorous enough to satisfy all who wished to laugh. One picture made a deep, and we hope a lasting, impression on the audience. It showed a barrel of "old rye," a glass containing the serpent that at the last stingeth like an adder, and the face of the victim showing deadly terror. Mr. Black took occasion to make a few pointed remarks concerning the dangers and evils of the liquor habit, and he did not forget to portray the *gentleman with the horns*, who, he said, is the cause of the whole curse, and whose influence permeates every drop of the intoxicating beverage. It was a whole temperance lecture in itself.

Spring cleaning has set in. May we all be zealous to set in order our spiritual house.

"Yes, clean yer house an' clean yer shed,  
An' clean yer barn in ev'ry part;  
But brush the cobwebs from yer head,  
An' sweep the snow banks from yer heart."

M. P. B.

### "BASED ON AVERAGES."

While our Tract and Missionary Societies are appealing for needful funds to carry on the work the Lord has committed to us, and various methods of raising funds have from time to time been suggested, and various methods are employed by churches and auxiliary societies, these extracts from the *Sunday-school Times* a long time ago published, may be of interest to RECORDER readers:

A popular method of trying to raise money for a good cause is by proposing to secure a certain sum from every church or every Sunday-school in a given field, or from every member of a given church or Sunday-school, or

from every individual who might fairly be expected to be interested in that special cause in a given community. This method is constantly being tried, and with well-nigh uniform failure. The truth is, that any calculation that rests on the assumption of the average man's readiness to bear his full share of paying or doing for others, is sure to prove a mistake. The average man can be depended on to eat his full share daily, but not to divide his dinner with his hungry neighbor. The average man will even do as much work as is necessary to keep his body and soul together, but he is not always ready to take hold and supply the deficiency of his less efficient fellow. Hence it is that unless he who is willing to do his full share of work, or to give his full proportion of money, in behalf of a good cause, is willing to do and to give more than his full share, the cause is likely to suffer through his lack of giving and doing.

It seems, therefore, that the duty of each of us is to give more than our "proportion." That he who gauges his gifts by what others do or should do is falling below his privilege and duty. Again we quote:

A common method of planning for a desired result in the sphere of benevolent endeavor, is based on averages. If a certain amount of money is to be raised in a church, or in a Sunday-school, or in a community, it is very easy to see that an average of so much to each member will secure all that is desired. If a certain work is to be done which involves a specified number of workers, it is obvious that an average of so many workers to a given field will be ample for the necessities of the case. This simple sum in arithmetic is very often accepted as the warrant for a hope of results that would gladden the hearts of multitudes; but unfortunately the issue is ordinarily very far short of the expectation. The reason of the failure is, that the average man never does his duty. It is always the extraordinary man that accomplishes anything in this world. Not the extraordinarily rich man, nor the extraordinarily able man, nor the extraordinarily good man, but the extraordinarily faithful man, is the man who finally counts for a good result in any undertaking in life. This truth is an important one, with its practical bearings on the duty of those who would gain help from others, or give help to others. If you are planning to raise a certain sum of money, or to secure a certain number of helpers, the first thing for you to think of is: Who are the extraordinary persons to whom I can turn at this juncture? If, on the other hand, a call is made on you for aid in an emergency, your question ought not to be, What is my duty as an average helper just now? but, What is my duty as an extraordinary helper? A good average is a poor attainment. He who is not above the average is below his own fair level: for the average in this world's measurements is by no means a praiseworthy line.

H. D. CLARKE.

### "WHAT DOEST THOU HERE?"

How often is that question put still! When a Christian worker, sorely needed, deserts his post because of some unseen difficulty, or for some selfish gratification and ease, to that couch of indolence, or to that forest glade where soft breezes blow, the question comes, "What doest thou here?" When the child of God is found in the theatre, the dancing saloon, or the place of evil companionship, sitting in the seat of scorners, or walking in the way of the ungodly, again must the question come as a thunderbolt out of a clear sky, "What doest thou here?" When one endowed with great faculties digs a hole in the earth and buries the God-intrusted talent, standing idle all the day long among the loungers in the market place, again must the inquiry ring out, "What doest thou here?" Life is the time for doing. The world is a great workshop in which there is no room for drones. God himself worketh as the great Master builder. All creatures fulfil their needful functions, from the angel that hymns God's praise, to the wasp that buries a corpse. There is plenty to do—evil to put down, good to build up, doubters to be directed, prodigals to be won back, sinners to be sought. What doest thou here? Up, Christians, leave your caves and do! Do not do in order to be saved, but, being saved, Do!—*F. B. Meyer.*

# Sabbath School.

## INTERNATIONAL LESSONS, 1897.

### SECOND QUARTER.

April 8.	Peter Working Miracles.....	Acts 9: 32-43
April 10.	Conversion of Cornelius.....	Acts 10: 30-44
April 17.	Gentiles Converted at Antioch.....	Acts 11: 19-26
April 24.	Peter Delivered from Prison.....	Acts 12: 5-17
May 1.	Paul begins his first missionary Journey.....	Acts 13: 1-13
May 8.	Paul Preaching to the Jews.....	Acts 13: 21-39
May 15.	Paul Preaching to the Gentiles.....	Acts 14: 16-22
May 22.	The Conference at Jerusalem.....	Acts 15: 1-6, 22-29
May 29.	Christian Faith Leads to Good Works.....	James 2: 14-23
June 5.	Sins of the Tongue.....	James 3: 1-13
June 12.	Paul's advice to Timothy.....	2 Tim. 1: 1-7, 3: 14-17
June 19.	Personal Responsibility.....	Romans 14: 10-21
June 26.	Review.....	

