

THE SABBATH RECORDER.

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

VOLUME 53. No. 41.

OCTOBER 11, 1897.

WHOLE No. 2746.

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OCTOBER'S BRIGHT BLUE WEATHER.



SUNS and skies and clouds of June,
And flowers of June together,
Ye cannot rival for one hour
October's bright blue weather;

When loud the bumble-bee makes haste,
Belated, thriftless, vagrant,
And golden-rod is dying fast,
And lanes with grapes are fragrant;

When gentians roll their fringes tight
To save them for the morning,
And chestnuts fall from satin burrs
Without a word of warning;

When on the ground red apples lie
In piles, like jewels shining,
And redder still on old stone walls
Are leaves of woodbine twining;

When all the lovely wayside things
Their white-winged seeds are sowing,
And in the fields, still green and fair,
Late aftermath's are growing;

When springs run low and on the brooks,
In idle, golden freighting,
Bright leaves sink noiseless in the hush
Of woods, for winter waiting;

When comrades seek sweet country haunts,
By twos and twos together,
And count like misers, hour by hour,
October's bright blue weather.

O suns and skies and flowers of June,
Count all your boasts together,
Love loveth best of all the year
October's bright blue weather.

—Helen Hunt Jackson.

\$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.

PAUL made one discovery in Athens which was not very unlike our own times and observations. Indeed, it is often remarked, that "human nature is the same, the world over." The gossiping tendencies of our day, as seen in the public prints, social circles, and almost everywhere, show that we are kith and kin to the inhabitants of Athens: "For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing."

How many have forgotten the suggestion of the Corresponding Secretary of the Tract Society for all of our people to make a Thanksgiving offering of the income of one day's work to pay off the large debts of the Missionary and Tract Societies? A splendid example has been set by the North Loup church. Read about it in the "Home News" columns this week; "then go thou and do likewise." It is time to be talking the matter up. Pastors and people, send us a report of what you are doing. It will encourage others.

EVERY person's life may be compared to a book whose open pages are being read by many. The lives of Christians are being read by sinners who are quick to detect inconsistencies, and who judge of the value of Christianity by the visible power it exerts over the lives of its advocates. If unbelievers do not see any practical results, any real improvements, it is natural for them to think that religion is more a matter of faith than of fact. If Christian people would keep these thoughts in mind, it might help them to lead more exemplary lives.

THERE are many failures in the enterprises and business relations of men. A young man starts out with fair prospects, and high hopes of a successful business career. In a few months or years he has failed. Business reverses have swept his investments and his hopes are blasted. But if his honor is untouched, if his character has not failed, the mere reverses in business and temporary failures should not discourage him. The only *real* failure is that of character; keep the character unsullied, the conscience clear, the moral record clean, and other failures are only trifles.

THE next morning after the recent special election in New Jersey, in which certain amendments to the constitution, approved by the legislature, were submitted to the people, it was announced that the majorities against the amendments were overwhelmingly large. This statement was generally believed to be reliable, and the better class of citizens in the state and friends of good government outside were much depressed over the supposed results. The vote was remarkably small on the average, especially in those precincts which were likely to favor the amendments. Those who at heart were opposed to the prevailing race-track gambling customs, and yet who did not take the time to cast a ballot against, were very penitent when it appeared that the cause was lost, and the state

had gone, on a popular vote, completely over to the gambling sentiment. But a few days later the official count from the rural districts began to show much more favorable results. The anti-gambling votes began to reduce the opposing majorities to such an extent that the premature jubulations of the lower element in society were no longer heard, and it began to be gravely hinted that the vote was a close one, and even a possibility of reversing the first announcements. And now the friends of the amendment are having their turn at rejoicing, for the official statement shows a small majority in favor of the amendment prohibiting race-track gambling. This result will hold for eight years before it can be constitutionally reversed. There should have been a heavy majority for the amendment and no doubt would have been if good people had been as active as were their opposers.

