

THE SABBATH RECORDER.

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IS IT WORTH WHILE?

IS it worth while with life's fierce storms to wrestle,
To face and fight the driving wind and rain,
To stretch and strain each bone and nerve and
muscle,

O'er flaunting foes a victory to gain,
Is it worth while?

Is it worth while up the steep ascent of heaven
To climb with aching limbs and weary feet,
By hope and duty ever onward driven,
Deaf to the siren ease, with songs so sweet,
Is it worth while?

Is it worth while to sow beside all waters
The precious seeds of faith and hope and love,
To rest not till earth's many sons and daughters
By righteous fruits make glad e'en heaven above,
Is it worth while?

O gracious Christ, at thy dear feet low falling,
In thy dear wounds our trembling hands we press,
And thee our pattern and our Lord now calling,
We lose the doubts our hearts at times confess—
It is worth while!

For thou didst bravely give thy life for others,
Didst bear the cross and walk the way of shame,
So naught for men whom thou didst call thy brothers
Should daunt the hearts that bear thy blessed name,
It is worth while!

—Rev. M. L. Gordon.

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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SOME pleasures come like rainbows,
At the ending of the storm;
Some vanish like the wind that blows,
To take no lasting form;
Some pleasures come by accident,
And turn our pain to cheer,
When messengers by Heaven sent
Bring help in danger near.

-H. H.

THE sermon in this issue by the Rev. George Seeley was delivered at the recent session of the Eastern Association, and awakened much interest. It will well pay a careful perusal. Bro. Seeley was listened to with marked attention and interest, because of the able sermon itself, and also because of the fact that he is a recent convert to the Bible Sabbath. Do not fail to read the entire sermon.

THE Sixtieth Anniversary of the coronation of Queen Victoria is being celebrated to-day throughout the British dominions. Her reign has been the longest, and in many respects the most prosperous, one in the history of the British kingdom. During this period fifteen Presidents have been chosen in the United States. Important changes have taken place with nearly all the nations of the earth. This remarkable Queen is now seventy-eight years old, and, of course, must soon lay down her royal scepter. She retains the love and loyalty of all her subjects, to a greater degree than any of her predecessors. Many are the incidents told of her kindness and her Christian deeds among the lowly ones throughout her realms. To-day the shout will ascend from many millions of voices, "Long live the Queen!"

A VERY hearty endorsement of our last week's editorial on a specialist for our Sabbath-school literature and work, was this week given by a visiting friend who called at our office, and who, by scholarship, experience and sound judgment, is well qualified to express an opinion. The thought was heartily sanctioned that nothing short of the employment of such a competent Sabbath-school Secretary can give our schools that life, independence and growth that is demanded. Our schools give, in a very important sense, our first lessons in theology; and just as long as we remain dependent on literature which teaches erroneous doctrines, we jeopardize our young people and weaken their confidence in truths which we deem important. But so long as our lesson helps are inferior to others in grades, adapted to the variety of ages and qualifications of classes, this embarrassment will continue. Steps should be taken at the next Conference to remedy this serious defect.

A FEW months ago the Armenians, who were suffering such inhumanities at the hands of the blood-thirsty Turks, were more prominently in the minds and sympathies of Americans than were any other foreign people, unless we except the Cubans. But since the Sultan and his minions turned their attention to the chastisement of the Greeks, the Armenians have had a little rest. This entire warfare has had the appearance of a most cruel and unprovoked religious persecution. The Turks hate the name of Christian. Mahomedanism and Christianity

are rival religions. The extreme barbarities of the Turks have sometimes been held up in contrast with the milder methods of the Christian Greeks and Armenians as an evidence of the superiority of Christianity over the faith and doctrines of Mahomet. But this kind of evidence is not conclusive. There are many other elements that enter into this strife that would need to be considered before a correct judgment could be formed. The Turks are numerous and powerful. They are not held in check by fear of punishment. Their habits and training, irrespective of their religious tenets, may have rendered them more passionate and brutal. Had the Armenians or the Greeks been more powerful, they might have exhibited more ferocity. We are not inclined to place very great stress upon the superiority of their religion, when we remember the inhumanities not at all uncommon among so-called Christian nations. Protestant Christians cannot forget the persecutions and inhumanities through which they have passed. Neither the Armenians nor the Greeks have suffered at the hands of the Turks what the Protestants experienced under the persecutions of the Roman Catholics in the early days of the Reformation. The diabolical deeds of the Inquisition; the terrible persecutions carried on against the Waldenses, and in Germany, Bohemia, Poland and Hungary, where the blood of saints was said to flow like rivers of water, are undeniable facts of history. In Holland, under the merciless and unrelenting hands of the Spaniards, there were crimes that for numbers and cruelties exceeded those of the Turks. The Belgic martyrs were estimated all the way from 50,000 to 100,000. In France there was a most violent persecution in 1572, in the reign of Charles IX. The inventions for torture were many, and the masses of men, women and children who suffered outrages, torture and death, are said to have been "an innumerable multitude." In England, Ireland and Scotland Christians were burned at the stake, whipped to death, stripped naked and driven like herds of swine through the streets and into the forests to suffer starvation. Every conceivable indignity and shameless crime were openly practiced against the Protestants.

The religion of both the Greeks and the Armenians is almost identical with that of the Roman Catholics; hence if the recent strifes were so reversed that the Turks were in the minority and the unrestrained power were on the side of the Greeks, or the Armenians, there is no certainty that we might not have had similar exhibitions of intolerance and barbarity from those who have been the principal sufferers at the hands of the Turks. When human nature gets bent on war, the finer instincts of mind and qualities of heart are often set aside, and its slumbering possibilities for evil gain the ascendancy.

THE CHRISTIAN STATESMAN SUSPENDED.

The *Christian Statesman*, now in the middle of its 31st volume, announces a temporary suspension, on account of a disagreement between its able editor-in-chief, the Rev. David McAllister, D. D., LL. D., and the Synod of the Reformed Presbyterian church. This paper has been the chief advocate of the doctrines of the "American Sabbath Union," and has been especially devoted to the advocacy of "God in the Constitution," and the

union of church and state in an effort to commit the United States government to the recognition of Sunday as the national Sabbath, and the enactment of laws for its protection and for the enforcement of its observance.

The cause of the rupture between Dr. McAllister and the Synod is fully set forth in the last issue of the *Christian Statesman*, bearing the double date of June 5 and 12. The Synod charges the editor with disloyalty to the denomination of the Reformed Presbyterian church. The alleged heresy of the editor-in-chief seems to find its support from numerous articles on the organic unity of the Christian church, while the particular tenets of the Reformed church have not been made prominent. Dr. McAllister makes a lengthy statement of the "origin, aims, spirit and conduct, successes and trials, present condition and expected future of the *Statesman*."

Without in any sense taking sides in the controversy between the editor and the Synod, we must be allowed, on wholly independent grounds, to take issue with some statements made in his defense. In speaking of the *Statesman* as "A public witness for all truth," the editor says:

Being thus devoted to all Christian reforms, it has, before this nation and the world, maintained an uncompromising testimony for all the truths of the Scriptures. It has endeavored to leave no aspect or application of God's truth out of its testimony, while it has recognized its special relation to the National Reform cause, on the basis of which members of the various denominations have united.

Probably not less than a million of people in the United States who endeavor to "Fear God and keep his commandments" would honestly ask, how can Dr. McAllister say he has "maintained an uncompromising testimony for all the truths of the Scriptures?" When before the Congressional Committee with his efforts to secure legislation in favor of Sabbath-observance based on the Scripture, he was given to understand by shrewd members of the committee that, from the Scriptural standpoint the Supreme Court might decide in favor of the Bible Sabbath and not the Sunday. The readers of the RECORDER will remember the account of that effort by Dr. McAllister and its failure, as reported by Dr. Lewis who was the chief advocate of religious liberty before that committee. Though repeated attempts have since been made, through monster petitions and otherwise, to induce Congress to take such action in behalf of Sunday-observance as would practically sweep away religious liberty and open wide the door for endless religious oppressions and persecutions, it is gratifying to a large number of conscientious believers in the Sabbath of Jehovah and of Christ, the apostles and the early church, that such efforts have thus far been abortive.

Dr. McAllister announces his intention to continue the *Statesman*, "as a monthly document in the interests of the National Reform Association." So far as it is devoted to temperance, public morals and all true Christian reforms, we are ready to strike hands with the *Statesman*. But when it persists in perpetuating human appointments as substitutes for the divine, and seeks to enforce religious observances by the agencies of civil law, its friends ought not to wonder at the gathering of providential hinderances which lead to temporary or even permanent suspension.

BREVITIES.

THE degree of LL. D. has been conferred in this country upon three women; viz., Lady Aberdeen, Mary A. Livermore and Miss Caroline A. Yale.

THE life of President Faure, of the French Republic, has been recently jeopardized by bomb explosives. The President is spoken of as one of the best executives France has known. He is scholarly, courageous, patriotic and kind-hearted.

THE Bell Telephone Company has long been a strong monopoly. There are now supposed to be more than 1,000 telephone companies in the United States. All these companies are solicited to unite in an effort to operate against the Bell Company. A strong combination has been formed in Chicago.

HONORARY degrees were conferred at the 150th Commencement of Princeton University, the 16th inst. The degree of LL. D. was given to ex-President Grover Cleveland, Dr. Theodore L. Cuyler, of Brooklyn, John L. Cadwalader, of New York, and Dr. Henry Morton, President of Stevens Institute, of Hoboken.

A LARGE fire occurred in the immense immigration building on Ellis Island, in New York Bay, on the morning of June 15. The building, costing \$500,000, was wrecked. Fortunately there were only about 200 immigrants in the building at the time, and they were safely transferred to the Barge Office, at the old Battery.

THREE young ladies in Jacobsburg, Ohio, were instantly killed by lightning while on their way home from church, in the evening of June 13. The theory is that the steel corsets worn by each of the three young ladies was the cause of the fatal effect of the lightning, as a fourth lady in the same company, who wore no corset, was only stunned.

AMONG the most useful and important sanitary inventions is the Hot-Air Garbage Cremation apparatus. It was in constant use and exhibition on the grounds of the World's Fair in Chicago; and many are now in use in cities throughout the country. Fire is the great purifier, and these promoters of health and cleanliness will no doubt come into general use.

THE reports from India relative to the recent severe earthquake indicate greater damage than was at first supposed. Tea plantations were greatly injured, and many factories and machine-houses were wrecked, also numerous other buildings. One railroad has disappeared, and sections of the country by sinking have been completely submerged by floods of water from the rivers.

THE leading article in the *Church Union* (18 Wall St., New York), for July is by the Rev. James M. Whiton, Ph. D., on Religion and Modern Knowledge. Dr. Whiton reviews the rapid strides which have been taken in the advancing realms of thought. He points out how in the course of history there has always been a tendency for the knowledge of Nature to get ahead of man's conception of God.

He points out also how with bitterness and difficulty, but still with certainty, the thoughts of the divine Father have always transformed themselves in the minds of men to conform with each new advancing thought. In this manner our idea of the Almighty God is ever broadening, and our thoughts are always being led up before his throne.

THE annexation of Hawaii as a territory of the United States has been agreed to by the Administration and submitted to Congress. It seeks to carry out the same policy proposed by the administration of President Harrison. It is not generally expected that the project will meet very formidable opposition in Congress, but action upon the annexation treaty will probably be delayed until the pending tariff bill is disposed of.

THE great Yerkes telescope, at Lake Geneva, Wis., offers better facilities for astronomical observations than any other instrument in existence. The scientific world awaits its revelations. An accident occurred in the observatory which will delay for a few weeks the completion of the work. The movable floor of the dome fell, on account of the breaking of the cables designed to support it, doing considerable damage, but not injuring the telescope.

THE famous telescope-lens maker, Alvan G. Clark, died suddenly, of apoplexy, at his home in Cambridge, Mass., on June 9, aged 65 years. He returned only two weeks before his death from Chicago, having just placed the lens in the great Yerkes telescope tube at Geneva Lake, Wis. This was the most important work Mr. Clark ever performed. The lens is forty inches in diameter, and the focal length 64 feet. The cost of the lens and its necessary fittings was about \$65,000.

THE chief agitator in the great strike three years ago this summer, Eugene V. Debs, president of the American Railway Union, is now planning to establish a co-operative commonwealth somewhere in the West. The design is to build up a state upon his own ideas of social and political conditions. The members of this new state are to be taken from the men out of employment.

THE final adjustment of the terms of peace between Turkey and Greece is likely to take about as much time, if not even more, than that consumed in the smoke of war. Russia claims the right to dictate the terms of peace, and such claim seems to be conceded by the other powers. The leading Russian papers insist that Turkey's demand for taking more territory from Greece must not be granted. The *Novisti* (St. Petersburg journal) says: "Greece ought to recover Thessaly, as it is utterly repugnant to all traditions of European politics that any portion of a European territory now in possession of Christian power should be added to the Ottoman dominions." Americans will generally agree with that sentiment. Even though Greece may have been the aggressor in the recent war, public sympathy, here and elsewhere, has been with the Greeks and against the Turks, because of the unsavory reputation of the latter in its relation to other and weaker peoples, notably the Armenians.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Mission of the Jews.

The most interesting part of the Christian Alliance Convention at "Moody's church" to us was the cheering message brought by one of its missionaries, a worker among the Jews. "As God sent Jonah," he said, "to preach to the Ninevites, he sent Israel with a message to the world. Israel refused to preach the message, and, like Jonah, she has been swallowed up. The great miracle in the case of Jonah was that the processes of assimilation in the whale's belly were stopped and Jonah preserved. The standing miracle in the case of the Jews is that the usual processes of national assimilation have been stayed, and they have never been absorbed by the nations in whose maw they were cast.

The first day, the speaker thought, was the Babylonian captivity. The second was the dispersion of the Jews among the nations. The third day was about to dawn in which Israel would be cast out of the whale's belly and go preach the preaching to which it had been bidden. In other words, the Jews, as a people, would accept Christ and be a messenger of God to carry the Gospel to the world.

We have forgotten the speaker's name, but he probably would not be sorry to have his name forgotten, if only the truths which he presented so enthusiastically might be remembered. Some one may recognize him from a description. He was of a stalwart frame, wore a black beard, and had a delightful German accent.