### LESSON VI.—PAUL PREACHING TO THE JEWS.

For Sabbath-day, May 8, 1897.

LESSON TEXT.—Acts 26: 14-39.

GOLDEN TEXT.—Through this man is preached unto you the forgiveness of sins. Acts 13: 38.

#### LESSON SURROUNDINGS.

After leaving Cyprus, Paul and Barnabas landed at Perga in Pamphilia, but for some reason proceeded farther inland to Antioch of Pisidia in Southern Galatia. Antioch is situated on the uplands about seventy-five miles back from the sea. Thither the people living in malarious districts along the coast resorted during the hot summer months. Paul and Barnabas may have followed the people or they may themselves have been stricken with the fever. See Gal. 4: 13, 14. Here at Antioch in the Jewish synagogue on the Sabbath-day Paul addressed the people in the sermon (Acts 13: 16-41) of which the lesson is a part.

#### LESSON COMMENTS.

26. *Men and brethren.* A kind friendly greeting, showing his interest and sympathy. *Whosoever.* Gentile converts to Judaism, indicating the extent of the gospel.

27. *At Jerusalem.* The scene of the trial, condemnation, death and resurrection of Jesus. *Knew him not.* Did not understand his mission. *Voices of the prophets.* Did not comprehend the teaching of the Scriptures which were read to them every Sabbath-day.

28. *Found no cause of death.* See Mark 15: 1, Luke 23: 4, Matt. 27: 23.

29. *And when they had fulfilled.* Paul hurries over these events, simply showing that they are in accordance with the words of the prophets.

30. *But God raised.* This is the important event in the argument.

31. *Seen many days.* Forty days, on some ten or eleven different occasions. *Who are.* At the present time, living witnesses, not something mythical or traditional.

32. *We.* Paul and Barnabas. As they are witnessing to the people so we are preaching to you.

33. *Raised up.* From the purpose of the discourse this would seem to mean from the dead, and so say some scholars, while others hold that it does not refer to the resurrection but "rather raised him up to the work of the Messiah," etc. *As it is written.* "St. Paul refers the prophecy in its full completeness to the resurrection of our Lord."

34. *No more to return.* "Christ being raised from the dead, dieth no more, death hath no more dominion over him."

35. *Another Psalm.* The sixteenth Psalm, tenth verse.

36. *For David . . . saw corruption,* and therefore David could not have been the fulfillment of the prophecy.

37. *But he.* The events connected with Jesus exactly fulfil the words of the Psalm.

38. *Forgiveness of sins.* The cancelling of the debt, the acquittal of the charge.

39. *Justified.* Made right and treated as right.

### LETTER FROM LONDON.

LONDON, 9th April, 1897.

To the Editor of the SABBATH RECORDER:

Owing to the absence of some of our members from town at different times during the Easter holidays, we have decided to defer our church meeting and the Lord's Supper till the last of the present month. By that time there may be some news of interest to your readers.

The advent of the Spring heralded in my last letter proved but an all too brief smile on the part of Dame Nature. Since then we have had a long time of cold and disagree-

able alternations of rain and wind, a veritable combination of the proverbial March and February. But now there are more cheering signs of genuine Spring and of brighter days. Spring cleaning is the order of the month, and as religiously as any mother in Israel ever sought diligently to cleanse her habitation from leaven before the Passover, so sedulous is the British housewife in her devotion to the fixed purpose to get her cleaning done by Easter. It is therefore a time of terror to the male Briton, who like his American cousin, fleeth from the shelter of his roof-tree till order is again restored. Of course here and there is found a devoted husband and father who shuns not to bear his share of the burdens of life.

An undenominational Mission has recently been started not far from where we live. A somewhat earnest man and his wife (Baptists) have erected a fine building of brick, with almost perfect appointments at a cost of some £2,000. This they give to the use of spreading the Gospel, the idea being to have it for purely evangelistic work. How it is to be kept up does not yet appear, but as Dr. Clifford, who has been termed the Baptist leader in England, on account of leaving this country for an extended tour was unable to preach the sermon of dedication for this hall as had been expected, it fell to the lot of the pastor of the Mill Yard church to be asked to do this. I accordingly preached on Sunday morning, March 28, to about fifty people, from the text Isa. 56: 7, "Mine house shall be called a house of prayer for all people." In the afternoon another minister preached, and in the evening I preached again to a congregation that filled the house, which seats about 200 people, I should think. It was a pleasure to do this little service for an object which seems to be truly worthy in its purpose and which we hope may be blessed of God. Being invited after the evening service to the home of the brother and sister who have established the mission, together with Bro. Vane, who was in town over the Sabbath and Sunday, I had the opportunity which came up quite naturally to present in detail the most important arguments for the observance of the Sabbath, especially from a Baptist point of view, to this gentleman, his wife and one or two other friends. Being grateful for the service I had rendered them, they listened with apparent interest to my words, and said they hoped sometime to talk again about it.

