

# THE SABBATH RECORDER.

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## IN TENEBRIS.

BY SUSAN COOLIDGE.

**W**HEN the mists of pain are thickest  
And the storm is at its height,  
When, bewildered and affrighted,  
We stumble without light,  
When the old props faint and fail us  
And the old hopes fade and flee,  
O Lord, most kind, most pitiful,  
Whom have we left but thee?

When youth and beauty in their prime  
Are withered at a breath,  
When the very life of life is quenched  
By the chill hand of Death,  
When the leafage we call happiness  
Is stripped off utterly,  
O Lord! the Lord who changest not,  
Whom may we trust save thee?

What can we do but tighten,  
Our half-despairing hold  
Upon thy sure and steadfast word,  
Thy seamless garment's fold?  
Anchor of drifting, struggling hearts,  
Sore vexed by wind or sea,  
O Lord, the everlasting Lord,  
Our only hope is thee!

Through blackest night, 'mid wildest wave,  
In heights and depths unknown,  
We stay us on that faithfulness  
Which never failed its own.  
Beaten and blown and buffeted,  
And long the way may be,  
But blest the way, O pitying Lord!  
If but it ends in thee.

—S. S. Times.

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PLAINFIELD N J

# Sabbath Recorder.

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

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## UNTO PERFECTION.

BY ANNIE L. HOLBERTON.

When skies are dark and threat'ning clouds hang o'er us,  
And piercing thorns beset our daily path,  
We wonder if in all the way before us  
The hand of God is moved in mighty wrath  
To work our woe.

Sometimes we almost doubt the loving kindness  
That suffers hearts who trust in him to bleed.  
When sorely tried we falter in our blindness,  
So seeming far the help for which we plead  
In anguish so.

Through shadows thick we cannot see the gleaming  
Of light that only just beyond may lie;  
Nor feel the wondrous love that still is beaming  
Above us from our Father's watchful eye  
That closes never.

If we look up with faith and firm believing  
That all our prayers are answered for the best,  
The star of hope will shine upon our grieving,  
And every earthly care on him may rest  
In safety ever.

Take courage, heart, though bitter tears are blinding,  
When cherished hopes are blasted in their bloom,  
Though fondest ties are one by one unbinding,  
The voice of Jesus soundeth through the gloom,  
Come unto me!

Come with a spirit undismayed by sadness,  
Soaring above the power of worldly strife,  
Come with a soul attuned to Christian gladness,  
And through the fiery crucible of life,  
Perfected be.

THE Treasurer of the Tract Society, Bro. J. D. Spicer, has just received an interesting letter from our esteemed brother, Rev. F. J. Bakker, of Rotterdam, Holland, expressing the deep interest he and the members of his church take in the brethren in America and in Dr. Lewis and his work. The Annual Report had been received and presented to his people there as requested. A substantial token of their interest was forwarded to the Treasurer. Our Holland brethren are loyal to the truth and to the people of their choice. May they be richly blessed by our common Father.

A MUCH more sensible and profitable church entertainment than many which are common in religious societies is one proposed by the *Ladies Home Journal*. It is an art exhibition, and will afford much entertainment and valuable instruction. It may be given in a church, hall, or home. The plan will be fully explained in the October number of this excellent Journal, or will be explained to those making inquiry by letter. Fifty beautiful pictures will be furnished for a surprisingly small price. These pictures are duplicates of those which have cost large sums of money. Such an entertainment would be educating and satisfactory; far better than many methods that are employed for raising funds.

IN this issue will be found an interesting sketch of the life and labors of our late lamented brother, the Rev. J. N. Belton, who died in active service at Attalla, Ala., last June. By request, Mrs. Belton has prepared the sketch for publication, to which special attention is hereby invited. A plan for a suitable and practical recognition of this worthy man and his bereaved family has been devised and set in motion by the President and Secretary of the organization known as the "Brotherhood", which will soon be brought to the attention of pastors and people. We sincerely hope that prompt

action will be taken upon their suggestion, and great will be the blessing upon both the giver and the receiver.

NEW JERSEY is thoroughly aroused over the proposed amendment to her Constitution prohibiting the licensing of lotteries, and gambling within the state. The question will soon be submitted to a vote of the people, and we trust that there will be enough of Christian manhood at the polls on the 28th inst., to show that selfish and evil-minded men have not absolute control of the state. The text of the proposed amendment is as follows:

No lottery shall be authorized by the Legislature or otherwise in this state; and no ticket in any lottery shall be bought or sold within this state, nor shall pool-selling, bookmaking or gambling of any kind be authorized or allowed within this state, nor shall any gambling device, practice or game of chance now prohibited by law be legalized, or the remedy, penalty or punishment now provided therefor be in any way diminished.

Another amendment provides for the extension of the right of suffrage to women, in school district elections. Mass meetings are being held to stir the people up in a righteous crusade against the gambling sin and to increase the public sentiment in favor of universal suffrage. We hope to announce favorable results in our next issue.

## CHRISTIANITY A RETURN TO JUDAISM.

Under the above head the Rev. Dr. Addison Ballard writes some very sensible things in the *Independent* of Sept. 16. One of the most remarkable developments in the teachings of Christian men of modern times is a most persistent effort to bring the Scriptures of the Old Testament into disrepute. It is claimed that the Old is superseded by the New; that Judaism and Christianity are at variance and are, in their natures, opposed to each other. The truth, in the case, is just the reverse. The Bible, as a revelation from God is a unit. When rightly understood it will be seen that there are not two systems or religions, but one unfolding of the same beautiful doctrine of love to God and love to man from the beginning. The New Testament supplements the Old, and the two should be studied as a whole. Judaism is the Jewish religion. It was God's teaching to the Hebrews as his chosen people. Why, then, should it be regarded as erroneous? Dr. Parker in his *Apostolic Life*, says: "Christianity continues, completes and glorifies what Judaism began." The desire to belittle Judaism springs either from prejudice or from a desire to escape from some of the teachings of the Old testament as summarized in the Decalogue. Believing the readers of the RECORDER will be interested and instructed by the views of Dr. Ballard, we insert the following article from the *Independent*:

Jesus tells us that all the world needs in the way of either devotional or ethical religion is that it keep perfectly the Ten Commandments, epitomized so long before by Moses himself, as whole-heart love to God and equal love to our neighbor. Jesus gave no new, either heart-law or life-law. He added not one jot to that which had already been given. There was nothing to be added. He declares, therefore, in effect that to say the "religions" of the world is to use a false plural; that there is but one religion—that of love. By saying that "on these two commandments hangs all the law," he declares them to be the one and only religion of the past. By saying that on these hang all the prophets, he proclaims that they are the one and only religion of the future; that, in short,

there never has been, is not now, and never will be any other religion—the religion for all men and for all time; and, we may add, for all eternity.

What is this but to say that all the world needs in the way of ethics or religion is that it be thoroughly Judaized?

Himself a Jew, no other Jew was ever so perfectly loyal to Judaism as Jesus was. He not only affirmed and reaffirmed the law; he kept it—the only Jew who ever did keep it wholly. He was always pre-eminently and consistently Judaistic in both his teachings and his life. He needed not to return to Judaism; he had never departed from it.

He was thoroughly loyal to the Judaic way of return for those who had proved themselves disloyal to their one acknowledged Head. That way was through sacrificial offering. The ark, which held the law, was kept in the "holy of holies," the presence chamber of Jehovah. There was no way of reaching the ark but by the altar of sacrifice. Altar, victim and ark were inseparably connected.

As the point to be made is one largely of accurate definition, it will be noted that I have impliedly defined Judaism already; not, however, by any later and alien traditions or corrupt practices, nor by anything which Judaism may at any time have come to stand for in the world's estimation, but as we have come to define Americanism—by its original, fundamental organic principle or law.

President Lincoln began his ever memorable Gettysburg address by saying: "Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal." That defines Americanism for us, let us hope, once for all. But it is worthy of notice that on May 29, 1856—seven years before—in Bloomington, Ind., in his long "lost" but now, happily, "recovered" speech, Mr. Lincoln had already given the same definition and in exactly the same words; only that then it was with the accusation added that we had given the lie to our professed Americanism by tolerating and extending slavery.

And the sad and terrible Civil War by which we returned to our first "testimony" and "covenant" with humanity, is proof that even our beloved Americanism has in it no element of free national condonation. We had sinned against the organic law to which we owed our existence as a nation, and Gettysburg was but one of the many Aeldamas where blood must be poured out as the penalty of our departure and as the price of our return—bloody by tale, as said President Lincoln in one of his War messages—freeman's blood for bondman's blood, "drop for drop."

The Hebrew nation, too, was "conceived in liberty" and brought forth from bondage; but it was dedicated to the much broader and deeper proposition, that "supreme love to God and equal love to our neighbor is the full sum of universal human duty." But it was another and an altogether unique element in Judaism that it provided for the forgiveness of individual transgression against its organic law and for a return to it, through a suffering and sacrifice other than those of the offender himself. And just this, as I understand it, Christianity means and is. Speaking strictly, therefore, that is, except in a popular way, to say "the Christian religion" is to use a wrong and misleading phrase. Christianity is not a religion. It is God's way of bringing men back to religion. Is there any other way?

What or who is the true, the efficient, the God-appointed way of return? And following that question is this other and vitally practical one, What modification of the original, the normal disposition of loyalty is produced in such of the once disloyal as accept the true sacrifice? What new element in their new love, the presence of which becomes a sure test of the sincerity of their return?

For one, I am satisfied, as a basis of spiritually fraternal and sacramental communion, with a one-article creed—the creed of a truly penitent heart. I take it from the Old Testament Scripture, although finding it abundantly approved and indorsed in the New. "I believe," so it would be read or recited, "that the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." On a heart-acceptance of that simple creed alone how could we consistently refuse to admit to our communion any Gentile or any Jew? For if it be a true creed, then all who embrace it both have "God nigh to them," and are "saved."

It only remains to ask, "Where is this broken and contrite heart to be found?" It matters not in the least to me where any others may find it. Let them find it wherever and however they can. For myself, I

find it only at the feet of Him who is at once for me both ark and altar, both priest and sacrifice. Here, "cut from the olive-tree which is wild by nature," I find myself "grafted contrary to nature" into that "good olive-tree" which the greatest of Christian apostles tells me is Judaism—the still firm, immovable "root," not upborne by the ingrafted Gentile branches, but itself upbearing them. Here, here only, do I find myself returning through penitent, grateful love to whole-hearted love to God and equal-hearted love to my neighbor. Here, and only here, do I find the clue which leads me safely and rejoicingly out of, and past, the whole bewildering labyrinth of tangled traditions, theologies, catechisms, sects and creeds; and out of the darker and more bewildering labyrinth of my sins.

When, speaking in metaphor, all the true Israel of God shall meet at length in one common assembly, the meeting-place will be again on the broad plains about the base of Sinai. Thither, to this "one fold," is the Good Shepherd pointing ever his one flock.

But it will be far otherwise than it was when his people were first led thither by Moses. The same two tables of the law will be there. They will still stand high aloft, crowning the summit of the once awful mount, but no longer shooting lightnings through black, enveloping smoke-clouds, followed by peals of affrighting thunder. They will shine, rather, from afar and to all nations with a mild and winning lustre: for instead of the old and terrifying "Thou shalt not," the two tables are now turned toward one another, and are become one in the changed figure of a cross; and on its extended arms are now seen emblazoned, "Love to God and Love to man"—an "ideal to draw nations to higher and higher reaches of civilization and progress."

Here, too, will be solved at last the now perplexing question of Christian unity; and not that only, but of Christian and Jewish unity as well. For when, gathered out of all nations, we shall meet in concert on the heavenly plains, what will our one song be but the "song of Moses and the Lamb"? And what is that song but the blended song of the "way," and of the lost way found?

### BREVITIES.

THE origin of the American Indian has long been a question that has interested philologists and archæologists. Dr. F. Boaz, an eminent English scholar, who for ten years has been making a study of British Columbia Indians, is of the opinion that the first Indians on this continent were from Siberia.

ONE of the unpleasant features of the recent strike of the coal miners was the conspicuous part taken by the women. Assuming that the militia would not dare molest a woman they became very offensive, even gouging out the eyes of soldiers with their umbrellas. In some instances it was found that men were disguised as women.

UNDER governmental control the Post-office Department and the telegraph show large increase of business in Mexico. President Diaz, whose life was recently jeopardized by an attempt at assassination, is very popular among the common people, and it would appear that the lives of cranks are in greater danger there than those of the rulers.

DR. NEWMAN SMYTHE furnishes to the October issue of *The Church Union*, an important article on "Religion and the Citizen." Dr. Smythe's work for the purification of Connecticut politics is well known. No man can speak more earnestly and authoritatively, as no man has acted more discreetly and effectively in this matter, than Dr. Smythe.

RIGID discipline is to be maintained in the Northwestern University, at Evanston, Ill. President Rogers has announced that hereafter all girls will be kept under guard. They will be required to live in the University boarding hall and to be in their rooms every night by 8 o'clock. Chaperons appointed by

the faculty must always accompany the girls when they leave town.

COL. ETHAN ALLEN, of Revolutionary fame, who demanded the surrender of Fort Ticonderoga "in the name of the great Jehovah and the Continental Congress," was the great-grandfather of Ethan Allen Hitchcock, the recently appointed Minister to Russia. Mr. Hitchcock is an able business man from St. Louis, Mo., educated at Yale, and now fifty-four years old.

THE ratification of the Hawaiian treaty by the people of that Republic is announced, and it only remains for the action of the United States to complete the transaction; then the Sandwich Islands will become the territory of the United States. It must be confessed that there are good arguments pro and con, but in the minds of those who have most to do in the matter the *pros* seem to be most weighty.

THE cool weather in the South operated favorably in the yellow fever districts last week, but did not last long enough to permanently check its progress. It is still spreading in New Orleans, Mobile and some other places. Vigorous measures are being employed to stamp out the dreaded disease, and it is still hoped that success will crown their efforts.

THE contest over the election of Mayor for Greater New York bids fair to be one of the most spirited and important campaigns the cities interested have ever witnessed. Thus far the Republican ranks seem to be seriously divided, with danger of throwing the majority vote for the Tammany Candidate. President Low is the candidate on the citizen's ticket, and is in every way a most worthy candidate.