His own experiences were deeply interesting. On one occasion in a synagogue of Europe, having recently come from Russia, he was invited to speak of the persecutions there. His heart had been aflame with sympathy for the oppressed Children of Israel under the heel of hatred, and, as he spoke, the congregation crowded about him with streaming eyes. Finally he said to them: "I am not of your race. I am a Christian. But my heart is with Israel and yearns after it." They fall back startled—only for a moment. Then they came forward to grasp his hand, and one of the more thoughtful ones said, "We are beginning to think that Jesus must have been the Messiah, and we knew it not." The speaker made a strong plea for kindness in the treatment of the Hebrews. A Jew who had been a bitter opponent of Christianity was taken very sick. For some time his life hung in the balance, but, through the nursing and care given by Christian neighbors, he recovered. A few days later he went to the home of one of these neighbors and asked him for a copy of the New Testament. "I want to know," he said, "about the religion that makes people so kind."

A Secular Missionary for the Sabbath.

The *Chicago Tribune* continues to discuss the Sabbath-question occasionally in a manner which must be rather discouraging to the reformers of the Wilbur F. Crafts School. It recently published a short article regarding the Iowa Sunday baseball law from the pen of the western contributor. In a late issue it presents an editorial on "The Mayor's Sunday Bike Parade," from which we quote extracts:

THE MAYOR'S SUNDAY BIKE PARADE.

The "West Side Woman's Christian Temperance Union" in general, and Mrs. Matilda B. Carse in particular

have given public expression to a protest against the undignified conduct of Mayor Harrison, who led the bicycle parade on Sunday last. Mrs. Carse says:

What are we coming to when the Sabbath is turned into a bicycle parade day and the Mayor of this great city so far forgets the dignity of his position as to participate in the show? What an example has been set the young people when the Mayor spent the Sabbath leading a crowd of schorchers in a bicycle run!

It is strange that a woman of Mrs. Carse's intelligence and quickness of observation will persist in calling things by the wrong name. When Mrs. Carse says the "Sabbath" is turned into a bicycle parade," she must know that it was not on the "Sabbath-day of the Bible" that Mayor Harrison headed the wheelmen, but on the "first day of the week called Sunday," the day on which Christians have rested since the time of Constantine, who fixed the day, though it is not the day on which Jehovah rested from his creative labors, as set forth in the first chapter of Genesis, which Mrs. Carse should carefully read. If Mayor Harrison had ridden on the Scriptural Sabbath he would have bestridden his bike on Saturday, which probably would have given as much offense to the orthodox Jews and the Seventh-day Baptists as his riding it on Sunday—the being the first day of the week—has given to the West Side W. C. T. U. and Mrs. Carse.

The *Tribune* once more commends to Mrs. Carse the careful reading of the first chapter of Genesis, wherein it is set down that Jehovah labored six days and rested on the seventh, which was Saturday, and consequently is the Sabbath of the Scriptures, and was observed by Christ himself.

A great many Protestant Christians who observe Sunday—that is, the first day of the week—call it the "Lord's-day" in commemoration of the day on which the gospels record that Christ rose from the dead. It is to them, therefore, a holy day, though it is not the Sabbath-day of the Jewish Scriptures.

We shall assume the privilege of expressing to the editor our appreciation of the facts regarding the Sabbath which he has presented to a large circle of readers; also to suggest to him that he read the four gospels once more to see if it is really anywhere said that Christ rose from the dead on Sunday. That fact, if established, would be no warrant for regarding Sunday as the sacred day of the week; but we are afraid that even that slender foundation will not stand as a support for a superstructural "Lord's-day."

THE BROTHERHOOD.

Now is the time for school commencements, and we trust our pastors will not neglect the opportunity to gather the impressions of the season, to instruct and inspire our youth in school lines, nor forget that they are invited to hold a special service for our colleges, or preach an educational sermon the first Sabbath in July.

I. L. C.

WHY THE "BROTHERHOOD?"*

BY DR. P. J. B. WAIT.

In the month of April, 1897, there gathered in a large hall in the city of New York probably twenty-five hundred people to welcome a party of men and women who had traveled around the world in the interests of so-called "Universal Brotherhood."

Some persons had gone as far as San Francisco to meet these travelers, and so accompanied them across the continent; others had met them at nearer points, while a special delegation went to Albany and formally escorted them home. The hall where the meeting was held was decorated with flags of the various nations where these pilgrims had tarried longer or shorter periods, and where branches or divisions of the Brotherhood had been established. These flags represented almost every European and Asiatic country, together with our own beautiful stars and stripes, thus showing a complete circle

* Paper read at the "Brotherhood Hour" of the Eastern Seventh-day Baptist Association, May 27, 1897.

around the globe. We were told how gladly the people had received this gospel of universal brotherhood, and how many divisions had been formed as the pilgrims were pursuing their long journey; in short, how one touch of nature makes the whole world kin. We were almost led to believe that we were listening to some new or original ideas, until we remembered that eighteen hundred years ago it was written, "Brethren, I write no new commandment now unto you, but an old commandment which ye had from the beginning." "He that loveth his brother abideth in the light," "but he that hateth his brother is in darkness."

The idea, then, of the Universal Brotherhood was simply the old commandment clothed in a new garb. All through the New Testament are found references to the depth of "brotherly" love, of the closeness with which "brethren" should dwell together, and we are taught also who is our brother—not necessarily a brother in the flesh, but any member of the great family of man. The gospel of the New Testament is epitomized in the words "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself."

It would appear as though bearing the name of Christ ought to be a sufficient credential to enable any man or woman to belong to the brotherhood; that when a man bears on his body the marks of the Lord Jesus Christ he should be known and read of all men. In New Testament times churches were established probably to bring Christians into conditions more resembling the family relation, which has from the beginning been the ideal relation, and in Scriptural times this church relation comprehended all the duties and responsibilities of its membership, without any auxiliary orders, just as the family requires no secondary order or society to make proper fraternal relations among its members. The "Universal Brotherhood," to which reference has been made and which seems so strongly to exemplify the Christian doctrine, lays no more claims to the teachings of Christ than to those of Buddha, although it recognizes that Christ lived and died, leaving behind, as they say, a prominent example of greatness and goodness. Now, why a Christian church should find a necessity for any order within itself, by which to promote brotherhood, it is difficult to understand. Whether the church of today has deteriorated from the standard of the churches in Asia it is not the province of this paper to discuss, but that the idea of Christian brotherhood in its highest and most perfect form does not exist in the church to-day we may fear when a new order within the church, to be known as the "Brotherhood," has been found necessary. Hence the title of this paper.

While Buddhists may find such an order a necessity, should not the Christian doctrine be all-sufficient? True religion and undefiled is to visit the widow and the fatherless in their affliction and to keep one's self unspotted from the world. True religion and undefiled, if anywhere, should be in the Christian church, and is not every church member one of the brotherhood?

In the Apostolic church after the disciples became numerous, it was found convenient, if not necessary, to appoint persons especially to look after the poor and the widows.

These persons were carefully selected and set apart by laying on of hands to the office of deacon. The Scriptures are very explicit in naming the qualifications of these servants of the church, and state that "they that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith." We do not understand that any organization within the church can substitute the Scriptural office of deacon, nor do we see any Scriptural reason why the office of deacon may not be held by a woman, as the word "brethren" is used in the general sense, and implies the entire membership of the church. Still the office of deacon does not absolve any other church members from individual responsibility. Because of this all of the neighborly and sympathetic work of the church should not necessarily fall upon the deacons, but should be a charge upon the hearts of each one of the brotherhood, which interpreted means the entire membership of the church, or every man and woman that bears in their body the marks of the Lord Jesus Christ. In the 25th chapter of Matthew is found the entire gospel of the brotherhood. "I was hungered and ye gave me meat; thirsty, and ye gave me drink; a stranger, and ye took me in; naked, and ye clothed me; sick and ye visited me; in prison, and ye came unto me;" "and the king shall answer and say unto them, Verily, inasmuch as ye have done it unto one of the least of these *my brethren*, ye have done it unto me."

Shall we wait for the deacon who may live five miles away to attend to appeals for food or drink, or attention in sickness or nakedness or imprisonment, when the cases are at our own door? "All ye are brethren," and the only appeal which ought to be necessary for one of the brethren should be a knowledge of his needs. Moreover, we should not be slow in finding out who are hungry or thirsty, who distressed and longing for friendly counsel or help, who are strangers and in need of friends. The world is full of calls, if we but open our eyes to see and our ears to hear them. It is not always the poor in purse who are needy. "I was sick and ye visited me." The rich and well-to-do are liable to be sick—shall they not also be visited? Do they not sometimes hunger for sympathy, and shall they hunger in vain? We are all members of one body. "Can the hand say to the head, I have no need of thee?" No, every member of the church of Christ is one of a brotherhood by reason of that connection.

Let the deacons or deaconesses, or both, be set apart according to Scriptural authority, but let not these prevent you and me from taking the part which belongs to us in bearing one another's burdens, and so fulfil the law of Christ. It is not *great* things which are needful to be done to fulfil the law. The kindly word, the cup of cold water, the friendly smile, the helping hand here and there, the thousand and one nameless acts, each one trifling in itself, but which in the aggregate make the difference between success or failure so far as lives of the brethren are concerned, and which are sweetly summed up in the lines by Susan Coolidge, called

LITTLE KINDNESSES.

If you were toiling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here and there,
And each one passing by would do so much
As give one upward lift, and go their way,
Would not the slight reiteration touch
Of help and kindness lighten all the day?

There is no little and there is no much,
We weigh and measure and define in vain;
A look, a word, a light, responsive touch,
Can be the minister of joy to pain.
A man can die of hunger, walled in gold,
A crumb may quicken hope to stronger breath,
And every day we give or we withhold
Some little thing that tells for life or death.

Tract Society Work.

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

WESTERN ASSOCIATION.

The Seventh-day Baptist Western Association held its Sixty-second Annual Session with the Second Alfred church, June 10-13, 1897. The opening sermon was preached by Pastor S. S. Powell, from Isa. 9: 6. Theme, "The Prince of Peace, and His Titles."

The sermon was clear and strong, filled with important doctrinal and practical truth. Christ was presented as the "Angel of mighty counsel," who guides his people in ways of righteousness. A Counsellor whose teachings are infinitely above all earthly wisdom. As the "Mighty God," he gives protection and power to those who seek to do his will. He is the "Father Everlasting," who fails not, neither is weary. As the "Prince of Peace," he brings rest to each trusting soul, the rest of faith and obedience, and victory to "his own." There is no true peace until we gain spiritual victory through Christ. The sermon was well adapted to the occasion, and calculated to draw men unto him who is in all things the Way, the Truth and the Life.

The afternoon session was occupied with "Communications," appointment of committees, etc. Aside from business, the main feature of the afternoon was "The Missionary Society's Hour," conducted by Secretary Whitford. A full report of it will be found on the Missionary Page of the RECORDER.

EVENING SESSION.

The evening session was occupied by a praise service, and sermon from Rev. Martin Sindall, delegate from the Central Association. Theme, "Sources of Spiritual Power." Three sources were presented, God, Christ, Holy Spirit. These were finely set forth and illustrated. The power of Christ as an example for us, the touch of the divine life through him, and the inspiration which comes to those who trust in and obey him, were made actual and vivid. The Holy Spirit as the source of highest counsel, comfort, and purity, by constant indwelling, was exalted until those who listened were made to long for guidance and power. It was a sermon to comfort and strengthen and uplift.

SIXTH-DAY MORNING.

The opening session was given to business. Then came an essay by Prof. William Calvin Whitford, of Alfred University, "A Plea for the Revised Version" of the Bible. As it will probably appear in the RECORDER, and because we could not do it justice by any analysis which our space would permit, we must be content to commend it heartily. It was scholarly, devout in spirit, and reverent as becometh those who seek to know the most that is possible of the will of God. It was that sort of criticism which exalts the Word, and deepens a love for it as a revelation of divine love, wisdom and power unto life. It was replete with information which every reader of the RECORDER needs.

In the discussion which followed, Powell, Sindall, Peterson, Mrs. A. A. Allen, S. Burdick, Babcock, Hunting, Shaw, Whitford, Coon and Lewis took part. The essay was worthy of the Association which holds Alfred University.

The last item on the program for the morning was a sermon by F. E. Peterson, delegate from the Eastern Association. Neh. 4: 7,

"Building for God." Nehemiah's work in rebuilding and restoring ruined Jerusalem was made a parable, from which was taught the lesson. That all life is a rebuilding for God and under the guidance of church and the Holy Spirit, as "Master builders." "That sin has wrought ruin should enhearten us to rebuild." Individual character, the social fabric and the state must be founded on the granite of Sinai, and developed according to the divine pattern. We are to push our work as did Nehemiah, regardless of intimidation, ridicule and offered compromise. As Seventh-day Baptist Christians, the work placed in our hands must be pushed forward. We cannot stop to "parley" nor desist because of opposition. God's message is: *Arise and build.*

SIXTH-DAY AFTERNOON.

After some routine business, including the introduction of Rev. Mr. Mahoney, pastor of the Baptist church at Almond, N. Y., the afternoon was given to Sabbath Reform themes. Secretary Lewis preached upon "The Decay of Sunday Laws, as a Factor in Sabbath Reform." The sermon was followed by a most interesting and vigorous "Question Box Parliament," in which a large number, including Mr. Mahoney, took part. There was good evidence that the people of the Western Association are rising to the new movement in Sabbath Reform work.

Sixth-day evening was occupied by a prayer-meeting, led by Pastors Powell and Babcock, the music being under the direction of Dr. Burdick, of Genesee. The meeting was a spiritual feast, and power, and a number of people "arose for prayers" at the close of the meeting. It was a fitting opening service for the Sabbath.

SABBATH MORNING.

The day was cool and bright. At 10 A. M. came a "Praise Service," and at 11 A. M. Secretary Whitford preached at the First church, Alfred. Theme, "The Riches of Grace for us Through Christ's Poverty." At the same hour Secretary Lewis preached at the Second church, on "Danger of Denominational Decay and the Duty of Seventh-day Baptists at this Time." The attendance on Sabbath was phenomenally large. Nearly six hundred people dined in the parlors of the Second church. The house was densely packed before the praise service of the morning was through.

SABBATH-SCHOOL.

