

THE SABBATH RECORDER.

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

VOLUME 53. No. 38.

SEPTEMBER 20, 1897.

WHOLE No. 2743.

CONTENTS.

EDITORIALS.	
The Bible—Poetry.....	594
Paragraphs.....	594
BREVITIES.	
Paragraphs.....	595
CONTRIBUTED EDITORIALS.	
The Campaign at Coloma.....	595
Sowing the Wind.....	595, 596
About Our Tracts.....	596
Mrs. S. M. I. Henry Healed.....	596
TRACT SOCIETY WORK.	
The New Sunday Law of Connecticut.....	597
Self-Destruction of Sunday Laws.....	597
“Rightly Dividing the Word”.....	597
Tract Society—Executive Board Meeting.....	597
MISSIONS.	
Conclusion of the Annual Report.....	598
Blessing and Blessor.....	598
The Visible Gospel.....	598
WOMAN'S WORK.	
Paragraphs.....	599
“Into all the World”.....	599
Woman's Board—Receipts.....	599
Our Evangelistic Work.....	600, 602
HOME NEWS.	
New York, Wisconsin.....	602
YOUNG PEOPLE'S WORK.	
Paragraphs.....	603
Our Mirror.—President's Letter.....	603
Paragraphs.....	603
Teacher's Meetings.....	604
Ordination.....	604
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Oct. 2, 1897.— —Paul's Last Journey to Jerusalem.....	605
Our London Letter.....	605
Correspondence.....	605
POPULAR SCIENCE.	
Bornholm.....	606
India Ink.....	606
Sixtieth Anniversary.....	606
SPECIAL NOTICES.....	
DEATHS.....	607
LITERARY NOTES.....	
The Hidden Thorn.....	607
A Land Without Animals.....	607
The Musical Cat.....	607
Facts About Alaska.....	608

I SAW FROM THE BEACH.

I SAW from the beach, when the morning was
shining,
A bark o'er the waters move gloriously on;
I came when the sun o'er that beach was de-
clining,
The bark was still there, but the waters were gone.

And such is the fate of our life's early promise,
So passing the spring-tide of joy we have known,
Each wave, that we danced on at morning, ebbs from us,
And leaves us, at eve, on the bleak shore alone.

Ne'er tell me of glories serenely adorning
The close of our day, the calm eve of our night:—
Give me back, give me back the wild freshness of Morning,
Her clouds and her tears are worth Evening's best
light.

Oh, who would not welcome that moment's returning,
When passion first waked a new life through his frame,
And his soul—like the wood that grows precious in burn-
ing—
Gave out all its sweets to love's exquisite flame!

—Thomas Moore.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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

THE BIBLE.

Within this simple volume lies
The mystery of mysteries;
Happiest story of human race,
To whom that God has given grace.
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
And better had they ne'er been born
Than read to doubt or read to scorn.

—Sir Walter Scott.

WE publish elsewhere in this issue a communication headed, "Mrs. S. M. I. Henry Healed," which should have appeared several weeks ago, but was mislaid and failed to come to our attention. But the facts narrated concerning this talented and eminently useful worker in the W. C. T. U., and other lines of Christian labor, are not damaged by the delay. We are glad also to publish in this number a communication directly from Mrs. Henry, which will be read with interest and profit by many.

THE author, Renan, was by no means alone in his experience over his own writings. Many another person could adopt his language: "When I read over what I have written, the matter appears to me very poor, and I perceive that I have put in a multitude of things of which I am not certain." This he said, particularly, as an historian. But it will apply to many other lines of writing as well. As Dr. Locke says, "Personal likes and dislikes, race, language, religion, environment, so color testimony that the absolute certainty of even the smallest item seems doubtful."

IN the preface to the eighth volume of "Ten Epochs of Church History," by Clinton Locke, D. D., there is a sentence that contains an important truth. If the Bible is of no more value than some of its opposers appear to think, how can its continued existence be accounted for? What other work among men has so completely vindicated itself, and maintained its existence amid the furious storms of opposition, hatred, and assaults with a view to its extermination? Dr. Locke pertinently says: "The wonderful vitality of the Christian religion, and its supernatural origin, can be by no other argument more forcibly impressed upon the mind than by the fact that it survived the depredations and wickednesses within its own exponent, the Christian church of the fourteenth century."

ALL who love the English language, and who desire to become skilled in its use, will rejoice over every indication of its restoration to its legitimate place in our public schools and colleges. In times past the English has been sadly neglected. Educators appeared to think it of little importance to study English as compared with the study of other languages. This serious mistake has resulted in filling our learned professions with thousands of very awkward writers. Four years spent in the most thorough study of Latin and Greek will be a very poor preparation for an American journalist or an author, unless he can supplement his knowledge of the dead languages by an extended critical and practical study of the English language.

In many American schools the mistakes of the past are gaining recognition and the cur-

riculum is undergoing an important revision. We sincerely hope our own schools will not fail to exalt this hitherto sadly neglected department to its rightful prominence, and keep it there.

THE project of establishing Postal Savings Banks throughout the United States has been more or less prominently before the people for several years. In the meantime, while little progress toward such a desirable result has been made, several other nations are enjoying its benefits. It has been established in all British colonies, also in Russia, France, Sweden, Italy, Austria and Japan. Even Hawaii has the postal savings bank system, with between two thousand and three thousand depositors. These savings amount to more than a million of dollars. England reported last year 6,453,597 depositors in its postal savings banks, and an aggregate of about \$500,000,000. This wise provision of these governments encourages industry, economy and thrift. An unusually strong current of public sentiment seems to be setting in throughout the United States, in favor of the same convenience. The Postmaster-General is enthusiastically in favor of the enterprise, and Congress will undoubtedly consider the question at an early day. People are urged to send in petitions, thus indicating the strength of the public desire for such a public blessing.

WHEN a prominent Christian worker, like the Rev. B. Fay Mills, makes a radical change in his religious belief and church connections, his course naturally becomes the subject of public and private comment. Mr. Mills has for a score of years been a very successful evangelist. His church connections have hitherto been with the Presbyterian and Congregational bodies; but for several years his theological views have not been unquestioned by those with whom he has been religiously identified. It has appeared to some of his warmest friends that he was drifting away from sound gospel doctrines; and this fact has given them much anxiety and regret, not only on his own account, but also because of the possibly harmful influence of his career over a large circle of friends whom he had helped into an evangelical faith. To the more conservative Christian, one who is "drifting" appears like a vessel on the ocean, in the midst of a storm, without anchor, possibly nearing the breakers, and in great danger of being wrecked and carrying down her helpless crew and passengers.

Mr. Mills, at present, finds himself more nearly allied to the Unitarians in his religious belief. Seventh-day Baptists have had similar experiences. A few valuable men have become liberalized and have floated away into what appears to us the great error of Unitarianism. We do not believe that either their usefulness or individual happiness has thereby been increased. Still religious liberty, freedom of conscience, is a cardinal doctrine with Seventh-day Baptists. This we demand for ourselves and this we should as freely accord to others. With charity for all, and with unkind and illiberal criticisms for none, let us patiently teach the truths of the gospel as we apprehend them, and cheerfully accord the same privilege to those who may differ with us. If in the end it shall prove that they are right and we are wrong, or even that both are right, or both are wrong we shall all be

much the better off for keeping sweet, tolerant and friendly. People often take alarm too easily. Religious panics are much like those that arise through excitement in times of common danger. Men and women "lose their heads," and then say and do many foolish things. He who can keep cool in times of peril, and he who can be calm and friendly in the midst of radical differences of opinion, will be a much happier man, as well as a much more efficient laborer. The truth will ultimately triumph, in spite of the apparent or real defection of any man.

ALL men desire happiness. It is sought in many different ways. The gratification of the appetites and passions by some is in the hope of producing happiness. The restraint and control of the same by others also has this end in view. Now, who is really the happiest person; the one who is under the wholesome influence of self-control, temperance in all things, or he who is comparatively unrestrained? The whole tenor of the Bible and the great aim of Christian training is to enable men to control themselves in the interests of truth, refined society and good citizenship. The entire history of the race of man shows beyond a question that Christian people are happier, more prosperous, more refined, less selfish, more peaceful, more useful, than those who do not believe in the doctrines of the Bible. The unbeliever, the "free thinker," often appear to look upon those who adhere to their faith in the divine origin and authority of the Scriptures with a feeling of pity, and almost contempt, because of what appears to them a superstitious and weak clinging to some old, exploded religious notions. But we are not aware that any one has ever yet shown what marked advantage can possibly come to those who discard the doctrines of the Scriptures. In what particular will they be happier, or better fitted for life's duties? What possible advantage will be derived from unbelief? Even if there should, after all, prove to be no future life; if death ends all; if Christians are mistaken, and there is no hereafter, so long as they are really more contented, hopeful and happy for their belief, are they not really better off for it? If men are joyful in working for a future, as well as a present reward, will they not be just as well off, even though there is no future, as will those who spend so much time doubting, and looking toward the end of life as a blank, a dark abyss of oblivion, a night without a morning? Then if the mistake shall prove to be on the side of the doubters, and it shall prove that they have shut their eyes against the offered light, and have failed to live according to the highest and holiest behests of their being, aided by the clear light of the gospel, then who will be the disappointed, the unhappy, the regretful ones? Will it be the believers, or the unbelievers? The faithful Christian is certainly safe, whatever may be his honest errors. But he who rejects the Bible, the doctrine of salvation, the loving invitation of the Saviour, will be wretched indeed. The believer and the unbeliever are like two men in the water, exposed to the danger of drowning. A rescuing crew appears, ropes are thrown to the men. One accepts the offer, seizes the rope and is saved. The other doubts the sincerity of the offer, rejects the conditions, strikes out independently to save himself, and goes on to certain exhaustion and death. Which one is the wiser?

BREVITIES.

THE discovery of new and rich gold mines is not confined to the great valley of the Yukon river in Alaska. In Washington, and Michigan and Canada very rich discoveries are reported.

It is generally believed that it is the policy of our administration to take measures very soon to secure a termination of the long and disastrous Cuban war. Every interest of humanity, and business relations demand a cessation of the warfare.

UNION THEOLOGICAL SEMINARY, New York, has secured Rev. John Henry Barrows, D. D., to deliver the course of Ely Lectures commencing, Jan. 31, and closing Feb. 24. There will be eight lectures in the course, on the theme, "The Christian Conquest of Asia."

WHAT'S in a name? And what will be the name of the proposed consolidated libraries of Austria? Francis Joseph, the Emperor, has consented to the union of the two great libraries at Vienna, the Hofbibliothek and the Kaiserliche Familienfidecommissbibliothek!

THE Christian Alliance held services at Nyack Heights, N. Y., for a week or more, commencing Sept. 5. The attendance some of the time was estimated at 5,000. The meetings were marked by great spiritual power and liberal giving. One collection amounted to \$13,000.

NO TIDINGS have been received from Andree, the Swedish explorer who sailed away toward the North Pole on the 15th of July, with two other scientific men bent on an aerial voyage of discovery. There is little hope now, even with those who had faith in the enterprise, that they will ever be heard from.

THE Methodist Episcopal Church is still very much stirred up over the question of lay representation in their Conferences. Lay members see no reason why they should not be entitled to a voice in the management of affairs, in proportion to their numbers, and cry out against the exclusive control by their clergy.

THERE has been a wide spread public opinion against the hasty shooting of defenceless coal strikers at Hazelton, Pa., by Sheriff Martin and his posse of sheriffs. The whole affair was exceedingly unfortunate and tended to aggravate the troubles. There are better ways of dealing with strikers than through the agency of firearms.

PRESIDENT ANDREWS, of Brown University, who has received a large amount of public notice for several weeks past, has withdrawn his resignation and will remain in the University. The action of the corporation has convinced him of their wish for him to remain, and, in his mind, has entirely done away with the scruple which led to his resignation.

INDIANA has a new law for compulsory education. No excuse except sickness will be accepted for non-attendance of pupils under fourteen years of age. Children under that age will not be allowed to work in shops or factories. Books and even clothing are pro-

vided for those who are too poor to provide for themselves. Truant officers are appointed to watch for truant children.

THE entire island of Japan was shaken by an earthquake August 29. It was the severest disturbance ever known there. Following the earthquake there was an immense tidal wave, rolling over the land and sweeping away many villages and towns along the coast. Some seacoast towns were fifteen feet under water. Many lives were lost. In Tokyo 5,000 houses were destroyed or flooded.

THE public debt of Spain is now \$1,800,000,000. Her income is only \$150,000,000, or one-twelfth of the debt. The debt is constantly increasing because of the enormous expenses of her wars, while her ability to produce an income is correspondingly less. It is evident, therefore, that Spain cannot engage indefinitely in war with her own provinces, or with other nations, without becoming hopelessly bankrupt.

IT is reported that the plan as formulated by Lord Salisbury for the settlement of the difficulties between Turkey and Greece has been accepted by the powers. This plan provides for an international commission of the Six Powers, which shall have charge of the Greek finances. This commission shall arrange for the payment of the old bonds and also pay the indemnity demanded by the Turks. But the Turks must evacuate Thesaly.

ONE of the favorite plans of Commander Booth-Tucker is to establish colonies for the poor and thus encourage their independence. He recently went to California where he has arranged to found a colony under the management of the Salvation Army. The sum of \$25,000 has been contributed by citizens of San Francisco to aid the enterprise. The Commander also intends to establish another colony in Colorado, and says he has encouragement from capitalists of substantial aid.

ON September 6th a carrier pigeon, nearly dead from exhaustion, arrived at Nashville, Tenn., bearing a small silver plate attached to its left leg marked "Andree No. 31." It had a message attached to its neck, but the writing was so nearly obliterated by the action of the weather that it could not be read. Other pigeons are looked for, and there is a little ground for hope that we may yet learn something of the fate of that enthusiastic scientist in his search for that coveted Pole.

THE long cold winters in Alaska, and the extremely high prices of necessary food will cause great suffering among the thousands who have rushed into the gold regions poorly prepared to meet the emergencies. To add to their destitution and woe, liquor dealers have been shipping quantities of whisky which is to be sold at extravagant prices and will often be bought in preference to bread. On a single barrel of whisky it is said there is a profit of \$568. A vessel making for the Yukon river was obliged to sacrifice part of her cargo and threw overboard her flour but kept her whisky!

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Campaign at Coloma.