UNION THEOLOGICAL SEMINARY, New York, opened on the 23d inst., with its new president, the Rev. Dr. Cuthbert Hall, ready for service. Dr. Marvin R. Vincent preached the sermon; subject, "Ministerial Education and Popular Effectiveness." Among those on the platform were the Rev. Dr. Hastings, the retiring President: President Seth Low, of Columbia University, and Chancellor MacCracken, of the New York University.

THE Emperor William has recently given utterance to sentiments that are being severely criticised by his own subjects, as well as by many other people. He speaks of the divine rights of kings and emperors in a way that places them over all constitutional limitations of power, and makes them superior to law and parliament. Liberal newspapers are said to be "hoisting the danger signal," and are calling on the people to resist such unwarranted autocracy.

FOREIGN countries are invited to make exhibits at the Industrial Exposition to be held in Omaha, Neb., commencing June 1, 1898, and closing the 1st of the following November. Our government has voted an appropriation of \$200,000 for an exhibit. California, Louisiana and Iowa have already taken steps to be well represented. The aim is to show primarily the wonderful resources of the states west of the Mississippi, but is not limited to that territory.

### CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

THE number of people in this country who are ripe and ready for anarchy is exceedingly small. Two Chicago branches of the Social Democracy indulged in bloody talk Sunday, Sept. 12, under the excitement of the affair at Hazelton; but they have been taken severely to task by their own organization. The recommendation of the torch and dagger,—the advice to avenge the shooting of twenty miners by going out and killing as many millionaires—does not go, even in Chicago. We quote from the address of Mr. Debs before one of the offending branches:

Utterances like those of last Sunday do not tend to strengthen our organization, but rather to destroy it, and, on that ground, if for no other, the inflammatory sentiment should be frowned down by the Social Democracy. If we believe in going out and wreaking our personal vengeance on the lives and property of innocent people, we will soon have no organization. (Applause.)

The contest we are waging is not between individuals. It is a contest between principles. It is a contest between classes, between the criminally rich and the wronged poor. Nothing is to be gained by assassination. If you want to create sympathy for the millionaire, the best way to do it is to shoot down one of them. (Applause.)

If our political democracy has been a failure, whose fault is it but our own? If the people haven't intelligence and integrity enough to go to the polls and vote right for their own interest, they are a dangerous kind of people with which to organize a revolution. (Applause.)

This movement is bound to go on until we have the majority of people on our side. Its success does not depend on what we do so much as on what we refrain from doing. Even the trusts are hastening the day when the competitive system will be abolished. The big sharks are swallowing up the little fish and converting thousands to our belief. Suffering leads to progress, and out of to-day's hardships will come the reforms needed by humanity. The competitive system is dying. I may even say it is on its death-bed. The world is in travail. It is suffering birth pains. A child is about to be born. It will live, and it will be named co-operation. (Applause.)

It is probably needless to say that we do not stand ready to endorse Mr. Debs in all that he may say, or to defend him in all that he may do. Our simple aim is to recognize good wherever it may be found as well as point out dangers under whatever guise they may appear. On this principle we are moved to make the following observations.

Whatever verdict history renders on the social theory involved, the practical advice given is manly and sensible. Hoodlums and anarchists we have always with us; but the great mass of the laboring people of America are opposed to the talk of violent revolution. They recognize that in a representative government the means of redress for any wrong is in the hands of the people. Even in the Social Democracy, that organization upon which many good people have looked with apprehension, the overwhelming sentiment endorses the stand taken by its President. The American people are not Anarchists. The self-control exhibited in the strike of the miners, under aggravating conditions and among ignorant classes of people, is a fresh and praiseworthy illustration of the fact.

We long to see the day when the problems centering about wage-workers shall be taken up more seriously and earnestly by the Christian world. Much that has been written in this column may not have commended your approval; but if it has stirred you to a more careful study of these subjects, it has not been written in vain. It seems to us that

there has been a needless hostility in many religious periodicals toward the program of the Social Democracy. Perhaps the plan for a co-operative commonwealth in which each shall share equally in the prosperity of all is chimerical. It is quite right to point out its drawbacks and expose its fallacies; but we need not be so ungracious as to withhold our sympathy from the avowed purpose of the movement to provide labor for the unemployed and better conditions for the down-trodden, is a noble and worthy aim. An industrial system that presents hunger and desperation at one extreme and luxurious rottenness at the other is not so divinely ordered that religion must needs defend it at all hazards. The beautiful vision of Edward Bellamy may never reach a flesh and blood embodiment, but there is no call for sneers. Blessed would be that society which were altruistic enough to bring the dream to pass. And what if, haply, God may have something better in store for the race than we have planned? What if the time is coming "when man to man the whole world o'er shall brothers be—for a' that?" Frankly, I do not believe that any modification of socialism can ever be permanent except as it embodies the spirit of Christ. But the spirit of Christ overflowed the church long ago. It is streaming out upon the desert in ten thousand channels. The soil of humanity is becoming fresh and green, and fruitful with humanitarian impulses. In the name of the Master let us welcome every movement, however crude, in the direction of the divine command: "Thou shalt love thy neighbor as thyself."

#### SUPERSTITION.

It is astonishing to find in this day of "Popular Science" and education such an amount of superstition clinging to those whom we would have supposed long since had seen its folly. Not anything we know of has been more prolific of superstition than the moon. A planet as dead as Julius Cæsar, on which it never thunders nor rains—yet superstition and ignorance attribute to it great power on the earth, in which it is engaged in pushing and pulling, with the force of thousands of horse-power; also having charge of the weather by the month, making it wet or dry at its pleasure, dictating agriculture, even to the planting of vegetables, and many other things too simple to mention; yet, worst of all, to be charged with inducing lunacy and making people crazy. Poor Luna! If you could but turn your back on us we think you would, but as you cannot you must face the music.

Since the day that Deborah and Barak sang the words, "The stars in their courses fought against Sisera," who was the commander-in-chief of Jabin's army, and was slain in a tent where he had taken refuge (Judges 4: 5), many a general has supposed he had a guiding star to pilot him to victory.

The superstition that Friday was an unlucky day has long been held, and murderers were until recently sentenced to be hung on Friday. Sailors reluctantly leave port on Friday for a voyage.

I have known a whole family thrown into great trepidation, because by an accident a looking-glass was broken. At a funeral, I have seen the looking-glass on the wall covered with a towel, lest while the coffin was in

the room the first one who saw himself would die within a year.

The number thirteen is having a very superstitious run, even among the educated classes. An educated lady the other evening actually refused to occupy a chair at the table where a party were dining, because she would make the thirteenth.

Not long since I was numbering the houses in a prominent street, when the number 113 hit the store door of a prominent jeweler. He said at once, "You must somehow arrange to give me another number. I cannot have that one; it would ruin me right along." I said, "Is it possible that you take stock in that foolish whim?" "No," said he, "I don't, but there are hundreds that do. With that number on my door many of my best customers I know would never enter my store while it remained." He further said, "You chalk the number 13 plainly on the sidewalk, and then watch the people and see how many will not step over it, but cross the street and pass around. You would be astonished to see the number and who they were." Of course I had to accommodate him. We have a band of gypsies every year in camp near by, that are well patronized. They tell fortunes and other foolish whims, such as, if you see the new moon first over your right shoulder, you will have good luck for a month; but if over the left, "bad luck to you."

I will relate just a few of the silly remedies that are practiced by people to cure certain ailments. For a lame hand or foot, cut the nails on Friday. For a sore throat, wear a string around the neck, on which is a button from the coat of a dead soldier, or with which a frog has been hung, or use a gargle made of the milk from a goat. For tonsillitis, eat a piece of bread and butter prepared by a woman whose name had not been changed by marriage; or get a seventh son to pass his hand over the neck outside. For sick headache, retire to bed seven steps backward, open and shut your eyes five times, and with them closed say over three times, "Ickery, dickery, dickery, dee; sick headache, go away from me;" and then go to sleep.

Who would suppose that such nonsense as anything referred to in this article could be believed and practiced by sensible people?

H. H. B.

#### WHY NOT?

As I did not go to Conference, I have been carefully studying the statistical reports of last year. These have been gathered with much care and may be approximately correct. It is very instructive to look over the statistics of the churches and mark the increase in some and the decrease in others, and note the probable causes. Again, it is very instructive to mark the contributions for our different societies and the salaries of the pastors. And when I came to the Sabbath-school reports, and counted the whole number of those who had teachers' meetings, I was greatly surprised, to find that so many of our cultured and consecrated pastors had given way to the difficulties and given up the weekly teachers' meetings. Beloved brethren, most all of you can have these weekly gatherings for precious Bible preparation if you will. Will you not try to do so this very fall and winter?

L. R. S.

## Tract Society Work.

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

THE "Christian Citizenship" movement in the state of Illinois has a long list of committees, among which is the following:

*Committee on Sunday Rest.*—It is expected that this committee will report as to whether there is any work done on Sunday, except works of necessity or mercy. If the members of the committee find that there is such work done, they will recommend a plan to the full committee for causing such unnecessary Sunday work to cease.

In the light of past experience it is probable that this committee will find considerable matter for consideration, especially since Chicago is in Illinois. It is also evident that something more than an ordinary "plan" will be needful to suppress labor which does not come under the head of "necessity or mercy."

A CHRISTIAN ENDEAVOR Convention at Sioux Falls, S. D., lately passed the following resolution, and speakers at the Convention declared that "The foundation of this government rests upon the maintainance of the Christian Sabbath:"

It is with alarm that we view the increasing desecration of the Sabbath, and we would urge upon all Christian Endeavorers the necessity of keeping sacred the Sabbath to our Lord's service and of taking steps to protect the sanctity of the day and also its civil observance. We also heartily commend the action of the Sioux Falls Retail Clerks' Union in denouncing the desecration of the Sabbath.

Defined as Christ defined the Sabbath, these Endeavorers may well be alarmed at the recklessness with which they desecrate it; calling it "Saturday" and trampling on it as openly and persistently as though God never hallowed it, and Christ never kept it.

#### HELPFUL LETTERS—"SABBATH LOGION."

It is not easy for one having only ordinary responsibilities to understand how much the Secretary and the Tract Board are helped by appreciative words, from pastors. The enormous load of responsibility, the complicated nature of the issues and influences which confront the work of Sabbath Reform, and the need of greater enthusiasm and devotion on the part of the people, and the pastors, combine to create a burden of unusual proportions. The Society has been compelled to retrench in its work until some most important branches are almost abandoned. At such a time every indication of interest or approval, and all words of counsel are welcomed by us as signs of prosperity are by those who have been under the load of depressed business. We thank the pastors, one and all who have written, and we commend the wise words which some have spoken, through the RECORDER; for example, those of pastor Clark, of Dodge Center, Minn.

The church at Fayetteville, N. C., through pastor Newton, reports resolutions passed appreciative of the "Report" and the adoption of the "System of Weekly Contributions of the Church." Pastor Van Horn closes his letter with the following:

When are you coming West again? I am willing to insure you a full house the next time you come. What an awakening there is on the Sabbath question in all directions! The discussion on the "New Logion" reveals clearly enough what men would be disposed to do with a clear verbal statement on the question of the day of the Sabbath, if such a statement from Christ were found in the Gospels. Surely, "if they believe not Moses and the prophets, they would not be persuaded if one

rose from the dead." What do you think of Prof. Harnack's position?

Prof. Harnack seems to think that the meaning of the "Logion" is that he who lives a holy life, fulfils the obligation to keep the Sabbath without keeping any particular day. This view appears first in Justin Martyr (Dialogue with Typho), about the middle of the Second Century. That idea did not become the prevailing one, practically, although it represented the better side of the growing No-Sabbathism. It was a sort of theoretical universal Sabbathism which found little actual embodiment in the lives of men.

We think that Prof. Harnack fails to give due weight to the fact that Christ taught a high spiritual view of the Sabbath and its observance without teaching or intimating that the Sabbath was to be discarded. All that Christ said and did looked to the preservation of the Sabbath, but also to the discarding of the burdensome ritualism and false conceptions of the Jews. The second "Logion," is the echo and embodiment of that idea and it undoubtedly belongs to a time as early as the date of the Fourth Gospel, *i. e.*, the last years of the first century. This view is supported by Mr. Grenfell, one of the discoverers of the "Logion," in a recent lecture before the "Friends' Summer School," at Scarborough, Eng., in which he said: "The early Christian literature was extremely strong in its statements as to the necessity of keeping the Sabbath, not in the ceremonial manner of the Pharisees, but according to the observance intimated in Exodus: "Sanctify the Sabbath of the Lord with *clean hands and a pure heart.*"

By Justin and those who came after him this was interpreted to mean: ye do sanctify the Sabbath by living rightly on all days. But Christ's teaching was: "Ye cannot sanctify the Sabbath acceptably by outward forms as the Pharisees do; ye must have clean hands and a pure heart, back of all outward observances. This is in exact accord with Isaiah and with the best thought of all the Old Testament. In the light of what was thus taught by Christ, we find the true interpretation of the "Logion," and of Sabbath-keeping to-day. It is a note of instruction and warning which we do well to heed. It is not that the Sabbath was abrogated or discarded by Christ and the New Testament church, but that it was enlarged, as to conception and restored as to practice to the true meaning of the Commandment which had been perverted by Jewish ritualism. The idea of Justin Martyr and the corresponding idea of to-day, which throws the Sabbath away is a greater perversion than was the Pharisaic conception which Christ condemned. Out of this perversion has grown the Continental Sunday, the prevailing Sabbathlessness, and a corresponding indifference to the whole decalogue.

#### THE HOPE OF SABBATH REFORM.

No reform can succeed unless public opinion endorses it. First, indifference; then, opposition; then, examination; then, approval. If worthy, victory ultimately results. We are now in the second period, perhaps entering upon the third. Many are asking what the Sabbath argument is. Our hope lies in being able to convince them, and the best elements in the community, that one day in seven, as a day of rest and worship, is a necessity to the best manhood and statehood. There is no doubt whatever of the fact, in the light of history, science, and revelation. Let us, then, treat this reform as we treat other reforms,—give the old question a new hearing; prepare carefully the foundations, and look to

the future for certain triumph. Pluck, patience, and prayer are needed. No reform ever sprung full-orbed into vigorous life. Cary gave ten of his best years to win one convert. Maine had to be "strewn with temperance literature a foot deep" before the constitutional amendment was adopted. No reform should be judged by present fruitage. The tree must grow before it can bud, bloom, and bear fruit. Sabbath reform is gaining influence and impetus every day. The next generation will reap more abundantly than this, if we are faithful. The public mind must be convinced, the public conscience organized. God's truth, revealed at creation, on Sinai, and later by the Son of man, who said that "the Sabbath was made for man," is eternal. "Lord, increase our faith!"—*In Defender for September.*

Thus writes an earnest advocate of Sunday. Much that he says of the progress of reforms is true. But the low ground in which his central purpose is stated, will forbid success. To aim no higher than this: "Our hope lies in being able to convince them, and the best element in the community, that one day in seven as a day of rest and worship, is a necessity to the best manhood and statehood," is to fail. Present failure connected with Sunday has come on such grounds. If the *Defender* will cease its efforts to evade and compromise, and come squarely onto the Biblical ground, the ground which Jesus Christ occupied, and plead with men on the ground of obedience to God's law, as the proof of love and loyalty; to keep the Sabbath made sacred to him for all time, success will come. Otherwise successive failures will emphasize the error of the *Defender* and its perilous approach to the line of disobedience.

