

THE SABBATH RECORDER.

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

VOLUME 53. No. 40.

OCTOBER 4, 1897.

WHOLE No. 2745.

CONTENTS.

| | | |
|--|----------|-----|
| EDITORIALS. | | |
| The Evening Light—Poetry..... | 626 | |
| Paragraphs..... | 626, 627 | |
| BREVITIES. | | |
| Paragraphs..... | 627 | |
| CONTRIBUTED EDITORIALS. | | |
| The Social Grip of the Saloon..... | 627 | |
| An Experience of Liberal Religion..... | 627, 628 | |
| To the Subscriber..... | 628 | |
| The United States in Prophecy..... | 628 | |
| TRACT SOCIETY WORK. | | |
| Paragraphs..... | 628 | |
| Petty Persecution in Pennsylvania..... | 628, 629 | |
| Bible Reading on Sabbath and Sunday..... | 629 | |
| MISSIONS. | | |
| Paragraphs..... | 630 | |
| Letter From W. C. Daland..... | 630, 631 | |
| The Divine Superintendence..... | 631 | |
| WOMAN'S WORK. | | |
| The King's Message.—Poetry..... | 631 | |
| Paragraphs..... | 631, 632 | |
| Individual Responsibility..... | 632, 633 | |
| Our Lives..... | 633 | |
| My Work in Shanghai..... | 634 | |
| The Meaning of Sunday Legislation..... | 634 | |
| YOUNG PEOPLE'S WORK. | | |
| Paragraphs..... | 635 | |
| A Circular Letter to the Young People..... | 635 | |
| The Duty of Christian Endeavorers in the Sabbath-school..... | 635 | |
| Our Mirror.—President's Letter..... | 635 | |
| HOME NEWS. | | |
| New York, Florida, Wisconsin..... | 636 | |
| SABBATH-SCHOOL. | | |
| Lesson for Sabbath-day, Oct. 16, 1897.— Paul before the Roman Governor..... | 637 | |
| Transfigured—Poetry..... | 637 | |
| Correspondence..... | 637 | |
| "You Have Beat me"..... | 637 | |
| POPULAR SCIENCE. | | |
| Base Line..... | 638 | |
| Petroleum..... | 638 | |
| The Weakness of Words..... | 638 | |
| SPECIAL NOTICES..... | | 638 |
| DEATHS..... | | 639 |
| LITERARY NOTES..... | | 639 |
| A Law to Preserve the Birds..... | 639 | |
| Souls and Dogs..... | 639 | |

LOHENGRIN.

LO have touched heaven and failed to enter in,
Ah, Elsa, prone upon the lonely shore,
Watching the swan-wings beat upon the blue,
Watching the glimmer of the silver mail,
Like flash of foam, till all are lost in view;
What may thy sorrow or thy watch avail?
He cometh nevermore.

All gone, the new hope of thy yesterday:
The tender gaze and strong like dewey fire,
The gracious form with airs of heaven bedight,
The love that warmed thy being like a sun;
Thou hast thy choice of noon-day or of night,
Now the sweet shadows gather one by one,
To give thee thy desire!

To every life one heavenly chance befalls;
To every soul a moment big with fate,
When, grown impatient with need and fear,
It cries for help, and lo! from close at hand,
The voice Celestial answers, "I am here;"
Oh, blessed souls, made wise to understand,
Made bravely glad to wait.

But thou, pale watcher on the lonely shore,
Where the surf thunders and the foam bells fly,
Is there no place for penitence and pain?
No saving grace in thy all-piteous rue?
Will the bright vision never come again?
Alas! the swan-wings vanish in the blue,
There cometh no reply.

—Sarah Chauncey Woolsey.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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

THE EVENING LIGHT.

BY MRS SARAH S. SOWELL.

"At evening time it shall be light."

'Tis eventide—the fair, glad morn
Is lent a pleasant dream,
Its brightest hopes, its careless joys
Like flitting shadows seem.
But sitting here with folded hands,
As falls the evening's calm,
A glory streams thro' rifted clouds,
The sweet, cool air blows balm.

Long past is now the sultry noon,
Its burden and its heat,
No longer thro' my eager heart
Its fiery pulses beat.
But now in eventide's repose,
I sit content to rest,
And watch the daylight fading out,
Along the crimson west.

"At eventide it shall be light,"
And, oh! no light so fair
As this which bathes the earth and heaven,
And fills the glowing air.
And should I linger till the night
Shroud all this sunset glow,
The stars will, o'er the darkened sky,
Their veil of splendor throw.

My God, I thank thee that my day
Draws gently to its close,
That in this evening light serene
My heart forgets its woes.
And when the night falls still and dark,
I'll lay me down in peace,
Knowing a brighter day will rise,
Where light can never cease.

PROBABLY there is not a family in our denomination in which the SABBATH RECORDER is now taken who could not, with very little effort, secure at least one new subscriber, either among our own people, or outside of our circle. Why not make the attempt, and persevere in it until you meet with success? That would double our present list, and do it easily. The RECORDER would then be placed upon a self-sustaining basis. There are many people in almost every community who are glad to read the paper, and could easily be induced to try it. Men, women and children can do much good to their neighbors and the cause, by aiding in extending the circulation of this family paper.

THE doctrine concerning the coming of our Lord, as held by many Christians in most all denominations, and yet not constituting any necessary part of their written creed, was plainly stated by the Premillenarian Conference recently held in Toccoa, Georgia, as follows:

1. We declare the Word of God to be our only source of knowledge and our only rule of faith, with reference to the doctrine of our Lord's coming.

2. As we know that the prophecies of the Old Testament concerning the first coming of Christ were fulfilled in their normal or natural sense, so we believe that the prophecies of the Old Testament and of the New Testament concerning his second coming, will be fulfilled in the same way.

3. We believe that these Scriptures clearly teach the personal, visible and premillennial return of our Lord.

4. We believe that the present dispensation is not for the conversion of the world, but elective, as clearly stated in the Scriptures.

5. The duty of the church during the absence of her Lord is to watch and pray, to work and wait, to go into all the world and preach the Gospel to every creature, and thus hasten his coming.

6. We believe that the glorious results, following the coming of Christ in the universal triumph of the Gospel, are to be brought about by the power of the Holy Ghost, even as the Word of God everywhere declares.

7. We believe that while the fact of our Lord's return is certain, the time thereof is uncertain according to his own words.

A STATEMENT is made in an exchange to the effect that Williams College has returned to the study of the classics; that after an experiment in dispensing with the Greek as a condition to a degree, the authorities have become convinced of their error, and have restored the study of the classics to their former place in the college curriculum. In our opinion if this is not true of Williams College, it ought to be. There has been much opposition in some educational circles to the study of what are usually called the dead languages, and an earnest plea has been made for the substitution of more practical branches of study. Others have held tenaciously to the good old way, and have given so great prominence to classical studies as to nearly overlook the importance of the practical sciences and modern languages. Doubtless the advocates of both of these views are partly right and partly wrong. The well-rounded scholar needs both the classic and the scientific. Latin and Greek still hold their legitimate place in the best schools of this country, and of the Old World. For securing mental discipline, for acquiring a knowledge of ancient history, with the conditions and customs of men, and to aid in acquiring a good degree of proficiency in the use of the English language and literature, the value of the study of the classics cannot be easily overestimated. We are glad to believe that if Williams College has gone astray in matters of classical lore, she is now penitent and returning from her wanderings to the good old way, or, at least, to a sensible blending of the classical and the practical in the college curriculum.

THE special election held in New Jersey last week resulted in the defeat of the proposed reform amendments to the Constitution, by a large majority vote. As published in our last issue the proposed amendments were designed to prohibit race-track gambling and legalize female suffrage in public school elections. For about two weeks previous to the election mass meetings were held and sermons were preached in favor of one or both of these amendments, and there was, apparently, a strong sentiment aroused in favor of the amendments. Imagine the surprise of many good citizens upon finding announcements in the papers last Wednesday morning, that the amendments were lost by a large majority vote. The gambling sentiment is in the ascendency in New Jersey. It was stated beforehand that we had more to fear from the apathy of the people than from the superiority of the numbers of those who favor race-track gambling. The main difficulty seems to lie in the fact that good people sleep while those who are evil disposed work. This fact is often seen when grave moral issues are at stake. The enemy is alert, but those who should be watchful are slumbering. Such indifference is scarcely less than criminal. When one stands by and witnesses a criminal act without protesting, or endeavoring to prevent it, is he not regarded in the eye of the law, as well as in the general moral consciousness, as an aider and abettor of the crime? How far short of giving aid and comfort to the enemy do those come who have neither energy nor interest sufficient to protect their friends and neighbors from the evils of rum drinking, gambling, and kindred crimes? If the vote of 8,400 for the amendments, and 22,800 against, as first reported,

is a fair representation of the real sentiment of the state, we are greatly to be pitied as well as greatly to be censured. The friends of honesty, sobriety, and good citizenship should organize, everywhere, for more effective work. Surely they ought to show as much zeal and as much wisdom in the support of a good cause as the enemies of peace and sobriety show in an unholy warfare against good order.

Since writing the above, and just before going to press, we learn that the figures have been radically changed by the returns from rural districts, which have come in slowly. On the ballot there were three amendments proposed, some of which were erased, while others were voted for. This complication took more time to count them, and the first reports looked very unfavorable for the anti-gambling amendment. But now it appears that the majority against has been greatly reduced, as the count goes on, and it was a much closer vote than was at first supposed. There is some talk of contesting the election, as evidences of fraudulent votes have been discovered.

A LETTER from our Missionary Secretary contains a good hint which I wish to emphasize in the interests of church history. Bro. Whitford went to Leonardsville a few days before the opening of the Centennial celebration of that church, held last week, that he might have access to the church records to aid him in the preparation of a paper for the occasion. He writes "The records of this church for one hundred years are in a finely preserved condition. I wish it could be thus said of all our churches." This is the point which needs special emphasis. People are not apt to attach sufficient importance to accurately kept records of our churches. Clerks do not generally realize that they are making history for future generations to read. Records are frequently carelessly written on slips of paper which are left to be corrected and copied in a more permanent form at some convenient time. They are soon out of mind, and either lost entirely, or so long a time elapses before being copied that certain important features are forgotten and omitted. In subsequent years the records are eagerly searched, but their abbreviated and imperfect revelations become a source of great regret and loss. Hundreds and even thousands of dollars would sometimes be willingly paid if the desired information could be furnished; but it is lost beyond recall. The church clerk is one of the most important church officials. He should be chosen for his known qualifications of conscientious and painstaking accuracy, and habits of prompt and faithful discharge of all clerical duties.

Then whoever accepts the appointment, as clerk, should take great pride in doing his work well. The minutes of every business meeting should be written with the thought that they are to be read in future years by those who wish to know all about the names, dates, and other particulars connected with each transaction. The members present and the prevailing spirit of each meeting are often important matters of record. The minutes should be full, clear, neatly and plainly written, with the best quality of ink, and on durable paper. Church clerks should promptly furnish such information, of a statistical

nature, as is in their power only, to the General Conference Secretary, when called for. See how embarrassing it was, this year, to Brother Platts, and how damaging to his report to Conference to find that twenty-nine churches had paid no attention to his call for information. Such churches (or their clerks) need a little friendly shaking up to remind them of their official duties. If such kindly-expressed reminders do not have the effect to work a reformation in their methods, they should promptly resign the office and allow some one to succeed them who will have the time and the disposition to serve the churches faithfully, according to the obligations assumed in accepting the office.

BREVITIES.

BALTIMORE will celebrate her one hundredth anniversary as an incorporated city next Wednesday, October 6.

NORWAY has been testing her theory of free-trade and has now returned to a protective tariff. Sweden re-established Protection in 1888.

THE immense power station of the Capital Traction Company in Washington, D. C., was destroyed by fire on the 29th ult. The loss is estimated at \$1,000,000.

THERE is also a crisis in Grecian affairs. The Cabinet with M. Ralli the premier is about the same as broken up, over the proposed Turkish treaty.

YELLOW FEVER is spreading in New Orleans. At Edwards, Miss., there were 25 new cases reported last Wednesday. Up to that date the total number of cases was 236.

IN New Orleans the Italians seem to stand in the way of a successful quarantine against yellow fever. One-half of the deaths thus far are Italians. They refuse to report cases and sometimes die without medical attendance.

RUSSIA does not intend to propagate sectarianism! In order to prevent its spreading in that empire, it is proposed to prohibit by law the teaching of any other religion than the State church, which is the Greek Catholic.

THE German Reform Union in New York City has declared emphatically in favor of Pres. Seth Low for Mayor of Greater New York. Gen. Tracy is the candidate for the Republicans, and Mr. VanWyck for the Democrats. The campaign will be a hot one.

ALMOST the whole of Ireland is suffering from short crops, and the prospect is very unfavorable for the Irish people for the coming year. Undoubtedly those countries which are more highly favored will be asked to aid this unfortunate people to keep them from starvation.

THE long expected crisis in the Spanish government has arrived. The Cabinet has resigned and a radical change in governmental policy is doubtless near at hand. Some officials of our government are now anticipating speedy Spanish action, favorable to freedom for Cuba.

ONE hundred and thirty persons were arrested in Warsaw, Russia, last week, charged with plotting against the life of the Czar. A tunnel under the principal street had been made, the plotters working from the cellar of a beer house. The police learned of the plot and promptly made the arrests.

A DESPATCH from Hammerfest, Norway, declares that a whaling-ship has brought there a carrier-pigeon with a message from Andree. The message was dated July 13, two days after Andree started, and reads, "July 13, 12.30 P. M. Latitude 82.2 north, longitude 12.5 east, good voyage eastward. All well." This is regarded as authentic, and as affording proof that Andree safely passed the water to the pack-ice around the pole.

IT has been sixteen years since the inauguration of the scheme for shortening the distance by water to the Pacific coast of the United States by the construction of the Panama canal. That enterprise wrecked Mr. Lesseps, and greatly damaged several other prominent Frenchmen. Already \$600,000,000 have been expended in the enterprise and still the project is not abandoned. Reports say the British are now trying to negotiate for it.

AND now we hear of the "Jamaica ginger habit." The papers give a sad account of a young woman in New York who is suffering greatly, having been the victim of the Jamaica ginger habit until she is a complete wreck. Physicians are working hard to eradicate the evil from her system, with some hope of success, but the chances are against her. All men and women ought to be scrupulously careful not to become the victims of *any* bad habit.

RECENTLY the Public School Board of Litchfield, Minn., voted to change the usual custom of having Saturday as a holiday, transferring the holiday to Monday, thus making Tuesday the first school day of the week and Saturday the last. But an earnest protest on the ground of the injustice it would do to those who regard the seventh day of the week as the Sabbath, caused the Board to reconsider the vote and to drop the Monday holiday scheme.

THE "Church of the World" is the rather monopolizing name given to a recently organized company of men and women in Kansas City. The Rev. Dr. J. E. Roberts, a well-known Unitarian minister, has been chosen pastor. It is announced that in this church "there will be no prayers offered to the deity, as in the opinion of Dr. Roberts public prayer has largely become a perfunctory performance, addressed to the congregation more than to God."

LIEUT. PEARY'S large meteorite, weighing 100 ton's, arrived September 30, in the steamship Hope, from the Arctic regions. It is on exhibition in the East River, near the Brooklyn Bridge. Six Eskimos were among the curiosities also from the bleak Northland, and four Eskimo dogs. The great meteorite looks like a mass of iron. It will probably go to one of the large museums in some large city. Since this is the greatest meteorite, it would sound well to have it land in Greater New York.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Social Grip of the Saloon.

"What is the greatest obstacle to your work among the laboring classes?" I asked a city missionary the other day. He was a classmate in the seminary whose consecration was of the sort which sacrificed all prospects of personal gain and sent him into a struggling mission on nothing certain a year. Bravely and cheerfully he has toiled there since, winning the confidence of the neglected community in which he has cast his lot, yet seeing no wide spread results such as can be set forth in bristling statistics. In response to my question he planted himself on the busy street corner while a thoughtful look came into his face. "The greatest obstacle to my work," he said, "is the social grip of the saloon."

"The saloon is the meeting place of these men, and the ruling sentiment there has a powerful influence over them. If anyone speaks about our mission, he is told, 'O, that is a bum place.' The very vagueness of the slang phrase gives it the more effect. The ban of the saloon's disapproval is upon us. The social grip of the saloon keeps men away from our influence."

