

# THE SABBATH RECORDER.

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

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### IF MEN WERE WISE.



WHAT might be done if men were wise—  
What glorious deeds, my suffering brother,  
Would they unite  
In love and right,  
And cease their scorn of one another?

Oppression's heart might be imbued  
With kindling drops of loving kindness;  
And knowledge pour  
From shore to shore,  
Light on the eyes of mental blindness.

All slavery, warfare, lies and wrongs,  
—All vice and crime might die together;  
And wine and corn,  
To each man born,  
Be free as warmth in summer weather.

The meanest wretch that ever trod,  
The deepest sunk in guilt and sorrow,  
Might stand erect  
In self-respect,  
And share the teeming world to-morrow.

What might be done? This might be done,  
And more than this, my suffering brother—  
More than the tongue  
E'er said or sung,  
If men were wise and loved each other.

—Charles Mackay.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N. J.

# Sabbath Recorder.

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

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## "GOD'S ACRE."

BY S. M. DOLBEARE.

"God's acre"—planted close  
With precious seed it lies;  
While wintry storms triumphant march,  
And summer lights her flaming torch,  
And autumn's glory dies.

"God's acre." Faith and hope  
Break radiant through the gloom,  
And love broods low where mortals meet  
With folded hands and quiet feet,  
To wait the "Harvest Home."

Father and brother dear,  
Gay youth and little child;  
The aged pastor's saintly grace;  
The Christian soldier's steadfast face;  
The matron's beauty mild.

It doth not yet appear  
How fair these plants shall grow,  
For he who formed the slender shoot  
Shall raise with power the precious root,  
More glorious than we know.

It seems to be the general law of our being that our most painful and disagreeable experiences are the most valuable. Diamonds are only found in the darkness of the earth, and the most beautiful characters often come through greatest tribulations.

We cannot too earnestly emphasize the importance of the two Annual Reports of the Executive Boards of the Tract and Missionary Societies. The former has doubtless already been read publicly in many of our churches and we hope will be in all, and the latter has been forwarded to pastors with the request that it may be carefully read in all our churches. These Boards have faith in the people, and believe that when the situation is understood there will be a generous response in support of these important Christian enterprises. Let the new Conference year upon which we have entered be marked by generosity and self-sacrificing devotion to the work God has committed to our care.

MANY are the good words spoken by the returned delegates, concerning the excellent sessions of the recent General Conference, held at Salem, W. Va. It is certainly to be regretted that so few were permitted to enjoy this annual gathering. Those of us who were absent not only lost much of the spiritual influence to be derived on such occasions, but also failed to encourage and strengthen the friends of West Virginia and elsewhere by our presence. Many reasons, entirely independent of location, seemed to unite this year to make an exceptionally small attendance. But we rejoice in the glowing accounts given of the harmony, spirit and substantial work which characterized the entire Conference. All churches that were represented by delegates from their midst will be enabled to catch something of the spirit from those who were in attendance. Most heartily do we second the proposition urging all churches hereafter to make sure of having at least one delegate present at each Conference, and as many more as circumstances will reasonably permit. The next meeting will be held with the church at Milton Junction, Wisconsin, in August, 1898.

THE following terse and comprehensive statement of the "best education for the masses," was given by Charles R. Skinner, at the National Council of Education. It should

be read and re-read both by educators and by those seeking an education. There is such a thing as an education that does not educate, and that is what Mr. Skinner would have "the masses," at least, to avoid:

The best education for the masses is an education that will teach boys and girls their capabilities, and which will give them power to grasp opportunities, to accomplish results, to realize worthy ambitions, to know themselves, to appreciate their limitations as well as their capacities. This will give them courage to endure adverse fortune, should it come, and wisdom to enjoy prosperity. Such an education will help people to help themselves; will diminish suffering and discontent, and will increase happiness; it will encourage thrift, and discourage shiftlessness; it will lead people to enjoy that which they possess without envy. It teaches the dignity of labor, the value of money, the proper relation of labor to capital, and how they can be made to work together for the highest good of the state; how to earn a living honestly and satisfactorily. This kind of education shows the necessity for diligence and economy; how to live within their income; how to accept life as they find it; to know that poverty is neither a crime nor a disgrace, if an honest life stands near it; and that riches alone cannot bring honor or happiness, or make men great and good."

UNIFORM marriage and divorce laws are greatly needed in the United States. There has been a meeting of the Uniform Divorce Law Commission at which a committee was appointed to formulate a uniform divorce bill to be submitted to the National Bar Association at Cleveland, for approval. The aim is to bring the same plan before the legislatures of all the states, hoping in time to effect a much-needed reform in the marriage and divorce laws. Rigid laws relating to the marriage of minors exist in California. But it has long been the practice of young lovers to avoid the provisions of the law and the prohibitions of parents, by going out upon the waters of the Pacific, beyond the three-mile limit of state jurisdiction, to have the marriage ceremony performed. But a recent decision of the Supreme Court of California has pronounced all such marriages null and void. This decision causes great confusion in the domestic relations of many unfortunate families. Parties are learning that they cannot trifle with the laws of the state, by going beyond the reach of the law, and then, after the mockery of an illegal ceremony, performed by some official who aids and abets the law-breakers, returning and demanding recognition as lawful husband and wife. Such folly is, at least in that instance, justly condemned and nullified. For want of uniform marriage laws, throughout the United States, similar acts are often witnessed by which the laws of one's own state are defied through the looser laws of an adjoining state. If marriage laws were more wisely framed, and were made uniform, it would greatly assist parents in protecting their children from the follies of their youth and inexperience. The entire subject of marriage is of such vital importance to our country that back of all regulations of divorce there should be wise and uniform marriage laws.

New proofs of the statement that "Man is fearfully and wonderfully made" are constantly appearing to those who are thoughtful. His trained and educated senses enable him to make marvelous discoveries. Dr. Dio Lewis once said: "The world is full of sounds that we cannot hear. The human ear is so constructed that we cannot hear any sounds above a certain key, nor below a certain key. All sounds above and below this range are to

us as if they did not exist." But the ear is susceptible of such cultivation that it can detect many sounds that were once outside the pale of its recognition. There are soul-enrapturing delights of harmony as well as painful discords which escape the attention of those not trained to the finer strains of music, or the exquisite rhythm of poetry. The same law holds with all the other senses. The eye is as susceptible of cultivation as the ear. Its untrained vision is very limited. But with what astonishment does the eye, aided to finer vision, behold the wonders beyond its ordinary scope, as revealed by the aid of telescopic and microscopic instruments. What a world of pleasures greet the well-trained eye of the artist. But while all this is true of the senses, and of our entire material organism, the same, or a similar law, prevails in the immaterial part of our being. The mind, in its development, is still more wonderful. The body with all of its senses is perishable; it is for temporary use; it soon passes away. Its cultivation is important, but should always be secondary to the cultivation of the imperishable, the undying, the real man. Soul culture is the all important work of this life. This is the work of Christianity, and it seeks to accomplish its mission through church organization, schools, colleges and all the lines of benevolent and Christ-like labor.

IN an August number of the RECORDER the question was asked as to the use made, by deacons, of what remains unused after serving communion wine. The way was opened for deacons to answer the question; but, as yet, no answer has come to hand. The question raised by a correspondent was evidently asked in good faith, and as the result of observation that led to some serious reflections. The correspondent mentioned some instances in which it appeared that what remained unused after the communion service was either divided among the deacons or taken by the one who furnished the wine and used in the family. A deacon's child said to another girl, "Come home with me after meeting and if there is any wine left we will have it." On one occasion a neighbor dropped in to dine with a deacon after communion service, and a young child kept teasing for wine, but the mother hushed the child. Such incidents led to the question above referred to, and further to the query as to the influence of such facts on the children. Will they grow up to be temperate? Will they respect the communion service?

We should be very slow to believe that such instances were at all common. So far as our personal observation and knowledge go, the communion wine used in most if not all of our churches is unfermented grape juice, and is usually provided in such quantities as to be wholly emptied into the goblets; and whatever remains of that is thrown away. Church officials and parents cannot be too exemplary or too conscientious in matters that go far toward the formation of the habits and characters of their own, or their neighbor's, children. If in any instance there has been carelessness, and an improper use made of the wine set apart for the sacred emblems representing our Saviour's atoning sacrifice, let such mistakes be at once corrected and never repeated. Teach the children to venerate the sacred service and to understand that it is not designed in any way to administer to the gratification of appetite.

## BREVITIES.

THE Presbyterian Church of Canada has effected an arrangement by which no pastor shall receive less than \$775 per year besides the use of a parsonage.

FRANCE AND RUSSIA are now supposed to be bound together by a regular treaty of Alliance which will doubtless add much to the strength and stability of each government.

ENGLAND is having continued troubles with her subjects in India, as well as in South Africa. Some of her foreign possessions are hardly worth the powder it takes to hold the natives in subjection.

OBERLIN COLLEGE is looking for a new president in the place of President Ballantine resigned, who goes to Springfield, Mass., to teach the English Bible in the Young Men's Christian Association Training School.

Now it appears that the fastest railroad train in the world is run from Philadelphia to Atlantic City. It beats the New York Central, and all others. Its speed is 69.35 miles per hour. It ran the distance of 55½ miles in 48 minutes.

THE longest cog-wheel railroad in the world is the one that runs up Pikes' Peak. This majestic American mountain is 14,147 feet in height. The cog-wheel railroad is nine miles in length and is a superb piece of railroad engineering. It was built in 1891 at a cost of \$800,000.

YELLOW FEVER seems to have appeared in Ocean Springs, Mississippi, and also in New Orleans. The state authorities are alive to the importance of prompt action to prevent its spreading in other localities; and our General Government has already taken hold of the matter with energetic means to check the dreaded disease.

A DEAF and dumb lawyer has been admitted to the bar in California. Evidently he does not intend to get his living by talking or hearing others talk. Still it is by no means impossible for him to impress a jury and secure a verdict for his client. One of the most impressive temperance addresses we ever witnessed was acted by a deaf mute.

THE city of Chattanooga, which has hitherto been counted as a part of Tennessee, seems now to be in an uncertain state as to its location. Eminent legal authorities are of the opinion that this city belongs to the state of Georgia, and that it stands credited to Tennessee only through an error in a former survey. It is probable that a re-survey of the boundary line will be provided for by the next Legislature.

IN some states there are enactments against the growth of certain weeds and plants which tend to injure lawns, gardens and farms, such as the wild carrot, paint brush, poison ivy, etc. Is this a violation of the greater law of personal liberty? Has the state a right thus to abridge the liberties of her citizens to raise noxious weeds? Then why not prohibit such other poisons as intoxicate or injure your neighbor?

THE mayoralty of Greater New York is the principal question now before the people of New York, Brooklyn and other points to be included in the new city. President Seth Low, of Columbia University, has accepted the nomination of the Citizen's Union for that important position. This campaign will be a determined movement against Tammany rule and corruption in the political management of affairs in the Greater New York.

THE official pension list at the beginning of this year showed the names of 983,528 pensioners. This was an increase of 12,850 for the year 1896, and during that year there were 50,101 new pensions granted. The deaths of veterans during 1896 were 31,860. Even if every surviving veteran shall soon receive a pension, the decrease in the total amount will rapidly increase hereafter, since the death-rate must rapidly increase.

ESTIMATES of European crops this year show a shortage in wheat of more than 300,000,000 bushels. In 1891, the famine year, the crop was 1,200,000,000 bushels, and it now appears that the present year's crop will fall below that figure. Other crops are correspondingly short. The demand upon America will be large, and prices for farm products are almost certain to be high enough to give farmers great encouragement.

HAWAII AND JAPAN are at odds. The government of Hawaii has restricted Japanese immigration, and the latter government has complained of what she deems a violation of treaty obligations. Propositions to settle by arbitration have been made, but whether the terms of arbitration will be agreed to is a question. Japan proposes to leave the dispute to the King of the Belgians, and furthermore dictates just what questions shall be submitted for arbitration.

THE movement now going on to colonize the Jews in Palestine is not received with favor by the Jews themselves in all countries. Especially do those of the United States raise objections. Jews will be slow to exchange countries voluntarily when that change means going from freedom to the slavery and misrule of the Turks who now control Palestine. Who can blame them? If they can buy the country and control the government there might be a stronger inducement to colonize.

PROFESSOR PELLMAN, of Bonn University, has been making a special study of hereditary drunkenness. Among the persons described is Frau Ada Jurke, who was born in 1740, and was a drunkard, a thief and a tramp for the last forty years of her life, which ended in 1800. Her descendants numbered 834, of whom 709 were traced in local records from youth to death. One hundred and six of the 709 were born out of wedlock. There were 144 beggars and 62 more who lived from charity. Of the women 181 led disreputable lives. There were in this family 76 convicts, 7 of whom were sentenced for murder. In a period of some 75 years this one family rolled up a bill of costs in almshouses, prisons and correctional institutions amounting to at least 5,000,000 marks, or about \$1,250,000.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Dividing Line Between Faith and Fanaticism.

The Contributing Editor has received a letter from which he extracts the following:

It has many times come to pass that you have touched upon subjects of which I have been thinking, and I have so longed to hurl the interrogation points at you. In your last column published I was struck with the remark you made concerning the "Hunger of Humanity." It occurred to me then that you might be willing to continue on that line a little further if you knew how puzzled I felt.

You spoke of the necessity for the filling of the Holy Spirit in order to reach the hearts of men. I have never been in the least disposed to doubt on that point, but many circumstances of late have unsettled me as to the proportion of human effort to be used. A family from this town has recently become connected with a training school for missionaries, known as the Detroit Faith School. It is of recent establishment. They were friends of ours, and we have naturally come to know many of their doctrines. The leader of the school, Rev. Mr. Middlekauf, is in close sympathy with the people of Shenandoah, Iowa, known as the Firebrands. One of their publications was sent to me. You can easily see how the name is derived. In many respects they seem a remarkable people, and are undoubtedly very earnest. In regard to other things, they make assertions that are shocking to my judgment.

Now where is the dividing line between faith and fanaticism? Can a person be sure he is filled with the Spirit, and has he any right to assert it? Must we give up all efforts toward self-culture and surrender our judgment?

I have been thankful to note how little fanaticism exists among our people, as far as I am able to judge. This is evidently one of the distinguishing features between them and the Adventist brethren. Is it possible we have gone too far the other way?

A HUNGRY SEVENTH-DAY BAPTIST.