The gospel campaign in the region of Coloma, Wis., has been well begun. The series of meetings at Coloma Station closed September 8th. Meetings being held here first because it was thought best to attack the most difficult place while the force was the strongest. Among 250 inhabitants we could not find more than about a half dozen who were church members. The town has always been anti-religious. Spiritual things were in a condition of chronic apathy. It had always been so, and no one expected it would ever be any different. It was a busy time, but the meetings were well attended and made a deep impression upon the community. In a quiet way there has been quite a revolution. In response to the question one night,—how many wanted to see the cause of Christ triumph in Coloma Station,—it seemed as though every hand was raised. Many have risen or raised their hands to express the desire or purpose to be Christians, and there were a few certain conversions. Three are now awaiting baptism and membership in our church. The work at Coloma Station has been *begun*. There is yet a harvest there to be reaped.

Eli Looftboro and Ed. Babcock are now holding the fort at Fish Lake with a tent, with an occasional meeting at Coloma Station. Berlin, Geneva and Marquette have also appealed for work and will receive attention later on.

The plan of campaign is very simple. There is no patent on it. It includes the following points:

1. Rely upon the Holy Spirit to guide decisions, to impress the gospel and convict men of sin.
2. Work one section of country at a time, the points being near enough together so that the interests can be readily cared for and saved to us.
3. In the terse language of Dr. A. L. Burdick, "Stay till the job is done."
4. As far as possible call into the service young men and pastors who would not otherwise be thus used. The pastors and young men who have thus far been in the work will testify to the good it has done them.
5. Trust the Lord and the people for financial support. The contributions have thus far come willingly and freely—not grudgingly—"for the Lord loveth a cheerful giver."

The pastor of the Chicago church spent his month's vacation in this work, preaching every night and taking a conscientious swim in Round Lake every day. He comes back to his church renewed in strength physically, mentally and spiritually, confident that the bread which the Chicago church has cast upon the waters will return "after many days." He expects to see the blessing return in greater spiritual power and in additions to the church.

Sowing the Wind.

The sad thing about all such events as the shooting of the miners by the deputy sheriffs at Hazelton is that they add timber to the flames of hatred and distrust. These things are not forgotten. They drop out of mention in the newspapers in a short time; but they leave their indelible impression just the same.

Homestead and Pullman are still fresh in memory and have a cumulative influence as other similar incidents arise.

I write these words, not for miners and trades unionists,—for very few of them are reading the SABBATH RECORDER—but for the great "middle class," to which most of you belong. The sins of the lower classes have been pretty well understood, duly condemned and abhorred; but there has often seemed to me to be a strange apathy toward the wrongs which these men are suffering in an unequal struggle. The interests of capital and labor are one in the sense that the two must combine in order to produce. The labor question simply is—what share shall labor receive in the distribution of the benefits?

I have been accused of sympathy with the laboring classes. The accusation is entirely true. Every fellow feeling of my manhood goes out to them. I think I realize their vices, the ignorance, the bigotry, the unreasonableness of times, the passionate impulses. The fact always remains that they constitute the weaker party in the great industrial struggle, and that, to some extent, the sad facts in regard to their character recognized above, are the outgrowth of the unequal chances that they have in the world. Capital with its resources can wait, it can command the brightest and keenest intellects, it can play winning chess. In a chafed, angry way, labor sometimes realizes that it is baffled, checkmated in a game where it seeks only its just rights. It sees corporations going into courts and legislative halls and getting what they want. But when the miners, in desperate defiance of starvation, spurred on by the pitiful conditions under which they toil, strike for a larger wage, they feel that the machinery of government is somehow manipulated against them. Bitterness arises. It is dangerous for citizens to become bitter against the government. I do not justify anarchy. Illinois did well to hang Spies and Parsons. Illinois and New York and Wisconsin have not done well in neglecting to remove the conditions which made Spies and Parsons possible.

Carnegie got a protective tariff from Congress and police protection from his state. In return he bequeathed the memory of Homestead with its legacy of hate. Pullman amassed a mighty fortune with the help of the safeguards and opportunities afforded by a generous nation; and in return called upon the government to spend its treasure in protecting him from the violence which never came, but which heartless greed had occasion to fear. Yerkes waxed rich on franchises granted him by an easy going public, then turned round to debauch the city council and the legislature of his state.

These men have been sowing the seeds of distrust, recklessness and fraternal hate. If the crop grows to maturity unchecked, innocent men must harvest it in blood; widows and orphans will gather the gleanings with tears. If such an issue is to be prevented you and I have business on hand. The first thing for us to do is to understand the times in which we live, the forces and causes which are at work. We must let the under classes know not only that our heart throbs in sympathy with labor in its problems and distresses, but that we will do all in our power to secure for every struggling man, woman and child their God-given rights.

This is the best government in the world, because it can be just as good as we ourselves make it. It will be as good as we deserve to have. Anarchy offers nothing. It is a bottomless abyss. It is not an American word. It can be only by the sufferance of criminal selfishness and apathy that it shall ever gain any firm foothold on American soil.

ABOUT OUR TRACTS.

Our tract distribution is an important work, and is not pushed with the zeal and faith needful. Some see only what they suppose is a waste of paper, and conclude that no tracts should be distributed except to persons who have been interviewed and have solemnly promised to read them. But this cannot be in any great degree successful, until we can employ a hundred colporteurs to do personal work. This ought to be done. But in the meantime shall we do nothing else in this line? Are we simply wasting our money? We see tracts sometimes trodden under foot, and used to light fires. They are looked at by some in railway cars and left in the seat. Therefore, think some, they are merely wasted and there is no great value in them. But there is this same apparent waste in nearly everything. Our military officials tell us that it takes 4,000 bullets to kill a man. Were those bullets wasted in preserving our Union and abolishing slavery? Think of the powder, too, and time "wasted" in shooting. Should not each soldier have waited until within six feet of his enemy, and then taken sure, steady aim? And how many acorns does it take to start one oak tree? Why did not the Lord produce just the actual number of acorns that should correspond to the number of trees that would grow? And how many sermons are wasted, and Sabbath-school lessons? Suppose one hundred Seventh-day Baptist ministers averaged seventy-five sermons the twelve months past—a fair average; that would be 7,500 sermons last Conference year. Ought not at least five sermons to result in the conversion of one soul, on the average? But were there 1,500 souls converted in our churches from that number of sermons? Will some one gather the statistics and tell us how many sermons it takes to convert, or help in the conversion of, a single soul? What a waste of sermons and time in preparing them, and money in pastor's salaries. Shall we do without preaching, all preaching except that of the traveling evangelist? He comes to a church, and, lo! a dozen, four dozen converts, and the poor pastor with some of his people think he is doing nothing. Immediately some of the congregation want a change, want to call the evangelist to be their pastor, for the pastor preached a year, two years, and no converts. Ah, a true, sensible Christian knows what those sermons for the year, and for five years, have been doing. Were they wasted in preparing the way for the revival?

We cannot be sure of actual waste. When a mother prays for twenty-five years for her unconverted son, are her prayers wasted? Three times a day she prays—27,375 prayers in twenty-five years! All wasted except the last one before her son's conversion?

The Bible is a series of sixty-six tracts, or many more than that if each chapter is a tract. Which chapter brings a soul to Christ?

We do not have sermons, and Sabbath-school and Junior lessons enough. The tract must supply the deficiency. The tract teaches

doctrines men need. Yes, our own church-members need indoctrinating. They know a great deal of truth, but there are many like Apollos who must be "taught the way of the Lord more perfectly." The tract is an excellent thing for that purpose. It does not make a noise, does not talk back and get into a discussion. Preachers ought to supplement their work with tracts.

No, the age of tracts is not past, and Satan is well aware of it. He is sending out his tracts to boys and girls, and they are poisoned with his vicious literature. Let us sow broadcast, if it takes 4,000 to hit one man. Take them with you on your journey. Get off at every station and put a few in the racks. Sow your own town "knee-deep" with them. Scatter them everywhere with prayers for a divine blessing upon them. The good that our tracts have already done is ample reward for the tons that appear to be wasted. But none have been wasted, any more than God has wasted acorns, or apple seeds, or the farmer has wasted grain that fell on other than good ground.

May we not soon have tracts upon other Bible doctrines, tracts for youth; tracts for Juniors and Christian Endeavorers; tracts for all emergencies? Our variety on the Sabbath question is not yet great enough. We should have some up-to-date tracts on baptism. We should have some temperance tracts; if not from any political standpoint, we can agree upon tracts from a Bible standpoint, for men yet need to know of total abstinence and the various phases of the temperance question, tobacco question and other questions. By all means, let every Seventh-day Baptist have courage enough to be a colporteur; not a crank, but a Christlike, loving, winning tract distributor.

H. D. CLARKE.

MRS. S. M. I. HENRY HEALED.

The readers of the SABBATH RECORDER will remember the article that appeared a few weeks ago respecting the conversion of Mrs. Henry to the Sabbath while in the Sanitarium at Battle Creek, Mich. She has been an invalid for several years, and partially helpless. In a private letter to one of the officers of the National W. C. T. U. she writes:

The only thing that I care about is that the W. C. T. U. should know the fact that all through these years of my illness I have scarcely received a letter from W. C. T. U. women that did not contain the statement that they were praying that I might be made well, and expecting that I would at some time. I used to think: "Well, if they knew just how I am, they would never expect me to be made well," but I always have felt that their prayers were a practical help to me, and now I believe that the great blessings which have come to me all the way through my experience up to this present moment have been largely due to the strong faith and loving sympathy of my sisters of the W. C. T. U.

A little company had gathered in the chapel at the Sanitarium, to pray for a friend, when Mrs. Henry was led to pray, especially for herself. She says that her strength came at the moment of her healing, just as perfect as it ever was, and that for the first time in all these seven years she walks with an elastic, steady, strong step. She adds: "We must give all the praise to God. The physicians here all understand this." Mrs. Henry conducted noon-day prayer-meetings during the month of July in Willard Hall, Chicago. In the *Union Signal* she writes:

If you sit long enough at its gateway, you will be sure to meet almost any one of the leaders of reform, and the poor prodigal who is staggering out of the "far country," toward his "Father's house." "Monuments of amazing grace" confront you at every turn, so that like one who has grown familiar with the works of the great masters of art in some ancient gallery, a Willard Hall helper soon ceases to marvel at the transformation which takes place in men under the hand of the divine Artist, who is busy with the work of restoring the "image of the heavenly."

MARY D. TOMLINSON.

Tract Society Work.

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

THE NEW SUNDAY LAW OF CONNECTICUT.

That the efforts made last winter to strengthen the decaying Sunday law of the state of Connecticut would prove of little value, if not worse, was expected by every careful student of the situation. We have waited for the summer to pass, the time when the new law was expected to be of most value, before making a summary of the results. The text of the law is as follows:

Every person who shall do any secular business or labor, except works of necessity or mercy, or keep open any shop, warehouse, or manufacturing establishment, or expose any property for sale, or engage in any sport between twelve o'clock Saturday night and twelve o'clock Sunday night, shall be fined not more than fifty dollars.

This new law follows the phraseology of the old Sunday law except in the words "or recreation," which occur after the word "sport" in the old law. These are omitted in the new. The time is extended in the new law from midnight to midnight, instead of to six o'clock Sunday night; and the maximum fine is raised from four dollars to fifty.

Rev. Dr. Newman Smyth, of New Haven, has written concerning the new law, in the *Congregationalist*. In his opinion the new law is unwise and is doomed to failure. It does not command general assent, and will be a dead letter from the beginning over the greater part of the state. Dr. Smyth also expresses doubt that a good effect can be expected "in the long run, of making the statute book an exhibition of moral laws, hung up for ornamental purposes only." Neither is it good public policy to put upon the statute books of a state impracticable moral legislation in the expectation that either by its general non-enforcement, or by the liberalizing interpretation of the courts, it will be made of no effect. As to the lines upon which a new Sunday law should be drawn Dr. Smyth makes some timely suggestions, and then adds:

Sunday legislation, on the other hand, becomes questionable and is of doubtful effect in proportion as it aims by positive force of law to secure moral and religious results. The state may protect all classes in the legal right and liberty of a day of Sabbath rest; the state may within certain reasonable limits exercise police control over the personal liberty of some for the benefit of all; but, however the field may be policed, the church must sow the seed, and it is not the prime object of legislation to produce a moral harvest. The Connecticut Sunday laws, as re-enacted by the last legislature, seem to me to be bad legislation, first, because the people do not expect the prosecuting officers to enforce it, and, secondly, because if the attempt were made to enforce it literally and in all directions the people would clamor to have the courts liberalize the law by an artificial interpretation of the saving clause, "Except works of necessity and mercy." A good Sunday law should say what it means, and mean no more than the fair common sense of the people will maintain.

The false hopes which men still indulge that Sunday can be saved by civil law will inspire such efforts as were made in Connecticut by its last legislature until repeated failures pile proof too high to be discarded longer. The verdict of history is as unmistakable as a clear sunrise. Beginning with the Pagan laws of Constantine, and coming to this last effort in Connecticut, the results have been irreligious or non-religious holidayism, even the "Rest-day" element being lost in spite of civil law when the religious factor is absent. The religious factor is not

created by civil law, and when it has been developed by other causes, as in the Puritan Period, the civil law has been a prominent factor in destroying it, in the long run. When men will not heed such verdicts of history, *i. e.*, of God's voice, their efforts to secure good results become the more self-destructive.

SELF-DESTRUCTION OF SUNDAY LAWS.

On the last Sunday in August the village of Quogue, L. I., was the scene of one of the many cases in which personal spite uses the Sunday laws in a way which disgraces both law and justice. A private citizen, Edwards, and a game constable, Jackson, arrested three men and a boy for shooting snipe, in the early morning, on a sand beach "across Shinnecock Bay." No magistrate could be found to try the case until a late hour. The outcome of the day's work is told by the *Evening Sun*, New York, in these words:

Hungry, tired and angry, the party drove into Southampton at 5.30 o'clock in the evening. For nine long hours they had been carried about the country and represented to every passer-by as felons of the worst stamp. Squire Howell, of Southampton, before whom they were taken, was asked to entertain a charge of violating the Game law against them.

"What were they shooting?" he asked.

"Snipe," Edwards replied.

"There's no law now against shooting snipe," replied the Court.