Temperance men and women, it is not merely an appetite that we have to fight, it is not merely a vested interest. It is that "social grip" which makes the saloon such a terrible enemy to-day. Just as there is a public sentiment in the Christian Sabbath-school, under the influence of which the boy learns to hate the saloon, so the saloon is a school too—a school which teaches its followers to hate the church and the reformatory movements which have it for their purpose to uplift the race.

An Experience of Liberal Religion.

Rev. Frank Vrooman, the advertised martyr to Presbyterian bigotry and the welcomed hero of "liberal religion," has called the denominational furniture van to his doorway once more and has moved his goods into storage. He is disgusted with all of us, and is organizing an expedition to the Klondike. He has found the People's church a very cold place, so cold presumably, that even Alaska offers to him a relief by contrast.

Mr. Vrooman now declares that a church that believes nothing, gives nothing; that it is only the orthodox churches with a believing sense of hell that support their institutions. He regards himself as having been starved out of the associate pastorship of the People's church and, in his disappointment, says, no more preaching for him.

With the cordial help of the daily papers, this pebble has made a wide ripple. Various pastors of independent churches have come valiantly to the defense against the charge that liberal religion is dying out; while various orthodox ministers have indulged the luxury of saying, "I told you so."

Our own opinion of neither Mr. Vrooman nor the People's church has materially changed. We had something to say before about a liberalism which is intolerant of orthodoxy, and a martyr spirit which sticks out like a sore thumb expecting to be hurt. There are religious adventurers abroad in the land to whom Christ would still say, "Ye seek me, not because ye saw the miracles, but

because ye ate of the loaves and were filled. Labor not for the meat that perisheth, but for that which endureth unto everlasting life." We do not mean that the man under discussion has been a hypocrite. Doubtless he has been reasonably sincere in his intellectual experience. But the mainspring of his life appears to have been not Christ, but self. Whatever aspirations and humanitarian impulses he may have felt, the key-note of his work was not taken at the cross, and the work has come to naught.

Regarding the misnamed "liberal religion," it was doubtless not as promising as Mr. Vrooman thought it was when he went into it. It is probably not in as bad a way as it appears to him as he withdraws from it. The heterodox churches have not been without their mission. They doubtless will continue to do business at the old stand in the future. Yet there is a truth at the bottom of the retiring preacher's extravagance. The church which is not built upon a Divine Saviour, lacks a corner-stone. The power of such a church is only that of a human association. There is no promise to it. There is no Holy Ghost in it. It has not within its reach the power which transforms men from worldliness to self-sacrifice.

To the Subscriber.

It appears that a great many people have found the RECORDER more than usually interesting recently on account of the discussion in its columns from different standpoints upon a question of popular interest. We sincerely hope that Brother H. H. B. will step out of his scientific column again, and continue his witty and incisive comments on questions of the day. We trust that the star which rose will appear again to shed light on some other topic. A writer capable of characterizing the *Independent* as "a financial paper with religious leanings" ought not to hide his light under a bushel. And what has become of X. Y. Z. and O. P. Q.? Speak up, brethren, if you have something to say which is bright, fresh and kindly. Truth needs to be seen from many different angles. A frank and open discussion clears the air. Give us not one of these nagging debates which run on till they peter out, nor a contest of wits to see which can come out ahead, but well-thought-out contributions to the current questions which interest us all.

We hope the people appreciate the liberal management of their denominational paper. Like all men who amount to anything, the men of the Tract Board have positive convictions of their own concerning various topics on which good men honestly differ. Yet they have welcomed contributions to this paper which were directly opposed to their own opinions. For the spirit of generous tolerance we have the deepest admiration. Doubtless many sentiments have been expressed in this column to which the men who shape the policy of the paper could not agree; but there has never been any attempt so far as we know, to curtail the freedom of the department. In all the range of our denominational acquaintance we do not know of a periodical whose policy is dominated by a wider charity or a more single purpose "to serve the present day."

THE UNITED STATES IN PROPHECY.

To the Editor of the SABBATH RECORDER:

Dear Brother:—The recent articles under the above caption by C. A. S. Temple are able and interesting. He avoids the mistake of our Adventist brethren in supposing that the United States government corresponds with the "two-horned beast" of Rev. 13: 11-16. Indeed, there is far more reason to suppose

that modern Europe, with its dual forms of government, autocracy and republicanism, is represented by the beast with "two horns like a lamb and that spake like a dragon," than the United States, which has never had a dual government, and has never been a persecuting power. Modern Europe, too, corresponds with the "feet and toes" in the image in Dan. 2: 41-44. There is here the same mingling of the autocratic and democratic in its forms of government.

But while I like Mr. Temple's articles, I want to call attention to one very common mistake into which I think he has fallen. It is common to heap terms of opprobrium on the church of Rome. She is called "the beast," "the two-horned beast," "the image of the beast," the "man of sin," "the Anti-Christ," "the false prophet," and "the dragon." Now, I venture to say that not one of these terms has any Scriptural authority and that in their use we injure rather than help the cause of Protestantism. I am not an admirer of the church of Rome. Doubtless the *true* church is described in Rev. 12 as the "woman clothed with the sun and the moon under her feet." So the false church is described in Rev. 17 as the harlot with which the kings of the earth committed fornications. She rides on the ten-horned beast, and is arrayed "in purple and scarlet and decked with gold and precious stones and pearls." Her name is "Mystery, Babylon the Great, the mother of harlots (albeit she has some children) and the abominations of the earth." This and the description that follows fitly describe the papal church, and is a picture most loathsome and dreadful.

This interpretation of Rev. 17: 1-7 is sustained by the consensus of all Protestant commentators. We gain nothing, but rather weaken our cause, by calling her by other names. She is not "the beast." The great beast on which she rode is the fourth great beast of Dan. 7: 7, Rev. 17: 3, and represents the secular power of the Roman Empire. She is not identical with this beast, though she rode on it and gave it her (scarlet) color. We know this, for we are told that "the ten horns which thou sawest on the beast, these shall hate the harlot and make her desolate and naked and shall eat her flesh and burn her with fire." "For God hath put it into their hearts to fulfil his will and to agree to give their kingdom unto the beast until the words of God shall be fulfilled." Rev. 17: 16, 17. Surely the woman and the beast cannot be identical. She is not the "Two-horned Beast," for she does not represent a dual government. Her rule is purely autocratic. She is not the "Image of the Beast" for she could not be both the beast and his image. She is not "The Man of Sin" or "The Lawless One." This represents anarchy, rather than Papal authority, which, with all of its errors has ever opposed lawlessness. She is not "The Anti-Christ," for John says "He is the Anti-Christ that denieth the Father and the Son." 1 John 2: 22. This the Papal church has never done. She is not the "False Prophet." He is associated with, but not identical with the "Beast." He corresponds more closely with Mohammed and the claims of Mohammedanism than anything else. And lastly, the Church of Rome is not "the dragon" which we are distinctly told is "the devil and Satan," and that he is to be bound a thousand years and afterwards loosed a little season. The dragon may be an "inspiring influence in the Papal church, but surely he is not identical with her.

It is a maxim of the world, to "give the devil his due." It seems that in this, "the children of this world are in their generation wiser than the children of light."

H. H. HINMAN.

BELOIT, Ala., Sept., 24, 1897.

Tract Society Work.

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

UNDER date of Sept. 12, Bro. Daland writes from London, England, of increasing attendance on the chapel services there and of his plans to visit the Continent in the interest of the *Peculiar People*, and for further acquaintance with "Hebraists" like Dr. Strach, of Berlin.

The *Hebrew Standard* for Sept. 24, is a vigorous "New Years" number, celebrating *Rosh Hashanah*, that is the opening of the year 5658, or Sunday evening, Sept. 26. The *Standard* is by no means enamored with that sort of "Reform" which makes Judaism back-boneless as to the Sabbath. Here is a specimen paragraph:

You may flatter yourself that you are as good a Jew as your neighbor, even if you do transact your business on the Jewish Sabbath, because you rent a seat in the Temple for the holidays—but you are not.

PETTY PERSECUTION IN PENNSYLVANIA.

From various sources of information we gather the following facts concerning another case of outrageous petty persecution. This time it is in Pennsylvania. W. H. Armstrong, pastor of the church of the Seventh-day Adventists at West Washington, Penn., is the victim. The shameful "desecration" of which he is guilty is that on a recent Sunday, having changed his boarding-house, he carried through the open streets to his new residence a box containing a Bible, "Life of Christ," "Hints for Church Librarians," Smith's "Dictionary of the Bible," "Natural Law in the Spiritual World," and other books of the same character, about a dozen in all. For such an offense against the peace and good order of the Commonwealth of Pennsylvania, he now lies in jail. The *Sacramento Bee* of Sept. 7, gives a report of an interview with the Justice of the Peace, Preston Berry, who sentenced Mr. Armstrong. Here is a part of what he said:

In 1730, that's over 150 years ago, the Legislature of this state (Pennsylvania) passed a law forbidding any person or persons from moving on the first day of the week, which is known as the Lord's-day, that is, the Sabbath, commonly called Sunday. The law mentions these Seventh-day Adventists and was intended for them. You know they say Sunday isn't the Sabbath, that Saturday is, but the Constitution, and the statutes, and the laws of this state, say that the first day of the week, known as the Lord's-day, commonly called Sunday, is the Sabbath. That has been the law for over 150 years, and is the law yet.

He wanted a jury trial, but he could not have one under the law. He can't appeal either. My decision was final in this case. He had to pay up or go to jail, and that was the end of it. . . . Let him preach his doctrine in jail if he wants to. When they were taking him over, he said to me, "I'm going to jail for Christ's sake." "And I'm sending you there for Christ's sake," I told him.

The better class of people in Pennsylvania must be proud(?) of such a vindication of righteousness, and such a successful punishment of wickedness within their borders! What are the riots at Hazleton, the wickedness of Sunday newspapers and Sunday trains compared with Armstrong's crime? The system of jurisprudence of the great state must also be proud(?) of such a representative as Justice Preston Berry! We have been before committees of the legislature of Pennsylvania at different times within the last twenty years, seeking a modification of the Sunday law of that state, in the interest of religious liberty; and we have been told that

the law does not mean to work evil against honest Sabbath-keepers, but that it cannot be modified in their behalf lest the evil forces of the saloons gain strength thereby. A better explanation is clearly evident. The law being retained makes it possible for petty hatred of the Sabbath of Jehovah to work vengeance on a man who dares carry a box of religious literature through the streets on Sunday!! Shame on such a law in such a Commonwealth! Is this 1897, or 1397? Is Pennsylvania a Christian Commonwealth?

BIBLE READING ON SABBATH AND SUNDAY.

BY REV. M. HARRY.

I. ON THE SABBATH.

1. Who made the Sabbath?

All things were made by him [Jesus], and without him was not anything made that was made. John 1: 3.

2. When was the Sabbath made?

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made. Gen. 2: 2, 3.

3. Did God say from Mount Sinai that he made the Sabbath at the close of creation?

For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore the Lord blessed the seventh day and hallowed it. Ex. 20: 11.

4. Did God's people have the "week" and the Sabbath before the law was given from Sinai?

And Laban said . . . Fulfil her week. And Jacob did so and fulfilled her week. Gen. 29: 27, 28. Also Gen. 7: 10; 8: 10, 12; 50: 10; Ex. 16: 4, 6, 22-30.

5. Why did God bless and sanctify the seventh day?

And God blessed the seventh day and sanctified it, because that in it he had rested from all his work. Gen. 2: 3.

6. Did wrath come upon ancient Israel for profaning the Sabbath?

Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath. Neh. 13: 17, 18.

7. If the Sabbath had been kept, would Jerusalem have been destroyed?

And . . . if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath-day, but hallow the Sabbath-day, to do no work therein; then shall there enter into the gates of this city kings and princes . . . and this city shall remain for ever." Jer. 17: 24, 25.

8. Was the Sabbath made for the Jews only, or for all men?

The Sabbath was made for man. Mark 2: 27.

9. Whose day is the Sabbath?

But the seventh day is the Sabbath of the Lord thy God. Ex. 20: 4. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day. Isa. 58: 13. The Son of man is Lord of the Sabbath. Mark 2: 28. I was in the Spirit on the Lord's day. Rev. 1: 10. Note.—Some eminent men hold that "Lord's-day" in Rev. 1: 10, refers to the great judgment day.

10. What may and may not be done on the Sabbath-day?

In it thou shalt not do any work. Ex. 20: 10. Wherefore it is lawful to do well on the Sabbath-day. (That is, to pluck and eat corn when hungry; to heal the sick, and take a sheep or ox out of the pit.) Matt. 12: 1-12; Luke 14: 1-4.

11. When does the Sabbath commence?

The evening and the morning were the first day. Gen. 1: 5. From even to even shall ye celebrate your Sabbath. Lev. 23: 32.

12. Did the Sabbath still begin and end at sunset in New Testament times?

And he [Joseph] took it down . . . and laid it in a sepulchre that was hewn in stone, wherein man never before was laid. And the Sabbath drew on. Luke 23: 53, 54. Now late on the Sabbath-day (Rev. Ver.), as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary. Matt. 28: 1. (Now late on the Sabbath, as it was getting dusk toward the first day of the week, etc. New New Testament. By Arthur Hinds & Co.)

13. Was it Jesus' custom to observe the Sabbath?

And as his custom was, he went into the synagogue on the Sabbath, and stood up for to read. Luke 4: 16, Mark 1: 21.

14. Did Christ instruct his disciples to regard the Sabbath when Jerusalem should be destroyed, about 40 years after his death?

But pray ye that your flight be not in the winter, neither on the Sabbath-day. Matt. 24: 20.

15. Did the disciples continue to keep the Sabbath as usual after the crucifixion?

And they returned (from the sepulchre) and prepared spices and ointments, and rested on the Sabbath according to the commandment. Luke 23: 56.

16. Was it Paul's custom also to keep the Sabbath?

Paul, as his manner was, went in unto them and three Sabbath-days reasoned with them out of the Scriptures. Acts 17: 2.

17. Some say Paul preached to the Jews only on the Sabbath, but to the Gentiles on the first day of the week; is this true?

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath-day came almost the whole city together to hear the word of God. Acts 13: 42-44. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. Acts 18: 4.

18. How long did Paul continue in Corinth preaching "every Sabbath" to Jews and Greeks?

And he continued there a year and six months. v. 11. (78 Sabbaths.)

19. How many Sabbath-day meetings are specially mentioned in the Acts of the apostles?

Two in 13: 14, 44; one in 16: 13; three in 17: 2; and 78 in 18: 4, 11; in all, 84. More than are thus mentioned in any other book of the Bible.

20. Will "all flesh" yet regard the Sabbath?

And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. Isa. 66: 23. There remaineth therefore a keeping of the Sabbath to the people of God. Heb. 4: 9. Note.—"Sabbatismos," translated "rest" in the common version, is defined by Liddell and Scott, "a keeping of the Sabbath."

II. SUNDAY IN THE BIBLE.

1. Is there any command in it to keep it as a holy day, or anywhere called by a sacred title? If so, put that reference here:—

2. How many times does the expression, "first day of the week," occur in the Bible?

Eight times, viz.: Matt. 28: 1, Mark 16: 2, 9; Luke 24: 1, John 20: 1, 19; Acts 20: 7, and 1 Cor. 16: 2. Since Mark 16: 9, by the Revised Version and the best Biblical scholars, is marked not genuine, there are only seven instances of its occurrence. Five of these in the Gospels refer to the same day.

3. Where is the first mention of any meeting of the disciples on the "first day of the week"?

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. John 20: 19.

4. Were they together for worship, or celebrating the resurrection, or keeping the day as a Sabbath?

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. Mark 16: 14 and Luke 24: 36-43. (We find no mention of any commemoration, whether of the resurrection or any other event in the apostolic records.—Kitto Cyc. Bib. Lit., Art, "Lord's-Day.")

5. Had the disciples kept the Sabbath the previous day as usual?

And they returned and prepared spices and ointments and rested on the Sabbath-day according to the commandment. Luke 23: 56.

6. Where then is the only instance of "a meeting for worship," on First-day, mentioned?

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. Acts 20: 7-13.