The above is not the only letter along similar lines which has come to our desk. We hope soon to take a broader glimpse of the whole subject suggested than we can in this brief article.

We have all had moments when we have wished that we could be given some minute, infallible creed, which should cover every field of thought, and to which we could turn in moments of perplexity and find out precisely what to believe. But that is not the Lord's way of dealing with us. Some day the mists will roll away, and then we shall see face to face and know as we are known. But now we know in part—we see through a glass darkly. Truth is something which we are to dig for. Each must work it out for himself. If all truth were furnished to us ready-made, we would be only automatons. Loaves of bread do not grow wild, waiting for us to gather and eat. We have soil and seed, we must cultivate and sow, reap, thresh, grind and bake. The gold is not packed away in the mountains in ingots, but is obtained only by patient toil. It is the plan upon which this world was built. It was the best plan for this kind of a race. It develops character.

Has not the Saviour promised that the Holy Spirit should guide us into all truth? Yes, but it is a progressive guidance. Underneath the jingling voices one unceasing purpose runs. It is human nature to exaggerate a new-found truth and cut it loose from its connection with other truth. It flies off on a tangent, gathering errors by the way, and becomes fanaticism. I do not, however, recall any mighty religious movement, whatever extreme aspects it may present, but what has some truth in it which Christendom has been neglecting and ought to heed. We will try the spirits whether they are of God, and calmly seek to know the lessons which

they had to bring. The Firebrands have a mission; but I hope that none will swallow them whole. "Dr. Dowie" has a mission, though he says many extravagant and foolish things. Our Adventist brethren have a mission. I love them for their earnestness and consecration. The Lord loves them—so well that he will, by the course of events in these coming years, lead them out of their narrow dogmatism and patented schemes of interpretation into a broader view of the Scriptures.

The Holy Spirit is leading us into all truth. But the truth into which he is mainly concerned to lead us is that embodied in life and character. When men branch out into theoretical questions, which the Bible gives them no promise of settling, I have no confidence in the validity of their decisions. The Holy Spirit will impress upon our souls the sweet and glorious fact that Jesus is coming again; that it is ours to watch and be ready; but when we endeavor to fix dates which no one knows—"not even the Son, only the Father"—it is purely human guesswork.

The Holy Spirit will give us peace, power and purity in overflowing measure, according as we surrender our lives entirely to his guidance; but there are plenty of words, words, over the technicality whether a person can live *entirely* free from sin, which are not attended by even Christian courtesy, much less by the blessing of the Holy Spirit.

The dividing line between faith and fanaticism is traced by the Bible. Hold fast to those things which are plainly and certainly taught there. Have your mind open and receptive to light which any one may offer; but faith was never opposed to reason, nor piety to common sense. We may be sure of the baptism of the Spirit; but it will not make us boastful. Certainly we will not "give up all efforts toward self-culture and surrender our judgment." What! can we do the work ourselves, and God be doing it at the same time? Yes, all Christian life is a duality. "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."

#### A Victory for Public Sentiment.

The action of the corporation of Brown University in refusing to accept President Andrew's resignation and urging him to continue his position at the head of the University, may be set down as a triumph of public opinion. The corporation intimates that it never had any intention of restraining the president in the expression of his views. It would seem that in a communication as carefully worded as that sent out by the trustees they might have been able to say what they meant. Whether the mistake of the corporation was a wrong purpose or the use of phraseology, it has drawn forth a flood of protests from eminent men which will have a wholesome influence on the action of similar bodies in the future. The ringing words of Ex-Secretary Olney in a letter to the protesting members of the faculty breathe the American spirit:

The true objection, however, to the course pursued toward Dr. Andrews by the corporation of Brown University is its implied inculcation of the doctrine that an institution of learning should, above all things, get rich, and, therefore, should square its teachings and limit the utterances of its faculty by the interests and sentiments of those who, for the time being, are the rich men of the community. The demoralizing and de-

grading character of this doctrine your letter fully exposes and thereby entitles you to the gratitude, not only of American citizens generally, but of all well-wishers of Brown University in particular.

Your Western Editor is still proud to stretch his hand across the thousand miles which intervene to greet one of the noblest men of this generation.

#### Labor's Grievances.

We have been impressed by the wise words of the *Chicago Record* regarding the St. Louis Labor Convention. The country has seen with apprehension the bitterness manifested there against social conditions and to some extent against the government itself. The speeches of Sovereign and Debs find a much more general echo in the sentiments of the laboring masses than is generally supposed.

"The Convention," says the *Record*, "and the discontented element it represents can be 'dangerous' and a menace to the stability of government only in so far as the grievances of which they complain are real and not fancied. Whenever men come together, therefore, and make formal complaint against government and social conditions, it is the duty of the sensible and order-loving portion of the community to give careful attention to the complaint and try to ascertain, if possible, what substantial foundation there may be for it. The very worst thing to do is for persons calling themselves patriotic citizens and laying emphasis on the 'patriotic' to dismiss the whole matter with the contemptuous declaration that the complainants are nothing but demagogues and anarchists, and especially that their only purpose is to serve political interests."

#### The Capitalist's Weapon.

We can not but regard the growing use of injunctions in case of strikes as dangerous to the peace and liberty of the American people. Whatever warrant there may be in common law for the practice, it is being carried so far as to do gross injustice and make bad blood. The injunction habit into which certain judges are falling should be checked and limited by statute. The possibilities along this line are set forth by the *Springfield (Mass.) Republican*, a paper of conservative tendencies: "Thus the judge of his own motion becomes prosecutor, jury and judge, and all the usual machinery and safeguards of justice are swept away. What would be said of an equity judge who should enjoin all people from committing any unlawful acts? Then unlawful acts would first become contempt of court, and the victims would be subject to prosecution, trial and punishment by the judge alone. The enormity of such a proceeding is palpable. But it is precisely of the nature of Judge Jackson's proceedings."

#### FINIS.

To the Editor of THE SABBATH RECORDER:

My closing remarks to the "Western Editor" and his two assistants, the amateur and the expert Bible critic, may be found in Proverbs the 18th chapter and 17th verse. H. H. B.

THE statement is made by Hon. Carroll D. Wright, the well-known statistician, that "every dollar received in revenue from the liquor traffic costs the government of the United States *twenty-one* dollars."

#### EZRA CRANDALL.

Mr. Ezra Crandall, notice of whose death appears in the obituary column this week, was the second son of Samuel P. and Ann (Crandall) Crandall, and was born in the town of Brookfield, N. Y., June 8, 1820. In 1822 the family removed to Allegany County, N. Y., and settled in the town of Wirt, near the present village of Nile. Here were born four other sons and four daughters. This locality was the home of the parents during the remainder of their natural lives, and is still the home of most of the children, the survivors of whom are Samuel, John, and W. D. Crandall, Mrs. W. W. Gardiner, and Mrs. Elisha Hyde, all of Nile, and Mrs. D. T. Mills, of Buffalo, N. Y.

At twenty-four years of age Mr. Crandall was married and established a home in the village of Nile, where were born four children, two of whom, Mrs. W. W. Clarke, of Milton, and Prof. C. E. Crandall, of Chicago University, are still living. In 1869, Mr. Crandall removed to Milton, which place was his home until his death, Aug. 23, 1897. In 1888, his wife died, and in the following year he was married to Mrs. Eliza Potter Babcock, widow of the late Eld. Thomas E. Babcock, of Albion, Wis., who survives him. Out of the large family of Samuel and Anna Crandall, the only male descendants bearing the Crandall name are Prof. Crandall, above mentioned, and the little son of Dr. Ella Crandall, of Milton, who is the grandson of W. D. Crandall, of Nile.

In the earlier years of his life, Mr. Crandall was a very hard working man. Industry, prudence and economy brought him a fair competence, and on coming to Milton he retired, in part, from the severe labors which marked his former life. He was one of the largest stockholders of the Milton Bank, of which institution he was the president until the partial loss of hearing made it difficult for him to preside over the meetings of the directors.

While still a young man, he became the subject of saving grace, and united by baptism with the Seventh-day Baptist church of Friendship, at Nile, N. Y., and moved his membership to the church of the same faith in Milton, when he came to Wisconsin. In his religious life he was extremely modest, it being almost impossible for him to express his thoughts or feelings in public. This diffidence he inherited from both his father and mother. But he was sincere in his faith and staunch in the support of the church and all for which it stands. For many years he was a member of the Board of Trustees of the Milton church, some of the time its chairman and some of the time its treasurer; and for more than 25 years, and up to the time of his death, he has been a trustee of Milton College. In all these capacities he has been a faithful officer, a willing and wise adviser, and a loyal and liberal supporter of the various interests involved. During the later years of his life, like the mellowing fruit of the autumn time, the spirit of Bro. Crandall ripened for the golden harvest, and though the reaper came at an unexpected hour of the day, he was ready and waiting. The funeral was held at the church on Wednesday, Aug. 25, the pastor, L. A. Platts, preaching from Num. 23:10. Pres. Whitford, of Milton College, made some appropriate remarks, and Rev. S. H. Babcock offered prayer.

L. A. P.

## Tract Society Work.

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

In a choice list of about one hundred and fifty books "For a Pastor's Library," published in Dr. Lyman Abbott's paper, *The Outlook*, June 12, 1897, we find "Lewis' Paganism Surviving in Christianity." The list includes the following themes: "Exegetical and Critical, Philosophical-Theological, Historical, Biographical, Literature and Miscellaneous." Pastors who desire to add to their libraries will do well to consult the list.

THE decay of Sunday-observance, thence of public worship, in New England, is thus stated by the *Watchman* (Aug. 5):

In a district which the electric cars have not invaded it is a bad sign to have the church horse-sheds falling out of repair. It shows that the country round about the church is forsaking the habit of public worship. Those who have given attention to the religious condition of New England know the districts from two to six miles from the meeting-houses, as a rule, are far more destitute of religious privileges than the city slums. And the deserted horse-sheds show the rural population is not willing to take the trouble of driving to church.

A CAREFUL count in our smaller cities reveals the fact that one-fifth the places of business which are open week days are also open for part if not all of Sunday. In larger cities even a greater proportion, it is probable, require attendance from their employees the year round. Our Labor Unions are demanding an eight-hour day; it might not be amiss to try to secure a six-day week.—*The Interior*.

Such acknowledgements indicate the extent to which the loss of regard for Sunday has gone. When the churches turn the matter of trying "to secure a six-day week" to the Labor Unions, holidayism is strengthened, and "Sabbath Reform" is a misnomer more than ever.

REV. MR. CRAFTS, Superintendent of the "Reform Bureau" at Washington, D. C., is lecturing in Central New York, seeking to enlist helpers in the work of reform by civil law. Sunday laws are a prominent feature in the work of this Bureau. The apathy of the churches is shown in a statement put forth by the Bureau. After detailing the work done, this is added, under date of January, 1897:

All this, despite the fact that contributions from all sources for all purposes have averaged since May 1 only \$160 per month, which is the sum previously estimated by the undersigned to be necessary per week for an efficient, though economical, prosecution of the work. All receipts for eight months past, \$1,282.28, not enough to pay Superintendent's modest salary, but all used by him for other bills to promote the work, save \$203.84.

Since this Bureau is national, the indications of apathy and opposition are very pronounced. The friends of God's Sabbath are not up to the highest standard of interest, but considering their numbers and the opposition they meet, they are a hundred per cent ahead of Mr. Crafts' Bureau.

### THE SABBATH "SAYING OF JESUS."

Interest increases in the "Sayings of Jesus," lately found in Egypt, and not least in the second Logion, which makes the bold declaration, "Except ye keep ('Sabbatize') the Sabbath ye shall not see the Father." Prof. Adolph Harnack has written concerning it, and naturally his words are eagerly sought. Speaking of what he says, *The Independent*, Sept. 2, writes:

With regard to the general treatment of the subject, Harnack agrees closely with the Oxford editors, whose

judgment he confirms in a number of points. In particular he shows conclusively that the Fast and Sabbath of the second Logion are the true Fast and the new Sabbath of the early Christian preaching.

With this view we heartily accord. The New Sabbath which Christ kept, and about which he taught so much by precept and example, was what men are now pleased to call the "Jewish Sabbath," clarified from national and formalistic errors, until, as God's representative in time, it was literally the means of bringing men to "see the Father." The corresponding thought is in the "Beatitudes," "The pure in heart shall see God." It was not an abrogated nor a changed Sabbath, but a fulfilled and uplifted Sabbath, which thus became as a mirror in which men saw God. The "New Sabbath" which the *Independent* seems to have in mind, *i. e.*, Sunday, found its place in the church from the last half of the second century forward. It was the creation of Paganizing influences, and the primal germ of the non-spiritual and non-religious "Continental Sunday." The New Christian Sabbath of Christ and the New Testament period is the Sabbath for which we plead.

### THOSE RECOMMENDATIONS.

The Annual Report of the Tract Society, presented at Salem during Conference, contains four recommendations to which we wish to call especial attention. They are these:

1. That pastors, evangelists and missionaries be requested and urged to make special efforts during the coming year, to instruct and arouse all our people to a better understanding of the New Movement, and of the importance of our Sabbath Reform work.
2. That a series of weekly "Studies in Sabbath Reform," beginning as early as November 1, 1897, be published in the SABBATH RECORDER, and that these be made a basis for study and investigation, publicly and privately, by pastors and people.
3. That the churches be again requested and urged to adopt the plan of collecting money for the Tract and Missionary Societies which has already been recommended by joint action of these Societies.
4. That in addition to all such regular contributions for these Societies, each Seventh-day Baptist, including children over five years of age, be requested to donate the amount of one day's work on "Thanksgiving-day" in November next, or the Sabbath nearest to Thanksgiving, as a "thank-offering," for the liquidation of the debts now resting on the Societies, and that the money thus raised be divided equally between the Societies.

We call attention to the fourth recommendation. It is simple, practical, and if pastors and church officers will take it up it will prove a success. The average wages per day of persons over eighteen years would not be less than \$1.00 per day; add to this the average for persons below eighteen, calling it ten or twenty cents, and the debts upon our Societies would be lifted on that one day of special "Thanksgiving." Undoubtedly the Board named that day because in addition to the element of thanksgiving, which is empty unless prayers and alms go together, many people could save the wages of a day, from the expenditures for pleasure on that day, and be better off for so doing. We trust that you will begin to plan for this thank-offering at once, and do not cheat God and yourself by putting a low price on your services.