Having visited lately one or two chapels in different parts of London, and having as an accommodation preached for one or two ministers and having received several impressions I cannot forbear to mention them. Still I wish your readers to understand they are *only impressions*, and are not a full estimate of religion in England or even in this big town of London. One impression I have is that at the ordinary class of chapels the attendance on Sunday morning is small, being composed of the tried and true worshippers. In the evening, on the contrary it is much larger and is of a very miscellaneous and often varying composition. The prayer-meetings or services during the week are rather poorly attended, but by the devoutly inclined. The "societies for mutual improvement," debating societies, etc., flourish in fine style, and have public debates, literary meetings, plays, musical performances, and other accessories to religious work in an immense

variety. At some of the chapels they have "Pleasant Sunday Afternoons," with solos, readings, and a "string band" or other entertainment by way of diversion. A lecture on the "X-Rays" or some other popular subject is not unknown as given for an attraction. "Teas" of course are multiplied. There are mothers' teas, old folks' teas, young folks' teas, poor folks' teas, and teas for every other class. I haven't heard of fat men's teas or old maids' teas, but do not see why they might not have these as well as the others. Then dinners are given at certain times, and the poor people come and get them,—composed of a piece of meat, three or four potatoes and some bread, etc. Great crowds come to these, more than to the services, or even to the entertainments. It is quite common to see posted up on Sundays at railway stations and other prominent places, announcements of the preacher at such and such a chapel, morning and evening, with an addition like this: "Social Hour after the evening service. Refreshments, tea and coffee. Good soloists, Instrumental Music. Come in and have a pleasant time." This brings a lot of people to the evening service, who afterwards go in to the "social hour." Then comes the entertainment, and mixed in with it there will be an address on religion by the pastor, perhaps, or some other earnest person.

Now this is all with evident intent to do a deal of good, and no doubt it does. There are multitudes here who need these pleasant diversions. There are those who are benefited by the mutual improvement societies. The lectures are a good thing. The adventitious aids draw a lot of people within the influence of the Gospel. The meals provided and the food, etc., given away relieve distress in many quarters. It seems a pity, however, that there is such a pauperization of the people as there is here, and somehow the impression made upon me is not the very best. One must approve the intent in part and one cannot wholly condemn the means. Maybe they are necessary.

But the impression made upon me, which has remained in my mind ever since being here, and which I cannot shake off, is that, while there is a deal of earnest and devoted piety here, and a most positive faith in the rank and file of the ordinary body of Nonconformist people, nevertheless the material and the spiritual are mixed up together in a very unfortunate way. It is well to carry religion into everything, but I must reserve my opinion on some things till I have observed longer and have had more experience.

WILLIAM C. DALAND.

### A GOOD USE OF TOBACCO.

In a book of travels written by a Mr. Barrow we find this interesting bit of information. A Hottentot was seen to apply the short end of his wooden tobacco pipe to the mouth of a snake when the reptile was darting out his tongue. Death was instantaneous, the effect almost like an electric shock; with a convulsive motion that lasted only for a moment the snake untwisted itself, and then became still. And upon examination the muscles were found to be so contracted that the snake felt as hard as if it had been dried in the sun.—*Harper's Round Table.*

Your life is a finger-board for somebody.

## Popular Science.

BY H. H. BAKER.

### A Noble Offer.

A wealthy French astronomer, by the name of M. Yallott, having made numerous ascents of Mont Blanc (Mon Blon), about six years ago, erected a meteorological observatory a short distance from the summit, at a height of 14,381 feet above sea-level. This gentleman, having made over twenty ascents and taken observations now for three successive summers, wishes to take a vacation, and makes to aspirants of any nation the offer, not only of the free use of the observatory and instruments, but of the house and its furnishings.

Such a mighty high offer, attended with such exalted surroundings, is only had once in a life time, and we publish it here in hopes that some one of our young men may embrace the opportunity so freely offered, and make his mark, high on the roll of fame (Mon Blon), before it is everlastingly too late.

If our age did not forbid, nothing would be more consonant with our ambition, or desires, than to be the boss of this observatory and its surroundings this coming summer.

We would advise that whoever may accept provide themselves with a substantial smelling bottle, in the form of a steel tube, filled with compressed oxygen, as that is the most approved remedy for mountain (sea) sickness, during the time they are obliged to take lessons in climatology.

### A Water Regulator for Steam Pressure.

A water regulator for steam pressure, which works with great accuracy, has been adopted by the Pawtucket Gas Company, and also by the Allen Print Works, in Providence, R. I.

The regulator makes a stroke partially in both directions, by the pressure of the water, which pressure on the levers is about 40 pounds to the square inch. These levers are connected with a valve in such a way that when the steam rises, they will open a part correspondingly. If the steam is falling, the reverse action takes place.

This water regulator is said to regulate within a half pound of steam what the engine is designed to carry, and to use, not to exceed, a quart of water per hour. There are a great many devices for regulating steam pressure, called "governors," but none that I know of that has a uniform action varying so little as a half pound pressure continuously.

### Fire Proof Paint.

The Boston *Journal of Commerce* has given us a formula for making an effective quality of fire proof paint. It consists of 40 pounds of powdered asbestos, 10 pounds of aluminate of soda, 10 pounds of lime and 30 pounds of silicate of soda with the addition of any non-resinous coloring matter desired. The whole to be mixed with water so as to make it easy of application. Two coats well laid on will prove effective.

We think that after the last coat was laid on, if there was immediately thrown upon it, with force, a coat of finely ground glass, it would also make it impervious to the weather. This composition or paint could be quickly applied by compressed air, through tubes in the way that painting and sanding is now being done, in some sections.

### A LOAN REPAID.

More than two years ago Philadelphia loaned to Boston Mr. William T. Ellis, who became one of the associate editors of *The Golden Rule*. Now the Quaker City reclaims the loan, and Mr. Ellis returns this week to his native town to become assistant editor of the periodicals of the Presbyterian Board of Publication, whose editor is Rev. J. R. Miller, D. D., honored wherever the English language is read, and especially endeared to all the readers of this paper by his many helpful contributions. *Forward*, the young people's paper, is to be Mr. Ellis's especial field. *Forward* is to be congratulated upon this accession to its staff, for Mr. Ellis has proved himself a journalist of no mean abilities. His writings are always crisp and attractive, and permeated with a deep spirituality. To the workers upon *The Golden Rule* he has become a brother well beloved, and as he leaves us for this new field of work, our prayers for his fullest prosperity follow him. Our readers will all be glad to know that his pen will still be at the service of *The Golden Rule*, and that several illustrated articles from him are to be published during the summer and fall.