THE doctrine of materialists, that "man consists of one uniform substance, the object of the senses; and that perception with its modes is the result, necessary or otherwise, of the organization of the brain," appears to those who have a different theory of the nature of man, very inconsistent, and leads to many absurdities. The advocates of materialism seem eager to grasp at straws, if they will afford even imaginary support to their theory. The following clipped from the *Advent Review and Herald*, of Sept. 28, is in evidence:

The fruit of the doctrine of the "immortality of the soul" is as evil in heathen lands as in the more enlightened. This is illustrated in the following incident related of two Buddhist priests in China. In China it is well understood that if one who has a charge against another can get to the magistrate first, he can, by presenting his case, and by the judicious use of money, win him over to his side; and they believe that much the same state of things exists in the spirit world. So it often happens that if two men quarrel, one of them will commit suicide so as to be first in the other world to present his cause. In the year 1872," says the *North China Daily News*, "when Mr. Elwin was staying on the island of Pootoo with a friend, they were called in to save the lives of two Buddhist priests who had taken opium. These men had quarreled, and one of them had taken poison in order to go into the other world to lay a charge against his enemy. When his enemy heard what he had done, he took a larger dose, in order to get there first."

Two or three things about this item are a little remarkable.

First, it will strike a large number of people, at least those who are classed as "enlightened," as a little surprising that "the fruit of the doctrine of the immortality of the soul" is such an "evil" both in heathen lands and those more enlightened. If the doctrine can be justly characterized as an evil, (which lexicographers define as "morally bad; contrary to divine or righteous law; wrong or wicked; vicious; corrupt; hostile to the welfare of any creature," etc.) then why would it not be entirely consistent to attempt to secure its legal suppression? Mormonism has been outlawed on the same ground. It was decided to be an evil; wicked, corrupt, hostile to the welfare of the state and nation. The doctrine of the immortality of the soul is placed in the same category and as evidence of its evil tendency the sin of suicide is cited as "the fruit of the doctrine."

Second. It seems to be admitted that this pernicious (?) doctrine is not the result of a false interpretation of the Scriptures, but is a universal belief. There is what is called a "God consciousness," or a belief in the exist-

ence of a Supreme Being common to all the nations of the earth. This universal apprehension, God-implanted, is one of the strongest natural arguments in proof of the truth that there is a God, as opposed to the doctrine of the atheist. The same may well be said of the universal belief in the beautiful, elevating, and, to our mind, plainly taught doctrine of the Bible, which the *Review and Herald* characterizes as an evil. It is a doctrine of universal belief "in heathen lands and in the more enlightened." Again, we are told that, "it often happens that if two men quarrel, one of them will commit suicide so as to be first in the other world to present his cause." Now if this practice is as common in China as the above clipping would have us believe, how does it happen that the *North China Daily News* goes so far back as twenty-five years to find the instance quoted? And if a belief in the immortality of the soul caused these Buddhist priests to take opium, must we also attribute the universal opium habit to the same erroneous (?) belief? Coming back from the "Celestial Empire" to "the more enlightened" realms, if we find among those who have fallen victims to the suicide evil some who believed in the doctrine of the immortality of the soul, must we, therefore, conclude that the sin is the result of the doctrine? Are materialists, as a class, exempt from that unfortunate tendency? If we wish to make an argument for or against this doctrine, suppose we take a little broader view of the case, and instead of drawing a conclusion from a single instance that happened in a heathen country in 1872, let us take a thousand cases among the "more enlightened" nations and find how many were materialists, unbelievers, irreligious, and how many were devout believers in the doctrine of the continued life of man's spiritual nature. This will enable us to draw conclusions that will be more reliable. It is our opinion, drawn from somewhat careful reading and observation, that the great majority of suicides will not be found among devout believers in the immortality of the soul.

NEAL DOW.

General Neal Dow, one of the grandest characters of the 19th century, and who lacked only a half-dozen years of seeing the beginning and end of the century, passed away at his home in Portland, Maine, Oct. 2. He was born March 20, 1804, and was, therefore, ninety-three years, six months and twelve days old. He was remarkably vigorous during his long and useful life, retaining the full use of his faculties to the last. He was of Quaker parentage and was educated mainly at the Friend's Academy at New Bedford, Mass. He learned the trade of tanner and was trained to merchantile and manufacturing pursuits.