7. Since Bible days began and ended at sundown, was this meeting on the night after the Sabbath (Saturday night), or on Sunday night?

It was the evening that succeeded the Jewish Sabbath. On Sunday morning the vessel was about to sail.—Conybeare & Howson, Lite and Epistles of Paul, chap. 20.

8. Did Paul enjoin public collections, or only private laying by on the first day of the week?

Upon the first day of the week let every one of you lay by him in store as God hath prospered him. 1 Cor. 16: 2. Meyer, "the prince of exegetes," says: "Lay by him in store" cannot refer to the laying down of money in the assembly," and renders it, "Let him lay up in store at home." Three French versions, the Italian, Portuguese, Spanish, Swedish, Dutch, Douay Bible, Beza, Wicliffe, and others render it in the same way.

9. Did Paul ever deny breaking the Sabbath and keeping the first day, or violating any command of the Decalogue?

While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all. Acts 25: 8. (This was over two years after the meeting mentioned Acts 20: 7.)

FACTS ABOUT THE SABBATH.

- 1. "The Sabbath was made for man," (mankind) at the close of creation. Gen. 2: 2, 3.
2. "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10.
3. Christ kept it and taught his disciples to regard it after his death. Matt. 24: 20.
4. The apostles and disciples, both Jewish and Gentiles, kept it regularly. Acts 13: 42, 44; 17: 2; 18: 4. Eighty-four such meetings specially mentioned in Acts alone.

5. Paul even denied ever secularizing the Sabbath, or keeping Sunday. Acts 25: 8; 28: 17.

FACTS ABOUT SUNDAY.

- 1. Only one meeting for worship on Sunday mentioned in the Bible. Acts 20: 7. And this on the first half of the day—Saturday night. The next day Paul traveled.

TWO COMMANDMENTS.

- 1. "Remember the Sabbath-day to keep it holy. The seventh day is the Sabbath of the Lord thy God." Ex. 20: 8, 10.
2. "The first day of the week is the Christian Sabbath."—Catechisms of men.

WHICH?

"We ought to obey God rather than men." Acts 5: 29.

THE man whose sole aim in life is to make himself happy will become after a time the most miserable of mortals.

Missions.

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

In a late communication from Mr. W. C. Daland, he writes that he soon starts for Berlin, Germany, to do some missionary work among the Jews of that city, that he may not only do them good, but to become familiar with their ordinary manner of speech and acquainted with their customs and ways of life, as preparatory to the work he may do in London. He will go by the way of Haarlem, Holland, and visit Mr. Velthuysen. The expenses of this trip and stay are borne by a superintendent of a Jewish mission in London. The Missionary Board and the Mill Yard church have granted Mr. Daland a leave of absence to make this trip and do this work. [Later! see letter in next column.]

EVANGELIST E. B. SAUNDERS is now engaged in evangelistic work with the Salemville church, in Bedford County, Pa. Bro. D. C. Lippincott is serving the church as pastor. There is a large and fine class of young people in Morrison's Cove, where our church is located, and shall we not all earnestly pray that the Holy Spirit may be in these meetings with great power, and many shall be brought to Christ and the Sabbath?

BRO. S. H. BABCOCK is now laboring in Adams County, Wis., with the church organized about a year ago at Grand Marsh, and also visiting the scattered Sabbath-keepers in that section. Bro. Babcock expects to engage in evangelistic work in Missouri this fall, in connection with Bro. L. F. Skaggs, our General Missionary on the Missouri and Indian Territory field.

WE have often seen persons made more fruitful in good works and loving Christian service by the trials and discipline of this life. Says Dr. Hamilton: "It is the broken rock that sends forth streams of living water through the wilderness. It is the broken ground that opens its bosom for the reception of the incorruptible seed which springs up and brings forth fruit abundantly. It is the broken cloud that discharges itself in showers which usher in the spring and cheer the thirsty ground. It is the broken alabaster box wherewith the poor penitent anoints the feet of the Saviour, which fills the whole house with the odor of the precious spikenard. It is the broken body which the nails of the cross and the spear of a mortal enemy have pierced, that furnishes the blood which cleanses the soul from all sin. It is the broken veil that opens into the holiest of all, and gives to the believing soul bright glimpses into the glory that is yet to be revealed."

In these beautiful thoughts there is a line of true spiritual philosophy and experience. A soul disciplined, a heart mellowed by sorrow, a will broken by trials and sweetly tempered by grace, is more fruitful in love, in service, sympathy, joy, insight, efficiency, and in winning souls to Jesus.

UNTHINKING people would like a world where fruits and grains should grow spontaneously and plenty ever lie ready at hand. They would have their pathway adorned by the most beautiful flowers, refreshed by the balmiest breezes, and luxury rolled into their laps. They would banish care and obliterate

work. They would have no trials, no anxieties and sorrows. How would all this result? The human race would degenerate into a soft, slothful, ignorant, immoral and characterless crowd. God is too wise to make a world like this. He knows that *comfort* is of far less importance than *character*, and *luxury* of far less consequence than *true manhood*. So he has made trials universal. Let a man go where he may, and be in the most propitious circumstances, he is sure to have something to pain his heart. Naaman was a great man, but he was a leper; Paul, a great apostle, but he had a thorn in the flesh; David, a mighty king, but he had a wicked and rebellious son. There is no place, no relationship, no life, on this earth exempt from trials. Are our trials working out in us a better life? Do they fret and worry us, or do they test us to make us the stronger, restrain us to keep us in the right way, and perfect us in Christian character? If we rightly understand them and rightly take and use them, we may be able to say with Paul: "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Our trials of a life time will seem but a *moment* in comparison to the *endless years* of heavenly life, and *very light*, to the *exceeding and eternal weight* of celestial glory and felicity in the world to come.

SEC.

LETTER FROM W. C. DALAND.

NIEUWE GRACHT 36, Haarlem, Holland, }
21st September, 1897. }

To the Editor of THE SABBATH RECORDER:

Dear Brother:—Having passed a very pleasant and profitable Sabbath with the faithful congregation of Sabbath-keeping brothers and sisters here, and having been now several days in this hospitable home, I feel moved to write a letter, trusting that it may not be unacceptable to you.

As those who have read the Annual Report of the Board of Managers of the Missionary Society will already have guessed, I am now on my way to Germany. The arrangements referred to by the Corresponding Secretary in the report have not been completed, owing to the fact that the Committee of the Barbican Mission have not held a meeting since the Missionary Society's consent was communicated to me, for the reason that the members have all been away from London. There will be a meeting in October, and then we shall know what they decide. The Mission Superintendent is very anxious that I should help him. So I am now going to Berlin, to do missionary work among Jews at his expense, thus accomplishing the end mentioned in the report. I may or may not continue in his service on my return. That will depend on the decision of his Committee. If they shall withhold their consent, then I shall simply have done a little work for the Lord, with my necessary expenses only paid. If they give their consent, then the arrangement will go forward as described in the report, and a financial benefit will accrue to the Missionary Society. I am now a little doubtful of the willingness of all the Committee to have a heretic like a Seventh-day Baptist so connected with their Mission. But the Superintendent is still sanguine, so much so that he personally is paying my expenses. I write this full explanation because of the publication of the arrangement proposed in the

report. I trust I have the prayers of all the brethren.

The Sabbath before I left London (Sept. 11), we were pleased to have with us our dear brother, Dr. Frank S. Wells, of Plainfield, who stopped in London *en route* for New York. There were 20 at chapel that day, and the Bible class and service were especially interesting. The Rev. T. Timmins, pastor of a General Baptist church, was present and preached a sermon of encouragement to our "little flock" in London. Mr. Timmins spent some time once in the United States organizing "Bands of Mercy," a cause in which he is greatly interested. Last Sabbath, the first of my absence, the pulpit of the Mill Yard church was supplied by the Rev. Wm. Durbin, editor of the *Christian Commonwealth*, an undenominational paper, which has more than once advocated our cause as against our hostile friends, the trustees. The members in London will keep all our services up during my absence, and satisfactory arrangements have been made for supplying the pulpit.

Last Thursday afternoon (Sept. 16), Dr. Wells sailed for New York, and the same evening I crossed the Channel to Holland. It is the same old, happy Holland; the same clean streets, with brick side-walks, and here in Haarlem no distinction between the side-walks and the roadways except that of color, the pavements being of stone, all, however, as clean as clean can be; the same neat houses, very many still with the mirrors outside the windows (called *spione*), by means of which the curious inmates can, all unobserved, note the passers-by; the same children, clattering to and from school, their wooden shoes sounding merrily on the pavements; the same dignified-looking Dutch signs, which impress the foreigner that the shop-keeper put all the words he could employ together to make one word descriptive of his business and used all the letters of the alphabet to spell it; the same canals, the same scows poled along in the same steady manner; in short, it is the same dear, old comfortable Holland which I visited two years ago. Only one change impresses me as I walk the streets. The supposed changeless, phlegmatic Dutchman has at last yielded to the allurements of that modern frivolity, the bicycle; and having begun to ride, it is to be presumed that he will continue to do so. The smooth streets make his cycling pleasant, but no doubt the Dutch custom of walking anywhere and everywhere, more in the middle of the road than anywhere else, makes the pedestrian a terror to the cycling Hollander.

In the kindly Christian hospitality of Bro. Velthuysen and his dear wife and family there is no change. They, by the grace of God, are faithful servants of Christ and always let their light shine to his honor. But in the church there is much change, and it is all for the better. There is the most perfect unity and love pervading the Haarlem congregation and the Lord has blessed them with increase of souls. I have been made heartily welcome in the homes of the people and at the services. Sabbath morning, at 9 o'clock, there was a prayer-meeting, where the spirit of God was richly present. At 10 o'clock was the public service and the chapel was well filled; many young people and children were to be seen in the congregation, a hopeful sign

for the future of the cause. It was my privilege to preach a sermon of encouragement and hope, which I did in English, the same being translated by Bro. Peter Velthuysen, who has been a student at Alfred University. After the service many of us went to the home of Bro. Pieters, where we had a social time, singing hymns, and conversing, with coffee and *koekjes* (cookies) to increase our feeling of friendly union. In the afternoon in place of the Sabbath-school we had a social tea-meeting in the chapel, at which I gave an account of the history and present prospects of the Mill Yard church, and also of my going to Germany. It was heartily voted at this meeting that I be asked to communicate the heartiest and most fraternal greetings of the Haarlem congregation to the brethren in America. I wish that those at home could have been with me to share in the joys of these meetings and to know the devoted spirit of these dear Dutch friends.

On Sunday we had a meeting at Bro. Pieter's at which I gave an account of my life and conversion and embracing the Sabbath. This testimony will, I hope, be found to the glory of God and cheering to the hearts of his people. In the evening I went to see the Gospel Cart, with its inscriptions of religious and temperance truth and its conveniences for the distribution of tracts throughout the country. Mr. Peter Velthuysen started yesterday morning as assistant to Bro. J. P. Schouten, on a tour of several weeks in Friesland with the cart. I should like to say that in the RECORDER some time ago there was a slight mistake made in saying that the work of the Gospel Cart was borne wholly by the Haarlem church. General contributions are received for this work from any interested ones, and while the brethren do not ask it, I know that if anyone in the United States is moved to assist, such aid will be gratefully received by Bro. Velthuysen and will surely do much real good.

Last evening I attended the church business meeting, at which I was pleased to listen and see how the business was conducted. Some interesting letters were read, and it was voted that Bro. Velthuysen go to the island of Texel in the north of Holland to see some members of the church who have been influenced by the work of the Adventists, who have been very active. I have been earnestly pressed to remain over next Sabbath and preach on Israel's cause. I may, therefore, accompany Bro. Velthuysen to-morrow on his visit to Texel and return on Friday. In that case I may write another letter next week, telling of our visit and of the further services. There is no doubt if your readers could be here, they would all say with me, "God bless the churches in Holland!"

Faithfully yours,

WILLIAM C. DALAND.

THE DIVINE SUPERINTENDENCE.

The divine superintendence of the workings of the universe and of the affairs of men is an important article of Christian belief. Nobody who believes in prayer doubts it. God, we say, is in the events of history, in the work of his church, and is not unmindful of the doings of the wicked. But it is one thing to have a general article of belief; it is another to realize the truth of it.

Practically, most men limit the divine superintendence to certain fields of operation.

They see God's power in the universe and the evidence of his laws in nature; they believe he gives close attention to things embraced in the religious sphere, and they love to think that the conduct of every individual is a matter of concern to him. But there are many things of value and interest to them with which they in no wise associate him. They are little things, too little for the Almighty to care about. For example, there are a multitude of personal acts assumed to be morally colorless. The question of right or wrong does not enter into them. The infinite Father, absorbed with greater concerns, makes no note of them.

—Is this really so? Not if the words of Christ mean anything. The hairs of your head are all numbered. There is nothing that concerns you which escapes the divine attention. He who numbers the hairs of the head knoweth also the thoughts of the heart. If nothing, even so insignificant a thing as the hair of the head or a thought of the heart, is unknown to him, of course nothing is unobserved by him. The divine superintendence is not confined to great things, such as flying worlds, the fate of nations, the work of the church, the spread of intelligence, the deepening of conscience, the improvements of a people's morals. It is all-comprehensive. If not even a sparrow falls without divine observation, or a sheep is lost without awakening divine concern, surely human thoughts and actions, human joys and sufferings, little though they may be, claim divine consideration; for a man is of much more value than many sparrows or many sheep.

The thought that one whose eye never slumbers, whose hands never rest, is in vigilant superintendence over every individual life, may be pleasant or distressful, according to our relations to him. While his mercies come to all, his promises are to them who love and obey him. It is to those who have been conformed to his likeness, that the reality of his constant superintendence is most precious. The Lord is mindful of his own. His own are precious to him. He knows their down-sitting and their uprising, understands their thought afar off, and is acquainted with all their ways. No act or thought or experience is too little to escape him.

It follows that life is larger and more comprehensive and more important than many have supposed. My Father cares about everything that I care about. The thoughts and acts which seem too little to concern him are not unimportant to me, and therefore not unimportant to him. They go to make or mar character, and that is of supreme concern. When those great lenses which give modern telescopes such wondrous power are nearly completed, all polishing tools are laid aside, and they are brought to their delicate perfection by touches of the thumb dipped in the finest of rouge. The lines of flinty glass are changed by so light a thing as the fingertip. Character is perfected by little touches. And it is a beautiful thought that the Infinite Being who made the worlds and holds them in his mighty hand superintends with wondrous patience and surpassing gentleness every process in shaping and perfecting the character.

Does this truth make life seem greater and more difficult and more responsible? If so it also enlarges the compass of prayer and makes the divine fellowship more real and helpful.—*The Independent*.

Woman's Work.

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

THE KING'S MESSAGE.

I looked from my window at midnight,
And said, "Perhaps he will come
And call me to follow, ere morning's light
Breaks over yon mountain dome.
And joyful will be the summons," I thought,
"Forever to dwell with him."
His presence seemed throbbing through all the night,
And filling my heart to the brim.

I lay on my pillow and dreamed of him,
And then, in a moment's space,
I knew that he stood at the foot of my couch,
For I saw the light of his face.
"Dear Lord, thou art calling for me," I said;
"I'm ready, yes, ready to go.
I have waited and watched for thy welcome step,
And thy wonderful love I know."

And then he spoke, and the sound of his voice
Was sweeter than music's tone.
And, "Where are the souls thou hast won for me?"
He said, "Dost thou come alone?"
I could not speak, for a wave of grief
Rolled over my troubled soul,
And my life stood out to my startled gaze
As an empty and useless scroll.

The service I'd tendered and thought so great
Seemed naught while he waited there,
And he gently said, "Hast thou borne my name
To those who are sunk in despair?
The fields are all white. Hast thou gone abroad
And toiled through the heat of the day?"
I covered my face with my trembling hands,
"Have pity, dear Lord, I pray."

"I'll carry thy message, thy words of love,
If thou wilt but go with me,
And hold me and give me the strength I need;
My soul must be filled with thee."
And gently he said to my troubled heart,
"My joy and my peace be thine;
Go, carry my message and have no fear;
The strength and the power are mine.

"And lo! I am with thee, to love and to bless!"
He vanished, and who may know
The wonderful light that around me spread,
More fair than the morning's glow?
He's even beside me, and I must speak
His message so full and free,
Till hearts are awakened and humbly cry,
"Here, Master, am I; send me."