#### DO WE WANT THE CONTINENTAL SUNDAY?

BY REV. W. F. CRAFTS, PH. D.

European Sunday history proves conclusively that whenever the Sunday is not considered a divinely appointed day of rest and religion, but only an ecclesiastical or national holiday—(1) the religious elements of the day grow less and less, until the day becomes a holiday for the prosperous, and a day of toil, like all others, to the poor, who do not even reap financial gain in return for their loss of rest and religion; (2) the saloon usurps the place of the home as the centre of Sunday life, with consequent increase of drunkenness, unchastity, and other crimes, which empty the churches to fill the jails; (3) the common people, by spending their Sunday leisure in frivolity, remain unfitted for the well-balanced civil liberty which the British and American people are enabled to enjoy, chiefly by their thoughtful Sundays, which have made them in mind and morals capable of self-government. To put the historic development of the continental Sunday more concisely, its downward steps from holy day are: holiday, work-day, devil's-day, despot's-day.—*Defender (September).*

Put alongside of the above the fact that Mr. Crafts is the special champion and promotor of Sunday laws, which he claims deal with Sunday, not as a religious, but as a civil-ecclesiastical institution, and the self-contradictoriness of the above is complete. History is recording rapidly the "American Sunday" as the counterpart of the "continental."

#### APATHY IN WISCONSIN.

Rev. J. B. Davison, who represents the Sunday-observance forces in the state of Wisconsin, in *Christian Endeavor* for September, reveals the state of the Sunday question in that state by the following:

We in Wisconsin have similar desecration of the Lord's-day; but we are hardened to it and absolutely refuse to awaken to its danger. I am often told, "This is an important subject; but others far more important demand all our time and effort." The general failure to take hold of this work proves that this is the general feeling. Again, there is a general idea that the chief thing to do is to save and enforce Sunday law; whereas the first and most important thing is to love the Sabbath more ourselves, and keep it more holy, then to educate the people to a higher and truer understanding of its nature

and worth. Then law enforcement would be easy. Law enforcement is important; but right example, education and agitation are far more important.

Why should not the people of Wisconsin join in the prevailing indifference as to Sunday? They have been taught that it is an unimportant question until they believe it. And now Mr. Davison comes with vain endeavors to galvanize Sunday into the semblance of life, and wonders that men do not respond.

#### FROM THE LATE ANNUAL REPORT OF THE BOARD OF THE TRACT SOCIETY.

##### CONCLUSION.

It is not a rash prophecy to say that the next few years will witness a determining crisis in the history of our work. We are entering the storm center of Sabbath agitation in the United States. That agitation cannot be quieted. The question is up for readjustment. God has brought it up. No voice less than his can quiet it. The authority of the Bible is involved in the Sabbath issue. The point of contact and departure between Protestantism and Catholicism is equally involved. However forbidding the future of our work may appear, that work must be pushed with renewed zeal and confirmed faith. We can not change the circumstances, nor calm the storm. We ought not to wish so to do. The issues connected with the Sabbath for fifteen hundred years have gathered to meet us. The conflict is here. God's call to us is clear. Love and loyalty order us forward, and forward we must go, in the strength of God, and armoured with truth. Happy will he be who goes. Lost will he be who lingers.

"And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."

#### THAT SABBATH "LOGION."

The interest in the new "Sayings" of Jesus increases, rather than otherwise. Slight as these records are, they imply much more that may be unearthed any day. The Second Saying has received no little attention. The most scholarly and thoughtful writers find most in it. The interpretation given by the finders, Grenfel and Hunt, is essentially that which we have already suggested in these columns. It is this: "Except ye make the Sabbath a real Sabbath, ye cannot see the Father." We have contended for many years against the false, but popular, notion that Christ set the Sabbath aside when he taught a higher meaning than the Jews gave to it. On the contrary, he taught its supreme value from the spiritual side. This "Saying" can have no other interpretation that will fit the case than this, which accords exactly with the Greek words, which may well be rendered, "Except ye sabbatize the Sabbath," etc. In a word, this "Saying" strengthens the position for which we have been pleading, as few other things could do.

I HAVE learned from observation that three things happen to a man who works steadily without relaxation. In the first place, he becomes nervous, irritable, and hard to get along with. In the second place, the grade of his work falls off, his services are worthless, and he is liable to err in his judgment. In the third place, he died suddenly. It is an incontrovertible law of nature.—*Chauncey M. Depew.*

## History and Biography.

By W. C. WHITFORD, Milton, Wis.

### BROWN UNIVERSITY AND FINANCIAL VIEWS OF OUR PEOPLE.

The controversy now in progress in this University at Providence, R. I., respecting its President, Dr. E. Benjamin Andrews, has been industriously aired in the newspapers of our country, including the SABBATH RECORDER. In this action of Brown, the Seventh-day Baptists of America have a special interest. This arises from their connection with it through several leading Sabbath-keepers in Rhode Island, who belonged to its board of trustees in the first years of its history, and determined, in a large degree, its traditional policy and management. This connection has been perpetuated, also, through a few of its earlier and more recent graduates, who have acquired distinction in our denominational movements, particularly our schools, and who have performed very meritorious services in situations elsewhere, as in our state and national legislatures. But this interest of our people is greatly intensified as they are forcibly reminded, by the main issues involved in this country, of the decided positions they assumed, in Newport, Westerly, and Hopkinton, R. I., and in other localities in the United States, before and since the War of Independence, not only upon the vital subject of freedom of speech, but especially upon some public financial questions of unmistakable importance.

The *status quo* of Brown University seems to be as follows: First, President Andrews has taught his classes, avowedly and persistently in the past few years, his pronounced views in favor of the free and unlimited coinage of silver by the United States alone. His instruction upon this subject was not suspended or lessened, but made more unequivocal and emphatic, during the last presidential campaign, when the subject itself became a most prominent and exciting political party issue. We are not left in doubt as to the character of these views. He wrote during that campaign to Mr. John A. Grier, of Chicago, Ill., clearly advocating the measure of requiring our government to make, by the method of coinage mentioned above, "sixteen ounces of silver equal in exchangeable value to one ounce of gold," no matter what may be the market price of the silver and "independent of the action of any other government." Such a procedure would be a futile attempt to enforce by law the maintenance of the famous ratio of sixteen to one by weight between the silver dollar and the gold, with no valid provision to redeem the former, when depreciated in market value, by the latter retaining relatively a fixed intrinsic value. Moreover, President Andrews expressed in this letter his willingness to support by his vote, at the ensuing November election, the other singular vagaries, financial and reformatory, included at the time under Bryanism, so denominated generally as a political theory.

Second, the trustees of the University, aware that the inculcation of such views by its head had a very injurious effect upon its students, its wealthy pastors, and its reputation in the New England and other states in the East, requested President Andrews, near the close of the last collegiate year, to refrain in

the future, for the sake of the well-being of the institution, from giving utterance in his classes to his favorite views upon the subject therein defined. They did not deny his personal right to hold these views. They recognized the fact, that the organization under their charge had fallen into discredit by being excluded from the list of the other large colleges and universities in our land, which, with rare exceptions, teach financial opinions diametrically opposed to those of President Andrews. These trustees doubtless also felt that their institution was in danger of being drawn away from the teachings and authority given it almost from the beginning on questions of sound currency, and afterward formulated and incorporated into its very existence by the superb work and influence of its celebrated President D. Francis Wayland, prior to 1855. The latter published his work on Political Economy as early as in 1837; and in it he advanced the following as his mature opinion: "A government has no right to fix the relative value between the precious metals. This cannot be done, in fact; because the relative value is liable to continual fluctuation. If both are a legal tender, the debtor has the right of paying in that which he prefers; and as he may be always expected to choose to pay the cheaper, he may thus frequently defraud his creditor to the amount of the fluctuation. It is better to have but one as a legal tender, and to leave the other, as any other matter of merchandise, to be exchanged by special contracts between the parties." Again he wrote: "We see that the exchangeable value of money (specie) is not derived from its shape or color, from the stamp of the mint, or from the enactments of the government; but that, like everything else, it is based upon the cost of its production." In presenting the idea that when a coin of a given denomination becomes a measure of value in the exchange of commodities, its face value should be the same as its market value, he insisted that "it should be so prepared that each piece shall, on inspection, indicate its value;" *i. e.*, its real or intrinsic value. Such fundamental principles governing the generally accepted rule of metallic money by the different nations, have, in the past sixty years, been thoroughly disseminated in many communities in the East, particularly in New England, by the teachings and publications of this College President. During that time, his statements of these principles have been usually approved as authoritative, especially in the first forty years, in our own institutions of learning; and our young men and women, educated in them or elsewhere, and studying economics carefully, have impressed their convictions, thus formed, upon large portions of our thoughtful people throughout the United States.

Third. President Andrews, upon receiving the request of the trustees of the University, promptly tendered his resignation. Thereupon many warm friends of the institution, apprehensive that it would be charged with not tolerating freedom of speech in its classrooms, though protesting against the views of its President on the silver question, and while joined by a numerous public, some approving and some opposing these views, strenuously urged its authorities to nullify the action they had taken in the case. There were just, but only partial grounds for these

apprehensions. The charter of the institution contains the provision that "all the members hereof shall forever enjoy full, free, absolute, and uninterrupted liberty of conscience." So no religious or political tests have been required from the beginning for attendance by the students, and for selection of the faculty. Consequently it is demanded in this controversy that there should be no curtailment of the privileges given the instructors to present before the students whatever financial or other theories they may entertain. But such a conclusion cannot legitimately be drawn from the premises given in the provision above quoted. Even the charter recognizes this fact. While it offers no interference to the freedom of conscience enjoyed by the members of the University in their private religious beliefs and practices, it positively enjoins that "sectarian differences of opinion shall not make any part of the public and classical instruction." On the same principle, where there are sharp and radical differences in the political tenets and preferences of the members of the institution at any time, the presentation of any party issue as a disturbing element among the students, the faculty and the managers can properly and justly be forbidden or discouraged. Besides, absolute toleration in religion has two limitations. It must not tend to overthrow social good order, and it must not be destructive of morality. So toleration in political teachings in a University organized as Brown has always been, must have its limitations in the pernicious effects that such teachings produce upon the institution itself, and also in the apprehended encouragement to partial if not complete repudiation of one's past debts by tendering as full payment depreciated and unredeemable money. And this should be done after such a measure as the free and unlimited coinage of silver in the ratio to gold of sixteen to one has been enacted into a law by the general government, when the market price of the two metals is fluctuating somewhere in the ratio between thirty and forty to one.

The above is no new interpretation of the law of toleration. The checks upon it, already mentioned, were clearly seen and admitted by the immortal founders of Rhode Island, especially as applied to matters of religion. At the time that Brown University was established, which in its policy and career is a precious fruit of the sentiments of these founders, there was no other citizen in that colony who was an abler and more consistent exponent of its distinguishing idea of "soul liberty," than Geo. Samuel Ward, who framed the charter of that institution, and gave it his approval by signing it as the Chief Executive of the colony. No other people in Rhode Island had more distinct notions of both religious and political toleration, and a firmer determination to maintain such at all hazards, than the Seventh-day Baptists in the towns of that state given above. And this Governor Ward was an influential member of their First Hopkinton church, and a delegate from the colony in the Continental Congress at its first and second sessions.

Fourth. The corporation of the University, back of the board of trustees, declined to accept the resignation of President Andrews, and requested him to withdraw it. He still signified his decision to leave the institution

when his successor should be chosen and installed, but subsequently acceded to their request.

The sad experience of Rhode Island in the adoption and circulation of our inflated, irredeemable, and depreciated currency soon after the Revolutionary War, may account, in a good measure, for the vigorous opposition of its people subsequently and even lately to unsound money, such money as must be the result of the free coinage of silver under recent and present conditions. Here may be found a cause of the sensitive spirit of Brown University in the matter. By 1786 a people's party, in favor of the issue of a large amount of paper money, had gained control of the legislative and executive departments of the state. This control they held, in spite of violent opposition, for five years at least. They caused the state to issue bills to the amount of one hundred thousand dollars, which were legal tender for the payment of all public and private debts, were inconvertible into specie, and were loaned to the inhabitants on the pledge of security in real estate of double their legal value. The object of this issue was to enable the state and its citizens, both then heavily in debt, to discharge their obligations with such paper money as was exchangeable in the beginning at four dollars of it for one of specie; by the end of three years, twelve dollars for one; and near the close of the period named, fifteen for one. This action is the more remarkable from the fact, as stated by Palfrey in his history of New England, that its colonies, though burdened in their earliest years with large indebtedness to individuals and companies in the mother country, "never learned the lesson of repudiation." The party in power in Rhode Island enforced by law the use of the paper money by subjecting any creditor who should refuse to accept it on the same terms as specie, with the forfeiture of his claims against the debtor, with the payment of a fine of one hundred pounds, and with the loss of his rights as a freeman. A special tribunal was created to proceed summarily, without juries, for the infliction of these penalties on offenders. The Supreme Court of the state decided that this tribunal was unconstitutional; and to reverse this decision, the paper money party promptly removed four of the five judges composing this court. No wonder that Arnold in his History of Rhode Island at this time states that "complete stagnation of business" occurred, and that "barter became almost the only mode of trade." Intercourse with the other states and with foreign nations was greatly impeded. "Cash was scarce," made so by the comparatively worthless paper. But the state lost prestige signally under the administration of this party, first, by neglecting to be represented by delegates in the convention at Philadelphia in 1787, which formed our present constitution and second by refusing for three years afterwards to adopt this constitution, and become a member of the "more perfect union." The United States Congress passed an act to treat Rhode Island as foreign government; and Washington, in making his first visit to New England, as President of the nation, avoided entering the state, though he journeyed near its borders.