In early life he espoused the cause of temperance and at once took high rank as an advocate for the prohibition of the liquor traffic. It was through Mr. Dow's influence that the Maine liquor law was passed in 1851. He was then Mayor of his own city. The bill was radical and was regarded by most of his friends as doomed to defeat on that account. It was named "A bill for the suppression of drinking-houses and tippling-shops," and provided for the search of places where it was suspected that liquors intended for sale were kept; for the seizure, condemnation and confiscation of such liquors, if found; and for the punishment of the persons keep-

ing them, by fine and imprisonment. He went personally before the legislature, at Augusta, and had a public hearing in the densely crowded hall of the representatives. Many citizens were present to listen to his masterly array of reasons for the prompt passage of the bill. At the close of the hearing the Committee unanimously accepted the bill, and it was printed that night. The next morning it was laid upon the desk of each member, and on that day, the last of the session, was passed through all its stages and was enacted without the slightest change. Mr. Dow was a member of the legislature in 1858-9. He was appointed, Dec. 31, 1861, Colonel of the 13th Maine Volunteers, and joined General Butler's expedition to New Orleans. On the 28th of April, 1864 he was commissioned a Brigadier-General and placed in command of the forts at the mouth of the Mississippi River. He was twice wounded. He was taken prisoner while lying wounded in a house near Port Hudson and confined in Libby prison for over eight months, and was then exchanged for Fitzhugh Lee. Four times he crossed the Atlantic on the invitation of the United Temperance Societies of Great Britain, and delivered many addresses in the interest of the cause to which he had devoted his life. In 1880 he was a candidate for President of the United States on the ticket of the National Prohibition party, receiving 10,305 votes. Through his persistent efforts, in 1884, the Constitution of Maine was amended by a popular vote of three to one, in which it was declared that the manufacture and sale of intoxicating liquors, and the keeping of them for sale as beverages, is forever forbidden, and commanding the legislature to enact suitable laws for the enforcement of their prohibition. It matters little whether he shall have a monument of bronze or granite to perpetuate his memory. Those already erected in the Constitution of his native state, and in the hearts of his grateful countrymen, are more enduring and more precious than all others. O for a Neal Dow in every state of our Union!

BREVITIES.

AN establishment in Rome, N. Y., has entered upon the manufacture of beet-sugar. The company expect to use about 20,000 tons of beets this fall, converting them into brown and white sugar.

EXTENSIVE additions are being made to the Museum of National History in Central Park, New York. The contract for the construction of the new southwest wing has been given to James B. Smith, on his bid of \$362,500.

THE new Liberal Spanish government is moving promptly in Cuban affairs. While voting to continue the campaign, they also offer autonomy, or self-government, under the suzerainty of Spain. General Weyler declines to resign.

EVEN in Sunny Italy cyclones sweep with destructive effect. One was reported a few days ago in which forty people were killed, seventy wounded, and twenty houses were destroyed in one town, and nearly as much damage was done at other points in its course.

THE reports of a prospective union between the Salvation Army and the American Vol-

unteers is said, by Mrs. Ballington Booth, to be without foundation. She claims that there was a demand in this country for an organization with a democratic instead of an autocratic government; and she has great hopes of success for the Volunteers.

A GREAT change has taken place in governmental affairs in Spain, an event which many people outside of that ill-fated country have long foreseen. Sagasta, the head of the new cabinet is called a Liberal, and it is expected that a radical change in the administration will take place, not only in relation to Cuba, but in general affairs as well. General Weyler will probably be recalled.

CUMBERLAND UNIVERSITY, at Lebanon, Tenn., one of the oldest and hitherto most conservative of Southern educational institutions, has at last fallen into the lines of progress. Henceforth it will admit young women to its Junior, Senior and graduate classes. Its theological school has been open to women for several years, and the degree of Bachelor of Divinity has been conferred upon one. This University was founded in 1842, and has 2,600 alumni.

NOT only is there great mineral wealth in Alaska, but the recent discovery of gold there has stimulated the spirit of discovery in many other sections of the West, and all the Pacific coast is being hunted over and developed as never before, and with rich results. Also even the Pacific Ocean is found extremely rich in its fisheries. Last year 1,500,000 pounds of halibut were caught there and shipped East. During the present year it is thought much greater results will follow.

IN the treaty of peace between Turkey and Greece, the Greeks get the worst of the bargain. Everything seems to work against them. It is a surprise to all the rest of the world that the Powers seem to favor the Turks at the expense of the Greek nation. In the treaty Greece will pay the cost of her defeat, while her finances are to be controlled by an international commission, which will see that Turkey receives her indemnity. There is very little of independence left for Greece—very little need of merely nominal government. She is really under the tutelage of the six powers, without much power of her own.