—*May M. Anderson, in the Missionary.*

This department is indebted largely to Dr. Ella F. Swinney for its contents this week.

"We take God's gifts completely when we realize that he sends them to us, for the benefit of others who stand beyond us, needing them."

"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments."

"It is give, give, give," we say with a touch of impatience, as we listen to the appeals for aid. But is it not take, take, take, as well? The day that our heavenly Father fails to supply our needs, we may refuse to heed the cry of his suffering children.—*Helping Hand*.

GIVING money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of praise, or teaching in a mission-school, or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental; it is put in the forefront of our religious duties.—*Rev. T. L. Cuyler, D. D.*

Why should the subject of giving of our substance to the Lord be any less necessary to think about and talk about all the year than the subject of giving of our lives to him? As Christ's followers we are, or should be, continually consecrating ourselves to him and to his service. We are his, and all that we possess belongs to him.

THERE is an immense array of noble women

who have learned the blessedness of service for the Master, and some of us belong to that company and can have any part we will accept in this service. Yet with all the increased opportunities for knowing and doing, are we not inclined to excuse ourselves because "we are not interested," "we do not know how to work," "our hands are full and we can do nothing more"? Let us look at this duty as a "God-given privilege," and do what we can, and the promise of spiritual growth—of a fullness of joy and experience we have never before enjoyed—will be fulfilled in our lives.

Mrs. McMAHON, missionary in the Himalaya Mountains, India, said their children in the mission schools were much affected when they heard of the debt of their Mission Board. One day most of the children went off to the woods in the mountains, where the larger boys cut down trees and prepared the wood, while the smaller boys and the girls carried it joyfully home on their heads, to sell to their teachers, who readily bought it, thus making a little extra money, which they desired sent to help remove the debt of the Methodist Episcopal Board, New York City.

Brave and happy little children, to send their money to this Christian land, that they might have a part in lifting the debt from the Board.

The subject that engrossed all hearts that hour was, "missionaries' children." Should the parents keep them with them in heathen countries and bring them up, or send them to this land to be educated, was the all-absorbing theme in that missionary company.

Some of the parents had no relatives here to look after them and must place them among strangers, to be separated from them for years. What of the influence around them? What might they learn of skepticism, or any other evil, in the schools?

This entire subject was discussed on all points by parents with tears and broken sentences, and then there came a hush over the meeting. After awhile the fathers and mothers prayed, and such prayers! There were smothered groans and sighs on every hand. Not a heart in that company but felt the deep pathos and agony of the hour.

But the Merciful One sent comfort to their hearts, as one and another said, "Let us trust in God more, that he may direct us in every case."

Miss Crosby, Micronesia, described her last visit to the neighboring islands, which she usually visited once a year. They reached the coral reef, where a little boat was lowered and soon filled. By the skillful manœvering of the oarsmen the boat was to be thrown upon the reef, but by carelessness at the important moment, only the prow stood high up out of the water, endangering their lives in that the next wave might dash the boat backward or overturn it. A large concourse of people had come to meet her and her helpers, and they cried to her, "Throw yourself down into our arms, quickly; throw yourself down!" She looked down and the next moment threw herself over the edge of the boat and was caught in the arms of a strong man, who, joyfully, carried her the two miles over the reef to the mainland, wading their usual way through the deep water, the others being carried, also. She found a great awakening among the peo-

ple; a great eagerness to hear the gospel, and especially to buy the Scriptures. Though they were too poor to have clothes enough to cover them, yet they had diligently exported their only product for sale—pineapples—and most of them had their fifty cents. Alas, alas, said Miss Crosby, there were not Bibles enough for them, and their wranglings to be the first served were sad to see, for they knew they would not again have a chance for another year. She hoped the means would be furnished that more might be printed in that language, so that they might at least have the Word of God to read, for now while she was recuperating in this country, no living teacher visited them.

INDIVIDUAL RESPONSIBILITY.

BY E. B. SAUNDERS.

Since the Endeavor Society is the creature of the church and has very few records, I address myself more especially to the church.

Some one has said, "The hen lives which will scratch the grave of the last Seventh-day Baptist." It may be no fault of the dead that even a bantam scratch their grave, but it is their fault if a bantam can fill their place in life, or even their grave. Well, God speed the day if the truth for which we live is not his, or will fall into better hands.

In 1858, at Springfield, Ill., Abraham Lincoln said, "A government half free and half slave cannot permanently live." This was not prophetic, but the enunciation of a principle. The truth, not the announcement, freed the slave; it must free the slave, or shackle the man already free.

More than 1,800 years ago the Man of Galilee said, "Ye shall know the truth and the truth shall make you free." "I am the way, the truth." "If the Son therefore make you free, ye shall be free indeed." It is not the announcement of this great truth which will free the world from sin, or shackle men already free, but the truth. If he had said half truth and half error shall make you free; if Lincoln had said a nation half bond and half free can live, this would have pleased the world, though they stood at the very threshold, but not in sight, of the great transition period. It would please the world better today, and though we probably stand at the same open door, few can see it.

In response to the thunders of Sinai, "How long refuse ye to keep my commandments and my laws?" (Ex. 16: 28) the churches of the many denominations answer back, "We are trying to get the states to make laws, Sunday laws. We think the work of redemption greater than that of creation."

In response to Christ's words, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God," the professor of religion answers back, "I have a certificate signed by a clergyman, showing that my mother had me christened when an infant."

In reply to Christ's words, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"—in response to this, high heaven's mandate—the church replies, "I have authorized a clergyman to authorize a parent to hold this child, while he sprinkle it. Here is the certificate in writing, good at the bar of God, when we stand to answer for the deeds done in the body."

Now the church, after removing this voli-

tion, this self-choice, to stand, or not to stand, for one's self, on the Rock Christ Jesus, sends up a wail against the bicycle, ball playing and Sunday excursions, while the cry is lost in the sweeping Niagara of no-conscience which rushes us on, and down. Without a training of conscience, keen, self-reliant, true to home and God, we go the way of all the nations of the earth who have forgotten him.

There will never be conscience in man-made institutions substituted for divine. The church is still trying to make the manna of the wilderness keep over Sunday. It bred worms and stank then—it does yet; the stench is appalling. The seat of authority is God; the seat of responsibility is in the home, and self-personal. Opportunity has wonderfully offered, at the hands of invention, to expose the great weakness of our false home and church training. Give us back the mother and father who love and care for their children. God have mercy on us, with the new woman, and man, too. Give us back the birth from above, the baptism, the Sabbath—the only ones named in the Bible. The crying need of the church of to-day is more religion (prompting pastor and people to do as they would be done by), more water and an unbroken law.

Occasionally great men, feeling the sands crumbling beneath their feet, send forth a clarion blast. Moody said, "One thousand, three hundred, and one thousand, seven hundred churches respectively, of the leading denominations of the world, had not a soul saved or an addition during the year." The church retorted, "The figures are not correct."

Dr. Geo. C. Lorimer, of Boston, says, "We are moving rapidly in the direction of paternalism. It is seen in the great corporations, in the various socialistic schemes, and in the increasing appeals to government for all kinds of supervision and protection. In morals it is as manifest as elsewhere. The blame for wrong-doing is constantly being shifted from the wrong-doer to his parents, to heredity, or to environments; and there is scarcely a wretch in our prisons who does not feel that he is a worthy object of compassion. The sense of personal responsibility has declined; if the tendency continues, we shall have a nation of moral babies. There should be an instant change. Instead of blaming society, the church and Christians for the waywardness of others, let it be proclaimed everywhere that "each man must answer for himself to God."

We must have this individual responsibility; the Bible teaches it, but when the church or the schools do not, we say, "Hands off." If the blind have been leading the blind, and both fallen into the ditch, Dr. Lorimer does not want us to "blame society, the church, or Christians." This sterling integrity which he desires puts blame just where it is due, makes Christians manly.

The Endeavor movement has greater reason for living in our denomination than in any other one of the forty in which it exists. We are the only one which stands for a triune gospel: the Bible birth, the Bible baptism, the Bible Sabbath. And the one burning question is how to give the world the blessing, the joy, the freedom of these truths. Shall we cloister ourselves and become sectarian, pagan? The policy of exclusiveness has only added to the confusion of tongues,

until now there are more than a hundred factions, denominations. Not only the laymen, but the clergy themselves, cannot give a single Bible ground of distinction between their own and a score of other denominations. So if the denominational bars do get down, the people will certainly get irreparably mixed. Jealousies have-made church pastors, and members, so poor they do not care to return. Talk of brotherly love, when there is not even tolerance!

I have seen the most sweeping revivals killed dead by this unchristian spirit; souls turned away from the kingdom for fear they would find other church homes. Right here some old, or young, Rip Van Winkle says or thinks, "I do not believe in revivals." Well, how about your church jangles for the past ten years? When denominational grease can not keep the church machinery from squeaking, the blood from running when the church Shylock takes his pound of flesh from sister church, when churches have gone into financial and spiritual bankruptcy, from fighting each other, in room of fighting wrong, call on the schools to turn us out another hair-splitter of infinitesimal importance.

There are towns all over this land with from three to five hundred population, and from two to six churches, representing as many denominations, and not people, or means, or religion, enough to sustain one, the half-starved preacher supported by missionary boards, to crack the denominational whip, and grind the denominational mill. Does this look like "Peace on earth, good will toward men"?

Philip Schaff said, "The Reformation of the sixteenth century ended in division; the Reformation of the twentieth will end in reunion." As fast as the dawn of discovered light strikes the church, that denomination must step out in all the fulness of that light or go out in darkness.

The great famine of to-day is not in India alone, but America; not for bread, but fresh gospel truth. To be sure, more than 213,000 are annually accepting the invitation at the hands of the C. E. to the marriage supper; but some 700,000,000 heathen, 200,000,000 pagan, and 200,000,000 Moham-medan, have scarcely been invited; and some of us searching for denominational lines, in room of looking for lost men, preaching others down, instead of lifting men, and Christ, up. I say these things in all kindness, brethren.

If you will show me by the Bible that Christ was not an immersed Sabbath-keeper, of the Fourth Commandment, I will not be. If you will give the Bible to any child not tampered with, who can read, and that child does not decipher these three simple guide-boards along the highway of holiness, to the City of Refuge, then I will revise at once, in the Bible, my denominational standing-ground. I will not be a dissenter, without a Bible truth of separation. This is the broadest position I know of. This the only common meeting ground, the only union, of the twentieth century, or of any century. As a denomination, we would gladly meet the church half way, will go all the way to meet on Bible ground.

We make no claim of perfection, or that we have fathomed all the great Bible truths; but do claim the courage of our convictions, in

accepting the Bible. We have no other revelation. We have no prophets. Attach no crank notions of food, or of raiment, with our beliefs. Are not afraid of mingling with other people, for worship or for business. We feel free to adopt any practical reform measure. We are the only denomination which the United Society of Endeavor has ever made a ruling against. They have broken with us their boasted covenant of undenominationalism—we have not broken ours. Neither are we going to bolt the track, or leave the arena. We live to give the unconverted, the heathen, the church, yes, the world, an open Bible. But if there is one open farther than ours, we come with outstretched arms to accept it. Like Jacob of old, if our name has any significance less worthy than this, we pray God to give us the same divine touch, that we cease to be wrestling Jacobs, "supplanters," and become clinging Israels, "Prince of God."

Brethren of all denominations, we shall sell more goods if we label no more gospel packages, consigned to a lost world, with denominational trade-marks. We are not ashamed of our colors, are not untrue to our cause or to God, but are tired—the world is tired—of isms; and now in this, the only great, concerted religious movement in the direction of union, the C. E., two of our leading isms have withdrawn to build for themselves denominational monuments. Let us depend more on good gospel pasture, feed, and less on line fences.

You say, "But you are a small people." Not if we are right. I expect to see the world grazing in just these pastures—more than eleven hundred million head. To be sure we have only 56 C. E. Societies, with a membership of some 2,600. We have had an organized existence for only eight years. During five of these years your humble servant has been chairman of the Board.

Our C. E. Societies have grown up during the last ten years. During the last five years, we have grown from 45 Societies, with 2,000 members, to 56, with 2,600 members. Our Junior Societies have nearly all grown up during this time, until we are now some 31, with a membership of 668. We now annually raise some \$2,000.

I find, by going to our Anniversary records, that during the decade, from 1886 to 1896, our net increase of membership to churches was 906, or 90 and a fraction per annum. Take the first five years of this decade, our net increase was 112, or 22 and a fraction per annum. During this five years, three of the years we lost ground numerically; in 1888 we decreased 10; in 1890, 13; in 1891 we decreased 26. In 1890 the Eastern Association, consisting of 16 churches, report not a single addition, and only 27 of all our churches report any additions during the year 1890.

The last five years, from 1892 to 1896 inclusive, our net increase was 794, or 158 and a fraction per annum, and not a single year of net loss during this period of five years. Thus our net gain was more during each year of the last five years than all the previous five years. The three years of greatest growth were 1893, 1894 and 1895, each year bringing net gains of from 171 to 275; 1892 marked the commencement of this five years of prosperity, when the student evangelist movement was inaugurated, and this followed

up by our Missionary Board and Evangelistic Committee, in the employment of workers and evangelists. At the close of this year Secretary Main said in his annual report, "The receipts of this year have reached the highest point ever yet realized, \$13,686.99."

We find the number of Sabbath converts reported by our Missionary Secretary has steadily grown during the last five years. During 1893 there are reported 25; during 1894 there are 35; during 1895 there are 42 reported; in 1896 there are 56 reported. The greatest percentage of them coming from evangelistic work, showing that this broad mission spirit is bringing greater numerical results than ever before realized. Some one has said of this policy, "That Seventh-day Baptists were good enough to shake the persimmon tree, while others gather the fruit." It is not every one who can successfully shake off persimmons, or keep them when gathered. Keeping some one else from gathering is no satisfaction to us. A selfish policy will kill any institution, especially religious. The critics, among our own people, of this generous policy, have not been the most successful men. Show us more successful and Christ-like methods, and then you can destroy these. Even our Adventist friends have been compelled to adopt broader and more generous methods. Christians must be a unit against wrong. As sure as we diminish the force on the field, or adopt a narrow policy, the cause wanes.

The attitude of the United Society toward us has nothing to do with our relation to the great work of saving men, or with our adopting new methods, or mingling with Christian workers; but see if we are persecuted, that it is for righteousness sake. A rabid intolerance on our part will not bring people to Christ, or to us, or save the mass of our young people, who are constantly leaving us. A high spiritual condition of heart is the only anchor. The enthusiasm along all our lines of work, during the past five years, in Endeavor, in Evangelical, Sabbath Reform and Missions at large, have helped to make, yes, have made, the most prosperous period of any I can find recorded in our history.

We want to fill our homes, churches, Endeavor Societies, our schools and Sabbath-schools with people, not like the chameleon, which changes its color to whatever it stands upon; but like the ermine, die before it knowingly will soil its spotless purity.

Then when we lay down the Pilgrim staff, and it is not long with some of us, we shall, under God, take up palms of Victory.

OUR LIVES.

Think of the brokenness, the incompleteness, the littleness of these lives of ours. We get glimpses of beauty in character which we are not able to attain. We have longings which seem to us too great ever to come true. We dream of things we ought to do, but when we come to work them out, our clumsy hands cannot put them into realizations. We have glimmerings of a love that is very rich and tender, without trace of selfishness, without envy or jealousy, without resentment. We strive to be sweet-spirited, unselfish, thoughtful, but we must wet our pillow with tears at the close of our marred days because we cannot be what we strive to be. So it is in all our living. Life is ever something too large for us. Yet this incompleteness, this unsatisfactoriness, this poor attainment, finds its realization in the risen Christ. His is the perfect life, and in him we shall find fullness of life.—*J. R. Miller.*

MY WORK IN SHANGHAI.*

BY DR. ROSA PALMBORG.

I have been asked to write a paper, "Describing my work during the past year, what I hope to accomplish, and some of the needs of the work for the next year." As I am in China, I will do as the Chinese do, begin at the end, and finish up with the first part.

The greatest needs for the coming year, are grace and wisdom, love for the people and the work, a greater amount of energy and an ever-present consciousness of the object in view, that is, the salvation of souls. These are the needs on my part.

