

# THE SABBATH RECORDER.

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### THE HEART'S STORY.

**I** WILL not doubt, though all my ships at sea  
Come drifting home with broken masts and  
sails,  
I will believe the hand which never fails—  
From seeming evil worketh good for me;  
And though I weep because those sails are tattered,  
Still will I cry while my best hopes are shattered,  
“I trust in Thee.”

I will not doubt, though all my prayers return  
Unanswered from the still white realm above;  
I will believe it is an all-wise love  
Which has refused these things for which I yearn;  
And though at times I cannot keep from grieving,  
Yet the pure ardor of my fixed believing  
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,  
And troubles swarm like bees about to hive;  
I will believe the heights for which I strive  
Are only reached by anguish and by pain,  
And, though I groan and writhe beneath my crosses,  
I yet shall see through my severest losses  
The greater gain.

I will not doubt. Well anchored in this faith,  
Like some staunch ship, my soul braves every gale;  
So strong its courage will not quail  
To breast the mighty unknown sea of death,  
Oh! may I cry, though body parts with spirit,  
“I do not doubt,” so listening worlds may hear it,  
With my last breath!

—(Author unknown.)

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PLAINFIELD N J

## Sabbath Recorder.

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

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THE Eastern Association for the year 1897 is now reckoned among the events of the past. The place of the meeting is historic; the attendance was good, the weather was deliciously cool and comfortable, and, up to the last session on Sunday evening, was pleasant. The last evening was rainy, but this fact did not occasion a much lighter attendance than during the three preceding nights.

IN general influence and spiritual uplift, the Eastern Association was a season of more than ordinary interest and value. It is too early to announce permanent results; but there can be no doubt as to the general helpful influence of all these sessions. God will take care of the permanent results, if the people will continue to do their part. May each succeeding gathering of our people, in their turn, receive large shares of divine blessings and a constantly increasing momentum of spiritual power.

SEVERAL things contributed to make the recent sessions of the Eastern Association unusually interesting and profitable, among which were a very carefully arranged program by the Executive Committee, the faithful fulfilment of the duties assigned to each, an evidently increasing sense of the importance of the principle lines of work committed to our care, the deeply pervading spiritual sentiment from the first, the fine weather, the excellent singing, and the unremitting pains of the New Market people to care for their guests and help make the meetings a success. May God's rich blessing rest upon the "mother church," and long may she continue to bless the world.

THE last session of the Eastern Association, held on Sunday night, was in some respects the climax of all. The sermon by Rev. T. J. VanHorn and the conference meeting led by Evangelist Saunders were so well suited to the occasion that even the storm and darkness, without, could put no check upon the joyful experiences and spiritual illuminations within. One sister, desiring to give a practical turn to the expressions of loyalty and support of the new movement in Sabbath Reform, said her interest was at least equal to one dollar. Then the conductor asked for more, all who were ready to give a similar expression of interest, and about fifty dollars were immediately pledged.

### EASTERN ASSOCIATION.

In the afternoon of Thursday, May 27, at 2 o'clock, the Association re-assembled. The devotional service of fifteen minutes was conducted by Rev. W. L. Burdick, delegate from the Western Association.

The reports of delegates were then presented. Rev. O. D. Sherman, delegate to the South-Eastern Association, reported having a "grand, good time" at the meetings just held at Salemville, Pa. He spoke of the meetings as a grand source of inspiration. The interest of that people in our work and their appreciation of the services of the Association, considering their isolation from most of our churches, were very marked.

Rev. A. McLearn, delegate last year to the

Central, Western and North-Western Associations, reported deeply interesting and spiritually refreshing sessions of the Central Association at DeRuyter, N. Y. The Western Association was marked by its high standard of intellectual and spiritual sentiments. The North-Western was in a thriving and hopeful condition. The delegate expressed his appreciation of the great privilege of attending these gatherings and receiving inspiration therefrom.

The report of Rev. A. B. Prentice, joint-delegate to the South-Western Association, had been forwarded and was read by the Secretary, A. W. Vars. It gave an interesting report of the meetings held last fall with the church at Hammond.

Bro. Riley Davis, delegate from the South-Eastern Association, presented the annual letter of greeting and fellowship.

Rev. O. S. Mills, delegate from the Central Association, read the corresponding letter, following it by remarks indicating a fair condition of religious interest and growth.

Rev. W. L. Burdick read the corresponding letter as delegate from the Western Association, and spoke of several revivals within its borders during the year. He mentioned also the valuable convention of Sabbath Reform recently held at Little Genesee, and spoke hopefully of our University located in that Association.

Rev. T. J. VanHorn, from the North-Western Association, read the letter and made additional remarks respecting the cause of Sabbath Reform in that Association, and, while there was evident life and growth, still he felt that there was need of more vital piety in all the churches.

Rev. A. H. Lewis, by request, represented the South-Western Association and read the corresponding letter, showing some growth and a hopeful religious condition on that comparatively new field. The letter breathed a spirit of Christian love and fellowship, and regrets that they were unable to send a delegate. He spoke of it as a rich field situated among a people of conscience.

Rev. A. E. Main also presented a letter from the Corresponding Secretary, still later than that presented by Dr. Lewis. After some pleasantries between these two representatives of the same Association and suggestions of contested congressional seats, both of these brethren were warmly welcomed as representatives of the South-Western Association.

Bro. S. H. Davis, by request of the presiding officer, as suggested by Bro. Main, offered an earnest prayer for all these interests, including also the Tract, Missionary and Education Societies.

At 3.30 P. M., Rev. O. S. Mills, delegate from the Central Association, preached from the text, Ex. 32 : 26 : "Who is on the Lord's side? let him come unto me." Bro. Mills announced his theme as, "Seventh-day Baptists as Religious Leaders." It was an earnest plea for the return of all who profess to serve God in the Christian religion to the primitive service of the Lord, in the observance of God's holy law, as a whole; not a mutilated law. His sermon comprehended the following point: We can urge men to stand with us for God's truth, because our platform is broad and inviting:

1. We stand on God's side of the great moral issues of our day.

2. We stand for the Bible as the book of God—as the authority for the Primitive Gospel.

3. We stand where we can consistently claim everyone of the 30,000 promises of God.

4. We stand for conscience, educated by the Bible and quickened by the Holy Spirit.

5. "The Lord is with us: the God of Jacob is our refuge."

Brethren, with God's help, let us prove our mission by our *logic* and our *lives*.

### EVENING SESSION.

The praise service led by Bro. E. B. Saunders, for fifteen minutes, was responded to by many brief prayers and spirited singing.

At 8 o'clock, after a brief prayer by L. E. Livermore, Rev. A. McLearn preached from the text in Psa. 40 : 1, 2, "I waited patiently for the Lord: and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." The speaker gave his theme as, The sinner's dangerous condition and his rescue. He defined the sinner's helpless condition as represented by his being confined in a horrible pit, with no possibility of effecting his own escape. But this condition however wretched is not hopeless, because he does not depend upon himself for his rescue. But the Lord Jesus is able to save. He can establish the sinner's going.

After the sermon a male quartet sang an impressive selection, and then Rev. I. L. Cottrell conducted, what was called, a "Brotherhood" session. This organization, as the readers of the RECORDER, during the last Conference year, will remember, is a simple voluntary association of pastors and other Christian people, for mutual spiritual uplifting and the promotion of fellowship and godliness. The Conductor announced a paper on "Why the Brotherhood?" written by Mrs. Dr. Wait of New York, and read by Rev. J. G. Burdick. This essay gave a comprehensive definition of the universal Brotherhood, and then maintained that the church of Christ is the only Scriptural "Brotherhood," of which every Christian is a member.

Rev. A. E. Main spoke on the subject, The Church and its Benevolent Labors. He explained the nature and origin of what is called the "Brotherhood."

Prof. F. L. Greene spoke on What the church is and what it ought to be.

President B. C. Davis spoke on the Need of Financial Revival in our churches.

The Conductor then closed the services of this interesting hour by a few remarks emphasizing the sentiments of the papers presented and making some suggestions by which the thoughts of the speakers may be realized. It is expected that the papers will find their way to the readers of the RECORDER through the "Brotherhood" column; hence no abstract of them is given here.

### SIXTH-DAY.

The morning prayer-meeting held at half past six o'clock was well attended by earnest Christian workers of all ages. Brother Saunders led the meeting. The general subject was, the practical use of the Bible as an influence over our lives. This meeting, attended by about thirty people, was spoken of as very inspiring.

At 10 o'clock the Association convened and after a short business session, Rev. G. J. Crandall preached from Matthew 28 : 19,

"Go ye then and make disciples of all men." He likened the Christian life to a school and the Word of God is the text book. This Word or school is a vital energy and has correspondingly greater power than other studies. The curriculum is adapted to every one. Notice its rules:

1. One is your Master even Christ and all ye are brethren.
2. Every individual must be a follower of him.

The problem is, how can we reach men with the gospel and bring them to Christ? The gospel method is to preach, persuade and rebuke.

Following the sermon, an Education Hour was conducted by Rev. A. E. Main.

Bro. Main, in his introductory remarks, outlined the work of the hour and then called on the speakers to whom the items had been assigned.

President B. C. Davis spoke of educational interests in general, and of Alfred University and its prospects in particular. He called attention to the past work of the University and some very encouraging prospects for its future success.

Rev. T. J. Van Horn spoke in behalf of Milton College, and mentioned the work done by the alumni of that school, especially in the evangelistic movements of the denomination. He spoke of the favorable standing of that college as compared with other institutions of learning in the West, and of the needs of the college, mentioning especially its need of a new Science Hall.

Riley G. Davis, a student in Salem College, spoke of the good work done, and the high standing of that comparatively new college. He spoke of his own personal benefits received, and the prospects and needs of Salem College.

Then followed volunteer remarks from several who were present and who had been students in DeRuyter, Alfred and Milton. These remarks were brief and very interesting experiences, and words of grateful appreciation of our schools and the noble men and women who have been so self-sacrificing and devoted to their calling, many of whom have gone to receive their rich reward, and some of whom still remain to serve in helping the young to higher ideals and qualifications for usefulness.

#### AFTERNOON SESSION.

After fifteen minutes of devotional services conducted by E. B. Saunders, the Missionary Hour was conducted by Rev. O. U. Whitford. He called on G. H. F. Randolph to offer prayer especially for God's blessing to rest upon our missionary work and workers.

The report of this service will be found, as prepared by Secretary Whitford, on the Missionary page.

At 3.30 P. M., L. E. Livermore conducted the service designated as the Sabbath-school Hour. This service was opened with brief remarks by the conductor concerning (1) The importance of the study of the Bible, (2) The methods to be employed, and (3) The need of employing a specialist in this work to prepare our Sabbath-school literature and give attention to the general work of improving our Sabbath-school interests. Then the subject was left in the hands of the audience for general discussion in an open parliament. There was a lively interest taken, as will be seen by

the names of those who made remarks during the 35 minutes remaining for this service.

These lively speakers were, O. D. Sherman, H. H. Baker, E. Lanphear, O. S. Mills, A. H. Lewis, F. L. Greene, O. U. Whitford, S. H. Davis, I. L. Cottrell, A. McLearn, W. L. Burdick, B. C. Davis, Geo. Seeley, L. T. Titsworth, G. H. F. Randolph and E. B. Titsworth.

The spirited remarks and questions raised and answered, clearly indicated the interest taken in the work of our Sabbath-schools and the need of improvement.

At 4.15, Bro. Riley Davis, a student of Salem College, was asked to preach a short sermon, which he did, from the text, Micah 6: 8. Theme "God's Revelation of Good to Man." The speaker, deploring the great diversity of beliefs and therefore want of wholesome influence over the world, urged his hearers to preach the pure doctrines of the gospel by pure and consistent Christian lives.

#### SABBATH-DAY.

The program for Sabbath morning, as arranged by the Executive Committee, had provided for only one sermon, and that by Pres. B. C. Davis. But, to satisfy many who had expressed a desire to hear both Bro. Davis and Dr. Lewis, it was voted by the Association to have the two sermons instead of one.

Bro. Davis took for his text John 12: 44, 45. After mentioning some general principles of the prevalence of natural law in the spiritual world, as maintained by Drummond, the speaker likened the workings of the spiritual laws to the invisible law by which vegetation grows, or the invisible law of electrical phenomena; and then spoke of the great law of life from death as shown in the grain of wheat: "That which thou sowest is not quickened except it die." "He that loseth his life shall find it." Paul the theologian states it, "As dying and behold we live." Men of science say, "death nourishes life." Life is evermore fed by death. It is all under law, and is all a part of the great plan of God. You cannot think of a finger, an eye, or any other part of the body as separate and bearing no relation to the body. We cannot separate a leaf from nature, or nature from spirit. All constitute one universal body. Whatever has been accomplished by Edison is only a reproduction of the thoughts and discoveries of other men and other times. All men are related to that which is past.

The spiritual life, the world's redemption in Christ is only a reaping of what was sown in death. This is the universal law of sacrifice and the condition of life and growth. Thus, out of that which is good to-day may be born that which is better, holier, higher. There must first be the planting and then the growing.

As individuals there is a possibility of planting our lives now for future life and growth. One way of planting a life is to make ample preparation for life work. For the young this means a liberal education. A life thus planted in years of toil will germinate in a life of ripe, rich harvest. There are several ways in which we may plant our lives:

1. In loyalty to truth.
2. In Sabbath-reform work.
3. In Mission work.
4. In institutions of learning.

Dr. Lewis followed, making his sermon harmonize beautifully with the facts and illustrations in the sermon of Pres. Davis. He said: "God's universal law in all the world is only a part of God's great process in purifying

and uplifting and regenerating men. It is God's world; all things are God's; victory is sure. Out of the darkest night comes the bright sunshine. Some of the worst physical maladies come because men dwell in the damp, dark corners of the earth. It is well to notice God's planting and his uprooting.