### "MAN'S GREAT NEED OF A DAY OF REST."

"Non-Observance of Sunday Said to Be Growing."

Such are the headlines in the *New York Press* of August 16, under which is reported a sermon of Rev. Alfred E. Myers, preached on the evening before at the Marble Collegiate church, Fifth Avenue and 29th Street, New

York. The central idea of the sermon was that the "observance of the Sabbath" and religious worship and culture have always been inseparable, and that the decline of regard for Sunday is sure to bring a corresponding decline in worship and in religious culture. Aside from the unjust confounding of the Sabbath with the Sunday, the sermon contained much that was well and truthfully said. This is a representative paragraph:

The keeping of the day and the reverencing of the house appeal to a perennial want of our nature. The day is not complete without the house; the house is desolate without the day. If men cease to attend church they soon lose the Sabbath. Amusement and toil fill the place which is left, when worship and rest and sweet home joys pass away, but the Sabbath is gone forever. Public worship is the main pillar of support for the Lord's-day. This it is that gives it its claim as a day of rest and guards it against the invasion of toil. It is the solemn assembly that strikes the roots of the sacred day down into the deepest subsoil of our social nature. The house of God would soon crumble without the recurring day of praise. No churches would be built but for the Sabbath.

The decay of Sunday-observance is put thus:

If the next ten years shall witness as great decadence as we have seen during the last ten years, such fruits of irreligion, vice and crime will appear as will startle even the thoughtless "All men need the gods," said Homer. And Plutarch wrote seriously, "You might more easily build a city in the air than give permanence to a state without a religion." No Sabbath, no religion. No sanctuary, no Sabbath.

The principle thus stated finds full expression in all history. The weakness of Dr. Myers' position lies in the fact that, although he with a few others still hold to the "change of the Sabbath," the decay of Sunday has come because it is built on actual, if not avowed, No-Sabbathism. It has fallen because built on sand.

### "SUNDAY A DEAD CORPSE."

Although we do not recall any instance in which we have seen a corpse which was not "dead," it is interesting to note that at a session of the "Sabbath Observance Committee" of the C. E. Convention at San Francisco, the speaker—who represented Wisconsin in the Sabbath-observance department of the Society—said:

The holiness of the [rest] day is the soul of it. Without that it becomes a dead corpse, something that will fill the land with poison, and the land would be ready to bury the Sabbath whenever the soul is taken from it. We must teach the workingmen of the land that in order to secure the rest part of the day they must keep it holy.

This "Dead Corpse" is already beyond being galvanized back to life, and the line of duty for all Christians is a return to the living Sabbath of the Living God. Holiness is indeed the soul of the Sabbath, and when men discard the Sabbath which God made holy, and seek to fill its place with a counterfeit, they must expect a "corpse."

### INDICTED FOR RUNNING SUNDAY FREIGHT TRAINS.

W. S. Brand, superintendent of the Georgia Railway, has been indicted by the Grand Jury of De Kalb county for violation of the state law in the running of freight trains on Sunday. The offences are alleged to have been committed on Feb. 1, 14 and 21, this year. The attorneys for the county are now in correspondence with the officials of the road, with a view to agreeing on a date for trying the case. This case will be of no little interest, since the conservative Sunday law sentiment in Georgia and other Southern states, offers strong support to the indictment.

## Missions.

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

The work of the Corresponding Secretary for the year closing July 1, 1897, has been as follows: 1,063 communications received, 1,331 sent out; a large number of reports, papers and missionary magazines mailed; 90 sermons and addresses in 7 states, in 29 of our churches, and in 4 of our Associations, in the interest of our missions, evangelism and systematic giving; attended Conference and Anniversaries; the South-Eastern, Eastern, Central and Western Associations, conducting the Missionary hours, preaching, giving addresses, holding informal conferences upon our missionary and evangelistic interests and systematic giving; attended the Yearly Meeting of the New York City and New Jersey churches, conducting missionary exercises one entire afternoon; attended 9 Missionary and 2 Tract Board meetings; many meetings of the Evangelistic Committee, serving as Chairman; edited the Missionary page of the SABBATH RECORDER; assisted as Associate Editor in editing the *Evangelical Sabbath Outlook* from March 1, 1897, to June 17, 1897, when its publication was suspended for a season; prepared the Annual Report of the Board, had it printed and copies distributed in the audiences at the Conference and Anniversaries held at Alfred, N. Y.; in connection with the Corresponding Secretary of the Tract Society prepared a joint circular letter of appeal for funds in behalf of the Missionary and Tract Societies; served on several committees during the year, having in hand missionary matters; directed the work of a number of workers on the various fields put under his supervision and direction; and has by investigation, information, advice and counsel given, with a watchful eye and guiding hand, tried to maintain and advance our missionary and evangelistic interest all along the lines of effort.

The following is the statement of the number of workers and the work performed on our mission fields, at home and abroad, with some of the results the past Conference year, which will show to some extent what has been accomplished by the blessing of God: On the foreign fields there have been seven workers, one of them only a part of the year. On the home fields there have been thirty-one workers who have labored in 21 states and one territory, and report 1,037 weeks, or 19 years and 49 weeks of labor; 2,208 sermons and addresses; 958 prayer-meetings; 4,364 visits; 55,126 pages of tracts and 1,464 papers distributed; 305 conversions; 160 additions to the churches, 64 by baptism, 96 by letter and verbal statement; 40 converts to the Sabbath; 3 churches organized, one at Crowley's Ridge, Ark., of 11 members, all converts to the Sabbath from the Free-Will Baptists, one at Grand Marsh, Wis., of 12 members, and one at Texarkana, Ark., of 8 members; 3 Bible-schools organized, and one Y. P. S. C. E. A large number of the converts joined First-day churches. Figures may give some understanding of the results, but they can never express the joys of salvation, growth in grace, spiritual life and power, or the continuing influence of a thorough revival. The Treasurer's Report for the year ending July 31, 1897, shows the following:

Balance, Cash in Treasury, Aug. 1, 1896.....	\$ 69 05
Total receipts from all sources, including loans	27,166 79
<b>Total.....</b>	<b>\$27,235 84</b>
Total expenditures, including payments of loans.....	56,387 65
Balance, Cash in Treasury, Aug. 1, 1897.....	\$ 848 19
Outstanding notes, Aug. 1, 1897.....	7,500 00
Net indebtedness Aug. 1, 1897.....	6,651 81
Loans.....	18,000 00
Loans paid.....	10,500 00
Receipts direct from the people for missions...	7,308 77
Receipts by bequest for General Fund.....	none
The permanent invested funds for missions....	37,229 00
The Ministerial Aid permanent fund.....	2,107 22
Expenditures during the year on the Foreign Fields: China, \$2,294.62; Holland, \$300; England, \$1,285.91; Total.....	3,880 53
Expenditures on the Home Fields.....	7,168 21
Total expenditures on both Foreign and Home Fields.....	11,048 74

Receipts direct from the people for missions this year are \$1,497.32 less than last year, which show the effect of the continued hard times upon our income for missions.

### CONCLUSION OF THE ANNUAL REPORT.

Surveying the work of the past year, we are grateful to God for his protecting care and his abounding mercies. By his blessing upon the work souls have been saved, wanderers reclaimed, churches revived and strengthened, the Sabbath accepted by many, and the mission-fields in a hopeful condition. God has graciously preserved and blessed the workers. We have to chronicle the loss of one under very sad circumstances. He had but lately come to the Sabbath and to us as a people, was a valuable laborer in the gospel and for Sabbath Reform, whose loss we shall deeply feel. The hard times have brought to us anxieties and perplexities, hard problems to solve, but in them all we have endeavored to be careful, prudent, just and considerate. Let us survey the fields and the work more fully in detail.

### OUR FOREIGN FIELDS:

In China there has been no enlargement of work. The workers there have been reinforced by the return of Miss Susie M. Burdick. The Boys' and Girls' Schools were well cared for by Mr. and Mrs. Davis until the charge of the Girls' School was resumed by Miss Burdick. Mr. Davis has the charge of the Boys' School. On account of this he has to do less evangelistic work. Dr. Palmborg has kept up the dispensary work in the Medical Mission, and has so far advanced in learning the Chinese language that she has taken up some hospital work. Four of the girls from the Girls' School have asked for baptism and membership in the church. There is still the duty upon us to provide suitable buildings for the Boys' School and also a teacher. Funds have been contributed for that object. Last year \$850 were appropriated to purchase a suitable and convenient lot for the Boys' School building, but land had so risen in price that the purchase has been deferred until better times. The gift of land at Lieuo may change to some extent the provision to be made for the Boys' School. But if our Boarding-schools in China shall be maintained, the Boys' School will have to be provided with necessary building accommodations and reinforced with a teacher, as soon as times and funds will allow.

In Holland our cause is slowly but surely growing. By the energetic and faithful labors of Mr. Velthuisen and Mr. Bakker, the work of salvation and Sabbath Reform is gaining ground. During the past year seventeen members have been added to the Haarlem

church, and our cause in Rotterdam has been advanced.

In England, Bro. W. C. Daland, by tact and energy, has not only maintained our cause, but widened the work, extended his own influence, brought us as a people into more favorable notice, and has gained a little ray of hope that we shall not be robbed of all our rights in the Mill Yard church funds. In view of our Master's command to go into all the world and preach the gospel to every creature, and of the hopeful condition of our foreign fields, it is evident that it is our duty as a people to hold our work on these fields with a firm hand, and so provide for it that it shall not be handicapped in winning success for the cause we all love.

(To be continued.)

### TREASURER'S REPORT.

For the Month of August, 1897.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, August 1, 1897.....	\$ 848 19
H. D. Clarke, Dodge Centre, Minn.....	5 00
Mrs. Eliza Bond, Roanoke, W. Va.....	1 00
Sabbath-school, Welton, Iowa.....	6 21
“ “ North Loup, Neb.....	2 15
Mrs. S. P. Maxson, Charlottesville, Va.....	1 00
Charles H. Green, Alfred, N. Y.....	2 00
Mrs. R. A. Parker, Chicago, Ill.....	5 00
Susie M. Burdick, Shanghai, China.....	15 00
Church, Andover, N. Y.....	6 00
“ Plainfield, N. J.....	36 64
“ Milton, Wis.....	7 95
“ Second Alfred, N. Y.....	9 45
“ Lake View, Cal.....	80
“ Cumberland, N. C.....	2 75
“ First Brookfield, N. Y.....	4 22
“ New Market, N. J.....	7 54

Young People's Permanent Committee:	
General Fund.....	\$95 50
Dr. Palmborg's salary.....	89 75
Boys' School, Shanghai.....	17 50
Foreign Missions.....	4 76
Home Missions.....	26
Evangelistic Work.....	11 25
A. L. Chester, Chairman:	
Interest on Permanent Funds.....	\$ 7 50
“ “ “ “.....	628 77
“ “ “ “.....	75 00—
	711 27

Woman's Executive Board:	
Support of Yung Yung.....	\$15 00
General Fund.....	37 00
Home Missions.....	89 81
Boys' School, Shanghai.....	16 40
Helpers' Fund.....	18 90
Susie M. Burdick's salary.....	14 90
Dr. Palmborg's salary.....	2 00—
Loans.....	1,500 00
	\$3,585 20

Cr.

A. P. Ashurst, on account.....	\$ 12 00
Second Westerly church, appropriation, quarter ending June 30.....	25 00
D. H. Davis, Shanghai, China, six months ending December 31, 1897.....	500 00
Susie M. Burdick, Shanghai, China, six months ending Dec. 31, 1897, \$300 00	
Less balance paid on traveling expenses.....	11 16—
	288 84
Rosa M. Palmborg, Shanghai, China, six months ending Dec. 31, 1897.....	\$300 00
Less orders paid and previously acknowledged.....	28 00—
	272 00
Mission schools, Shanghai, China, appropriation for six months ending Dec. 31, 1897, incidental expenses, China Mission, six months ending December 31, 1897.....	125 00
G. Velthuisen, Haarlem, Holland, six months ending December 31, 1897.....	200 00
F. J. Bakker, Rotterdam, Holland, year of 1897.....	50 00
Evangelistic Committee, Order No. 73.....	50 00
Washington National Bank, Interest.....	31 50
“ “ “ “ Loans.....	1,500 00
Cash in Treasury September 1, 1897.....	80 86
	\$3,585 20

E. & O. E.

GEO. H. UTTER, Treas.

In common with other religious and philanthropic agencies, the American Board has been seriously hampered in its work by the falling off of funds consequent on the long-prevailing business depression. A point has now been reached where relief must be had at once unless actual disaster is to befall missionary endeavor in foreign lands.

# Woman's Work.

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

WILL each pastor of our denomination please correspond with the Woman's Board, or with the Editor of the Woman's Page of the RECORDER, informing us what missionary literature he is taking, if any? Our missionaries in China and our Woman's Board have for some time felt anxious to extend the knowledge of the work done and of the plans used in other denominations in the work of saving souls. This request is made with the hope that we may devise some plan by which each pastor may be supplied with some of the best missionary literature.

NOTWITHSTANDING there were so few "foreign" delegates among the women at our Conference, we had two very interesting meetings during the noon hours. The sisters of West Virginia, so far as they were able, came to the meetings, and they manifested a deep interest in all our lines of work; and many of them who were obliged to work in the tent for our comfort expressed to us individually their regrets that they could not meet with us.

Your Editor was deeply impressed not only with the beauty of the surrounding country, but with the hospitality and the thrift of the people in Salem and from the surrounding hills and valleys.

The young men and women of Salem College are worthy of our most cordial and hearty greetings. We were proud of them, and we would right here tender them our best wishes and our thanks for the readiness with which they responded to the second invitation to step upon the platform, and sing, "The West Virginia Hills," at the close of our Woman's Hour in the evening after the Sabbath.

## CONSECRATION.

BY EMMA JORDAN THOMAS.