AN aristocratic sinner is just as much a lost one as the poor-miserable drunkard reeking in poverty and in sin.

### How's This.

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

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

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

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

Hall's family Pills are the best.

### Special Notices.

#### WANTED.

A copy of "History of the Sabbatarians in America," by Rev. Henry Clark. Published about 1811.

Address, naming price, H. D. BABCOCK, Clinton, N. Y.

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

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

ALFRED WILLIAMS, Church Clerk.

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

M. B. KELLY, Pastor.

SOUTH-EASTERN ASSOCIATION, Salemville, Pa., May 20-23.

EASTERN ASSOCIATION, New Market, N. J., May 27-30.

CENTRAL ASSOCIATION, Brookfield, N. Y., June 3-6.

WESTERN ASSOCIATION, Alfred Station, N. Y., June 10-13.

NORTH-WESTERN ASSOCIATION, New Auburn, Minn., June 17-20.

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 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.

### SABBATH REFORM CONVENTION.

The Seventh-day Baptist churches of Rhode Island and Connecticut will hold a Sabbath Reform Convention, from April 30 to May 2, 1897, at Westerly, R. I.

#### PROGRAMME.

Friday evening, 7:30 o'clock. Sabbath Reform Prayer and Conference Meeting. Rev. A. H. Lewis, D. D., leader.

Sabbath morning, 10:30. Sermon. "Danger of Denominational Decay." Rev. A. H. Lewis, D. D.

2:30 P. M. Young People's Meeting. "How young people observed the Sabbath in Bible times." Harriet W. Carpenter.

Bible Reading on the subject of the Sabbath. Alena Burdick.

Practical Suggestions. Geo. H. Utter.

Evening 7:30. Praise Service. J. H. Tanner, Jr., leader.

Symposium on Sabbath Themes:

"What relation has Sabbath-observance to a spiritual life?" Rev. A. McLearn, D. D.

"A better indoctrination of our people in Sabbath truth." Rev. G. J. Crandall.

"The power of exemplary Sabbath-observance." Rev. O. U. Whitford, D. D.

"Best methods of presenting Sabbath truth." Rev. S. H. Davis.

Sunday morning, 10:30. Address. "Protestantism, Romanism and Sabbath Reform." Rev. A. H. Lewis, D. D.

2 o'clock, P. M. "How shall we train our children in Sabbath truth?" Rev. Horace Stillman.

"Salvation and Law." Rev. A. J. Potter, Rev. O. D. Sherman, Rev. L. F. Randolph. Followed by general discussion.

7:30 P. M. Praise Service. Led by J. H. Tanner, Jr. Address. "Permanent elements of agitation in Sabbath Reform." Rev. A. H. Lewis, D. D.

By order of Committee,

I. B. CRANDALL, Sec.

WESTERLY, R. I., April 16, 1897.

### SOUTH-EASTERN ASSOCIATION.

The Executive Committee of the South Eastern Association submits the following program for May 20-23, 1897.

#### FIFTH-DAY MORNING.

10.00 A. M. Introductory sermon, M. G. Stillman. Alternate, D. C. Lippincott. Report of Executive Committee. Communications from churches and corresponding bodies.

#### AFTERNOON.

2.00 P. M. Appointment of standing committees. Annual reports.

3.00. Essay, A. L. Davis. Report of Committee on Resolutions, L. D. Seager, assisted by delegates from Sister Associations.

#### SIXTH-DAY MORNING.

9.00. Business.

10.00. Essay, Alice M. Lowther. Tract Society Hour.

11.00. Sermon, Delegate.

#### AFTERNOON.

2.00. Essay, A. J. C. Bond.

2.30. Missionary Society.

3.30. Woman's Hour, Mrs. C. R. Clawson.

4.30. Business.

#### SABBATH MORNING.

10.00. Sabbath-school, Supt. of Sabbath-school.

11.00. Sermon, Delegate. Joint Collection.

#### AFTERNOON.

2.00. Sermon, Delegate.

3.00. Y. P. S. C. E.

#### FIRST-DAY MORNING.

9.00. Business.

10.00. Education Hour, T. L. Gardiner.

11.00. Sermon, Delegate. Joint Collection.

#### AFTERNOON.

2.00. Sermon, Delegate. Unfinished business.

Delegates are requested to be at Bedford, on Wednesday, as Salemville is twelve miles from the railroad.

F. J. EHRET, Moderator.

J. H. WOLF, Secretary.

**MARRIAGES.**

**HISCOX-COON.**—In Little Genesee, N. Y., at the residence of the bride's parents, April 15, 1897, by Rev. S. S. Powell, Mr. John Hiscox, of Westerly, R. I., and Miss Josephine N. Coon, of Little Genesee, N. Y.

**GLENN-RICHARDSON.**—April 14, 1897, by Rev. W. C. Whitford, at his residence in Milton, Wis., Mr. Fred Lee Glenn, M. D., of 2,391 Indiana Street, Chicago, Ill., and Miss Georgiana Richardson, of Alpha, in the town of Frederickburgh, Iowa.

**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.

**FREEMAN.**—In Fulmer Valley, April 14, 1897, of inflammation of the lungs, Zura Elizabeth, daughter of Edward and Josie Freeman, aged 22 months and 15 days. J. K.

**COLLINS.**—In Westerly, R. I., April 7, 1897, of pneumonia, George W. Collins, aged 50 years and 10 months, son of George T. and Avis Collins.