Edwards received the news like a deathblow. Had all his trouble, all his show, been for nothing? But he bethought himself of the law against shooting on Sunday, and lodged that complaint. The Squire entertained it and held the prisoners in \$25 bail each for examination on Saturday.

Such occurrences as this destroy respect for Sunday laws, and prejudice the public mind against the church and Christianity as few other things could do. It is no wonder that the tide of public opinion against laws which are made the agents of such petty spite rises with each year. Inconsistent and unscriptural, the Sunday laws are doubly self-destructive through such caricatures of justice.

Similar follies frequently appear wherever efforts are made to "promote the moral and religious interests of the community" by enforcing Sunday laws. Under the new law in Connecticut, the *Providence Bulletin* reports the arrest of a man "for buying a pound of crackers on Sunday," though to the average mind this does not seem to have been a very grave offence. The idea of exempting "works of necessity and mercy" in the ordinary Sunday law is another point in which that which was at first a purely religious provision is made to serve all sorts of purposes, or none at all, according to the notions of magistrates. Of this provision in the Connecticut law the *Bulletin* referred to above says:

Who is to decide what constitutes a work of mercy? It would be a mercy for some men to let a skillful barber shave them on Sunday, but the Connecticut authorities are pretty generally agreed that the barber shops must be closed at twelve midnight on Saturday, and so the more hirsute citizen, for whom a Saturday night shave is not sufficient, is compelled to hack himself in his crude endeavors to get the beard off his face on Sunday morning. Who can say how much more profanity there has been on the first day of the week in Connecticut since this law went into effect than there was before?

"RIGHTLY DIVIDING THE WORD."

Under the above head, "C. D. M.," in the *Advance*, September 9, calls another correspondent to account for supporting the practice of "tithing" from the Old Testament. C. D. M. claims that since the Old Testament belonged to a different "dispensation," it is of neither value nor authority at the present time. But it is clear that it is not tithing, so much as the Sabbath, which this correspondent is anxious to destroy. The subject of

tithing is the occasion which leads him to say the following:

Not to perceive this distinction pitches everything into confusion. And it is out of this confused vision that the Sabbath controversy has sprung. Failure to see a succession of dispensations, and at least two Testaments, must inevitably result in giving by far the longer end of the lever to the Sabbatarians.

The Jews lived under the Old Testament, which we call the law. To refer to what Christ did settles nothing for us, for Christ was a Jew, and he lived under the law. Furthermore during the days when he was forging a New Testament, the New Testament dispensation, of course, had not begun, for, Heb. 9: 16, "Where a testament is, there must also of necessity be the death of the testator; for a testament is of force after men are dead; otherwise, it is of no strength at all while the testator liveth." Ye are not under the law.

If more unchristian and destructive no-lawism than the above has been uttered by a Congregationalist (as it is fair to suppose), we have not been pained by seeing it. It is also as inconsistent as it is painful. To push the analogy between the "will"—testament—of a man and the Old and New Testaments so far as to destroy the former is far from being logical or exegetical. To ignore the fact that the New Testament is the product of the Old; that the Old unfolds the New; and the New unfolds the Old, is equally unchristian and unjust. But the depth of unchristian non-loyalty is reached when the stigma of Judaism is fastened on Christ, under the assertion: "To refer to what Christ did settles nothing for us, for Christ was a Jew, and he lived under the law." Startling as this new form of unbelief may be, it has one element of consistency in that it throws away the Jewish Christ with the Jewish Scriptures; but it leaves the world a little lonely with only a "Jewish Saviour," whose example is nothing to those who pretend to hope in him for salvation. Is this the latest liberal orthodoxy of reckless no-lawism? And all to get rid of the Sabbath?

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society, met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Sept. 12, 1897, at 2.15 P. M., Chas. Potter, President, in the Chair.

Members present—C. Potter, J. F. Hubbard, D. E. Titsworth, J. D. Spicer, A. H. Lewis, W. M. Stillman, A. E. Main, C. C. Chipman, H. V. Dunham, J. M. Titsworth, J. A. Hubbard, W. C. Hubbard, A. L. Titsworth.

Visitors—J. P. Mosher, R. Dunham, Jesse G. Burdick.

Prayer was offered by Rev. A. E. Main, D. D. Minutes of last meeting were read.

Correspondence was received from Mrs. C. A. Britton, of Marquette, Wis., and, on motion, the same was referred to the Treasurer and W. M. Stillman.

On motion, the following standing committees were appointed:

Supervisory.—J. F. Hubbard, J. D. Spicer, J. M. Titsworth, D. E. Titsworth.

Distribution of Literature.—A. H. Lewis, L. E. Livermore, F. E. Peterson, C. C. Chipman, C. F. Randolph.

Advisory.—C. Potter, J. D. Spicer, J. A. Hubbard, F. S. Wells, C. C. Chipman.

Auditing.—H. M. Maxson, D. E. Titsworth. The minutes of the Annual Session held at Salem, W. Va., were read, and, on motion, approved.

The Treasurer presented the usual financial statement.

On motion, it was voted that the Corresponding Secretary be requested to represent the Society at the anniversary of the church at Leonardville, N. Y., to be held in October next, with A. E. Main as alternate.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

Missions.

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

CONCLUSION OF THE ANNUAL REPORT.

(Concluded.)

OUR HOME FIELDS.

In general missionary work six fields have been occupied, and good work has been done upon them. Some of the churches have increased in membership and two new churches have been organized, one in Arkansas and one in Wisconsin. Three other fields that were once occupied have been without regular workers for the last two years because of the lack of funds to supply them. They have received some temporary work during the year from our evangelists and missionary pastors. Not as many of the small churches have received help the past year in the support of a pastor as last year for two reasons: (1) Some of them did not secure pastors. (2) We have not had funds to help as many. The small churches have received more evangelistic aid during the past year than in any one year, especially so in the North-Western Association, though it has been inadequate to meet the demands. Many of these churches have been revived and invigorated, have taken new courage and are doing better work. There are many yet that need evangelistic effort among them.

Our evangelistic work the past year has not been as extensive as it was last year. The appropriation for it last year was \$3,500, this year \$2,500. Last year we employed four permanent workers, this year only two. There have been engaged in the work in all, permanent and temporary, 9 workers, during the year. They have labored in every Association and in 14 states. Through their labors, blessed of God, there have been 83 members added to the churches, one church organized, some 20 converted to the Sabbath, many reclaimed, and about 300 conversions. We regret that we have had to retrench the past year in this most important and vital work, and have been unable to meet the demands and appeals which have come to us.

OUR FINANCES.

We come before you this year heavily in debt. Our debt last year caused by increased demands upon us, and diminished income, has not been decreased. This past year we have diminished the work and the workers, and have retrenched some over \$1,500, but the income has so fallen off from last year that our indebtedness has correspondingly increased. The debt has not been incurred by extravagant expenditures, or by the payment of undue salaries. Thirty-eight workers at the entire expenditures for the running expenses of the year, \$11,048.74, would make the average salary of each worker only \$300 in round numbers, and for the 26 years of labor which they have performed would make the average salary for each year only \$425. Our workers have been underpaid, not overpaid. We have had to carry the work and the workers. We could not be true and loyal to the mission fields and to the trusts upon us, and be honorable and just to our employees, to stop the work and dismiss the workers. Such are the relations and obligations of Missionary Societies to the mission fields and to the workers thereon, that they cannot, like a business corporation when business does not pay and is running behind, shut up shop,

throw workmen out of employment and upon the cold charity of the world.

We do not believe this falling off of our income for missions and evangelistic work has been caused by a corresponding falling off in the missionary and evangelistic spirit and interest among our people, but because simply and really our people have not had the money to give. The financial depression and hard times in our country have seriously affected every secular enterprise, and religious enterprises could not expect to escape. Missionary Societies of all denominations were never so heavily in debt as now. The Baptist Missionary Societies have been fortunate in having a Rockefeller to help them out, but all the other societies are left to the anxiety, perplexity, and burden of debt. Our debt would look very small to one of the large denominations, but it is proportionately as heavy for us with the other burdens and debts we have to carry, as theirs is to them. Well, this debt will have to be paid sometime and somehow. But what of next year? We must not continue to run in debt. Will the times be better? Will our people adopt systematic giving and give more generously? Will they meet the demands of the work upon us? If not, then we must retrench sharp and heavy in our missionary and evangelistic operations next year. That will mean much to all our lines of work, for our missionary and evangelistic work is fundamental and essential to them all. Whatever cripples it will cripple all. What mission field or fields shall we abandon? What work shall we stop? Shall it be the evangelistic? What small church shall we cease to help? What workers shall we dismiss? These questions crowd to the front at once, and distress our mind and heart. God give us the needed wisdom, grace, benevolent spirit, and consecration for the trying times which are before us.

OUR MISSION.

The mission of any and every Christian people is to go and disciple all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever Jesus Christ has commanded them. That is our mission. We have no other. It is ours to preach and teach a whole gospel and a whole Bible. It is our mission to work for a world-wide evangelization, to bring all men to a saving knowledge of Christ and to a willing and loving obedience to God's entire law. From our earliest history to the present day, we have ever been a missionary people. This missionary spirit with its inner and outer working, has been and is the fundamental source of our denominational life and growth. We owe what we are and have to-day, as a religious people, to it. To quench this spirit and let it go out is to die. To cherish and develop it is to live and grow. To widen it is to be widened. To enlarge it is to be enlarged. To be devoted to it is to surely find greater spiritual devotion, consecration and power. To exalt it is to be exalted. All our lines of work must center in it and radiate from it. Our homes, our churches, our schools, our societies, our benevolent enterprises, all should be united as one man, keeping step for a whole gospel, for Calvary and Sinai, for the salvation of men and the commandments of God. No one object or effort should be pushed to the loss or failure of another, but all work to-

gether; and if one falters or falls, let all the others come to the rescue. With such a spirit, such a unity, such brotherly love, such devotion, and a full consecration of self and substance to this work, as sure as there is the God above and over us, the Christ before us, the Holy Spirit within us, and a wide, wide world needing us, there will come victory to the cause we represent. May the Holy Spirit guide us, gird us, and give us all needed wisdom, strength, and resource for this work.

In behalf of the Board and approved by them August 26, 1897.

O. U. WHITFORD, Cor. Sec.
SALEM, W. Va., Aug. 26, 1897.

BLESSING AND BLESSER.

More and more we are coming to see in all our conventions the supreme importance of getting the right conception of sanctification, not as a blessing, but as a personal union with the personal Saviour and the indwelling Holy Spirit. Thousands of people get stranded after they have embarked on the great voyage of holiness, because they have depended upon the experience rather than on the author of it. They had supposed that they were thoroughly and permanently delivered from all sin, and in the ecstasy of their first experience they imagine that they shall never again be tried and tempted as before, and when they step out into the actual facts of Christian life and find themselves failing and falling, they are astonished and perplexed, and they conclude that they must have been mistaken in their experience, and so they make a new attempt at the same thing and again fall, until at last, worn out with the experiment, they conclude that the experience is a delusion, or, at least, that it was never intended for them, and so they fall back into the old way, and their last state is worse than their first.

What the churches need to-day to satisfy their deep hunger and to give them a permanent and divine experience is to know, not sanctification as a state, but Christ as a living person, who is waiting to enter the heart that is willing to receive him, and to be made unto it "of God, wisdom, and righteousness, and sanctification, and redemption."—*Christian Alliance*.

THE VISIBLE GOSPEL.

An Englishman at Ningpo asked a Chinaman, worshiping in his mission room, if he had ever heard the gospel before. "Have not heard it," he said, "but I have seen it. I know one who used to be the terror of his neighborhood, shouting and cursing for two days and nights without ceasing. He was a bad opium-smoker, and like a wild beast till the religion of Jesus took hold of him; then he became wholly changed. He is now gentle, and not soon angry, and has left off opium. Truly, the teaching is good."

JOHN KNOX, in his last hours, asked his wife to read him the fifteenth chapter of the first epistle to the Corinthians. "Is not that a comfortable chapter?" said he. "Oh, what sweet and salutary consolation the Lord has afforded me from that chapter! Now, for the last time, I commend my soul, spirit, and body into thy hand, O Lord."

Then he said to his wife, "Read where I cast my first anchor," and she read the seventeenth chapter of John's gospel.

Woman's Work.

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

A MEETING of the women was called on Friday, during the noon hour, by Mrs. Rebecca T. Rogers, who opened it by a few remarks as to the object of the meeting.

She first spoke of the need of interesting our pastors and ourselves in the missionary work of other denominations, by means of circulating their missionary literature in our denomination. She suggested the advisability of our devising means to do this. She also spoke on systematic giving, the necessity of it, and our duty to agitate the question and plan for its adoption in our churches.

Mrs. Albert Whitford followed, with remarks upon the necessity of training our children in this same method of giving, and of their becoming interested in the objects for which they give. Mrs. Whitford also gave a report of the money collected from a few "tithe-gleaners," which were distributed soon after our meetings held at Alfred last year. (We would be glad to know from Miss Lillis Stillman, who had charge of this new work, what success has attended her efforts to introduce them.)

Our foreign missionaries were spoken of, and the duty of our showing our sympathy with them. We were advised to write to them frequently, but should not add to their burden of letter writing by requiring answers to our letters.

Mrs. Huffman said that we who represent churches here should take the thought of systematic giving to our home churches, and try to educate ourselves in this method of systematic giving. She also suggested that we write to Mrs. Belton, Attalla, Ala., the widow of our beloved missionary there, who has been so suddenly taken out of her home and from her life, leaving her very lonely. (I would say this suggestion was acted upon. Mrs. M. G. Stillman, of Lost Creek was asked to write the letter, and several of the sisters at the Conference added their names to the letter.)

Mrs. Geo. Bonham, of Shiloh, expressed her sympathy for Mrs. Davis, who is making such sacrifices for our mission in China, who in addition to her other duties is teaching gratuitously. Mrs. Albert Whitford added the thought that in making up our Christmas box each year we remember especially Mr. and Mrs. Davis and family, with gifts that may be both useful and acceptable.

Meeting adjourned to meet Monday, Aug. 30, at 1 P. M. HATTIE G. WEST, Sec.

THE adjourned meeting for Monday was broken in upon by an unexpected call from Rev. A. E. Main in the tent to attend to the matter of helping Salem College, in which the sisters were deeply interested, and we were not allowed to leave the tables until a response was received. We, however, had time, and a larger audience to listen to a repetition of our first meeting, to which the sisters heartily agreed, and we wish to assure you that we have great hopes for the future of our denomination, so far as our women are concerned.