At 2 o'clock the Sabbath-school convened. The exercises were under the direction of Mrs. J. C. Edwards, Superintendent of the local school. The lesson for the day from 2 Tim. was taught in brief addresses, under these heads:

1. "Paul's Greeting to Timothy." Rev. Martin Sindall.
2. "Home Influences on the Life of Timothy." Rev. Geo. B. Shaw.
3. "The Consecration of Timothy." Rev. F. E. Peterson.
4. "The Scriptural Education of Timothy." Pres. B. C. Davis.
5. "The Perfect Law of God in the Heart." Dr. A. H. Lewis.

A solo by Mrs. Sindall and a quartet of male voices added much to the music.

The Christian Endeavor prayer-meeting, conducted by Walter L. Green, succeeded the Sabbath-school. It was an excellent meeting in which the general theme, "Bible Study," was discussed, as to methods, results, etc., in

brief statements, mainly items of personal experience. This discussion was the natural and helpful complement of the Sabbath-school.

EVENING.

At evening the house was again "packed" with people, eager to enjoy the "Young People's Hour," conducted by Miss Eola Hamilton, Associational Secretary. The Secretary's report showed nine Senior Societies and seven Junior. Three of the latter organized within the year. Senior membership, 270 active, and 51 associate; Junior, 128 active, and 38 associate; twenty-eight members have passed to church membership by "conversion" during the year.

The program included the following items:

1. "Young Men in Christian Work," Walter Brown, Richburg.
2. "Relation Between Young and Old in C. E. Work," Miss Mary Stillman, Hornellsville.
3. "The Work of Our Committees." An exercise by a group of Juniors from First Alfred; also, "The Meaning of Our Name," by Juniors from Second Alfred.
4. "Personal Responsibility," by S. D. Bond, Alfred University.
5. "Sabbath Reform Work by Christian Endeavorers," Miss Ida Coon, Little Genesee.
6. "Question Box," by Rev. Geo. B. Shaw, of Nile.

A quartet from Little Genesee, and one from Hornellsville, rendered musical selections that were exceptionally fine; the entire program was well sustained as to character and content. Miss Coon's paper on "Sabbath Reform" was a new feature, and one worthy of the occasion and the theme. It will be cause for increasing thankfulness when every denominational gathering of our young people shall discuss some form of denominational work. Taking Miss Coon's paper as the standard, the young people of the Western Association are now leading in the "New Sabbath Reform movement."

FIRST-DAY MORNING.

Business occupied the morning hour until 10.30. Then came a sermon by Missionary Secretary Whitford, on "God's Divine Enterprise of Saving Men." The sermon exalted the work of evangelization as one in which men co-operate with God, in accomplishing the greatest of all works, the work toward which all the resources of God's power, love and mercy are turned, the saving of men from the power and consequences of sin. As all of God's powers and resources are thus engaged, all of ours should be consecrated to working with him.

EDUCATION HOUR.

This was conducted by President Davis. S. D. Bond spoke for Salem College, T. J. VanHorn for Milton, and President Davis for the University. Secretary Whitford spoke on the value of Education to Missionary work, and Secretary Lewis, of its fundamental importance in the work of Sabbath Reform, as shown in the history of the last three hundred years, and in the demands of the present time.

The report of the Committee on the State of Religion showed harmony and growth, with a net gain of twenty-five in the membership during the year. It strongly recommended the co-operation of the stronger churches with the pastorless ones, of which there are now seven in the Association.

SUNDAY AFTERNOON.

T. J. VanHorn preached from Rom. 7: 13. He set forth in strong light and with telling effect the "exceeding sinfulness of sin." The

law of God, his great "search-light," was exalted and analyzed, as the "detective," from whom no sin or sinner can escape, even though divine love waits to grant cleansing and forgiveness.

This stirring sermon was followed by the

WOMAN'S HOUR.

This was conducted by Mrs. C. M. Lewis, Associational Secretary. Mrs. M. B. Kelly conducted the devotional exercises. Mrs. Lewis' report urged greater consecration to work and better organization. Ten churches have societies which co-operate with the Woman's Board. Since last Conference they have raised an aggregate of \$616; \$228.50 for China Mission, \$50.66 for Tract Society, \$37.86 for Missionary Society, \$284 for local work, etc.

Mrs. J. B. Whitford, of Nile, read a paper, "How Can We Interest our Young Women in the Work of our Board?" After speaking of the "younger women in the various fields," she answered the question in a sentence: "Give them specific work to do." Mary Bowler, of Little Genesee, presented a paper, "Christian Enterprise." It was a clear and cogent plea for a better organization of the work of the women of the denomination. It was full of pertinent and timely suggestions, and we commend it to the consideration of those who shall have this department of work in charge at the next session of Conference. In politics such a paper would mark the writer of it as the successful candidate for a controlling place in the next Board.

Mrs. U. M. Babcock read a paper, "Evangelistic Work by Women." It made a strong plea for placing women in the field as evangelists. A solo by Mrs. Fairfield, of Alfred, and music by the University Male Quartet added interest to a session of much strength and value.

In the evening A. H. Lewis preached: "The Waiting Harvest of Reforms for the Young People of the Twentieth Century." There was a large attendance, especially of young people.

As a whole the sessions of the Association have been full of interest, deep in spiritual fervor and power, and full of hopeful outlook for the future. Here, as in the preceding Associations, all business passed without jar or confusion, and the spiritual side of the work of the churches, and the advancement of Christ's kingdom, held the leading place.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 13, 1897, at 2.15 P. M., President Charles Potter in the chair.

Members present: Charles Potter, J. F. Hubbard, D. E. Titsworth, J. D. Spicer, W. M. Stillman, C. C. Chipman, J. M. Titsworth, J. A. Hubbard, W. C. Hubbard, Stephen Babcock, A. L. Titsworth.

Visitors, J. P. Mosher, H. H. Baker.

Prayer was offered by J. D. Spicer.

Minutes of the last meeting were read.

The Advisory Committee reported, and recommended that the Corresponding Secretary, Dr. Lewis, after leaving the North-Western Association, be instructed to spend one Sabbath and Sunday in Chicago and vicinity, and one Sabbath and Sunday with the church at West Hallock, Ill., if desirable

and convenient to those churches. On motion, the recommendation was adopted.

The Committee on *Eduth* reported progress.

The Committee on the property of the late Joel Green reported correspondence on the matter and, on motion, it was voted that reply be sent that the Board is not prepared to sell the property at this time.

The Treasurer presented statement of receipts and disbursements for the month of May.

On motion, the Recording Secretary was appointed to prepare a suitable resolution concerning the death of Dea. I. D. Titsworth, to be incorporated in the minutes of this meeting, and a copy sent to the family.

In bearing this tribute we realize that the generation of pioneers who founded and carefully maintained so many of the religious institutions we now enjoy, has lost one of the faithful from its rapidly thinning ranks, by the death of Deacon Isaac D. Titsworth. From our denomination has gone to his reward one of the fathers and counsellors who had won and deservedly held a large place in the confidence and love of our people.

From our Board of Directors we shall miss the hoary head and bent form of one whose interest in and anxiety for the success of the cause we represent was so strong, that even the infirmities incident to extreme old age rarely kept him from our regular meetings, he having been present with us for the last time at the April meeting, only a few weeks prior to his going home.

Deacon Titsworth became a Life Member of the American Sabbath Tract Society in 1867, and at all times was actively and earnestly interested in its work. He served the Society as its President for two years (1881, 1882) and as Vice President for fifteen years, from 1882 to the time of his death. His loyalty to the Sabbath truth was unwavering, and the fervency and zeal he manifested that the truth might be known by all are left to this Board as a most appropriate legacy.

While we feel the loss of our most aged counsellor, and tender our sincere sympathy to his family in the severing of ties that brings sadness, we yet rejoice with them that the life full of years, full of fatherly care, full of devotion to the church and denominational interests, was spared for so long a service, and went out with eagerness, assurance and fulness of joy to the rest that remaineth.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

OUR NEIGHBORS.

It is so natural, when overcome with grief or exalted with joy, to breathe the sad or happy secret into the ear of a friendly neighbor, and the trivial every-day occurrences, too, are quite as apt to be freely confided.

Possibly no harm may ever follow this, but let there come the slightest rupture in your friendship, and all the secrets that you believe to be deeply buried (in a friend's heart) will spring up like an early rain. Hennessey has said, "Friends are like melons; to find one good you must a hundred try," and the Chinese maxim, "There are plenty of acquaintances, but few real friends," seems to confirm this thought.

But these facts should not produce a wholesale cynicism and reserve regarding neighbors, for in them are often found as true and tried friends as one could wish, but they should teach us to study and analyze character—to know if back of the pleasing, friendly manner there exists integrity of heart, and a fair measure of common sense. This latter element of itself should be sufficient to keep us from repeating the little confidences that a neighbor has, perhaps in an unwary moment, confided to us, even though she did not label each "a secret." If a neighbor shows her false heart by revealing to you things confided to her—no matter if she does say, I

know "you won't tell"—don't trust her. You may be sure "a dog that will bring a bone will take a bone." It is impossible to feel otherwise than kindly toward those who have spoken kindly of you, and quite as impossible for anyone, unless a veritable saint, to have other than a feeling of resentment when hearing himself abused or slandered; it is just as easy to say something kind about an absent one as to say something ill-natured. Persons living together, or in close proximity, need to be especially careful lest an undue intimacy result disastrously. Be chary of those whom you admit through your "back door"; think how this or that would sound if repeated, before giving it wings.

"First somebody told it,
Then the room wouldn't hold it,
So the busy tongues rolled it,
Till they got it outside;
Then the crowd came across it,
And never once lost it,
But tossed and tossed it,
Till it grew long and wide."

A Spanish proverb says, "Measure your cloth twice, for you can cut it but once;" so it would be wise for all, and especially the naturally impulsive and communicative, to reflect twice before bestowing their confidences, for once breathed, they are beyond recall.

But, thank God, there *are* friends in whom we may trust! Life would be a blank if all the inner and deeper emotions of our hearts, together with the lighter and more trifling experiences of our every day life, must be hermetically sealed in our own bosoms; but none are doomed to such a fate. Only let us choose with care and then confide with caution.

DAMARIS.

IMPROVING ENGLISH SPELLING.

Reform in English spelling has been generally regarded as one of the impracticable schemes of a few visionaries. It received its first impulse from phoneticians and philologists. It gained support from a few journalists, and other thinking men and women, who with the philologists formed the "Spelling Reform Association," then from literary and bookish men of note, who organized an Orthographic Society. The Century Dictionary and, notably, the Standard Dictionary, aided the cause of simplified spelling. Then the Funk & Wagnalls Company secured pledges from a goodly number of editors and literary persons to use certain simplified spellings. The Chemical Section of the American Association for the Advancement of Science carefully revised and systematized the orthography of chemical terms. Now the Department of Superintendence of the National Educational Association has passed without dissent a resolution that in publishing their Proceedings the secretary shall use the following simplified spellings: Program, tho, altho, thoro, thorofare, thru, thruout, catalog, prolog, decalog, demagog, pedagog. In view of this bit of history covering less than a quarter of a century, the hope of improving English spelling can no longer be regarded as visionary or impracticable.—*S. S. Times*.

It is said that one hundred and twenty-five wealthy men and women have gone out from Great Britain as missionaries at their own expense.—*Witness*.

MUD is only fit for politicians to throw at each other. It makes a bad road.—*L. A. W. Bulletin*.

Missions.

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

WE would exhort and put it in almost head lines, that our people individually, or as churches, the benevolent societies and all who have funds in hand for the Missionary Society send them in this month of June, or at least by the middle of July. Send in your money in generous sums. May we not receive several thousand dollars within a month or six weeks to pay bills, salaries and debts?

WE have now been the rounds of four Associations. We go no further. In these four there has been a wonderful spiritual inspiration and uplift. We hope the North-Western Association will reach in these respects the highest point. While the reports on the state of religion showed in some of the Associations a net decrease in membership, they showed as well that some of the churches had been greatly blessed and strengthened by gracious revivals, and there had been growth in spiritual life all along the line of the churches, and great harmony prevails in and between them. We wondered whether the enthusiasm at Conference, in the "new movement" in Sabbath Reform work, would die down among the churches, but am happy to report that it has been well sustained and evidently some work has been done in that line, since Conference. It has not been all resolutions and enthusiasm. In all lines of denominational work our people, as a whole, are grandly loyal. The missionary and evangelistic spirit has not waned, and if it were not for the fearful hard times among farmers, their contributions would prove the fact. We have been greatly pleased to see how our people, both old and young, have broadened and deepened in their apprehension and understanding of our mission as a people and the truths for which we stand before the world. In the sessions of all these Associations the thought, the sentiment, the trend and inspiration have been eminently denominational. We believe these Associations will prove a wonderful forerunner and preparer for making our next Conference a grand feast and a glorious convocation for the advancement of the gospel and God's truth in the world.

THE Missionary Hour at the Western Association was full of many good things. It came so early in the sessions of the first day, that the speakers had a short notice and hence but little time for preparation; in fact some of it was almost impromptu, yet they did grandly.

Pastor George B. Shaw, of Nile, N. Y., led off in what he thought pastors could do for our missions.

1. They should increase the spirit of missions among the people.
2. They should hold missionary services and preach missionary sermons for that purpose.
3. They should canvass their churches for the cause of missions.
4. They should get their churches to do missionary work in the needy places. He had preached more sermons during the year outside of his church than he had in it.
5. They should influence the strong churches to lend their pastors to aid now and then the small and needy ones.
6. They should do evangelistic work so the Missionary Society should not have to furnish so many evangelists. There are school-houses, halls, and places near the churches where such

work is greatly needed and should be done to the building up of Zion and the extension of Christ's kingdom in the world.

T. J. VanHorn spoke upon evangelism. It is wise and Scriptural to have evangelists. Their work is different from that of pastors, but very important in the evangelization of the world. The evangelistic work has been and is a source of strength and enlargement to us as a people. Its benefits can be seen most in the strengthening and building up of the small churches. However there can be no successful permanent results from evangelism unless it is followed up with good fostering care. We have lost many churches which evangelism produced by not following it up with permanent work and oversight. We believe our people are seeing it and are more careful in regard to it.

Prof. H. C. Coon said that laymen may look more than others at the material influences which are produced by missions.