Church authority and civil law have been the great supporters of Sunday-observance. To-day, the great and hopeless disregard of the Sunday is only God's way of changing this error. The speaker instanced the changes in public sentiment within the past five years in Toronto, where from a large majority against the running of street cars on Sunday the case is now completely changed, and cars, by a majority vote, are allowed to run; also the agitation in several of the states, with constant defeat of the advocates of the Sunday Sabbath.

When planted on the foundation of truth there will be a rich harvest. There can be no failure. The triumph of God's law will surely come upon the breaking down and failure of the civil law, which is made to usurp God's authority.

The large audience that listened to these sermons was deeply impressed, and inspired with a sense of the importance of adhering to the authority of God's natural and revealed laws as the rule of faith and practice.

In the afternoon, at 3 o'clock, the people assembled again to listen to the remarks of several persons, who had been chosen by Sabbath-school Superintendent L. T. Titsworth, to present the important points in the Sabbath-school lesson, on the subject of "Faith and Works." These speakers were: H. M. Maxson, A. S. Babcock, Miss Alena Burdick, E. B. Saunders and D. E. Titsworth.

These exercises were interesting and should be heard to be appreciated. The song by Mrs. John B. Cottrell, "Suffer Little Children to Come Unto Me," was beautifully rendered.

At 4 P. M., Mrs. H. M. Maxson, Superintendent of our Junior Christian Endeavor Society of Plainfield, conducted a very pleasant service, in which all the Juniors present took part. The 23d Psalm was repeated; a beautiful exercise, consisting of many quotations of Scripture, embodying the word "Love" were read; and, then, these many links of love were made to appear in a united golden chain. Reports from other Junior Societies were read.

The evening services were spoken of as very interesting, by those who had the privilege of attending. The Y. P. S. C. E. prayer-meeting was conducted by Mrs. J. G. Miller, and was full of spiritual power.

At 8.15 the address of Rev. S. H. Davis, on "A Higher Standard," was listened to with marked attention, and all felt that the day so full of blessing was well and profitably closed by the evening services.

#### FIRST-DAY—MORNING.

At 10 A. M., the Woman's Hour was opened, under the leadership of Mrs. Anna Randolph, by singing, "Stand Up, Stand Up for Jesus," and prayer by Rev. A. E. Main. Then Dr. Ella F. Swinney made interesting remarks on, "Women in their Homes in China." She narrated several incidents in the home-life of Chinese women, illustrative of their character and their willingness to learn the story of "Jesus and his love." Mrs. G. H. F. Randolph exhibited a photograph of a group of scholars in our China school. Mrs. Dr. Wait

then presented a paper which she called "Stray Thoughts," being a review of the efforts to revive and increase the efficiency of the China Mission, especially from the beginning of Dr. Swinney's consecration to the work. As this address by Dr. Wait will probably be published in the Woman's Work Department, we refer our readers to that page in a subsequent issue.

Then, the conductor, Mrs. Anna Randolph, who is the Associational Corresponding Secretary of the Woman's Board, made an earnest and impressive address on the importance of the work of women in missions. Following a song by a male quartet, and a brief prayer by Dr. Lewis, Mrs. J. G. Burdick spoke, relative to the Mizpah Mission. She spoke of some increase of interest and some radical changes in the line of her work, especially branching out into new channels, and related many incidents of interest connected with her work in that mission. J. G. Burdick then sang, "Throw Out the Life-line," and Rev. W. L. Burdick, delegate from the Western Association, preached from the text, Matt. 4: 4, "It is written." The speaker commended the Executive Committee for suggesting that this annual gathering should be largely denominational. He considered it an important example for us that Christ himself as well as his apostles adhered closely to the Bible for the defeat of the enemy and for the encouragement and strengthening of the disciples. This sermon was a clear, strong, logical presentation of the reasons for faithful adherence to the supreme authority of the Word of God, as the guide in all religious activities.

In the afternoon the business of the Association was completed.

The officers elected for the ensuing year were:

President, A. S. Babcock, Rockville, R. I.; Vice-President, Frank Hill, Ashaway, R. I.; Recording Secretary, Curtis Randolph, Hopkinton, R. I.; Assistant Recording Secretary, Allen C. Whitford, Westerly, R. I.; Treasurer, George J. Crandall, Ashaway, R. I.; Engrossing Clerk, F. E. Peterson, Dunellen, N. J.; Corresponding Secretary, Harriett W. Carpenter, Ashaway, R. I.; Committee on Ordinations, A. E. Main, Plainfield, N. J.; O. U. Whitford, Westerly, R. I.; G. H. F. Randolph, Shiloh, N. J.

The delegate appointed to attend the South-Eastern Association next year is Horace Stillman, with George Seeley, alternate. G. H. F. Randolph was appointed delegate to the Central, Western and North-Western Associations next year, with A. E. Main, alternate; and for the joint delegate to the next South-Western Association, whoever is appointed by the Western Association.

The Layman's Hour was a somewhat novel and very interesting departure from our usual exercises. But why not emphasize the work of the laymen and lift it to its proper position and importance in the gospel scheme for the promotion of Christian principles? This service was conducted by the President of the Association, and was a decided success.

Interesting papers were prepared by the following brethren: Corlis F. Randolph, on "Denominational Loyalty" (this paper, in the absence of the writer, was read by his brother, Esle F. Randolph); John P. Mosher, on "Business, and Seventh-day Baptist Young Men"; A. H. Burdick, on "The Golden Rule in Business"; D. E. Titsworth, on

"Some Benefits from Christian Companionship." These were all carefully prepared papers, on practical themes, and are worthy of a wider hearing than one audience could give.

The Tract Society Hour was conducted by A. H. Lewis.

The Sabbath Reform movement was considered from various standpoints. Rev. A. E. Main spoke from the standpoint of a pastor; Rev. George Seeley, from that of a recent convert; Frank L. Greene, from the standpoint of the teacher; Rev. S. H. Davis, from the position of one who has stood among other reforms, notably that of temperance; and Hon. A. S. Babcock spoke from the point of view of a State Senator. These remarks were instructive and were well-received. If there were space that could well be devoted to a more extended report of these excellent sessions of the Association, we would gladly add more. But the succeeding gatherings of a similar nature in their order must have their recognition and place.

#### PRESIDENT SPICER'S ADDRESS AT THE EASTERN ASSOCIATION.

As early as the year 1810 the question was raised at our General Conference regarding the propriety of holding two General Conferences, one within the bounds of the Eastern and Northern churches, and the other within the bounds of the Southern and Western.

At that time the extreme distance between the two churches most remote extended only from Newport, R. I., to Salem, W. Va., but the facilities for traveling were such that this distance had to be made with not a little difficulty and expense. Hence, but comparatively few of our people could enjoy by their presence the benefits of the one annual gathering, and the feeling became more and more general that we were failing to interest the masses as we otherwise might in our denominational enterprises.

This question of the two Conferences was discussed more or less for several years, but nothing definite seems to have been done to change the situation until 1834. At the Conference of that year another suggestion was made—that our churches form themselves into different Associations, instead of holding two Conferences, but the matter was finally laid over until the following year.

Accordingly, in 1835, the matter again came up and a committee of six was appointed to prepare a plan for carrying out the proposed arrangement. This committee consisted of Orson Campbell, Alexander Campbell, Joel Green, Amos R. Wells, N. V. Hull, and Ebenezer Davis. The matter being duly considered, the committee presented the following report:

That, upon mature reflection, we deem it expedient that the Seventh-day Baptist churches in the United States form themselves into three Associations, which may properly be denominated the Eastern, Middle and Western, which shall hold sessions in each year a little prior to the sitting of the General Conference, and we would suggest the appointment of twelve delegates to sit in the Conference from each of these several Associations.

That the churches in Rhode Island, New Jersey and Connecticut form the Eastern; the churches east of Alleghany County, N. Y., and west of the Hudson River form the Middle, leaving the choice of the churches of Berlin, Petersburg and Schenectady to attach themselves to the Eastern or Middle, as they wish, and that all the churches including Allegany and westward and south form the Western.

This report of the committee was adopted, but it was a new departure from the old cus-

toms, and the churches were not all ready to fall into line. Hence the new arrangement did not go into operation until two years later, and even then it appears that several of our churches were not quite ready to cast in their lot with the others. And so the Eastern Seventh-day Baptist Association convened for its first real session in 1837, in this very house, and within two days of this very date. The churches comprising the Association that year were the Piscataway, the Shiloh, the Waterford and the Second Hopkinton.

Since that day sixty years have told their story. Of those whose names appear in the records of that session not one remains on this side of the great river. Those from the Piscataway who have crossed over, some of you will be interested in calling to mind. They were Wm. B. Maxson, John Watson, David Clawson, Lewis Titsworth, Randolph Dunham, Phineas Dunn, A. D. Titsworth, Jacob Martin, Isaac S. Dunn, Asa Dunn, J. R. Dunham, D. W. F. Randolph, S. F. Randolph, Pinkham Mosher, D. A. F. Randolph, John D. Titsworth, David Dunn and Isaac D. Titsworth.

The Plainfield church joined the Association in 1838, the year of its organization; the First Hopkinton and Salem, in 1840; the First Westerly, in 1841; the Pawcatuck, in 1842; the Third Hopkinton, in 1845; the New York City, in 1846; the Berlin, in 1850; the Greenmanville, in 1851, and the Second Westerly, in 1865. No mention is made here of those churches which have no present existence.

During these sixty years many changes have taken place in connection with our history as an Association, and in the lives and methods of those who compose our churches. We may not be a more devoted people than those of that day; we may not be any less encumbered with worldly cares; God's law may not be any more rigidly kept; yet, it does appear that all along these years there have been evident signs of progress in a healthy direction.

One of these signs appears especially in the advanced methods in Bible instruction, and in the general conduct of our Sabbath-schools. The old practice of allowing each class in the school to select their own lessons, and then giving stereotyped answers to stereotyped questions, many times with the faintest idea of the true significance of the lesson taught, has been wisely superceded by the present system of uniform lessons. Then, a general review of the lessons taught was impossible, whereas, at the present time, such a review may be conducted with very beneficial and helpful results.

Another difference between that time and the present may be easily seen in the improvement made in the general make-up of the Sabbath-school hymns we sing. These have become an important factor in the education of our children in the blessed teachings of Christ, and the applications of those principles to the minds and hearts of all who take a part in this inspiring and helpful service. True, we may now and then hear some one mourning for the good old pieces we used to sing, but, as many of us remember, they were limited in number and often became monotonous, and sometimes even tiresome. Judging from personal experience, it is safe to say that when we sang, "I want to be an

angel," or, "I'll awake at dawn on the Sabbath-day," we were not over-anxious to become the one, nor did we intend to do the other.

Now we have such a great variety of beautiful hymns by Miss Fanny Crosby and other composers, whose very souls seem imbued with the Christ-spirit, and whose words touch tender chords in every heart, that our children almost unawares may sing themselves into the kingdom of heaven on earth.

Another organization of more recent birth, but one of great promise, is the Y. P. S. C. E. This helpful adjunct to the church has already come to be a very important instrumentality in helping our young people to become active and efficient workers. It should receive every possible aid and encouragement from our older members. The responsibilities that must soon fall to their hands are far greater than they can now comprehend, for they must very soon take the places of those who are passing on before. And then there are the Juniors, who are coming to be recognized as a promising addition to our working forces. Who of us have ever witnessed the exercises of these little ones, without having our hearts stirred within us, and we led to raise a silent prayer that God would keep them in his own tender care, and help them to become true and faithful workers for him?

One of the most hopeful signs of our future prosperity is this bringing into line our children and young people, and educating them to feel that there are responsibilities resting upon them that none of us so fully realized until within a very few years.

Another glance at the minutes of the Association in the past will reveal the fact that not until within recent years have our churches recognized to any extent the importance of appointing our young people as delegates, or of calling them to fill positions of responsibility in carrying forward our work.

But why need we dwell longer on the past? The real, living present is what should interest us far more. It matters not what the past has been, nearly so much as what the present is, and what the future is to be. What concerns us most is the part we are to bear in working out the momentous problems committed to us, and what account we shall render of our stewardship. Convened as we are in this sixty-first session of our beloved Association, let us come to the work and the worship that awaits us, realizing as fully as possible that there are responsibilities resting upon us that no others can bear.

It has been the aim and purpose of your Executive Committee to so prepare for the work of this session, that it shall be an occasion of soul uplifting and spiritual power. Let us then remember that we are to be held individually accountable for the manner in which we improve it. Let each of us endeavor to make it a season of real spiritual awakening, that it may bring permanent good to all our churches, and magnify the name of him whom we serve.

We lay it down as an elemental principle of religion, that no large growth in holiness was ever gained by one who did not take time to be often and long alone with God. Not otherwise can the great central idea of God enter into a man's life, and dwell there supreme.—*Austin Phelps.*

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Evangelical Line in the Y. W. C. A.

One of those running battles which gain added bitterness from the evenness with which the factions are balanced, has been on in the Young Women's Christian Association of Omaha. At the recent Annual Convention, it was decided to exclude Catholics, Unitarians and Salvation Army adherents from active membership, on the ground that they are not evangelical. Many of the leading members, however, belonged to the proscribed class, and the amendment to the constitution was adopted by a majority of only two votes.

A week later, at an adjourned meeting, the action was reconsidered and reversed. The evangelical element claims that the "liberals" packed this meeting to accomplish their ends.

Possibly one of these factions is absolutely right and the other eternally wrong. Perhaps the dividing line is so radical, and the principles involved so important, that there is nothing to do but fight it out in the old, time-honored way. No doubt each party so regards it, and is determined to make no compromise of principle.

Yet, we are quite inclined to think that the conciliatory James, who brought harmony out of the Jerusalem conference, would have some helpful suggestions to make to the sisters at Omaha. We are not certain what his decision of the question at issue would be, but some of his remarks which yet remain on record are good advice in general: "My brethren, be not many masters, knowing that we shall receive the greater condemnation." "But the wisdom that is from above is first pure then peaceable, gentle and easy to be entreated, full of mercy and good fruits."

The Baptists at Pittsburg.