Permit me here to express the gratitude of the sisters who were greeted so cordially at the close of the Woman's Hour, by the members of our Missionary Board, with congratulations on our success during the past year, and their sympathy with us in our work.

Sisters, take courage; they say "we are needed—they cannot get along without us."

R. T. R.

"INTO ALL THE WORLD."

BY DR. ELLA F. SWINNEY.

When an earthly father makes known to his children any wish of his, instantly there are quick, cheerful and energetic efforts made for the accomplishing of his desire.

When our hearts are touched by the Holy Spirit's influence, and our heavenly Father sheds the love of Christ fully into our soul, there is no command that should occupy our minds more, nor any so imperative, as this central one from him: "Go ye into all the world and preach the gospel to every creature."

As soon as our hearts are changed we *must* go out of self, must go after others that they, too, may hear of the good news and trust in him whom to know aright is life eternal.

This command rests in binding force upon every child of God; there is no way of escaping it. It says, "Go ye into all the world," which is very emphatic, very strong; it is not "Come," or "Come if you can," but *go*, and could not be any stronger. No one is exempt from it, and if unable to go the command is just as binding, and every effort must be made by each one to help *send* some one.

We thus in common bear this burden; and as we advance in the higher life and enter more and more into a knowledge of Christ's plan for the redemption of the world, our efforts for the salvation of souls will become a delight and a blessing. We could not, we would not, have our thoughts, desires and efforts turned in any other direction, but our whole joy would be in publishing abroad his Name, and in helping others to do so.

Feeling the truth of this, we lift up our eyes and look around us. We ask, What is our church doing, or what is our denomination doing, in this good cause? Then there comes to us thoughts of the China field, the efforts in London, the Holland Mission, the spreading of the gospel in our own native land, and the good work of the Tract Society. Every true follower of Christ will instantly say, What can I do in this great work of God? How can I help? Nor will there come peace of soul, or rest, or joy, until some way is found to take a part in it. Each must help, and there are three ways in which we can do so, namely: With our constant interest, earnest prayers and cheerful gifts.

1. An ever-present interest is maintained in missionary work by keeping one's self well-informed concerning the progress of Zion the world over. A missionary magazine coming monthly to a home is an invaluable means of good in this way. Thus the conflicts and the triumphs of the gospel become our constant theme when we know of them; our interest increases and our efforts follow.

2. We can help by our prayers. We may have stated times for prayers, and we can also lift up our hearts to God at any time or place. In the International Missionary Union at Clifton Springs not many weeks ago, it was desired that during the coming year all the missionaries there remember the twilight hour for a few moments of prayer; as the workers scatter to their distant fields there will thus be a united and continuous circle of prayer around the globe.

I remember being at one time one of a number of guests at a dinner where the host and hostess on leading the company to the dining room said they were in the habit of having a few moments of prayer at the noon hour for all missionaries, and together we

*Prepared for the Woman's Hour of the late General Conference, and read by Mrs. Mollie Davis, of Lost Creek, W. Va.

kneeled while a few earnest words were offered for Christ's blessing upon the workers in every land.

Our heavenly Father blessed and delivered Peter while the church was praying for him; God has in many signal ways also honored and blessed secret prayer. This private prayer is our communion with Christ; it is feeding upon the bread of life; we grow thereby and become strong for his service.

3. We may have a part in this good work by our gifts to it. But they must be willing offerings and come from the heart. Earn ten cents and give them, then give again and again the same. Give a dollar, then give another and keep on giving. Do not decide to give a certain sum, then say you have done your share—let some one else give; no, give gladly for Christ as much and as often as you can; you will be doing great good and have the satisfaction in your own heart in proving his words are true, in that he loves a cheerful giver.

God in his greatness, power and loving mercy is doing all that he can for the salvation of man; how much more should we, out of gratitude for what he has done for us, use our powers and means for the same cause?

I would crave the Saviour's approval, that, in looking down into each of our hearts today, he might see there our constant interest, accompanied by our earnest prayers and cheerful gifts for this all-absorbing theme—the spread of his gospel into all the world.

WOMAN'S BOARD.

July Receipts.

Ladies' Aid Society, Farina, Ill, Tract Society, \$15; Sabbath Reform, \$5; Helpers' Fund, \$3; Board Fund, \$2; Home Missions, \$13,	\$ 38 00
Mrs. John P. Mosher, Plainfield, thank-offering, Home Missions.....	1 65
Mrs. M. M. Jones, Boscobel, Wis., Helpers' Fund, \$1; Home Missions, \$.25.....	1 25
Ladies' Aid Society, Garwin, Iowa, Susie Burdick.....	2 00
Mrs. Harriett S. Rogers, Oxford, N. Y., Tract Society, \$4; Susie Burdick, 2; Boys' School, \$2; Rosa Palmberg, \$2.....	10 00
Ladies' Aid Society, Hornellsville, N. Y., Tract Society, \$2; Susie Burdick, \$2; Board Fund, \$.25.....	4 25
Ladies' Missionary Society, Hammond, La., Boys' School.....	3 50
Ladies' Benevolent Society, New Auburn, Minn., Tract Society, \$2.70; Susie Burdick, \$1.90; Helpers' Fund, \$.40; Board Fund, \$.30; Home Missions, \$2.70.....	8 00
Ladies' Evangelical Society, Alfred, N. Y., Sabbath Reform, \$5; Helpers' Fund, \$7; Boys' School, \$1.90; Home Missions, \$21.62; Yung Yung, \$15; Picture Fund, \$6.....	56 52
Woman's Benevolent Society, Leonardsville, N. Y., Tract Society, \$30; Board Fund, \$5.....	35 00
Ladies' Missionary Society, West Hallock, Ill., Tract Society, \$7.50; Missionary Society, \$7.50.....	15 00
Ladies' Benevolent Society, Welton, Iowa, Tract Society, \$4; Board Fund, \$1.....	5 00
Ladies of the Hartsville church, N. Y., Home Missions.....	10 00
Mr. Andrew Burdick, Hartsville, N. Y., Sabbath Reform.....	.. 50
Missionary and Benevolent Society, Albion, Wis., Boys' School.....	5 00
Mission Band, Portville, N. Y., Boys' School....	2 00
Mrs. H. A. Place, Ceres, N. Y., Boys' School.....	2 00
Ladies of Seventh-day Baptist church, Norwich, N. Y., Tract Society, \$4; Home Missions, \$3; Missionary Society, \$3.....	10 00
Ladies' Sewing Society, Second Hopkinton church, R. I., Home Missions, \$5; Missionary Society, \$5.....	10 00
Ladies' Benevolent Society, Milton, Wis.; Tract Society.....	9 00
Ladies' Aid Society, Independence, N. Y., Tract Society, \$3.75; Susie Burdick, \$2; Helpers' Fund, \$.50; Board Fund, \$.25; Home Missions, \$2.50.....	9 00
Ladies' Aid Society, Adams Centre, N. Y., Tract Society, \$4.50; Missionary Society, \$4.50, For sale of Photos.....	47 45
Ladies' Sewing Society, West Edmeston, N. Y., Tract Society, \$5; Susie Burdick, \$5.....	10 00
Woman's Board Auxiliary, Coloma, Wis., Tract Society, \$4; Board Fund, \$.50.....	4 50
Thank-offering Boxes, Ashaway, R. I., Tract Society, \$4.50; Missionary Society, \$4.50	9 00
Mrs. Mary Wells, Little Genesee, N. Y., Sabbath Reform.....	10 00
Mrs. C. M. Lewis, Alfred, N. Y., Home Missions,	2 84
Mrs. H. W. Stillman, Edgerton, Wis., Tract Society, \$8; Sabbath Reform, \$5; Missionary Society, \$7.....	20 00
Total.....	\$352 46

Mrs. Geo. R. Boss, Treas.

OUR EVANGELISTIC WORK.*

BY IRA J. ORDWAY.

The subject assigned me is "Our Evangelistic Work." There is a difference between our evangelistic work and that of other Christian people.

Evangelism is the bringing of men to Christ. In the beginning was the Word, and the Word was God. In him was light. The light makes plain the truth. Truth is the foundation of the law. Disobedience to law makes men sinners. Law was revealed by Moses; grace and truth by Christ. This grace and truth as given by Christ are glad tidings to men. It is the gospel; good news concerning Christ and his salvation. Therefore the preaching of the gospel must embrace the law as defined by Christ and in his plan of salvation. This is true evangelism, true gospel.

But what is the general teaching by the gospel now? Is it the same that Christ and the apostles taught? The teaching of Moody and many others is a "coming to Christ," without embracing the requirements of a complete gospel. The counted converts may be divided several times to find the real number that have accepted the whole truth. Even baptism in any form is many times neglected. In most cases the evangelists themselves are not converted to all the truths of the gospel; or if so, refuse to preach the whole gospel. If Moody has a definite conviction in regard to baptism by immersion, the Sabbath and other tenets that pertain to Protestant Christianity, he is careful indeed of his expression concerning them. He is loud in his demand that all churches and ministers in the field of his labor, shall put all their influence into his common evangelistic pool. In the end of his revival there is a scramble for the lion's share of the converts. Other things being equal, the denomination that has the least truth gets the greater number. That this plan of partial truth has advantages is glaringly apparent.

It would not be surprising if we found ourselves copying it. We are not so different from other people that we do not want to see results. Our evangelists can not have success by speaking to empty benches; nor is it the plan of Christ that men shall preach in such a manner that only the few shall go to hear them. By some tact in the presentation of truth, the Saviour was heard. However opposed to the customs and religious teaching of his age, however cutting were the truths he spake, and however denunciatory were his words against hypocrisy, the common people ran away from their old leaders, and gladly heard him. If it was eloquence that drew them, they soon were made to feel that the truth he spake was piercing into their very souls. If drawn by curiosity to see why others were following him, the dew of his love moistened their eyes. The radical change of life demanded by him drove men almost to desperation, and complete rest could be found only in taking on the yoke of loyalty to him only. Complete obedience makes that yoke easy. When and where did he preach that this way might be right, and that the other way might be wrong, but the difference is unimportant?

This point of making people hear the truth must not be overlooked or underrated in our

evangelistic work. Men who are sinners in the common acceptation of that word, and men who profess to be saints and are treading the gospel of truth under their feet, must be moved. They must be drawn to hear truth. "Come unto me" is the command of Christ. This is one grand step in the coming to hear.

By what plan can our evangelists induce the world to listen? In the past two plans have been tried. One by putting Sabbath truth in the foreground. This has been criticized. It is against modern liberalism. The other plan has been to leave out this truth, or at least to reserve it to the last, expecting that when it should be exploded, it would scatter the converts, and kill some outright. We have handled it as if it were dynamite, a kind of Haymarket bomb. The undue prominence of this distinctive truth in revival work, often antagonizes people to such a degree, that they will not come to hear, and thus the object that is intended to be accomplished is defeated.

I am inclined to give the latter plan the greater credit for success. It is the easier plan, and therefore people are more likely to come and hear. It lets men down by saying to them that the Sabbath is not a cardinal truth of the gospel; and it goes still further and admits, by inference at least, that obedience to truth is hardly necessary. It makes complete loyalty to God of little account. Why should not the world like best that plan that interferes the least with its practices.

But still both evangelists and ministers must draw a line somewhere; and some draw in one place and some in another. The same person may draw different lines on different occasions. These lines may be generally good; sometimes they are Biblical and sometimes they are not. But they are not the clear cut lines that condemn as sinners all men who violate God's holy law as given by Moses in the Ten Commandments; and their preaching does not embrace the full truth as did that of Christ and the apostles. Perhaps there is no other cardinal truth that drives the ministry into confusion like Sabbath truth. False statements are common, and even the Scriptures are ignored to maintain the practice of Sunday-keeping. To illustrate: On a recent Sunday in Chicago we had a great bicycle parade led by Mayor Harrison. On that Sunday the clergy of the city naturally called the attention of their audiences to the desecration of the day. A bright Sunday in Chicago is usually a great bicycle day; but thousands of wheelmen in one procession led by our popular city chief made it that extraordinary occasion. As usual the parks were thronged with humanity; many places of business and saloons and baser shops were open.

Bishop John H. Vincent preached that day, at the University of Chicago. He presented a carefully written discourse on Sunday-observance, in which he claimed that the Sabbath of the Old Testament was kept by Christ, and that Sunday came to be observed gradually by Christians; but he presented no authority for the change of the day. Neither did he consider the particular day to be observed, of any great importance; only that one day of the week should be set aside as an "American Sabbath." He said, "We do not want in America the Sabbath of the early church, nor the Sabbath of the Puritan,

nor the Sabbath of the present day Europe. We want an American Sabbath suited to the conditions of American life." The Bishop's discourse was extremely liberal, both as to the time to be observed and the manner of keeping the day.

On this same Sunday, Dr. Wm. M. Lawrence, pastor of the large Second Baptist church, preached a different sermon. He prayed for the rescue of the Sabbath-day. His Scriptural lesson was the Ten Commandments. The following are some of the thoughts he presented in his sermon: "He did not care for what men say, but what God says. We are standing on the edge of a volcano. On Sunday morning we hear the cry of news boys selling Sunday papers. The bicyclists spend the day in amusement. Stores as well as saloons are open. Contractors are doing work on streets and buildings. We have no Sunday in Chicago. The Fourth Commandment is binding in spirit."

Of course the inference he meant to convey was that Sunday is the Bible Sabbath, a position which Dr. Vincent would not for a moment entertain, and which Dr. Lawrence himself would be likely to abandon, should he come into discussion with us. He would probably do as many ministers have already done, draw one line in his own church work and another in the discussion of this subject.

In our evangelistic work much must be left to the evangelists themselves, as to what they shall preach. Different places and different circumstances require different preaching and different methods. Some evangelists are better prepared to present Sabbath truth in an inoffensive manner than others, and some may not have prepared themselves, so as to be really able to meet opposition if it should come. But taking all into account, I am of the opinion that our evangelists might, with profit to our cause, more fully recognize in their preaching, Sabbath truth.