The object of the writer of this paper is to persuade the sisters of our denomination to a greater consecration in their particular work. To be consecrated is to declare ourselves set apart, sacredly, to the service of God, and this service to be efficient and acceptable must be positive and aggressive. We mean by the term positive, in connection with what follows in this paper, vitalized action; or if you please, actions with the heart-life of the actors in them. Did you ever shake hands with any one who just touched your hand with the tips of her fingers in a passive way, then turning to another person you felt the strong warm clasp of a friendly hand? If so, then you understand the difference between action and vitalized action, negative and positive consecration; and the reason the women of our denomination should have a positive consecration is, that what they do to disseminate Sabbath truth and to help forward the cause of missions must be done, if successful, by this kind of Christianity. So the question comes home to us individually: Have we this positive consecration in regard to the woman's work of our denomination? We all agree that doors are opening in many directions for us to pass into fields of labor for the Lord, and the Woman's Board has arranged special lines of work always ready to be taken up by organized effort; for instance, the boys' school, the medical mission

and the distribution of Sabbath literature, also work in the home-land.

Besides the usual way of raising money for our cause, a considerable sum can be added if the thank-offering-box was in general use in our societies. The pennies and nickels that go into these boxes are just so many silent reminders of a few of God's countless blessings. Try one, dear sisters. Another means of raising money for the Lord's work is the tithing system; when these two plans are added to the others now in use our treasury will be filled to overflowing.

Now what shall be done with these lines of work, and the plans for getting funds to carry them on? Positive consecration is in sympathy with these ways and means and takes hold of the work; becomes interested, and when one is interested enough to take up a line of work they soon come to love it, and to labor with a will for the furtherance of the cause in which they are engaged. Some one may say, "I have no money; and therefore, what shall I do?" Dear sister, God does not require of us anything impossible; therefore if you cannot give gold, then bestow personal service. How many women there are at work in home and foreign fields, who by this service said to the unsaved, "Silver and gold have I none, but such as I have give I unto thee." Positive consecration sees work on every hand and is up and doing, knowing that the thing for one to do is to begin right at one's own door, ready by that service for further usefulness. When there are so many calls for workers is it not strange that so many stand idle?

As it was told Queen Esther, if we do not answer these calls for help, the work and reward will be taken from us and given to another. Positive consecration comes through earnest endeavor and constant prayer. "Ask and ye shall receive." May the inspiration of these meetings lead you to think more deeply on the subject of our woman's work at home and abroad. Truly, "the harvest is plenteous, but the laborers few, pray ye that the Lord of the harvest may send forth more laborers into the field."

The heart-cry of our women the coming year should be, "Here Lord am I, send me." Send me to labor near at hand, in our church prayer-meetings, benevolent societies, and other church organizations; send me to a consecrated pocket-book so that I will not give thee, as formerly, what remains over, after my real and imaginary needs are satisfied; but that I shall give thee an honest division of the money received from thy hand, like unto a faithful steward. Send me wherever thou wilt, for I have declared that I am thine, wholly thine. Consecration is aggressive, it is something more than merely being good; beginning its labor close at hand it keeps pushing out, and as the work progresses so it keeps steadily advancing. When it fronts an enemy it makes the first attack, for it knows that Jesus has given the command "Forward," and go it must. It is really true that as fast as we fulfil our duty in one case, the Lord opens the way for us to work in another. We cannot always see the outcome of our efforts, but if we work according to God's plans he will take care of the results. There are some things we shall never clearly understand on earth, for our "Lord God is like a printer that sets the letters backward so that here we may not

read them. When it is printed off in the life to come, we shall read all clear and straightforward." The brighter our light shines at home the farther will its rays extend, and as the rays of the sun penetrate the deepest gloom, let us seek the dark places of the home and foreign field, by helping those already laboring to carry the gospel to the perishing, ever remaining true, also, to our duty near at hand. We drop a pebble by the seashore; at first, there is only a faint ripple in the water, but as that small circle pushes out and onward the circles grow wider and wider until, as it is said, they touch the farther shore. Let us push out and onward in this holy cause until the end is gained for which we are striving. If we do this our consecration is what it should be, positive and aggressive, and we are living sacrifices, holy and acceptable to the Lord. This work is of the Lord and must needs be done, and to every woman of our denomination the Woman's Board is saying: "The Master has come, and calleth for thee." What answer shall we give?

MILTON, Wis., June 10, 1897.

"SUNSHINE BAND" of Lost Creek, W. Va., who send money to educate the children in Shanghai, China:

Anthony Lee Curry,	Ransel Romine,
John Curry,	Ezra Paugh,
Rosecoe Curry,	Lelia C. Stillman,
Claude F. Randolph,	Leah Davis,
Charlie Kennedy,	Veda Davis,
Grover Aaron Batten,	Susie Davis,
James Cunningham,	Nellie Bassel,
Erso Booth Davis,	Myrtle Kennedy,
Otis J. VanHorn,	Hattie Belle Cummings,
Leslie E. VanHorn,	Blanche Romine,
	Junie Romine,

## TREASURER'S REPORT.

For the year ending July 31, 1897.

Bal. on hand at beginning of year, including notes ..... \$ 372 40

### RECEIPTS.

Tract Society.....	538 89
Sabbath Reform.....	184 65
Susie Burdick's Salary.....	452 22
Helpers' Fund.....	74 18
Boys' School.....	324 07
Board Fund.....	93 80
Home Missions.....	238 56
Picture Fund.....	76 35
Missionary Society.....	256 39
Bed Fund.....	6 00
Rosa Palmberg.....	8 00
Shanghai Mission School.....	15 00
Medical Mission.....	27 00
Java Mission.....	5 00
Holland Mission.....	3 59
Yung Yung.....	15 00
Dr. Swinney.....	10 00

Total.....\$2,701 10

### DISBURSEMENTS.

J. D. Spicer, Treas. of Tract Society.....	541 53
Geo. H. Utter, Treas. of Missionary Society.....	1,341 00
J. P. Mosher, Agent, for SABBATH RECORDER.....	102 00
Board Expenses.....	55 20
Irving Saunders, for pictures.....	18 40

\$2,058 13

Balance on hand..... 642 97

Total.....\$2,701 10

MRS. GEO. R. BOSS, Treas.

I have examined in detail the accounts of Mrs. Geo. R. Boss, Treasurer of the Woman's Executive Board of the Seventh-day Baptist General Conference, and have compared these with the vouchers, and find them correct.

ALBERT WHITFORD, Auditor.

MILTON, Wis., Aug. 23, 1897.

HEAVEN is for the heavenly mind; it is the blossoming and fulfilment of the heavenly life, begun here in weakness and sorrow and conflict with doubts and fears and temptations, but sought and won by the way of faith in God and earnest striving.—Philip Moxom.

## THE UNITED STATES IN PROPHECY.

BY C. A. S. TEMPLE.

(Concluded.)

## THE SUNDAY.

Among all the devices of "the old serpent" to deceive and perplex "the woman," his specious presentation of the Sunday stands at the front. By a thousand and one sophistries she has been led to believe that Christ was crucified on Friday and arose from the dead on Sunday morning; in disregard, too, of the Scripture which shows that he rose "late on the Sabbath-day," (Matt. 28: 1-6) which fixes the time of his crucifixion on Wednesday.

The next feature in this great imposture is the strange fallacy that we honor the divine declaration, "The seventh day is the Sabbath," by substituting therefor the first day. But God's command, "What thing soever I command you, observe to do it," and "Thou shalt not turn aside, to the right hand, or to the left," (Deut. 12: 32 and 5: 32) admits of no quibbling, no evasion, no compromise.

This trick of the old deceiver is the more remarkable in that "the woman," thus misled, has ever been in all else a strenuous advocate of a literal construction of the Divine will and law. But sooner or later this great imposture must meet the fate of all his other devices. "The earth will open her mouth," and this, too, will be "swallowed up." "The mouth of Jehovah hath spoken it."

## FESTIVALS.

This element in the great "flood" which the dragon is pouring out after the woman, demands special attention.

The Festival of the ancient Mythology was always a holy day, entirely distinct from the merely private or social feast-days among the people, such as the wedding feast, the meeting and greeting of friends after long separation, or the private or purely civic occasions. But the Festival of the Mythology was always, in a way, a public religious occasion, in honor of one or another of the many deities in the heathen Pantheon. True, even such festivals were generally, perhaps always, a mixed quantity of holy day and holiday. All were introduced with sacrifices, and other religious rites; yet all of them were corrupt. On some of them "nothing was seen but drunkenness, debauchery and all that the most abandoned licentiousness could conceive of, gross and abominable." All, too, were prized and observed by the whole people as the most sacred, most holy of "the solemnities," in the worship of their gods. (Adam: Roman Antiquities; Introduction; "Feasts of Bacchus.") All those festival (perhaps "Corpus Christi" excepted) have been adopted from the ancient Paganism, and perpetuated by the Church of Rome. By her they are now the most cherished, most honored, of her religious observances. With her even the Gospel of Christ, the Sabbath and all the Gospel ordinances, pale and shrink into absolute insignificance, in comparison with them.

To the shame of our common Protestantism, this disguised relic of Rome's ancient Paganism is making its way into nearly every department of every denomination of the Christian church. Disguised, always, with specious names and professions, Protestants of every name snatch at the bait and accord to it a deference which distances

that paid to any of the ordinances of divine appointment. But not one of those festivals ever has or ever can become Christianized. As all are pagans by birth, and so by nature, not even Christmas, or Easter, or any other can be anything else in the sight of God. In his sight, therefore, their observance must be idolatry. Yet the cunning "old serpent" is using them to mislead, and with their specious disguises, "to deceive, if possible, even the very elect."

## SECRET SOCIETIES.

This is another and a conspicuous element in the great "flood" which "the old serpent" is still pouring out "after the woman," another in the long catalogue of counterfeits and impostures which he seeks to palm upon the church and community as "progressive developments of this progressive age."

Unlike the festival which has come to us through the Roman church; unlike even what they are too often represented to be, "associations for charity and the public good," these secret societies are the perpetuated but disguised relics of the ancient "mysteries," the nurseries and propagators of the ancient Paganism, the offspring of Free Masonry, which glories in this ancient relationship, as the modern conservator and representative of those "mysteries." Like the mystic fountain, and despite their high-sounding pretensions, such societies are always godless. As there is no Christ in the Masonic ritual, so there is none in the others.

Like Masonry, too, there is no Christ in their authorized devotional exercises or prayers. Even from their prescribed funeral exercises the name of him who is "the resurrection and the life" is rigorously excluded. How can Christians, and even Christian ministers, fellowship with such societies.

The tendency of such associations is to draw such members as are Christians away from Christ, from his church, his cause and his truth. Great numbers of such persons often find that lodge "dues" and lodge assessments so exhaust their resources that but little or nothing is left for the church, the missionary, or any true Christian charity or enterprise. In consequence, the more devoted one becomes to the lodge the less his zeal for God; the less he sees of the glory of Christ or of the great atonement, and, therefore, the less he "glories in the cross of Christ." All this naturally falls with an icy chill upon the whole body of the church, deadening its spiritual life. In this way "the old serpent" is using this secret mystic constituent in his great flood, to harass "the woman," and her influence among mankind.

Still another plan of "the old serpent" is seen in the now almost universal lowering of the standard of the faith in both the pulpit and the church. All this crops out and is prominently illustrated in the shameful defection in some of our Theological Seminaries, and perhaps very greatly among Congregationalists and in the very common acceptance of "The Creed of the Commission," and the almost meaningless preaching now so common in the various "evangelical" pulpits.

Among Presbyterians, the late gigantic effort to tone down their grand old "Confession of Faith," to the level of the mis-called "Progressive" or "Advanced Theology" of our day has all been in the wake of this great popular defection. In fact those defections are but the echoes of what is transpir-

ing in the Episcopal, Baptist, Methodist and even all the camps around the "evangelical circle."

A general skepticism, under the specious names of "Progressive Orthodoxy," "Advanced Theology," "The Higher Criticism," and other pompous names have, to a great extent, become the rule in all departments of this, alas too prevalent *quasi* apostacy.

But thanks be to God, this rule, though fearfully prevalent, is not universal. "There is still a remnant according to the election of grace." "The woman" is not to be swept away by that flood. Those "gates of hell" have not prevailed against her.

Such, thus far, is the true status of "The United States in Prophecy." At first (as a "wilderness") by nature's powerful, protecting shield, her isolation and her inhospitably natural surroundings, and since and by our National Constitution and laws, an asylum, a protector and a nursery of "the woman," the church of God, where, from the beginning, she has been shielded and nourished from the power of the serpent.

## THE CHANGE.

But, evidently, the program is now changing. The present great influx of Jesuits, Romish prelates and priests of "orders" almost innumerable, followed and backed by vast hordes from Catholic Europe; their forming, arming and drilling of military organizations, all as seen in the light of Rev. 12: 17. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ," all forms an intimation clear and unmistakably that the present plan of "the dragon" (the Roman church and Hierarchy) may be to strike a blow, in perhaps the not distant future, by which he hopes to crush the faithful "remnant" whom his former efforts have failed to reduce from their loyalty to Christ and his cause.

But God still reigns. Despite the increased power of open enemies, and the oft-repeated treacheries of false friends, the word of promise, "I will never leave thee nor forsake thee," standeth sure.

The great Andover deception and all contemporary forms of skepticism, buttressed up though they may be by wealth and worldly influence and power, and even the added prestige of festivals and other Pagan paraphernalia, must ultimately share the fate of their predecessors. In due time "the earth will open her mouth and swallow up the flood;" "for the mouth of Jehovah hath spoken it." If, therefore, the dragon is preparing for a great, final life and death struggle between the powers of light and darkness, (between Michael and his angels, and the dragon and his angels); if these United States are to be not in prophecy only, but in fact, the great "valley of decision," Zion will enter the arena sustained by him who has promised, "No weapon formed against thee shall prosper." "Whosoever shall gather together against thee, shall fall for thy sake." (Isa. 54: 17, 15.) Her ultimate victory is assured. Then when "judgment is given to the saints of the Most High," they "shall take the kingdom and possess the kingdom forever, even forever and ever." (Dan. 7: 18, 22) Then will the woman shine forth, "fair as the moon, clear as the sun, and, (in the view of her enemies) terrible as an army with banners."

LEBANON SPRINGS, N. Y.



## MY TEACHERS.

BY W. F. PLACE.

A number of books and magazine articles have been written about schools and school masters, and "How I was educated," but always, I think, to reflect honor upon school or teachers by the eminence of the pupil.

But a teacher is entitled to honor on account of his intrinsic merits and not for the mere chance of a poet or a president among his pupils. Teachers do not make men; they develop what is already in germ within them. The pupils are like new violins; they need to be played upon and developed into sensitiveness and power of expression. The great violin owes its excellence to some fortunate combination of material and workmanship, and, though mute and inglorious without development, may have demanded no more effort, patience and skill to develop than a common and unknown instrument.