Among the noteworthy points to be gleaned from the Baptist Anniversaries at Pittsburg is the reference of Dr. Faunce to "the growing custom of omitting any public invitation to, that is, any exclusion from, the Lord's Supper."

A witty South Carolinian took the Convention captive and furnished a fresh link between the North and South, by an address on the Baptist Publication Society's work in his section. "There are some brethren down South," he said, "that go out every day to hunt up the tail-end of the good old Baptist chain, and give it a jerk. They say every time, they can hear it jingle in Jordan. They don't care where the Baptists are going to—they only want to know where they came from." He spoke of the recent attempt to start a series of periodicals for negroes, written by negroes, and urged Northern Baptists to be patient with the vagaries of their Southern brethren. His witty handling of a delicate topic was an indication of the forces in the South, which are steadily working for unity and harmony.

Rev. W. H. Cossum, lately returned from Ningpo, China, plead for holier life, and that gifts of service and of money might be consecrated. He made reference to Mr. Rockefeller, and the gift of \$250,000 to the Missionary Society, on the condition that the remaining \$236,000 of back debt be raised. He seemed to imply such criticism to the Standard Oil magnate that a number of the brethren felt

called upon to come to his defense and "point out supreme evidences of Mr. Rockefeller's Christian life." Mr. Rockefeller seems to be popular with the Baptist denomination, whether his university is or not. The *Standard* regrets that so many leading pastors and educators were absent.

A Man of Tolerance.

Lyman J. Gage, whom the West sent to the Cabinet, has been reported at different times as a free silver advocate, a single taxer, a spiritualist, a theosophist. Mr. Gage is none of these things; but, being of tolerant and teachable mind, he is eager to learn new facts and to weigh new ideas. This strange and unusual disposition to look candidly upon all sides of a question, has identified his name temporarily with movements in which he had no other interest than the desire to learn and to be fair.

Granny Public Opinion, from time immemorial, has been wont to throw up her hands in agitation whenever some one declared his belief that there was another side to the questions which she so summarily settled. There are many glorious compensations which come to a man who is broad in his view and frank in his utterances, but he must expect the drawback of being often misunderstood and misjudged by partisan friends.

The world is growing more fair and charitable, however, and we are glad to see that such a man as our Secretary of the Treasury, decided and radical as are some of his political views, is held in esteem throughout the great city and section of country which has been the scene of his life-work. He is a banker and a capitalist; but organized labor unions have again and again shown confidence in him for his open-mindedness and his sympathy with labor in the problems which it has to meet.

BARTON EDWARDS.

Barton Edwards, youngest son of Daniel and Louis Edwards, was born in the town of Richmond, R. I., May 24, 1816. At 13 years of age he was converted, and united with the First Hopkinton Seventh-day Baptist church.

In early manhood he went to Little Genesee, Allegany County, N. Y., to work for his brothers, Daniel and John. Here he was married to Deidamia Green, July 5, 1837.

In 1842 they came to Wisconsin, and made their home for the winter at Milton, with Rev. A. W. Coon. In 1843 they moved to Albion, Wis., where they had bought a farm, and erected a log-house. With the exception of ten year's residence at Janesville, Wis., Mr. Edwards lived in Albion until the time of his death. He and his wife united with the Albion church by letter from Milton, September 9, 1843.

His wife died June 20, 1872. He was remarried November 5, 1873, to Elizabeth Dunn, of Milton Junction. She survives him and has given him the kindest of care and attention during the long months of his decline and helplessness.

Mr. Edwards was a Justice of the Peace for many years, and a Notary Public for about thirty years. For something over thirty years he served the Albion church as clerk. He continued an honored member of the church till called home, May 23, 1897.

He leaves one sister, a wife, son and daughter to mourn his loss.

The funeral services were from his late residence, the afternoon of May 25, conducted by the writer. Text, John 13:7. E. A. W.

## Tract Society Work.

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

### AFTER THE WESTERLY CONVENTION.

BERLIN, N. Y.

The church of Berlin, New York, although it belongs to the New England group of churches, failed to be represented at the Sabbath Reform Convention at Westerly, R. I., May 1. The Secretary, therefore, went to Berlin on the evening of May 6, in order to bring the "New Movement" more closely in touch with the people there.

The new pastor, Rev. George Seeley, late of Peticodiac, N. B., a recent convert to the Sabbath, has given the work of Sabbath Reform an upward trend, and the people were well prepared for its consideration. A Sabbath Reform prayer-meeting on Sixth-day evening, May 7; a sermon on Sabbath morning on "Our Duty in the Light of Our History;" an address on, "Methods of Work," before the C. E. Society, on Sabbath afternoon; a sermon on evening after the Sabbath upon "Sabbath Reform as an issue between Protestants and Roman Catholics," and a sermon on First-day evening upon "Agitating Influences in Sabbath Reform," made up a full program. The attendance was good, and the interest and attention were exceptionally so. Pastor Rogers, of Scott, was in Berlin, and aided the work in various ways. The young people created a committee for the immediate work in canvassing for the distribution of literature. They have had a table in the vestibule of the church, well supplied with literature, for some time past, and a supply of the later publications taken by the Secretary was exhausted during the sessions.

The neighboring church at Petersburg has ceased as an organized body, but we hope that the canvass for literature in Petersburg and Stephentown, as well as in Berlin, will yield good results from the places once occupied by our people. Isolation has brought its benefits and its injuries to Berlin, but the church is strong at heart, and needs only a new impulse to activity in denominational work to restore much of the influence and power which characterized it, when it was an important station between New England and "the West," a century ago. The welcome accorded by the people to the Secretary, and to the "New Movement," and the opportunity for personal acquaintance with Pastor Seeley and his wife, made the visit and work as pleasant as we trust it will be fruitful in all good results. As the Northwestern picket post of the Eastern Association, which has been occupied by Seventh-day Baptists since 1780, Berlin ought to make a good record for the "New Movement," and the future of denominational life.

Through the kindness of one who bears a name honored for generations among Seventh-day Baptists, the writer was able to visit the family cemetery of his ancestors, in a plateau valley, in the town of Petersburg. Up a long and narrow gorge, which rivals an Alpine pass for rugged beauty, and outranks all ordinary highways for unfitness for carriage wheels, we climbed to where the "Lewises" lived, and where the father of the writer was born in 1808. The ancient name, "Lewis Hollow" remains, and the dust of several generations mingles in graves, marked some by rude stones from the fields, and some by chiselled marble. The "great-grand-

father" of the writer, Captain Abraham Lewis, of the "Revolution," born 1750 and living to his 88th year, is buried here. The writer bears his first name, spelled in the shorter form. The writer's grandfather died in the "War of 1812." They were men of stalwart souls as well as soldiers. Would that the Seventh-day Baptists of these years might all be stalwarts in conscience and devotion to all that is best in life, in truth and in righteousness.

### MODIFICATION OF THE SUNDAY LAW OF RHODE ISLAND.

The attempt of the friends of Sunday to prohibit the ordinary diversions in Roger Williams Park, Providence, on Sunday, seems likely to end in a marked modification of the existing statute. We are indebted to Hon. Albert Babcock, a member of the "Special Legislation Committee of the Senate," for the following summary of the facts, up to May 15, 1897. It comes to hand just as we go to press.

Under the present laws the stopping of all amusements at the Park on Sunday would continue indefinitely. A simple request for the Chief to enforce the laws would be sufficient to prevent helpful and healthy amusement on the first day, and if the head of the police department was inclined to follow the letter of the law, to stop the running of street cars, steamboats and the like.

Should the present movement continue without any modification of the law, it is probable that the running of trains, street-cars, and the like, would be prohibited, until a reaction took place which would restore freedom to the deserved amusements. To prevent such a conflict, on Tuesday, the 18th of May, an act was introduced in the House of Representatives, as follows:—(This is the first draft as furnished to us by Mr. Babcock.)

SECTION 1. Section 17 of Chapter 281 of the General Laws is hereby amended to read as follows:

SEC. 17. Every person who shall do or exercise any labor or business or work of his ordinary calling on the first day of the week, or suffer the same to be done by his children, servants or apprentices, works of necessity and charity only excepted, shall be fined not exceeding five dollars for the first offence and ten dollars for the second and every subsequent offence.

Provided that nothing in this section shall be so construed as to prohibit the operation of steamboats, steam or electric railroads, the use of amusements at any public park of any city or town, in the discretion of the lawfully constituted authorities of said park, the publishing, selling and delivery of newspapers, or the opening of drug stores whose owners are registered pharmacists. Town Councils and City Councils by virtue of the powers vested in them by Chapter 40, Sections 21 and 22, may in their discretion prohibit the use by any person of any game, sport, play or recreation on the first day of the week.

SEC. 2. All acts or parts of acts inconsistent herewith are hereby repealed.

SEC. 3. This act shall take effect immediately.

Assurances have already been received of strong support for the bill when it is introduced. It has been found impossible to include in the list of things allowed on Sunday all of the things now regarded as a legitimate part of the day. Much must be left to the discretion of the officials, and the intent of the framers is for a liberal interpretation. The things not mentioned are intended to come under the head of necessities, and are of comparatively small importance.

This movement sustains the prophecy made in these columns many times within the last ten years, that any effort to enforce existing Sunday laws, which are at all stringent, will

result in modification or repeal. Sunday legislation from a religious standpoint can never be restored, and as the tendency to holidayism increases, the laws will be modified to suit local taste, or all restrictive legislation will be swept away. Sabbath Reform must cut loose from civil law and return to the Bible, as the standard, and to the Sabbath as there taught and commanded, or it can have no future.

### SUSPENSION OF THE EVANGEL AND SABBATH OUTLOOK.

The publishers of the *Evangel and Sabbath Outlook* are now returning subscriptions sent in for the next volume, because they propose to suspend its publication, at least for a few months. The principal reasons that have induced them to make this change are (1) because they wish to use the fund devoted to its publication to a wide-spread distribution of tracts and other literature, and (2) because the Editor, having become Corresponding Secretary of the American Sabbath Tract Society, for some time to come will be too far away from the office of publication to continue his editorial work on that paper. But he will continue to edit a page in the SABBATH RECORDER, and we trust that those who do not have both papers now, and who will "feel lost" without the *Evangel and Sabbath Outlook*, will promptly transfer their love and loyalty to the RECORDER. The Editor of the *Evangel and Sabbath Outlook* desires to hold all old friends, and add to the list of new ones every week.

### TRACT SOCIETY.

Receipts in May, 1897.

Church, Milton Wis.....	\$	6 88
" First Alfred, Alfred, N. Y.....		11 43
" North Loup, Neb.....		3 59
" Jackson Centre, Ohio.....		1 61
" Albion, Wis.....	\$ 2 80	
" " Dr. Lewis' work.....	10 00—	12 80
" Plainfield, N. J.....		56 67
" Adams Centre, N. Y.....		20 00
" Cumberland, Manchester, N. C.....		2 75
" First Brookfield, Leonardsville, N. Y...		8 71
" Marlboro, N. J.....		10 00
" Pawcatuck, Westerly, R. I.....		59 53
Sabbath-school, Daytona, Fla., Dr. Lewis' w'k		15 00
" " First Hopkinton, church, Ash-		
away, R. I.....		35 00
Y. P. S. C. E., New Market, N. J.....	\$5 00	
" " Dr. Lewis' work	3 57—	8 57
Woman's Board.....	\$73 60	
" " Dr. Lewis' work.....	16 00—	89 60
" " from Mrs. A. K. Witter, West-		
erly, R. I., Dr. Lewis' work		10 00
" " from Mrs. Chas. Potter, Plain-		
field, N. J.....		5 00
" " one-half the collection at Wom-		
an's Hour, Eastern Asso....		7 09
Young People's Permanent Com.....	\$114 37	
" " Dr. Lewis' work..	13 50—	127 87
Collection, Quarterly-meeting, DeRuyter, N. Y		2 60
" South-Eastern Asso., Salemville, Pa		12 75
" Eastern Association, New Market,		
N. J.....	\$40 77	
" Eastern Asso., New Market,		
N. J., Dr. Lewis' work.....	50 04—	90 81
Rev. L. M. Cottrell, collected in DeRuyter church		
and vicinity, Dr. Lewis' work.....		3 00
Martin Sindall, Verona Mills, N. Y.....		2 50
Paul Palmer, Albion, Wis., Dr. Lewis' work.		10 00
E. D. Clarke, Andover, N. Y.....		5 00
Mrs. C. G. Randolph, Utica, Wis., Dr. Lewis'		
work.....		2 50
W. H. Stillman, M. D., Manhattan, Kan.....		5 00
H. A. Fisher, Northboro, Mass.....		15 00
Rev. L. F. Skaggs, Boaz, Mo.....		5 00
Mary Grace Stillman, Potter Hill, R. I.....		2 00
Mrs. C. T. Hallock, Wellsville, N. Y.....		2 00
Mrs. M. M. Hull, Ocala, Fla., Dr. Lewis' w'k.		5 00
Collection, Berlin, N. Y., by Dr. Lewis.....		11 04
Income, Babcock Bequest.....		450 00
Income, Babcock Bequest to be used at discre-		
tion of Memorial Board, appropriated		
one-half each to Tract and Missionary		
Society.....		240 00
Income, D. C. Burdick Bequest, Hebrew Paper		205 00
Bequest, Russell W. Green, Scott, N. Y., Per-		
manent Fund, interest only to be used.		100 00
Total.....	\$	1,661 30

E. & O. E.

J. D. SPIGEE, Treas.

PLAINFIELD, N. J., June 3, 1897.