1. The influence of mission work upon those who labor and give for the spread of the gospel. The men and women who give and labor for the sending of the gospel with its benign influences to those who are in need, become interested in the work, think of it, pray for its success. In this way they are lifted up out of self into a higher plane of living, with broader views of humanity. The church that does not possess the missionary spirit is a lifeless church and will make no progress in spiritual life and growth. The reflex influence of mission work can be clearly and materially seen on individuals and churches that are actively engaged in it.

2. Great is the effect of missions upon those receiving their benign influence. The missionaries of the cross are harbingers of a Christian civilization, while the unconsecrated messengers of trade and commerce introduce the ways of death and destruction. The testimony of the Chinese potentate who recently visited this country, was emphatic upon the beneficial influences of missionaries in China, both in respect to the material and moral good of the nation. It is evident that missionary labors are blessed means for the spiritual uplifting of the giver as well as the receiver.

Mrs. M. B. Kelly spoke for the lay-women. I know what I think of our missions and what some of our women think. The more we do for missions the more the work will prosper. Our women were greatly interested when Dr. Swinney and Susie Burdick went to China. Woman has ever been blamed for causing sin to come upon the world, and certainly she is under obligation to help rid the world of it; therefore she has something to do in the work of evangelization. Woman rules the world if the men will not acknowledge it. Women are good workers in raising means, and we can do more in that line than we are doing. We should have great influence in our homes. We can do a great deal to inspire our children with a missionary spirit. If we cannot go as missionaries, our boys or girls may go. Again, we should think of pagan women and strive to better their condition. I am also as much in favor of home missions. We must hold and strengthen our small churches. We must put our heart in missions as well as our money if we would make them successful.

The Conductor followed a talk upon three points:

1. That evangelistic and missionary work is fundamental. It brings men to the saving knowledge of Christ; it is the formative power of the church, the basis and motive power of church work, all lines of denominational effort, of all true philanthropy and reform.

2. The demands upon us, and the open doors before us for such work; they are increasing every year. What strength and growth would come to us if we could meet the demands and occupy the open fields.

3. The need is not so much workers as means. Here the conductor explained the method of systematic giving and showed by illustrations what it would do in supply funds if it were universally adopted and carried out by our people.

TREASURER'S REPORT.

For the Month of May, 1897.

GEORGE H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
DR.

Balance in Treasury, May 1.....	\$ 232 59
Woman's Executive Board of Gen. Conference:	
Susie Burdick's salary.....	\$171 95
Helper's Fund.....	13 50
Boys' School.....	29 03
Home Missions.....	29 15
Red Fund, China Mission.....	5 00
Dr. Swinney's salary.....	10 00
General Fund.....	27 95— 286 58
Young People's Permanent Committee:	
General Fund.....	\$114 42
Dr. Palmberg's salary.....	25 53
Evangelistic Committee.....	11 28
Home Missions.....	5 60
Foreign Missions.....	1 90
Boys' School, Shanghai.....	2 05— 160 78
Martin Sindall, Verona, Mills, N. Y.....	2 50
Sara Langworthy, New York City.....	5 00
Ashaway Sabbath-school, Ashaway, R. I.....	35 00
Seventh-day Baptist Memorial Board:	
Income from invested funds.....	\$ 29 78
Income from Geo. H. Babcock fund for discretionary use of Memorial Board.....	240 00— 269 78
John Congdon, Newport, R. I.....	10 00
L. F. Skaggs, Boaz, Mo.....	5 00
Mrs. C. G. Randolph, Utica, Wis.....	2 50
A. L. Chester, Chairman Committee on Permanent Funds.....	159 00
Mary Grace Stillman, Potter Hill, R. I.....	2 00
Zebulon Bee, Boulder, Colo.....	2 00
Wm. B. West, Milton Junction, Wis., life member of Mrs. W. D. Burdick, Jackson Centre, O.....	25 00
Collection at Quarterly Meeting, DeRuyter, N. Y.....	2 60
Mrs. C. T. Hallock, Wellsville, N. Y.....	2 00
Walworth, (Wis.) Mission Band—Susie Burdick's salary.....	36 74
Church, Walworth, Wis., Evangelistic work.....	20 00
" Milton, Wis.....	7 88
" New Auburn, Minn.....	8 00
" First Alfred, N. Y.....	11 99
" Rotterdam, Holland.....	10 00
" North Loup, Neb.....	3 59
" Andover, N. Y.....	5 00
" Berlin, Wis.....	1 95
" Jackson Centre, O.....	1 61
" Albion, Wis.....	6 65
" Plainfield, N. J.....	56 66
" Adams Centre, N. Y.....	20 00
" First Brookfield, N. Y.....	8 70
Geo. B. Carpenter, Treas. Evangelistic Com., collected in field by S. H. Babcock:	
Black Lick, W. Va.....	\$ 7 00
Middle Island, W. Va.....	11 75
Green Brier, W. Va.....	12 35— 31 10
Loans.....	1,500 00
	\$2,932 20

CR.

O. U. Whitford, advance on traveling expenses, quarter ending June 30, 1897.....	\$ 50 00
W. D. Burdick, salary, quarter ending March 31, 1897.....	12 50
D. Burdette Coon, salary and traveling expenses, quarter ending March 31, 1897.....	32 25
S. I. Lee, salary and traveling expenses, quarter ending March 31, 1897.....	\$73 00
Advance on traveling expenses, quarter ending June 30, 1897.....	15 00— 88 00
L. F. Skaggs, salary and traveling expenses, quarter ending March 31, 1897.....	79 23
E. H. Socwell, salary and traveling expenses, quarter ending March 31, 1897.....	83 65
S. R. Wheeler, salary and traveling expenses, quarter ending March 31, 1897.....	102 55
A. P. Ashurst, balance on salary and traveling expenses, ending March 31, '97, \$35 18	
Advance on quarter ending June 30, 1897.....	75 00— 110 18
Geo. W. Lewis, traveling expenses, quarter ending March 31, 1897.....	3 45
O. S. Mills, quarter ending March 31, 1897.....	12 50
J. N. Belton, balance on salary and traveling expenses, quarter ending March 31, 1897.....	\$86 40
Advance quarter ending June 30, 1897.....	25 00— 111 40
Church, Attalla, Ala., q'ter ending Mar. 31, '97	25 00
" Cumberland, N. C., " " " "	12 50
" Hammond, Ala., " " " "	43 75
" Hornellsville, N. Y., " " " "	18 75
" Lincklaen, N. Y., " " " "	18 75
" New Auburn, Minn., " " " "	18 75
" Berea, W. Va., " " " "	18 75
" Niantic, R. I., " " " "	25 00
" Salemville, Pa., " " " "	12 50
" Garwin, Iowa, " " " "	23 09
R. S. Wilson, Attalla, Ala., traveling expenses, quarter ending March 31, 1897.....	3 90
American Sabbath Tract Society, postage, etc.	4 59
Geo. H. Utter, printing.....	10 00
Evangelistic Committee—orders Nos. 64-66...	333 49
Washington National Bank, interest.....	31 50
" " " " loans.....	1,500 00
Balance in Treasury June 1, 1897.....	146 17
E. & O. E.	\$2,932 20

GEORGE H. UTTER, Treas.

Woman's Work.

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

God bends from out the deep and says—
 "I gave thee the great gift of life;
 Wast thou not called in many ways!
 Are not my earth and heaven at strife?
 I gave thee of my seed to sow,
 Bring'st thou me my hundred-fold?"
 Can I look up with face aglow,
 And answer, "Father, here is gold?"

—Lowell.

"God so loved the world that he gave his only begotten Son." He gave because he loved. All that comes to us from his bounty is the outflow of his love. Is not the amount of our gifts to God's cause influenced by our love for him? "Search us, O God, and know our hearts," and increase our love, that our gifts to thee may be increased.

WOMEN have always been a power in the world, either for good or evil. Are we a power in our denomination, to our Woman's Board? Is our love to be measured by our gifts? The converts in heathen lands may rise in judgment and condemn us, for many of them give out of their poverty a tenth, and sometimes more than a tenth, of their meagre income to the Lord.

How many souls will be lost who are longing to know of Christ and his love, because we do not care for them enough to give freely? How much of influence will be lost if these souls are not saved—influence which they might exert over their own people! O, that we might realize more of the beauty that would come into our lives and into our characters if we would become more absorbed in interests outside of ourselves. Some noble purpose in life would lift our thoughts and affections above the world and its pleasures. Let this purpose be filled with love for God and for souls.

STRAY THOUGHTS FOR THE WOMAN'S HOUR.*

BY DR. P. J. B. WAIT.

When our General Conference was held with the First Hopkinton Church in Rhode Island, fourteen or fifteen years ago, a chord was struck in the hearts of the women of our denomination which has vibrated until now, and which we believe will vibrate so long as Seventh-day Baptists shall exist. While our women had not been idle prior to that time, still they had not yet learned half the possibilities for usefulness which were dormant within them, and which were waiting only for the Master's touch to awaken.

When, therefore, the Missionary Board called a young woman, slight in body, but strong in Christian grace, to go upon the foreign field as a missionary, and she, feeling that it was of God, answered sweetly and trustingly, "Here am I, Lord, for thou didst call," the women of the denomination were stirred as never before. We shall not live long enough to forget the sensation which was produced, or the deep hush which fell upon the congregation in that old mother church when it was announced that Dr. Swinney had accepted the call to go upon the China field as a medical missionary. Some of us were doubtful of the wisdom of the move and questioned whether the call was really of God; but subsequent developments removed this last doubt, and no one any longer questions whether it was "for such a time as this that she came to the kingdom."

*Read at the Woman's Hour of the Eastern Association, June 1897.

It seemed to require just such a lesson of childlike confidence in following wherever the Lord directed, on the part of this young woman, and the humble submission in giving her up, on the part of her saintly mother, to awaken the mothers and daughters in the denomination as nothing else had ever done, and to cause them to attempt many-fold more than had ever before been attempted in the cause of missions. Every mother felt, "what if this were my daughter who is taking her life in her hands and going into a far country, to undertake an untried work?" and every daughter felt, "If one young woman can do this, why cannot I do far more than I have ever attempted for God and his cause, both at home and abroad?"

So the act of one young woman, timid as she was and shrinking from publicity, became the most potent factor in moving our women, young and old, to better work for missions than they had ever before undertaken. Not alone on the foreign field, but also in the home land, have our women been doing yeoman's service, until we almost wonder whether there is anything too much for them to undertake. The woman's society, often few in numbers, found in almost every church, which feels it a privilege to become auxiliary to the Woman's Board, illustrates that women have learned the very important fact that, while a single thread holds but little, a manifold cord becomes the strong cable, and the woman's work to which this hour has been set apart, may be likened to such a cable. Each little auxiliary society, casting in its mite of faith and work, and the Woman's Board gathering them all together and combining them into a common whole, beautiful and symmetrical, and then passing it on to the Missionary and Tract Boards, to which the Woman's Board is auxiliary.

It is interesting to feel that the smallest and weakest Woman's Society in this way comes in touch with, and becomes a part of, all the work which the denomination accomplishes; and without these auxiliary societies, which are the sinews of the Woman's Board, very different results would be shown at the end of each year. This principle of auxiliary work is the foundation of the strength, and the reason for the great strides which woman's work in secular lines has accomplished.

Each little woman's club, whether literary, industrial or social, becomes auxiliary to a state federation, and they, in turn, federating as a national society, so that the smallest integer, or the little country club, becomes a factor of and a necessity to the national organization.

Whether religious societies learned this useful lesson from secular organizations, or the secular took its cue from religious bodies, we do not know; but we find them both working upon similar lines, and it is this mutual dependence, each upon all the others, and mutual strength thereby obtained, which makes woman's work in all lines what it has grown to be, chiefly in the last decade.

When it was first suggested that raising Dr. Swinney's salary become a part of the woman's work, the women of the denomination could hardly see where it could be raised; but now, with three women upon whom to expend its efforts, we do not think the Board finds any more difficulty—indeed, we suspect less even—than at that time, and all because of systematic organization.

A Woman's Hour is set apart upon this occasion, not, as we understand, for the transaction of business, or to confer with the workers, but for the purpose of coming closer together, and to talk of our work, past, present and future, thereby familiarizing ourselves with its aims and plans, and consecrating ourselves anew to its interests, which are a part, and a very essential part, of the missionary and tract interests.

Since our good Dr. Swinney first became an object of interest to the Woman's Board, many changes have taken place. Miss Burdick and Dr. Palmberg, both in the freshness of young womanhood, have felt it not a sacrifice, but a joy, to help carry the gospel to those who are in heathen darkness. Shall we, sisters, do less for them than we would have others do, were they our daughters? Shall we not carry them on our hearts, and shall we be content if they be forced to exercise greater economy for things needful, than do our daughters at home? In passing, we would suggest that the Christmas box, which is packed each June for our missionaries, is a safe, convenient and economical way to send our gifts, not alone to the women, but to all the missionaries. Anything which they need, or which can be made useful in their work, can go in this way.

Some of our faithful ones, who loved both the work and the workers, have been called up higher, leaving the work all the more valued, because of the inspiration and help they gave to it. New recruits are needed to fill the ranks as vacancies occur. To-day our tears fall for one whose face in this meeting is missed for the first time, and we wonder why one so useful and so necessary as our dear Sister Cottrell should have been stricken down in the midst of her usefulness. While we mourn her loss, let us emulate her sweet example of faithfulness in whatever she undertook, and willingness to do whatever lay before her.

Every denomination claims to have some distinctive rules of faith upon which to work, but nowhere is there so grand a Scriptural truth as that which distinguishes us as a peculiar people—the Sabbath truth. Inculcating Sabbath truth is supposed to belong to the pulpit, and our ministers are supposed to be its teachers; but if this truth is not ingrained into the hearts of our children, shall we not take the responsibility to ourselves? To mothers chiefly belongs this responsibility, and if the children fall away from the Sabbath, it will not do for us to complain of our minister, or the Sabbath-school teacher, but to question whether we have been faithful mothers to our duty.

It is painful to see sons and daughters who have wandered from the Sabbath, and to feel as mothers that we stand chiefly condemned for these departures. Shall we not take this thought home and ponder it?

Stray thoughts, sisters, touch many points without discussing any; but we feel that discussions are not so much needed, in our Woman's Hour, as heart to heart confidences. We meet together so seldom, and there is so much to be said, that one can barely touch upon a point before passing to others. If, however, we have let fall any word which will be helpful to our sisters, it will be ample reward, and may we all try to do in the future more and better work for the Master, for the denomination, and for everything which goes to make up our special mite of each department.