The work also needs a living interest on the part of the friends at home; an interest that shall lead them to pray for it daily, and to think of it and all the other work carried on by us as *their* work in part, and not alone *our* work as it is so often called. I wonder, dear friends, how many of you realize that Christ spoke to *all* of his disciples when he commanded them to go into all the world and preach the Gospel to every creature; and that every one called by his name should obey that command so far as lies in his power.

All can help the work by caring for it and praying for it, not only because they are acquainted with the workers and interested in them, but because it is the Lord's work and all should have a share in it; most people out of their abundance or as the Lord has prospered them, can contribute the means with which to carry it on. With these needs supplied, by the help of God we may accomplish much.

What we hope to accomplish can be told in a few words regarding those who come to us for help. It is healing some, helping others, giving comfort and attention to some who are past help, preaching the gospel or having it preached to all. The results we cannot tell. We hope some may be led into the way of life. Perhaps if we ourselves do not see the increase, the seed sown here may bring forth fruit in other places in time to come.

My work during the past year has already been spoken of at some length in the general report. It has consisted of seeing the sick at the dispensary five mornings of every week, and one afternoon a week at the city chapel, also caring daily for the patients in the hospital, with the help of the girls. The girls take turns, a month about, one caring for the patients and the wards, the other dispensing medicine in the morning and preparing medicine in the afternoon. One afternoon a week, I have been teaching English in Mrs. Davis's new school in the city. About the same time has been devoted to helping on the new vocabulary of the Shanghai dialect of which Mr. Davis spoke in his report.

The rest of the time has been spent in study, going out to see the sick, teaching the student girls, attending meetings, and doing the many things that are constantly coming up to be done, of which it would be difficult to give a report. I have tried during the past year to make the hospital and dispensary as nearly self-supporting as possible, but have not succeeded so well as I would like, although the past six months have been quite encouraging. I hope we can do even better next year. Perhaps nothing would interest you more than to hear a little about some of the

people with whom my work has brought me in contact.

The first one I think of is a poor woman who was in the hospital for a few days, and went out because there was no hope of her recovery. I heard yesterday that she died three days ago. When I found I must tell her that she could not get well, she would not believe it, but kept saying, *I must save her*. I told her of the much greater salvation offered her through the blood of Jesus, and tried as best I could to explain the Gospel to her so she could understand it, and when she did understand she kept repeating over and over again, "He died in our place, he died for us," and her face shone when she heard that if she would only believe that he did die for her, and trust him for salvation, she might be happy forever with him in heaven. But she had heard us at prayers reading the Bible and praying and singing, and a new fear seized upon her. She said, "But I can't read and sing and pray, and it is too late to learn; how can I be a Christian?" I explained to her that it was not necessary to be able to read and sing, and that she could just ask the Lord from her heart for what she wanted, without using any special form of words. That seemed to relieve her, but in a moment she thought of her children and grasping my hand, cried, "But how can I leave my three little children? You must save me! You *must* save me!" I do not wonder that she grieved about her children, because their father is an opium-smoker and that means absolute poverty and neglect for them. I tried to comfort her by telling her that the Heavenly Father was able to care for her children if she would only trust him and ask him to do so. I hope that she really may have been saved and that we may meet her among the redeemed in heaven.

Another young woman who was also suffering from an incurable disease and who was with us a very short time, when I talked to her said, "But I cannot understand it easily, because I have never heard it before." It seemed very wonderful to her, and I asked one of my girls and the Bible-woman to explain it to her better than I could. She seemed perfectly willing to believe, but was a little afraid of the opposition she would meet. We hope as she nears the end that the Holy Spirit will teach her and give her courage.

Another woman who was with us a while, is the wife of a teacher in Mr. Davis's day-school. The teacher has long been a Christian but his wife had not been willing to give up and believe the Gospel. While with us she seemed to receive a change of heart, and soon after made application to the church for membership. Just two more and I will close.

One, a man who was brought into the dispensary one morning with his face streaming with blood, and one eyelid almost completely torn from his forehead by a gash extending the whole length of the eyebrow and over the bridge of his nose. He had been carrying a heavy log and had slipped, the log falling on his forehead and injuring him in this way. The wound was so full of sand and particles of straw that it took a long time to clean it out and sew it up. I put on a dressing and told him to come back in five days, which he did, and much to my surprise, the wound was all healed up except a small corner which healed a few days later. He was so delighted

that he went around with his face beaming, thanking everyone he could find. He was perfectly willing to listen to the Gospel and came to church several Sabbaths, but has not come recently, possibly because he is not able to stop work. I feel certain he will never do anything to hinder the work of missions at any rate, and hope he may himself find Christ.

The last I will speak about is a boy who said he was twenty, but looked nearer fourteen years of age. He came to me with his feet in a terrible condition, gangrene of six toes, the feet being very much swollen. I tried to send him to a men's hospital to stay. He had to sell a garment to pay for his fare on a wheelbarrow and then they would not take him in because he was so dirty and very poor and had no one to go security for his board. So I removed the toes one after another and had him come every day to have the dressing changed, but he improved very slowly if at all, because he had to work hard and stand up a great deal. He was working in a kind of rice shop, learning a trade, and received no pay but his board and a few clothes. At last the cash all being used up for wheelbarrow fares, I paid the wheelbarrow man myself for a few days. Then they turned him out of the shop because he was unable to do as much as usual and took time to come here. We all felt very sorry for him, and as his parents were dead and he had nowhere to go, at the suggestion of our gateman, we took him and let him stay in our fuel house. We gave him a coarse Chinese bed and a mattress filled with straw, Mrs. Davis contributing a quilt; and it was probably the best bed and the cleanest room he had slept in for some time. He stayed until his feet were healed and then went back to that shop to serve out his apprenticeship, as he could not get a place to work for wages till he had done so. He tried to help what he could while here and was very grateful for what had been done for him. I would like to go on telling of others who have come to us, but this paper is already long enough and I have told you enough to give an idea of what we find to do and what interests us, and I trust, also interests you.

THE MEANING OF SUNDAY LEGISLATION.

The recognition of God is an act of faith. Heb. 11: 6.

A statement of that recognition is a declaration of faith. Matt. 16: 15, 16.

To incorporate into the constitution of a civil government a recognition of God, or a declaration of faith, is to insert a religious clause.

To insert a religious clause in the constitution is to give the government a religious basis.

A religious basis confers power for religious legislation.

Power to legislate on matters of religion implies power to execute religious laws.

Power to execute religious laws means compulsion in matters of religion.

To compel the conscience in religious matters is to invade the rights of men.

To *invade* the rights of men is to subvert good government, whose primary object is to protect those rights.—A. G. Daniels, in the *American Sentinel*.

THE miserable wrecks of manhood and womanhood one meets every day once had a chance almost equal to the best.—B. Potter.

*Read at the Young People's hour at the General Conference in Salem, West Virginia, August, 1897.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

THE farther down the tide we drift,
Swifter the current flows;
The farther up the mount we climb,
Smoother the pathway grows.

I wish to take this chance to thank all those who are so promptly replying to my requests for articles for this page.

Our ever-zealous and enterprising secretary, Miss Reta I. Crouch, has started a plan which commends itself to me. In brief it is this: She is asking the corresponding secretaries of some of our larger societies to secure from among the members of their societies several circular letters. These letters are to be sent to the smaller, and sometimes weaker, societies, where they are to be read in public and then sent on to another place. I have no doubt that such friendly letters will be a source of much strength and encouragement. Below is such a letter, the subject of which was assigned to the writer by the secretary of the society to which he belonged. These letters are not intended for publication, but I have no doubt that Miss Crouch will now and then send one to the "Mirror."

A CIRCULAR LETTER TO THE YOUNG PEOPLE.

Dear friends:—The leaders of our denomination showed how well they understood what is for the best interest of the Seventh-day Baptist people, when they commenced the establishment of denominational schools. Young men and young women that expect to fill places of importance in life must be educated; and that this education be of the first quality, intellectually, religiously, and socially, is of the utmost importance. There is need among us, then, of good schools,—schools in which to train up young people, and especially young people of the Seventh-day Baptist denomination, so that they may be of the most possible use to themselves and to those about them. Milton College exists to supply this need, and is in almost all ways well fitted to do it. Those who fill the most important places in the faculty are men of either large experience, or broad culture, or both. W. C. Whitford, President of the school, is so well known throughout the denomination that he need only be mentioned. Albert Whitford, Professor of Mathematics, is a superior scholar, and an experienced and thorough teacher. He is the best of friends. Prof. Edwin Shaw, teacher of Latin and Chemistry, and Prof. Walter Thomas, who has charge of the Greek department, are both capable men. They showed their energy and interest in their work by using most of the last vacation in attending school at the University of Chicago. Prof. Ludwig Kumlien has charge of the natural sciences, and is a man of wide experience, a specialist in Botany, Biology, and Natural History. Miss Nelly Brown, Professor of German, is less experienced, but is energetic and enthusiastic. More attention is being paid of late to the study of English reading and literature, and plans are on foot by which more work can be done in the study of the sciences by those who do not wish to take the classical course, and who are not desirous of securing the A. B. degree. Dr. J. M. Stillman, instructor in music, is seldom equalled in his line of work. The financial prospects of the college are, in

the opinion of the writer, the best they have been for some time.

Not least among the privileges furnished by Milton College is the opportunity for work in the Literary Societies. There are three of these organizations, one among the ladies, and two among the gentlemen students. The value of this lyceum work must not be underestimated. It trains the student to present his views upon any subject intelligently, and to appear before an audience unembarrassed. It has been said that if the work in the Literary Society is done well, it is equal in value to the work of one study in school.

The social and religious conditions that surround a young man or young woman during the formative period of life, must not be overlooked. In this respect we feel that Milton is especially blest. As it is not a large school, there is a possibility that anyone may become acquainted with all that attend, and the old students come to look upon one another almost as brothers and sisters. Excellent social privileges are furnished by the literary societies, prayer-meetings, church socials, and college socials, to say nothing of the daily associations with refined young people and teachers of the broadest culture. The religious atmosphere which pervades the college is noticeable. Few places outside of the Christian home and church are so blessed in this respect as Milton College is. To be sure, no one need to think that a young man will necessarily become a Christian if he attends school at Milton; but we are glad to say that one who said he had often resisted the power of God's Spirit, started in the Christian life the first Tuesday-night prayer-meeting of this term.

Milton College needs two things: Money and students; and every loyal Seventh-day Baptist should do what he can to supply these. Everyone that believes the principles for which this denomination stands, should rally around our schools, for they are the nuclei from which our denomination grows.

FRANK L. SHAW.

MILTON, Wis., Sept. 27, 1897.

THE DUTY OF CHRISTIAN ENDEAVORERS IN THE SABBATH-SCHOOL.

The importance of the work undertaken by the Sabbath-school is universally recognized. In these days when, in many states, even the reading of the Bible in the public schools is prohibited, and when religious instruction in the home is far too limited, where can the children gain any knowledge of the Scriptures if not in the Bible-schools?

Yet in these, alas! too often it is impossible to obtain competent teachers. Here, it seems to me, appears the duty of Christian Endeavorers. They are, many of them connected with the day schools either as pupils or teachers, and are acquainted with methods of study and teaching. If they would apply these common sense methods to their own study of the Bible and go about it with the same degree of earnestness that they ordinarily use, they would be better prepared for teaching when the time comes. The ignorance of many so-called teachers in the simplest facts of Bible history is amazing.

The president of the New York Teachers' College has recently sent out a series of suggestive questions in regard to Sunday-school work, with a view to its improvement. Here are a few of them: What is your main object in teaching a Sabbath-school class? Are you able to accomplish it by your present method? Do the children in your class understand what they study? Do they prefer lessons in the Old or New Testaments; history,

prophecy, the life of Christ, the lives of the Apostles, or the Epistles? Do you consider it wise to teach children facts far beyond their comprehension? Do your pupils commit passages of Scripture to memory? Do you teach inductively or deductively?

Christian Endeavorers are bound by their pledge to read the Bible every day. With systematic daily study of the Scriptures, and with a due regard for the needs of their own pupils, it would seem that they might become efficient Sabbath-school teachers. If for any reason they are unfitted for such a position, they can at least become intelligent scholars, and supplement the work of the teacher in many ways.

At the recent C. E. Convention in San Francisco, Dr. Pentecost told the following story which may well be applied in this connection: "In a time of revival, the preacher was met in the inquiry room by a woman with a baby. The mother had been moved by the sermon to inquire the way of life. But just as the preacher began to talk to her, the baby began to cry, and occupied the woman's entire attention. At this a merchant, who had been looking on, came up. He was a man whose voice was never heard in the church, Sabbath-school, or prayer-meeting. 'If she will let me take the baby,' he offered, 'while you tell her how to be saved, I will try to take care of the baby.' And for an hour the merchant walked up and down in the dark under the gallery, singing softly to the baby, while the preacher led its mother to the cross. The application was: In God's name, young people, if you can't preach, if you can't take a Bible class, if you can't speak in prayer-meeting, at least do something; hunt up a baby somewhere, and take care of it for Christ." MARY A. STILLMAN.

WEBSTER, Mass.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

I write to you this week from Salemville, Pa., a Seventh-day Baptist church of some forty or more members, where for some six years they have had no pastor, until this summer, when Eld. D. E. Lippincott settled here and assumed the pastorate of the church. The congregation is larger than the church-membership. The Sabbath-school is also large for a small church. There are many children and young people, bright and of promise. The C. E. has been re-organized since Bro. Lippincott came here. I think there are almost twenty active members. At the consecration meeting last Sabbath night, every active member present testified in response to the roll-call. They have a good organ in the church, a good choir and good singing. There are three Sabbath-keeping churches in a group: the Seventh-day Baptist, the German Seventh-day Baptist and the Adventist. Each church has been well represented in our meetings, a good attendance so far at all the meetings, day and evening, over the Sabbath and Sunday. Work is pressing the farmers too hard for day meetings through the remainder of the week, it is thought; fall seeding, cutting corn and gathering the remainder of a large fruit crop. I was seldom ever in such a fruit country; fruits of almost all kinds, except those grown exclusively in the tropical countries. We are in a cove or basin, nearly thirty miles long and several wide, at the foot of a mountain, where we climb two miles to reach the summit, from either side. I climbed for one hour in a gentle shower of rain, but I got there. Pray for this people who are so loyal to the Bible. Many RECORDERS are taken here.

In my last letter to the RECORDER, I spoke of Eld. G. W. Hills helping me, not Mills. I think this error is either from my poor writing, or the fault of the "printer's devil."

E. B. SAUNDERS.

Home News.

New York.

ADAMS CENTRE.—The Ladies' Aid Society gave a Conundrum Tea in the church parlors recently.

Miss Florence Babcock, of Nortonville, Kansas, is spending some time with her aunt, Mrs. S. W. Maxson.

Miss Susie Stark, who has been spending several weeks with her aunt, Mrs. Prentice, has returned to her home at Verona, N. Y.

Evangelist Crittendon, of New York, is holding meetings at Adams. Several of our people attend, and it is hoped that he will conduct a series of meetings here.

During our pastor's vacation, the Y. P. S. C. E. conducted the services one Sabbath. The following is the program:

Organ Voluntary, Janie B. Greene.
 Invocation, W. P. Jones.
 Hymn, Double Quartet.
 Responsive Reading, Conducted by C. C. Williams.
 Anthem, Double Quartet.
 Scripture Reading, Eva Austin.
 Vocal Solo, O. D. Greene, Jr.
 Prayer, Norris Maltby.
 Offeratory.
 Reading, Mrs. Anna Arvill.
 Recitation, Viola Davis.
 Hymn, Male Quartet.
 Recitation, Anna Maltby.
 Essay, Mrs. J. E. Hull.
 Hymn, Congregation.

Mr. and Mrs. Herbert Kenyon, of Westerly, R. I., are visiting Mrs. Kenyon's parents, Dea. and Mrs. Gardiner.

Many of our young people are teaching. We note the following: W. S. Maxson, in the Chicago City schools; Anna Maltby, at Saugerties; C. C. Williams, principal of the Rodman school; Janie Greene and Bertha Williams, in the Union Free School and Academy in our village; Margaret Williams, at New Bremen; Eva Austin, Viola Davis, Marion Greene, Arlie Williams and J. O. Brundidge, in adjoining districts.