## Missions.

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

THE Missionary Hour at the Eastern Association was one of deep interest and inspiration. The presence of Dr. Ella F. Swinney, our returned Medical Missionary from China, and Evangelist E. B. Saunders, gave added interest to the occasion. In a Missionary Hour only a small part of our missionary work and needs can be put before the people, but we are thankful for the opportunity to do that much. Pastor G. H. F. Randolph, of Marlboro, N. J., began the hour with an earnest and fervent prayer for the work and the workers on the various mission fields. Evangelist Saunders spoke upon "The Needs and Benefits of Evangelism in our Churches." The need comes to me as I see so much of the spirit and luke-warmness in the churches. The church in order to live and grow must have the missionary and rescue spirit. The church needs those out of the church as much as those outside need the church. Churches, like the individual, drift gradually away from Christ, and the work of saving men. The rescue spirit is the only thing that can bring a church back and macadam the road of endeavor before it. The real live church cannot keep still. The grace of God will transform a church, harmonize and unite all its membership in the work for which it stands. A little church of a few members, fired with the rescue spirit, is better than one of a thousand members, selfish, only interested in themselves, or at variance and finding fault with each other. Our little churches hungering and thirsting, are the ones which should be enlarged and built up by evangelistic efforts, and they are paying us back by giving us the boys to be future rescuers. The large churches ought to send out their pastors to do missionary and evangelistic work in the small churches. It will bring a great blessing upon both churches and pastors.

Dr. Swinney gave an excellent address upon our China Mission. It was a warm morning in the dispensary, and a woman, having received the medicine wanted to hear the Word. Again and again she asked to have it repeated. In the first hour of the instruction given her she struck the center of her responsibility. If God made me and the world, and gave his Son to save me, then he owns all my time and all my powers. I must hear more of him. I will come again. A wonderful remark for a heathen woman, before whom many of us might well stand abashed. God is love,—that is the center of his being, and all of his activity. Does he not want the same spirit of love in us? If we have it, it must show itself. Are we faithful to this love and to the truths that come to us, so that we step right out to meet the calls which come to us? It is not the flashy boy, but the faithful one that goes up. Faithfulness is what wins. Is it not strange that God should commit to such frail beings as we are his wonderful gospel? And, yet, he will give us the faith and the power to say, "I will," as did the heathen woman. If each and every church member felt his or her responsibility in the Gospel, what a wonderful church it would be! Another woman asked me, "How long since the Gospel news came?" Eighteen hundred years. "And you have never been before to tell us?" The question

brought guilt to my heart. Read the book of Job, and you will find it hard to understand, but as you come toward the close you will see that Job was not blessed till he prayed for others. Our powers belong to God. Let our stewardship be found faithfully discharged. I have always said that the women of our denomination would come forward to do a great work, and are they not? They are coming forward grandly to the support of our denominational work. May we all have a deep sense of our responsibility. At the close of her address the male quartet sang with inspiring power, "Speed Away."

Dr. A. E. Main spoke as follows upon "Our Interests in London:

1. "There are many converging lines of truth and fact that ought, at least, to make us look favorably upon the plan of standing by our cause in London.

2. "Business enterprises do not, as a rule, stop voluntarily when times are hard, but seek to struggle through, in the hope of better times. Although depressed by debt, it is just this that our Missionary Board is trying to do.

3. "It is much easier for some to find fault with the Boards than to help them in their struggling. Some magnify this department of their work, some that, some the other; but, in the midst of well-nigh overwhelming perplexities, they are prayerfully seeking to do their best.

4. "Many thoughtful persons, some of whom had visited London, were in favor of sending a laborer there.

5. "We may not be able to understand why it should be so, but the principles and practices of our religion seem to flow and ebb. From the East the gospel teachings flowed on toward the West; and now we are sending the gospel back to its original historical sources. The Sabbath doctrine came to America from London, and America is sending it back.

6. "Many facts relating to our cause in England are calculated to awaken favoring sentiments toward the London Movement:

"Since 1617 there have been about fifty English Seventh-day Baptist writers.

"James Ockford's work was condemned to the flames.

"John Trask, a school-teacher, was pilloried, tied to the cart's tail, and whipped from Westminster to Fleet Prison. His wife, also a teacher, was imprisoned fifteen or sixteen years. Thus began the Mill Yard church.

"John James was hanged, his body drawn and quartered and beheaded, and then exhibited on the four city gates and on a pole in front of the meeting-place.

"Joseph Davis suffered the loss of his goods and ten years in Oxford castle.

"Dr. Chamberlen was physician to three kings and queens.

"Nathaniel Bailey was an eminent philologist and lexicographer. His dictionary was the best up to his day, and became the basis of Johnson's great work.

"William Tempest was lawyer and poet.

"Francis Bampfield, an Oxford student, was converted to the Sabbath and baptism in prison, where he preached; and died in Newgate prison.

"Thomas Bampfield was at one time a Speaker of the House of Commons under Richard Cromwell.

"Of the four Stennetts, Edward, Joseph, Joseph Jr., and Samuel; two are well-known as hymn-writers.

7. "If we love the Sabbath truth as do the Seeleys of Berlin, the Newtons of North Carolina, and many others, we ought to be grateful that London sent it to Newport in 1664.

8. "A most capable man for the work in London is providentially furnished in the Rev. William C. Daland.

9. "His presence and influence there increase the possibility of receiving, at last, some substantial benefit from the estate of Joseph Davis.

10. "These are days of important religious and social movements among Jews. London is a great center of Jewish interests. And Dr. Daland is eminently well-qualified to carry them the gospel by the way of the Sabbath, the way Prof. Delitzsch said it must go.

11. "London is a great metropolitan center of thought and action; and if Seventh-day Baptists want to move the world they must stand upon it.

12. "All that can possibly be said of the necessity and magnitude of Sabbath Reform work is so much said in favor of aggressive, world-wide missionary and evangelistic labors.

13. "There have been, in the past, fourteen English Seventh-day Baptist churches; and the late Dr. William M. Jones says in 'Jubilee Papers':

"The question has frequently been asked, What was the cause of the decline of these churches? My answer is, that from the study of the church-books and other sources of information, I have come to the conclusion that it was in great measure due to the lack of combination and unity for mutual encouragement, growth and defence. They did not subordinate their Calvinism, Arminianism and other theoretic and controverted matters to the necessities of the teaching and practice of a tenet that requires sacrifice, push and devotion, fifty-two times a year, every year of one's life. The enemy of every good cause understands that "in union there is strength"; why cannot the children of the kingdom know and feel this as well as the enemy? Mr. Bampfield and the Mill Yard church in his time greatly desired such union. Unfortunately their efforts were not seconded by the other churches. However, Sabbath Reform in England is reviving, the lamp is being replenished, and a brighter day for the long down-trodden and despised Sabbath is beginning to dawn."

After Dr. Main's address, President B. C. Davis, of Alfred, N. Y., presented briefly, but in an able and earnest manner, "The Relation of our Schools of Learning to our Missionary and Evangelistic Work." Our schools are auxiliary to our Missionary and Tract work. Have been much interested in Bro. Van Horn's sketch of evangelistic spirit in Milton College. We have much of the same spirit at Alfred. This winter, for four weeks, the students carried forward meetings to the saving of many, and with great blessing to the whole community. Our schools are of the church and are grandly inspiring and fitting our young men and women to be earnest and successful workers in all lines of our work as a people. The Conductor closed the hour with an exhortation. As a people we should remember three things: Pray without ceasing for our fields and the workers. Work, work for the salvation of souls, work personally. Give, give generously, systematically and faithfully. Sec.

He whose yesterday is full of industry and ambition, full of books and conversation and culture, will find his to-morrow full of worth, happiness and friendship.—Newell D. Hillis.

## Woman's Work.

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

### MARTHA.

BY MARY F. WHITFORD.

No time to pray:—  
The busy cares of life,  
The never ceasing strife,  
For that which keeps the restless soul here pent,  
Assert their endless sway.  
And so I often say  
While chiding my sore heart for discontent,  
"Try as I may,  
I find no time to pray."

No time to pray:—  
Each pressing household care  
Hinders the hour of prayer.  
Though kneeling at His footstool I'd repeat  
My cry for grace to prove  
How strong my faith and love;  
And when I yearn to bend low at his feet,  
Stern Duty calls away,  
And so, I have no time to pray.

No time to pray:—  
Over my burdened soul,  
Life's stormy waters roll,  
Until I fain would to my closet fly,  
And there put up my plea  
That God would hear to me—  
Would let me know the reason why,  
In all my busy day,  
I find no time to pray.

No time to pray?  
Oh fainting heart, take heed.  
God knows your every need.  
Your wordless longing for a purer, better soul,  
Is heard before you call.  
And though you cannot fall  
On bended knee, and all these cares upon him roll,  
Still, in one way,  
You may find time to pray.

Yes, time to pray;  
Each homely task, well done,  
May rise a benison  
Before the throne of Him who sits above.  
And when beset by care,  
The quick, unspoken prayer  
Will bring sweet glimpses of his love,  
And thus each busy day,  
You may find time to pray.

THE sister who had charge of our woman's prayer-meeting a few weeks ago, took for the leading thought of the hour, the wonderful encouragement for Christians in the word "know," as it is found in the Bible. "I know that my Redeemer liveth." "We know that all things work together for good to them that love God." "Now we know in part, then we shall know as we are known." "We may know the love of Christ which passeth knowledge." "I know whom I have believed;" "We know that when he shall appear, we shall be like him, for we shall see him as he is."

THE hour was rich in thought as one after another of the sisters by request of our leader repeated some passage containing this word, which was particularly precious to them, and we have no doubt that all carried to their homes that afternoon a desire for a still closer study of the riches to be found in God's Holy Word. Christ said to the mother of James and John: "Ye know not what ye ask." Even in our prayers how many times we may have asked for those things which it has seemed to us we must have, but which God in his wisdom and mercy knows are not best for us; we know not what we ask.

ONE writer has said that "the requests we make of God interpret our character." Our heavenly Father knows if we are sincere in our requests at his throne. Do we not know whether in our hearts we really desire the things we ask for? Do we not know that we must help to answer our own prayers? God's ear is open to every cry of his children. His hands are open wide and filled with just the blessings we need. He giveth to all liberally. He is always more ready to

give than we are to receive. May our lives be so closely united to his life that all men may know that we are his disciples.

### CHURCH EVANGELISM.

BY MRS. U. M. BABCOCK.

A church is a body of Christians with a distinct history, and an ecclesiastical government and forms of worship. Evangelism is an organized system which labors to spread the gospel.

First, then, church evangelism is a church at work. The church exerts an influence. Christ intended that the church should be the light of the world. The church should maintain the purity of Christ's character. The more that Christian sympathy and love are manifested among the members of the church, the more are they capable of being church evangelists. Each member, old or young, should be an evangelist, and should be intensely interested in the salvation of the world. Watch, pray and work. Deny yourselves and patiently bear the cross. Without doubt there is evangelistic work to be done in every home. Some member of the family might be glad to be a Christian, but does not know what is the first step to be taken, or may not have the strength to come out on the right side. Here is work to be done.

Speak to all men loving words of sympathy. Teach them if they would be Christians that they must deny themselves of all selfishness. There is not a noble deed done that does not require self-denial of some kind. They must not expect all their good things in this life, but they will often meet with adversity. They must be willing to make sacrifices for Christ's sake and the good of humanity. This will bring them joy, and by bearing one another's burdens they fulfil the law of Christ.

After the evangelists have done all they can in their own neighborhood, they should go out into other neighborhoods. Where there are no churches let meetings be held in the school-houses, and invite the people to come and hear the gospel, and drink from the wells of salvation. Carry the gospel into their homes. Be very gentle, patient and kind to all. Do all you can every day to make some person's life bright. Scatter seeds of kindness wherever you go, and be sure to carry sunshine in your soul. Yes, be so filled with sunshine that it will beam out brightly through your countenance and dispel all the dark clouds of despair from the weary, burdened souls with whom you meet in all your walks through life. Visit the poor and needy, and minister to their necessities. The aged and infirm should be remembered. The evangelist who is thoroughly in earnest in this work does not find time for long vacations, for it requires continual and persistent efforts to bring souls to the Master.

In order to win souls to Christ, one must carry the gospel to them so urgently and lovingly that they can no longer resist its sweet influences. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor knowledge, nor wisdom in the grave whither thou goest." "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one we are a savor of death unto death; and to the other a savor of life unto life. And who is sufficient for these things?"

Men often manifest the same malignity and

scorn against the gospel which they did against the Saviour himself. Yet this is not the fault of the gospel, nor of the evangelist. It is the fault of the sinner himself, and while such a rejection of the gospel will produce a deeper condemnation, still the gospel is good and still God will be pleased with those who faithfully proclaim this good news, and who urge it on the attention of men. Much of the work of the evangelist is pleasant and delightful. There is no joy on earth of a higher and purer character than that which evangelists have in the success of their work.

The great purpose of church evangelism is to make known in any and every way the gospel of Christ. What higher honor is there on the earth than to make known the Redeemer. Where can joy be more complete than the joy of making the pardoning love of Christ known to the unconverted? Church evangelism has its own consolations amid all its trials; its own honor amid the contempt and scorn with which it is often viewed by the world. Those who would be successful in the work of church evangelism must live pure and holy lives. They must be "living epistles known and read of all men." They must be honest and true in every department of the great work of life. They must learn the grand lesson of life's responsibility, that it is not alone to enjoy, but to live for others, thus making life a deep and grand reality. The Golden Rule must be the monitor every day and hour.

A holy life sheds a hallowed influence in all places. Wicked men can resist anything else better than they can a holy example. They can make a mock of preaching; they can speak deridingly of exhortation; they can throw away a tract; yes, they can even burn the Bible, but what can be done against a holy life?

Church evangelists should feel intensely the importance of their work. They should earnestly desire the salvation of those to whom they preach, and of all others as well. They must offer up those desires in fervent, humble prayer for his blessing on the work, if they would be successful. They must earnestly desire to receive their mission from God, and then go forth in haste to evangelize the world. The gospel plow must be freely used. Plow the soil deep. Sow the good seed broadcast, in the church, in the home, around the fireside, in the town, in the school, in the neighborhood, in the highways and by-ways, along the hedges and through the back alleys, and dark valleys of sin everywhere.

"Go work in my vineyard! oh work while 'tis day!  
The bright hours of sunshine are hastening away,  
And night's gloomy shadows are gathering fast;  
Then the time for our labors shall ever be past.  
Begin in the morning and toil all the day,  
Thy strength I'll supply and thy wages I'll pay;  
And blessed, thrice blessed, the diligent few,  
Who finish the labor I've given them to do."