Funeral services were conducted by the writer at the house of his son, in Westerly, where he died. Interment in the Collins Cemetery near Woodville, R. I. He leaves a wife, two sons, aged parents and brothers and sisters to mourn his death. In the prime of life a kind hearted man was called away to his eternal home. O. U. W.

**ERICKSON.**—At his home near Lennox, S. Dak., March 23, 1897, of pneumonia and heart failure, Mr. A. Erickson, aged 64 years, 7 months and 26 days.

The deceased was born in Skyllersta Nerike, Sweden, July 27, 1832, was converted and baptized about 1860, joining the Baptist church at Askar Nerike. He immigrated to America in 1869, making his home in southern Kansas, was a member of the Swede Baptist church till he removed to Dakota in 1874. He embraced the Sabbath in 1879, living with his family as a lone Sabbath-keeper until his death. He lived and died trusting in God. He leaves a wife and five sons besides many friends to mourn his loss. A. A. E.

**HAY.**—In Wickliffe, O., April 15, 1897, Mrs. Minnie Hay, beloved wife of W. A. Hay, of Cleveland, daughter of Mr. and Mrs. E. G. Bascom, and grand-daughter of Mr. and Mrs. J. S. Flint.

Minnie was born in Scio, N. Y., March 27, 1873; died of consumption of the bowels, at the home of her father in Wickliffe, Ohio, April 15, 1897. The funeral was held at the Presbyterian church in Wickliffe, Wednesday, April 17.

A weeping multitude of relatives, friends and acquaintances were present. The exquisite floral offerings were testimonials of the true love and esteem in which she was held by all who knew her. Young men of the order of Scotch Guards acted as pall-bearers. She leaves a devoted husband, an infant daughter of six months, parents, brothers and sister, also the aged grandparents, all of whom are grieved, beyond words to express, at the untimely death of the one greatly loved by them all. Verily "His ways are past finding out." F.

PRICE, MOUNTED, \$1.50, Postage Free.

**A CHART OF THE WEEK.**

In 160 Languages and Dialects.

Showing the unchanged order of the days and the true position of the Sabbath.

By the Late Rev. William Mead Jones, D. D.

"This Chart opens a line of study that not many of our people have known anything about, and one that promises to add great strength to our position on this question."—*Sabb. Recorder*. "Every lecturer on the great Sabbath truth ought to have one."—*Present Truths*.

Address H. L. JONES, 13 Kelross Rd., Highbury, London, Eng.

**Wanted—An Idea** Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & Co., Patent Attorneys, Washington, D. C., for their \$1.50 price offer and list of two hundred inventions wanted.

**HIS DOG SNYDER.**

He was a tattered, weary-looking beggar, and he had hardly commenced speaking before one knew that Germany was his native land. He was in quest of a dog, and Snyder was the canine's name.

"You don't know noddings mid him?" he asked. "Dot vos queer; eferybodies knowed him, 'cause vot mit only vone eye dat don't potter him, on account of he knows noddings of the odder, seein' mit one shust as he seed mit two before, de peoples already don't fergot him. No, he don't answer ven you calls him soon, but come quick ven you shust asks him Snyder. He say pow-wow-wow, unt his tail vot vos lost mit vone-half by a vagou-vheel he vag, unt he don't vag the end vot he don't have, on account of he fergets vot he don't have now.

"Inshtinct, yah; he vos have vonderful inshtinct. You shust pat him mit your hand on his head, und he die for you on account of he knows soon dot you like him, but you hit him mit your stick on de head, und den he suspect right off dot you care mit noddings for him. His hair vos upon a time vonce peautiful, but und gonsequence of a tramp cat mit scraggy fur, he loss some by te handful, und now he don't scratch himself no more; but de cat vot vos cause him trouble mit his hair, she don't valk on de fences neider.

"You could told Snyder vot vos so much like himself dot you vould dink he vos dwins. Und you sees him you knows Snyder, 'cause he vas mitout anoder dog de same as he vos, und now I goes to find my palt-headed doggie;" and the poor old man wandered round the street.—*Harper's Round Table*.

It is better for house-plants if the soil be loosened about the roots once a week. This allows the air to reach the roots and assists the evaporation of the excessive moisture when they have had too much wetting. Always have the water at least as warm as the temperature of the room when using it upon the plants.—*Farm, Field and Fireside*.

**Literary Notes.**

*Harper's Weekly* of May 1 promises to be of really historical interest. It will be devoted largely to an elaborately illustrated article on the dedication of the Grant monument, and to a review of General Grant's career. The number will contain also fiction by Mary E. Wilkins and by other popular writers.

*Harper's Bazar* for May 1 will contain a department devoted to "The Outdoor Woman," which will in future be a regular feature of the paper and an illustrated article in the department of "Club Women and Club Work," begun a few weeks ago by Mrs. Margaret H. Welch, and already notably successful in awakening interest among women's clubs all over the country. Among the other contributions there will be a charming story by Helen Evertson Smith, entitled "The Widow of Pierre."

**Small Fruit Trees.**

I have for season of 1897 a fine lot of Strawberries, Raspberries and Currants.

"Not How Cheap, But How Good,"

for a reasonable price. Also Barred Plymouth Rocks and Light Brahma Fowls. Catalogue free. MILES RICE, Milton, Wis.



Celebrated for its great leavening strength and healthfulness. Assures the food against alum and all forms of adulteration common to the cheap brands. ROYAL BAKING POWDER CO., NEW YORK.