SEVENTH-DAY BAPTIST PRINCIPLES, OR OUR PECULIAR VIEWS.*

BY REV. GEORGE SEELEY.

Acts 28: 22, "But we desire to hear of thee what thou thinkest; for as concerning this sect, it is known to us that everywhere it is spoken against." Also, Rev. 14: 12, "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." I quote from the Revised Version.

I have read somewhere that the masons in building the church of St. Sophia in Constantinople, built by Emperor Constantine, A.D. 325, now a Turkish Mosque, used musk to perfume the mortar, and that it was noticed in making some changes or repairing the vast and magnificent edifice, the odor of the perfume still lingered there, as in the days of its erection. In this we may be reminded of the peculiar sanctity of the subject under our notice on this occasion. We come to it with a feeling of profound awe and reverence not attached to any other day, nor to any institution, nor yet any other subject contained in the Bible. It is said that "God blessed the seventh day and sanctified it." Then there is a peculiar sanctity, interest in it and pertaining to it; God's special blessing and smile and approval rest upon it.

The first order of its holiness clings to it with the tenacity of unchangeableness, yea of immortality. Its perfume, like the spicy breezes of Ceylon's Isle reaching out far into the sea, reaches from Eden lost to Eden regained. "Remember the Sabbath-day to keep it holy, six days shalt thou labor and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore Jehovah blessed the Sabbath-day and hallowed it." Ex. 20: 8-11.

Sabbath-keeping Baptists are a very ancient people, dating back to apostolic times, and earlier when the saintly John, the Immerser, led down into the Jordan River the holy, spotless Jesus, and baptized him, as the fulfiller of all righteousness and symbol of the mysterious death and resurrection of the Son of Mary, who was the Son of God. These peculiar views of ours date back to the very beginnings of early Christianity, and to the very origin of the New Testament, for both John and Jesus were Seventh-day Baptists. What else were they, if they were not? Jesus was baptized and kept the Sabbath, and as such was the example of all his followers during the existence of the church. Having begun with a separateness and distinctiveness, and holding views taught and practiced by the Lord Jesus and his inspired apostles, and for our instruction written in this Holy Book, the Sabbath of the Fourth Commandment, the Seventh-day Sabbath, the memorial of the finishing of the stupendous work of creation, the only commandment bearing the Divine Creator's signature, and stamped with endless perpetuity as the world's rest-day, as it was Jehovah's rest-day, sanctified and set apart from the beginning, when the morning stars

sang together, and the sons of God shouted for joy.—The day as well as the institution without any variation or change were to be of perpetual obligation, a great moral law, and not a ceremonial institution.

Thank God for these distinctive views of the Bible, which have been the exalted symbols of our most cherished faith in every passing age of the world's history, and must ever remain in connection with the true church's history, in weal or woe, till Jesus calls her up to himself in his place at the right hand of the Father. We utterly repudiate the claim made by many, that the Sabbath was changed at the resurrection of our Lord Jesus from the seventh-day to the first-day of the week, by our Lord himself, or by apostolic precedent, for the good reason that we can find no Scriptural teachings or examples, and as we cannot find these, what else can we do, but cling to the unchanged and unalterable teachings and commandments of God? Not the opinions of men, not the institutions of learned synods or church councils, nor yet the traditions of the fathers of the Catholic church, but the Bible and the Bible only as the religion and exponent of the New Testament Christianity.

As vast numbers of semi-christianized converts came into the church in early post apostolic times, exchanging their worship of the Pagan gods for a better form of religion which they regarded the religion of Christ to be, they brought with them much of their Pagan philosophy, thinking to embellish the new religion thereby; so combining the two, they conceived the idea of formulating a universal or catholic system of Christianity that would be splendid in all its appointments and institutions, and that would be calculated to gather the nations within its all-encircling embraces. This Catholic church was from the first a combination of numerous errors derived from sun worship, and various heathen mythologies, a very development of the Anti-christ declared by New Testament-inspired men, as surely coming at an early date. The Holy Ghost forewarned men to beware of it, and to be forewarned is to be forearmed, and so the Seventh-day Baptists of the early church began their faithful crusade against the incoming heterodoxy, and fought heroically to save the pure Christianity of the times, from the fearful Christ-dishonoring inroads of unsound doctrine, whose flood-gates were now opening on every side of them. And two gross errors which arose as monumental pillars, which mark the gateway of the larger proportion of the ever-widening popular Christianity of the age in which we live, namely, Sunday as the Christian holy day, instead of the Sabbath of the Fourth Commandment, and infant sprinkling, a substitute for New Testament believers' baptism, were born, reared, and cherished by the philosophical paganized Christianity of the times referred to. Paul declares that error began to rise in his day. It had its incipency before even the publication of the entire New Testament revelations. Against these two mischievous, false doctrines already spoken of, we as a people have ever stood, constantly warning men, and warring against them. And our work has not been as beating the air, for from time to time a bright and holy succession of believers, true and tried, have appeared, receiving the heavenly truths of baptism and the Sabbath as spoken of and

practiced by our divine Master when he was here among men.

And now, would it be strange that I should affirm on the faithful authority of history, that Seventh-day Baptists have existed during these nineteen centuries, and that the world at no time was entirely without them? Do you ask, and what is history? we answer, history is a sort of building reared in which are inscribed the deeds of men, and has kept its record during the ages. If we turn over the ponderous pages of these huge chronicles we shall find that our denominational ancestors have lived, and wrought, and fought and suffered, and personally triumphed amid the darkest days the church has ever seen. Our people have lived and have continued to live amid the rise and development of Antichrist, the fall of empires, the change of earthly governments, the dissolution of great and prosperous countries, and have seen the most splendid cities of the world smoking in their ruins, the proudest works of art tumbling in the dust, and have heard the shrieks and groans of whole valliant armies dying on earth's proudest battlefields. We have lived, and behold, to-day we are living, because the principles for which we live have in them the seeds of indestructibility and immortality, and they cannot die, cannot become extinct. They stand in the estimation of men far down in the minority, but in the estimation of God, far up in the majority, for one, standing in the right, has God with him, and one with God on his side is the majority.

History is a torch-light, and flashes its search-light far back into the darkness and obscurity of the almost dead past, and causes it to discern and open out to the clearer light of truth to-day much of the past that concerns us as a people kept by the Lord for a purpose—a purpose for all the past, a purpose now, a purpose in the future of the world's history.

May I just repeat for a moment, and would any one think it strange that we should say, what history is forced to say, and cannot do otherwise than say, that Seventh-day Baptists are able to trace their distinctive views of Bible truth all along the ages, even the darkest ages when Popery ruled supreme over nations, and over men's consciences, and soul liberty denied to one and all? Follow the stream of time up or down, either way, and you will find them all along somewhere, and never extinct, known as the Vadois, Waldenses, Albygenes, Petrobrusians, etc. There is a striking resemblance between the apostolic churches established at Jerusalem, Antioch, Corinth, Ephesus and Rome and our churches existing in these United States, Holland and China now, and England before the present century. We see it exhibited in the doctrine held, the ordinances practiced, the officers ordained, the love and obedience which bound the people as one, the church polity, the methods of supporting the finances, the missionary and evangelistic work, and the Sabbath of Jehovah strictly and faithfully kept and honored. Is there not a striking resemblance here? If not, where can a resemblance be traced at all in any things that exist?

Along the ages, especially in Europe, God kept a Sabbatarian people alive and distinct. They neither would willingly give up their views of truth, nor could they be forced to abandon them by anything that wicked men

*Sermon by Rev. George Seeley, of Berlin, N. Y., recent convert to the Sabbath, delivered at the Seventh-day Baptist Eastern Association, at New Market, N. J., May 27, 1897.

or demons could invent. Thus was the holy seed kept alive. Among the mountain fastnesses of many European kingdoms, as in Transylvania, Bohemia, or Hungaria, they could be found in the British Isles, and were ready to appear on the surface, and come out into the front immediately on the opening of the great Reformation, and established flourishing churches which lasted even to our own times. But the larger work of Sabbath-keeping people was to be accomplished with increasing light and activity in this new world, from whence in these latter days the message of Sabbath Reform is to be carried to the ends of the earth. Let us take courage, brethren, beloved in the Lord, and go forward all along the lines; let every man do his duty.

But why did our Sabbath-keeping ancestors flee to the mountain fastnesses? Because Antichrist was on the throne of nations, and for ages reigned undisturbed and ruled supreme, and all who dared to differ from him were antagonized to the death. In the early days they fled to the Roman Catacombs; those vast subterranean passages under the imperial city of the Cæsars, and it is said that three millions suffered martyrdom for the truth under the Emperors of Rome. They must all have been Sabbath-keeping Christians, as the world knew no others, of whom the world was not worthy. Down the passing centuries of Popish domination on the continent, and in the British Islands, many of our people suffered, with multitudes of others, for the testimony of Jesus and the Word of God.

We are often told that the Roman Catholic or Western church is very old, indeed claiming that it is the first Christian church. Can it not be said with equal certainty that the Eastern or Greek Catholic is very aged, and perhaps in advance of the Papacy in point of age? Compare either of these with the first Model or Apostolic church at Jerusalem. Compare them as they are, or have been, with the inspired account given of the New Testament historic church given in the Acts of the Apostles. How great the diversity, no likeness, no resemblance whatever, in point of doctrine, institutions, polity or ordinances. Can the Papacy be a true church, when it lacks every apparent and real similarity? It has claims, and traditions, but what do they all amount to, when there is no Scriptural likeness or relationship? Is it not all dissimilarity and unlikeness? In a word, of the apostolicity of the hierarchy of the Pope, there is not the slightest proof from the teachings of Christ and the holy Apostles.

The Romish church is a development of the Apostacy. A development, we said; it did not come into being full orb'd, full grown, no, but it was in a growing condition, and has grown so vast in its proportions that it has cast its dark mantle over every continent and every island, and claims its relationship to heaven as the spouse of Christ through the Holy Ghost. What daring blasphemy! She claims to have changed the Sabbath of the Lord, to have changed time and law, and to have secured authority to do so; the church received authority to make the important change. She declares Christ gave to Peter the keys of the kingdom of heaven. Hence all authority to alter or change, or make new institutions, new holidays, formulate new doctrines as the infallibility of the Holy See, and the immaculate conception, and as many

more as she may wish. Hence the Sunday-Sabbath is an institution of Rome, and but few Protestants know it, and when they are told of it do not believe it. The Sunday-Sabbath is the offspring of the Papacy. When will Protestants awake to this alarming fact that they have about them this sign of the beast? When will they cast off the last vestige of the scarlet woman and take the Bible, and not tradition, for their guide? I ask for a comparison of Romanism with the Bible, I ask for a comparison of many Protestant denominations with the Bible; many of them will not come up to the standard laid down there. I ask for a comparison of Seventh-day Baptist churches with the Bible, and I see a precious resemblance, a beautiful likeness to the teachings of God's Holy Word.

No one can doubt that the church in these seven-hilled city was as pure as Bible truth when established by apostolic hands, and for many years was pure, and useful as a golden lampstand, shedding abroad its beautiful light-giving, life-imparting, soul-saving doctrine of salvation throughout the empire. But as time passed on, corrupt doctrines and practices crept in, and gained in power, and influence, till her authority grew mighty, and her bishops and popes wielded a sceptre as omnipotent as the emperors; and this is the religious element in these free United States to-day which is quietly and artfully seeking to play the game of monopolizing all interests, civil and social and domestic, financial and religious, and political into its own hands, and if possible make Romanism the religion of this empire of states, the Catholicization of the Protestantism of this Protestant country. They are aiming at this, and they believe it can be accomplished. If Protestants were to rise in their might and throw off and out for ever this mighty pillar of the Papacy, the Sunday-Sabbath, it would be forever robbed of a lever of power of which we now little dream.

As Seventh-day Baptists with the Bible as our rule of faith and practice, and loyalty to God and his Sabbath in our hearts, we can never brook Rome, nor Romanizing influences. Our denominational ancestors from the very first could not, would not yield, nor shall we, their faithful sons and daughters. If any among us should apostatize from the faith of our forefathers, we may receive the mark of the beast in our foreheads.

The true church of God in this world has never been popular, and numerous. Great numbers, popularity, wealth, influence, power, were never promised the faithful church of Christ. It was to be a little flock, with the regal promise of a kingdom. Fidelity to God's commands, in its larger sense, must characterize our lives in all our movements.

Apart from our sincere and honest belief in Sabbath truth, as taught by Jesus Christ and seen exhibited in his holy life, we agree with all Christians who hold the fundamental principles of the Bible, such as the inspiration of the Scriptures of the Old and New Testaments, the fall and depravity of man, the being and personality of God, the divinity of Jesus Christ, the personality and work of the Holy Spirit, the atonement of Jesus Christ, providing a full and free salvation for all who will believe till the end of time, regeneration by the Holy Spirit and justification by faith, producing a holy life, the second appearing of Christ, the resurrection of the dead,

the final judgment, and the life of the world to come. We rejoice that with all who maintain these precious doctrines of our holy religion, we can hold delightful fellowship. Yet there are some distinctive principles in which we must differ from them, which in loyalty to our divine Lord and Master, and our own consciences, we are bound to support and propagate, for these we especially contend, defend, and practice; namely:

1. The Bible, and the Bible only, not tradition, as the only rule of faith and practice for all Christians.

2. The Sabbath of Creation, which is the Sabbath of the Fourth Commandment, and is the seventh day of the week, which is the Sabbath of the Lord thy God, which Christ and his apostles kept, and is the Sabbath of the New Testament church, to be of perpetual obligation, and never was designed to be changed to the first day of the week.

3. The church, in contradistinction from church and state, the one being entirely separate and distinct from the other.

4. The Christian church was intended to be composed of regenerate persons who have been baptized on profession of their faith in Christ.

5. The immersion of believers in water, in the name of the Trinity, the only Scriptural baptism.

6. The Supper of the Lord, an institution of Jesus Christ in the New Testament church to be kept as a memorial of him, till He comes.