It is to the lasting honor of the Seventh-day Baptists of Rhode Island, that they strenuously opposed the paper money scheme,

and all the enactments to sustain it. They considered its design to be dishonest and its efforts disgraceful. In their robust understanding and most sensitive conscience, they clearly saw that it came only little "short of repudiation" by the state itself, and by all its private debtors who availed themselves of its provisions. They seemed to have accepted without reserve what was regarded a New England maxim; viz., "The value returned must be equal to the value received." During these years when the predominant party grossly did violence to the best sentiments of many citizens of the state, our people were represented from their own members in the General Assembly by George Stillman, from Westerly; and Abel Tanner, Thomas Wells, Daniel Nichols, Ross Coon, George Thurston, and Oliver Davis, from Hopkinton.

An incident is recorded, near the close of the Revolutionary War, that the church of these people, then composed in its membership of fully one-half of the denomination in America, disciplined a brother who owed another a large sum of money, and who deposited, as a legal tender, "the amount of the debt in depreciated Continental currency." The creditor, who was detained from home at the time, refused on his return to accept the tender, and demanded payment in specie, as being the only equivalent to what the debtor had obtained from him. Receiving no satisfaction, he entered a complaint against the debtor before this church, which, on full investigation, decided that, though the debt had been legally discharged, it had not morally been paid, and could not be so paid except "in good gold or silver coins" to the amount of the obligation.

Several other salient incidents of the kind in the history of our people for over a hundred years could be furnished, all showing, without an exception, that they, by an overwhelming majority, have always favored sound and honest money—paper convertible into specie of the same denomination, and specie with an intrinsic value exactly as its face value, or very approximately near it.

#### THE IOWA YEARLY MEETING.

The Seventh-day Baptist churches of Iowa met with the Welton church on the 3d of September, 1897, at 10 A. M. The introductory sermon was preached by Eld. A. G. Crofoot, of New Auburn, Minn. Text, John 8: 31, 32.

After the usual introductory business, letters were read from the Carlton and Welton churches. In the letter from the Carlton church, at Garwin, was a request that this Annual meeting ordain to the Gospel ministry Bro. L. D. Burdick. The request was granted. A report of the ordination given in another column.

E. H. Socwell preached at 2:30 P. M. Text, Mark 16: 7. Subject, "A Special Message to the fallen."

Mrs. Julia Shrader read an essay written by Miss Bernice Furrow, of Carlton, entitled "The Friendship of Christ."

At 7:30 P. M., praise service, led by A. M. Van Horn.

At 8 o'clock a sermon by L. D. Burdick, pastor of the Carlton church. Text, Judges 16: 20. Subject, "Unconscious Loss of Spiritual Power."

Sabbath morning, at 10 o'clock, Sabbath-school. At 11, preaching, A. G. Crofoot; text, Phil. 4: 9. Following the sermon a collec-

tion was taken for missions amounting to \$9.53.

At 2:30 P. M., Young Peoples' Hour. (See report in Young Peoples' department.)

At 7:30 P. M., Song service, led by Willard Van Horn. At 8 P. M., Sermon by L. D. Burdick; text, Isa. 52: 1; subject, "Spiritual Energy Aroused."

First-day morning, at 10 A. M., ordination service.

2:30 P. M., Praise service led by A. M. Van Horn. Sermon by E. H. Socwell; text, Col. 3: 11, followed by an essay by Mrs. Julia Shrader. Topic, "Idleness in the Christian Life."

At 7:15, the Moderator called to order to finish the business of this session. E. H. Socwell, as delegate to the Semi-annual Meeting of Minnesota last October, made a verbal report, and Fay Arrington gave a recitation on temperance at the close of the business session. Then followed a sermon by A. G. Crofoot; text, Phil. 2: 9, and a farewell conference led by L. D. Burdick.

J. O. BARCOCK, *Sec. pro tem.*

NORTH LOUP, Neb. Sept. 9, 1897.

#### THE MINISTER AND THE SOUL.

It lies upon the minister of Christ to care for the souls of his people from house to house; to spare no pains that divine service be beautiful and reverent; to afford to the young every useful means of religious culture; to move his congregation unto such good works as lie to their hands; but it is well for him to remember that the most critical and influential event in the religious work is the sermon. History bears unanimous testimony on this point. When the evangel ceased or fell into contempt, the church grew weak and corrupt. When the evangel asserted its ancient authority, the church arose and put on her "beautiful garments." No power in human experience has wrought such mighty works as the spoken word; it has beaten down impiety, taught righteousness, given freedom to the oppressed, and created nations. No one can exaggerate the opportunity given to the preacher when he ascends the pulpit and faces the people who are gathered in the name of Jesus, and wait to hear what he has to say to them concerning the things which are unseen and eternal. Each man carries his own burden of unbelief, sorrow, temptation, care, into the house of God, and the preacher has to hearken to them all; for, indeed, the work of the pulpit in our day is not so much to teach as to stimulate and encourage. That minister who receives a body of people more or less cast down and wearied in the great battle of the soul, and sends them forth full of good cheer and enthusiasm, has done his work and deserved well of the people.—*Ian Maclaren.*

#### SPURGEON'S WORDS OF COMFORT.

Notice how this blessing of being "established in the faith" is gained. The apostle's words point us to suffering as the means employed. "After that ye have suffered awhile." It is of no use to hope that we shall be well rooted if no rough winds pass over us. The Christian is made strong and firmly rooted by all the trials and storms of life. Shrink not from the tempestuous winds and storms of life, but take comfort believing that by their rough discipline God is fulfilling this benediction to you.

## Missions.

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

### HOW WILL IT BE?

How will it be when the day is done,  
And the field of the world we are called to leave  
In the shadows of mercy's sinking sun?  
Shall we go as reapers to joy, or grieve?  
Shall we sing of hope in the harvest yield,  
Garnered by us from the world's wide field?  
Or, with many a sigh, if we remain,  
Spared ourselves, for the little wrought—  
Shall we look back to the golden grain,  
Left afield which we might have brought?  
Joy will arise as has been the strife  
In the grasp of fruit for eternal life.  
To find "much fruit" in the better land,  
Safely housed from the storms of time,  
Gathered and brought by a busy hand,  
Will stand a pledge for a life sublime—  
Linger and reap as the sun glides low,  
The day is ending, we soon must go.

—J. Albert Libby.

THE next regular meeting of the Board of Managers of the Missionary Society occurs Wednesday, Oct. 20. This October meeting is the most important one of the year. At this meeting appropriations are considered and made for the ensuing year. All applications, petitions, requests, reports, etc., should be sent in so as to reach the Corresponding Secretary ten days before the meeting occurs. We hope all who have business with the Board at that meeting will note this item and remember the date.

IN the RECORDER of Sept. 6, the readers of the Missionary page noted some paragraphs upon trials. The thoughts brought out were that everybody has trials; these have a purpose; they are tests of character; people take them differently; and they make people better or worse according as they are taken. We would farther pursue the thought.

Trials are preventive mercies.

We all need restraints. Christians find the remnants of sin in them striving for mastery and often they go astray, taken captive at their will. The sinful and impenitent need warning that they may flee from the ruin of sin. Now, trials serve as warnings and restraints from sin. A child that has put his finger in the fire and burned it will not do it again. The lesson is severe but it is well learned. So when we commit wrong and receive the just retribution of our evil doing, the penalty which is a trial becomes a restraint and check. We never know how near we are to danger. We are like blind men wandering near the edge of a precipice, or the margin of a deep pit, and then God by a severe wrench it may be, and a violent jerk that put us to some pain and gives us a severe shock, plucks us from the ruin we see not. Many of our trials so grievous and painful have been intended, no doubt, to check us from going the downward road, to warn us of danger to our souls, or to keep us in the strait and narrow way that leads to eternal life. Oh what hair-breadth escapes from destruction, perhaps, by some distressing visitation experienced, which we shall only understand in eternity! We now stand amazed at some sore trial, we cannot conjecture why it was sent, we see no purpose it was to serve, no end it was to accomplish; but there was an Omniscient Eye that saw what we did not and could not see, and he sent forth this event to pluck our feet from the net which had been spread for them. Ah there is something in the sick-bed, the aching heart, the languor and restlessness of shattered health, the sorrows of disappointment,

withered affections, blasted hopes and the cold lone feeling of utter misery of heart which is felt when God sends home these fiery trials that force man to feel what is right and what is wrong; what is real and what is not. How we shall adore and thank God in heaven for these preventing mercies which come to us in the form of severe and inexplicable trials, which filled us at the time with lamentation and woe, yet kept us from evil and pointed us to duty and to God!

TRIALS are designed to perfect us. We must be moulded, and pounded and ground and rubbed in order to make us worth anything to the world and to God. Fire and hammer and file are necessary to give the metal form, and it must have many a pound, and many a grind, and many a rub ere it takes perfect shape and shine. So in trials character is shaped, made beautiful and bright. It is rough work that polishes. The pebbles of an inland sea, where the rolling billows and foam crested surf do not come; are angular and rough, not beautiful and smooth. It is where long white lines of breakers roar, and the sand is rolled about the strand, that its pebbles are rounded and polished. It is rough treatment sometimes that give souls as well as stones their beauty and lustre. Gold looks brighter for the scouring, and the more the diamond is cut the more bright and brilliant its sparkle. So in the severe trials and bitter experiences of life God has no end in view but to perfect his people's graces. As tempests serve to root the oak deeper and faster, so troubles and sorrows rather fix than unsettle the Christian. As a musician straineth his strings and yet he breaketh none of them, but maketh thereby a sweeter melody and better concord, so God through afflictions desires to key his people to sweeter strains of praise and temper their spirits for the functions and activities of the life to come. Stars shine brightest in the darkest night. The sun is the more resplendent after the passing storm. Spices smell sweetest when pounded, and young trees root faster and deeper for shaking. Such is the condition of all God's children, they are the most triumphant, and when most tried, most glorious when most afflicted, and often most in the favor of God when least in the favor of men. As are our conflicts so are our conquests, as our trials so our triumphs, as our cross so our crown.

Says a writer: "When afflictions hang heaviest corruptions hang loosest; when the fires of tribulation burn brightest there comes forth the purest spirits, and as some flowers when bruised emit their sweetest odors, so the Christian graces are the most fragrant under the pressure of afflictions." There is something in trials and tribulations, afflictions and sorrows, that bring out the noblest or the worst qualities of human character, that link men to angels or lost spirits, but if rightly taken and used, they will ever temper the soul, draw us nearer to God and mould us more and more into the lovely image of Christ.

OUR religion vulgarly stands on numbers of believers. He that finds God a sweet, enveloping thought never counts his company. When I sit in that presence, who shall dare to come in? When I rest in perfect humility, when I burn with pure love, what can Calvin or Swedenborg say?—Emerson.

FROM A. P. ASHURST.

Just as I was about to leave Attalla to go over into Georgia, I heard of a little church of Sabbath-keepers away up into the Sand Mountains of DeKalb county, Ala. I rented a bicycle, and in company with Bro. Hamilton Wilson, I went off to see these people and to preach for them if possible. We ascended to the top of Sand Mountain, after walking and pushing our bicycles about one and a half miles up a steep mountain and up and down rough, rocky gorges. After reaching the summit of this mountain, about twelve miles from Attalla, we traveled twenty-five or thirty miles on the top of it until we found the place and the people we were in search of. We received a most cordial greeting. Sabbath-day the 21st was their regular day for service so that it was soon arranged that I should preach, which I was most happy to do. After preaching they decided that I should preach Sabbath evening and also Sunday, I did so to a good congregation at each service.

This little church, twenty-five years ago, separated from the anti-missionary church, to serve God according to the Word of God, as they expressed it, to make it the rule of faith and practice. They called themselves first the Church of Christ. Their pastor at time of the separation was Eld. Williams, who was the father of the present pastor. There are three of these Williams and all of them are preachers. They have only lately come to the Sabbath-observance. In their search for truth they found some tracts on the Sabbath, published by the *Advocate* publishing house, one of the divisions of the Seventh-day Adventist denomination, these tracts opened their eyes to the Sabbath truth, after a while they received a lot of our tracts from our Tract Society. They are firm believers in the Seventh-day Sabbath in faith and practice. I distributed quite a number of our tracts among them, especially Dr. Lewis' tract, "Why I am a Seventh-day Baptist." They were a most hospitable people, they entertained us to the very best of their ability and earnestly requested us to call on them again. It is true that they have been misled on many points by Adventists, but deny that they are Adventists.

We traveled on bicycles and on foot about fifty-five miles but felt well repaid for our journey.

ATTALLA, Ala.

### TO THINK ABOUT.

We cannot bring back a single unkind, untrue or immodest word, cross look or neglected opportunity of the year that is past. Yet we can try to remember wherein we have fallen short of our duty in all these particulars, and ask God to forgive all our shortcomings.

We can pray God to make us brave to do the right, and strong to refuse to do wrong. We can give ourselves so wholly to Christ that we will be ashamed to do wrong, or to neglect the right, because we remember that we are not our own, but that Christ is honored or dishonored by our every act. We can remember, "Whatsoever ye do, do it heartily, as unto the Lord."—*Our Young Folks*.

A HYPOCRITE is a man who, in trying to fool everybody else, fools only himself.



## Woman's Work.

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

### WANTED—WOMEN.

Good women are God's sentinels; in the darkest of earth's night,  
They hold with stout hearts, silently, life's outpost toward the light;  
And at God Almighty's roll-call, 'mong the hosts that answer "Here!"  
The voices of good women will sound strong and sweet and clear.

Good women are brave soldiers; in the thickest of the fight  
They stand with stout hearts, patiently, embattled for the right;  
And, though no blare of trumpet or roll of drum is heard,  
Good women, the world over, are the army of the Lord.

Good women save the nation, though they bare not sword or gun,  
Their panoply is righteousness, their will with God's is one;  
Each in her single person revealing God on earth,  
Knowing that so, and only so, is any life of worth.

Don't talk of women's weakness! I tell you that this hour  
The weight of this world's future depends upon their power;  
And down the track of ages, as Time's flood-tides are told,  
The level of their height is marked by the place that women hold.

—Missionary Links.