**AN EFFUSIVE CARD.**

A very grateful widow who has a thrifty as well as vivid imagination, unburdens her heart in the following unsurpassable "card," which she recently had printed in the Griffin (Ga.) Call:

"Mr. Editor—I desire to thank the friends and neighbors most heartily in this manner for their co-operation during the illness and death of my late husband, who escaped from me by the hand of death on last Friday while eating breakfast. To my friends and all who contributed so willingly toward making the last moments and the funeral of my husband a success, I desire to remember most kindly, hoping these lines will find them enjoying the same blessings. I have also a good milch cow and roan gelding horse, eight years old which I will sell cheap.

"God moves in a mysterious way his wonders to perform. He plants his foot-steps on the sea and rides upon the storm.

"Also a black and white shoat very low."

**CONCENTRATION.**

A New York lawyer says: "I never really learned to study until after I left college and had to dig into law. Then, and not till then, I forced myself to concentrate my mind on my work, and really studied." This testimony could be reinforced by thousands of witnesses. The late Chief Justice Doe, of New Hampshire, was accustomed to say that he learned how not to concentrate in college, and had to unlearn it when he took hold of the legal profession. With books and professors and recitations it is not difficult to take a fair standing in college without mastering the art of mental concentration. But those who do master it while there have tremendous advantages; and it is because so many do not that they are beaten both in business and professional life by men who never had the advantage of their training.

In some of the German textile organs various inquiries have appeared as to the cause of the cloggy feel and inodorousness peculiar to woollen goods, and the remedy therefor. Director Spennath, an expert in this line, replies that the difficulty in question is due to the presence of lime soap, or

possibly, also, of iron soap, on the fibre. Against these, he says, treatment with the ordinary washing substances is ineffective—soap and soda, even with the addition of sal ammoniac, fuller's earth, etc., are without avail, the forced washing even tending to make matters worse, as it damages the goods and brings only additional insoluble soap on the fibre. The goods may also get into this condition if hard water containing iron or lime has been used, especially for rinsing; such water, coming in contact with soap, forming an insoluble lime or iron soap on the fibre. Spennath's preventive for this drawback, as far as it can be made to go, is that of adding to such water, before being used for rinsing, a solution of soda; but if the goods have once become cloggy, they can only become cleansed by drawing them through a bath of diluted muriatic acid—or if the colors will not stand this treatment, they are to be drawn through diluted acetic acid, then rinsed in pure water, so as to remove the acid, then washed.—*National Recorder*.

In his exhaustive work on the scientific construction of roadway, lately published, Prof. Shaler, of the Massachusetts Institute of Technology, expresses the opinion that the materials best adapted for macadamizing are, in the order of their value, trap, syenite, granite, chert, non-crystalline limestone, mica, schist, quartz. It is also stated that in France the government has graded stones for this purpose as follows: Trap, 16 to 20; porphyry, 10 to 20; basalt, 10 to 19; quartzite, 11 to 19; Grez quartzore, 10 to 20; lint, 8 to 19; quartz, 10 to 18; serpentine, 12 to 18; melaphyre, 16 to 17; diorite, 13 to 17; limestone, 5 to 17; granite, 8 to 16; millstone grit, 6 to 16; amphibolite, 11 to 15; schist, 3 to 15; mica schist, 6 to 13; pudding stone, 4 to 8. It is admitted that where trap is abundant and cheap, a macadamized road of this hard and durable stone is the cheapest and best. According to the natural resources of a locality, the question is, of course, largely to be determined. Thus, in the great Southern plain and in the Mississippi Valley there are no crystalline rocks within reach, and recourse must be had to quartzites, limestone, cherts, iron ores and gravels; quartzite is very uneven in value; limestone is good, less crystalline and marblelike, and is used exclusively on the fine turnpikes of Kentucky, Tennessee, and parts of Ohio.

SOME men's ambitions soar so high that they lose sight of them all together.

**Seventh-day Baptist Bureau**

of Employment and Correspondence.

T. M. DAVIS, President.

L. K. BURDICK, Vice-President.

Under control of General Conference, Denominational in scope and purpose.

Application for employment..... 25 cents.

Application to Correspondence Dep..... 25 cents.

One and two cents stamps received.

To insure attention enclose stamp for reply.

Address all correspondence, SECRETARY, BUREAU EMPLOYMENT, ALFRED, N. Y. Box 207.

LOCAL AGENTS.

The following Agents are authorized to receive all amounts that are designed for the Publishing House, and pass receipts for the same.