So the teacher toils to set all his pupils atune, to render them capable of feeling and responding to ever grander harmonies. He rejoices if some manifest unusual powers and reach eminence; but his glory should not be measured by great men, but by his skill and power in awakening and energizing all the souls in his care. Mayhap, too, the pupil whom the world calls great is surpassed in true greatness by many an unknown man or woman, some foreign missionary, or modest doctor, some quiet teacher or patient housewife.

For their sake alone then do I speak of my teachers, and though I am compelled to give my own impressions of them, I regret that it cannot be impersonally related.

My first teacher was Joseph W. Smith and the second Emma Stillman Langworthy, afterwards Mrs. Clark Rogers; the place the old school house south of the village of Alfred where my father had been a pupil also. Both these teachers left a pleasing and very vivid impression upon my mind, and seem to me to have been all that could be desired in a teacher. After a number of teachers whom I need not mention came Susan Maxson, afterwards wife of Rev. Stephen Burdick, who stirred me intensely and has ever been one of my best beloved and model teachers. After another longer stretch of teachers of more or less interest, there came to us a young man, Amos C. Lewis, who brought a fresher life to us than we were wont to have. By his personality and by his tales from Homer and Virgil, he opened to me a new world of glory that time has made richer rather than cheap and tawdry. Moved by his influence, I burned to see the inside of the school whose outside I had so often seen, and the next winter I entered Alfred University. My teachers that first term were Pres. Wm. C. Kenyon, Prof. Darius R. Ford, and Tutor Wm. R. Prentice, and the highest expectations I could form were more than realized in them.

During a number of years following, I came under every teacher in the school, but those who impressed me most strongly were Thomas R. Williams, Wm. A. Rogers, Albert Whitford, Elvira E. Kenyon, and George E. Tomlinson. Of these Dr. Williams took the earliest and firmest hold upon me. No other teacher ever gave me so close a companionship. Though he was not perfect in his knowledge of the Greek Grammar, never did Homer have a grander "swing" than in his

class, and this, I take it, is the chief end of classical study. He formed gorgeous visions for his pupils and his people and was often misjudged by those who did not take the character of his mind into account, but there was something inspiring in the large hopes and grand plans he conceived.

George E. Tomlinson remained in school but a short time, yet no teacher ever appealed to my imagination as he did. He seemed the embodiment of the powers and graces to be found in College Culture. His friendship, continued during his life, was one of the priceless gifts of my life. Professors Rogers and Whitford were the peers of any teachers I ever knew in their department.

After a time I found myself in Williams College. Here my first teachers were Wm. R. Dimmock whom Josiah Quincy calls one of the greatest teachers America has produced; Franklin Carter, now President, who seemed to me even more able, combining the "pushing" power of President Kenyon with a culture Pres. Kenyon never had opportunity to acquire. Like all such teachers, he was as hated by the lazy and indifferent as he was beloved by the studious. Dr. Hopkins also met us for a few weeks at the very first and gave us valuable instruction in hygiene and formed our acquaintance, a most excellent custom. Of the teachers who followed, those who stand forth the most prominently in memory are Sanborn Tenney, who gave me a feeling of comradeship second only to that of Dr. Williams at Alfred; Charles F. Gilson, who gave an appreciation of literary art both in class and in our Shakespeare club, which is one of the most precious heritages of my college life; Arthur L. Perry, who made most of us Free Traders, yet taught us the worth of a political conscience as no one else did; Arthur W. Wright, who opened the physical world to our admiring gaze.

But the four greatest teachers whom I ever knew were Professors Jonathan Allen and John Bascom and Presidents Mark Hopkins and Wm. C. Kenyon. Doctors Allen and Bascom present a remarkable parallel. Both were fine metaphysicians, both of wide general knowledge, both speakers of unusual power, both radical and liberal in religious thought, both acute critics, both stinging in language when wrong was to be rebuked, both ardent advocates of woman's rights, educational, social, political, both in due time pronounced Prohibitionists and men of influencing courage in defending the weaker cause. Both became Presidents of Universities. Dr. Bascom sacrificed for opinion's sake. Dr. Allen's whole life was sacrificial and a loss of place for opinion's sake would have punished the school far more than him.

Presidents Hopkins and Kenyon were in marked contrast. If man may be compared to the Cosmos, Pres. Kenyon was the universe forming with creative fires blazing and every part in motion. Pres. Hopkins was the universe formed and in order, with divine wisdom everywhere manifest.

In Pres. Kenyon's classes the pupils felt on fire, every faculty awake, every nerve tingling, and achievement seemed the easiest thing in the world. In Dr. Hopkins's classes our souls were calm yet intensely thoughtful with an energy like the sun without noise or bluster.

Pres. Kenyon did a work for himself and for the community that demanded the in-

tensest effort, the most unflinching courage and self sacrifice. Never can his conflict with disease, poverty, the hard conditions of frontier life and the magnificent results be forgotten.

The wisdom, the wit and humor, the kindness, the self-control, and the matchless power in teaching—"drawing out"—of Dr. Hopkins place him at the head of all these teachers; and led us to quote "Mark the perfect man" with all our hearts.

My first knowledge of Dr. Hopkins I shall never forget. Some of my friends were in a prominent New England college, so I wrote to its President in reference to privileges to Seventh-day Baptists. He replied that he presumed that the faculty would *indulge* me in the observance of Saturday provided I also kept Sunday faithfully. Writing to Dr. Hopkins, he promptly replied that all conscientious convictions were respected at Williams and that if I kept the Seventh day conscientiously, I would not be expected to keep another day also. The hopes founded on that letter fell short of the reality.

Of all the men I ever knew, Pres. Kenyon was the most stimulating—using the word in its etymological sense; Pres. Hopkins was the noblest, grandest. It takes no eulogy of a President of the United States to make him great. He is revered and beloved for his own sake; and as Socrates is greater than any of his pupils, Mark Hopkins will in time tower above all his.

But the educational influences of a school do not come from the teachers alone. The association with one's fellows in Lyceum, Club, Class-room, the editor's chair and the many forms of school activities is of the utmost value. I notice that at Alfred the Academy is to be separated from the College. This is doubtless well, but I am glad that I was there when all met in the same chapel, belonged to the Lyceums, were partakers of the same social and intellectual life. I cannot express the inspiration this association was to me in my early school days.

Hardly of less value was the scene surrounding the schools. The scenery changed, day by day, through the year and often many times during the day. I was never weary of looking at the landscape about me and, at every opportunity, of exploring its hidden beauties. Never a day passed that some comfort or uplift of soul did not come from the handiwork of God.

Alfred and Williams are so alike in spirit, struggles with poverty, moral and spiritual purpose, that passing back and forth from one to the other seemed most natural and each helped me to appreciate the other.

A professional gentleman tried to impress upon my mind recently that school life does not pay beyond the three Rs or at least those elements that we need in business. If all of life were dollars and cents I should heartily agree with him; but when I try to comprehend the meaning of Christ's words, "What shall it profit a man if he gain the whole world and lose his own soul?" I begin to realize how much I owe these teachers and I say, if all the wealth and all the honors of the world were offered me in exchange for their gifts to me I would refuse them, for the soul is worth more than them all. They have helped me to

"Leave my low, vaulted past!  
Let each new temple, nobler than the last,  
Shut me from heaven with a dome more vast."

## Young People's Work

By EDWIN SHAW, Milton, Wis.,

THE Corresponding Editor of this department of the RECORDER has been taking a vacation. Nothing from his desk has been sent out for publication during the months of July and August. Six weeks of this time were spent at the University of Chicago, in securing better fitness for his work as a teacher. And now, as he resumes his work in school, again he turns to his task of furnishing something for the RECORDER; and in general he finds it a pleasant task; for although he is often very weary with the regular duties of the day, frequently the change is restful, as he turns his mind to the Young People's Work. He always feels that a great responsibility rests upon him whenever he applies himself to this work, and he always seeks divine guidance. He knows not to whom or to how many he is writing; for, although the readers of the RECORDER are comparatively few, and although few of its readers see all that is in each issue of the paper, yet he feels certain that the most humble contribution is read by more people than listen to any one pastor in all our denomination. In all sincerity, then, he asks for the united prayers of the young people. He asks for their prayers in their daily devotions, and for their prayers in their weekly meetings. He asks for their definite prayers that he may have the Holy Spirit's direction in this work; he asks that at the next meeting of the young people prayers be offered for him.

Changing now from the indirect third person to the editorial first person plural, we wish to state briefly our plans for the year before us. In the first place it is our purpose to have a few words of our own each week. In the second place, we hope that we shall be able to secure some original article from the young people for each week. In the third place, we wish to part company with the "Mirror." Now the "Mirror" is a good feature of this department and should be sustained. But it loses much of its interest when "news" items are from three to six weeks behind time. Please to notice, then, that the "Mirror" is really a Young People's "Home News" corner, and *all items intended for it should be sent directly to the SABBATH RECORDER, Plainfield, N. J.* Now please be prompt and energetic in sustaining this department of the RECORDER, but remember that we have nothing to do with the editing of the "Mirror." Do not send items for that page to us. After this week we shall drop the editorial "we" and use the singular number, signing our full name to each article. We do this as a matter of example, for we shall request the full and real signature of every article appearing in this department. We hope to secure these original articles in all of three ways: (1) Voluntary contributions; and a most cordial invitation is hereby extended to all our young people to write articles for this page. We are not relying on very much from this source, however, for experience has taught us the vanity of it. (2) Articles prepared for some other purpose. We must depend quite largely upon this resource for our material. We want the young people to send their own productions, and also those prepared by their friends. The residence and real name of the writer should be sub-

scribed to each article. (3) It is our purpose to send out special requests to various people for articles on special topics. Now our acquaintance throughout the denomination is quite limited, and those who were young with us are growing old; for we are turning gray ourselves. It is very probable, therefore, that those people who receive invitations will be those who are our personal friends, unless we are assisted by the pastors of the various churches. We therefore make this request of the *pastors*: Will you please send us at your earliest convenience the names of three or more young people in your church, whom you think competent to write an original article for the Young People's Work? Please let these names be new among contributors to the RECORDER, for we can secure the names of old contributors ourselves. Will some good-natured person do this for us in places where there is no pastor? Will every one who sees this article please ask the pastor if he has read it? Send such lists to Edwin Shaw, Milton, Wis.

### PRESIDENT'S LETTER.

Dear Young People:

Another Conference has closed. I never before felt such regret that more of our people, and especially the young, could not have been in attendance; not so much for the sake of Conference, for this session has pretty well proven that spiritual power does not depend on the numbers. Conference could do without me, but I am very thankful that I did not have to do without Conference. One reason why I received such a blessing may be because it was my privilege to be delegate for several churches, some of them among the weaker ones. I have written them letters, but wish I could see them. Perhaps more churches might have been represented by their pastor or some member if they had felt sufficient interest. I have thought some, in case they would never find out who did it, of sending such churches a Conference programme and the printed reports of the Secretaries of the Societies, stamped, "Wake up!" If there was some way to send to all the interest and enthusiasm, this I would do. Sunrise meetings ran high, attendance at least fifty. Some asked for prayers one morning. Twenty-eight hundred meals were served in the tent. Overflow-meetings were held in a side tent Sabbath and Sunday forenoons. At the Sunday morning overflow-meeting, people testified to God's wonderful goodness, some asked for prayers that they might find, or return, to him, and at the same time a collection was taken for Tract and Missionary Societies. Committees were crowded early and late, and every session of Conference a feast of good things. Young People's Hour did not drag. Our last dinner in the tent, Monday, was toasted to the amount of \$3,000—Dr. Main held us over the coals—for Salem College; following this was the Christian Endeavor programme. I wish Dr. Palmberg could have seen the enthusiasm over her paper read. God bless her and all of this consecrated band in China. I have heard people say, who never attended a Conference before, that they "are going next year." For further particulars see RECORDER.

E. B. SAUNDERS.

THE man who is doing the best he can to-day is paving the way to do better to-morrow.—*Christian Pioneer.*

## OUR MIRROR.

ALL are architects of Fate,  
Working in these walls of Time;  
Some with massive deeds and great,  
Some with ornaments of rhyme.

Nothing useless is, or low;  
Each thing in its place is best;  
And what seems but idle show  
Strengthens and supports the rest.

For the structure that we raise,  
Time is with materials filled;  
Our to-days and yesterdays  
Are the blocks with which we build.

Truly shape and fashion these;  
Leave no yawning gaps between;  
Think not, because no man sees,  
Such things will remain unseen.

In the elder days of Art,  
Builders wrought with greatest care  
Each minute and unseen part;  
For the god's see everywhere.

Let us do our work as well,  
Both the unseen and the seen;  
Make the house where God may dwell,  
Beautiful, entire and clean.

Else our lives are incomplete,  
Standing in these walls of Time,  
Broken stairways, where the feet  
Stumble as they seek to climb.

Build to-day, then, strong and sure,  
With a firm and ample base;  
And ascending and secure  
Shall to-morrow find its place.

Thus alone can we attain  
To those turrets where the eye  
Sees the world as one vast plain  
And one boundless reach of sky.

—Longfellow.

We are all builders. We may not erect any house or temple on a city street for human eyes to see, but every one of us builds a fabric which God and angels see. Life is a building. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.

Our bodies must grow through our own exertions. Our minds must be disciplined through our own study. Our heart's powers must be developed and trained through our own loving and doing.

In dark Gethsemane, where the load is more than mortal can bear, an angel appears, ministering strength that gives victory.—*Rev. J. R. Miller.*

THE Junior Endeavor Society of the Plainfield (N. J.) church at its last business meeting voted to send five dollars each to the New York Fresh Air Fund, the Westfield Fresh Air Camp, and the Plainfield Children's Camp. SUPT.

THERE are few graces more beautiful—and shall we say more rare?—than the grace of humility. Often in companies of men the one who has the best thought and keenest judgment is one not seen or heard, while some other member of the group occupies its constant attention with vaporings that are more noisy than profound. The one is humble and must be driven into the public gaze; the other is self-assertive and needs to be taught the virtue of silence. The world is not often deceived, and the strong man, though quiet and retiring, wins the highest measure of success.

WORDS of cheer are words of help; words of gloom are words of harm. There is a bright side and a dark side to every phase of life and to every hour of time. If we speak of the bright side, we bring the brightness into prominence; if we speak of the dark side, we deepen its shadows. It is in our power to help or to hinder by a word any and every person with whom we come into contact.