What is this neglected truth to us? It is our foundation. It is what the denomination stands for. We are Protestants, believe in salvation by Jesus Christ and many other things which the religious world holds; but this truth which they discard is our inheritance. We are named after it. It separates us from the religious world. If we ignore this truth we would be like another denomination which sets its foot upon the law of God and perhaps would say, as they do, "You may be sure that God will not be offended by people honoring the day on which the work of redemption was completed by the resurrection of his Son. The ridiculous literalism which would have us go back to the observance of the seventh day, on the plea of celebrating the day on which God rested from his creative work, does not deserve consideration. Besides, it would be difficult to absolutely prove which is the seventh day. The essential feature of the divine command is the setting apart of a seventh portion of our time for the Lord. This new dispensation has a new day of observance, and it appropriately keeps a day of far greater significance to Christians than the day which celebrated God's Sabbatic rest."

The above quotation is from the *Christian Herald*, Dr. T. DeWitt Talmage's paper, of Aug. 4, 1897, in answer to "Constant Reader," who asks this question: "A man who is preaching in a tent here is warning us that we are committing sin by working on a Sat-

*Paper read before the Missionary Society in its Annual Session at Salem, West Virginia, August 26, 1897.

urday, and says that we are breaking God's commandment. Is it possible that Christendom is offending God in this matter, as he says?"

The first position of the *Herald's* answer is, "God will not be offended by a people honoring the day on which the work of redemption was completed by the resurrection of his Son," thus ignoring the Fourth Commandment. Its second position not only ignores it but ridicules it as follows: "The ridiculous literalisms which would have us go back to the observance of the seventh day, on the plea of celebrating the day on which God rested from his creative work, does not deserve consideration." Not being satisfied with such a complete denunciation of the Sabbath, it presents what might be called a third clincher, in these words: "It would be difficult to absolutely prove which is the Seventh day." We cannot tell which day of the week is Saturday; but we can tell, by dividing any quantity by seven, how much that seventh is; and the *Herald* says in reason No. 4, "The essential feature of the divine command is a setting apart of a seventh portion of our time for the Lord." So far the divine command is needed by the *Herald*, which it has just termed ridiculous literalism; and so it makes the Fourth Commandment the foundation of "the seventh part of time theory." But Sabbath time, without any day to observe, is not what the *Herald* wants; and so we have reason No. 5, "The new dispensation has a new day of observance." How does the *Herald* know that Sunday is a new day? It has told us that it is difficult to prove which is the seventh day, and it may be from all that it knows, this new day Sunday, is the old Seventh-day.

This question is here given because it substantially presents the usual arguments now used in favor of Sunday-keeping. It is what we must meet. Our evangelists will have to meet it. The Sabbath is a part of gospel truth that they are under obligation to carry to men. It ought to be done in a way that they will come to hear, and come to understand that this is a vital question for all Christians.

This crisis is upon us. How can we meet it? For centuries we have been drifting slowly. Have we become too conservative and so much attached to old methods that we question unduly new plans for action? I fear that our ministry have dwarfed on the Sabbath-question, so that they are not as able and willing to cope with its opposition as were those of fifty years ago. Evangelism in general has fostered a sentiment which is called *broadness and unity*, to the detriment of important truth. It devolves on us in a most emphatic degree, to remedy this state of things.

The able report of the Corresponding Secretary, to which we have just listened, gives valuable suggestions for future work. It ought and doubtless will be carefully considered by this Society. It is the result of painstaking, thought and wide experience, and it would seem hardly practicable for me, without experience, and with, comparatively, little thought to contribute any valuable suggestions as to future work. Yet having accepted your invitation, it seems my duty to speak plainly, however widely my views may differ from present methods or future plans. The comparison of different opinions with a care-

ful study of this entire subject may unite all interested in some plan of action.

The first thing I wish to call your attention to, is the method that has been so long practiced by the society of helping feeble churches sustain a pastor. It has some good points and I would not say that in every case it should be abandoned. We see by the Secretary's report that the Board has already adopted the policy of sending evangelists among the feeble churches. The direct financial aid to a church in sustaining a pastor has a tendency to make both minister and church dependent. In some cases it may even cripple the laity by transferring the responsibility of Christian work to a minister. It is embarrassing indeed for a church as well as an individual to be put on the roll of a pauper. A church can live without a pastor. Every church can find plenty of work to do both in the salvation of sinners and the maintaining of truth, and generally a competent leader in its membership. I would help these needy fields by evangelistic work; help them to help themselves. I would rather send a dozen evangelists into a dependent church for two months than to sustain a missionary pastor for five years. Such a special evangelistic campaign should be followed by systematic and permanent labor according to the needs of the field. No field should be abandoned until thoroughly worked; and when fruitage is apparent continued effort should be made to reap the full harvest.

In the second place I raise the question as to whether the relation which our home and foreign work have sustained to each other for several years past, is not too much in favor of the latter. By any plan for getting the money to carry on the work that has been adopted in the past, too large a proportion of the contributions have gone abroad. The home work that has been done, has in the main been so conducted as to bring in some contributions. The anticipated receipts for the year to come, in the way we are now going, are largely spoken for in advance for work outside of this country. In a sense we are mortgaged for years ahead for nearly as much as we have been doing in the past, and as much as we can reasonably expect in the future from present plans. If we do not keep up these different enterprises, the mortgage will be closed, and the reputation of the denomination jeopardized. How is the way out? Shall we say to the foreign workers "come home?" You say, "No." And I say, "No." Yet it is my candid opinion that it would be better to call them all home if need be, rather than to conduct our home work in the meager way we have been doing. A plan may suggest itself to your mind, which will largely increase our home work, and sustain and perhaps also increase the work abroad. It has been suggested before, time and time again. Shall I repeat it? "Let us increase our contributions so we can do all." That would do it. But how are the people to become interested sufficiently to double their contributions? Various plans have been tried and yet we do not come up to the mark. May I suggest why? It is answered in the report of the Corresponding Secretary just read: "Our most vital work is neglected for want of funds." Can we not do this "vital work" in a way to bring funds? The student evangelist campaign was no drag upon the finances of the society. Bro. Saunders has

not cost everything and brought in nothing. The people want to see something done, and when something is accomplished that they can see, then and not till then will they go down deep in their pockets to sustain and push forward the work. One thing more under this head. Referring to the student evangelists brings it to mind. That campaign was mainly outside the bounds of the denomination. Since then nearly all the work has been to strengthen our churches. In the future it would be well to do more work in communities outside of our churches. There is no better way to publish to the world Sabbath truth and to show that we are evangelical.

In the third and last place I wish to raise the question whether some new and radical movement is not demanded in our home work? Are we not under special obligations to maintain the whole gospel of truth as held by the Seventh-day Baptist denomination? That the Bible-Sabbath is embraced in this Gospel we have already seen. It is also clear that the Christian world have in the main ceased to argue for Sunday-keeping upon the old line of change of day by divine authority, which is still retained in their creeds, and taught by their ministers and Sunday-school teachers. Thus they admit that the doctrine that is good for their own people is not sufficiently grounded in truth to meet us; and hence they seek to ignore and belittle us and the truth we represent. In many ways they demand that we shall be silent and passive. Their attitude towards us should be an incentive for the reverse action on our part.

We have come to a time, "Such a time as this," when previous methods should undergo close scrutiny, and when future plans ought to be laid to meet the present crisis. This subject should awaken the entire denomination. Our leaders, especially those who compose the Boards of the Missionary and Tract Societies, have done valiant service in planning and executing the work we have placed in their hands; and have with great sacrifice of time and money given their best thought and service freely. It would be difficult indeed to find a grander set of men. As a sample of painstaking and deep interest I would like to cite Dr. Main in looking after the interests of Chicago Seventh-day Baptists. Before there was any church, (nor was there any prospect of one in my mind) he spent days and I think weeks in a careful study of the situation, laboring and preaching in the city missions, as well as with us. My heart goes out in sympathy to all these noble workers, and I am not here to criticise in an unfriendly way, but to suggest a change of method or rather to advocate a new plan of action. If this plan shall fail and a better one be adopted or the least benefit shall come from this suggestion I shall have accomplished more than anticipated. So I venture to state the plan in detail that seems to me most feasible. It is substantially the same as presented to the Tract Society at Plainfield Conference, 1895. The plan has since received considerable attention. At least two out of three of the Sabbath Conventions held by Dr. Lewis have endorsed it. The plan is to enter at once upon a campaign in some locality with all the force we can muster. Concentrate this large force upon one general field. Let the workers all be organized

under one head. The leader to have his executive committee as advisory staff. His location for headquarters to be at a central point, from which the workers are to be sent out into neighboring localities, in groups of not less than four. Secure the publication of a paper at a local printing office, that shall publish the truth we hold, the doings of the workers in their different localities, and what ministers and other prominent people say about the work. Let this paper be scattered freely over the entire territory.

The preaching of the gospel should be kind, loving and persuasive, giving each preacher wide latitude as to how and what to preach. The influence of such a body of workers, who are known to be Seventh-day Baptists, would be an emphatic argument in favor of the truth, even if they should not mention it in their sermons. In such a campaign a large amount of personal work should be done. Visiting from house to house and conversing with people would be practicable with such a force. Quartets could easily be organized and some students and laymen could be used to advantage.

I ask you in all candor if such a plan would not be likely to induce people to come and hear, and would it not proclaim the gospel in a more effective way than former methods? Would it not put our evangelistic work in the foreground, where it belongs?

The reflex influence of such a movement might be worth more than the enterprise would cost. It certainly would result in widely extending the knowledge of Seventh-day Baptists and the truth they represent. Local papers upon this field would necessarily have much to say in regard to the movement and the interest might be so great that it would spread as general news.

I am aware that such an effort would make a draft upon our churches. Some of them would be called upon to give the time of their pastor, as well as to contribute money to sustain the enterprise. But a corresponding interest would come to them from the fact of their being so closely connected with the work. Our church in Chicago eagerly listens to reports from the fields where they are especially interested in the workers. Eld. Hinman, a member of our church, is at Beauregard, Miss., laboring to help that little band. We have come to love him very much. He is truly "a grand old man." He is scholarly, sound, and a loving, able minister of the gospel. Our pastor is at Coloma, Wis., with a quartet. He is so much in love with evangelistic work that he rather preach the gospel during his vacation than go away for recreation, or even to come to Conference.

But my time is more than up. May the Lord come near to us in this critical hour, and help us so to plan and work that his name shall be honored. Let us do his work now and here wisely, so that a much larger fruitage than in the past shall result from "Our Evangelistic Work."

It is related of Miss Frances Ridley Havergal, that, on the last day of her life, she asked a friend to read to her the forty-second chapter of Isaiah. When the friend read the sixth verse, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her. "Called—held—kept—used," she whispered. "Well, I will just go home on that."

Home News.

New York.

HARTSVILLE.—Since last we wrote, friends have written to us, saying they have looked in the RECORDER hoping to see something from Hartsville. Then we were enjoying beautiful June weather, with all its wealth of roses and sunshine. Days and weeks have been silently gliding by, until summer has passed away, and autumn with all its varied colors has decorated the fields and forest in a magnificent array of autumnal splendor. The roadside is adorned with the golden rod and wild aster. One would judge from the ever-varying landscape that the counties of Allegany and Steuben are recipients of nature's artistic touches.

The church at Hartsville still lets her light shine on the surrounding hills and beautiful valleys. The people show their interest in the Redeemer's kingdom by their faithful attendance at the church and promptness to perform each duty incumbent upon them. Often on Sabbath-days, when we have gained the summit of the hill from the south, we can see the people gathering at the church from the north, east and west.

The pastor spent Sabbath, August 28, with the church at Main Settlement, and the people were glad to have him with them once more. As usual, his appointment on the hill was filled by Mrs. Babcock in his absence.

The next Sabbath after his return, the pastor read the Fifty-Fourth Annual Report of the American Sabbath Tract Society, by the request of the Corresponding Secretary. The interest in the Sabbath-school is maintained. It is pleasant to hear the children sing the beautiful songs from their new book.

We wish all would so live that they may be enabled to sing the songs of the redeemed in the Sweet By and By.

MRS. U. M. BABCOCK.

ALFRED, N. Y., September 13, 1897.

ALFRED UNIVERSITY.—Our sixty-second year opened auspiciously on Tuesday, the 7th inst. The enrollment shows an increase of about thirty per cent over that of last year at this time.

The chapel exercises of the Academy are held in the old Chapel Building, and those of the College are held in the lecture room of Kenyon Memorial Hall.

The Ladies' Boarding Hall and Burdick Hall, the gentlemen's dormitory, are both well filled with students. A few summer boarders still linger at the former.

On Thursday evening, the 9th inst., the Christian Associations gave their annual reception in the parlors of the Ladies' Boarding Hall. It was well attended by the students, faculty, and towns people alike.

The Teacher's Training Class numbers twenty-five, the maximum number allowed by law. The class in company with their teacher, Miss Reveley, are in attendance upon the Teachers' Institute at Belmont this week.

Several of the class rooms both in the College and the Academy have had to have their seating capacity increased beyond what it has been for several years.

The Theological Department has received valuable accessions to its roll of students this year from Milton and Salem Colleges.

Mr. Bates, our new instructor in History and Political Science, is making himself very popular with both his college and academic

classes. As heretofore announced, Prof. L. C. Rogers remains at the head of this department, and teaches some of the college classes.

The overcrowded condition of the Library in Kenyon Memorial Hall has been temporarily relieved by fitting up a room adjoining the Library on the same floor to be used as a stack room, and by placing a large case in the hallway on the same floor.

The massive foundation of the Babcock Hall of Physics has been completed, and the workmen are busily engaged upon the superstructure.

The reservoir to supply water to the Babcock Hall of Physics, Kenyon Memorial Hall, and Burdick Hall has been completed, and connections will be made with the two last named buildings in a few days. Connection will also be made with the Public Graded School. Dr. A. V. Williams Jackson, Professor of Sanskrit in Columbia University, is expected to lecture before the collegestudents on Wednesday, Sept. 29, on "Ancient India and Persia, and their Interest to Classical Students." In the evening of the same day, he will deliver a public lecture upon "The Veda, or the Ancient Hymns of India."

C. F. R.

Wisconsin.

ALBION.—It is a long time since any one has sent to the RECORDER anything from this quiet little town. During this time of quiet all have enjoyed a cool and somewhat showery summer. The spring was so cold and backward there were many misgivings respecting what the harvest might be. Summer has passed, giving a full hay crop in most localities, while straw in the grain fields has been short and somewhat thinner than usual. As the threshers pass from farm to farm, a smile of pleasure is found on most faces, as we hear the farmers exclaim, "That is much better than I expected." The oats measure up from 40 to 50 bushels to the acre. Surely the Lord is good, and his people ought to praise him. It is to be hoped that in the presence of such great needs on every hand for work in the Master's name and for the saving of men, and in the face of God's bounties bestowed, our people will bring more largely of their gatherings into the treasury of the Lord.