- Westerly, R. I.—J. Perry Clarke. Ashaway, R. I.—Rev. G. J. Crandall. Rockville, R. I.—A. S. Babcock. Hopkinton, R. I.—Rev. L. F. Randolph. Hope Valley, R. I.—A. S. Babcock. Mystic, Conn.—Rev. O. D. Sherman. Noank, Conn.—A. J. Potter. Waterford, Conn.—A. J. Potter. Niantic, R. I.—E. W. Vars. New York City.—C. C. Chipman. Berlin, N. Y.—E. R. Greene. Adams Centre, N. Y.—Rev. A. B. Prentice. Lowville, N. Y.—B. F. Stillman. Verona Mills, N. Y.—Rev. Martin Sindall. West Edmeston, N. Y.— Brookfield, N. Y.—Dr. H. C. Brown. DeRuyter, N. Y.—B. G. Stillman. Lincklaen Centre, N. Y.—Rev. O. S. Mills. Scott, N. Y.—B. L. Barber. State Bridge, N. Y.—John M. Satterlee. Leonardsville, N. Y.—Edwin Whitford. Alfred, N. Y.—A. A. Shaw. Alfred Station, N. Y.—P. A. Shaw. Hartsville, N. Y.—Rev. H. P. Burdick. Independence, N. Y.—S. G. Crandall. Richburg, N. Y.—Rev. A. Lawrence. Little Genesee, N. Y.—E. R. Crandall. Nile, N. Y.—J. B. Whitford. Shiloh, N. J.—Rev. I. L. Cottrell. Marlboro, N. J.—Rev. J. C. Bowen. New Market, N. J.—C. T. Rogers. Dunellen, N. J.—C. T. Rogers. Plainfield, N. J.—J. D. Spicer. Salemville, Pa.—A. D. Wolfe. Salem, W. Va.—Preston F. Randolph. Lost Creek, W. Va.—L. B. Davis. Berea, W. Va.—H. D. Sutton. New Milton, W. Va.—Franklin F. Randolph. Shingle House, Pa.—Rev. G. P. Kenyon. Hebron, Pa.—Mrs. Geo. W. Stillman. Lake View, Ohio.—T. A. Taylor. Jackson Centre, Ohio.—J. H. Babcock. West Hallock, Ill.—Niles S. Burdick. Chicago, Ill.—L. C. Randolph. Farina, Ill.—E. F. Randolph. Milton, Wis.—Paul M. Green. Milton Junction, Wis.—L. T. Rogers. Edgerton, Wis.—Dr. H. W. Stillman. Walworth, Wis.—E. R. Maxson. Albion, Wis.—T. B. Collins. Berlin, Wis.—John Gilbert. Cartwright, Wis.—D. W. Cartwright. Utica, Wis.—James H. Coon. Dodge Centre, Minn.—Giles L. Ellis. New Auburn, Minn.—John M. Richey. Welton, Iowa.—O. W. Babcock. Garwin, Iowa.—Thos. S. Hurley. Grand Junction, Iowa.—Rev. E. H. Socwell. Billings, Mo.—Rev. L. F. Skaggs. Boulder, Colo.—Rev. S. R. Wheeler. Hammond, La.—Rev. G. W. Lewis. Nortonville, Kan.—O. W. Babcock. North Loup, Neb.—Rev. Oscar Babcock. Humboldt, Neb.—Joshua G. Babcock. Smyth, Dak.—W. N. Burdick. Fayetteville, N. C.—Rev. D. N. Newton. Attalla, Ala.—Rev. R. S. Willson.

Business Directory.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSION-ARY SOCIETY. WM. L. CLARKE, PRESIDENT, ASHAWAY, R. I. REV. G. J. CRANDALL, Recording Secretary, Ashaway, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. GEORGE H. UTTER, Treasurer, Westerly, R. I. The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

Hope Valley, R. I.

C. E. GREENE, Ph. G., Manufacturing CHEMIST AND PHARMACIST, WITH G. E. GREENE, REGISTERED PHARMACIST, Hope Valley, R. I.

Alfred, N. Y.

ALFRED UNIVERSITY, Equal privileges for Gentlemen and Ladies. Third Quarter begins Tuesday, Feb. 2, 1897. REV. BOOTHE COLWELL DAVIS, A. M., President. E. M. TOMLINSON, A. M., Secretary. A. B. KENYON, S. M., Registrar.

UNIVERSITY BANK, Incorporated Sept. 1, 1894. Capital.....\$25,000. Surplus and Undivided Profits..... 1,500. W. H. CRANDALL, President. A. B. COTTRELL, Vice President. E. E. HAMILTON, Cashier. MOTTO:—Courtesy, Security, Promptness.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y. GEO. B. SHAW, Corresponding Secretary, Nile, N. Y. T. M. DAVIS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

W. W. COON, D. D. S., DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

THE ALFRED SUN, Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address SUN PUBLISHING ASSOCIATION.

Utica, N. Y.

R. S. C. MAXSON, Eye and Ear only. Office 225 Genesee Street.

DeRuyter, N. Y.

SABBATH SCHOOL BOARD. REV. L. R. SWINNEY, President, DeRuyter, N. Y. REV. J. ALLISON PLATTS, Secretary, Leonardsville, N. Y. CHARLES J. YORK, Treasurer, DeRuyter, N. Y. Vice Presidents—M. H. VanHorn, Salem, W. Va.; Ira Lee Cottrell, Shiloh, N. J.; Martin Sindall, Verona, N. Y.; Geo. B. Shaw, Nile, N. Y.; H. D. Clarke, Dodge Centre, Minn.; Geo. W. Lewis, Hammond, La.

New York City.

HERBERT G. WHIPPLE, COUNSELOR AT LAW. St. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT, St. Paul Building, 220 Broadway.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY, EXECUTIVE BOARD. C. POTTER, Pres., J. D. SPICER, Treas. A. L. TITSWORTH, Sec., REV. A. H. LEWIS, Cor. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. E. TITSWORTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN, ATTORNEY AT LAW, Supreme Court Commissioner, etc.

Salem, W. Va.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Next session at Salem, W. Va. PRINCIPAL FRANK L. GREENE, Brooklyn, N. Y., President. REV. L. A. PLATTS, Milton, Wis., Cor. Sec'y. PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer. E. P. SAUNDERS, Alfred, N. Y., Rec. Sec'y.

Milton, Wis.

MILTON COLLEGE, Spring Term opens March 31, 1897. REV. W. C. WHITFORD, D. D., President.