## Children's Page.

### A LITTLE GIRL'S VIEW.

"I've been watching the breeze  
A-taking its ease  
On the porch to-day,"  
Said May.  
"It's blown and it's blown  
Out there all alone;  
And the hammock has flung,  
And the rocking-chair's swung  
All day,"  
Said May,  
"With nobody there, if you please,  
But the breeze;  
And that's why I say  
The breeze has been taking its ease to-day."

### A NOVEL SALESMAN.

Grandpa Jenks's farm, where Flo and Harry were visiting, was not far from New York City. One morning, Grandpa Jenks said, "Harry, to-day we'll take Frolic to see a parrot that is smart enough to earn his own living."

"Where shall we find such a parrot?" cried Harry.

"Every day on the New York side of the ferry, I pass a place where a parrot does a thriving business," was grandpa Jenks's reply.

After dinner Grandpa and Flo and Harry and Frolic went over the ferry into New York, and there, near the ferry, almost at once, the children noticed a throng of men and boys around a little booth at a street corner, and all seemed to be watching something curious and amusing. As they drew nearer they saw that the booth was a news stand—a news stand that appeared to be tended only by a fine green parrot.

The green parrot walked about over the piles of newspapers, calling out, "Paper, sir? Paper? Extra Sun?"

Grandpa Jenks and his young people stopped to look on. Every few minutes some man would come up, take a paper toss two cents into a little box upon which the green parrot kept an eye all the while. At such time the bird stopped, nodded his head and said, "Thankee." Then he began shouting again, "Paper? Extra Sun?"

"Is it possible that the parrot keeps the stand alone?" cried Harry. "Suppose somebody should cheat him by taking more than one newspaper without paying for them, how would he know?"

"No one better try it," answered Grandpa. "Once a boy tried to steal two Telegrams, but the parrot pounced upon him, and gave him such a pecking and mauling that he was glad to drop them. But of course the parrot has a partner. Don't you see him?"

In the rear of the booth there was a lad about Harry's age. He had nothing to do, however, but watch the papers and the box, and to come forward and make change now and then.

Grandpa gave Frolic some pennies, and pointed to the two piles of paper, to show that he wanted one of each. Frolic knew how to buy things. Besides, he had been observing the scene closely. He flew from Harry's shoulder to the stand, in his blue coat and cap, and hopped along on one leg, holding the money tightly clasped in his other claw.

The parrot news-dealer was very much surprised to see his queer customer, and was on the point of driving him off. But when he saw the other parrot gravely drop the pennies into the box, just as all his patrons did, he

smoothed down his feathers again and said, "Thankee," as usual, while Frolic dragged away a paper from each pile in his beak.

Harry and Frolic were talking now with the boy, who told them the bird's name was Ned, and Frolic thought he would be friendly too. "How do you do?" he called out politely. The other bird looked him over sharply, and then croaked out: "No time to chat! You clear out! Paper, sir? Extra Sun? Telegram?"

Presently a messenger boy stopped to watch the droll news-dealer. Ned's bright eyes always saw what was going on. As soon as he caught sight of the boy's uniform, he screamed: "Hi, buttons, hurry along. No idling here!"

"Oh, please!" put in Frolic.

Ned cocked his eye at him. "You clear out," he croaked. Then turning to the messenger boy again, he remarked, "Come, hurry along! Hurry along!" till the little fellow had to go.—*Little Men and Women.*

### CRISS-CROSS.

BY MARTHA HARGER.

In at the open window where grandma sat reading, came loud and excited tones from her grand-daughter, Chrissie, and two young companions, who had been playing under the trees on the lawn.

Grandma laid down her book, and as she tried to decide what was best to do, such exclamations greeted her as, "No, I am not going to do that!" "I should think that you might sometimes do what I want!"

"I don't wonder the boys call you two girls 'criss-cross.'"

"Well, if I am the criss, she is the cross!"

"Chrissie," called the gentle voice of grandma, "wouldn't you and the girls like to come in and visit with me for a little time?"

If there was anything the girls liked to do more than another it was to visit with Chrissie's grandma. So gentle and kind she was, and yet so full of quaint and original suggestions, that when they were tired of doing the usual things, and playing the usual games, they always went to grandma for something new, and grandma never disappointed them.

As they went in, flushed and excited, in response to grandma's invitation, she simply said, "Girls, I was reading this afternoon that a stitch with which we used to embroider when I was a girl has come into style again. Of course you will be wanting to use it, and I thought maybe you would like me to teach it to you this afternoon, and give you some patterns which you could use in practicing it."

The girls were delighted at the prospect; so grandma hunted up canvas, needles, and zephyr, and they were all soon pleasantly working.

Meanwhile, grandma told them of the samplers which the girls used to work with this stitch when she was young, and how they used to vie with one another to see which could get the most patterns on her sampler. "We used to call this stitch 'criss-cross stitch,'" grandma quietly remarked.

"Why, that is what the boys call Chrissie and Edith!" exclaimed Mary.

"That I suppose, is because my name is Chris, and we are both often cross," Chrissie said meekly.

Grandma asked them to look closely at

the stitch and see whether they could not find another reason.

The girls worked quietly for a few moments, each busy with her own thoughts.

Finally Edith said, "We take two stitches in making this stitch, and they extend in opposite directions."

"O girls!" cried Mary, "don't you remember how often, when one of you chooses to play a quiet game, the other prefers a romping one?"

The girls remembered very well and Edith answered, "Yes, and when Chrissie says, 'Let us read,' I always say, 'No, I would rather walk.'"

"In short," said Chrissie, seeming to be in the mood for confession, "whatever one of us proposes to do, the other wants to do just the opposite."

"That is, no doubt, the reason," Grandma said, "that the name has been given to you; and it has evidently been applied when you have been quarreling over your differences. But you see that there is a beauty and a richness to criss-cross work that could never be obtained by working with the single stitch, which extends only in one direction. So it is not necessary that Chrissie and Edith should always want to do the same thing, nor that they should always be of the same opinion. If they will only differ gently and lovingly, yielding one to the other at times, the pattern of their united lives may be worked out so smoothly and beautifully that they need never be ashamed that much of their work has been 'criss-cross.'"—*S. S. Times.*

### THE GATE OF CHILDHOOD.

The gate of childhood faces the sunrise. The gate of manhood lies under the midday sun. The gate of old age "looks toward sunset" indeed; but it is a sunset that carries with it the promise of an immortal day. They are all beautiful gates of life. Which is the most beautiful we will not venture to say till we see them all from the higher standpoint we hope to reach by and by. But, even here and now, old age, with all its infirmities, has its blessings which youth and manhood cannot know till they pass through the gate—the blessing of rest after toil, the blessing of sweet companionship with those with whom we have passed through all the beautiful gates, the living over again with them the scenes of the past to which "distance lends enchantment," the looking forward in glorious hope to higher fellowship where youth is renewed as the eagle's. These and the like lift the shadow from old age, and let God's sunshine in to brighten and warm. But this implies a touch of the healing Hand. And now especially, as in life's morning, the help is none the less, but all the more, divine if it comes through the eye, the heart, the hand of affection and faith mingled, assisting us tenderly and lovingly to rise up above the gathering mists and shadows, and pass trustingly through one more beautiful gate to the other mansions.—*The Rev. W. P. Tilden.*

MRS. YEAST:—"I see a Persian carpet has been in use for two hundred years in the Shah's palace at Teheran." Mr. Yeast:—"I wonder if anybody can beat that."—*Yonker's Statesman.*

MR. DE GOTHAM:—"Say, I hear that twelve inches don't make a foot in Chicago." Miss Porkpack:—"That's so, and neither do three feet make a front yard, like in New York."—*New York World.*

## A CONFERENCE ECHO.

From old Rhode Island's rocky coast,  
And from the windy Western plain  
Come men of God's own Christian host  
With warmth of heart and strength of brain  
In annual council to convene;  
To give more power to ties that bind,  
With greater faith on God to lean  
And greater means for service find.  
Whatever cost hath brought us up  
To West Virginia's verdant hills,  
May God repay with richer cup  
Which he from heaven gladly fills.  
Whatever beauty, love or grace  
Obtains with this our annual feast  
May heavenly glory light each face  
That these may be ten-fold increased.

M. G. S.

SALEM, W. Va., Aug. 29, 1897.

## THE SUPREMACY OF THE BIBLE.

Anything from the pen of Dean Farrar must be interesting and worth reading, and if your readers are so fortunate as to have the opportunity to peruse the latest work\* by this learned and industrious writer, they will surely not find the time thus spent wasted, whether they agree with all the Dean says or not. It is one of the most suggestive books on the Bible that have appeared for many a day.

The point of view of the writer may be judged by the motto at the beginning, taken from Job 13: 7 (Revised Version): "Will ye speak unrighteously for God, and talk deceitfully for him?" He rightly claims it as his right and his duty to adhere to the spirit of the critical method in dealing with the Bible. He sees clearly that this method is not only the reasonable and true method, but is also the best method to employ against the enemies of the Bible. He quotes from Bishop Ken:

The older error is, it is the worse;  
Continuation may provoke a curse.  
If the Dark Age obscured our fathers' sight,  
Must their sons shut their eyes against the Light?

He shows clearly the alternative which controversialists sometimes forget, affirming that believers must "make their choice between freely admitting that there is a human, and therefore a fallible, element in some of the sixty-six books which we call the Bible; or the adoption of 'reconciliations' which may be 'accepted with ignominious rapture,' but which are so transparently casuistical as to shock the faith of men who are unprejudiced."

He is rightly strong in his contempt for the "wresting of texts," and the misinterpretation of Biblical passages. His book is an excellent antidote for those to take who are inclined to claim for the Bible more than it claims for itself, or who fancy that the way to prove the Bible a divine book is to show it to be accurate in every detail; and if that cannot be done by fair means, who do not hesitate to use jugglery and deceit, or at least transparently foolish suppositions contrary to all nature and reason. At the same time, one hardly feels always satisfied with the manner in which the author himself applies the critical method. As is the case with many others who use that method, he employs it in a manner which is itself decidedly uncritical. This is a pity, for thus has arisen in the minds of many good people a prejudice against criticism as applied to the Bible. So the poor innocent "method" has to suffer because of the sins of those who use it. It would seem sometimes that the Dean's own arguments are quite as casuistical as those

of the conservative apologists whose methods he so rightly decries. It often happens that "thou that judgest dost practice the same things."

As an illustration of this one may notice what the graceful and easy writer says about Balaam's ass:

The story of Balaam is another theme for ignorant ridicule. One would suppose that nothing was worth notice in that impassioned and instructive story except the three verses about the ass, which narrate the merest incident in it. To better instructed readers those verses present no difficulty at all. They regard them as a mere symbol in the splendid narrative, which is rich in almost unrivalled elements of moral edification. It never occurs to them to suppose anything so needless as that the ass *really* spoke, or that the original narrator intended his story to be so understood. Talking animals are common in Eastern and ancient literature, and no one would dream of supposing that they are anything more than a part of the literary form. The general story about this Mesopotamian sorcerer has every appearance of being a genuine and straightforward narrative in its main outlines, but set forth in the language of a warm imagination. It would not have been easy for the narrator in that early phase of the human intellect to state in abstract terms the truth that those who will persist in blinding and sophisticating their own consciences by yielding to the impulse of a besetting sin must come, sooner or later, to a narrow path where it is not possible for them to turn aside. Yet, even at that crisis, the self-blinded soul may fail to see the confronting wrath of God, though it is manifest to all around, and though even dumb animals may show themselves conscious of the peril involved in an evil course. But what comes so tamely when it is expressed in generalities, becomes vivid and forcible when it is set forth by living and familiar symbols. Those symbols would not have seemed vulgar or ludicrous to an Eastern listener, and his realization of their force would have better enabled him to understand the lesson, that:

In outlines dim and vast,  
Their fearful shadows cast  
The giant forms of empires on their way  
To ruin; one by one  
They tower and they are gone,  
Yet in the Prophet's soul the dreams of avarice stay.

Dean Farrar has done well to call attention to the fact that the miracle is but the merest incident in a wonderful narrative, and he might have gone further, had he wished, and pointed out that the miracle is of no moment in comparison with the importance of the terrible tragedy going on in the heart and life of Balaam; but nevertheless those who find a difficulty in explaining how an ass could have spoken will find a greater difficulty in explaining how at that early period a man from such a people and amid such circumstances could have uttered the wonderful prophecies of Israel's glory and the advent of the Messiah in the following chapters. It is to be feared that many who, according to the Dean, are not "better instructed" will have some sad misgivings at his exposition, and those who would agree with him in their doubts about the talking ass will smile at the notion that the original narrator did not intend his story as literal. It hardly seems credible that the man who wrote this is a determined opponent of the allegorical method of interpreting Scripture. Yet such is the fact!

In other places the Dean seems to see that he might be himself accused of allegorizing, as when he treats of the tower of Babel thus:

Truly, if all this be taken *literally*, we should be inclined to say of it as St. Gregory of Nyassa does, that it is "Jewish nonsense and folly"; but if we take it as an ancient, Eastern and symbolic way of expressing the truth that God breaks up into separate nationalities the tyrannous organization of cruel despotisms, it ceases to be a childlike myth, and becomes an indication of deep historic insight. To adopt such a view is no more to adopt the allegorizing method than is the explanation of any other avowed parable. Any Eastern reader would at once understand as an apologue the

story of a heaven-reaching tower, and God coming down to perplex the builders by making them speak different languages. Rightly understood, it teaches a permanently valuable lesson; but if it be understood as a literal account of the diversities of language, it is treated as it was never meant to be treated, and becomes an unintelligible tale.

In like manner Jonah and his great fish fare no better. He says that "it ought not to be systematically overlooked that, regarded as an allegory, nothing was more natural than this metaphor of being swallowed alive by a monster; and that, in one form or another, it applied to Israel several times in the prophets, who also image the enemies of Israel as a leviathan of the sea."

Few of us are as familiar with Eastern life and thought as the learned and versatile Dean of Canterbury, but truly his "Eastern reader" must have been a very astute person! Most of us have thought that it was this very Oriental who believed more in miracles than his more skeptical Western brother. Is it not he who exhibits the very site of the tower of Babel, and of many other miraculous events? So far as it appears, it is the modern European and American who take most naturally to the idea that Babel is an "allegory" and Jonah's fish a "metaphor." The poor Eastern reader is yet to have his faith disturbed; and to think that this should have come from Canterbury, now such a stronghold of all that is orthodox and such a conservator of all that merits the reverence due to what has been anciently believed! Ah, me!