"They who sow in tears shall reap in joy."  
"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." God grant that many golden sheaves may be gathered into his everlasting kingdom by the efforts of church evangelism.

THE true relation of body and soul, then, is reciprocal, each recognizing the other, but the soul dominating. Any one who wants to be in spiritual health and to serve Christ will care for his body, and it will repay such care by making him so much the more effective.



## CHRISTIAN SOLDIERS.

BY REV. A. W. COON.

We are soldiers, Christian soldiers,  
In the army of the Lord.  
We will here set up our banners  
In the name of Christ our God.

Our brave captain is a hero,  
He never lost a battle,  
Though severe have been his conflicts  
Where clash of arms did rattle.

He calls us now to face our foe,  
For the enemy is near.  
So let us buckle on our armor  
And never yield to fear.

Our Captain we will follow  
Wherever he may lead,  
And onward press to victory,  
Nor wounds of battle heed.

Till the enemy is vanquished,  
And we lay our armor down  
Before the King of glory,  
And receive a fadeless crown.

## THE RESURRECTION BODY.

BY REV. CHARLES A. BURDICK.

The Scriptures distinctly teach the doctrine of a resurrection of the dead, or from the dead. But there are some difficulties attending the doctrine that give rise to diverse views concerning it. The thought of all the ages has not availed to furnish an exposition of the doctrine that is accepted of all. The old Corinthian question is ever recurring: "How are the dead raised? and with what manner of body do they come?" The popular view seems to be that at the time of the second coming of Christ, the bodies that are laid in the grave will be raised with the same physical matter that composed them before death. One difficulty with this view is the seeming, if not real, impossibility that all bodies in the resurrection can have the same matter that composed them at the time of death, as it is altogether probable that the same particles of matter have had a place in several, perhaps many, different bodies. The matter of which our bodies are made up is primarily inorganic—particles of earth and air—which become organic and fitted for the human body by the vital processes in vegetable and animal life through which they pass. In the dissolution of the body after death, all these particles of matter are set free and return to earth and air as dust and gases, ready to furnish food for succeeding generations of vegetable and animal life, and, in turn, furnish food for man again. (For illustration, many of the battles of the world's history have been fought on cultivated fields, and the blood spilled and the decaying bodies of unburied soldiers have become part of the soil from which food products are annually raised to feed the bodies of men. It would be strange if some of the matter which formed the bodies of those soldiers has not also entered the bodies of some of the thousands that have since been fed from the products of those fields.)

Another difficulty in the way of this view is, that Paul's description of the resurrection in 1 Cor. 15, does not seem to harmonize with it. "That which thou sowest, thou sowest not that body that shall be." "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." Two kinds of bodies. The first is flesh and blood; but "flesh and blood cannot inherit the kingdom of God."

Relief from these difficulties has been sought by many in the theory that the resurrection is not a resurrection of the body, but of the spirit of man; that it is not a resurrection of the dead, but a resurrection from the dead;

and that it occurs at death, when, as they say, the spirit is raised up out of the body.

There is difficulty also in making this theory harmonize with Scripture. "If the dead rise not, then is Christ not raised." 1 Cor. 15: 16. Jesus said, "For the hour is coming when all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5: 28, 29. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4: 16. So there is to be a resurrection of "the dead," of the body. "It is sown a natural body, it is raised a spiritual body."

If, then, there is to be a resurrection body, and yet not composed of the matter that was laid in the grave, the question recurs, "With what manner of body do they come?"

If we could settle this question,—in what does bodily identity consist—we might find help in our inquiry. Of one thing we are certain, namely, that bodily identity does not consist in sameness of the visible matter of the body, for this is constantly changing. Every hour there is exhaustion and removal of worn-out matter, its place being filled by the assimilation of our food; so that in a few years the entire matter of the body is changed. And yet, though there is not now a particle of matter in my body that it had some years ago, I know that I have the same body I have always had, with its form, features, and even the scars that I got when a boy, all unchanged. Amid all the changes the matter of the body is undergoing, there is something about it that does not change. This something must constitute the identity of the body; and that which constitutes the identity of the body during this life, must be that which constitutes its identity in the resurrection. What is that something?

If there is, as some suppose, within this physical frame, an invisible, ethereal body, corresponding to the material body in all its parts, and in which is the principle of life that molds the matter into the form and features which the body wears, it must be this that preserves the identity of the body during all its changes of matter, and would not this fill the requirements of the resurrection body?

Let us see whether this theory harmonizes with the facts of science, and with the teachings of Paul. Science teaches that there is in a seed and its plant something distinct from the visible matter; a principle of life, which determines the kind and structure of the plant or tree, though the elements of matter may be the same in all. It also teaches that the seed sown decays; that germ may develop into the plant; and the corresponding fact that the human body decays and returns to dust in the grave. Paul takes these facts as the basis of his answer as to the "manna of body" in the resurrection. "Thou sowest not the body that shall be, but a bare grain." "God giveth it a body." "That which thou sowest is not quickened except it die." "It is sown in corruption; it is raised in incorruption. It is sown a natural body; it is raised a spiritual body."

According to the theory of an inner, invisible body, in which the identity of the body consists, this inner body corresponds to the

germ and principle of life in the seed, which Paul uses in his illustration. That is reckoned a good working theory which accounts for all known facts. What theory accords better with facts and Scripture than the above?

## THE TESTIMONY OF A GOOD CONSCIENCE.

There are moments of serious inquiry in every thoughtful life; seasons of honest, earnest introspection, when the one supreme question is: "Am I really accomplishing God's purpose in life concerning me?" That question does not, of necessity, originate in a morbid condition of soul. It may be, and ought to be, entertained so as to produce a healthful, intellectual and moral activity. It will result in this, provided we are sure of our relationship to him as the adopted children of his spiritual household. In other words, if we have in our hearts the witness of his Spirit to our adoption, we will abide, without injury to ourselves, to submit to rigid self-examination upon questions that effect our secret motive and manner of living.

Am I doing the will of God, and as he would have me do it? It is well for each one to ask this concerning himself. We can answer this question with confidence if our hearts are right with him. It is possible for us daily to live so that we can say: "Lord, this is thy work, and I am doing this task that thou hast given me for thee." All this may be said with a feeling of unworthiness and insufficiency. And yet it may be spoken with humble boldness and inward strength. When this is our attitude before him there will come into our hearts joy, peace and love for his service, however trying that work may be to the flesh. We may go forth day by day with an uplifted countenance; with a feeling that, while we are weighed in the balance, through the mercy of God we are not "found wanting."—*Christian Advocate*.

## MOODY'S STORY OF ALEXANDER THE GREAT.

"There is a story told of Alexander the Great and his trust in his attendant physician," relates Evangelist Dwight L. Moody in the *May Ladies' Home Journal*, writing on "Faith" to his Bible-class. "Some one who was jealous of the doctor's distinction sought to bring about his ruin by arousing suspicion against him, and sent an anonymous letter to the king accusing the doctor of treason. In the letter the writer warned the king that on the following morning the doctor would bring some deadly poison with medicine which he would bring him. Alexander knew his friend too well to believe the accusation. When the doctor came the next morning, the king, taking the goblet containing the medicine in his hand, gave the doctor the warning letter, and then, without waiting for him to read it, he drank the prescribed medicine. By that act of fearless faith he showed his implicit confidence in his friend, and displayed a love that was beyond suspicion, that could think no evil, a faith that could not and would not be shaken, no matter what the tests to which it might be subjected. And such is the faith that God would inspire in our hearts—a faith that would not tolerate suspicious doubts and fears; a faith that would trust him implicitly however dark may be the shadows that fall across the path where he would lead us."

SERVICE is more than doing; it is being. What we are determines the quality and value of the serving.

## Young People's Work

By EDWIN SHAW, Milton, Wis.,

### PRESIDENT'S LETTER.

Dear Young People:

The second Association of the series has closed. A blessed meeting it was; some think it the best Association they ever attended. We were royally entertained. From the early morning prayer-meeting, attended by as many as fifty people some mornings, until the closing moment at evening, not a moment was lost. Each session, I believe, was opened by fifteen minutes prayer and praise. God wonderfully answered our prayers, in making each session better until the closing. Nearly one hundred and fifty dollars were raised for the Boards during these sessions. The closing meeting Sunday night sent Christian greeting to the remaining Associations, pledging them our prayers, and raised over fifty dollars for the Tract Board. Nearly everyone pledged themselves to do better work for the Master during the coming year. They then formed in line, making a circle around the audience-room of the old New Market church, clasped hands and united in singing "Blest be the tie that binds our hearts in Christian love." Dr. Lewis led us in prayer and benediction. Then while we shook hands and passed from the house, all joined in singing "God be with you till we meet again. The RECORDER will tell you of the many good things which I thank God some of us could enjoy, but wish you all could have witnessed. E. B. SAUNDERS.

### INTELLECTUAL CULTURE AND RELIGIOUS GROWTH.

I. "A little learning is a dangerous thing." Is there any truth in this old adage? If so, what is its basis? Would it still be true if the word "little" were omitted? Is "learning a dangerous thing"? In a certain sense, yes, a real danger. A distinguished writer has said: "The difficulty of conduct does not lie in knowing what it is right to do, but in doing it when known. Intellectual culture does not touch the conscience. It provides no motive to overcome the weakness of the will, and with wider knowledge it brings also new temptations."

Now the acquisition of knowledge produces in the life of an individual greater changes than can be produced by moving from one side of the world to the other. No geographical change can so alter one's surroundings as learning alters them. This same writer quoted above says also: "Moral habits grow under given conditions. They correspond to a given degree of temptation. When men are removed into situations where the use and wont of their fathers no longer meet their necessities; where new opportunities are offered them; where their opinions are broken in upon by new ideas; where pleasures tempt them on every side, and they have but to stretch out the hand to take them; moral habits yield under the strain and they have no other course to fall back upon."

Among the queries put to the Rev. John H. Barrows, while he was in India recently upon his tour, giving his series of lectures upon Christianity, was this: "Is not material improvement an impediment to religious improvement?"

All the foregoing points to the fact that in mere intellectual culture or material improvement there is either very little, or nothing,

which aids the religious growth of an individual. Shall we then avoid these things? Shall we shield our children from them? *By no means.* We must provide for a religious growth adapted to the intellectual and material improvement. At some future time we purpose to speak of methods for religious growth in connection with material improvement, but this time may we suggest four methods for developing religious growth in connection with intellectual culture, especially that of our schools higher than our common graded schools.

1. *Christian academies and colleges.* Parents who are careful of the religious growth of their children will see to it that the boys and girls are sent to Christian schools, where there are daily devotional exercises, where every student is required to attend the services of some church every week. The numerous high schools of our land furnish excellent instruction, no doubt at all, but they also lay the foundations of infidelity and haughty skepticism. How many readers of the RECORDER can testify to the restraining, uplifting influence of "chapel exercises"! Then send the young people, not to the godless high schools, but to Christian academies and colleges and universities.

2. *Religious organization.* Much good is done by the Y. M. C. A. and the Y. W. C. A. in our schools. There are also many local societies of various names which do the same work. These weekly or semi-weekly prayer-meetings are very helpful, and every student who really wishes to develop the religious nature should make it a fixed duty and habit to attend all these regular meetings.

3. *Christian teachers.* Say what you will, a large portion of the ideas, methods of thought, and even the habits of life, come directly from the teachers. This is unavoidable. It is not seen so much in school life, as in the work done after school days are over. The young person who goes out to teach will in the main follow the methods of the teacher. This is, of course, the most evident illustration, but the principle is true in other things. Whatever problem comes before the young man or woman will be attacked by methods taken from their teachers. How essential, then, that our boys and girls are put under the instruction of Christian teachers!

4. *Biblical study.* No person is really fitted for life in any vocation whatsoever, without some knowledge of the Bible—what it is and how it came into being. Every college course should require at least one year of work, five hours a week, upon subjects connected with the Bible. This might be very elective. For example, a course of one term on the history of the Jews, or a similar course on the history of the early church, or a course in literature, using the Psalms, or Job, or John, or almost any book of the Bible, as the text-book for study. These courses might be increased almost indefinitely, but at least three of them should be required.

We cannot close without referring to a method of religious growth which we believe is in the main unwise, if not positively harmful—that is, what is known as "revivals." In our experience and observation "revivals" have injured, rather than helped, the religious growth of students. To be sure, this experience is rather limited, extending only about fifteen years. "Revivals" disorganize all the regular work of the student. They over-

power and destroy in a week or ten days all interest in the regular work of the school, which it has required perhaps months and years to secure. Revivals make students restless and discontented. There may be occasions when a "revival" is just what is needed in a school; but such occasions are very few and far between. The subject of revivals in general has been under discussion in the RECORDER of late, and we hope to have a few words to say on the subject in the near future.

### OUR MIRROR.

OUR Young People's Society of Christian Endeavor, at Dodge Centre, Minn., has but little if anything to report this spring for this column. Our attendance has been small, for various reasons, some absent, some sick, some living quite a distance in the country. Still, interesting meetings have been held each week. May 5, under the leadership of K. R. Wells, we had the subject of "Present Phases of the Sabbath-question." Our County Convention comes soon at Manterville, seven miles distant. Among the subjects to be presented will be "The Y. P. S. C. E. Assisting in Home Evangelical Work," by our pastor.

Upon invitation of the superintendent and pastor, and his wife, the Juniors, with their teachers, were invited to the parsonage upon a recent evening. There were fifty-six present, all youths but twelve. With ice-cream and cake and merry-making, a grand time was had, and all felt that it was good to be Juniors, or friends of Juniors. This work still goes on here with unabated interest. One class is nearly large enough to be promoted to the C. E. Society, yet we hope they will remain quite a while longer, as they are a good help to those younger. Dear Juniors, do not be in too great a hurry to graduate, and when promoted, still linger to help along the work in the Junior Society.