Our pastor gave notice that in harmony with the suggestion of the Brotherhood he would consider the matter of church finance and giving on Sabbath, September 11.

Sabbath, August 28, there were baptismal services, and four of the young people were received into the church the following Sabbath.

THE young minister with brightest prospects lost his health, had to give up his parish and retire to a little village until the lost health could be restored. His wife took it very hardly. At last, with a burst of superhuman resolution, she cried: "I will submit!" "Ah! that is well," said he; "let us see. We have each other, we will submit to that; we have our little one, we will submit to that, we love her so well; our parents are spared, we will submit to that; we have our reason, and what a gift is that, we will submit to that; and many friends, we will submit to that; we are citizens of the best and freest country in the world, we will submit to that; above all, we have God—I have not heard that he is dead yet." "Stop, stop, stop, do stop!" cried his wife, "You'll never hear me say 'I'll submit,' again; I'm too ashamed for anything." Friends and brethren, let us submit. —Church Union.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

THERE'S many a brave and noble deed,
To men that's never known;
A word not said, an act restrained,
An evil thing not done.

PLEASE remember that all items for the "Mirror" should be sent directly to the RECORDER office at Plainfield, N. J.

SOME people make garrets of their minds. I know such a person. He is a lover of good literature, and reads many of the best magazines and books. He is well-informed, or ought to be, on all the important questions of the times; but he seems to make no use of what he reads. He makes a garret of his mind where he stores away many things of great value. But he puts them away in no order, and with no system, away from the light, where dust, and mildew, and moths, and often mice injure and destroy. He can seldom find anything, even if he tries to look it up, and he soon forgets he has it, and so expends time and energy in getting another, which is likewise thrown in to lie unused and spoil like the rest. We would rightly call a woman foolish and extravagant who purchased a pretty sofa for her parlor, straightway stored it away in the garret, forgot she had it and in six months bought a new one.

"THE longest way round, is the nearest way home." A few weeks ago a young man full of life and energy, ambitious to make his mark in the world, came to me to find out about certain studies and courses in Milton College. I asked him which of the courses he wished to take. "The academic," he replied. "And which of the academic courses do you purpose to follow?" I questioned. "The shortest," was his answer. This idea, young friends, is ruinous to success in any undertaking, in any business or profession. It is closely connected, a twin sister, to that idea pervading the thoughts of so many people, an idea which I believe is harmful in the extreme to the best morality, the idea of getting something for nothing.

People will flock to stores where goods are being advertised as sold below cost; and young people will flock to a school which advertises to prepare them for the activities of life in one-half the time that is required at other schools. As a rule, the people are deceived in both instances. Young friends, do not be in a hurry, do not be dishonest, do not be greedy, be willing to pay for what you get, and get the best. That which costs the most money is not always the best, and what is best for one may not be best for another. But remember this, You are not likely to have more than one school education. It is not like a suit of clothes, a new one when the old one gives out; but if the education fails it must be patched up and mended. So when you start out aim for the highest course on the catalogue, the longest course on the catalogue; and if you for any reason fail to complete it, you will still be much better off than you would be, had you simply aimed for the shortest.

I HAVE a large interest in missionary work, and especially in lands where the Jesus gospel is unknown. I wish I could say something that would increase the interest of our young people in such work. I feel free to speak of

the matter for I have no personal concern in it. The principle of mission work has come to me with greater, clearer force while I have been studying the life of Paul in our Sabbath-school lessons. Paul seemed to work along two great lines. In the first place he aimed to preach his doctrine in places where it had never been heard, especially the great cities, and in the second place he aimed to encourage and to retain his converts. Men and women, boys and girls, who have been brought up in the shadow of church spires, surrounded by Christian influences, are dear to the heart of their rightful Lord, and it is our duty never to grow weary in seeking to save the unconverted, but I feel sure that Scripture example and teaching are clearer and more imperative in the direction of bringing the gospel to the knowledge of those who have never heard of it. And there are millions of human beings who have never seen a Bible, nor heard a Christian prayer, nor been told of the life of Jesus. Proselyting is a good and great work. Foreign missionary work is greater and grander and godlier. EDWIN SHAW.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

For two weeks we have been going among the Societies and churches about Salem, most of which have no pastors. Between Eld. Seager, Eld. Mills, Eld. Randolph and myself, I find we have conducted more than thirty meetings with good congregations and interest; besides these services we have held cottage meetings where people were confined at home by sickness or age. The interest has usually been so great in the after-meetings that prayers have been asked by the unconverted, or by those who have wandered away and some have returned to the service of Christ. Regular Sabbath-schools and meetings of some kind are sustained weekly at all of these points. I think the good people of this country have wonderfully sustained the work and even grown, since my campaign with them more than a year ago. Eld. Martin said in the Middle Island church meeting that he expected the flock were tired of hearing the "tinkle of his old bell," but he would continue to do what he could. They do not act or look tired of hearing him or Eld. Seager, or Bros. Riley Davis or Lippincott, or Pres. Gardiner. I have not been to all of the churches but am satisfied that not a single church or society of Seventh-day Baptists in the South-Eastern Association has gathered any cobwebs during the year just past. They are making a noble fight, God bless them. Nine churches have two settled pastors, two student preachers, Pres. Gardiner, and the assistance rendered them by the Missionary Board in sending Bro. Babcock here for a season. Then there are scores if not hundreds of Sabbath-keepers who live miles away from any of the churches. They need our prayers at least. E. B. SAUNDERS.

SALEM, W. Va.

THERE are about twenty-five regular preaching services for the Chinese held in Shanghai, China, by the various missionary organizations. There are about 1,300 communicants in the different Chinese churches, as well as a large number of probationers, or adherents, and school children. The Chinese record estimates the Protestant communicants in China at over 70,000.—*Ex.*

EDGAR VANHORN and Raymond Tolbert brought eight young men to Milton College on their return from Southern Illinois, as one of the visible practical results of their summer vacation evangelistic work.

THE following officers were elected the first of July by the Boulder society: President, H. N. Wheeler; Vice-President, Geo. W. Battles; Corresponding Secretary, Mrs. D. M. Andrews; Recording Secretary and Treasurer, Mrs. O. D. Williams. The society voted to raise ten dollars, to be applied on the church organ. The society is in a fairly prosperous condition. May the Lord help each one to feel a personal responsibility in all the work. COR. SEC.

THE following is taken from a private letter received recently from Clark's Falls, Conn.:

This place was once a small manufacturing village of about fifteen families, and we had no place of worship except a school-house. We concluded we would like a chapel, and with that thought to encourage us we organized a ladies' sewing society, and by persistent efforts we raised money enough to pay for our building. As we could not support a minister of our own, we have employed the ministers from surrounding churches to preach Sabbath afternoons. We managed very well as long as business kept up, but for two years the mill, upon which nearly every one here depended for their living, has been still, and most of the tenements empty. Our sewing society has been growing smaller year after year, and now numbers but six members. We have now concluded to use the small amount raised by our Christian Endeavor Society to help pay these expenses.

A very plausible proceeding, and an example of home mission work. We believe we will think more often of Clark's Falls by this brief description.

THE young people's societies of Milton and Milton Junction—two Epworth Leagues and three Christian Endeavor Societies—held a young people's rally in the Milton Seventh-day Baptist church, September 1, 1897. The following is the program:

AFTERNOON SESSION.

Prayer and Praise Service, Rev. G. H. Chambers.
Some Practical Thoughts from the Christian Endeavor Convention, Mrs. L. A. Platts.
Music.
Some Practical Thoughts From the Epworth League Convention, Mr. Channing Richardson.
Music.
Open Parliament, led by Mr. B. F. Martin, President Southern Wisconsin C. E. Union.

EVENING SESSION.

Prayer and Praise Service, Mr. A. E. Whitford.
Our Mottoes, Miss Birdie Miller and Miss Mary McEwan.
"The Five Little Preachers" (A Junior Talk), Mrs. Nettie West.
Music, Milton Junction Quartet.
Christian Citizenship, Mr. A. E. Whitford.
Need of Prayer, Rev. A. W. Stevens.
Solo, Mrs. L. A. Platts.
Individual Responsibility, Miss Lucy E. Walker.
Fellowship, Prof. Edwin Shaw.
Music, Milton Junction Quartet.
Address, Spiritualized Effort, Mr. B. F. Martin.
Consecration Service.

Both sessions were filled with good things. The afternoon session was especially valuable for the practical thoughts from the Conventions. At the evening session the audience room was filled to overflowing, and at the closing consecration service almost the entire congregation gave Christian testimony, by moving into the aisles and joining hands for the closing hymn, "Blest Be the Tie that Binds." A movement has been started to organize a Young People's Union including all the young people's societies in the town.

TEACHER'S MEETINGS.*

BY REV. L. R. SWINNEY.

God has graciously provided that each of us may have the best possible preparation for his work. This preparation may come through early education, discipline, trial and even severe affliction. But whatever way it comes, it is God's gracious provision to fit us for our work.

Moses was educated in Pharaoh's Palace and skilled in all the knowledge and wisdom of Egypt, that he might become the great law-giver of Israel.

Joseph was disciplined in his home and in prison that he might be a wise governor and save much people.

Paul must feel the pain of scourge and chain before he could write those tender and tearful letters to the suffering Christians.

And even Jesus, the great Captain of our salvation, must be made perfect through suffering. And so the Bible is full of examples to show that God uses these means to fit us for his work.

These means are the best possible, under the circumstances, because they are exactly adapted to each one's needs and surroundings.

Each one must be disciplined according to his own defects that he may be complete in character and conduct.

Moses was so sensitive to injustice that he, at the sight of it, slew an Egyptian, and hid him in the sand; but God led him out into the desert and for forty long years taught him the lessons of gentleness and patience till he became the meekest man in all the earth.

Peter was so zealous and impulsive that he drew his sword and struck at a man in the dark, but his days of weeping steadied him and made him the wise leader.

And so in all the Bible these disciplinary means were adapted to each individual heart and life. This discipline is designed in mercy.

It may seem severe, but it is just what they need to make them Christ-like.

Peter's great trial and fall made him strong and invincible and thus saved thousands.

Thomas's doubts and fears were exactly answered and forever settled, when the risen Lord showed him the print of the nails in his hands and the spear-gash in his side, and he cried "My Lord and my God!"

Indeed the object of all discipline is to make perfect and Christlike, and is, therefore, the highest mercy.

But back of all these disciplinary means and deeper down in our spiritual being are two essentials that are vital to Christian life and Christian growth. The first of these is a deep insight into the truth of God, and the second and following closely after it, is to be filled with the Holy Spirit. Other things are helpful, these two are essential and fundamental. Without the truth of God, education never prepares for a godly life. Indeed, education may only give a greater power for evil. Discipline of itself does not make Christlike. Trials and afflictions may only embitter and make the heart rebellious. It is the truth of God that gives the right understanding of God and man and duty. It is the truth of God that clarifies the vision and enables it to see in serene light the real nature of right and righteousness, of sin and salva-

tion. And this insight into divine things and the endowment of the spirit are emphatically the gifts of God.

And while trials and afflictions are needed and graciously sent, the gift of his Word and the gift of his Spirit are the richest provisions of his grace to make us Christlike and do the Christ work.

No wonder that Joseph and Moses, Daniel and Paul, when filled with his truth and filled with his Spirit could do God's work so wisely and so well. No wonder they could suffer so patiently, act so heroically and triumph so mightily with this insight of God's truth and this indwelling of his spirit.

What now, have these principles to do with us as a people? What their pertinence and force at this Sabbath-school hour? Much, every way, for God is preparing us by all these agencies—trials, temptations, afflictions,—for his service.

And God is offering us the riches of his Word and the fulness of his Spirit as never before. And now if we would do wisely and well our part, we must prayerfully seek this insight into the treasures of divine truth. This may not mean the power to repeat chapter by chapter from the Bible or follow a theory of interpretation, but it does mean a deep understanding of the plan of salvation in its Old Testament preparation, in its New Testament fulness and in its Pentecostal progress.

It means such a knowledge of the Law, and Gospel of Grace that we all, whether teachers or scholars, may unfold it in simplicity and beauty. Then shall we be clothed in power as individuals, and blessed with enlargement and great advancement as a people.

And now what favoring circumstances have we as a denomination?

1st. We have a large number of young and middle aged people, who have had academic and college training, and along with this more or less careful and continuous Bible study. From this educated class most of our Sabbath-school officers and teachers come. What a grand company of teachers and officers we have in our denomination! For the proof of this statement let anyone familiar with the names, look over the official list as given in our Conference Minutes. What a privilege it would be to take them from most any Sabbath-school and meet together in devout study of the Holy Scriptures, week by week. But better yet, many of our ministers are graduates of Theological Seminaries and the others are well versed in Bible studies. What a grand opportunity for these gifted and cultured pastors over our churches to conduct every week these interesting and interested teachers in their Bible courses. And as the colleges and universities where our people attend (and indeed all over the land) now teach the Holy Scriptures and thus lay the foundation for after study, so the grand opportunity grows larger and better every year.

Yes, beloved brethren and sisters, the opportunity grows better and better every year. And blessed are they who carry forward these teachers' meetings to the enlargement and strengthening of our work.

Indeed Bible study is permeating our schools and churches and evangelistic work, and the most thorough preparation for it through Teachers' Meetings and Training Classes is the blessed privilege of the hour.

And it does seem as if God had provided all things for it, in the multiplicity of Bible Helps, in raising up such gifted and devoted instructors and with all the affairs of our departments of missionary, Sabbath Reform, church and evangel work, bidding us go forward. Surely God has made all things ready.

2nd. How now shall these Teachers' Meetings be made helpful and prove the greatest blessing?

1st. The pastor should, as a rule, conduct these meetings, for he is the spiritual leader of the church.

2d. While the immediate lesson is to be studied, let it be understood that the whole plan of salvation is embraced and the whole Bible included. Then they will come with their doubts and difficulties and find great help.

3d. Let there be a flexibility about the meeting that will reach the lowliest and give opportunity to the highest.

4th. Give a chance for any relevant question and take time to explain any principle or practice pertaining to Godliness.