### A MISSIONARY MOTHER'S LETTER.

The writer of the following words is a mother who has given two of her children to the Lord for service in China. Her son is now a medical missionary in a very responsible position, and her daughter is carrying the gospel to the women in a very needy field. They are upheld and encouraged by the prayers and fellowship of the beloved parents, who value deeply the privilege which the Lord has put upon them, in calling their treasures out of the home circles to be his messengers of life and deliverance to the perishing. We print these sentences in the hope that they may touch a responsive chord of glad, though tearful, consecration to the Lord in the heart of some Christian father and mother, and lead them to give their full and sympathetic consent to their son's or their daughter's going to serve God in China.

John asks us more than ever before to pray for them in the very responsible position where they now are, and that we will help him to praise the Lord for his great goodness in raising up friends and preparing the way for them in every place. I often wish I could encourage parents to part with their children to go with the message of salvation to God's heathen. Ten years ago I reasoned thus with the Lord: "Why do you not bestow more of this world's good things on us, when we would so willingly give it for the spread of the gospel?" and our prayer was, "Give us wherewith to serve thee"; but little did we think what he was about to ask us to give. Our son was all important to us. We were not competent to continue our business without his help, and we rejoiced to see that his efforts for the salvation of souls were owned of God. One night he remained alone with his father and me to tell us that he wanted our consent to go to China, and added, "but think and pray over it." Oh, the dreadfulness of that hour! We sobbed and said one to the other, "What will we do?" Then we resolved that we must let him go, cost what it might. Since God gave up his only Son to die for us, how could we ever refuse to let our son go to tell the tidings so that he might see of the travail of his soul and be satisfied.

Next evening our son waited to hear our decision. His father said, "Well, Johnnie, we consent to let you go, but can you not stay some years yet till we could be better able to do without our present business, for we cannot retain it after you leave us?" "Well, father," he said, "Take another night to consider and compare the pounds you hope to clear in these few years with the souls of the perishing in China that I might be the means of saving in the meantime, and tell me how it balances." We at once decided to dispose of our business as soon as a suitable offer was made.

Soon all was settled. After that came our daughter's request that she might also go to China. We then began to understand the Lord's way of answering our prayer,

that he would grant us something to give him *at our cost*.

As time rolls on we can only praise him more and more for accepting our dear son and daughter to be his witnesses to the ends of the earth; nor would we have them change places with the most wealthy Christian who remains at ease at home.—*Selected*.

### WOULD EVANGELISTIC WORK BY WOMEN BE HELPFUL TO OUR CHURCHES?

BY MRS. U. M. BABCOCK.

The church has an imperative command to propagate the gospel. In this work, each individual should feel a deep responsibility, and diligently employ every means to qualify himself for the earnest labor which this great work requires. One should deem no task too arduous and no sacrifice too great to help proclaim this gospel. To the question, Would evangelistic work by women be helpful to our churches? there can be but one answer which is in the affirmative. But what can women do? How can they do the work of evangelizing the world? How can they best do that work? When can they best do that work? Where can they be the most successful in carrying on this great work of saving souls to which all persons of whatever sex, age or rank are undoubtedly called? No doubt, this question will find favor in the minds of all persons who will give any thought to this subject. If any one doubts the ability of women to successfully engage in any good work to which they wish to apply themselves, we refer such persons to one of the greatest rulers the world has ever known, Queen Victoria, the sovereign of Great Britain, who has been a ruler sixty years. We also cite such persons to the work of our consecrated Christian women who have successfully labored in the great field of temperance reform. Since women are so successful in these departments of labor, no one, for a moment, can doubt their ability to do evangelistic work successfully.

Thoroughly consecrated, self-sacrificing women would have great opportunities for doing evangelistic work, and be a strength to the cause of God everywhere. This gospel must be proclaimed in all places, and to all people, and the church cannot employ too many persons in the great work of evangelizing the world. To the question, what can women do? we answer, that they can do all that men can do as evangelists, and in many instances, they might do good work when others would fail. They generally have a good talent in getting the attention of the unconverted as they are usually sympathetic, kind, and loving in their disposition. The attractiveness of Christian women makes them suitable for evangelists. They are attractive in their songs, prayers, exhortations, and in their ministrations of the Word of God. Women find their way in homes where men might not. They certainly can attract the attention of fallen women, because of their tender, sympathetic nature. The voice of women is apt to attract the attention of the ungodly by prayer, song, reading, exhortation, and preaching too, which has often been demonstrated. They are apt in the work of decorating, and they can make places attractive by their skill in decorating school-houses, and other places where meetings are held, so that the people will be drawn to them as the magnet draws the needle. They can decorate the walls with appropriate texts of Scripture, and arrange these so artistically and illuminate them so beautifully that those

beholding them will be compelled to stop and read. Yes, they can make them so plain that they who run may read. In this way, seed may be sown which will bring forth a bountiful harvest. Therefore, "Cast thy bread upon the waters: for thou shalt find it after many days." Let all evangelists be more earnestly engaged in their work than the men of the world are in theirs. Business men know how to succeed in their line of work. They are thoroughly in earnest; they advertise; they use many columns of space in the papers. This is not sufficient, they display great flaming advertisements along the highway which one can read as one passes by, and no time be lost. This illustrates that passage of Scripture which says: "The children of this world are, in their generation, wiser than the children of light." Ought not Christians to be just as wise in advertising the benefits of the gospel and proclaiming salvation? Yes, they should be as wide awake in proclaiming the love of God to the world as the merchant in exhibiting his goods, the tailor in extolling his suits, or Barnum in displaying his flaming advertisements for his great show. Some persons place their most attractive young women in the foremost positions to attract the masses to their shows, low dives and dance houses in order to catch them in their toils. Why, then, should not Christians make use of similar devices to save souls from perdition? On Coney Island they have beautiful young women to dance the serpentine dance which is a very attractive sight, and which is performed with open doors so that the people may be drawn by the sight to the beer saloon that they may get custom from those who see the dancing. No fee is charged for the performance, but the saloon keeper hopes to gain the more by this strange, yet very attractive, and actually wonderful scene.

Again, you have often seen representations of the most beautiful women on advertisements of tobacco, and other things of a similar nature, to make them as attractive as possible, in order that more custom may be obtained. Should not Christians learn lessons of wisdom from the men of the world? Should they not employ their very best talent, and the most attractive Christian young women to make the place of holding gospel meetings as attractive as possible to win souls from the ways of sin and death? If women are of so much consequence in ruining souls, why should they not be of more consequence in saving them? Their sympathetic nature will win men, women and children, when other means will absolutely fail. Mrs. Judson G. Burdick gains the favor of rough sailors as she goes among them to distribute literature. Why not send such women to seek and save the lost everywhere? Will not God care for them? Christ said: "Lo, I am with you always, even unto the end of the world." Besides all this, will not criminals hardened in sin and rebellion listen to the voice of woman when other means can have no influence over them whatever? Yes, women can go to the remote places, the country school-house, and to those persons who cannot attend church, those who do not attend church, and those who will not attend church. Yes, send consecrated women as evangelists to hold meetings in such places as before mentioned, and see how they will attract men, women and children to hear the gospel. Do you say that they will come from the novelty attached to the idea of women being evangelists? Well, then, so be it. By all means get them to come and hear the gospel and be saved. Then, too, why not women go to the lost and erring with the story of the cross? It was a woman who washed the Saviour's feet with her tears, and wiped them with the hairs of her head. It was a woman who anointed the Saviour's body for his burial. Woman was last at the cross, first at the sepulchre, and first to behold the risen Lord. It was a woman of whom Christ said: "She hath done what she could." Such was Christ's estimation of woman.

ALFRED, N. Y., June 13, 1897.

## REV. JAMES NEWTON BELTON.

On June 23, 1897, James Newton Belton was called from his work in the vineyard of labor for the Lord, to the mansion of rest. He was born Oct. 20, 1861, in Calhoun Co., Ala. His father, James Franklin Belton, and his mother, Permelia Kelly, were married Dec. 1, 1859.

When Mr. Belton was very young he attended the public schools that were near his home; as his people were poor they could not send him to any except the public schools. When about 19 years of age he attended college at Spring Garden, Ala., for nine months. He was usually at the head of all his classes.

He made a bright profession of religion when about 17 years of age, and began to lead in prayer meetings and make public religious talks very soon after he was converted. He joined the Missionary Baptist church and was baptized on the 1st of September, 1878. He had impressions to preach the gospel very soon after his conversion. He said the first thing he thought of after he felt the Lord for Christ's sake had pardoned his sins, was to pray for his espoused wife (who at that time, was seeking the salvation of her soul) and who in a short time afterwards was happily converted. He was married to Lula Defreeze, Dec. 26, 1882. God gave to them five children; three of whom passed over the river before Mr. Belton, two are left to mourn the loss of a dear father. Nora Magnolia Belton is 11 years of age and Grace E. Belton is nearly 7 years old.

Mr. Belton was ordained in the Missionary Baptist church at Ferryville, St. Clair Co., Ala., Oct. 15, 1887, by a Presbytery consisting of Revs. Lealis Lane, J. S. E. Robinson and J. M. Bass. He preached his first sermon at Shoal Creek Baptist church, Wednesday night, Aug. 15, 1886, theme, repentance, text Acts 17: 30.

At the beginning of the new year, 1887, he moved to Riverside, a saw-mill town. There they had no church, no Sunday-school, and it had been so long since they had enjoyed preaching that they had almost forgotten when they had preaching last. He would work at the sawmill during the week and preach on Sunday regardless of their sneers. Soon they found he could teach a literary school, so they secured a good school for him. He then quit work at the sawmill and went to teaching. After this he organized a Sunday-school and prayer-meeting, and in about a year he organized a church with a membership of 12. This church at this writing is a strong working church of about 75 members. Here he was pastor about three years and was also pastor of another church at the same time. He was then called to the pastorate of Refuge Baptist church in Talladega Co., Ala. He taught school there also (his churches did not pay him enough for a support and he had to teach to supplement his salary).

Finally he moved to Lincoln, Talladega Co., Ala. for the purpose of attending college. While there, he kept up with all his classes in school and was the successful pastor of four churches, preaching every Saturday and Sunday. He had hoped to attend college there for two or three years, but the school was not a success and he only went about five months, and the school closed out. He was in protracted meetings all through the summer season and they had glorious revivals at all his

churches. He was pastor of these churches two years.

Later he was called to the pastorate of the First Baptist church of Anniston, Ala., a city of about 15,000 inhabitants, and was a successful pastor there for near two years. They did not pay him enough to support his family and he resigned the care of the church. During all these years of hardships and trials, he was studying his school books, trying to get a better education and trying to save some money so that he might have money enough to take him through a Theological Seminary, longing to be better prepared to preach the unsearchable riches of his dear Redeemer.

Often when he would be making his preparation for going away from home to preach, our dear little girls would cling to him as long as they could reach him and cry and beg him not to leave them; they would tell him they were so lonely when he was away. He would tell them that he must go and tell sinners about Jesus. Often when he would get off nearly out of sight of home, he would get down on his knees and ask God whether he must go on or go back to the loved ones at home. He could not go back.

In 1895 he moved to Hoke's Bluff, Ala., and attended school for a short time. While living there he was called to the pastorate of two other churches, Leesburg and Mount Ararat, and was pastor of these churches when he came to a change of views on the Sabbath question. About four years ago Mr. George Brewer, of Opelika, Ala., was writing articles to the *Alabama Baptist* on the Sabbath question. The editor published these articles, but inserted editorials at the close, telling the people how absurd his articles, were. Mr. Belton read them and compared his Scriptural references, and felt sorry for him because he thought the editors did not treat him right, and he studied the subject as he had opportunity. While he was living in Anniston, he received copies of the *Sabbath Outlook* occasionally; he read them some and studied the Sabbath question a little; meanwhile Brewer kept writing for the *Alabama Baptist*, and Mr. Belton kept reading his articles until he came to the conclusion that he would give the matter a thorough investigation. He procured books from the best authors, on both sides of the question, and studied the matter carefully and prayerfully for about a year and a half. He was preaching for the Baptist church at Attalla during a protracted meeting, when he met Bro. Geo. W. Hills. He procured some literature from him and kept studying the subject as he had opportunity, until about the 15th of April, 1896, he came to the conclusion that Saturday was the Sabbath-day, that God had blessed and hallowed it.

On May 23, 1896, he joined the Seventh-day Baptist church at Attalla, the last of May following, he attended the Seventh-day Baptist Eastern Association held at Westerly, R. I., while there the Missionary Board engaged him to work for them. He was actively engaged in evangelistic work until the 1st of January, 1897, when he was transferred from evangelistic work to that of general Missionary. He moved from Hoke's Bluff to Attalla the 15th of October, 1896, where he was actively engaged in temperance, Sabbath, and every good work for the advancement of the cause of Christ. The two last months of his life were his busiest, he worked night and day

as if the salvation of the world depended on his efforts. His wife would ask him to rest sometimes, but he would say oh! I haven't time to rest, there is so much to do and such a little time to do it in. The morning before he died, he asked the doctors how long they thought it would be until he could sit up, they told him if he did well he would be sitting up in thirty days. He says to them, I shall loose all of the summer's work will I not? and they told him he would. Just a few minutes before he died he said to his wife, Oh! the work, the work, what shall I do with all the work.

With the Master.

BY T. L. SWANSON.

Sometimes I walk with the Master,  
With the clasp of his hand over mine,  
Through gardens of flowers and fountains,  
And the light of a glory divine.  
Sometimes when afar in the desert,  
Athirst and despairing I cry;  
He leadeth me by the still waters,  
And down in green pastures I lie.

Sometimes I pray with the Master,  
Where helpless and hopeless he kneeled,  
And dimly I see through the darkness,  
Gethsemane's garden revealed,  
But up through the mist and the silence,  
And the way that is thorny and steep,  
The Master is leading his children—  
The Shepherd is calling his sheep.

Sometimes I talk with the Master,  
Of the peace and the balm of his love,  
And his voice is thrilling and tender;  
And softer than the song of a dove;  
Sometimes to its counsel unheeding,  
I wander away in my pride,  
And gently but not with upbraiding,  
He bringeth me back to his side.

Sometimes I sing with the Master.  
And the music is plaintive and sweet,  
And the guide to its wonderful measure  
Is the tread of his beautiful feet;  
And up from the valley receding,  
Through desert and garden so lone,  
I keep to the path that is leading  
To the splendor and light of his throne.