Miss Amy Greene has resumed her position as clerk in the Department of Public Instruction at Albany.

Mr. A. C. Prentice is pursuing a medical course at Columbia University; Frank Clark, a dental course at Baltimore Dental College; Holly Maxson is studying methods at Albany Normal College, and H. W. Prentice and N. L. Maltby are attending Alfred University.

The Philomatheans held their first meeting, after their summer vacation, at Mrs. J. C. Crosby's. A very interesting program was presented.

BERLIN.—The Berlin, N. Y., Seventh-day Baptist church observed its annual re-union on the first Sabbath in September. The services began at 10:30, and a very impressive sermon was preached by our pastor from Deut. 32:3. Subject: "The Duty of Seventh-day Baptists to publish the name of the Lord." The subject was very ably handled in Pastor Seeley's characteristic manner. Special emphasis was laid upon the duty of our people to publish the name of the Lord by spreading the Sabbath truth.

The sermon was followed by the celebration of the Lord's Supper. This was an occasion of deep interest to all who were present, it being the first time that the members who have recently united with us, and others who have returned, had taken part in this sacred rite. The season lost none of its interest by the recently chosen deacons,

brother Caleb Bentley and F. J. Green, having assisted in this service for the first time.

Immediately following, the Sabbath-school held a short session, in which Bro. T. E. Greenman and Dea. J. B. Satterlee made some brief remarks to the children. Dinner was then partaken of in the dining-room of the church and a pleasant social time was enjoyed.

The afternoon session began about 2 o'clock with prayer and praise. Then followed the roll call of members by the clerk which was responded to by those present. It may be well to state here that our church was well represented in these meetings either by letter or in person. The non-resident members had been previously written to and notified of the event. Letters from non-residents were read and were of much interest and encouragement. A brief report of the year's work was presented by the clerk in which notice was taken of eighteen additions to our numbers, while the hand of death has removed two from among us.

A conference meeting was a very important feature of this session. Nearly all present testified to the goodness of God and expressed new determinations to faithfulness.

The impression of all must have been that the day had been a very profitable one and that we were a Sabbath-day's journey nearer the "Mansions" prepared for the faithful.

CLERK.

Florida.

DAYTONA.—During the past week we have passed through one of our periodical storms that this Southern latitude is subject to. The storm lasted twenty hours, and no great damage was done in this vicinity. The north-west wind which came with it brought the temperature down to 56°, which is the lowest known here for 25 years.

Sea Breeze Beach has been well patronized this summer by parties from the interior of the state. The hotels and cottages have all been well-filled. With the influx came the "blind tigers" (?), etc., that popularity and prosperity too often bring, and the Sunday excursions that have been coming in from various quarters have made it profitable for them, and they became very bold thereby. Last Sunday our sheriff walked up to the one on the Sea Breeze Beach, with the crowd, and said, "Gimme a drink." The jug was set out and he helped himself, after which he said to the proprietor: "I guess that you and this jug better go along with me;" and as he has failed to obtain the necessary bonds he is still in jail. The W. C. T. U. and others have been inquiring of the Lord how to proceed against these strongholds of Satan. They now have proof against about a dozen in and about Daytona, some of them councilmen, church-members, etc., so that our little village is quite wrought up on the subject. Little Edgar Popwell, seven years old, asked his father a few days ago, "Pa, does Jones keep a blind tiger?" "Yes, my son," and thought nothing more about it. In a day or two the boy went down to Jones' place and said, "Pa says you's got a blind tiger; I want to see him."

Our orange groves in this section are making quite a showing of fruit this season, the first, worthy of mention, since the great freeze of three years ago. They bring \$2.50 per box on the tree, and before the freeze 50 to 75 cents was about all that could be ob-

tained. What seemed like a calamity may yet prove to be a blessing. "All things shall work together for good to them that love the Lord." How slow we are to believe this!

D. D. R.

Wisconsin.

COLOMA.—Sabbath-day, September 18, 1897, was a day long to be remembered by the Coloma church, which met with the brethren at Fish Lake, at 10:30, where Eld. E. A. Witter, of Albion, was assisting Pastor Eli Loofboro in a protracted meeting. After listening to a very earnest and practical sermon by Elder Witter, we repaired to the baptismal waters, where three willing candidates were buried with Christ in baptism. At three o'clock we again assembled at the tent for the following services: Scripture reading and prayer by Bro. E. Babcock, of Milton, Wis.; sermon by Bro. Witter, after which, at the request of the Coloma church, Dr. A. L. Burdick was ordained to the office of deacon. The consecrating prayer was offered by Pastor Loofboro, who also gave the right hand of fellowship and received into the church the three candidates mentioned above. These ceremonies were followed by the celebration of the Lord's Supper. Truly the Holy Spirit was present and felt by nearly all who witnessed the services. E. D. RICHMOND.

MILTON.—There is no special interest in religious matters with us at Milton, but the atmosphere is wholesome. All the services—church, Sabbath-school, and C. E.—are well attended, and are accompanied with evident tokens of the Spirit's presence and power. Since the report of the church to the General Conference was made, six have been baptized, and others are looking forward to the ordinance in the near future. On the last Sabbath in September, in place of the quarterly review, the Sabbath-school presented a harvest home program. The church was beautifully decorated with the products of the season, gathered from field and garden and forest, and all the exercises, consisting of brief essays, recitations, class exercises, Scripture responsive readings and singing, were in harmony with the season and the occasion. While the evidences of God's bountiful care in temporal things were displayed on every hand, no one forgot that the spiritual life has its seed-time and its harvest, and that this, after all, is the thing of supreme importance.

The school year at the College has opened with a larger registration than for several years past. It is gratifying also to note that a large number of the new students are graduates from the high schools of our own or other states, and are thus nearly or quite prepared to enter the college classes. The religious spirit among the students is excellent; the Christian Association prayer-meeting last week was full to overflowing.

Milton sends a delegate to the church centennial at Leonardsville, N. Y., this week, in the person of President W. C. Whitford, who has been personally familiar with the history of "The Old First Brookfield Church" for more than fifty years. We have also with us a grandson of Eld. Henry Clarke, the organizer and first pastor of the First Brookfield church—our beloved brother, E. P. Clarke, who was baptized into the fellowship of that church more than sixty years ago. "Uncle Erastus" had hoped until recently to attend the centennial, but does not feel equal to so long a journey. God is graciously fitting him for the journey "from which no traveler e'er returns."

L. A. P.

MILTON, Wis., Sept. 26, 1897.

Sabbath School.

INTERNATIONAL LESSONS, 1897.

FOURTH QUARTER.

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

LESSON II.—PAUL BEFORE THE ROMAN GOVERNOR.

For Sabbath-day, October 16, 1897.

LESSON TEXT.—Acts 24: 10-25.

GOLDEN TEXT.—Fear not for I am with thee. Isa. 41: 10.

HISTORICAL CONNECTION.

In the meeting of the Sanhedrim summoned by Lysias for the further examination of Paul (22: 30), a violent contention arose, and Lysias fearing that Paul would be "pulled in pieces" by the Jews ordered him taken back into the castle. Learning that the Jews had laid a plot to kill him, Lysias sent him by night unto Cesarea under a military guard, to be put into charge of the Roman governor, Felix. He informed Felix, by letter, why he had sent him, and that he had ordered Paul's accusers to carry their charges before him. After five days some of the members of the Sanhedrim, with an advocate named Tertullus, went to Cesarea to present their case against Paul. In addition to the general complaint that he was a pestilent fellow, they made three charges, viz., sedition, heresy and sacrilege. Acts 24: 5. In this lesson we have Paul's answer to these charges.

NOTES.

I. Paul Denies the Charges. 10-13.

10. *After the governor had beckoned him to speak.* Tertullus had presented the Jews' charges, and Felix beckoned (Greek, nodded) to Paul as a sign for him to answer. *Many years a judge unto this nation.* "For the comparatively long period of six or seven years Felix had been in Jerusalem and Cesarea."—*J. G. Butler, D. D.* Long enough to become acquainted with Jewish matters and manners. For this reason he would cheerfully answer before him. This was a courteous acknowledgment that Felix was qualified to judge the case. 11. *Thou mayest understand.* Find out. *But twelve days.* The time since he reached Jerusalem was little enough so that all his doings could easily be traced out and not long enough to have raised sedition. *Went up to Jerusalem to worship.* A very different object from that charged. 12. *Neither in the temple neither in the synagogues, nor in the city.* In none of these public places did they find him. *Disputing with any man, or raising up the people.* "Stirring up a crowd."—*R. V.* *Neither can they prove.* They made the charges that brought no proofs. So much for the charge of sedition.

II. His own Statement of his Case. 14-21.

1. Of his faith. *But this I confess unto thee,* if it can be called heresy, *that after the way which they call heresy.* "The way." "The life and faith of the disciples was called the way."—*Peloubet.* See Acts 9: 2 (margin) Acts 19: 9, 23. *So worship I the God of my fathers.* "Our fathers."—*R. V.* The same God he worshiped. *Believing all things . . . written,* etc. Acknowledging the authority of the Old Testament Scriptures. *Hope . . . that there shall be a resurrection of the dead.* This is also what they believed. *Herein.* "In the worship, faith and hope spoken of in the last two verses."—*Cambridge Bible.* *Do I exercise myself.* Exert myself. *To have a conscience void of offense.* A clear conscience. *Toward God and men.*

2. Of his visit to Jerusalem. 17. *After many years.* Of absence from Jerusalem. *I came to bring alms to my nation.* Alms collected on his missionary tours. See Acts 11: 29, 30, Rom. 15: 25, 26. 18. *Certain Jews from Asia.* They who raised the mob in the temple. Acts 21: 27. *Found me purified in the temple.* So far from polluting the temple, he was fulfilling the rites of the temple. *Neither with multitude nor tumult.* Only the four who were fulfilling their vow were with him. *Who ought to have been here.* As witnesses, or complainants. *If they had aught against me.* Or else let these men themselves. *R. V.* Members of the Council here present. *Say what wrong doing they found in me when I stood before the council.* *R. V.* Referring to the meeting summoned by Felix. Acts 22: 30. *Except it be for this one voice.* Which might offend the Sadducees.

Touching the resurrection of the dead. These words were the cause of the dissension which arose between the Pharisees and the Sadducees. Acts 23: 6, 7.

III. The Trial Adjourned. 22, 23.

22. *Felix, having more exact knowledge concerning the way.* *R. V.* He had known enough of the "life and faith" of the disciples, and of the enmity of the Jews, to become satisfied how the case stood. *He deferred them.* Put them off, adjourned the hearing. He could not condemn Paul, nor did he want to offend the Jews by setting him at liberty. *When Lysias the chief captain shall come down.* This was probably an excuse for leaving the case undecided. For we have no knowledge that any further trial was had in the two years preceding the coming of Festus as governor. *Commanded a Centurion to keep Paul.* In custody. *Let him have liberty.* "Relaxation."—*Meyer.* *αὐερίσ,* "The relaxing of any state of restraint." Though in bonds they treated him leniently.

IV. Paul's Sermon. 24, 25.

The occasion.—*Felix sent for Paul.* To hear him concerning the faith in Christ.

His hearers.—*Felix, with his wife Drusilla, a Jewess.* Two persons of utterly corrupt morals. "This beautiful but infamous woman was the third daughter of Herod Agrippa I., and sister of Agrippa II."—*J. F. & B.*

The theme.—*Righteousness, temperance, (self-control) and judgment to come.* What boldness in the preacher! The effect.—*Felix trembled.* Was terrified. *R. V.*

Procrastination.—*Go thy way for this time.* Just as thousands of convicted sinners are still saying. *A more convenient season.* It probably never came.

TRANSFIGURED.

BY LUCY LARCOM.

Yes, heaven has come down to meet us;
It hangs in our atmosphere;
Its beautiful, open secret
Is whispered in every ear.

And everywhere, here and always,
If we would but open our eyes,
We should find, through these beaten footpaths,
Our way into Paradise.

Dull earth would be dull no longer;
The clod would sparkle a gem;
And our hands, at their commonest labor,
Would be building Jerusalem.

For the clear, cool river of Eden
Flows fresh through our dusty streets;
We may feel its spray on our foreheads
Amid wearisome noontide heats.

We may share the joy of God's angels,
On the errands that he has given;
We may live in a world transfigured,
And sweet with the air of heaven.

—*The Watchman.*

CORRESPONDENCE.

On the morning of September 13, in response to a request of Bro. L. C. Randolph and the friends of Coloma, I left my home for a few days work at Coloma. I reached there in time for a preaching service that evening. Between that time and September 23, it was my privilege to fill four preaching appointments at Coloma and eight at Fish Lake.

There was a good spirit manifest in all of these meetings, and there is good reason to believe the attendance would have been larger but for the fact that every one being hurried with corn-cutting and digging of potatoes was tired, too tired to be expected out often. Many, however, expressed a desire to know the Lord as their Saviour. Three were baptized and added to the Coloma church on Sabbath-day, September 18. There are others who are earnestly considering the question, but not being fully decided on the Sabbath question, are waiting to reach such decision before taking the step of baptism.

The day-time was largely spent in company with Bro. Loofboro, visiting families throughout that section of country.

Many of the people are seeking to make the best use of their privileges for religious training. Our people are getting a good footing there, and will have an influence in future developments. I feel that many of our young

and younger people, with moderate means and no permanent homes, could do well to settle soon in this region, where good homes can be quickly made. I returned to my home somewhat wearied in flesh, but with the feeling that a few more days of unselfish toil had been spent for the Master, in the hope that some might thereby be led to a fuller knowledge of the blessed Saviour.

Unlike my esteemed Bro. Randolph, I "conscientiously" kept out of "Round Lake."

It seems to me that the faithful, conscientious labors of Bro. Loofboro cannot fail to result in the strengthening of that people. Brethren and sisters, let us pray for the work and workers there. E. A. WITTER.

"YOU HAVE BEAT ME."

BY WM. PENNIMAN.

Some time ago, when in Pennsylvania, I happened to engage in conversation with an old gentleman on this subject. He was not a professor of religion, but believed in the golden rule, and also in rendering good for evil. He said that one day he wished to hire a horse for a short time, and called on his neighbor, an old preacher, but the preacher said he was not in the habit of lending his horse to any one, and refused; so, said he to me, "I politely bid the man good-day." It happened not long after this that I saw the preacher looking around for a wagon, and I kindly told him he could have mine, but he hesitated much about taking it; but finally concluded to take it, calling me by name and saying, "You have beat me."

This is only one of thousands of cases where men have been beaten in this way, and in some cases no doubt much worse than the preacher was; but this is enough to illustrate the principle.

There are exceptions to the rule of lending, as it would not be right to lend a horse to one who would not treat him well, as cruelty to animals is a sin, and "a merciful man regardeth the life of his beast." It is duty to be accommodating so far as we can, if we do not conflict with the law of Christ and to always render good for evil when we can.

It seemed to do the man good who lent the wagon to do an act of this kind, not for the sake of getting ahead of those who made a higher profession, but as he was naturally obliging. He was not like the old man who said: "We are taught in God's Word to render good for evil, but I must confess it is not very refreshing."

Christ taught his followers to love their enemies, and he gave them a perfect example when he prayed for them as he hung upon the cross, saying, "Father, forgive them, for they know not what they do." What an immense amount of evil might be averted if all would act on the principle of rendering good for evil. How many thousands of lives might be saved, if all would (instead of taking vengeance on their enemies) heed the following injunction: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head."

It seems that some people's heads are fire-proof, at least when they render evil for good. It is said that to render evil for evil is man-like; to render evil for good is devil-like; to render good for evil is God-like. Therefore let us all be more like God and render good for evil.

Popular Science.

BY H. H. BAKER.

Base Line.

The United States government has just completed the longest triangulated line in the world. It begins at a point ten miles south of the light-house on Little Egg Island, below Cape May, N. J., on the Atlantic coast, and ends six miles north of the Punta Arenas light-house, on the Pacific coast, above San Francisco, and follows the curve of the earth, on a level with the ocean, by the side of the 39th degree of latitude. The distance was found to be 2,625, 8-10 miles.

Friedrich Wilhelm Bessel, born at Minden, Prussia, July 22, 1784, and died March 17, 1846, was a famous astronomer at Konigsberg. He was the first man who calculated the diameter of the earth, and measured the distance to the nearest fixed star; in his calculation he came within 111 feet of giving the correct distance of this line.