VERY destructive fires have recently swept over large areas in North Dakota and Manitoba. Houses, large quantities of timber and grain have been destroyed, and ten or twelve persons are reported as having been burned to death. One exciting instance is told of Mrs. O. W. Thomas, who, with her young son and daughter, were driving some distance, when they were compelled to drive at the utmost speed to keep ahead of the flames. The race continued for several miles, when sparks from the burning timbers were blown into the grass in front of them. In this new danger the frantic horses became unmanageable, and ran straight into the flames. They had gone but a few rods when the carriage was overturned, and its occupants were thrown down a steep embankment into a small creek. This fortunate upset probably saved their lives, for though somewhat burned and bruised they escaped a worse fate.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

KEEP a level head amid the fads and isms which spring up in irregular succession in the world about you. These are the days when, in the words of a recent writer, "ignorance goes out hot footed after mystery and comes back labeled science." Have a few stakes set at the eternal verities and calmly wait for the gradual advancement of the bounds of truth. Human knowledge is a growth. When the leaves have ripened and fallen away, we shall see what stalk will remain. Someone asked a book dealer for a copy of the French constitution, and he replied that he did not keep the periodical literature. A similar phrase might be applied to scientific works. The text books are changing. The professor said this morning that the syllabus of sociology which he used two years ago would have to be largely modified now. The vagaries of movements and writers will gradually be left behind. The core will remain a permanent contribution to the world's knowledge. In the meanwhile be calm and sunny of temper. God has hold of the reins of the universe and it will not run off the track.

"CLERGYMEN and Theological students preaching in the city or suburbs and desiring criticism on delivery in their own pulpits can arrange for the same by consultation at the Dean's office."

So the sign reads in the corridor of the Divinity school. And I fancy that a great, broad genial smile passes the rounds of the ministerial brethren, as they read this copy. You have no application to offer. The faithful deacon, the "well wisher," your—no, not enemy,—your candid friend has attended to the department of criticism in your church faithfully.

Yet good critics are few. Favored is that pastor who has at least one close friend who is intelligent, wide-awake, frank and loving—please do not omit the last ingredient. We get into ruts and mannerisms. We do not see ourselves as others see us. Blessed is that friend who can give the word of encouragement at the right time, point out the weak spot, summon to wider usefulness and warm with his generous appreciation.

Your wise critic is the man who helps you to grow. The flatterers would make you satisfied with yourself.

Some lads were training a young canine to cling to a stick with bulldog grip when, by some oversight, as the father was leaning down to watch the contest the animal seized him by the nose. "Stand it if you can, pa," cried the boys. "It is a little hard on you, but it will be the making of the pup." A course of criticism is somewhat trying; yet, judiciously applied, it has been the making of many a young fellow who had good stuff in him, but whose development was hampered by serious faults. However, there are critics and critics.

O, THE wholesome memory of that day in the country! The patches of brilliant color in the woods, where King Frost had touched his brush. The tints of rich bronze at the edge of the marsh where the green merges into the brown of the hills. The scarlet sumac bursting the roadside into flame. Lake Geneva in the distance, lying entranced in the

autumn haze. One of the days which the good Lord made for the happiness of his creatures. A pure and virgin earth meeting a fresh and tranquil sky at the horizon line. Let the eyes feast while the heart sings.

To come back once more into the din and traffic, the crowds of bargain hunters; the angry clash of the streets; the unfeeling competitive race, in which the weaker drop by the wayside; the morbid pictures in the show windows, the sensational headlines, the alternating chill and fever of the market, the fuss of fashion, the tyranny of public opinion, the artificial hot-house life—what a change!

If your duty lies in the city, if the calling to which your natural bent guides you demands it, if the Lord sends you, come. Bring your church letter with you, and notify the pastor. Give yourself to your duties during the day and plant your evening fireside as far out of the cloud of smoke as you can. You will find big-souled, warm-hearted people if you look for them. The stern, heartless, corrupt phases of life—well, you will get used to them.

But don't come unless you have a mission. Let well enough alone. Do not be lured by the dazzling dreams with which boyish fancy paints the sky. The promised success and glory is made of much the same stuff as the dreams. If your work lies here, you will be happy in that and in the companionship of loyal friends, but of the city life itself your soul will often grow weary. If you have a home and a congenial employment in the country, stay there. Sniff the air laden with the smell of clover blossoms, watch the ever-charming panorama of the seasons, rejoice in the gambols of your calves and colts, and thank God for the beautiful world which he has made.