7. Liberty of conscience, or soul liberty, which is civil and religious freedom, the God-given right of all men.

The preservation and maintenance of these distinctive principles is of the highest importance to us as a people. To be unfaithful to them is to be disloyal to Christ and his cause of truth and righteousness in the world, and an irreparable injury to his declarative glory among men. Can we afford to lose the blessing connected with loving Christ-like obedience to God's commands, and institutions? and of upholding and supporting, and spreading abroad everywhere these grand distinguishing principles of the Bible? "To the law and the testimony." A "Thus saith the Lord," we strictly adhere to more than any other people. This is our strong argument, our fundamental principle, our defense. To this we appeal in their final vindication, for the all-sufficiency of the Holy Scriptures must ever be a vital principle underlying them all as a foundation does a building. And from all Popish dogmas, doctrines, and traditions, and practices, we trust we have come out; we touch not, taste not, handle not, the unclean thing, whether they be most ancient, or more modern innovations, found either among Catholics, or Protestants; whether it be infant baptism, and church membership, a Sunday-Sabbath keeping, union of church and state, or the eucharistic sacrament necessary to salvation, or any other dogma of Rome, whose infallibility, and priestly power, and political priest-craft we repudiate, ignore and abhor. We have the Bible, and the ancient New Testament church, and God on our side, and we must be right.

These peculiar views of Seventh-day Baptists have been before the American people going on three hundred years. They have been tested and we are willing that they should be tested, before any earthly crucible. They have stood the fiercest ordeals hereto-

fore, and have lost none of their vitality. They possess the same proof qualities now. We have contended for them as "the faith once delivered unto the saints," and in the spirit of our divine Master let us contend, and send forth, and greatly multiply our ways and means of sending forth, the light of truth, by missionaries, and evangelists, and tracts, and periodicals, and individual influences, and Sabbath-schools, and prayer-meetings, and conversations, and by schools of higher learning, and our gold and silver, and any laudable and honorable and outspoken Christian method that comes within our reach of action. And thus we can combat best with any form of error, whether it be Romanism, Ritualism or Rationalism, or any of the evil tendencies growing out of Sunday-keeping.

We must know that God hath greatly honored us in the past by our close adhesion to Bible truth; let us not flinch from any known duty we owe to him. Our peculiar views have not had the effect of narrowing our minds and contracting our Christian sympathies to those who differ from us; but, on the other hand, Seventh-day Baptists continue to be the friends of freedom, peace, temperance, purity and benevolence, large-heartedness and Christian charity, education and missions, and we are ready to lend the helping hand to uplift the fallen race to God and heaven. Let us try and do more than we have ever done. It is man's highest good, and Jehovah's greatest glory, that we seek.

We as a people have reason to be thankful to the Supreme Head of the church that in our newly organized efforts in Sabbath Reform work we have men of whom no denomination can boast of any better, who are eminently calculated and fitted for the important offices they are called to fill. And behind these men we have other men and women also (God bless the women!), who have the backbone and the nerve, the heroic force of Christian character and the willingness of mind to give largely of their means, who believe that the gold and silver belong to the Lord, who like the late lamented George H. Babcock and others will not allow the work to be hindered by any stint of finances, when they have the money to offer on the altar of God.

As a small but *great little people* we are doing much to advance the Sabbath cause, for to this we are especially called by the God of the Sabbath; but we must do vastly more; for the truth that we hold being the Lord's torchlight, we must shake it up, for, "the more it is shaken, the more it shines." Shake it out, brethren, and fill the land knee-deep with the doctrine.

There are two things we especially stand as the representatives of, as Seventh-day Baptists; *viz.*, Sabbath Reform and civil and religious liberty.

We have always stood for these principles; they are pure and simple Bible truths, and eternal principles, and in the nature of things as they stand related to the New Testament, apostolic church, they cannot be abolished, and they cannot be superceded by any other.

We have never had any hand either in persecuting or prosecuting those who differ from us, and never will, should our membership and power increase a million-fold, for the good reason that our principles utterly forbid us, and those principles are part and par-

cel of our very life. Civil government has no right to interfere or legislate on religious questions, and every man should have the privilege to worship as his conscience dictates, and we should use that privilege, as well as do our duty to prevent religious legislation by any lawful acts and honorable means.

The remarkable texts in the Acts and Revelation which mark the beginning of this discourse, set forth the state of public opinion in the early days of the Seventh-day Baptists, as to how men regarded them. "A sect everywhere spoken against." Popular opinion was against them. Jesus our Lord was the most unpopular of men, and his disciples were so. The true church has ever been so, and will ever be so. "The servant must not be greater than his Lord, or the disciple above his master." It is a wonder that a vestige of our views or people remains, but we cannot die; truth cannot die, Jehovah's Sabbath cannot die. And the concluding fact that when the jewels of the King immortal are made up, the faith and patience of the saints will be made manifest, and the number will be very many and glorious, who have "kept the commandments of God and the faith of Jesus." The church had its beginnings in obscurity, in smallness, in persecution, but with the mighty power of the Holy Ghost accompanying it, in its final glory and recognition, when its work is complete, will be presented as a bride, adorned for the marriage supper of the Lamb, and will enter the bridal chamber to sit upon his throne.

Brethren, we all know that we are dealing with a venerable error, the "*dies solis*," "venerable day of the sun." But we know that truth is always better than error. Even though the truth be not so elderly as the error in *appearance*, and be a novelty, yet the natural and proper conservatism of the human mind in all matters relating to religious belief inclines many a person to shrink at first from surrendering a venerable error, which has, to him, long stood for, or stood before, as an important truth. And this natural shrinking of the mind deserves respect from every lover of the truth. He who would assail an error of opinion, or of belief, has a duty to make it clearer that his object in so doing is the love of truth, rather than the hatred of error; and in order to compass his purpose, he must bring out in distinctness the truth disclosed, which he deems infinitely better than the error to be refused and rejected.

Now we know well from the Scriptures of truth that to substitute the day of the sun, or first day, for the Sabbath of Jehovah, which for nearly 6,000 years has been observed as God's day of rest and worship, his holy and sanctified day, the deep spiritual meaning of which is only known by the devout and consecrated followers of God, is an error grave and serious beyond the ordinary comprehension of men.

But let it be remembered that truth is always older than error. The Sabbath truth is older than error by more than 1,500 years.

The Sabbath is not a novelty. Every one knows who reads Old Testament story how it sparkles and glistens and shines as a diamond of vast and matchless size, even from its earliest pages, and with no less splendor does it shine and sparkle and illuminate the pages of the New Testament. Our Sabbath

Reform work, to bring men back to the Bible Sabbath, originated in love to man, whom it desires to make better and wiser, and God whom it desires to glorify. True, Sabbath-keeping Christianity seeks to dispel this error, this fable, and gives us a clearer realization of the truth as it is in Jesus. It is truth we want, we do not wish to enter eternity with error upon us. We are seeking to turn men from error to the wisdom of the just. Roman Catholics tell us very plainly, as Cardinal Gibbons puts it, "Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian to sanctify Sunday and to abstain on that day from all unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the observance of Saturday, a day which we can never sanctify."

This view from the highest Roman Catholic authority in America means a good deal for Sabbath-keepers, generally; it means much for us. It was not intended to help us, but it does, nevertheless. I wonder why Protestants *en masse* do not throw off their allegiance to the papacy and take the simple teachings and "commandments of God and the faith of Jesus," as their guide. Among the old pagan Romans there prevailed the touching custom of holding up the face of the newborn infant toward the heavens, signifying thus; presenting its forehead to the stars, that it was to look above the world into celestial glories. This was a vain superstition. Christianity refuses to believe such myths, and imparts to us a brighter experience than this pagan yearning in its deepest solicitude could afford. The Chinese mother places its ancestral deities at the foot of the cradle, so that the sleeping infant when awaking may see as the first thing the god it should adore.

The lesson to be learned from these is that children from their earliest days should be taught concerning Jehovah, the true God, and early learn to keep his commandments.

Now let us in conclusion learn a lesson of entire consecration to the great work before us. There is in the beautiful city of Florence what is called "Tribuna Galileo," a massive chamber, with a half octagon window, and in the center of it stood a statue of Galileo. Then around this there were the statues of other men with their faces turned toward him, and then in the panels of the roof all the glories of Galileo's triumphs were blazing as though raining down their splendors upon him. Every believer's heart ought to be the "tribuna" of Jesus Christ, and everything that is an attraction to him should turn its face Christward, and the very attitude of our whole being should be worshipful, crowning with praise the head of our Lord. When your habit of life is to enshrine and enthrone Christ, so that you can say, "He is my all; I am absolutely given up to him; he is mine and I am his," then there will be no difficulty about the prosecution of any work, however toilsome, however self-sacrificing, however cross-bearing, you are called to do for Christ, and no lack of spiritual power and

strength to do it. All will be truly consecrated to him, and then will you find how wonderful is the potent influence and power, that latent and oft-neglected motor—prayer—that lies in the individual believer, and in the church, comparatively unused.

May we all receive the spiritual power that marks the holy lives of those "who keep the commandments of God and the faith of Jesus." This power which moves both heaven and earth is prayer—mighty, believing prayer. "More things are wrought by prayer than are dreamed of in this world."—Tennyson. Positive consciousness of the awful power of believing supplication comes only from vital contact of the soul with the invisible things of the Spirit. The heart does not lay hold on heavenly impulses till it drops all earthly props and human reasonings, and falls, self-abandoned, upon the Almighty strength. When Jesus prayed heaven and earth came together (Luke 3: 21, 22), and, praying in the Spirit, our petitions are endued with the merit and strength of Christ's prayer; it is then we really become partakers of the divine nature, through faith.

If we would know how to pray, we must go back of schools and books, back of creeds and ritual, back of definitions and standards; back to the garden, the wilderness, the mountain; and, kneeling on the borders of two worlds, learning from the praying, agonizing Christ the meaning of intercourse and the secret of obtaining power from God, the eternal Father.

A few words in conclusion. Let us remember that there are three great Sabbaths: first, the Edenic Sabbath, God resting sacredly from his creative work, God resting, man resting and worshipping; second, the weekly Sabbath for man, re-appointed and sanctified amid the awful grandeur of Sinai, and sanctified and kept inviolate by Jesus Christ and his apostles, and to be the Sabbath of the gospel age, and for all ages, without any change; and third, the eternal Sabbath of heaven and the life to come, the Rest, the *Sabbatismos* of the people of God, when these earthly Sabbaths are ended.

"Then will my pilgrimage be done,
The world's long week be o'er,
That Sabbath-dawn which needs no sun,
That day which fades no more."

NOTABLE AUTHORS AND THEIR BOOKS.

Addison usually prepared one of his essays in a day.

Bryant is said to have written *Thanatopsis* in a week.

Hood wrote "The Bridge of Sighs" in a single afternoon.

Bulwer Lytton usually composed a novel in about six months.

Fielding is said to have written "Tom Jones" in three months.

De Foe is said to have written "Robinson Crusoe" in six months.

Shelley spent between one and two years on "Queen Mab."

Cowper required three days for the production of "John Gilpin."

Motley took six years to write "The Rise of the Dutch Republic."

George Eliot is said to have written "Middlemarch" in four months.

Eugene Sue required eighteen months to produce "The Wandering Jew."

Thomson required three years of time to write, revise and finish "The Seasons."

Mrs. Clarke required sixteen years to prepare "The Concordance to Shakespeare."

Swift employed the odd hours of over two years in work upon the "Tale of a Tub."

Hawthorne spent from six months to a year in composition of each of his romances.

Dante began his poem, "The Divine Comedy," almost thirty years before he finished it.

—*The Morning Star*.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

LETTER FROM SHANGHAI.

Dear Christian Endeavorers:—It is several months since I began to be conscious of my delinquency in writing to you, but time has slipped by so rapidly and my duty in that line has been put off until I hardly know how to proceed.

It would be pleasant to tell of efficient service done, with encouraging results, and souls saved. We are thankful that there are signs of awakening in this land, and in some parts of it many souls are turning to the Lord. From the north and from the south we hear most joyful news. In Fukien province alone, the scene of that terrible massacre less than two years ago, there are reported already 20,000 inquirers and 5,000 received into the church in one year. Truly "the blood of the martyrs is the seed of the church."

Here the leaven works more slowly, but God in his own time will, without doubt, bring to pass the conversion of many souls even in this part of the world. We often feel that if it were not for the bad influences of the lives of many who come from Christian lands to live in this port, the work would be far easier.

Though our hearts are saddened by the discouragements we meet, we also have some things to make us happy. I am thinking just now of a young lady who has just left the hospital after being with us for several months. She seems much in favor of "the doctrine" and anxious to learn; has learned a number of Scripture verses and hymns, and says she believes. I do hope she will really become a disciple of Christ. Her mother does not oppose her, which is a happy thing, and leads me to hope that she also may be led to believe.

But the case that most rejoices me is that of Mrs. Tsu the mother of Miss Tsu, several of whose letters Dr. Swinney sent to the RECORDER long ago. For years the daughter has believed the gospel and wanted to join the church, but has been held back by the desire for her mother to come with her. Her mother, however, was weak and had not the courage to brave the displeasure of the family. Her faith also was not strong enough to let go entirely of all she had depended on and lay hold of the saving power of Christ.

For a long time she was not well, and was confined to her bed early in the Chinese first month. One day the daughter came to us, saying that her mother had been in bed for some time and was steadily getting worse. She told how the Chinese believe that when a parent is ill, if a child will sacrifice a piece of its own flesh and give to the parent to eat, it will restore health; she had known of such a case in their family, and now wished to do the same for her mother, but had not the courage to cut it out herself and wanted me to do it for her.

Her great anxiety was that her mother might recover, and have another chance to believe. I explained to her that the sacrifice was useless, and offered to go and see her mother. Miss Burdick and I went together the next morning and found the old lady truly miserable, both in mind and body. She was afraid she would not recover, and feared to die. She realized that she had been a great sinner and that her greatest sin was re-

jecting the Lord when she knew she ought to accept him; and she could not believe that he would forgive her. We read some passages of Scripture and talked with her for some time, trying to convince her that if she would *then* truly repent, he was willing to forgive and save her. She seemed to receive a little comfort. After praying with her we went away. In a few days we called again, and she seemed more able to believe that she might yet be saved. I visited her many times after that, sometimes alone, sometimes Miss Burdick or Mrs. Davis accompanying me. Each time her spiritual condition seemed better, but she grew worse physically. At last she came to the point where she was ready to die and it seemed it must be soon.

She had often expressed a desire to live that she might join the church, and her daughter's greatest fear was that her faith would fail when the end came.