COON & SHAW, FURNITURE AND UNDERTAKING. Also at Milton Junction.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE. E. B. SAUNDERS, President, Milton, Wis. RETA I. CROUCH, Secretary, Milton, Wis. J. DWIGHT CLARKE, Treasurer, Milton, Wis. ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va., EDWIN G. CARPENTER, Ashaway, R. I., G. W. DAVIS, Adams Centre, N. Y., MISS EOLA HAMILTON, Alfred Station, N. Y., EDWIN SHAW, Milton, Wis., LEONA HUMISTON, Hammond, La.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

- Hon. Pres., MRS. HARRIET S. CLARKE, Milton, Wis. President, MRS. J. B. MORTON, Milton, Wis. Cor. Sec., MRS. ALBERT WHITFORD, Milton, Wis. Treasurer, MRS. GEO. R. BOSS, Milton, Wis. Rec. Sec., MRS. E. M. DUNN, Milton, Wis. Editor of Woman's Page, MRS. REBECCA T. ROGERS, Waterville, Me. Secretary, Eastern Association, MRS. ANNA RANDOLPH, Plainfield, N. J. South-Eastern Association, MRS. C. R. CLAWSON, Salem, W. Va. Central Association, MRS. T. R. WILLIAMS, DeRuyter, N. Y. Western Association, MRS. C. M. LEWIS, Alfred, N. Y. North-Western Association, MRS. PHEBE S. COON, Walworth, Wis. South-Western Association, MRS. A. B. LANDPHERE, Hammond, La.

THE ONLY ALTERNATIVE.

BY G. H. LYON. Some Condition of Success in the Prohibition Party is Wanting. What Is It? Note the absolute condition stated by Prohibitionists themselves in the first plank of their National Convention twelve years ago. Pages 7 and 8. That condition persistently refuses to be modified. The Prohibition issue has become involved with the Sabbath issue in a way to which we have given little heed. See page 15; A Compulsory Holiday works evil. See page 16; The Difference. See page 22; For Repeal of the Sunday laws. 45 Pages. 1 Copy 15 Cts. 2 Copies, 25 Cts. 10 Copies \$1. Address, G. H. LYON, Bradford, Pa. Or, American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND

IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY DEVOTED TO JEWISH INTERESTS. Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lucky.

TERMS. Domestic subscriptions (per annum).....35 cents. Foreign.....50 " Single copies (Domestic).....3 " (Foreign).....5 "

EDITORS. REV. W. C. DALAND, London, Eng. REV. S. S. POWELL, Little Genesee, N. Y.

ADDRESS. All business communications should be addressed to the Publishers.

OUR SABBATH VISITOR.

Published weekly under the auspices of the Sabbath-school Board at ALFRED, NEW YORK.

TERMS. Single copies per year.....\$ 60 Ten copies or upwards, per copy.....50 CORRESPONDENCE.

Communications relating to business should be addressed to E. S. Bilss, Business Manager. Communications relating to literary matter should be addressed to Laura A. Randolph, Editor.

THE SABBATH OUTPOST.

A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform.

PUBLISHED MONTHLY By the South-Western Seventh-day Baptist Publication Society.

TERMS. Single Copies per year.....\$ 50 Ten copies to one address.....4 00 THE SABBATH OUTPOST, Fouke, Arkan.

DE BOODSCHAPPER.

A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price.....75 cents per year.

PUBLISHED BY G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

The Sabbath Recorder.

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY AT PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS. Per year, in advance.....\$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

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

50 YEARS' EXPERIENCE. PATENTS TRADE MARKS, DESIGNS, COPYRIGHTS &c. Anyone sending a sketch and description may quickly ascertain, free, whether an invention is probably patentable. Communications strictly confidential. Oldest agency for securing patents in America. We have a Washington office. Patents taken through Munn & Co. receive special notice in the SCIENTIFIC AMERICAN, beautifully illustrated, largest circulation of any scientific journal, weekly, terms \$3.00 a year; \$1.50 six months. Specimen copies and HAND BOOK ON PATENTS sent free. Address MUNN & CO., 361 Broadway, New York.

QUICK WORK.

Some years ago, it is said that on one of the large wheat farms of South Dakota, they tried to determine the quickest time in which growing wheat could be cut, threshed, ground into flour, and prepared for eating. It was something less than an hour from the starting of the reaper until the steaming hot biscuits were upon the table.

This was before the days of the quick conversion of the standing trees into paper. A test of the power of man's inventions in this department has recently been made in Austria—to determine in how short a space of time living trees could be converted into newspapers. At Elsenthal, April 17, 1896, at 7.35 in the morning, three trees were sawed down; at 9.34 the wood had been stripped of bark, cut up and converted into pulp, became paper and passed from the mill to the press, from whence the first printed and folded copy was issued at 10 o'clock, so that in two hours and twenty-five minutes trees had become newspapers. The poetic declaration, "sermons in stones," becomes an actual reality as to trees, being made so by the wand of the inventor.

BIRD DAY.

The Agricultural Department at Washington has issued an appeal to the schools of the country to have a Bird Day, and celebrate it as Arbor Day is celebrated in many parts of the country. The circular says that from all sides come reports of the decrease of our native birds, due in large part to the wanton killing of so many of them for money and for sport; and to the breaking up of so many nests by the egg collectors.

The legislatures of some states have passed laws protecting the birds and making it a punishable offense to kill them; but the laws cannot always get at the bad people, and so the slaughter goes on. The design of the Bird Day will be to give information about birds, to encourage every one to study their habits, and excite interest in them and respect for them and their rights. Several states already have good lists of the birds to be found within their bounds, and if the Day becomes established it is likely that all of them will. Let us by all means have a Bird Day.—The Advance.

MISTRESS—Do you mean to tell me, Bridget, that you let the baby eat seven bananas? Bridget—An' sure, ma'am, didn't yez tell me the last thing goin' out to moind the baby, an' sure he ordered the whole seven.

THE Sabbath is the golden clasp that binds together the volume of the week.

WM. GEO. GRAY, Painter, Paper Hanger, and Decorator. LETTERS OR POSTAL CARDS Addressed to 209 North Ave., Plainfield, N. J. will receive prompt attention. All work is executed in a practical and skillful manner. Best of material used only. CHARGES MODERATE.