## OUR ISOLATED BROTHER.\*

BY PRINCIPAL ALLEN B. WEST.

Another year has come and gone, and the General Conference of the Seventh-day Baptist churches is in session. Here, in Salem, the representative of Rhode Island grasps the hand of his Western friend and brother. Here the North and the South renew acquaintance. To this meeting also has come the "Isolated Brother," perhaps to greet no familiar face, to hear no familiar voice. It is of him, and for him, that I speak.

If we look into the boyhood of this brother, we find him, perhaps, in the borders of one of our churches, spending his summers in hard work upon the farm, and his winters in the district school. The regular attendance of his father's entire family, at both the preaching service and the Sabbath-school, is grounding him in the faith of our people, is giving him fixed religious principles, and is training him in right habits.

Feeling the awakening thirst for knowledge, so characteristic of the rank and file of our denomination, at sixteen, in his homemade suit, he enters one of our schools. In course of time he becomes a senior, and, at last, a graduate. Our brother now begins to face the question of an occupation. What shall he do? Farming is not to his taste. No suitable place is open to him in the shop or in the store. He would become a dentist, so to a dental college he goes for a business education. Three years of hard work brings him a diploma and the technical education

\*Read at the General Conference at Salem, W. Va., August 25, 1897.

for his future. What now? No field of work within Seventh-day communities is open for him. He meets with opposition, when he talks of going among First-day people. His parents are anxious that he hold to the truth, and his pastor fears that he cannot among those who observe a different day. He has put years of time and much money into his education, and he feels that it must earn him a living. He soon finds, in a small town, the field for which he looks. Our brother opens his dental rooms with the sign, "No Work Done on Saturday." He now begins to make his reputation. At first his peculiar belief is rather against him, but his industry, his carefulness and marked ability in his profession soon bring him into favor.

He and his young wife, feeling the need of religious influence, attend the Baptist church. One is soon invited into the choir and the other becomes a teacher in the Sunday-school. At first the people of the village were constantly forgetting that "Saturday was their Sunday," and that their Sabbath began on Friday evening, but being as often reminded of it, social gatherings and public meetings were frequently timed to suit their convenience.

There is no doubt but that a little wavering on their part, would have brought about very different results. A conscientious adherence to their convictions brought them approval rather than censure. In time, children were born into this home. These babies grew to youth. Are they Sabbath-keepers? They attend the Sunday-school, but they clearly understand the difference between Sunday and the Sabbath. The little daughter shows her playmate what the Bible says about the Seventh-day. Could we see the neighboring children flock onto the lawn after the sun has gone down on a Seventh-day evening, for an hour of fun and frolic, we would need no other proof that they, too, respect the rights of Sabbath-keeping children.

But I must not weary you. Our brother and his family have become isolated. The strictest economy has been necessary to pay the college debt, to feed and clothe the growing family. The letters from home, the weekly visits of the RECORDER, and an occasional visit to the home church are their only communication with the denomination. But these widely separated visits to the old home church, now much weakened by removals, are seasons of great spiritual uplifts to our brother and wife, and occasions long to be remembered. At such times, while seated in the old church, childhood memories crowd into their minds, tender recollections are revived and reminiscences are related. Once or twice some friends from the old church visit the home of our brother, spending a day or two with him. These are the means by which the ties of church loyalty are kept intact.

With the economy which he was obliged to practice, the Associations and Conferences were out of his reach. However, a change came. In some way our brother joined an excursion to Conference. Five hundred miles of railroading with the delegates was a revelation to him. However, on the arrival at their destination, when as it seemed to him, in the joyful handshaking everyone knew everyone else, with one exception, he dropped a tear of regret that he had come, and sighed for home and wife and children. But when a

good whole-souled brother skipped up to him with a hearty handshake and a word of welcome, the lonesomeness was quickly dispelled. One little thing after another tended to fuse this isolated brother into the denomination. The President of the Conference in making up his committees put the name of this brother at the end of the Finance Committee. He may not have been of much service to the committee, but the committee was of great service to him. It gave him something to do. Give a man something to do and you make him interested. This work took from his time to make acquaintances, but it brought him into close relation with the other members of the committee.

It is needless to say that our brother no longer wished that he had not come, nor ought the Conference to regret that he came, for, with that Conference, his sympathies began to be denominational, and as the Lord prospered him, he responded to this and to that call for financial aid. It is needless also to say that his first Conference was not his last Conference.

But how different might have been the story, and how different the story often is. We hear of this one leaving the Sabbath, of that one giving up all religion. Our brother was protected all along the line. His early training, his selection of a wife, the letters from his home church, invitations to reunions, the occasional visits from the old members; in short, the active interest of the members of the old church combined with his early training, carries him safely through, makes him a useful man in his new home, a faithful witness of the peculiar beliefs of our people.

How different might have been the outcome if no one in that first Conference had taken him by the hand, if the committee work had all been given to the old war horses. We can picture him going home with the feeling that he is out of touch with the denomination, that he is indeed an isolated brother, spiritually as well as bodily. Can we wonder as the ties which bind him to the church of his childhood are weakened by the death and removal of relatives and friends, that he and his family gradually drift into that church, that has made them welcome and that they are lost to the Seventh-day Baptist Denomination?

As the years go by and our brother goes up to these annual feasts to help and be helped, he becomes more and more a Seventh-day Baptist, and feels less his isolation. He is able to spread the knowledge of the true Sabbath by obedience to the law, by scattering literature among inquiring friends. Paul, we are told, while on his Missionary journeys supported himself by tent-making; so our Brother while supporting himself, has been able to do a little missionary work. Now as a little Sabbath-school gathers at his home from week to week he has reason to be thankful that his work has led him away from the bounds of a Seventh-day church, where his opportunities for usefulness must be limited. Has it not happened, more than once, in the history of the Denomination, that the isolated brother who was true to his principles has formed the nucleus of a Seventh-day Baptist church? This is no fanciful sketch. Hundreds of just such men, and women also, are scattered in various parts of our land faithfully serving the Lord. Let us not regret that they have gone out from among us,

but rather rejoice that we have young men of such sterling ability, that we have had the privilege of so training them that they may go out to this place and to that place, to Maine and to California, to this work and to that work, and represent us and our cause. We have passed through our forty years of wandering in the wilderness, and are ready to cross the Jordan and conquer the land. The manufacturer does not make his bicycles to be stored in the shop, but to be used, to be used wherever they are needed. When Salem College has trained her students to be teachers, she does not expect them to sit down under the eaves of the College, lest they forget their Alma Mater, but rather she expects them to go out where they can be useful, for to that end were they trained.

So must we let our young men go out where duty calls. But we must watch over them, see that they are kept in touch with the home church, the Association, and the General Conference. This work is that of the lay member as well as that of the Pastor. It is needless for me to specify the means by which it may be done.

To this Conference an isolated brother no doubt has come for the first time. I bespeak for him a hearty welcome. It is your privilege, it is my privilege to make him welcome, to make him at home, to make him glad he came, to make him want to come again. The future of this stranger brother depends, perhaps, on this very meeting. This must not be left to the pastors, they are busy. You and I are the ones to welcome him.

I have spoken of the brother who was born into the denomination. However there are, as a result of the Sabbath literature, and the work of our evangelists, the converted isolated brother. He also needs our love and our brotherly care.

There is also the one who has never been to an Association or a Conference; what are we doing for him? What can we do for him? Can he not be searched out? Cannot his strength be ascertained, and he be made a help to us and we a help to him? Is not the isolated brother like one on the outskirts of an army? Being there and unemployed, he may easily slip through the lines to the opposite side, but put on picket duty he feels his responsibility to those whose interests he guards, and he holds the position until the advancing army be in the field.

#### RESOLUTIONS OF SYMPATHY AND RESPECT.

WHEREAS, God in his all-wise Providence has called to himself Mr. W. W. Keith, who has been for a short time a worker in our Y. P. S. C. E. society, having professed a hope in Christ last winter under the work of Elds. VanHorn and J. G. Burdick, at Bethel church, and having lived a consistent Christian life; therefore,

*Resolved*, That in the death of our dear brother and friend, W. W. Keith, we, the Bethel Y. P. S. C. E. society, have lost an efficient, faithful, earnest Christian worker, and that while we bow in submission at the bereavement, we lift our hearts in thankfulness for the influence of his Christian work.

*Resolved*, That we, as Christian Endeavorers, extend to the bereaved wife and children our heartfelt sympathy, and that we commend them to him who doeth all things well, and who has said: "I am with thee, be not dismayed; for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness."

*Resolved*, That a copy of these resolutions be sent to the sorrowing family; also that one be preserved in the minutes of the Y. P. S. C. E. society, and another be sent to the SABBATH RECORDER for publication.

W. A. CHANNEY,  
R. D. JOYNER, } Com.  
W. S. TAPLEY, }

CRAB ORCHARD, Ill., Sept. 11, 1897.

## Young People's Work

By EDWIN SHAW, Milton, Wis.,

THE forest leaves are brown and sear,  
Our hopes are crushed, lifeless as lead;  
Next spring the leaves will re-appear,  
New hopes shall blossom o'er the dead.

CORRESPONDING Secretaries are requested to send news items of interest to the "Mirror." Such items should be mailed to the SABBATH RECORDER, Plainfield, N. J.

I OFTEN wonder what use is made of the quarterly reviews among the Sabbath-schools of our denomination. It is one of the many perplexing questions which come to me as Superintendent. I have tried a number of plans, none of which is by any means satisfactory. They all fail in this, that a few do the work, and receive most of the benefit, while the larger part make no preparation, listen with half-hearted interest to the few, and receive little or no good from the exercise. If the teachers in my school had the authority that is exercised by teachers in secular schools, I would try the experiment of a written review, in the form of an examination, the questions being prepared for each class by its own teacher. What would you think, my young friends, if your Sabbath-school teacher should hand you a list of questions for written answers on review week? How high a standing do you suppose you would get?

Our Sabbath-school is to have something altogether new on review day this quarter. It is not a review, at all, in one sense. The regular Sabbath-school hour is to be occupied by a "Harvest Home" exercise. The church is to be decorated with autumn leaves and vines, ripe grains and fruits, corn and vegetables, late flowers, and anything that suggests the thought of a bountiful harvest. The exercises are to consist of papers, recitations, music and responsive readings, all in harmony with the thought of "plowing and sowing and reaping." While the exercises are by no means a specific review of the lessons of the past quarter, still they are very suggestive of the work done by Paul on the great untouched missionary field over which he traveled, and of the "plowing and sowing and reaping" which he accomplished.

I TOLD you last week that some people make garrets of their minds. Another class of people make cess-pools of their minds. They gather up all that is foul and dirty and rotten in thought and imagination and words, and dump it into their mind, from which a filthy stench goes continually forth, breeding moral diseases in minds, before pure and healthy. Whatever good happens to get into such minds is speedily corrupted, and the sweeter and better it was to begin with, the more offensive and foul it becomes at last. Such people occasionally throw into the cess-pools of their minds the disinfectant of attending divine service, or giving a little something to the cause of missions, but so long as they continue dumping in more filth, the effects of such disinfectants are short-lived. Some people of this class have an annual clearing-out-time. They empty their minds, wash them out, and give them a clean covering of paint or white-wash. They have made the right start, but soon the old habit returns, and they again gather into their minds refuse

matter, garbage from streets, anything that is dirty and vile, until it soon comes to pass that whatever enters the mind is infected. It is like the old fable which, perhaps, some of you have read in your school work in the first year of your course in Latin, which runs about as follows: Charles was a good boy, but he liked bad companions. Once his father gave him a pocket full of ripe apples. The apples were good, but the pocket contained a few rotten ones. Charles was very careful of his gift, but the rotten apples spoiled the good, and soon all were bad. Then his father admonished Charles, thus: Bad apples spoil good ones; surely bad companions will spoil a good boy.

THERE is nothing that commands the respect of our friends and our foes, like a frank, calm, bold, clear statement of our honest, conscientious views. Never undertake to discuss any question in public unless you have clear, well-defined views on one side or the other, and unless you are willing to state on which side you stand; otherwise you will lose the respect of both parties, and become their mutual football.

### OUR MIRROR.

ON Sabbath-day, Sept. 4, at 2.30 P. M., the following program was rendered at the Young People's hour, during the Annual Meeting of the Iowa churches, at Welton. The service was conducted by Rev. L. D. Burdick, of Garwin:

1. Praise service led by C. C. VanHorn.
2. A letter from the Garwin Society, read by Miss Mae Socwell, Secretary of the Welton Society.
3. The Conductor read an essay by Otto VanHorn, of Garwin. Topic, "The conduct of daily life."
4. Taking up the current topic the leader read the lesson assigned and led a prayer and conference-meeting, in which there were several earnest prayers and testimonies.
5. Mrs. Clara Sayre, of Welton, read an essay on the subject, "Loyalty to Christ."

ANOTHER Conference year lies before us. We can make this the grandest, most useful year of our lives. It is our privilege and it is our reasonable service. Let each of us examine ourselves and find if we have faults or sins that have not been confessed to Christ, and, if we have, let us confess them now and claim his help and forgiveness. He died upon the cross to atone for our sins, and is willing and able to cleanse us. We have but to repent and seek forgiveness. Get right with God now, at the very beginning of this Conference year, and then let us try to find out just what Christ would have us do, and then do it to his honor and glory. Live close to Christ; do what he would have you do, and give out of your abundance accordingly as he has prospered you. But consider it all *now*; choose *now*. Don't wait for the days, weeks and months to pass, for this "now" will never come again. R. I. C.

THE *Christian Herald* notices that of the three hundred and fifty million persons under the rule of Queen Victoria, only fifty millions profess faith in the Bible, two hundred millions are Hindoos, sixty millions are Mohammedans, and forty millions belong to other than Christian faiths.—*Ex.*

THE following program was well-rendered at the regular Monthly Meeting of the Nile Y. P. S. C. E., Aug. 7:

- Praise Service, led by Henry Jordan.
- Devotional Service, Fred Whitford.
- Music, Society.
- Recitation, Clarence Clarke.
- Music, Male Quartet. (Messrs. Ferris Whitford, Henry Jordan, Clarence Clarke and Fred Whitford.)
- C. E. Messenger, edited by Percy Clarke.
- Vocal Solo, Rev. G. B. Shaw.
- Select Reading, Chas. R. Gardiner.
- Music, Double Quartet. (Frankie McKee, Lizzie Willard, Evelyn Clark, Avis Jordan, Henry Jordan, Ferris Whitford, Clarence Clarke and Fred Whitford.)
- Prophecy, Eugene E. Hyde.
- Music, Mandolin-Guitar Trio. (Fred Whitford, James Wardner and Prof. French.)
- Recitation, Rachel Wardner.
- Music, Male Quartet. (Messrs. Henry Jordan, G. B. Shaw, W. D. Gardiner and Chas. R. Gardiner.)