THE topics for special days, suggested by the Brotherhood, have been considered by Pastor Shaw of Nile, with great interest to his people. The subject of temperance was carried into our C. E., in the form of a temperance program for our monthly meeting, which occurred the evening after the Sabbath following the temperance sermon. The special features were the temperance edition of the *C. E. Messenger*, edited by Pastor Shaw and Nellie Gardiner; biography of P. A. Burdick, by C. S. Clarke, and recitation by Fred Millard. The subject of missions came on the Sabbath of our roll-call and communion service, so it was postponed one week, when the morning hour was given to the Christian Endeavor Society. After the usual opening exercises, the following program was presented:

Devotional Service, C. S. Clarke.  
Recitation, "The Charity Fair," Mary Burdick.  
Music, Quartet, Pastor Shaw, Frank Stillman, Delette and Charles Gardiner.  
Paper, "A Plea for Home Missions," Lora Stillman.  
Reading, "Ezra and Me and the Mission Boards," Rachel Wardner.  
Music, Quartet, George Witter, Ferris Whitford, Clarence Clarke, Fred Whitford.  
Missionary Items, Clarence Clarke.  
Paper, "A Plea for Foreign Missions," Fred Whitford.  
Singing by congregation.

The entire program was full of inspiration and seemed to be greatly enjoyed by all. On Sabbath of May 22, six were baptized, two of whom were associate members of our C. E., and three of our Junior Endeavor. We hope soon to enroll several of these as active members of our Society. F. A. W.

## Children's Page.

### A BOY'S PROMISE.

The school was out, and down the street  
A noisy crowd came thronging,  
The rue of health and gladness sweet  
To every face belonging.  
Among them strode a little lad,  
Who listened to another,  
And mildly said, half grave, half sad,  
"I can't—I promised mother."

A shout went up, a ringing shout  
Of boisterous derision;  
But not one moment left in doubt  
That manly, brave decision.  
"Go where you please, do what you will,"  
He calmly told the other;  
"But I shall keep my word, boys, still;  
I can't—I promised mother."

Ah! who could doubt the future course  
Of one who thus had spoken?  
Through manhood's struggle, gain and loss,  
Could faith like this be broken?  
God's blessing on the steadfast will,  
Unyielding to another,  
That bars all jeers and laughter still,  
Because he promised mother.

—George Cooper.

### BETH'S WHITE MOUSE.

"I'm 'lected," cried Beth, much out of breath and much excited.

"On what ticket?" asked papa.

"Member of the children's choir at the cathedral," she answered proudly. Then she flew to tell every one in the house, and at last to tell Whitey, her latest pet, a tiny white mouse.

She took a seat on the floor in front of its cage, and took it out gently. "You will be very glad when I tell you that I'm going to sing in a lovely choir in church," she said very tenderly. "I wish you could go with me to rehearsal to-night, and then you would know all about it. Will you be very good if I take you?"

So it fell out that Whitey went to the rehearsal in Beth's pocket, where he lay quietly enough for a while. It was quite dark in the body of the great church, but the choir stalls were brilliant with light. Beth's mamma sat down with many others who had come to St. Alban's to listen to the new choir of girls and boys. The older members of the choir were already in the back seats, when Beth went timidly forward to be placed with the other children in the front seats.

They all gazed intently at the black-robed clergyman and precentor, who stood in front. Softly the organ played "Oft in danger, oft in woe," while they stood ready to sing. Then the sweet voices rang through the great church; and, with her head thrown back, her cheeks like crimson flowers, Beth forgot everything but her delight in the music.

The children in the front seat quite forgot the precentor's warning not to lean on the front of their seat, which had been just placed there for that evening without fastening it down. So in the middle of the second verse they pressed upon it so hard that down it went with a terrific crash, and all the children with it.

This was more than Whitey's nerves, already somewhat shaken, could stand. Out of Beth's pocket he bounded, and with a little squeal ran along on the back of the standing seat.

The giggling from the back seats over the children's tumble suddenly turned into shrieks of dismay; and when Beth jumped up and turned around she was horrified to see all the young ladies of the choir standing on the seats and screaming, "A mouse!"

"It's mine. Don't—please—don't hurt it!"

she cried, as the precentor made a dash for poor Whitey; but Whitey had fled down into the church. Beth felt that even the honor of being elected a member of St. Alban's choir could not atone for her loss; and after the rehearsal was over, she walked home with her mother, feeling very melancholy indeed. She received small sympathy from her mother, however, who, it is needless to say, knew nothing about Whitey's visit to the church until the accident occurred.

But, after they got home, mamma put her hand in her pocket for her handkerchief; and there, far down in one corner, she found Whitey, a timid, frightened little ball.

He had fled through the church, with unerring instinct, to her pocket as a refuge from the commotion so awful to his shaking nerves.

"O you darling!" cried Beth, taking him carefully in her hands, "forgive me please; and I will never take you there again, for certainly home is the best place for scarey things like you."

And Whitey squealed faintly at this, evidently thoroughly agreeing with her.—*Churchman.*

### LITERAL OBEDIENCE.

Sir Joseph Crowe, in his recent "Reminiscences," gives several instances of the manner in which religious belief in India may conflict with the practical affairs of life.

He had numerous servants there, for a man who had been hired for one sort of work always refused to undertake anything else, and the consequence was that the place was full of people, either idle or fast asleep. When they did work, however, it was often under certain restrictions which a stranger was not likely to guess in the beginning.

At one time the bungalow was overrun with mice, and so a boy was ordered to buy half a dozen traps and set them. He obeyed, and next day took his master round triumphantly to show that each of them was occupied by a prisoner.

A few days later it was evident that the mice were still rampant all over the bungalow, and the master called his boy.

"Have you set the mouse traps?" asked he.

"Yes, sahib."

"How many mice did you catch?"

"Fifty."

"What did you do with them?"

"I let them out again."

"But," said the master, "they were to be caught and killed."

"Oh," said the boy, "I never kill anything."

And then the sahib remembered that the Hindu religion makes that merciful but inconvenient provision.

This explained to him a circumstance he had observed in the house of a neighbor who kept a dog. The animal suffered from vermin, which a servant was hired to pick off and destroy. The man did, indeed, spend the day in removing them, but he only transferred them from the animal's back to the ground, whence they incontinently hopped on again.—*Youth's Companion.*

### WHAT BOYS SHOULD LEARN.

The *Episcopal Recorder* enumerates eight points for boys to learn:

Not to tease girls, or boys smaller than themselves.

Not to take the easiest chair in the room,

put it in the pleasantest place, and forget to offer it to mother when she comes to sit down.

To treat the mother as politely as if she were a strange lady who did not spend her life in their service.

To be kind and helpful to their sisters as they expect their sisters to be to them.

To make their friends among good boys.

To take pride in being gentlemen at home.

To take their mothers into their confidence if they do anything wrong; and, above all, never to lie about anything they have done.

To make up their minds not to learn to smoke or drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good men, but thought to be necessities to some bad ones.

### THE KIND TO LOVE.

"What kind of people does God want us to love?" asked Willie. He was getting ready for bed.

"He wants us to love everybody," said mamma.

"Oh! that's too many," said Willie; "altogether too many, I think."

"You mustn't say that," said mamma, patting her little boy's curly head.

"But all the people in this big world, mamma! See how many there would be," argued Will.

"No matter," replied mamma, "God loves them all—every one. He has shown us a way, too, by which we may love them; can you think out God's way?"

"Praying for them?" asked Willie.

"Yes," said mamma. "Praying for them is loving them."

So Willie knelt down and prayed for the kind of people God would have us love. This is the way he closed his prayer: "I mean all the folks there are anywhere in this big world. Amen."—*The Sunbeam.*

### HELPING ONE ANOTHER.

The basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.

"Well, you're big as I am, 'cause we're twins," said Nellie.

"I won't carry it!" said the little cousin with a pout.

Mamma looked from her open window, and saw the trouble. "One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together, said mamma, "and then they could fly with it."

The children laughed and looked at each other; then they all took hold of the basket together, and found it very easy to carry.

"The way to do all the hard things in this world," said mamma, "is for every one to help a little. No one can do them all, but every one can help."—*Christian Leader.*

CHILD (who has a great idea of her grandfather's age): "I say, grandpapa, were you in the ark?" Grandpapa: "Why, no, my dear." Child: "But, grandpapa, you must have been, or else you would have been drowned."

## Home News.

New York.

WEST EDMESTON.—This church still aims to be "a city set upon a hill." Though not as large in membership as in former times, they are in very good working order. The regular services are maintained. Sabbath-school, under the efficient superintendence of Miss Abbie Millard, is doing good work. A Y.-P. S. C. E. is about organized with fair prospect. In addition to regular preaching here, the pastor keeps up two appointments semi-weekly at each of two places, South Brookfield and North Edmeston. At the former place an organ has recently been bought. This church and society evinced their interest in singing by supplying themselves with three dozen copies of the excellent New Praise Hymnal, by the Fillmore Bros. South Brookfield followed suit by ordering thirteen copies. An increased spiritual interest is manifest. There have been four conversions during the winter and spring, three in the village and one in the country; but they are First-day people. Others are hopefully interested. The church has been fortunate, at last, in securing a parsonage, mainly through the will of a deceased sister, whose praise in the church is as sweet incense. The building has been remodeled and refitted, painted inside and out, and is quite comfortable and fairly commodious, having a good garden lot and yard with some fruit trees also.

The Yearly Meeting of the Leonardsville, Brookfield and West Edmeston churches was held in our church, on Sabbath, May 15. Although roads were muddy, the house was full, and excellent sermons were preached by Elders C. A. Burdick and J. A. Platts. While there is much to encourage, for which we give thanks, yet there is more to do, and we greatly need the prayers of all interested ones and the divine guidance and help.

M. HARRY.

JUNE 2, 1897.

### ABOUT COLONY HEIGHTS.

LOS ANGELES, Cal., May 14, 1897.

To the Editor of the SABBATH RECORDER:

Dear Sir:—By request of J. T. Davis, president of the Colony Heights Land and Water Co., Lake View, Riverside Co., Cal., I will attempt to give a short account of my visit to that place and try to give my idea of Colony Heights from a purely business standpoint. Leaving my home, 1,443 Bush St., this city, via the Santa Fee Railroad, I passed through Pasadena, a city of beautiful homes owned and occupied largely by retired capitalists from the East; thence through the San Gabriel Valley, an old settled section well developed. Passing Azusa, Glendora, Lordeburg, North Pomona and old San Bernardino, where we changed cars for Colten, I came to the noted Colony of Riverside, where the celebrated Naval orange has been propagated to its present magnificent condition. This city is not only famous for being the largest shipping point in the state for oranges, but also for its beautiful avenues and luxurious homes, all of which render it a very attractive point.

From here the train went through a region of country which, while comparatively new and unsettled, was possessed of scenery that is very grand, winding through the hills and valleys until the noted Pervis Valley is reached, which is a broad extended strip of

country capable of holding a large population when it becomes settled. In this noted Valley the thriving young city of Pervis is located, and it possesses a goodly number of large brick business houses and shows marked indications of doing a good deal of business. Upon my arrival here, I was met by Mr. J. T. Davis, who drove me over a most beautiful tract of country along the San Jacinto River which, with its bottom lands and the adjacent mountains and hills, presents a scene well worth traveling a long distance to see.

Arriving at the Colony near evening, we passed the ten or twelve houses that have been built by the pioneer members of this Colony, their new beginnings showing well for the length of time since their settling there. The fields of grain and young orchards speak volumes for their laborious efforts. I saw apricot trees well laden with young fruit that would astonish people from the older settlements. In company with Mr. Davis I looked over their tract comprising about 2,000 acres of land, including the hills which are showing quite a prospective development of minerals and may become the best part of their purchase. To any one desirous of living in this wonderful climate, and for reasons of a climatic nature I know of no new section that presents more advantages in point of healthfulness, beauty of scenery, and productiveness of soil. The Colony possesses all the essentials by nature for a large settlement of people. Those men settled there have had the hardest of the privations to bear, and from this time onward as they are able to develop a supply of water from their plant now in operation, but requiring more labor to fully complete, by the laying of pipe lines and the building of reservoirs to hold the water, they will have accomplished a great deal. This they are in a fair way to do at an early date. They have just refunded their indebtedness upon favorable terms so that every one can pay out independently and be released from the incumbrance covering the land of the colony. From my observation and experiences in this country, I can most cheerfully recommend this locality to all desirous of making a home in a new section of Southern California. I believe those who are fortunate enough to obtain a home of 10, 20 or 40 acres in this colony will be satisfied that I have not overestimated the present or future prospects of this special locality. In saying what I have, will simply add I have no financial interest whatever, but do consider an investment there as perfectly safe. Hoping to visit the Colony again and to see many valuable accessions to their numbers, I am,

Most respectfully yours,  
E. W. BARCOCK.

### RESOLUTIONS OF SYMPATHY.

WHEREAS, our heavenly Father in his infinite wisdom has seen fit to remove from our midst by death our friend and brother, James E. Gillespie, who, by his sterling Christian character and faithfulness in the discharge of his duties as sexton, endeared himself to all who knew him; therefore,

Resolved, That we will strive to emulate his virtues, his faithfulness in the discharge of duties, and his loyalty to the law of God.

Resolved, That while we submit to the will of him who doeth all things well, we desire to express our deep sense of loss, and our sympathy for the bereaved family.

In behalf of the church.

GEO. BONHAM,  
ABEL B. DAVIS,  
MICAHAH AYERS,  
J. B. HOFFMAN, } Com.

### SALEM COLLEGE.

The friends of Salem College will be glad to know that the school has been enabled to do excellent work throughout the entire year, notwithstanding the pinching hard times.

The year closes June 16, and I take this way of reminding all who intend to aid in this year's work, that our bills will be due the first of June, and our reports must be made before Commencement Day. It is only because you have had it in your hearts to help us, that we have been able to go thus far through the year, with a fair prospect at this date of being able to pay all the year's bills when due. This we will do if all who expect to aid us can see the way clear to send it soon.