Sir Andrew Clarke, a noted Scotch physician, born October 28, 1826, but residing in London, made a careful calculation of the earth's diameters, but General Duffield, superintendent of this wonderful triangulation, says that Sir Andrew was in error just 98 feet, six inches. Wonderful!

This, the longest geodetic survey in the world, and the longest that ever can be, was commenced nearly fifty years ago. The work has been continuous, more or less, according to appropriations by Congress, every year since, costing about a million of dollars. The longest base line heretofore ever surveyed was one running north and south in India, and was only about a thousand miles in length. China and Russia are the only other countries that could get a base line of equal length.

Our United States base line, we think, will fill the bill for correctly mapping any part of the world, or the heavens, and will greatly aid in scientific pursuits.

Petroleum.

Petroleum has now been found in almost every part of the world. But a few years since it was largely exported to Eastern countries, and such was the demand that barrels could not be obtained to hold it, therefore ships were built having tanks, and the oil was shipped in bulk.

In consequence of oil being found in various places, and in quantities, both in Europe and Asia, the exportation has nearly ceased. It appears that petroleum oil is widely distributed throughout the world, and in immense quantities.

Oil has been discovered in Peru, South America, and is believed to be in great abundance. It is estimated that the oil field covers at least 7,200 square miles. The official returns from Peru state that of forty-nine wells bored forty-four have yielded oil, and a number of them from 20,000 to 30,000 gallons per day. It may not be generally known that the late Professor Etha P. Larkin, of Alfred University, during his stay in Peru, was the discoverer of oil in that country, and was the first organizer of a company for its production.

Our Pennsylvania fields are estimated at only about 350 square miles, and yet they have furnished thus far 516,000,000 of barrels.

There appears to be stored in the great storehouse of the world an abundance to meet the various wants caused by the increase of populations, the advance in civilization, and the decrease of the materials with which oils had formerly been supplied.

The earth seems to have been unlocked opportunely to meet every demand. The whale oil was growing scarce for lamps, and tallow for candles, when petroleum came to supply the want. The forests were fast disappearing, the supply for creating artificial heat during our winters, and for power for manufacturing, also for building and for other purposes, were getting short when anthracite and bituminous coal was at once found in abundance to meet the demand.

And now such is the abundance of petroleum already obtained that many of the rail-ways are using it on their locomotives, and even transatlantic steamers and war vessels are arranging to use it as fuel.

We look forward to the time, and that not far distant, when but a very small proportion of petroleum, or coal, now in use will be required for producing power by expanding water into steam, as that will be a thing of the past.

THE WEAKNESS OF WORDS.

Can you begin to pray? That will do. Can you commit to memory some other man's little prayer and make it your own by spiritual appropriation? That will do. There are sundry little prayers in the Bible put there to be adopted. Men adopt a little child, men adopt foundlings; here are prayers that are meant to be adopted in your heart's family: "God be merciful unto me a sinner!" It would be a poor memory that could not retain that little prayer. Yet it is only little in words; in meaning it is large as sin and vast as mercy divine. Can you recite one-half of it? Can you get as far as "God be merciful?" If there you are stopped by a sob of the heart, God knows the rest. It is an utterance of his own inspiration; he gave it, he answered it; he gives it always, he always answers it. Add nothing to that perfectness. There is an integrity which we cannot increase; there are flowers we ought not to paint. Your prayer, therefore, is not little or poor because it is not uttered in words, or because words will not come fluently, or because words only put your heart to deeper shame. The prayer is in the purpose, not in the utterance.—*Joseph Parker, D. D.*

SELF is the only prison that can ever bind the soul.
Love is the only angel who can bid the gates unroll;
And, when he comes to call thee, arise and follow fast:
His way may lie through darkness, but it leads to
light at last. —*Henry VanDyke.*

If you really have a sounder religious experience than your neighbor, the way to show it is by leading a better life. — *American Friend.*

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

Special Notices.

North-Western Tract Depository.

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

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

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

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

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

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

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

THIRD ANNUAL STATEMENT

of the Affairs of the Colony Heights Land and Water Company for the Fiscal Year ending September 16, 1897,

RECEIPTS.

| | |
|---|-------------|
| Received on New Loan of R. C. Carter..... | \$5,600 00 |
| " " " " " Spencer Judd..... | 2,080 00 |
| " " Assessment..... | 434 17 |
| " " Sale of Land..... | 545 00 |
| " " Land Rent..... | 15 75 |
| " " Tax..... | 93 |
| " " Contracts..... | 1,148 25 |
| " " Bills Receivable..... | 150 00 |
| " " Interest..... | 137 08 |
| | \$10,111 18 |

DISBURSMENTS.

| | |
|--|-------------|
| Paid Note Farmers Exchange Bank, San B.... | \$3,000 00 |
| " " " " " Perris Valley Bank..... | 1,750 00 |
| " " " " " J. W. Nance..... | 2,080 00 |
| " for Well work and Lumber..... | 785 16 |
| " Interest..... | 459 09 |
| " for Real Estate..... | 300 00 |
| " Tax..... | 214 27 |
| " for Office work and Supplies..... | 68 80 |
| " on Old Orders..... | 362 27 |
| " Discount..... | 21 31 |
| " on Indebtedness..... | 677 73 |
| " Sundry Expenses..... | 289 90 |
| Cash on hand in Special Mortgage fund..... | 102 65 |
| | \$10,111 18 |

ASSETS.

| | |
|---------------------------|-------------|
| Bills Receivable..... | \$ 930 36 |
| Balance on Contracts..... | 3,783 75 |
| Interest due..... | 402 44 |
| Real Estate..... | 6,828 44 |
| Water Plant..... | 1,500 00 |
| Books and Stationary..... | 15 00 |
| | \$13,459 99 |

LIABILITIES.

| | |
|--------------------------------|-------------|
| Bills Payable..... | \$7,680 00 |
| Interest to Sept. 7, 1897..... | 302 66 |
| Unpaid Orders..... | 58 65 |
| Surplus..... | 5,418 68 |
| | \$13,459 99 |

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.

KNAPP.—Asher M. Knapp, son of Peter and Sabara Babcock Knapp, was born in Spafford, Onondaga Co., N. Y., May 6, 1822.

He was married, at Truxton, N. Y., by Eld. Russel G. Rurdick, to Amy J. Phillips, Feb. 15, 1846. He moved to Wisconsin and united with the Utica Seventh-day Baptist church about the year 1868, of which he remained a loyal member till released by death, Sept. 25, 1897. He leaves three children to mourn their loss. Funeral services were held at the Utica church, Sept. 27, conducted by E. A. Witter assisted by Geo. W. Burdick.

WEST.—At Verona, N. Y., Sept. 4, 1897, of paralysis, Joseph A. West, aged 54 years.

Bro. West was born in 1843, near the Second Verona church, on what is known as the West homestead. He was converted at about 18 years of age, uniting with the Second Verona church. At the age of 19 he enlisted in the 117th N. Y. Regiment, serving 34 months in an acceptable manner. After about one year's illness he passed away, and was buried from his home in Verona village, under the auspices of the Joseph H. Warren Post, G. A. R.; the sermon from John 11: 39, "Take ye away the stone," being preached by his pastor. He leaves a wife, an aged mother, two brothers and two sisters. M. S.

CRANDALL.—Mrs. Susan L. Crandall was born in Alfred, N. Y., in 1830, and died in Albion, Wis., Sept. 19, 1897.

She was the daughter of John and Lovinia Wells Stillman. Her father's family were among the pioneer settlers in Southern Wisconsin, locating in the town of Milton in 1839. June 7, 1847, she was united in marriage with Clark G. Crandall, who survives her. She also leaves two children, Prof. Charles Crandall, of Milton Junction, now teaching in Albion, and Miss Hattie Crandall, a teacher in Albion Academy. When but a child she gave her heart to the Saviour and united with the First Alfred church. Her membership was in the Albion church at the time of her death. She was a consistent Christian. In the absence of Pastor Witter, Pastor G. W. Burdick conducted the funeral services, Sept. 22. G. W. B.

McWILLIAMS.—At Grand Junction, Iowa, Sept. 16, 1897, Charlotte Young McWilliams, aged 74 years, 1 month and 20 days.

She was born near Angelica, Allegany County, N. Y., July 26, 1823. She was a daughter of Curtiss and Sarah Young, being one of seven children, all of whom she survived. She lived in New York state until about 16 years of age, when she moved to Michigan. After some time she moved, in 1842, to New York state, and was married to John McWilliams. To them were born seven children, six sons and one daughter. In 1845 she and her husband moved to Wisconsin. At the age of 16, she experienced religion and joined the M. E. church. In 1845 she went to live in a Sabbath-keeping family, and about to do some work on the Sabbath, was cautioned for doing it, and replied that she could prove by the Bible that Sunday was the Sabbath, but in trying to do so was convinced of the Bible Sabbath and was baptized by Eld. O. P. Hull, being his first candidate. She came to Iowa in 1855, and was for a long time the only Sabbath-keeper known in Iowa. In 1888 she was one of the ten who first organized themselves into the Grand Junction church, of which she was a member until death.

Royal makes the food pure, wholesome and delicious.



ROYAL BAKING POWDER CO., NEW YORK.

She leaves an aged companion, three sons, grandchildren and friends to mourn her loss. Sermon was preached by the writer from Gen. 32: 16, "Whither goest thou?" and Luke 12: 40, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." L. D. B.

Literary Notes.

THE American Protective Tariff League has just issued another and very complete edition of our Tariff laws. This volume of 144 pages, gives the official text of the Dingley Tariff; complete comparison of the Dingley and Wilson law; and, index to all articles covered by the new Tariff. The book will be of great value for reference, and for answering all questions regarding the Tariff question. It will be sent to any address for twenty-five cents. Ask for document No. 27, and address the American Protective Tariff League, 135 West 23d Street, New York.

THE *Treasury of Religious Thought* for October, 1897, opens with a study in Practical Applied Christianity as illustrated in a manufacturing establishment in Dayton, Ohio. The wise and philanthropic work there carried on is described with graphic illustrations, and must have an influence for good. The leading discourse, on the Generosity of True Religion, is by the Rev. Charles C. Hall, D. D., the new President of the Union Theological Seminary in New York. His portrait is the frontispiece of the number, and a sketch of his career is given, with an account and picture of the Seminary. Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat & Co., Publishers, New York.

A LAW TO PRESERVE THE BIRDS.

A new law in Massachusetts makes the possession of the skin or feathers of any bird which is protected by the laws of that state punishable by the same penalty as is imposed for killing the birds. This seems to mean that the guileless maid who buys her feathers of a milliner runs as much risk of fine or imprisonment as the hard-hearted man-with-gun, who goes out and pots the bird. In a state where the schoolmaster is less comprehensively abroad than in Massachusetts this law might make trouble, but the presumption is that in the Bay state every school-girl is ornithologist enough to know which birds are protected citizens, and which are aliens and safe to wear. The ostensible purpose of the new law is to preserve the birds which eat the bugs which feed on the crops of Massachusetts, but the promoters of the law are not likely to grieve if it goes beyond that and discourages the wearing of feathers in hats altogether.—*Harper's Weekly.*

SOULS AND DOGS.

In the January issue of *Our Animal Friends* is a true story. The dog's name is Lazarus. When first discovered by his present mistress, he was but a "skeleton of a dog, hideous with wounds and sores, and with only three legs." This wretched object, shivering and dying in a frozen ditch, appealed so strongly to Miss Mary's sympathies that, under cover of darkness, she carried him a plateful of food. The food revived the dog. He limped after his benefactress affectionately. He was taken into the household, kindly cared for, and has been marvelously transformed: "His bones have disappeared. His hair has grown out black and shining. He performs with his three legs feats of agility, of which a whole dog might be proud. He sleeps nightly on a fur rug beside his mistress's door, and to Lazarus the one object of adoration in all the world is the white hand at which he snarled in the frozen ditch on that December evening."

Thus, much was done for a dog. Farmers take pains to keep comfortable and save from untimely death their cattle and horses. A brother clergyman has lately been at much expense in the fruitless endeavor to prolong the life of his beloved spouse. All this is commendable. Withal, we frequently hear even professing Christians finding fault with the outlay of one or two hundred dollars for each soul saved in heathendom. These professors "take no stock" in foreign missions, and are rarely minded to contribute their just share toward the fund needed to win souls for Christ and the church in this land of ours. But each soul, according to our Lord's estimate, is of more worth than this world; and each soul, therefore, that we personally win for Christ, or that is won for him through our consecrated contributions, is of more profit than the world's possessions. Soul-winning, consequently, pays gloriously. We can be engaged in no more profitable occupation. To bring souls to Christ, and to build up souls in Christ, is the work of the wise. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—*New York Observer.*

Profit Saving or Profit Sharing?

The co-operative plan is pretty nearly met by the Larkin Company in their method of selling the product of their immense soap factory, as you will see by reading their advertisement on another page of this paper. We know the Company and the goods; both are strictly reliable and the offer is an unprecedented one. The manufacturer who is willing to prove his words by an offer of thirty days' trial before you pay their bill, as the Larkin Co. are, is worthy of patronage.

We ask those of our

Seventh-day Baptist Friends

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

Colony Heights Land and Water Company, Post Office, LAKEVIEW, Riverside Co., California. B. F. TITSWORTH, Sec. 1

FREE.

We direct special attention to the following remarkable statements.



Had catarrh ever since I can remember, often avoided company on account of it; throat was dry and sore, the least change in the weather gave me cold: dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring, in a short time my hearing failed, became so deaf could not hear one talk unless they were close to me, and spoke very loud. Used Aerial Medication eight weeks, hearing was fully restored, roaring and pain stopped, and was entirely cured of Catarrh. I do not see why anyone should suffer from Catarrh or deafness when there is such a good cure as this.—MISS CARRIE BOWERS, Rouseville, Pa.

Am 72 years old, suffered from Catarrh over 25 years, was almost entirely deaf. Four years ago used Aerial Medication, which I regard one of the most useful discoveries of this age. Since have suffered but little. My hearing was and is still restored, can hear ordinary conversation and preaching.



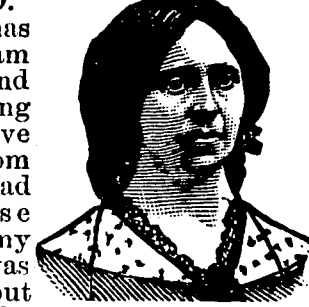
Rev. Dr. Potter, of this city, has been signally blessed by this treatment in the cure of throat affection.—REV. C. R. PATTON, Eustis, Fla.

He Threw His Slate Away.



In 1869 I had typhoid fever which left me with Catarrh and totally destroyed my hearing; for 25 years I could not understand a word, or hear a steam whistle, and had to carry a slate so that people could talk to me. In '94 I obtained Aerial Medication and in a week surprised my friends by throwing my slate away, could begin to hear in two weeks could hear loud conversation, in three months could sit by the church door and fully understand every word that was spoken. The wonderful cure astonished my friends as well as myself, for three years my hearing has been perfect and I am entirely free from Catarrh.—EDWARD E. WILLIAMS, Lead, S. D.

Aerial Medication has triumphed and I am cured. One thousand dollars would be nothing compared to this. I have had bitter suffering from Catarrh. Since I had La grippe the disease settled in the back of my head and the pain was almost unbearable, but now I am cured, and thank God I ever heard of this treatment, which has no equal.—Miss E. S. ORR, E. Harpswell, Maine.



We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—*Cincinnati Christian Standard.*

MEDICINES

For Three Months' Treatment FREE.

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

GIVE us a man, young or old, high or low, on whom we know we can thoroughly depend, who will stand firm when others fail; the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous; in such a one there is a fragment of the Rock of Ages.—*Dean Stanley.*



Anyone sending a sketch and description may quickly ascertain, free, whether an invention is probably patentable. Communications strictly confidential. Oldest agency for securing patents in America. We have a Washington office. Patents taken through Munn & Co. receive special notice in the

SCIENTIFIC AMERICAN,

beautifully illustrated, largest circulation of any scientific journal, weekly, terms \$3.00 a year; \$1.50 six months. Specimen copies and HAND BOOK ON PATENTS sent free. Address

MUNN & CO., 361 Broadway, New York.

LOCAL AGENTS.