5th. Let salvation be the central theme and Jesus the central person.

6th. Let the study be devout and every word and act be spiritually inclined.

7th. Let the whole hour be so filled with the spirit that it shall be a time of refreshing from the presence of the Lord.

8th. It is not necessary that the attendance be large, for sometimes only two or three may be present, but these devout ones may influence many others.

And that pastor who will meet with these few and with Jesus, week by week, will be a blessing to the church and community. Beloved brethren and sisters, the providences of God, the provisions of his grace, and the demands of the times, all call upon us to engage in this most helpful and thorough Bible preparation. And I appeal to the pastors and superintendents to take immediate action that these Teacher's Meetings be prayerfully and heartily undertaken in all our churches.

ORDINATION.

At the 22nd session of the Annual Meeting of the Seventh-day Baptist churches of Iowa, the Carlton church made request for the ordination of Bro. L. D. Burdick to the gospel ministry. The request was granted, and a council was selected from the three churches represented, as follows: From Grand Junction: Geo. B. Van Horn, Joel Ling, Harry L. Van Horn; Carlton: Theo. S. Hurley, J. B. Furrow, J. D. Van Horn; Welton: E. H. Socwell, J. W. Loofboro, S. T. Mills, L. A. Loofboro, J. O. Babcock, with the addition of A. G. Crofoot, of Minnesota.

On Friday, at 10 A. M., the council proceeded to the work assigned them. E. H. Socwell was selected President and J. O. Babcock Secretary.

After a public examination, the council voted unanimously to proceed with the ordination of the candidate, with the following program:

Ordination sermon by A. G. Crofoot, from 2 Tim. 4: 2. Theme, "The Gospel Ministry."

Consecrating prayer and laying on of hands, A. G. Crofoot, assisted by E. H. Socwell, J. W. Loofboro and J. O. Babcock.

Charge to the candidate and hand of welcome by E. H. Socwell. Charge to the church, A. G. Crofoot. Benediction by Rev. L. D. Burdick.

J. O. BABCOCK, Sec.

*A Paper read at the Sabbath-school Board's Hour at General Conference, in Salem, W. Va., Aug. 30, 1897.

Sabbath School.

INTERNATIONAL LESSONS, 1897.

FOURTH QUARTER.

Oct. 2.	Paul's Last Journey to Jerusalem.....	Acts 21: 1-15
Oct. 9.	Paul a Prisoner at Jerusalem.....	Acts 22: 17-30
Oct. 16.	Paul Before the Roman Governor.....	Acts 24: 10-25
Oct. 23.	Paul before King Agrippa.....	Acts 26: 19-32
Oct. 30.	Paul's Voyage and Shipwreck.....	Acts 27: 13-26
Nov. 6.	Paul in Melita and Rome.....	Acts 28: 1-16
Nov. 13.	Paul's Ministry in Rome.....	Acts 28: 17-31
Nov. 20.	The Christian Armor.....	Eph. 6: 10-20
Nov. 27.	Salutary Warnings.....	1 Pet. 4: 1-8
Dec. 4.	Christ's Humility and Exaltation.....	Phil. 2: 1-11
Dec. 11.	Paul's Last Words.....	2 Tim. 4: 1-8, 16-18
Dec. 18.	John's Message About Sin and Salvation.....	1 John 1: 5 to 2: 6
Dec. 25.	Review.....	

LESSON I.—PAUL'S LAST JOURNEY TO JERUSALEM.

For Sabbath-day, October 2, 1897.

LESSON TEXT.—Acts 21: 1-15.

GOLDEN TEXT.—I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Acts 21: 13.

INTRODUCTION.

With the first seven lessons of this quarter we enter upon the closing scenes of Paul's life and ministry, so far as we have any record. The present lesson brings us to the close of his missionary travels. He made three long tours, embracing the island of Cyprus, and the countries of Asia Minor, Macedonia and Greece. Antioch, where he was ordained to this work, was the starting-point of each journey. He is now on his return from his last journey, and Jerusalem is his destination, where he hoped to be at the feast of Pentecost.

NOTES.

I. The Voyage. 1-8.

1. *After we were gotten from them.* The verb means to draw away, and here implies a clinging of the disciples to them. "After we had torn ourselves from them." (Bible Union translation.) "Denotes the painful separation, wrung from them by the consciousness of necessity.—Meyer. *Launched.* Set sail. *A straight course.* Implies a favorable wind and no tacking ship. *Unto Coos.* Cos, on the maps. An island in the Aegean Sea, about 40 miles south of Miletus. *The day following.* Each day's journey is designated, indicating a putting into harbor of nights. It is said that in the Aegean Sea the wind blows from early in the morning from the north-west, and dies away in the evening. *Unto Rhodes.* A larger and beautiful island off the south-west coast of Asia Minor, at the entrance into the Mediterranean. An island "of brilliant classic memory and beauty."—J. F. & B. The site of the great Colossus, one of the seven wonders of the world. *Thence unto Patara.* A seaport on the southwest coast of Asia Minor. 2. Here Paul found another ship about to sail. *Over into Phœnicia.* Which was a part of Syria, north of Palestine. 3. *Had discovered Cyprus.* Had come in sight of it. A large island west of Syria. *Left it on the left hand.* They took the open sea route to the south of Cyprus. *Landed at Tyre.* A famous city of Phœnicia, the home of King Hiram, and the port from which materials for the temple building were shipped. For a description of its ancient riches and splendor, see Ezekiel 27; and for a vivid prophetic description of its overthrow, read Ezekiel 26. Here the ship discharged cargo, involving several days stop. *Finding disciples.* Greek, the disciples. The verb is defined "to find after diligent search." Paul knew there were disciples in Tyre and hunted them up like a good missionary. *Tarried there several days.* Probably the time occupied in changing cargo. *Said to Paul through the Spirit.* Some of the disciples of Tyre had the spirit of prophecy, and predicted dangers to Paul. *He should not go, etc.* Probably the Spirit simply made known the dangers awaiting Paul, and they supposed it was forewarning not to go. Paul had a fuller measure of the Spirit, and clearer knowledge of his will, and hence, 5. *We departed and went our way.* The little band of disciples, men, women and children, accompanying them to the ship landing. *We kneeled down on the shore and prayed.* The Revised Version adds, "And bade each other farewell. It was an affecting occasion, like the parting at Miletus. Acts 20: 36, 38. 6. *Took ship.* "We went on board the ship."—R. V. 7. *Came to Ptolemais.* "The ancient Accho, one of the oldest cities in the world."—Peloubet. The end of the journey by water. *Came unto Cesarea.* Seventy miles north of Jerusalem. *Into the house of Philip.* The same Philip who labored with such power and success in Samaria. Acts 8: 5-13. *One of the seven.* Deacons at Jerusalem, but since, pre-eminently, the evangelist, preacher of the gospel. Here in the house of Philip, Paul and his company had a rest of some days. 9. *Four daughters, virgins* (unmarried), *which did prophesy.* See Joel 2: 28, 29. We are not told what prophecy they uttered on this occasion.

II. Prophetic Warning of Dangers. 10, 11.

10. *A certain prophet named Agabus.* Mentioned in Acts 11: 28. At Antioch he prophesied a great dearth. 11. *Took Paul's girdle.* A kind of sash by which his loose flowing garment was bound about the waist. *Bound his own hands and feet.* The symbolic mode of prophesying and teaching was common among Orientals. See Isa. 20: 3; Jer. 13: 5. The washing of the disciples' feet is similar. John 13: 5. *So shall the Jews of . . . bind.* Not with their own hands, but by their instigation. *Deliver him into the hands of the Gentiles.* Literally fulfilled within a few days.

III. Entreaties of Friends. 12.

When we heard these things both we, Luke, Aristarchus and Trophimus, and they of that place. The brethren at Cesarea. *Besought him.* They were alarmed by the prophecy and plead with Paul not to encounter the dangers.

IV. Steadfastness of Purpose. 13-15.

13. *What mean ye to weep and break mine heart?* Notwithstanding his courage, Paul had an affectionate and sensitive heart, as his letters prove, and expressions of their grief and the apprehension of coming events deeply moved him. *I am ready, etc.* Perfect self-surrender to meet and suffer either bonds or death, according as the Lord willed. *Would not be persuaded.* Not to go to Jerusalem. *We ceased.* They could not shake his purpose, and gave it up. *The will of the Lord be done.* Paul's steadfast purpose convinced them that he knew the Lord's will, and they yielded. 15. *We took up our carriages.* Not vehicles, but things to be carried, baggage. *Went up to Jerusalem.* So ending the journey.

OUR LONDON LETTER.

1, MARYLAND ROAD, Wood Green, }
London, N., 3d Sept, 1897. }

To the Editor of the SABBATH RECORDER:

Dear Brother:—Autumnal weather has set in, and it would seem that it has come to stay. It is quite cool and we have had some very heavy rains, at which the farmers are complaining, especially the hop growers in Kent, who would like fine weather just now for their harvest. But the summer has been so delightful that we can well afford a little unpleasant weather now. We may have a fine September yet, for the rain has not begun so early this year as last, and moreover it does not seem to be so continuously dull. Part of every rainy day lately has been bright and sunny.

The attendance at chapel has kept steadily good all summer and last Sabbath touched the high water mark of 23, seven of whom were members of the church. This is a greater number than has been at any service during the present pastorate. We are now holding our Bible Class at 2.15 P. M. every Sabbath before the regular service and there is considerable interest in the meetings. There is a prospect that during the autumn some of our out of town members may come in to teach the class a few Sabbaths. There is no more news from our inimical friends the Trustees.

Among those present at the service last Sabbath was the Rev. Youhannah El Karey, a Baptist missionary at Nablous, near the site of ancient Sychar. He is a very interesting man, a Syrian Arab, whose parents were of the Greek church. He was baptized by the late Dr. Jones in the Pool of Siloam during the labors of Dr. Jones in Palestine. It was pleasant to hear him tell of the time long ago and of our workers in the Palestine mission. He spoke with so much regret that it had not been possible that that mission should have proved permanent. He inquired after Prof. Martha B. Saunders, whom he remembered as a little girl in Palestine, and was delighted to know of her present useful life in Alfred University. He is now in England seeing that his son and daughter are established as students in college, after which he will in a few weeks return to his work near Jacob's Well. His work as a Baptist missionary seems to have been very successful and he is greatly respected by the people with whom he is con-

nected. Who knows, therefore, the fruit at last of even that work that we are accustomed to call a failure? God knows the work of his servants and how to reward their labors. The results may not always be what we desire and yet may be after all for God's glory.

We thought of you all at Conference last Sabbath and prayed for God's blessing upon your counsels. May the year to come be one of rich blessing and successful work for the Master! We are all well and join in greetings to all the brethren at home.

Faithfully and fraternally yours,

WILLIAM C. DALAND.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

Dear Brother:—During an absence of several days, papers accumulated on my table, and in looking them over I find in the RECORDER of August 16 an article by Charles A. Burdick, which is so true and timely that I feel it a great privilege to call attention to it, and to recall it to your readers, because of its importance.

In nothing is the cause of Christ and his truth hindered more than the cultivation of that peculiar exclusiveness which refuses fellowship to those who do not believe just as we do. Doctrine must first be of the head. It may be very slow in filtering through into the heart. Love is of the heart, always, and is just so much better than doctrine, that it is the river of waters, beside which the tree of education is planted, and from which it must draw its life, or stand dead and fruitless, withered from the root.

With love at the root of it, the Sabbath is a great joy, a widespreading place of rest and delight in God; otherwise it is but a branding, entangling obstacle across the way, a great dead tree fallen before the wind. Sound doctrine is the seemly dress in which the Holy Spirit would clothe all who have love in their hearts. Love is the woof and doctrine—the woof out of which is woven the righteousness of the saints. There is a shoddy which is warranted to be out of the same loom. The woof is so near like it in pattern and color, and the warp has been so sized, that it seems just as good, if not the same. It is found on the bargain counters of the world, and is worn by the multitude as the very righteousness of Christ—a profanity of the grossest type. The seeming difference between the two in human sight is very trifling, but it is far from being so in reality; for in it is all the difference that ever exists between truth and error, between the fellowship of Christ for a lost world, and that same lost world's distrust and hatred of that Christ who is its only Saviour. Where there is no fellowship there can be no truth, for truth is approachable and tender-hearted. It is only another name for love.

The lost world can never be brought to Christ by doctrine. The Sabbath can save no man. It can never be anything but an intolerable burden until the love of Christ is in the heart. So I am more than glad to read these utterances from Bro. Burdick in your paper, as well as kindred expressions here and there from others who are coming to see what is the true relation of those who know the truth to those who do not know it.

Fraternally yours,

S. M. I. HENRY.

SANITARIUM, Battle Creek, Mich., Sept. 12, 1897.

Popular Science.

BY H. H. BAKER.

Bornholm.

Bornholm is a mountainous island in the Baltic Sea, about twenty-five miles long, containing 228 square miles, and a population of about 32,000.

This island forms an amt of Denmark, and is remarkable for its geological peculiarities. It furnishes a first quality of freestone, which is largely exported for building; it also furnishes limestone, blue marble, coal and porcelain clay.

The island is rendered famous by the amount and strength of magnetic ore that it contains, and its wonderful influence on the magnetic needle, so much so as to make the steering of a ship in its neighborhood exceedingly difficult. It is said that the magnetic influence is so strong that it affects the needle for miles, and that as soon as the island is sighted the steering by the compass is discontinued, and lighthouses and other objects are used for guiding the vessel while passing the island.

There is a large mass of rock nearly covered by water, lying between the mainland and the island, which is very dangerous on account of its magnetic power, and vessels are frequently wrecked by it. It is said that the attraction here is so powerful that a needle suspended over it will point directly downward and remain perpendicular.

I do not vouch for this last statement. It reminds me of what Jonathan Swift said took place with Lemuel Gulliver on one of his four voyages. Swift says that on his voyage to Lilliput with a ship load of bar iron, all at once his ship veered from its course, and soon went head on against a rock and remained fast. An examination showed that the ship was not damaged, and as the rock came to the surface so they could stand upon it, an effort was made to have the vessel swing around, but without success. On going below it was found that the bars of iron had all slid forward as far as possible; one of the bars was taken up on deck, and as soon as laid down slid forward to the bow of the vessel; it was picked up and run endwise over the side, and as the end of the bar struck the rock it was held firmly in a vertical position. In order to get released from the rock, Capt. Gulliver had to throw overboard his load of iron, and then sailed away, leaving the bars sticking endwise all about the rock. Gulliver claimed the honor of having discovered the north magnetic pole.