There are 126 students this term, all told. This is a little short of last spring's registry, but is due to the hard times that have made it impossible for some to come. We have a fine graduating class of eight young men and women. The term has been one of faithful work on the part of the students; and of very heavy overwhelming toil with the teachers.

Six teachers have carried fifty recitations per day, ranging in mathematics all the way from beginners in Arithmetic to those completing Trigonometry. Then there are all the classes in Latin, Greek, French and German; Physics, Chemistry, Botany and other sciences, besides the special work for teachers in the Normal course.

These seven years of college effort have brought in many students who are now well up in the courses, and this is no primary work, today. Let no one underestimate the real work which your benevolence has promoted. The fruitage is everywhere apparent in Central Virginia. Again the funds thus consecrated are made to go as far as possible. This you can readily see by the salaries paid to teachers. This year the six teachers, who have carried this work,—some of them almost double work—receive an average salary of only \$491.66, for the year. These salaries range from \$300 to \$700, and for the year to come the average will be a considerable less, according to the terms upon which they are already hired.

We have made quite a gain in apparatus and library books this year; and also in specimens for the cabinet in Geology and Natural History. The shells sent us last year, by our California friends, attract much attention, and we have encouragement that all of the varieties of the Pacific coast will yet be sent. The specimens in Archaeology also continue to come, one at a time; and these are all helpful in college work.

It is remarkable how the Lord has put it into the hearts of his people to keep this good work going. With us it has been a walk by faith. But it has been a pleasant walk, because the blessed results have been so clearly seen year by year. I believe that the Lord, who has led thus far, and who has given such a harvest of good fruits, will not allow the work to stop so long as so much good is being done. He will continue to open the way here, and to touch the hearts of his children elsewhere, filling them with love for the good cause, until Salem is placed upon a solid footing, and better equipped for its labor of love. It is this faith which gives us the assurance, now, that our great needs will all be met for this year without adding a dollar to our debt.

THEO. L. GARDINER, Pres.

SALEM, W. Va., May 30, 1897.

# Sabbath School.

## INTERNATIONAL LESSONS, 1897.

SECOND QUARTER.

April 3.	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 XII.—PERSONAL RESPONSIBILITY.

For Sabbath-day, June 19, 1897.

LESSON TEXT.—Romans 14: 10-21.

GOLDEN TEXT.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth. Rom. 14: 21.

#### INTRODUCTION.

The epistle to the Romans was written by Paul in his anxiety for the welfare of the church at Rome, because he was hindered from visiting the brethren there at a time when he planned to do so. He was detained in the East for the purpose of carrying the great collection up to the poor saints at Jerusalem. In the argument of the epistle, Paul establishes the universal guilt of the human race, that a righteousness apart from the works of the law has been revealed through Christ, and that those who are justified by faith are delivered from the penalty of sin, and are made to be sharers in the glories of God's salvation. The practical purpose of the epistle is to show how men should act in gratitude for this universal salvation.

One practical question in particular is treated quite fully. A class of believers at Rome had scruples about meat and drink and the observance of festival days. The question was not whether such abstinence from flesh and wine was healthful, or whether it was useful to observe such days or not; but these weak brethren made a false distinction between things ceremonially clean and unclean; between days sacred and common. The apostle, while agreeing with the stronger brethren, laid down a practical rule to govern both classes. Rom. 14: 1-11. While this lesson may not settle the drink problem of modern times, and was not intended to do so, it can greatly help to settle it.

#### EXPLANATORY NOTES.

10. *Set at naught.* Look down upon from a position of intellectual superiority. The weak should not judge the strong and the strong should not despise the weak. *For we shall all stand before the judgment seat of Christ.* To his own Master he standeth or falleth.

11. *As it is written.* Isa. 45: 23. *Every.* The individual man is responsible. Each must give an account of his own deeds and words.

12. *So then.* As a result of the argument already expressed. This verse is a summing up of the first part of the chapter. *Give account of himself to God.* The judgment is in the hands of God, not of our fellow-men. If we also bear in mind that it is of ourselves that we have to give an account, and not of others, other people's sins will not bother us so much.

13. *Let us not judge one another.* Let us lay aside that which does not belong to us. We have something more pressing to do than to criticise each other. Our responsibility lies with ourselves, and not in passing harsh judgment on others. This does not apply to church discipline, nor to the settlement of personal differences, but to severity in judging the actions of others, whose motives we cannot see nor understand. *But judge ye this.* Determine upon this. *That no man put a stumbling-block in his brother's way.* As he might do by asserting his Christian liberty. A man might lay a stone in the path which he himself could see and step over, and another following might dash his foot against it and fall. We must judge or decide what must be our conduct, in view of the weakness of others. Personal responsibility comes into view here again. We are responsible to God, not to our brother, but we are responsible to God in some sense for our brother. *Occasion to fall.* This may indicate a temptation to a graver evil than that which makes a brother stumble and not fall. At any rate the lesson is the same.

14. *I know and am persuaded by the Lord Jesus.* The apostle's theoretical knowledge is entirely supported by his Christian faith. He is fully convinced of the truth of the following statement. *Nothing is unclean of itself.* The earth is the Lord's and the fullness thereof. *Nothing from without defiles.* All meats are clean. *But to him that esteemeth anything to be unclean it is*

*unclean.* A weak brother (who does not have, for instance, the knowledge that all meats are clean) may be grieved and led to stumble, and fall by seeing the strong brother do the things freely about which he has scruples. He may be led by the example and influence of the strong to violate his own conscience, and this can never be right. A perverted conscience may fail to condemn what is really wrong. Therefore conscience is a safe guide in what it prohibits, though not always in what it allows.

15. *Grieved with thy meat.* Let us understand the circumstances under which these words were written, and the argument of the apostle, and then we can apply it more clearly to similar modern circumstances. In the days of the early church there were many idolatrous feasts in Rome, Corinth and elsewhere. At these feasts, Pagan men and women ate and drank meat and wine that had been offered to idols. In doing this they considered that they paid respect to the idols. Meat offered to idols was frequently afterward sold in the public markets. Some Christians, like Paul, thought that such meat was just as good as before and that there was no harm in eating it. Other timid Christians were kept from both flesh and wine for fear that they would be unwittingly taking part in a sacrifice to idols. Some when invited to a feast in a heathen's house would eat the meat without asking questions as to where the meat came from. If a brother whose conscience forbade his eating such meat was led to partake by seeing the conduct of some other Christian, he would be sinning. So Paul advised all to act gently in this matter and abstain lest the weaker brethren be harmed. If what is harmless to me causes sorrow to another, I must, in love to him, forbear. This applies to what may be done or left undone without wrong. We must yield nothing of principle. It may be our duty to cause pain to another for his express good. This does not make the weak our master, but Christ. If the weak brother goes so far as to say you must do so and so, or you cannot be a Christian, we must do as Paul did when the Judaizers demanded that Titus the Greek should conform to the Mosaic law and flatly refused to yield one hair's breadth. *Walkest not charitably.* Walkest no longer in love. Love for Christ must govern our conduct. *Destroy not him for whom Christ died.* Do not undo the work of Christ in causing pain or ruin to those for whose salvation Christ suffered and died. The eating of meat which seems to a weak brother to be unclean tends to his injury and even to the destroying of his Christian life.

16. *Good.* The good thing here referred to is freedom from conscientious scruples in respect to the matters mentioned. *Be evil spoken of.* This would occur if one who had no conscientious scruples against eating meat pressed the matter to the injury of the weaker brethren. Not a few indulgences in the pleasures of life can be defended as not wrong in themselves, but if moderate indulgence in them by some leads others into excess, then the fruits are bad and the practice becomes wrong. This broadens our views of life, for we must consider what effect every line of conduct will have not only upon ourselves but also upon all others.

16. *The kingdom of God.* The great end of life, the one thing to be first sought. *Is not meat and drink.* Is not eating and drinking. The meaning is, beware lest this contemptible difference about eating and drinking lead unbelievers to make light of Christianity altogether. *Righteousness.* Conformity to right, feeling and doing what is right. *Peace.* The quiet of one whose mind is stayed on God, and the calm of one who dwells in harmony with his brethren. *Joy in the Holy Ghost.* The joy which one takes in the progress of Christ's kingdom on earth and in the expectation of seeing him as he is.

18. *In these things.* In righteousness and peace and joy above mentioned. He who serves in such a manner is doing Christ's will and promoting his cause on earth. *Acceptable.* Well pleasing.

19. *Let us follow after.* Let us make these things the objects of our thoughts and our effort. *Edify.* Build up. Edify is the opposite of destroy which is used in verse 15, and to promote peace is used in contrast to give occasion to fall.

20. *Work of God.* God's work of salvation in the soul of a brother. This seems to contemplate a worse result than that mentioned in verse 13. There a brother might be grieved by what seemed to him laxity. Here it is supposed that one by a stronger brother's conduct may be tempted into doing what he really believed to be wrong. *All things are pure.* The distinctions of the ceremonial law have been abrogated. Articles of wholesome diet are not to be divided into clean and unclean. Also, since an idol is nothing, the fact that food has been offered to idols does not unfit it for use as food. *Evil for that man who eateth with offense.* Thinking or fearing that he is doing wrong, and therefore violating

his own conscience, which is never allowable. Many people doubt whether or not it is right to keep Sunday in place of the Sabbath, at the same time knowing that it is perfectly right and safe to keep the Sabbath. One person under the writer's observation has been converted to the Sabbath from the thought of this verse.

21. *Neither to eat flesh nor to drink wine.* These expressions seem to refer primarily to feasts connected with idolatry. See 2 Cor. 8 and 10: 28. The principle applies to whatever may exert a bad influence. If you have any doubts, says Paul in effect, the safe course is to abstain from the conduct in question. It is honorable and better to abstain from beverages regarded by some as lawful, if by so doing some one else should be made to act contrary to his conviction or to be made weak or unstable in his conduct. In the matter of alcoholic drinks, however, the only safe course for a man's own self is total abstinence not only on account of others but also for himself, in as much as the numbers of confirmed drunkards are always recruited from moderate drinkers.

#### ALFRED UNIVERSITY.

The attention of our readers is especially called to the fact that reduced rates can be secured from all points east of Pittsburg and Buffalo by those wishing to attend the Commencement Exercises of Alfred University, June 19 to 24.

Pay full fare going. Ask the agent selling you a ticket to Alfred to give you a Trunk Line Certificate to which you are entitled if you have paid him 75 cents or over for your ticket to Alfred. This certificate, when properly signed at Alfred, will secure a reduced rate returning.

The exercises will be of unusual interest this year, especially those of Alumni Day, June 23, when the corner stone of the Babcock Hall of Physics will be laid, with appropriate ceremonies. Prof. Wm. A. Rogers, of Colby University, who is to have charge of the new Physics department, will be present, and many other distinguished guests will deliver addresses, among whom are Hon. Horace B. Packer, Wellsboro, Pa.; Judge N. M. Hubbard, Cedar Rapids, Iowa; Mrs. B. W. Heineman, Colegrove, Pa.; Hon. Seymour Dexter, Elmira, N. Y.; Judge P. B. McLennan, Syracuse, N. Y.; Hon. M. M. Acker, Hornellsville, N. Y.; Hon. Weston Flint, Washington, D. C.

Mrs. A. A. Allen will present a memoir of Professor Darwin E. Maxson, D. D., and Prof. Corlis F. Randolph will deliver an address.

The College authorities extend a cordial invitation to all who are interested in University education to attend these exercises.

Arrangements have been made for the entertainment of all who will notify the committee, of which Mr. E. P. Saunders, of Alfred, is chairman, of their intention to be present.

#### DID YOU EVER THINK

That a kind word put out at interest brings back an enormous percentage of love and appreciation?

That though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it?

That the little acts of kindness and thoughtfulness day by day are really greater than one immense act of goodness once a year?

That to be always polite to the people at home is not only more ladylike, but more refined than having "company manners"?

That to judge anybody by his personal appearance stamps you as not only ignorant, but vulgar?

That to talk and talk and talk about yourself and your belongings is very tiresome for the people who listen?—*Christian Uplook.*

## Popular Science.

BY H. H. BAKER.

### Ocean Water Going! Going! Gone!

On the shore of Cephalonia, one of the Ionian Islands lying west of Greece, there are, setting in from the ocean, four different currents of water, which meet and disappear among the limestone cliffs, at the rate of about 2,000 cubic feet per minute, and having a fall of from three to five feet.

This wonderful outpour of water is near Argostoli, the capitol of the island, and has for more than two centuries been utilized for grinding grain for the inhabitants. This flow of water appears to have been going on uninterruptedly for ages. Estimates have been made showing that in one year it would make a lake five miles long, 1,000 feet wide, and 75 feet deep. Or since Columbus discovered this continent it would fill a ship canal 500 feet wide and 50 feet deep around the world. Now the question arises, what becomes of all this large volume of water, rushing as it does, so furiously as to turn the wheels of two mills that grind the grain raised in the country, and then suddenly disappears among the cliffs, no more to be seen or heard from forever?

It is axiomatic, that water seeks and will find its level, and never rise above that level, except in particles caused by heat, or if in a body, by a force actually applied, superior to its own weight, which is shown to be 15 lbs. to the square inch, 33 feet deep at the level of the ocean. The level of the Mediterranean Sea is a trifle below the level of the ocean, as shown by the current of water constantly passing into it through the Straits of Gibraltar; this inflow is evidently disposed of by evaporation. Should a channel be cut through from Jaffa and connect with the Jordan, letting the waters of the Mediterranean flow into the Dead Sea, the lowest point on the globe, then the water would continue to rise by its own mobility until a level was reached, which would be 1,312 feet.

Here, near Argostoli, at the level of the Mediterranean, is made up a river from four streams. This river plunges into and under this mountainous island of Cephalonia, which is only 30 miles long, and contains but 302 square miles.

Well may scientists wonder where this body of water goes, and geologists try to explain what becomes of it. Certainly its purpose cannot be to fill a fissure in the rocks beneath, for it has been pouring its volume incessantly for all the years, and yet never a sign appears indicating that it will ever cease. Here is a problem which we would like very much to have solved. Gentlemen geologists, please give us your theories. Where does this river fetch up for a level? and what becomes of its waters? We would be pleased to give space for your ideas in this column.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.  
Hall's Family Pills are the best.