But, on the whole, Dean Farrar has written some very excellent things and called attention to some important considerations. He pulls himself up to say: "I withhold my credence from no occurrence—however much it may be called 'miraculous'—which is adequately attested; which was wrought for adequate ends, and which is in accordance with the revealed laws of God's immediate dealings with men." He has indicated the true method, and the few cases in which he appears to have been inconsistent in its application must not be used against him in general, and even in these cases he has given some fine homiletical material. Ministers will find his book full of suggestion and illustration, and no one will lay it down as being dull.

W. C. D.

## SUFFICIENT UNTO THE DAY.

In accomplishing your day's work you have simply to take a step at a time. To take that step wisely is all that you need think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or the trial thereof. There is not a child of God in this world who is strong enough to stand the strain of to-day's duties and all the load of to-morrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our heavenly Father for strength equal to the day; but we have no right to ask him for one extra ounce of strength for anything beyond it. When the morrow comes, grace will come with it sufficient for its tasks or for its troubles.—*Theodore L. Cuyler.*

Love, joy and peace are the things that make a man's life. Possession of those three make him most like Christ.—*C. E. Hughes.*

\*"The Bible, Its Meaning and Supremacy" (London, Longmans, Green & Co.: 1897.

# 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 XIII.—REVIEW.

For Sabbath-day, Sept. 25, 1897.

#### BY QUESTIONS.

SECTION I.—Historical Studies. Lessons 1-5, 9, 12.

SECTION II.—Doctrinal Studies. Lessons 6-8, 10, 11.

#### SECTION I.

1. *Geographical.* From what city did Paul start on his second missionary journey? How did this city rank in importance with others of the empire? Give the route of Paul from his starting-point to Troas. How far is Troas from Neapolis? How far from the Troy of Homer? Where was a stop made from Troas to Neapolis? To whom has Macedonia successively belonged? What is the meaning of "Colony" as applied to Philippi? What use did the government make of Amphipolis? What was the standing of Thessalonica in the province of Macedonia? What is its modern name? Give the directions and distances between Philippi, Amphipolis, Appolonia, Thessalonica and Berea. Tell what you can of Athens at this time. What was the relative importance of Corinth and Athens? What was the route of Paul from Corinth to the end of his second missionary journey? Trace on the way the third journey. For what was Ephesus particularly noted?

2. *Personal.* Why did Paul and Barnabas separate in their work? Who accompanied Paul afterward? Who went with Barnabas? How old was Paul when he began his second journey? How long after his conversion? Where did Timothy join the company? Who recommended him? What peculiar fitness had he for this work? Who was Lydia? Where did Luke join the party? What was his profession? How do you know? When was he left behind? Who was Jason? What happened to him because of his hospitality? What Athenian was converted? With whom did Paul live while at Corinth? What was their occupation? How did Paul pay current expenses? How far did these people accompany him in his travels? Who was at the bottom of the uproar in Ephesus? Why? Where did Luke rejoin Paul (on his third journey)? How many men started with him on this journey?

3. *Temporal.* How much time was occupied in the second journey? The third? How long did Paul live in Corinth? In Ephesus? On which of the journeys were these stops made? In what year was Paul arrested in Jerusalem?

4. *Practical.* What great doctrines were the central theme of Paul's preaching? How do they bear upon our life to-day personally? Denominationally? What lessons may we gather from Paul's manner of living? From the action of the Philippian church while he was at Thessalonica? What have we reason to expect from the world if we are loyal and active? What is the secret of immoveableness in the midst of all this? Who need the gospel? Who shall carry it to them? Will you?

#### SECTION II.

1. *Outwardly.* What circumstance drove Paul from Thessalonica? Why could he not return? Had he finished the work he had planned to do there? Where was he when he wrote his first letter to them? About how long after his visit there? On which journey was the Corinthian church founded? How long did Paul remain with them? On which journey did he write his first letter to them? In what city was it written? How long after his founding of the church? In what language was it written? Why? How did the size of the church compare with that of the city? What was the moral tone of the city? What peculiar temptations beset the Christians there? How long after the first Epistle to the Corinthians was the second one written? In what Province was Paul when he wrote it? Who carried it to the church? On what special mission were they bent? Had Paul visited the Roman brethren when he wrote this Epistle to them? At what period in his journey was it written? Had he ever attempted to visit them? How long afterward did he see them? Who carried the letter to them? What office did she hold in the church?

2. *Inwardly.* What is the relationship between Christian men? Is there any progression in the Christian life? What place have noise and worry in the Christian life? Is there any visible sign by which the worldling and the Christian may be distinguished? Has Christ personally left the world forever? What hope have we through his resurrection from the dead? What will be the manner of Christ's second coming? Have we any way of knowing definitely when that time shall be? Has the Christian any obligations other than his devotional ones toward God? Is there any duty or obligation toward men? Are these acts right in themselves that are yet wrong in their influence over men? Has the Christian any right to trifle with questionable things of such nature? How does a sin against a weak brother stand related to Christ? What rule of safety did he establish for himself? Is it still of power in its spirit? What is the greatest motive in Christian life and activity? Is it a positive or simply a negative power? What are its distinguishing characteristics? What are its enduring qualities? How does it stand related to the other cardinal graces? Is Christian giving an integral part of true Christian living? May it be taken as an index to spirituality? Is there any power in an example of true Christian giving? Is true giving haphazard or systematic? Is there any vital relationship between giving and receiving? How may its law be stated? What kind of a giver is acceptable to God? How will he treat such an one? What has a Christian life to do with a man's business? In what attitude does the Christian stand toward joys? sorrows? friends? enemies? What is the sure victory over evil?

### TAKE COURAGE.

BY ARTHUR J. BURDICK.

The task that looked so difficult  
When first it met your view,  
Completed brings its meed of joy  
And recompense to you.  
The way that looked so long and steep  
Leads you to heights sublime;  
The mountain view is rich reward  
To those who choose to climb.

The day that looked so dark and drear  
And promised so much pain,  
Has been endured, and brought, no doubt,  
Some pleasure or some gain.  
The starless night which filled with dread  
Your timid shrinking breast,  
Brought peace unto your weary soul;  
Unto your body, rest.

Then courage take, and bravely meet  
Each changing scene of life,  
Assured that strength and wisdom come  
With labor and with strife.  
Each piercing thorn foretells the rose  
That soon will meet your view:  
Each sorrow whispers of some joy  
That lies in wait for you.

### IN MEMORIAM.

Phebe Arrabella Maxson Wheeler, daughter of George and Phebe Wells Maxson, wife and, for the last few months of her life, widow of the late Calvin Wheeler, was born at Petersburg, Rensselaer County, N. Y., June 5, 1822, and died at her late residence in Wirt Centre, N. Y., July 22, 1897. When about seven years of age her parents moved from Petersburg to Allegany County N. Y., and settled in the western part of the town of Alfred, now in the town of Ward. Here she spent the subsequent years of her childhood and youth.

Possessing and exercising an obedient, cheerful and loving spirit, she attained a fine and healthy physical development, giving her an attractive and commanding presence. Endowed with a mind active and ready in its powers of perception, a disposition to self-application, and a retentive memory, she made early and rapid progress in the primary and more advanced branches of education, using wisely and well her early opportunities for the best possible culture then attainable. In the winter of 1836-7, then in the fifteenth year of her age, she was one of 36 students who made up the select school taught by Bethuel Church, at Alfred Centre, the school in which Alfred Academy had its beginning, caught its early inspiration, and from which were later developed Alfred Academy and

Alfred University. At every term, or nearly every term, of the school that followed this, under the name of Alfred Academy, Phebe Arrabella Maxson was in attendance, and was among its most diligent and successful students, until she had passed her eighteenth year, when she commenced a brief, but successful, career as a teacher. Thorough, progressive and resourceful in devising methods, thoughtful and sympathetic in her intercourse with others, she was a progressive and successful teacher, winning the affection of her pupils and the confidence of her patrons.

On the 12th day of January, 1843, at the home of her parents, in Alfred, N. Y., Rev. J. R. Irish officiating, she was united in marriage with Calvin Wheeler, of Wirt, N. Y., and with him immediately began their home-life on the farm where the life of each came to its close. Theirs was a mutually helpful and happy married life, continuing for a period of more than fifty-three years. Her home was one of generous hospitality, made pleasant and attractive by her always kindly, cheerful and welcome, and thoughtful care for the comfort and enjoyment of those about her. It was appreciated and enjoyed by a large circle of friends, and will ever be a pleasant memory to the friends who survive her.

There were born to them two sons and two daughters. The youngest of these sons, George M. Wheeler, a young man of ability and promise, died in early manhood. Amos D. Wheeler, of Friendship, N. Y.; Mrs. C. A. Chapin, of Milwaukee, Wis.; and Mrs. W. T. Eaton, of Chicago, Ill., survive her. She was a true and devoted wife, a loving and self-sacrificing mother, a faithful and steadfast friend. She was intelligent and mature in judgment, executive and capable in methods of thought and action, and remarkably efficient and faithful in meeting the duties and fulfilling the responsibilities of a busy, active and useful life.

In religious thought and experience, she early came to believe in God, revere his Word and trust in the Lord Jesus Christ as her example, guide and redeemer. In her youthful days she put on Christ by baptism and united with the First Seventh-day Baptist church of Alfred, N. Y. Soon after her marriage and settlement in Wirt, she transferred her membership to the Seventh-day Baptist church of Friendship, holding its meetings at Nile, N. Y., and continued in its fellowship an efficient, faithful and honored member until transferred to the church triumphant, a period of more than half a century. Pure in life, loyal to her convictions of truth, and beautiful in character, she leaves to her associates in Christian fellowship, her kindred and to her many friends, the influence and memory of one whose life has been full of active service, loving sympathy and kindly ministry for the happiness and well-being of those about her.

"We live in deeds—not years; in thoughts—not breaths;  
In feelings—not in figures on a dial;  
We should count time by heart-throbs.  
They most live who think most—feel noblest—act the best.

STEPHEN BURDICK.

A DEVOUT woman once wrote thus: "In my own family, I try to be as little in the way as possible, satisfied with everything, and never to believe for a moment that any one means unkindly towards me."

"If people are friendly and kind to me, I enjoy it; if they neglect me, or leave me, I am always happy alone. It all tends to my one aim, forgetfulness of self, in order to please God."

## Popular Science.

BY H. H. BAKER.

### Niagara River and Falls.

The name "Niagara" was given by the Indians, meaning "thunder of waters." This river is the over-flow from the great lake system, consisting of lakes Superior, Nepissing, Manitouline, Michigan, Huron, St. Clair and Erie. The river is only between lakes Erie and Ontario, a distance of about 33 miles. Beyond Ontario the waters form the river St. Lawrence passing through the gulf to the ocean.

Lake Erie, at the formation of the river, is 573 feet above the level of the ocean; and within the 33 miles it makes a total descent of 328 feet. On leaving lake Erie the river is about three-fourths of a mile broad, and very swift for the first two miles, when it divides and passes around Grand Island in a more quiet manner, until it reaches about a mile above the falls, when it narrows and forms the rapids, on a descent of 52 feet. The river is 4,750 feet wide above the falls, but is separated by Goat Island, which is about 1,000 feet wide, and rises 40 feet above the water, leaving the river about 1,400 feet wide on the American side, and 2,000 feet on the Canadian side. The fall on the American side is 164 feet, and on the Canadian or Horse side 150 feet. The depth of the water in the center, where it takes its plunge, is usually about 20 feet deep.

It is estimated that no less than 40,000 cubic feet of water plunge over this fall of 164 and 150 feet every second of time, or 41,000,000 tons every hour. The rock underneath and over which the water takes this awful leap, is hard limestone, and about 90 feet thick, resting upon soft shales, which are being continually undermined by the action of the water, and the spray that is driven against them; because of this, and the powerful action of frosts, portions of this rock become unsupported, give way and tumble into the abyss below.

A large mass of rock fell in 1818, also in 1828, in 1843 and 1847. In 1849, I stood upon a rock called the fort or tower, and in June the next year it, and the bridge of rocks out to it, entirely disappeared.

About three miles below the falls is what is known as the whirlpool, caused by a sudden change in the channel, first to meet the rocks on the Canadian shore, where the force of the water has made a deep indentation, and then with a whirl to be made to rush over against the American shore, forming a foaming whirlpool and eddy. A man, a few years ago, for the sake of notoriety, was foolhardy enough to undertake to go through this whirlpool inclosed in a barrel of his own construction, but said he would never try it the second time.

The first notice of these falls is found in the records of a voyage made by Jacques Cartier, a French navigator, in 1532. Cartier was born at St. Malo, Dec. 31, 1494. He made three voyages to Canada, and died in 1552.

The location of the falls was first made by Samuel Champlin, in a map accompanying one of his voyages, and was published in 1613.

The first description of the falls ever published, was written by Louis Hennepin, a French missionary, in 1678. He mentions Table Rock.

Peter Kalm, a Swedish naturalist, visited the falls in 1753, and also describes the falls and Table Rock, since which time the Falls of Niagara have attracted the attention of tourists from all parts of the world.

All that I have said respecting Niagara River and Falls is designed as a prelude to the following: What can we learn about them? When and where did the falls originate? It is a well settled fact that these falls have been and are still wending their way quite rapidly up the river toward Lake Erie. I have seen, what to my mind was proof that the shore of Lake Ontario, in some remote age, was far above where it is now, and at that time the falls evidently were at what is now the rapids in the St. Lawrence river. When they gave away Lake Ontario was lowered to a certain point indicated now as another shore.

This was evidently before the ice age, when a second catastrophe befell the falls on the St. Lawrence, and Ontario was drawn off to nearly its present level; the St. Lawrence river became fixed, and the Thousand Islands made their appearance. Then commenced the Niagara Falls at the gorge near Lewiston, and from that time on the river has been eating its way to its present position at the average rate of over a foot per year.

Sir Charles Lyell, who was born at Kinnordy, Scotland, Nov. 14, 1797, and who died at London, Feb. 22, 1875, a British geologist, who traveled and lectured in the United States in 1841, and again in 1845-1846 and in 1852 and 1853, estimated that from where the falls first commenced, it had taken 35,000 years to reach its present position.