The following Agents are authorized to receive all amounts that are designed for the Publishing House, and pass receipts for the same.

- Westerly, R. I.—J. Perry Clarke. Ashaway, R. I.—Rev. G. J. Crandall. Rockville, R. I.—A. S. Babcock. Hopkinton, R. I.—Rev. L. F. Randolph. Hope Valley, R. I.—A. S. Babcock. Mystic, Conn.—Rev. O. D. Sherman. Noank, Conn.—A. J. Potter. Waterford, Conn.—A. J. Potter. Niantic, R. I.—E. W. Vars. New York City.—C. C. Chipman. Berlin, N. Y.—E. R. Greene. Adams Centre, N. Y.—Rev. A. B. Prentice. Lcwwille, N. Y.—B. F. Stillman. Verona Mills N. Y.—Rev. Martin Sindall. West Edmeston, N. Y.—Brookfield, N. Y.—Dr. H. C. Brown. DeRuyter, N. Y.—B. G. Stillman. Lincklaen Centre, N. Y.—Rev. O. S. Mills. Scott, N. Y.—B. L. Barber. State Bridge, N. Y.—John M. Satterlee. Leonardsville, N. Y.—Edwin Whitford. Alfred, N. Y.—A. A. Shaw. Alfred Station, N. Y.—P. A. Shaw. Hartsville, N. Y.—Rev. H. P. Burdick. Independence, N. Y.—S. G. Crandall. Richburg, N. Y.—Rev. A. Lawrence. Little Genesee, N. Y.—E. R. Crandall. Niles, N. Y.—J. B. Whitford. Shiloh, N. J.—Rev. I. L. Cottrell. Marlboro, N. J.—Rev. J. C. Bowen. New Market, N. J.—C. T. Rogers. Dunellen, N. J.—C. T. Rogers. Plainfield, N. J.—J. D. Spicer. Salemville, Pa.—A. D. Wolfe. Salem, W. Va.—Preston F. Randolph. Lost Creek, W. Va.—L. B. Davis. Berea, W. Va.—H. D. Sutton. New Milton, W. Va.—Franklin F. Randolph. Shingle House, Pa.—Rev. G. P. Kenyon. Hebron, Pa.—Mrs. Geo. W. Stillman. Lake View, Ohio.—T. A. Taylor. Jackson Centre, Ohio.—J. H. Babcock. West Hallock, Ill.—Niles S. Burdick. Chicago, Ill.—L. C. Randolph. Farina, Ill.—E. F. Randolph. Milton, Wis.—Paul M. Green. Milton Junction, Wis.—L. T. Rogers. Edgerton, Wis.—Dr. H. W. Stillman. Walworth, Wis.—E. R. Maxson. Albion, Wis.—T. B. Collins. Berlin, Wis.—John Gilbert. Cartwright, Wis.—D. W. Cartwright. Utica, Wis.—James H. Coon. Dodge Centre, Minn.—Giles L. Ellis. New Auburn, Minn.—John M. Richey. Welton, Iowa.—O. W. Babcock. Garwin, Iowa.—Thos. S. Hurley. Grand Junction, Iowa.—Rev. E. H. Soewell. Billings, Mo.—Rev. L. F. Skaggs. Boulder, Colo.—Rev. S. R. Wheeler. Hammond, La.—Rev. G. W. Lewis. Nortonville, Kan.—O. W. Babcock. North Loup, Neb.—Rev. Oscar Babcock. Humboldt, Neb.—Joshua G. Babcock. Smyth, Dak.—W. N. Burdick. Fayetteville, N. C.—Rev. D. N. Newton. Attalla, Ala.—Rev. R. S. Willson.

DeRuyter, N. Y.

SABBATH SCHOOL BOARD. REV. L. R. SWINNEY, President, DeRuyter, N. Y. REV. J. ALLIRON PLATTS, Secretary, Leonardsville, N. Y. CHARLES J. YORK, Treasurer, DeRuyter, N. Y. Vice Presidents—M. H. VanHorn, Salem, W. Va.; Ira Lee Cottrell, Shiloh, N. J.; Martin Sindall, Verona, N. Y.; Geo. B. Shaw, Niles, N. Y.; H. D. Clarke, Dodge Centre, Minn.; Geo. W. Lewis, Hammond, La.

New York City.

HERBERT G. WHIPPLE, COUNSELOR AT LAW. St. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT. St. Paul Building, 220 Broadway.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. D. SPICER, Treas. A. L. TITSWORTH, Sec., REV. A. H. LEWIS, Cor. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. E. TITSWORTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN, ATTORNEY AT LAW, Supreme Court Commissioner, etc. Milton, Wis.

MILTON COLLEGE, Fall Term opens Sept. 1, 1897. REV. W. C. WHITFORD, D. D., President.

COON & SHAW, FURNITURE AND UNDERTAKING. Milton Junction and Milton.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Next session to be held at Milton Junction, Wis., Aug. 24-29, 1898. PROF. N. WARNER WILLIAMS, 5812 Drexel Ave., Chicago, Ill., President. REV. L. A. PLATTS, Milton, Wis., Cor. Sec'y. PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer. C. B. HULL, 5515 Greenwood Ave., Chicago, Ill., Rec. Sec'y.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE. E. B. SAUNDERS, President, Milton, Wis. BETA I. CROUCH, Secretary, Milton, Wis. J. DWIGHT CLARKE, Treasurer, Milton, Wis. ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va., EDWIN G. CARPENTER, Ashaway, R. I., G. W. DAVIS, Adams Centre, N. Y., MISS EOLA HAMILTON, Alfred Station, N. Y., EDWIN SHAW, Milton, Wis., LEONA HUMISTON, Hammond, La.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. Hon. Pres., Mrs. HARRIET S. CLARKE, Milton, Wis. President, Mrs. L. A. PLATTS, Milton, Wis. Treasurer, Mrs. GEO. B. BOSS, Milton, Wis. Rec. Sec., Mrs. F. M. DUNN, Milton, Wis. Cor. Sec., Mrs. ALBERT WHITFORD, Milton, Wis. Editor of Woman's Page, Mrs. REBECCA T. ROGERS, Waterville, Me. Secretary, Eastern Association, Mrs. ANNA RANDOLPH, Plainfield, N. J. South-Eastern Association, Mrs. M. G. STILLMAN, Lost Creek, W. Va. Central Association, Mrs. Marie S. WILLIAMS, DeRuyter, N. Y. Western Association, (To be supplied.) North-Western Association, Miss PHEBE S. COON, Walworth, Wis. South-Western Association, Mrs. A. B. LANDPHERE, Hammond, La.

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.

41 Pages. 1 Copy 15 Cts. 2 Copies, 25 Cts. 10 Copies \$1. Address, G. H. LYON, Bradford, Pa. Or, American Sabbath Tract Society, Plainfield, N. J.

The Sabbath Recorder.

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY AT PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS. Per year, in advance.....\$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 50 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Babcock Building, Plainfield, N. J. \$21.50 STERLING \$21.50 SEWING MACHINE. Freight Paid. Warranted 10 Years. 20 DAYS' TRIAL. If not as represented, you can return at my expense. Send for circular. E. D. BLISS, Milton, Wis.

WATCH AND CHAIN FOR ONE DAY'S WORK. Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 14 doz. Packages of Blaine at 10 cents each. Send your full address by return mail and we will forward the Blaine, post-paid, and a large Premium List. No money required. BLAINE CO., Box 3, Concord Junction, Mass.

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

Business Directory.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. WM. L. CLARKE, PRESIDENT, ASHAWAY, R. I. REV. G. J. CRANDALL, Recording Secretary, Ashaway, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. GEORGE H. UTTER, Treasurer, Westerly, R. I. The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

Hope Valley, R. I.

E. GREENE, Ph. G., Manufacturing CHEMIST AND PHARMACIST, WITH G. E. GREENE, REGISTERED PHARMACIST, Hope Valley, R. I.

Alfred, N. Y.

ALFRED UNIVERSITY, Equal privileges for Ladies and Gentlemen. COLLEGE, THEOLOGICAL SEMINARY, THE PREPARATORY SCHOOL. Year begins Tuesday, Sept. 7, 1897. REV. BOOTHE COLWELL DAVIS, Ph. D., President.

UNIVERSITY BANK, Incorporated Sept. 1, 1894. Capital.....\$25,000. Surplus and Undivided Profits..... 1,500. W. H. CRANDALL, President. A. B. COTTRELL, Vice President. E. E. HAMILTON, Cashier. MOTTO:—Courtesy, Security, Promptness.

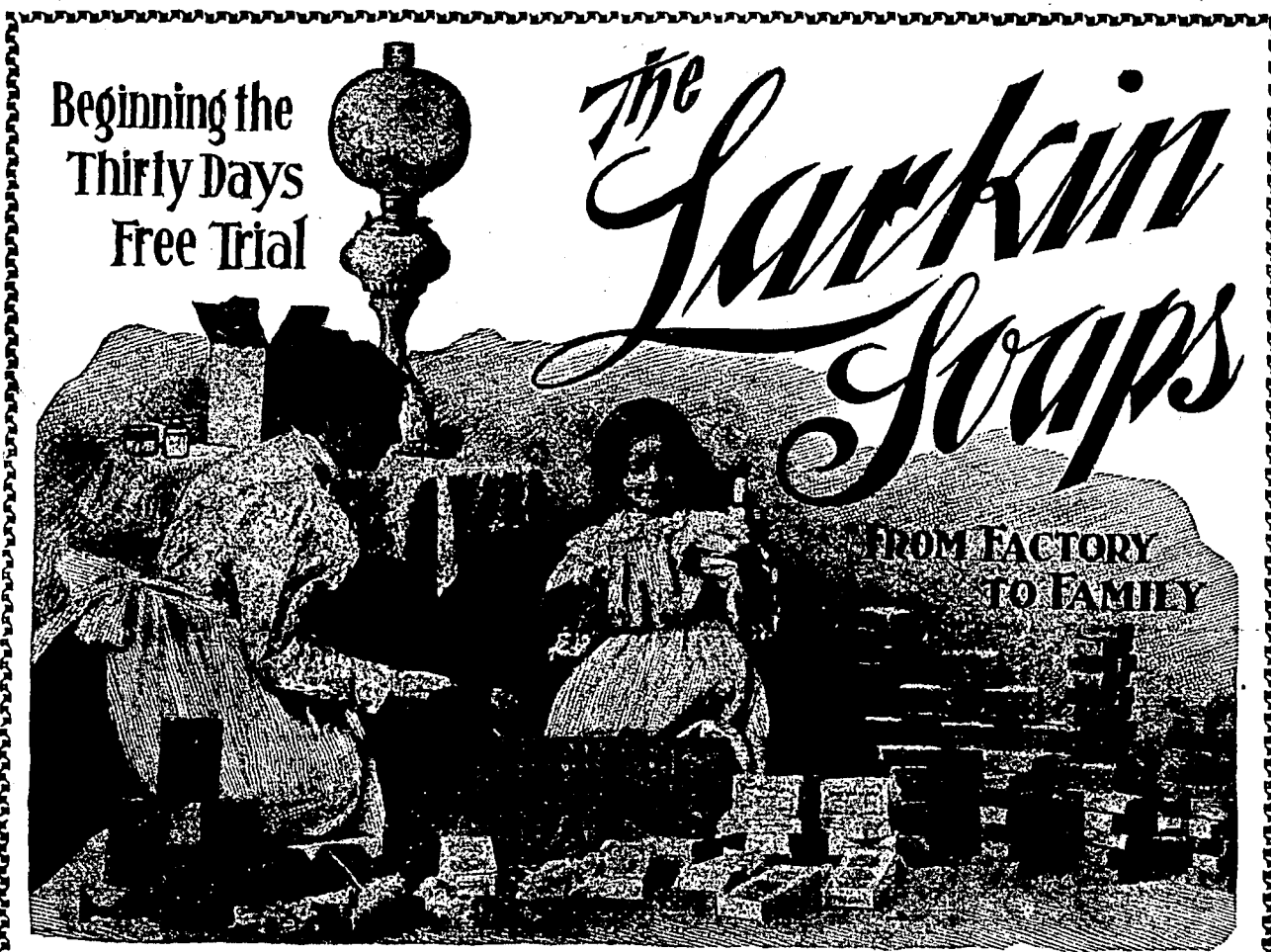
SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y. GEO. B. SHAW, Corresponding Secretary, Niles, N. Y. T. M. DAVIS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

W. W. COON, D. D. S., DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

THE ALFRED SUN, Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address SUN PUBLISHING ASSOCIATION.

Utica, N. Y.

D. C. MAXSON, Eye and Ear only. Office 226 Genesee Street.



The Whole Family supplied with Laundry and Toilet Soaps for a year at Half Price. Sent Subject to Approval and Payment after Thirty Days' Trial.

IT IS WISE ECONOMY TO USE GOOD SOAP. Our soaps are sold entirely on their merits, with our guarantee of purity. THOUSANDS OF FAMILIES USE THEM, and have for many years, in every locality, many in your vicinity.

The Larkin Plan

are yours in a premium, itself of equal Porcelain Banquet Lamp. Beautifully stipple gold. 3 1/2 in. high, 10-inch globe. Metal parts are gold finished, solid brass. Central Draft Burner, can be lit without removing globe or chimney. Simplest wick-raiser. An adornment to any home by day or night, and a perfect reading lamp. If, after thirty days' trial, the purchaser finds all the Soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, remit \$10.00; if not, notify us goods are subject to our order. We make no charge for what you have used.

If you remit in advance, you will receive in addition a nice present for the lady of the house, and shipment day after order is received. Money refunded promptly if the Box or Premium does not prove all expected. Safe delivery guaranteed.

Many youths and maidens easily earn a Chautauqua Desk or other premium free by dividing the contents of a Combination Box among a few neighbors who readily pay the listed retail prices. This provides the \$10.00 needful to pay our bill, and gives the young folk the premium as "a middleman's profit." The wide success of this plan confirms all our claims.

Booklet Handsomely Illustrating 15 Premiums sent on request. THE LARKIN SOAP MFG. CO., Buffalo, N. Y. Estab. 1875. Incor. 1892. Capital, \$500,000.

saves you half the regular retail prices; half the cost. You pay but the usual retail value of the soaps and all middlemen's profits value. One premium is The Decorated hand decorated with a Dresden spray and

- Our Great Combination Box. Enough to last an Average Family one Full Year. This List of Contents Changed as Desired. 100 BARS "SWEET HOME" SOAP, \$5.00 For all laundry and household purposes it has no superior. 10 BARS WHITE WOOLEN SOAP70 A perfect soap for flannels. 12 Pkg. BORAXINE SOAP POWDER (full lbs.) 1.20 An unequalled laundry luxury. 4 BARS HONOR BRIGHT SCOURING SOAP, .20 1-4 DOZ. MODJESKA COMPLEXION SOAP, .60 Perfume exquisite. A matchless beautifier. 1-4 DOZ. OLD ENGLISH CASTILE SOAP, .30 1-4 DOZ. CREME OATMEAL TOILET SOAP, .25 1-4 DOZ. ELITE GLYCERINE TOILET SOAP, .25 1-4 DOZ. LARKIN'S TAR SOAP .30 Unequalled for washing the hair. 1-4 DOZ. SULPHUR SOAP .30 1 BOTTLE, 1 oz., MODJESKA PERFUME .30 Delicate, refined, popular, lasting. 1 JAR, 2 oz., MODJESKA COLD CREAM .25 Soothing. Cures chapped skin. 1 BOTTLE MODJESKA TOOTH POWDER .25 Preserves the teeth, hardens the gums, sweetens the breath. 1 STICK WITCH HAZEL SHAVING SOAP .10 THE CONTENTS, Bought at Retail, Cost \$10.00 THE PREMIUM, worth at Retail, 10.00 All for \$10. (You get the Premium you select, gratis.) \$20

NOTE.—It is a pleasure to be able to state that the Larkin Soap Company is perfectly reliable. We can speak intelligently regarding the firm, as for two years past we have used their combination box, together with the Chautauqua desk or chair as a premium, offering it with the Advocate. We have sent them a large number of orders, and we do not recall a single instance in which the purchaser complained. On the contrary many have freely and fully expressed their satisfaction regarding the contents of the box and the finish and quality of the premiums.—Northern Christian Advocate, Syracuse, N. Y.