## Special Notices.

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

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

ALFRED WILLIAMS, Church Clerk.

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

M. B. KELLY, Pastor.

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.

### WESTERN ASSOCIATION.

Alfred Station, N. Y., June 10-13, 1897.

#### PROGRAM.

##### Fifth-day Morning.

10.00 Praise Service, conducted by Luther Lewis and O. E. Burdick.

10.30 Introductory Sermon, S. S. Powell. Report of Executive Committee. Communications from the churches.

##### Afternoon.

1.30 Opening Exercises.

1.45 Communications from Corresponding Bodies. Appointment of Standing Committees.

2.30 Missionary Society's Hour, conducted by O. U. Whitford.

##### Evening.

7.30 Sermon by delegate from Central Association.

##### Sixth day Morning.

9.00 Opening Exercises.

9.15 Daily Order.

10.00 Essay by W. C. Whitford.

11.00 Sermon, delegate from South-Eastern Association.

##### Afternoon.

1.30 Daily Order.

2.00 Tract Society's Hour, sermon by Dr. A. H. Lewis. Question Box and Informal Conference, conducted by Dr. Lewis.

##### Evening.

7.30 Prayer and Conference Meeting, conducted by S. S. Powell and U. M. Babcock.

8.00 Sermon by Delegate from Eastern Association.

##### Sabbath Morning.

10.00 Prayer-Meeting, conducted by G. B. Shaw and W. C. Whitford.

10.45 Service of Song, conducted by T. B. Burdick.

11.00 Sermon by A. H. Lewis, "Sabbath." Joint Collection for Tract and Missionary Societies.

##### Afternoon.

1.30 Sabbath-School, conducted by Superintendent of Second Alfred Sabbath-school. Endeavor Society, led by Walter L. Green.

##### Evening.

7.00 Praise Service.

7.15 Young People's Hour, conducted by Eola Hamilton, Associational Secretary.

##### First-day Morning.

9.00 Praise Service, led by G. B. Shaw.

9.15 Unfinished Business.

10.15 Sermon by O. U. Whitford.

11.00 Education Society's Hour, conducted by President Davis; of Alfred University.

##### Afternoon.

1.30 Sermon by Delegate from North-Western Association. Joint Collection. Woman's Hour, conducted by Mrs. C. M. Lewis. Ten minutes given to the Employment Bureau. T. B. Burdick.

##### Evening.

Dr. A. H. Lewis. Sabbath.

H. P. BURDICK, Moderator.

J. B. WHITFORD, Secretary.

DELEGATES and all others intending to attend the session of the North-Western Association, please notify A. G. Crofoot, pastor of the New Auburn church. Teams will be at Sumter, our nearest railway station, to meet the delegates at 11 A. M. and 10 P. M., on Wednesday, June 16, 1897. Any one coming at any other time will please notify J. W. Crosby, Chairman of Railroad Committee, or stop at Glencoe and come to New Auburn by stage. A. G. CROFOOT.

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 NORTH-WESTERN ASSOCIATION will convene with the church at New Auburn, Minn., June 17-20, 1897.

#### PROGRAM.

##### Fifth-day—Morning.

10.00. Devotional Services led by Rev. S. H. Babcock.

10.30. Words of Welcome by the pastor of the New Auburn church.

10.45. Call to order by Rev. L. C. Randolph, the Moderator not being present.

11.00. Introductory Sermon by Rev. L. C. Randolph.

12.00. Adjournment.

##### Afternoon.

2.00. Communications from churches. Appointment of Standing Committees. Communications from Corresponding Bodies. Reports of Delegates to Sister Associations.

3.30. Devotional Service led by Rev. E. A. Witter.

3.45. Sabbath-school Hour conducted by Rev. L. A. Platts.

5.00. Adjournment.

##### Evening.

7.45. Praise Service led by Rev. James Hurley.

8.15. Sermon by Delegate from the Central Association.

##### Sixth-day—Morning.

9.30. Annual Reports and other business.

10.15. Missionary Service. The program to be arranged by Secretary O. U. Whitford.

12.00. Adjournment.

##### Afternoon.

2.00. Miscellaneous Business.

2.30. Sermon by the Delegate from the South-Eastern Association.

3.30. Woman's Hour.

5.00. Adjournment.

##### Evening.

7.45. Praise, Prayer and Conference Meeting led by Rev. D. B. Coon and C. C. Van Horn.

##### Sabbath—Morning.

10.00. Sermon by the Delegate from the Western Association, followed by a collection for the Missionary and Tract Societies.

11.30. Sabbath-school conducted by the Superintendent of the New Auburn Sabbath-school.

##### Afternoon.

3.00. Chalk Talk, illustrating Junior Endeavor work by Rev. H. D. Clarke.

4.00. Sermon by Rev. F. E. Peterson, Delegate from the Eastern Association.

##### Evening.

7.45. Praise Service conducted by Theo. Hurley.

8.15. Sermon by Rev. L. A. Platts, D. D.

##### First-day—Morning.

9.30. Business.

10.00. Y. P. S. C. E. Hour.

11.00. Sermon by Rev. A. H. Lewis, D. D., followed by collection for Missionary and Tract Societies.

12.00. Adjournment.

##### Afternoon.

2.00. Business.

2.30. Tract Society Hour. The program to be arranged by Secretary A. H. Lewis.

##### Evening.

7.45. Praise Service conducted by Rev. L. C. Randolph.

8.15. Sermon by Rev. O. U. Whitford.

Delegates are requested to come via Chicago, Milwaukee and St. Paul Railway to Sumpter. Train leaves St. Paul 8.20 A. M., Minneapolis 9.00 A. M., reaching Sumpter 11.17 A. M. An evening train leaves St. Paul 7.05, reaching Sumpter 10.02 P. M. Take morning train if possible.

**MARRIAGES.**

**HUCHINS—AUSTIN.**—At the former home of the groom, near Otselic Centre, N. Y., on May 23, 1897, by Rev. L. M. Cottrell, Mr. Otis J. Huchins, of Cuyler, N. Y., and Miss Minnie Austin, of DeRuyter, N. Y.

**KIMBALL—LEWIS.**—At Plainfield, N. J., in the Seventh-day Baptist church, June 2, 1897, by A. H. Lewis, D. D., father of the bride, James Everett Kimball and Louise Augusta Lewis.

**CHAMPLIN—FORD.**—In Independence, N. Y., May 20, 1897, by Eld. J. Kenyon, Jay B. Champlin, of Hebron, Pa., and Miss Lettie Ford, of Alleghany, Pa.

**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.

**EDWARDS.**—In Albion, Wis., May 23, 1897, Barton Edwards, aged 81 years, See obituary in this issue.

**KENYON.**—In Rockville, R. I., May 30, 1897, Clifford E. Kenyon, second son of Hon. E. E. Kenyon, aged 13 years, 3 months and 15 days.

It is seldom that the death of a person so young has caused such a general feeling of sorrow and regret. He seemed to be a favorite in the neighborhood, and his funeral was attended by a large congregation of sorrowing people. In the fall of 1894, when Bro. Huffman held a protracted meeting in Rockville, he was one of the happy converts, and was baptized and united with the church the same fall. He was taken with brain-fever, which resulted in pneumonitis, and after several days of severe suffering he passed away. The parents have the sympathy of the whole community.

A. MCL.

**BEARD.**—At the home of her parents, Marshall E., and Lavinia E. Thomas, of Hornellsville, N. Y., after an illness of ten months from cancer, Mrs. Rose Melissa Beard, in the 37th year of her age.

The deceased was one of four children, two of whom, with the parents, husband, and an only son, survive to mourn her loss. She made a profession of religion in 1878, and was baptized by Rev. A. H. Lewis into the membership of the Second Alfred church, where she retained it till death. The very large number of friends who followed her remains from Hornellsville to the place of interment in Alfred Rural Cemetery, as well as the large company found waiting at the Second Alfred church, where the funeral services were conducted, bore testimony to the high estimation in which she was held. She was a most patient sufferer, and testified to her readiness to go at the call of her Lord.

M. B. K.

**HEVENER.**—Effie A. Hevener, daughter of John Hevener, Roanoke, W. Va., died at the home of her parents, May 31, 1897, aged nearly 21 years.

She had began her Christian life when about 9 years of age and had been one of the strong and faithful ones among the young people for some years. She had been teaching Public School the past winter, until sickness compelled her to give up. It was soon found that severe lung trouble had seized upon her, and that her time here was short. She bore with great patience and grace the severe pain and trial, and ever held sweet communion with her Lord and Saviour, at times seeming to catch bright glimpses of her future heavenly home. Her loss is mourned by a large company of friends and neighbors. But when one can look heavenward at death with such grace, exemplifying the power of love in such measure, it should lead us to higher grace and deeper love for such light-bearing here as God may give us to do.

M. G. S.

**CRANDALL.**—At Adams Centre, N. Y., May 25, 1897, Mina L. Crandall died of consumption, aged 14 years, 6 months and 25 days.

She was the daughter of Albert Crandall and Medora Trowbridge. Since her mother's death, some years ago, she has been tenderly cared for in the home of her grandfather, Dea. Gould Trowbridge. About a year ago she had the measles, which affected her lungs, and she went into a steady decline. She was a sweet-spirited child, very patient in all her suffering. We believe she was a Christian. She declared her love for Jesus, and she was not afraid to die. To her aunt Eva, who was her constant attendant, she said, "Do not feel badly, it is all right." Amid a profusion of flowers, provided by many kind friends, we laid her weary body to rest, comforted with the assurance that her spirit is with the angels, where she cannot die any more. Luke 20:36.

A. B. P.

**Literary Notes.**

*The Treasury of Religious Thought* for June, 1897, honors the Diamond Jubilee of Queen Victoria by an illustrated article of mingled prose and verse, taken in part from the utterances ten years ago at her Golden Jubilee. The leading article is a full illustrated account of the noble, practical Christian work of Hampton Institute. The frontispiece of the number is the portrait of the Rev. J. H. Whitehead, of Passaic, N. J., who furnishes an able sermon on Love a Vital Necessity, which is followed by a sermon by Dr. David Gregg on Christ Bearing His Cross. Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. TREAT & Co., Publishers, 241-243 West 23d St., New York.


**A GRADUATED INHERITANCE TAX.**

As these lines are written there is before the Governor of the state of New York for veto or approval a bill which passed both houses of the Legislature with good majorities. This bill provides that there shall be collected by the state from the property bequeathed by any testator, a tax which increases in percentage as the amount involved grows larger; this is generally known as the graduated inheritance tax. The present law of New York calls for the collection of 1 per cent on bequests to the immediate family and 5 per cent on collateral heirs. The proposed law increases this percentage gradually until on estates of \$4,000,000 or more the percentage (that is the amount of tax on each \$100) is 15 per cent on collateral and 10 per cent on direct inheritance.

A large number of the most progressive states now impose a tax on property left by will, so that we may for practical purposes consider the principle settled. It is indeed very doubtful whether there should be any tax at all upon estates left to the immediate family. It is acknowledged by all publicists that the incentive to protect a widow and children against want is not only one to be cherished as a matter of Christian duty, but also one which should be encouraged to the utmost by legislation, for upon it depends our continued advance in civilization. A nation of paupers with but a few rich men would be a poor nation. Every country is therefore, for the general good, interested in helping the accumulation of wealth by frugality of business enterprise. Even a small tax may be unwise.

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different light. They have not such claims upon the man as his own children; and the state, it is argued, in using its power to convey title to property to persons not ethically entitled to consideration due to a son or daughter, is justified in retaining a small part of the transferred wealth as its own. But this principle, admitted as it now seems to be in practice by many states, does not include so large a taxing as would be confiscatory.

The bill now before the Governor of New York has excited a great deal of discussion, not because it proposes to tax inheritances, but because it taxes them in a way strange to our laws. The larger the estate left to heirs, the larger the tax on each one hundred dollars retained by the state. The real justification of this proposition to tax a man six times the sum because he happens to die possessed of twice the property of another, is in brief this—the state can get it, for a sum large in the aggregate will still be left for the heirs. Not a very profound argument truly. Other reasons are at times advanced, such as the plea that wealth escapes taxation anyway and that something should be done to remedy the alleged injustice even at death. Without discussing this claim at any great length it must be said that the reasoning is in great measure fallacious; the owner of railway shares, for example, has securities representing property which pays regular taxes both on real estate and capitalization. The owner of a house considers that he pays taxes to the city; the case is not altered if the house is in the hands of a company which has issued stock that is not taxed again as personal property. Moreover, if there be any injustice the course of remedy is to seek the trouble at its source in annual taxes, not haphazard at death.

But the matter does not end with that. The proposition is in reality part of a craze which has been growing of recent years in the United States; people are seeking to "get even" with the "money power," to beat down the successful man, to drive capital out of the state and country, and to start the nation along the road which would lead us to equal possessions and its inevitable result—equal poverty. Without capital, and without

the investment of capital we can never be prosperous; even the employment of labor must wait for capital to take the first step. Attacks on capital only postpone the time when labor can earn wages.

Politically, also, there is no ground for the proposed law. Taxing heavily the property of dead rich men is in principle the same as the income tax, which in the form proposed was obnoxious to the people. An income tax which compelled everybody, rich and poor, to pay to the support of the Government in proportion to his means, if not too inquisitorial might not be objected to. But the idea that a man who had an income of \$4,000 should pay a tax and that a man of \$3,500 per year should pay none, is repugnant to the spirit of our American Republic, founded as it was upon the equality of all men before the law. In the same way the estate of \$1,000 and the estate of as many millions should be treated alike in equal proportion. For if a man worth \$1,000,000 is to pay more than ten times the taxes chargeable to an estate of \$100,000, then logically the richer man is entitled to a greater share in the government than the poorer man. This is the case in Great Britain practically; but are we prepared to admit the principle in the United States?

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