After a short business session the young people, to the number of about fifty, adjourned to the parsonage and took possession, to the surprise of Pastor Shaw. The evening was spent in social greetings, recitations, and both vocal and instrumental music. As a reminder of their esteem for Mr. Shaw, they left several volumes of standard authors, and a fine picture of his Sabbath-school class.

A RELIABLE exchange states: Twenty-five years ago there was not a Woman's Foreign Missionary Society; now there are seventy-five Woman's Societies, fifty of which are in America; and there are in addition more than 20,000 auxiliaries, and upwards of 7,000 Mission Bands. These Woman's Societies have a combined income of more than \$2,000,000 annually.

"GOD with us—then can we in this day be witnesses for him, not so much by the constancy of our religious worship as by the power of a religious life. Nothing surely will impress the world so much with the reality of our religion as when it is shown to be the central source and spring of uprightness and purity and truth."

THE whole secret of personal magnetism and popularity is in the habit of giving differential attention to what is going on about you. Next to this comes, and it has a high place in family amenities, the keeping in the background your grievance.—*Morning Star.*

A SINGLE honey-bee gathers only one-fourth of a teaspoonful of honey a year, and yet no bee can afford to drop out of the hive. So no least worker in the Lord's garden can afford to drop out of the work because of his own insignificance.—*Golden Rule.*

AT the Annual Meeting of the American Tract Society, held in Washington, D. C., Rev. Judson Swift, their field secretary, stated that there are thirty million persons in the United States outside the church.—*Ex.*

THIS message came from Dr. Nicolls, of St. Louis: "Stand by your historic faith; it makes strong and free men. Great doctrines make great characters. Glory in subjugation to Christ."

"It is not the amount of our service so much as the devotion which inspires it that attracts the notice and favor of God."—*Union Gospel News.*

THE father's fortune may be the boy's misfortune.

# 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 II.—PAUL A PRISONER AT JERUSALEM.

For Sabbath-day, October 9, 1897.

#### LESSON TEXT.—Acts 22: 17-30.

GOLDEN TEXT.—If any man suffer as a Christian, let him not be ashamed. 1 Peter 4: 16.

#### HISTORICAL CONNECTION.

The next day after Paul reached Jerusalem, as recorded in the last lesson, a meeting of the elders was held to welcome him and hear a report of his labors among the Gentiles. The elders told him that there were thousands of Jews who believed, but were zealous of the law, and who had been told that he had taught the Jews that were among the Gentiles to forsake the law of Moses. By way of reassuring such, they advised him to purify himself with certain ones who had a Nazarene vow, and to be at charges with them in the temple while fulfilling their vow. By way of concession to these weak brethren Paul consented, but the step resulted in his being set upon and beaten in the court of the temple. They dragged him out into the outer court of the temple and were about to kill him when Lysias, the commandant of the Roman garrison, stationed in the castle of Arstonia, came down with soldiers and took him out of their hands. In going up the stairs leading from the northwest corner of the court into the castle, Paul got permission to speak to the people, giving an account of his former life and subsequent conversion. The present lesson begins with the latter part of his speech.

#### NOTES.

I. Paul Relates his Divine Commission to the Gentiles. 17-21.

The lesson begins with the words just after his account of his conversion. 17. *When I was come again to Jerusalem.* Though Acts 9: 26 seems to indicate that this was soon after his conversion, Paul's statement in Gal. 1: 17, 18, shows that he retired into Arabia from Damascus, and that it was three years before his return to Jerusalem. *I was in a trance.* A state of unconsciousness as to outward things, while conscious of spiritual communications in a vision. He fell into this state while praying, as did Peter at Joppa. Acts 11: 5. 18. *And saw him.* The Lord. *Get thee quickly out of Jerusalem.* It was useless for Paul to remain there. *For they will not receive thy testimony concerning me.* It was the central element in an apostle's commission to testify to the resurrection of Jesus. Paul would testify that he saw the risen Lord on his way to Damascus. But the Jews at Jerusalem were bitter against Paul whom they regarded as a renegade. 19. *Lord they know.* Paul thought that their knowledge of his former zeal in persecuting the disciples would prepare them to believe in the genuineness of his conversion and to receive his testimony concerning what he saw and heard on his way to Damascus. 21. *Depart: for I will send thee far hence unto the Gentiles.* This was to be his mission, others must do the work about Jerusalem.

II. Angry Outcry of the Jews. 22, 23.

22. *They gave him audience* (a hearing) *unto this word.* The statement that the Lord sent him to the Gentiles aroused their anger. They could not bear that the Gentiles should receive divine favor. *Away with such a fellow . . . not fit that he should live.* They were full of the spirit of murder, and only the interference of the Romans prevented them from killing him. 23. *Cast off their clothes.* An Oriental custom of expressing anger. *Threw dust into the air.* Another Oriental expression of rage.

III. Delivered Over to be Examined by Scourging. 24.

*Commanded him to be brought into the castle.* To keep him from the violence of the Jews, and to inquire into the nature of his offense. *Bade that he should be examined by scourging.* A Roman practice for extorting a confession from the accused. "Those who were to be scourged were bound and stretched on a stake."—Meyer. The scourge was a stick with thongs of leather or small cords, sometimes with knots, and sometimes with pieces of metal on them. *That he might know whereto they cried so against him.* The object was to get a confession from him.

IV. Asserts His Rights as a Roman Citizen. 25-29.

25. *Paul said to the centurion.* Who was probably directing the proceedings. *Is it lawful, according to Roman law, to scourge a man that is a Roman and uncondemned?* "Roman citizenship protected from scourging under all circumstances, from any punishment without proper trial, and from trial by torture."—Peloubet. Paul knew his rights and appealed to the law. *When the centurion heard that.* What Paul said he told Lysias, and said, *Take heed what thou doest.* Greek, *What art thou about to do?* *For this man is a Roman.* This statement alarmed Lysias, who little suspected that Paul was a Roman citizen, and he went immediately to assure himself of the matter. *Tell me, art thou a Roman?* When Paul answered, yes, Lysias said, *With a great sum obtained I this freedom, citizenship.* "Such citizenship involved the highest political rights and privileges."—Butler's Bible Work. *And Paul said, But I was free born.* Many who were not born citizens purchased the right with money. Paul's father was a citizen and so citizenship came to Paul by inheritance. He was a citizen of Tarsus. *Straightway they departed from him.* When they learned that he was a Roman citizen they knew that their binding of him subjected them to severe penalty, and they were afraid.

V. Brought Before the Jewish Council For Examination. 30.

*On the morrow.* Lysias proceeded in another way to learn what was Paul's offense. He summoned the Sanhedrim to assemble. *Brought Paul down.* From the castle. *And set him before them.* To be examined by them. How little information he got will be seen by reading the next chapter.

### CLOSE TO NATURE'S HEART.

BY MRS. C. M. LEWIS.

Would you wander back through life's tangled maze,  
To the sweet spring-time of youthful days?  
Would you span the years with a flash of thought,  
And again stand close to nature's heart?

Then hie away to the deep green woods  
And wander at will through the deep solitudes,  
List the low, sweet music that sweeps thro' the trees,  
As they gracefully sway in the passing breeze.

And your heart will respond as in olden days  
To the rhythmic, whispering anthems of praise,  
Which steal on the senses like low refrains  
From æolian harps breathed in vibrating strains.

The songs of the birds will come to your ears  
With the same rich cadence of earlier years,  
And you'll think of the old woods and sweet, shady lanes,  
Where you listened in youth to their echoing strains.

You will feel like an innocent child again,  
Forgetting the long years of toil and earth-stain,  
And thank God for the subtle renewing powers,  
Which come to the soul amid leafy bowers.

### "THE PEACEABLE FRUITS."

If we look for the fruits of suffering rightly borne, we find a certain quality which we may call mellowness. It is not so much ripeness as it is tenderness, sweetness. It receives the adverse things of life with a smile and a gentle greeting. It is the opposite of acerbity, angularity, severity. "He was touched with the feeling of our infirmities" that is a beautiful description of Christ. We know people that are strong intellectually, upright, spotless in purity, exemplary in all the proprieties, but have little gentleness, little clemency. They have never been touched with the feeling of human infirmities. They need to feel the deep cutting of the plowshare of sorrow. They need some passionate, quickening love, or some lonely, Jacob-like wrestle, or some stinging travail of soul—some experience to smite open the sluices of their hearts.

The highest fruit of suffering is the sense of fellowship with the sufferings of Christ. To conquer one's lower self and learn the hard lesson of self-effacement one must needs go with bowed head into his own lonely Gethsemane, wear his own crown of thorns, and climb at last his own Calvary. He must die daily, yea, hourly. When he can say, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake," he has well-nigh learned his lesson. Henceforth there is for him the secret, buoyant joy of being united with Christ in the great world-liberating sorrow. Not at first, but after many days, after the spirit throes, after the unutterable solitary

grief, after the struggles and failures, after the long soliloquy of the soul, comes the coronation, the sight of the face of God, the ineffable experience which interprets Paul's words, "If so be that we suffer with him, that we may be also glorified together."—The Rev. George D. Black.

### AS OTHERS SEE US:

What a man gives out, not what he keeps, determines his appearance in the eyes of the world. Beauty, brightness, color, consist not in what a thing keeps, but in what it gives out. A well-known law of optics teaches us that a thing is seen, not in the color which it takes in and keeps, but in that color which it gives back again. The thing that we call red is the one which is, in one sense, blue; that is, it takes in the blue rays and keeps them for itself, but gives back the red ones in color. Gold has kept all the green rays, and gives back the yellow ones, so we think it is yellow. The object which we call black takes in every ray of light, and keeps them for itself, and we have strikingly enough seen in it the symbol of all evil. The object which we call white keeps nothing of the sun's rays, but gives them all out again, and we have seen in it the symbol of all good. So a man is seen and known, not by what he receives and keeps for himself, but for what he gives forth to others. The rich man who keeps everything for himself is seen and known to be a poor, mean man. The wise man who holds haughtily his learning to himself will, in the judgment of men, be very apt to seem a proud fool.

"Measure thy life by loss instead of gain,  
Not by the wine drunk, but by the wine poured forth;  
For life's strength standeth in life's sacrifice,  
And whoso gives the most has most to give."

—S. S. Times.

### POWER.

You want power? Well, the desire is legitimate, and its realization possible.

But what kind of power? Physical? Then stop fretting. Take exercise. Avoid excesses. Form regular habits. Eat nourishing food. Sleep long and soundly. That means a sound body.

Mental power. All right. Use your brain. Think. Think systematically. Think below the service. Grapple with the great thoughts which others have put into books. That will give fiber and grip to your mental life.

Or is it moral power you are after? Very good. It may be had. Think pure thoughts. Look at lofty ideals. Live right. Crucify self. Loathe all vileness. Develop the Good Samaritan side of your life. That will promote a high morality.

But there is something higher. It is spiritual power. Ah! that is it. The foot of the ladder is on the earth, but its top is in heaven. Climb! Do you say, "It is high, I cannot attain unto it?" No, no! Read the first chapter of the Acts of the Apostles. Then to your knees! Look up. Turn your back upon the bad past. Surrender utterly to God. Lose your will in his. Plead the promises. Believe, believe, believe! Claim the pentecostal gift. Receive ye the Holy Ghost!—*Epworth Herald.*

### OCCUPATION.

When the heart is heavy and we suffer from depression or disappointment, how thankful we should be that we still have work and prayer left to comfort us. Occupation forcibly diverts the mind, prayer sweetly soothes the soul.

"Then," writes one who has been sorely tried, "I tell my griefs to God, as a child tells its troubles to its mother; and when I have told all I am comforted, and repeat with a lightened heart the prayer of St. Françoise de Chantal (who certainly suffered more than I), 'Thy will be done forever and ever, O Lord, without if or but,'—and then for fear a murmur may arise in my heart, I return immediately to my work, and become absorbed in occupation."—*Gold Dust.*

## Popular Science.

BY H. H. BAKER.

### Atmosphere a Mile High.

Generally it is supposed that the condition of atmosphere directly above us, is about the same as it is on the earth around us, but sometimes we are startled during a shower, to find hail stones as we call them, falling fast, and of considerable size; they show clearly that above us, and not far away the thermometer would indicate at least not more than ten or twelve degrees above, if not actually down to zero, while with us the mercury was up to eighty, if not ninety degrees.

The Boston Scientific Society has been experimenting at Blue Hill, Milton, Mass., and finds that the atmosphere, in temperature, and other meteorological phenomena at the height of one mile, actually differs more from that on the earth than does the weather at any place within a circuit of a thousand miles.

In fair weather, at the height of one mile, when the air is quiet, the temperature is from twenty to thirty degrees colder than on the earth's surface, and there is very little, if any change, during the middle of the day, or between the day or the night; the only change to be detected is due to the passage of a cold or a warm wave.

There really takes place what we would suppose an unnatural phenomenon as to humidity, the days are very damp while the nights are exceedingly dry.

If the atmospheric conditions at considerable altitudes above the earth, were as variable in temperature, and as changeable as upon its surface, there could be no reliable calculations made as to what the weather would be for a single hour. It is by observing the surface conditions that our weather prophets are enabled to forecast with such a degree of accuracy.

### Determining the Direction of Sound.

A new instrument has been constructed for determining the direction of sound, more especially to be used on vessels that they may avoid collisions, or render aid in time of distress in the night, or in fogs or when help is wanted from beyond the reach of sight.

Our government appears to look favorable upon its utility, and is desirous to have it placed on the revenue cutters. The instrument is a sound-catching device, and is calculated to determine with the greatest possible accuracy, the location of sound both as to direction and distance.

It is formed of two bell-mouthed receivers, placed one on each side of a sheet of sounding metal, that extends a little distance in front of these sound receivers. The instrument is placed on the top of the pilot house, or in some elevated place on a sailing vessel.

A tube is attached to the small end of these receivers, and taken into the pilot house, or on the deck of the vessel. The tube attached to the right hand receiver is placed to the right ear, and from the left receiver to the left ear of the person operating the instrument.