India Ink.

An ink quite extensively used by architects, engineers, and artists, is made in China and Japan, where it is mostly for writing with small brushes instead of pens.

The ink for general use, is made from soot obtained by burning pine wood, and a lamp-black from sesamum oil mixed with liquid glue made of ox skin. The finer soot is made from the poisonous seeds of a tree and sesamum or colza oil, with a little pork fat added. The paste while being mixed is kept in a plastic state, being surrounded by hot water.

When properly mixed, a certain quantity of camphor, musk, or scenting material is added, together with a small quantity of gold leaf to give it a metallic luster; it is then beaten on wooden anvils with steel hammers.

When sufficient fineness is obtained by beating, the paste is formed into cakes, or sticks, in wooden molds, then dried between paper and ashes, or in the sun; if the latter, it takes about twenty days. The Chinese characters are then stamped upon it in gilt, and when packed in boxes is ready for market. The price is graded according to fineness and quality, the finest article being rather costly.

SIXTIETH ANNIVERSARY.

Ten years ago the many friends of Mr. and Mrs. D. Maxson Burdick, of Little Genesee, N. Y., celebrated the golden anniversary of their marriage. They were living at that time on their farm, not far from the village, and the celebration is beautifully referred to in the following delightful lines: "Under the trees where tables had been spread," a happy gathering assembled, which will yet long be remembered.

On August 26, 1897, occurred the sixtieth anniversary of this same happy pair. The occasion was celebrated the next day. Elaborate preparations were made in our ample hall. Children, grandchildren and many friends gathered, a procession was formed which repaired to the residence of Mr. Burdick, and soon all were reassembled in the hall. Over seventy persons sat down to the supper, by far the larger number being relatives.

The following lines were written for the occasion by Mrs. F. E. D. Burdick.

S. S. P.

So long ago! full sixty years have fled
Since solemn vows and sacred words were said,
And the fair youth and gentle maid were wed.

Our thoughts turn back—bright was the home that day—
Of all the friends and loved ones then so gay
But three remain; God called the rest away.

The years glide by, and one by one were sent
Sweet children, which the heavenly Father lent,
To make those earthly parents more content,

A shadow falls; the Lord asks back his own.
Above the new-made mound sweet flowers are strown,
One child in heaven; the one on earth so lone!

But God is good—again the heart can sing,
For childish voices round the hearth-stone ring.
Oh bless the Lord, my soul, in everything!

Swift fly the years. The sons toward manhood grow,
By parents taught to shun the paths of woe,
And quench their thirst where living waters flow.

Hark! hear the call—"Haste, rise to arms, ye brave!
Come to the rescue, fight, your homes to save!"
With loyal hearts their cherished son they gave.

Bravely he fought; calmly the pain he bore,
Behind the prison bars he suffered sore:
Peace came at last upon the heavenly shore.

O day of gloom! the father's cheek grew pale.
That mother's heart sent forth a bitter wail:
"Help, Lord, all other strength is no avail!"

God's ways are best—oh strengthen this belief—
Look unto him, and dwell not on thy grief.
To every one who looks, he sends relief.

Life's pages turn—another sweet surprise—
A little maiden, longing to be wise,
Gazes with awe into her teacher's eyes.

Again we look. This same dear maid we find,
Rare were her virtues, actions ever kind,
Rare was her soul, true culture filled her mind.

The years roll on! 'Tis fifty since they wed,
In glad surprise the happy pair were led
Under the trees where tables had been spread.

Away with care! let every heart be light,
While kindred, friends and children all unite
In making life for those dear souls more bright.

Oh time and change! For once more we meet;
Hand clasp with hand; with joy old friends we greet,
With tear-dimmed eyes we note each vacant seat.

Look up oh soul—be not disconsolate;
In mansions fair they now for us await;
We soon shall meet them all at Heaven's gate!

F. E. D. B.

AUG. 26, 1897.

Did you ever know a courageous man who wasn't a sympathetic man, or a leader of men who wasn't of the same time a leader of children?—*Ballington Booth.*

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 Yearly Meeting of the Southern Illinois Seventh-day Baptist churches is to be held at Bethel, near Crab Orchard, Williamson Co., Ill., on October 1, 2 and 3, 1897. For further information address

OLIVER LEWIS, Sec.

STONE FORT, ILL.

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.

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.

STERLING.—At the home of the grandparents, Mr. and Mrs. Dennis T. Coon, in DeRuyter, N. Y., Sept. 12, 1897, Bertha Lou, second daughter of Will M., and Nettie E. Sterling, aged 12 years, 1 month and 29 days.

Bertha was a gentle religious girl and loved the Saviour, but diabetes did its work and when loving hands did all they could she quietly fell asleep.

L. R. S.

MAXSON.—Thomas B. Maxson was born in Sharan, Potter County, Pa., April 18, 1841, and died at Amery, Wis., Sept. 7, 1897, of consumption.

Interment at Clear Lake, Wis. The sufferings incident to the disease was borne for several years without a murmur or complaint. He served his country in the 171st and 210th Pennsylvania Regiments. Comrades of the G. A. R. of which organization he was a member, assisted at the burial services.

TAYLOR.—In Westerly, R. I., Sept. 10, 1897, of consumption, Robert, son of Henry and Mary Taylor, in the 16th year of his age.

Robert was born in Cornwall, Eng., Dec. 8, 1881. He was a workman in the Printing Press works of C. B. Cottrell & Sons. He was a convert to the Sabbath, a member of the Sabbath-school and the Christian Endeavor Society in which he took a deep interest. Robert was a noble and devoted Christian young man, loved and read his Bible and had it placed by his side when dying. The young man was thoughtful beyond his years, the prop of a widowed mother, a loving son and brother. Of his immediate family, the mother, grandmother, two sisters and two brothers survive him and greatly mourn his departure. He lingered and wasted away for eighteen weeks, longed to go to his heavenly home, and died happy and triumphant in Jesus. His funeral held in the Pawcatuck Seventh-day Baptist church, was conducted by the writer assisted by the Rev. W. J. Smith, of the M. E. church. o. u. w.

CRUMB.—At his home in Walworth, Wis., Sept. 6, 1897, of diabetes, Alburtus D. Crumb, aged 61 years, 24 days.

He came with his parents in 1842 from his birth place, Leonardville, N. Y., to Walworth, where he has since lived. He received a common school education and attended Milton College a short time. His wife Adeline and only daughter Mandane survive him; also one brother Carlton out of a family of eight. After a brave fight for three years against disease, he felt himself failing this summer and made a farewell visit to the home of his boyhood. He died within a week after his return. Mr. Crumb was a man of marked business sagacity and executive ability. His forceful, energetic personality made him widely known, and even after his retirement in 1892, he lived an active life. Some idea of the place he filled may be gathered from the great throng of people which gathered to pay respect to his memory. He was a member of the Walworth church, having been baptized by O. P. Hull in 1857. In his closing years he enjoyed a deep and tender religious experience. His love for life was strong, but he declared

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.

Royal makes the food pure, wholesome and delicious.



ROYAL BAKING POWDER CO., NEW YORK.

himself ready to go. In the absence of the pastor and the failure of a message to reach the writer in time, brief services were conducted by Rev. M. V. Clark. Further mention will doubtless be made in another column of the RECORDER. L. C. R.

Literary Notes.

THE interiors of one thousand of the most attractive homes in the United States have been photographed by *The Ladies Home Journal*. One hundred of the best of these pictures will be reproduced in that magazine. The first article of the series—"Inside of a Hundred Homes"—will appear in the October *Journal*. Bed-chambers, reception and dining rooms, bathrooms, halls and apartments of every kind will be pictured just as they are in daily use. Each picture contains dozens of suggestions. Every woman is interested in taking a peep into the most attractive homes in the land, to see how they are furnished and arranged. She wants to get practical hints and new ideas for furnishing her own.

THE HIDDEN THORN.

BY REV. GEORGE MATHESON, D. D.

And they departed into a desert place by ship privately.—Mark 6: 32.

If you have a desert place in your heart to which you must sometimes go, you should depart to it in a "ship, privately." No man should make a thoroughfare of his desert. Keep your grief for the private ship.

Never go into company with an abstracted mind; that is to display your desert. You have sometimes refrained from God's table of communion because your thoughts were away. You did well. Man's table of communion has the same need.

If you are bidden to a feast when you are troubled in your mind, try first whether you can carry your burden privately away. If you can, then leave the desert behind you, "anoint thy head and wash thy face, that thou appear not unto men to fast." But if you cannot, if there is no ship that can take away your burden in secret, then come not yet to the feast.

Journey not while the cloud is resting over the tabernacle. Tarry under the cloud. Watch one hour in the garden. Bury thy sorrow in the silence. Let thy heart be reconciled to thy Father, and then come to the world and offer thy gift.

O thou that hast hid thy thorn beneath a rose, steer the ship in which I conceal my burden. Thou hast gone to the feast of Cana from the fast in the wilder-

ness; where hast thou hid the print of the nails? In love. Steer me to that burying-ground.

Let the ship, on its way to my desert, touch for an hour at the desert of my brother. Let me feel the fellowship of grief, the community of sorrow, the kindredness of pain. Let me hear the voices from other wildernesses, the sighs from other souls, the groans from other graves.

And when I come to my own landing-place and put down my hand to lift out my burden, I shall meet a wondrous surprise. It shall be there, but it shall be there half-sized. Its heaviness shall be gone, its impossibility shall have vanished. I shall lift it easily; I shall carry it lightly; I shall bury it swiftly. I shall be ready for Cana in an hour, ready for Calvary in a few moments.

I shall go back to enter into the struggle of the multitude; and the multitude shall say, "There is no desert with Him." —Golden Rule.

A LAND WITHOUT ANIMALS.

Japan is a land without the domestic animal. It is this lack which strikes the stranger so forcibly in looking upon Japanese landscapes. There are no cows—the Japanese neither drinks milk nor eats meat. There are but few horses, and these are imported mainly for the use of the foreigners. The freight cars in the city streets are pulled and pushed by coolies, and the pleasure carriages are drawn by men. There are but few dogs, and these are neither used as watchdogs, beasts of burden nor in hunting, except by foreigners.

There are no sheep in Japan, and wool is not used in clothing, silk and cotton being the staples. There are no pigs—pork is an unknown article of diet, and lard is not used in cooking. There are no goats, or mules, or donkeys. Wild animals there are, however, and in particular, bears of enormous size. One of these Mr. Finck saw stuffed, in a museum, he describes as "big as an ox." Beside another stuffed museum bear is preserved, in alcohol, the mangled body of a child the bear had eaten just before being killed. War, of course, is acquainting the Japanese with the use of animals. The army has cavalry horses and others to drag the field guns. The Empress, also, in obvious imitation of European royalties, is an expert horsewoman, and saddle horses are kept for her use.

THE MUSICAL CAT.

My blue Persian cat is a gentle, sentimental creature, slightly inclined to melancholy, and strangely, even troublesomely, affectionate to one or two select friends. She had been accustomed, from the time I first had her (last summer), to be continually with me, generally on my lap or shoulder. When the winter evenings began to draw on I took to playing the piano, which I had not done during the summer. The cat could not understand why, when this was going on, she was not allowed to take up her usual position. In order,

FREE.

We direct special attention to the following remarkable statements.



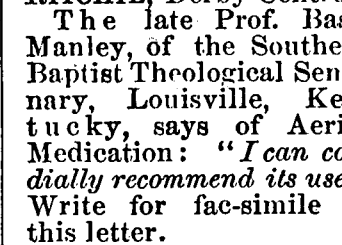
For eighteen years I was not able to do any work, was confined to the house three years, often confined to the bed; took cold on the slightest exposure, eyes were weak and discharged great deal of mucus, was deaf in right ear suffered intensely with pain in head, had fainting spells, often thought would lose my mind, and was a misery to myself and friends. Eighteen months ago used Aerial Medication, in two weeks hearing was fully restored, Catarrh gradually subsided, and in six months was entirely cured. It has been one year since I used the treatment, the disease has not returned, and I feel like a new person.—MRS. KATE ELLEGOOD, 2221 Walnut St., St. Louis, Mo.

34 years ago I had risings in my ears, had Catarrh 30 years, hearing failed, for many years could not hear loud conversation two feet away, had continual roaring in ears, hoarseness, throat sore and dry, intense pain over eyes and "stopped up" feeling in my head. General health so impaired was not able to work. Used Aerial Medication in 92. It stopped the roaring, pain and soreness, fully restored my hearing, for five years have been free from Catarrh.—WM. F. BOWERS, Howell, Arkansas.

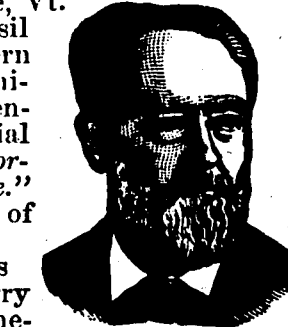


"Whereas I was Deaf, Now I Can Hear."

At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing which had become so bad that I could not hear a watch tick, or conversation is fully restored. I will verify this statement.—WILLIAM RITCHIE, Derby Centre, Vt.



The late Prof. Basil Manley, of the Southern Baptist Theological Seminary, Louisville, Kentucky, says of Aerial Medication: "I can cordially recommend its use." Write for fac-simile of this letter. * * * It has always been a pleasure to carry your ads, and your remedies are popular with our people. Bell and Van Ness, Editors *Christian Index*, Atlanta, Ga. We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—*Cincinnati Christian Standard*.



MEDICINES

For Three Months' Treatment FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars address, J. H. Moore, M. D., Dept. D4 Cincinnati, O.

I suppose, to show her disapproval of my occupation, she would continually climb up, either on to me or the piano, and pat my hands with her paws, and pull them off the keys (very gently, and without scratching at all). This became such a nuisance that I could not play unless I put her out of the room; but she would sit outside and howl, and when any one opened the door she would rush in and begin da capo. At last I thought of a way of treating her, viz., like a rational being. I placed a chair next to the music-stool (as though for a duet) and put her on it, and explained the matter to her; and from that time I have had no further trouble, unless I forget to put her chair for her when I begin to play.—*London Spectator*.

Wanted—An Idea

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