I expected to hear at any time that she had passed away; but when I went the next time, I found her slightly better, and she has been improving ever since. She is like a different woman and seems to realize perfectly that it is through God's goodness and mercy that she is better, and declares that she will join the church with her daughter as soon as she is able. Her faith is strengthened by the fact that after nights of suffering she was several times given a night of good rest in direct answer to prayer. We are very happy over her improvement, and we do hope that she may really be enabled to come out before the world and confess Jesus Christ as her Saviour.

For several years, Dr. Swinney has been interested in and working for these two women and we have all been praying for them. And so the work goes on with bright spots here and there.

My medical work has been increasing lately and I am kept quite busy, but I am glad of it. I do want to help these people, and my greatest desire and daily prayer is that souls may find the Saviour. May it also be the prayer of every heart reached by these words! O, that we might all be consecrated, body and soul to his service!

Your fellow-worker,

ROSA PALMBORG.

SHANGHAI, China, May 6, 1897.

OUR MIRROR.

JUNE 12 the First Verona Christian Endeavor Society elected the following officers for the next six months: President, Effie C. Newey; Vice-President, R. Cora Davis; Recording Secretary, Edith L. Thayer; Treasurer, Ira A. Newey; Corresponding Secretary, Cora J. Williams.

THE great Evangelist Munhall is conducting services in Los Angeles. At the Men's Meeting, Sunday afternoon, May 16, five hundred men confessed Christ by rising, and one hundred and fifty by testimonies. In the evening about 3,300 people listened to a sermon on "We must all stand before the judgment seat of Christ." Prof. Birch is in charge of the music.

DON'T judge a man by the clothes he wears. God made one, and the tailor made the other. Don't judge a man by his family, for Cain belonged to a good family. Don't judge a man by his failure in life, for many a man fails because he is too honest to succeed.—*Sol.*

Sabbath School.

INTERNATIONAL LESSONS, 1897.

THIRD QUARTER.

July 3.	First Converts in Europe.....	Acts 6: 6-15
July 10.	Paul and the Philippian Jailer.....	Acts 16: 22-34
July 17.	Paul at Thessalonica and Berea.....	Acts 17: 1-12
July 24.	Paul Preaching in Athens.....	Acts 17: 22-34
July 31.	Paul's Ministry in Corinth.....	Acts 18: 1-11
Aug. 7.	Working and Waiting for Christ.....	1 Thess. 4: 9-5: 2
Aug. 14.	Abstaining for the Sake of Others.....	1 Cor. 8: 1-13
Aug. 21.	The Excellence of Christian Love.....	1 Cor. 13: 1-13
Aug. 28.	Paul Opposed at Ephesus.....	Acts 19: 21-34
Sept. 4.	Gentiles Giving for Jewish Christians.....	2 Cor. 9: 1-11
Sept. 11.	Christian Living.....	Rom. 12: 9-21
Sept. 18.	Paul's Address to the Ephesian Elders.....	Acts 20: 22-35
Sept. 25.	Review.....	

LESSON I.—FIRST CONVERTS IN EUROPE.

For Sabbath-day, July 3, 1897.

LESSON TEXT.—Acts 16: 6-15.

GOLDEN TEXT.—The entrance of thy words giveth light. Psa. 119: 130.

INTRODUCTION.

This is the beginning of Paul's second missionary journey, some months after the council at Jerusalem, account of which we had in our lesson for May 22. See Acts 15. Paul and Barnabas with Judas and Silas had come back to Antioch with the epistle from the church at Jerusalem and all but Judas had remained there. Finally Paul proposed to Barnabas that they visit the churches formed by them. During the preparations Barnabas proposed that Mark go with them, but Paul objected and they finally parted company, Barnabas taking Mark and sailing for Cyprus, while Paul chose Silas and traveled "through Syria and Cilicia, confirming the churches." At Lystra they met Timothy whom Paul also took with them and made a life-long companion and helper. The old churches were greatly strengthened in the faith by the visitation, and new ones were constantly established.

EXPLANATORY.

I. Paul Led by the Spirit. 6-8.

6. *Phrygia and Galatia.* Passing around the Mediterranean, the apostles forsook the more populous regions as led by the spirit, and touched at such cities as by force of Paul's sickness he had visited on the first tour. The light has never completely gone out in Phrygia, but in Galatia, after some 900 years of prosperity, Christianity gave way before the Mohammedanism of the Saracens and Turks. *Forbidden of the Holy Ghost.* How the spirit spoke we are not informed, whether by impossible conditions, by visions, by direct revelation or by some other means it matters not; God spoke and they hastened to obey.

7. *Mysia.* Over against Mysia. They had traveled west until they came to the borders of Mysia and would have turned north into Bithynia, but the spirit spoke again.

8. *By Mysia.* Through the country but not stopping to preach. *Troas.* The principal seaport town of Mysia some four miles from Troy, which Homer made immortal.

II. Paul Appealed to in a Vision. 9.

9. *Vision.* See Joel 2: 28; Acts 2: 17. Joel's prophecy is here as elsewhere fulfilled. *Macedonia.* Formerly the kingdom of Philip and Alexander, later a party of the Roman Empire; to-day a part of Turkey. The country was rich and populous and ready for the gospel. Although the Turkish oppression has been terrible, Christianity still exists here.

III. Paul Obedient to the Call. 10-13.

10. *Immediately.* Prompt obedience was characteristic of Paul. *We.* Note the first person here used. Luke had evidently joined the party at Troas. *Endeavored.* Sought passage in ship. *Assuredly gathering.* Deeming it to be proven. The verb means, "coming to a conclusion by putting things side by side.—*Cambridge Bible.*

11. *Samothracia.* A lofty island off the coast of Thrace. *Straight course.* Running before the wind. The currents were opposite to their course, and we find them afterward taking five days from Neapolis to Troas, which now they seem to make in two. *Neapolis.* The seaport of Philippi, 65 miles from Troas. *Philippi.* Anciently called Datus, but being rebuilt by Philippi, took his name. It lay about 10 miles northwest of Neapolis. *Chief city.* "Colony." Important as to the size of its population and important financially, by virtue of the mines near at hand. As a colony it differed from ordinary cities, in being governed by officials appointed at Rome, and thus independent of provincial governors. Its officials were thus exceedingly scrupulous as to the letter of the Roman law. Hence their terror recorded later in the chapter.

13. *The Sabbath.* (gr.) "The Sabbath-day." The same old institution of Moses and Christ. No change yet. *Out of the city.* There seems to have been no synagogue there. *Prayer . . . made.* R. V. "Where we supposed there was a place of prayer." When there were not Jews enough in the city to build a synagogue they sometimes built a small circular structure outside of the city for their Sabbath service. *Women.* Woman first heard the annunciation that the Saviour was at hand. Luke 1: 31. Woman first at the grave of the risen Lord. Mark 16: 1. Woman was the first-fruits of European Christianity.

IV. Paul blessed in his work. 14, 15.

14. *Lydia.* A common name among both Greeks and Romans. *Seller of purple.* Either a seller of the dyes or the cloth when dyed. In all probability the latter. As such she must have been a woman well-to-do, as considerable capital was essential to such a business. Her house was large enough to accommodate the missionary party. *Worshiped God.* A Jewish proselyte. *Lord opened.* He had led them there, now he helps in the work. But for this opening there had been no acceptance of salvation. *She attended.* She had a part to do with the Lord before the work was completed.

15. *Baptized.* Evidently at once. See Mark 16: 16. *Household.* Just the meaning here is not possible to know. "Children, slaves or work-people, or all these collectively, is not easy to know."—*Howson.* *If . . . there.* The heart enlarged by the love of the gospel immediately expressed itself in the practical life. *Constrained.* Used but twice. Luke 24: 29. Persuaded, besought with a power that knew no denial.

MAXSON BURDICK.

The subject of this sketch was the oldest son of Thomas T. and Nancy Lamphear Burdick. He was born in Potter Hill, R. I., Nov. 8, 1825, and came with his parents to the town of Alfred in the Fall that he was four years old. He has remained a resident of this town all his life, with the exception of about fifteen years spent in Independence and other parts of this county. In his earlier years he followed the trade of a blacksmith, but the greater part of his life was devoted to farming. In his youth he enjoyed the advantages of Alfred University to some extent; but, being the oldest boy, it fell to his lot to assist his father in the hard work of opening up a farm in a new country. On the 26th of April, 1849, he was united in marriage with Martha J. Compton, by whom he had six children—all of whom are living: Thomas J., Alice M. (wife of Joseph J. Jeffrey), Edson E., Clark T., Lettie E., (wife of Wm. H. Jaycox), and Perry F. All were present at his funeral, except Mrs. Jeffrey of Kansas.

His first wife died on the 17th of March, 1890, and on the 3d of October, 1892, he was united in marriage with Mrs. Eliza Crandall, who survives him. He is also survived by two younger brothers, Daniel and Edmund, and by one sister, Mrs. Mary B. Woolworth.

For some months past he had been in failing health, and yet has suffered but little or no pain until within a day or two of the end. He was perfectly conscious to the last moment, speaking intelligently about several things to different members of his family not more than three or five minutes before his death, which was very quiet and peaceful. He died at his home on Church Street, on Monday, June 14, 1897, at about 1 o'clock in the afternoon, aged 71 years, 7 months, and 6 days.

When a boy of about fifteen years he was converted to God, and joined the First Alfred church, of which he has ever since remained a devoted member. His life has been exemplary and upright. He bequeaths to his mourning family the legacy of a good name; and to the church, that of a faithful member.

Funeral services were held in the First Alfred church at 11 o'clock, Wednesday morning, June 16, conducted by his pastor assisted by Rev. M. B. Kelley, and the remains were interred in Alfred Rural Cemetery to await the resurrection of the just. J. L. G.

THOUGHTFUL.

President McCosh, of Princeton, was accustomed to lead the morning exercises in the chapel every day, and during the exercises he gave out the notices to the students. One morning, after he had read the notices, a student came up with a notice that Professor Karge's French class would be at nine o'clock that day, instead of half-past nine as usual. Dr. McCosh said it was too late, but the student insisted that Professor Karge would be much disappointed if the notice was not read. The exercises went on, and the doctor forgot all about the notice. He started to make the final prayer. He prayed for the President of the United States, the members of the Cabinet, the Senators and Representatives, the Governor of New Jersey, the Mayor and other officials of Princeton, and then came to the professors and instructors in the college. Then Professor Karge's notice came into his mind, and the assembled students were astonished to hear the venerable president say: "And, Lord, bless Professor Karge, whose French class will be held this morning at nine o'clock, instead of half-past nine as usual."—*Argonaut.*

FOUND OUT.

A young Irishman, in want of a five pound note, wrote to his uncle as follows:

"Dear Uncle: If you could see how I blush for shame while I am writing, you would pity me. Do you know why? Because I have to ask you for a few pounds, and do not know how to express myself. It is impossible for me to tell you. I prefer to die. I send you this by messenger, who will wait for an answer. Believe me, my dearest uncle, your most obedient and affectionate nephew, — P. S.—Overcome with shame for what I have written, I have been running after the messenger in order to take the letter from him, but I cannot catch him up. Heaven grant that something may happen to stop him, or that my letter may get lost!"

The uncle was naturally touched, but was equal to the emergency. He replied as follows:

"My Dear Jack: Console yourself and blush no longer. Providence has heard your prayers. The messenger lost your letter. Your affectionate uncle, —"*Golden Rule.*

SUNDAY STREET CARS.

The great fight in Toronto over the Sunday street-car question resulted in a victory for the side that wanted Sunday cars, by a majority of 479 in a total vote of over 32,000. Most readers of the *Weekly*, living in American cities where Sunday street cars are looked upon as necessities, will feel that the right side won in this fight, and it cannot be doubted that within a year or two that opinion will be very much more nearly universal than now in Toronto. Meanwhile Toronto people who think it wrong to run street cars on Sunday can continue to go afoot as heretofore. That is the advantage of the present situation. It allows people who have scruples to be governed by them, but does not make other folks subservient to them. Think of New York without Sunday street cars! What a superlatively good thing it would be for the livery-stables, the automotive people, and the bicycle-makers, and how exasperating to almost every one else!—*Harper's Weekly.*

Popular Science.

BY H. H. BAKER.

Ostrich Farms in California.

Less than two years ago we gave a history of the first ostrich farm in California, and the method of conducting it, with some of the peculiar characteristics of the ostrich, and of the manufacture of plumes. Such has been the foreign demand for plumes that there are now no less than six of these ostrich farms, one at Fall Brook, at Coronado, Pasadena, Pomona, Anaheim and Santa Monica.

The investment in ostriches, and the farms for keeping them, is not less than \$200,000, and the plumes, alone, sent to Paris the past year, amounted to \$190,000, showing that such are the profits from the sale of plumes that within a trifle a farm can be purchased, stocked and paid for in a single year.

The climate in sections of Georgia, Alabama, and even Mississippi, we believe to be as well adapted to the raising of the ostrich as any of those places in California, and we feel quite sure that there are ladies enough in the cities of the United States, to say nothing of those throughout the country, that would be delighted to wear the elegant plume of the ostrich, rather than the wing of a hen, or the tail of a crow, and would gladly purchase all the plumes that could be produced in years to come.

A little research into scientific facts in relation to "ostrich farming," and then putting them to practice in this country, would, we think, render some young man not only wealthy, but should he be so fortunate as not to be kicked to death, would become extremely popular, scientifically.

A New Metal.

A new metal has been discovered in Birmingham, Eng., possessing great strength. It is an alloy of aluminum, of a silver color, and is about one-third the weight of steel. Its specific gravity varies but little from that of pure aluminum. One of the professors of mechanical engineering, in a college in that city, has tested tubes made of this metal, and finds that they are much stronger than those made from steel, and, therefore, of greater utility than from any other metal yet discovered. This metal is homogeneous, is non-corrosive, the atmosphere has no effect upon it, sulphuric acid does not in the least produce any action on the surface, it is whiter than silver, polishes finely and continues without tarnishing. This new metal, possessing these qualities, will evidently find its way for very many useful purposes, where lightness, non-corrosion and great strength are required.

Since the separation of Aluminum from clays has been accomplished by electricity, and the great plants established at Pittsburg, Pa., and at Niagara Falls, N. Y., the aluminum metal has greatly cheapened and therefore is coming more into general use. For the past two years we have watched the progress in the production of aluminum with interest, as we are using more or less of this remarkable metal.

NOURISHMENT.