Dr. Spencer has made a recent computation, and he thinks the Niagara river was formed 32,000 years ago, and that it was 1,000 years later before the falls were constituted, and that for 17,200 years the water fell about 200 feet, while passing through the gorge, and that 7,800 years ago the river assumed its present form and work, making the age of the falls now about 31,000 years. He states that this estimate is calculated from the laws of erosion.

Prof. Tyndall wrote on the falls in 1873; George W. Holley, 1876, and Dr. Julius Pohlmann, in 1883. Should I refer to what they had to say I would have the Editor of the RECORDER down on me, as my space is more than filled now.

### LEARN A TRADE.

Rev. Everett D. Burr, in his institutional work at Ruggles Street Church, Boston, has verified the truth of what has often been stated in these columns. He writes to the Open Court: "My experience in our employment bureau revealed the fact that it was almost impossible for us to locate the American applicants. This led me to make a very careful study of the statistics of our bureau, and while I found that we could locate a Bohemian, or Pole, or German, or Swede, it was next to impossible to locate an American. The former have trades and the latter have none. I found they were practically unprepared to take hold of any of the great trades. I found, too, that the trade unions and labor unions are very largely, if not entirely, controlled by our citizens of foreign birth. My impressions were confirmed by the revelations of the eleventh census, from which it is perfectly manifest that one of the great crime causes in our American civilization is a lack of trade education for the American child."

### Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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

Sold by Druggists, 75 c.

Hall's Family Pills are the best.

### Special Notices.

#### North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis. This depository is under the management of the North-Western Association, and the brethren in charge will take pleasure in seeing all friends of the cause who may be passing through Milton Junction, or in answering correspondence and filling orders by mail. We commend the depository and its managers to all whose wishes or convenience can be served by calling on or addressing William B. West & Son, Milton Junction, Wis.

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 Yearly Meeting of the Seventh-day Baptist churches of Kansas and Nebraska will convene with the Long Branch church, on Sixth-day before the first Sabbath in October. All are cordially invited.

S. M. BABCOCK, Church Clerk.

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 services of the Seventh-day Baptist church of New York City closed June 19, for the summer. Services will be resumed September 18, 1897, at 10.30 A. M., in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue, with Rev. Geo. B. Shaw as pastor.

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

ALFRED WILLIAMS, Church Clerk.

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

M. B. KELLY, Pastor.

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

THE next Semi-annual Meeting of the churches of Minnesota will be held with the church at Dodge Centre, beginning Sixth-day before the first Sabbath in October, 1897, at 2 P. M. Rev. W. H. Ernst to preach the introductory sermon. Essayists, Cleora Ramsdell and Gertrude Campbell, of New Auburn; Flora Ayars, of Trenton; and Robert Wells, of Dodge Centre.

R. H. B.

THE Ministerial Conference of the Southern Wisconsin churches will be held on the Sixth-day of the week, in connection with the Quarterly Meeting, at Walworth, October 1, 1897. These appointments are changed from the third Sabbath in September to the first Sabbath in October, to accommodate the people of Walworth, Pastor Maxson being away from home at time of the appointment in September.

**MARRIAGES.**

**STILLMAN—SWITZER.**—At the residence of the bride's parents, in Farina, Ill., September 7, 1897, by Rev. D. Burdette Coon, James W. Stillman and Geneva Switzer, both of Farina.

**CLARKE—STILLMAN.**—At the home of Chester B. Stillman, in Alfred, N. Y., Wednesday, September 8, 1897, by Rev. James Lee Gamble, Mr. William Russell Clarke, of New York City, and Miss Harriette L. Stillman, of Alfred.

**SEVERSON—FOSTER.**—At the residence of the bride's parents, Mr. and Mrs. Edwin C. Foster, Little Genesee, N. Y., September 1, 1897, by Rev. S. S. Powell, Mr. Oscar H. Severson, of Pike, N. Y., and Miss Satie M. Foster, of Little Genesee, N. Y.

**GARDNER—CARTWRIGHT.**—In the town of Sullivan, near Rome, Jefferson County, Wis., September 1, 1897, at the residence of Paul W. Cartwright, Esq., the bride's father, by President W. C. Whitford, of Milton College, Wis., Mr. Albert Bertram Gardner, of Beloit, Wis., and Miss Marietta Cartwright, of the first-named place.

**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.

**CRANDALL.**—At his home in Milton, Wis., August 23, 1897, of strangulated hernia, Mr. Ezra Crandall, aged 77 years, 3 months and 15 days.

**FANTON.**—In Willing, N. Y., August 28, 1897, of heart failure and dropsy, Catherine N., wife of Lewis Fanton, deceased, in the 58th year of her age.

Her sufferings were long, but she endured them with patience. She was very highly spoken of as a kind neighbor in sickness, good to the poor, a faithful wife and a loving mother. She has left three children and one brother, the last of her father's family. Her funeral was held in the M. E. church at Stannards, N. Y., the pastor, Rev. Mr. Cole, assisting, a very large congregation being present.  
J. K.

**CONKLIN.**—At Adams Centre, N. Y., Aug. 26, 1897, Mrs. Lucretia Conklin, aged 81 years, 1 month and 2 days.

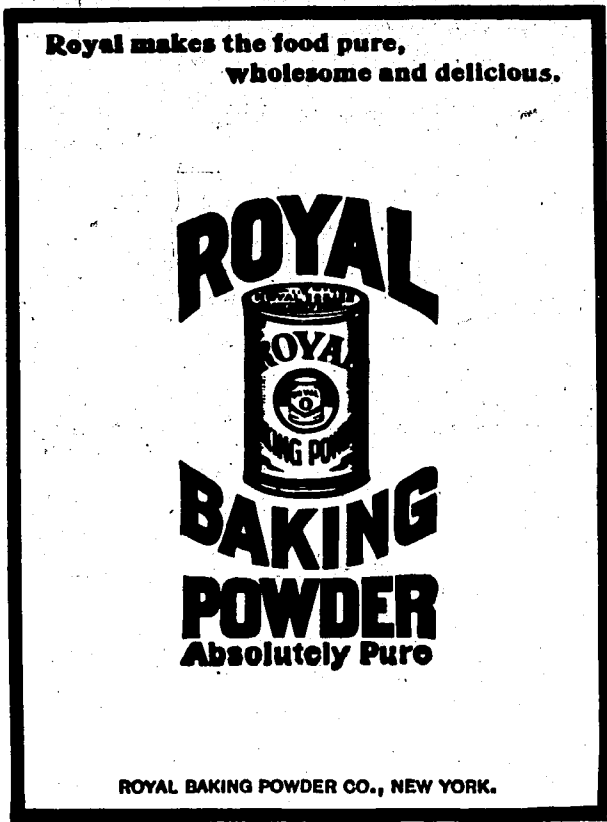
Her first husband was Samuel Crosby. In 1861 she married her second husband, Myron Conklin, who died some years since. She was the sixth of thirteen children of Charles Greene, only three of whom now survive. In early life she became a member of the Adams church. For many years she lived in Minnesota, and consequently her connection with this church was severed. Returning to Adams Centre after her husband's death, she made her home with her son, E. C. Crosby. Three children survive her. She died in the faith of Christ.  
A. B. P.

**GREEN.**—In Dodge Centre, Minn., August 24, 1897, of internal abscess, Lester Lamont, son of Fred M. and Henrietta Green, aged 14 years, 11 months and 21 days.

Lester was a member of the Sabbath-school and the Junior Endeavor Society. He was a patient sufferer and made a heroic struggle for life, though the surgeons said his recovery would be about one case in a hundred if successful. Early in the year he went forward in the revival meetings as one seeking Christ, but did not fully do his duty. During his last sickness he professed hope in his Saviour. A large attendance at the funeral, the Juniors attending in a body, and furnishing a beautiful monogram of flowers, evidenced the sympathies of friends. The pastor preached from Rev. 3:11, "Behold, I come quickly." Interment in the Wasioja Cemetery, beside his mother, who died some years ago.  
H. D. C.

**HALL.**—At Andover, N. Y., September 4, 1897, Mrs. Elizabeth Matteson Hall, aged 58 years, lacking one day.

She was the widow of the late Lewis



H. Hall, with whom she was united in marriage, at Alfred, N. Y., by Eld. N. V. Hull, November 18, 1859. Of the six children born unto them, one daughter died in childhood, one son when a young man, while one son and three daughters survive her. She accepted in early life Christ as her Saviour, and was baptized and united with the First Seventh-day Baptist church of Alfred, N. Y., in February, 1857. On the removal of the family to Hebron, Pa., she transferred her membership to the Seventh-day Baptist church of that place, and in their later change of residence to Andover, became a member of the Seventh-day Baptist church of Andover, N. Y. She was humble in spirit, loyal to her convictions of truth and duty, steadfast in faith and faithful to her Christian obligations. As a wife and mother, she was loving, devoted and self-sacrificing; as a friend, steadfast and true, and will be sincerely mourned by her Christian brethren and sisters, her kindred and a large circle of friends, to whom she leaves the comforting assurance that she has gone to be with Christ.  
S. B.

**"DOG DAYS" A MYTH.**

The leaflet just sent out by the American Society For the Prevention of Cruelty to Animals contains some interesting information. Among other things, the pamphlet says that "there are no dog days, because there is no time of the year when dogs are especially liable to rabies. There are no more cases of rabies in July and August than in December and January. Moreover, rabies is one of the rarest of canine diseases." It further states that "in the 30 years since the American Society For the Prevention of Cruelty to Animals was established our officers and agents have been constantly on the lookout, but no undoubted case has ever fallen under their observation or within their knowledge, and of over 160,000 dogs and other small animal which have been cared for at our shelter during the past three years not one single case of rabies has been found." The writer denies the truth of many generally accepted symptoms of rabies. Among other things he says that it is not true that a mad dog dreads water, because he is very likely to plunge his head into water if he has the opportunity.

**Wanted—An Idea** Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their \$1.00 price offer and list of two hundred inventions wanted.

**HOW WASPS BUILD THEIR NESTS.**

In a tree in the garden round the house where I was stopping was a wasp's nest in process of construction. The busy insects were going backwards and forwards carrying their material to the paperlike fabric; but though I watched several days, I could not discover where it was collected. It happened that the pillars of the veranda of the mud-built house in which I was stopping were roughly hewn trunks of the Lombardy poplar that grows in that region to a good size and considerable height without branches, and makes a clean straight stem. One afternoon, while loitering about the veranda, I noticed that numbers of wasps were alighting on the side of these pillars that was worn by the weather, and then, after a short stay, moved off again, apparently carrying away a small load with them.

Stationing myself close to one of the pillars, I soon had the satisfaction of seeing a wasp alight on it. After running about over the surface to find what he was in search of, he suddenly stopped, and carefully feeling the spot he was on, he cut the worn surface with his nippers, and then proceeded in a workmanlike manner to cut from the surface of the wood a strip the width to which he could extend his nippers laterally, and as he moved backwards he rolled the strip up under his chin with the aid of his forefeet until he had as much as he could conveniently hold, when he gave a finishing cut-off and flew away. Watching the work of construction afterwards, it was marvelous to see how the end of the little roll was attached to the strip of work that was being added to, by means of some waxy gum exuded by the builder, and joined on laterally as it was unrolled until finished, and then the workman would fly away for a fresh piece. Each insect cut off a strip averaging about three-eighths of an inch in length and a little under an eighth in width, and nothing could be more admirable than the artistic and businesslike way in which they carried on their work.—*Harper's Round Table.*

**PROPHESED BY SEWARD.**

Mr. W. H. Smith of Washington, who accompanied Secretary William H. Seward on his trip around the world, when asked why Mr. Seward never made known his reasons which led to the purchase of Alaska, said: "Mr. Seward had suffered enough abuse and ridicule from the press. The manner in which President Jefferson had been criticised and abused when he attempted to set forth the advantages of the Louisiana purchase had been a sufficient object lesson for him to know that if he had attempted to announce what he knew of this newly acquired territory the derision would have been greater. Suppose he had made the statement that the territory contained gold, silver, copper and valuable minerals. Such a statement would have been ridiculed as puerile. He was determined

that his advocacy of the purchase should justify itself."

Referring to Mr. Seward's trip to Alaska after his retirement from public life, he said: "When we reached Alaska, the ex-secretary, in company with his intimate friend, Mr. Samuel Hooker, of Massachusetts, was standing in the bow of the ship gazing at the shore. Just before landing Mr. Seward placed his hand on the shoulder of his friend and said: 'Hooker, here is the land that I have been so much abused for acquiring for the United States. Mark my words, the day will come when it will prove a greater sensation and far more remunerative than California. The American people will yet retract what they have said in abuse of my action in regard to this territory and eulogize me for its purchase.'"—*St. Louis Globe Democrat.*

**WILL BORE FOR GOLD.**

William Schwarnweber, a St. Louis inventor, has obtained letters patent for a prospective machine that will obviate all difficulties arising from the frozen grounds of the Alaskan placer fields.

Thus far it has been necessary for the miners to build fires on the frozen gravel of the rivers in order to remove even a few inches of dirt. Six inches deep is considered a good thaw, and fire after fire has to be kindled to make any kind of an impression on the ground. Mr. Schwarnweber's invention will enable two miners to prospect to a depth of 30 feet or even more without the necessity of building a fire.

The device consists of a steel screw which is worked into the ground like a post hole augur. A cylinder of the same diameter of the screw and two feet in depth follows the screw into the ground, and within the cylinder is a well bucket which has an open bottom into which the detached dirt and gravel are forced. When full, this bucket is elevated by a windlass attachment and can be washed out and panned while the bucket is returned into the well for another load.

MOTHER of marvels, mysterious and tender Nature, why do we not live more in thee? We are too busy, too encumbered, too much occupied, too active! The one thing needful is to throw off all one's load of cares, of pre-occupation, of pedantry, and to become again young, simple, childlike, living happily and gratefully in the present hour.—*Amiel.*

TRUTH is the object of our understanding, as good is of our will; and the understanding can no more be delighted with a lie than the will can choose an apparent evil.

We ask those of our

**Seventh-day Baptist Friends**

who contemplate a change of residence, to please come and see us, or correspond with the

Colony Heights Land and Water Company, Post Office, LAKEVIEW, Riverside Co., California. B. F. TITSWORTH, Sec.