When the sound is heard with greater plainness in one ear than the other, it shows the instrument is standing at an angle, but when the instrument is rotated so as to receive the sound with equal distinctness in both ears, then it is pointing directly in the direction from whence the sound proceeds.

The instrument is said to be very sensitive, evidently by its peculiar construction. The direction is determined by the clearness, and the distance by the volume of sound.

Every device for the greater securing of human life, and property, should be thoroughly tried as to practicability, and when found useful should receive governmental patronage in its adoption.

### HO! FOR COLONY HEIGHTS.

There are many of our people who are contemplating a change of locality, for various reasons; some desiring better business opportunities, some for health's sake, and some from a desire for change. Many scattered Sabbath-keepers desire to be near a church of their own faith, and thus help to keep their families Sabbath-observers.

We would call your attention once more to the advantages offered by our Sabbath-keeping colony at Colony Heights, Cal. If all the lone Sabbath-keepers could be gathered together, what a church it would make!

We little realize how many we lose from our churches by removal to non-Sabbath-keeping localities.

Here, in one of the finest climates in the world, where nature responds bountifully to properly directed efforts, is a company of Sabbath-keepers. The land is being held yet for those of like faith, but the time will come when it will be thrown on the open market, if Sabbath-keepers do not avail themselves of the offer.

There is not a single colony in that section of country that is held at as low a price as ours. Land will surely advance in price—in fact, it has advanced in the last two years enough to make quite a difference in the price of a twenty-acre lot. Lake View Colony, five miles from "Alta Colona," sends out a prospectus, with the price of land doubled in the last five years.

There is no place in all California where those with weak lungs or rheumatism can find more suitable climate than in Riverside County, and the valley ranks with the best, because of its freedom from fogs; its elevation above the sea and equable temperature are a revelation to those who have lived in the extreme changes that take place in many of our Eastern states. Rain falls principally at night. There are few days in the year when it is uncomfortable to be out. It is a privilege to live in such a climate, after the rigors of an Eastern winter. Living is cheaper, and laborers receive better wages than in the East. There is at present a chance to work on the water works, and pay for land, at a dollar and a half a day. Lumber, groceries, etc., are at about eastern prices.

Now is the time to locate; it is a good business investment for those who are not able to go yet. Young men, if you would invest in ten acres of land it would pay you better ten years from now than any building loan, and you would have an anchor to keep you with Seventh-day people. Nature is so bountiful an hundred-acre farm is not necessary to make a living. I know personally of one colony, grown from as slight a beginning as ours to a thickly populated country, where land is valued at from \$200 to \$400 per acre.

One who has lived in California and returns East always longs for its delightful winters.

If any one desires information in regard to our Colony, it may be obtained by writing to Secretary, B. F. Titsworth, Lake View, Riverside County, Cal.

W. J. D.

### Deafness Cannot Be Cured

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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.

## MARRIAGES.

LANGWORTHY—CLARK.—At the residence of Nathan Whitford, Esq., Aug. 11, 1897, by the Rev. C. A. Burdick, Mr. Fred C. Langworthy and Miss Edwina Clarke, all of Brookfield, N. Y.

BATTEN—PAUGH.—At the residence of Mrs. Ellen Paugh, near Lost Creek, W. Va., Sept. 15, 1897, by Pastor M. G. Stillman, Mr. John E. Batten and Miss Della Paugh, both of Lost Creek.

SHIPPY—GRAY.—On the 22d day of September, 1897, at the residence of Herbert O. Gould, of South Brookfield, N. Y., by Eld. M. Harry, West Edmeston, Mr. Walter B. N. Shippey, New Berlin, N. Y., and Miss Eva L. Gray, of Pittsfield, N. Y.

## 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.

ENNIS.—At the home of his daughter, Mrs. Thomas Brown, Sept. 10, 1897, in Little Genesee, N. Y., Mr. William Ennis, in the 87th year of his age.

Mr. Ennis was born June 19, 1811, in Hopkinton, R. I., and came to Little Genesee in the year 1830. S. S. P.

VINCENT.—Francis Marion Vincent was born in Alfred, N. Y., May 12, 1831, and died of consumption, in Farina, Ill., Sept. 13, 1897.

He was married to Miss Lorinda A. Crandall, in Milton, Wis., Nov. 29, 1851. In July, 1864, he moved with his family from Milton, Wis., to Farina, Ill., where he has since resided. He was a successful teacher in the public schools, both of Wisconsin and Illinois. He took an active part in organizing the Farina schools. He was an ardent temperance worker, and was much interested in all public enterprises. He leaves three sisters, two brothers, a wife and three children to mourn his loss. Funeral services were conducted Sept. 14, in the Farina Seventh-day Baptist church by the writer. D. B. C.

TROWBRIDGE.—In the town of Hounsfield, N. Y., Sept. 18, 1897, Mary C., daughter of J. R. Trowbridge, aged 26 years, 10 months and 13 days.

Of a large family of girls she alone was unmarried and was her father's house-keeper. Coming into the house after an absence of not more than ten minutes her father found her on the floor with her clothes almost entirely burned from her body. She had evidently fallen from the lamp in a fit of unconsciousness. She lingered in great suffering for twenty-four hours and died, though all that care and medical skill could do was done. She was a good girl and is greatly mourned by a large circle of relatives and friends. A. B. P.

## BIRDS HAVE FAVORITE PLANTS.

Like men, birds have their favorite plants and flowers. It has been discovered that the goldfinch is passionately fond of apple blossom; this may be because its favorite building site is in the lichen-covered forks of apple trees, but apart from such attachment the bright little finch frequently spends hours tearing the petals into tiny fragments. Though the nightingale never builds in the thorn boughs, it loves to sing on many-laden branches, often in the very midst of the fragrant blossoms. It is somewhat peculiar that most birds avoid the cow-parsnip, owing, no doubt, to the unpleasant and greenish smell emitted by these umbelliferous plants. Small birds very often build in less secure places, but the parsnip, gigantic and strong as it is, is left severely alone.



## Literary Notes.

## The New Tenants of the White House.

The first and only pictures Mrs. McKinley has had taken in ten years appear in the October number of *The Ladies' Home Journal*. They form part of a series of new and unpublished photographs of the new occupants of the White House. Mrs. McKinley wore for her picture her inaugural ball dress of silver and white brocade, at the special request of the President, who thought it particularly becoming. The excellent portrait of Mr. McKinley in his office was taken in June. The other pictures in the series show the many changes in the arrangements and furnishings of the rooms and grounds, made by the President and Mrs. McKinley.

## Ten Dollars a Week for Eight.

It does not seem possible that the table for eight people can be provided for ten dollars a week. But Mrs. Rorer, the most famous cook in America, says it can be done. She has tried it and knows. She proves her case in *The Ladies' Home Journal* for October. She gives twenty-one menus covering a week's meals, and gives full, practical directions by which any woman can make as attractive meals as Mrs. Rorer explains for this small sum of ten dollars.

## THE STRATEGIC IMPORTANCE OF CUBA.

Cuba, though narrow, is over six hundred miles long, from Cape San Antonio to Cape Maysi. It is, in short, not so much an island as a continent, susceptible, under proper development, of great resources—of self-sufficiency. In area it is half as large again as Ireland, but, owing to its peculiar form, is much more than twice as long. Marine distances, therefore, are drawn out to an extreme degree. Its many natural harbors concentrate themselves to a military examination, into three principal groups, whose representatives are, in the west, Havana; in the east, Santiago; while near midway of the southern shore lies Cienfuegos. The shortest water distance separating any two of these is 335 miles, from Santiago to Cienfuegos. To get from Cienfuegos to Havana 450 miles of water must be traversed and the western point of the island doubled; yet the two ports are distant by land only a little more than a hundred miles of fairly easy country. Regarded, therefore, as a base of naval operations, as a source of supplies to a fleet, Cuba presents a condition wholly unique among the islands of the Caribbean and the Gulf of Mexico; to both which it, and it alone of all the archipelago, belongs. It is

unique in its size, which should render it largely self-supporting, either by its own products, or by the accumulation of foreign necessities which naturally obtains in a large and prosperous maritime community; and it is unique in that such supplies can be conveyed from one point to the other, according to the needs of a fleet, by interior lines, not exposed to risks of maritime capture. The extent of the coastline, the numerous harbors, and the many directions from which approach can be made minimize the dangers of total blockade, to which all islands are subject. Such conditions are in themselves advantageous, but they are especially so to a navy inferior to its adversary, for they convey the power—subject, of course, to conditions of skill—of shifting operations from side to side, and finding refuge and supplies in either direction.—From "The Strategic Features of the Gulf of Mexico and the Caribbean Sea," by Captain A. T. Mahan, U. S. N., in *Harper's Magazine* for October.

## THE FAITHFUL WATCH-DOG AND THE INCENDIARY.

## A MODERN FABLE.

One dark night an old and superannated watch-dog, who had been turned out to die, was sleeping in an empty hogshead in the alley back of the big store belonging to his master, when he was awakened by a suspicious sound. Peering cautiously out of his retreat, he saw a man in a black mask creep stealthily up to the building and begin piling a lot of inflammable material against it.

"Ah," said the old watch-dog, "here is a fine chance to return good for evil, and heap coals of fire on the head of my cruel master! Only this morning he kicked me from the premises which I have guarded so long, saying, 'Begone, you worthless cur!' and bruised, humbled, and well nigh broken-hearted, I crept in here to rest and reflect, little thinking that I would so soon have an opportunity to demonstrate my worth and earn the life-long gratitude of my master, by saving his property from the torch of an incendiary."

So saying, the faithful watch-dog, summoning all his strength, sprang upon the masked intruder and bore him to the ground just as he was about to apply the match. There was a terrific struggle but the mastiff hung bravely on until a policeman reached the spot and took charge of the would-be incendiary.

The next day the insurance authorities took the case in hand, and in due course of time the faithful and plucky old watch-dog was fitted out with a gold collar and furnished with an easy berth and luxurious quarters in a big insurance building, while the dog's ungrateful master (for the man in the black mask was indeed he) received his just deserts by being sentenced to seven years at hard labor for attempted arson.

Moral. It never pays to go back on an old friend—either

four-legged or two-legged—especially if you are going into some crooked transaction where he is liable to catch you at it.—*Harper's Bazar*.

SCIENTIFICALLY the Sandwich Islands are of vastly greater interest than the political and economic factors which have brought them so prominently before the eye of the public within the last decade. To trace their origin, to read their history, written indeed in lines of fire upon the very rocks themselves, possesses a fascination that appeals even to the merest tyro in science. The magnificence of the scale of the phenomena can only be thought of in the same category with the greatest wonders of nature. The element of time alone, in connection with their formation, compares with the time and distances of astronomy.

The fables and myths of the ancient Kanakas always locate the hearth-stone of Pele upon the blackened sides of Mauna Loa, though they tell of her having come from the North; and they thus guessed at the historic fact of the successive formation of the islands from their likeness in structural features long before the scientific man had laid eyes upon them, or had verified this tradition by pointing out the steps in the process.—From "Kilauea, the Home of Pele," by Professor William Libbey, in *Harper's Magazine* for October.

ODORLESS BOILING.—The country woman who has invented a kettle in which meats and vegetables may be boiled without odors being diffused through the house should be gratefully rewarded by her sister sufferers. The merit of the invention lies in the cover, which has a curved tube, or spout, long enough to extend into an opening in the range pipe, and provided with a circular piece of tin near the end, so that it may be fitted into any aperture. With this kettle one need not eat her boiled dinner before meal time.

A NEW FROSTING.—Try boiling together one cup of granulated sugar and one-half cup sweet or thin sour cream, or even sweet milk, for frosting for cakes. Boil from ten to fifteen minutes until it thickens enough to spread well. Let it become partially cool before spreading it over the cake. It will be richer than that made with white of an egg, takes less time, and will keep the cake moister and will not break or crumble when cut.

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DEADLY BLACK SPIDERS. There are scores of spiders that do not spin webs. For instance, there is the wolf-spider. You may find him almost anywhere in the short grass of British meadows, says an English writer. He is of longer body than the web spinner, which is a lazy sort of animal except when spinning or pouncing on a fly. The wolf-spider is active, and runs through the grass like a greyhound. He spins no web, but prefers to lie in wait behind stones and springs on unwary passing insects. Sometimes he goes in for a stern chase, and fairly runs down his prey in the open and pulls it down, succeeding in the race by sheer fleetness of foot. In very dark spots in old houses black spiders of enormous size, comparatively, often lurk. They are forbidding looking beasts, and are to be avoided. Full-blooded men have been known to die from the inflammation and blood-poisoning brought on by the bite of these dark lurkers. Where children or weak persons are concerned, they are really dangerous.

LADY McDONALD, widow of the late premier of Canada, was asked, "Did you not set out wine when you entertain the Marquis of Lorne?" She replied "Never." She was asked if she did not apologize. "Certainly not," was the answer; "wine is not a natural beverage, and should rather come in than go out with apology."

WHEN the temperance laws began to have sway, some argued that they would destroy the market for grain. One farmer contended that they would not. He was asked what he would do with his grain, then. He answered: "Raise more hogs and less hell." A very sensible man.

THE ONLY ALTERNATIVE. BY G. H. LYON. Some Condition of Success in the Prohibition Party is Wanting. What Is It? THE DEVICE OF OUR OWN MISCHIEF. The disobedience by substituting Sunday in place of the Sabbath has wrought out a device of mischief which heretofore has been little considered. Having no divine law making Sunday the Sabbath, a civil law requirement must be provided else there would be no law for it. Hence we hear about the civil Sabbath.

MORE THAN HAS BEEN SUSPECTED. The Sunday issue has become involved with the Prohibition issue by reason of the compulsory holiday making an idle day, and by reason of diverting work from prohibition to prohibition for one day in seven. We have little suspected how much the civil Sabbath, intervening in place of the divine Sabbath has fostered and entrenched the liquor traffic in this country.

REPEAL THE SUNDAY LAWS. In behalf of prohibition, in behalf of a better Sabbath-observance, in view of the exigency of our great need, let us repeal the Sunday laws. See pages 22 and 35 calling for such repeal. As much higher as God's ways and thoughts are above man's, so much more potent is his law than man's to give us the Sabbath. As much as true Sabbath-observance is preferable to the Continental Sunday, so much is the divine institution preferable to any simulation of it by civil law.

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