The little maid had been ill, and had struggled through the early stages of convalescence. She had taken "nourishing" broths and "nourishing" jellies until her soul was weary within her. One morning she electrified the family by sitting bolt upright in bed and saying: "I want you to take notice. I am not agoing to take any more nourishment. I am hungry and I want my meals, and not another mouthful of nourishment will I eat."—*Selected.*

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Southern Wisconsin and Chicago churches, held with the church at Rock River, May 21, was one of unusual interest. Nearly all of the topics on the program were presented in a clear and forcible manner, and were freely discussed by the members generally. The Quarterly Meeting held in the same connection was also an interesting and profitable occasion. The revival meetings, conducted by brethren Saunders and Sayer, which had recently closed, prepared the way for a large attendance and a deep interest.

The next session of these meetings will be held with the church at Walworth, beginning on the sixth day of the week before the last Sabbath in September. The following program for the Ministerial Conference at that time has been prepared:

1. What is the most profitable method of Bible study? S. L. Maxson.
2. Are Seventh-day Baptists increasing in numbers; if not, what are the causes? Geo. W. Burdick.
3. Is it wise for Seventh-day Baptists to unite with First-day churches in revival work? O. P. Freeborn.
4. How can the members of our churches be more generally enlisted in church work? E. A. Witter.
5. What is the new theology? L. A. Platts.
6. What is the Scripture teaching respecting the future punishment of the wicked? L. C. Randolph.
7. What is the best college training for the Gospel ministry? W. C. Whitford.

L. A. PLATTS, Sec.

MILTON, Wis., June, 1897.

Those who live in stone houses should not care who throws glass.—*L. A. W. Bulletin.*

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.

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

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

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

THE 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 Annual Conference of the Scandinavian Seventh-day Baptists of South Dakota will convene with the Big Springs Church, Big Springs, Union County, S. D., commencing Friday, July 2, 1897, and continuing three days. Persons coming by train please notify Peter Ring, Big Springs, S. D., who will meet them at Hawarden, Iowa, or Alcester, S. D. A cordial invitation is extended to all. In behalf of Committee,

JOSEPH SWENSON.

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.

SIXTY-FIRST ANNIVERSARY.

Alfred University, Alfred, N. Y.

Annual Sermon before the Christian Associations, Saturday morning, June 19.

Baccalaureate Sermon, Sunday evening, June 20.

Alfredian Lyceum, Public session, Monday afternoon, June 21.

Alleghanian Lyceum, Public session, Monday evening, June 21.

Athenæan Lyceum, Public session, Tuesday morning, June 22.

Orophilian Lyceum, Public session, Tuesday afternoon, June 22.

Annual Concert, Tuesday evening, June 22.

Stockholders' and Trustees' Meeting, Tuesday, June 22.

ALUMNI DAY, Wednesday, June 23.

Distinguished men are expected to deliver addresses. Among them we mention Prof. W. A. Rogers, of Colby University, Waterville, Me.; Hon. Horace B. Packer, of Wellsboro, Pa.; Judge N. M. Hubbard, of Iowa; Hon. Seymour Dexter, of Elmira; Judge P. B. McLennan, of Syracuse; Hon. M. M. Acker, of Hornellsville; and Hon. Weston Flint, of Washington, D. C.

The laying of the corner-stone of Babcock Hall of Physics will be a prominent feature of the day's exercises. The Annual Alumni Banquet will be served at 7 P. M. Commencement Exercises, 9 o'clock, Thursday morning, June 24.

Field-Day Exercises, Thursday afternoon, June 24.

Class Exercises, Thursday afternoon, June 24.

President's Reception, Thursday evening, June 24.

PROGRAM OF EXERCISES.

Commencement Week, Milton College, June 24-30, 1897.

Thursday, June 24.

Forenoon and Afternoon—Field Day on the Public Square.

Evening at 7.30—Public Session of the Orophilian Lyceum, having, among its exercises, an address by James Mills, M. D., of Janesville.

Friday, June 25.

Evening at 7.30—Annual Sermon before the Christian Association by Rev. Frank E. Peterson, of Dunellen, N. J.

Sunday, June 26.

Evening at 7.30—Public Session of the Philomathean Society, presenting, with other exercises, an address by Prof. Dighton W. Shaw, of New Auburn, Minn.

Sunday, June 27.

Evening at 7.30—Baccalaureate Sermon by Pres. W. C. Whitford.

Monday, June 28.

Forenoon and Afternoon—Examination of Classes.

Evening at 7.30—Public Session of the Iduna Lyceum, with a program consisting, in part, of an address by Miss Clara L. Stillman, of Daytona, Fla., and select reading by Mrs. Clara E. D. Humphrey, of Whitewater, Wis.

Tuesday, June 29.

Forenoon and Afternoon—Examination of Classes.

Evening at 7.30—Concert by the School of Music, under the direction of Dr. Jarius M. Stillman.

Wednesday, June 30.

Forenoon at 10.00—Commencement Exercises, with Orations by the Senior Class, in a large tent on the College Campus.

Afternoon at 2.30—Annual Meeting of the Alumni Association in the tent, with addresses by Rev. L. A. Platts, D. D., the President, of Milton, and Rev. A. H. Lewis, D. D., of Plainfield, N. J.

Afternoon at 4.00—Class-day Exercises of the Seniors in the tent.

Afternoon at 5.00—Alumni Banquet Supper in the College Chapel.

Evening at 8.00—Senior Concert by the Schuberts' Quartet, of Chicago, Ill.

MARRIAGES.

WARE—AYARS.—June 2, 1897, at Shiloh, N. J., by Rev. I. L. Cottrell, Mr. Lewis Caspar Ware, of Roadstown, and Miss Eliza Matilda Ayars, of Shiloh.

HUBBARD—TITSWORTH.—On Wednesday, June 9, 1897, at the residence of the bride's father, Plainfield, N. J., by the Rev. A. H. Lewis, D. D., Miss Bessie Evelyn, daughter of Joseph M. Titsworth, and Mr. Frank James Hubbard.

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.

BADGER.—At North Loup, Neb., June 6, 1897, Mrs. Samantha L. Badger, wife of Dr. Charles Badger, in the 73d year of her age. An obituary will be furnished for publication in due time.
O. B.

BURDICK.—In Alfred, N. Y., June 14, 1897, Maxson Burdick, aged 71 years, 7 months and 6 days. See obituary in another column.

BUTTERFIELD.—At Canton, N. J., Elvira S., daughter of John T. and Mary Dixon, and wife of Walter Butterfield, born June 10, 1874, and died June 5, 1897.

Elvira was baptized January 26, 1889, by Rev. T. L. Gardiner, with forty others, and united with the Seventh-day Baptist church of Shiloh. She was married December 28, 1892, and leaves a husband, a little daughter three years of age, and many other relatives. Consumption, developing apparently from colds, had been undermining her health for more than a year, but death was met by a peaceful trust in her Saviour. Sabbath afternoon, June 12, the funeral at the Shiloh church was attended by a large and sympathizing congregation.
I. L. C.

WHITFORD.—Clarinda Odell Whitford, daughter of Robert S. and Eunice Odell, was born in Steplentown, N. Y., May 3, 1816, and died at her home in Farina, Ill., June 12, 1897.

She married the late Dea. Edward W. Whitford November 22, 1849. They resided in Adams Centre, N. Y., and Crawford County, Pa., till 1869, when they moved West, locating in 1870 near Farina, Ill. She was a convert to the Sabbath and united with the Adams Centre (N. Y.) church about 1852. She has been a consistent member of the Farina Seventh-day Baptist church during the last 27 years. She leaves two sons and a large circle of other relatives and friends to mourn her loss. Her last illness was brief and she entered peacefully into rest.
D. B. C.

Literary Notes.

Harper's Magazine.

The July number of *Harper's Magazine* will contain several notable features, including the last chapters of fiction that Du Maurier wrote, which bring "The Martian" to a close; a paper by W. D. Howells on "The Modern American Mood," and the first instalment of "The Kentuckians," a novel by John Fox, Jr. Among the illustrations there will be several by Du Maurier in an unfinished state, giving an interesting revelation of the artist's methods.

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IN THE LAND OF THE CLIFF-DWELLERS.

In the high country the great pines sing and moan in the wind at night and morning. The pines and cedars on the lower levels murmur fitfully to the passing breeze. Small lizards rustle in the dried grass as they whisk from your presence. Prairie-dogs here and there chatter and whistle at you as you pass. As night comes on, the howls and barks of the coyotes circling far about the camp are weird and mournful. But the great country stretching away for hundreds of miles has scarce a human habitation, few wild animals and birds, and these largely of the still kind, and so is mostly silent. It is very hot in the daytime, with the sun straight at you from above and back at you from the rocks as you ride. It is sometimes rather trying to stop at mid-day, unpack, and get dinner. Perhaps there is no shade for twenty miles, except under your mules—and your mules kick. But the air is so dry and bracing that a temperature of from 108° to 112° in the sun is never disheartening, as is the ordinary summer weather of our Eastern cities, with that combination of heat and moisture which so remorselessly saps the energies. And ever above is the marvellous sky. The nights are always deliciously cool. Altogether, the wanderer who doesn't mind the wholesome sunburn upon the skin, and has a good supply of water, is about as free and comfortable and happy as good mortals deserve to be. How far away New York seems! And for the thousand unnecessary things which we gather about us in our winter thralldom and dote upon, how pitiful are they, if we deign to recall them! This is living. You get down to sheer manhood, face to face with the bare, relentless, fascinating old earth. And no memory of art rebukes your willing thralldom to the glorious pictures which momentarily rise and fade.—*Harpers' Magazine.*

WHISKY DID IT.

The following true tale of the work of the whisky demon is recorded:

"I didn't do it; God knows I didn't do it; whisky did it."

Such a wail as came from the boy! And he was only a boy, for what else is a lad of nineteen?

And now he stood there on the sidewalk, wringing his hands and crying out in agony, and the officer's hand was on his shoulder, and the noisy crowd was about him crying out, too.

"He's killed him," said one; "Let's hang him to a lamp-post."

"Oh, mother, mother," wailed the boy, "wake up! Oh, I've killed her, too; let me go to her."

"Come with me," said the officer, "somebody else'll take care of your mother, and we'll take care of you."

"I didn't do it; God knows I didn't; the whisky did it!" cried the boy as the officer led him away.

No, he had not done it, and the whisky had; but the law does not try whisky.



Whisky had not followed the man out of the saloon and beat his brains out with a piece of board. The boy had not really done it, either; for he had not known what he did, and when he was himself nothing could have induced him to do such a deed. And yet he was the motor, or rather whisky was the motor and he the machine it moved. He was the one who went to prison. His mother was the one who lay dead from grief. It was his hand that bore the stain of a mother's blood. And whisky did it.

And men in that town allowed it to be done. It made business lively. "There can be no town without liquor; that is, no town of any life," they said.

Yes, business was made lively, the saloon-keeper had something to do, then the officer of the law had the pleasure of taking the boy to jail, the coroner had the excitement of an inquest, and the undertaker sold two coffins. Grim sort of business, isn't it? But that is the kind whisky furnishes.—*Religious Telescope.*

A WONDERFUL FISH.

The Bohemians have a proverb, "Every fish has another for prey;" the wels (*Silurus*) has them all. This is the largest fresh-water fish found in the rivers of Europe, except the sturgeon; it often reaches five or six feet in length. It destroys many aquatic birds, and we are assured that it does not spare the human species. On the 3d of July, 1700, a peasant took one near Thorn that had an infant entire in its stomach. They tell in Hungary of children and young girls being devoured on going to draw water; and they even relate that on the frontiers of Turkey a poor fisherman took one that had in its stomach the body of a woman, her purse full of gold, and a ring. The fish is even reputed to have been taken sixteen feet long.—*Harper's Round Table.*

THE CANALS OF MARS.

As the result of long-continued and very successful observations in Arizona and Mexico, Mr. Percival Lowell concludes (as quoted in the *New York Herald*) that the canals of the planet Mars show such "a marvellous system as cannot well be due to any natural forces, and finds its best explanation in the presence of

local intelligence on the planet, which has purposely created a system of irrigation for the perpetuation of its own existence." Mr. Lowell thinks there is little or no water in lakes or seas on Mars, and that the planet's water-supply comes from the snow and ice at its poles, which melt rapidly in summer. The canals he believes to have been constructed to care for and to distribute this annual flood from the fast-melting ice-caps of the polar regions.

Such astronomy as this that Mr. Lowell has been busy with must be of great use to keep the imagination in a healthy state. It involves a real change of thought to get one's mind off the earth entirely and to busy it with Martian investigations. It will be interesting to learn what the observers who peep through the great Yerkes telescope, for which lenses of unprecedented size have been very recently completed, will have to say about the Martian canals.—*Harper's Weekly.*

SIR ANDREW CLARK'S PRESENCE OF MIND.

Sir Andrew Clark was once on top of a tall building in London, admiring the view of the surrounding country. While thus employed he was touched on the shoulder by a quiet looking man, who slowly remarked, to the great astonishment of Sir Andrew, "Sir, I am going to throw you off." As the quiet-looking man was the larger, and there was no help at hand, the matter for the moment assumed a very serious aspect. Fortunately for Sir Andrew, he is possessed of rare presence of mind, and in a bantering way he exclaimed: "Pooh! that's nothing; anybody could throw a man off here. Now if you want to do something great, try and throw me up here from the ground."

"Well, I can do that," said the maniac, for such he proved to be, "and if you will kindly descend to the street I will prove it."

"With pleasure," Sir Andrew replied, and with great decorum the two descended to the street, where the maniac was quickly handed into the custody of the law.—*Harper's Round Table.*

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Some years ago, on one of the Prussian railways, a barrel which should have contained silver coin, was found, on arrival at its destination, to have been emptied of its precious contents and filled with sand. Professor Ehrenberg, being consulted on the subject, sent for samples of sand from all the stations along the different lines of railway through which the specie had passed, and by means of the microscope identified the station from which the interpolated sand must have been taken. The station once fixed upon, it was not difficult to hit upon the culprit among the small number of employees on duty there.—Harper's Round Table.

“WHAT are you studying so intently?” said Mullens to his friend, Dr. Paresis. “I'm trying to ascertain whether a patient of mine can stand a consultation.” “That book you are reading treats of his ailment, I suppose?” “No, this is Bradstreet's.”

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