EN ROUTE TO GERMANY.

To the Editor of THE SABBATH RECORDER:

Dear Brother:—As was stated in my last letter, Brother Velthuysen asked me to accompany him last week on a visit to some members of the Haarlem church living in the northern part of Holland, particularly two sisters named Dros in the island of Texel.

We started Wednesday morning and traveled by rail to Helder, a town at the most northern point of the main land between the North Sea and the Zuyder Zee. The journey was interesting, the way being through some fine towns and villages; at one place, Heil, being a spring of water bearing the name of St. Boniface, the preacher of the gospel to the German tribes. He was certainly at this place and it is believed by the Roman Catholics that the spring came miraculously into existence in answer to his prayers. The water is said to possess medicinal qualities, and pilgrimages are made to the spot.

Helder is a picturesque and pleasant town in spite of its bleak situation. It is full of soldiers and seamen, and in the days of Holland's naval glory was a place of great importance. There are fortifications there and military garrisons, and off the shore were three Dutch men-of-war as we came to the steamboat landing. At this place we had a pleasant visit with two brethren, members of the Haarlem church, one of whom is in government employment in a hospital, and the other of whom is a tailor who finds it not easy to serve the Lord in keeping the Sabbath. But they are faithful. Here the Adventists have quite a meeting and preach a

stern doctrine that the Sabbath and baptism are essentials (efficient in themselves) to salvation. The doctrine of free grace and obedience out of love to Christ are not commonly taught by them. They have preached much here and worked in the island Texel and have wrought some little influence upon our members' awakening doubts, as was done at Rotterdam, whether it is possible to be true children of God outside the Adventist circle. At Helder we remained some hours, and at 4 P. M. took the steamboat for Texel.

Texel is the first and largest of a series of islands stretching from Helder to the north-east. The journey from Helder to the island occupies about forty minutes by steamboat. Texel is covered with farms and contains, I think, seven villages, the largest of which, called the Burg, has a population of about 1,200 people. The people keep multitudes of sheep and make a particular kind of cheese, which is highly prized and very renowned, but the manufacture of which is such as not to suggest an agreeable article of diet. The inhabitants are very primitive people and many of those above middle age have never left the island. The villages are quaint and interesting, the streets very narrow and the houses odd-looking, but everything scrupulously neat and clean. The inhabitants speak of the Burg as the "capital" of their island and evidently regard it as a great city.

We walked from the Oude Schild (the "Old Shield"), the fishing village where the steamboat lands, to the Burg, about three miles. The *diligence*, or omnibus, goes around by the dyke a longer way; we walked across the fields and over stiles, among the many sheep which dot every portion of green the eye can see. We received a cordial welcome from the two Sabbath-keeping sisters there, who live with their aged mother, and keep a little shop for the sale of notions and small dry goods. Brighter or happier Christians it has seldom been my lot to meet.

With them we spent a pleasant and profitable evening, talking over the joys of serving Christ. We rested there over night, sleeping in a Dutch bed in a cupboard high enough to be reached by means of a ladder, and the next day walked to Oosterende ("East End"), a village near the coast, distant about four and one-half miles from the Burg, where we called upon a Dutch Reformed evangelist, who seemed to be an earnest man. In the afternoon we walked back to the Burg, where the good sisters had a dinner ready for us. After dining Bro. Velthuysen made one or two visits in the evening upon people of whom he knew something, and while he was gone I conversed with the friends as well as I could (my Dutch not being yet quite faultless!). But we had a pleasant hour, part of the time singing, carrying on a spirited conversation through the medium of a well-worn Dutch Bible. After another night's rest under their hospitable roof, we breakfasted betimes, and walked back to the Oude Schild in time for the boat to Helder, which left at 8 o'clock. We reached Haarlem a little after noon.

Sabbath eve it was my privilege to address the congregation in the chapel on the subject of "The Destiny of the Semites." The subject had been announced in newspapers and by means of hand-bills, with the result that

the little chapel was nearly full of people, some standing at the back, though they might have had seats in front. Some ten or twelve Jews were observed in the audience. Yesterday was a glorious day and the services were well attended and profitable. In the morning Bro. Velthuysen translated the Report of the Board of Managers of the Missionary Society, and spoke some earnest words for our cause. In the afternoon was held the regular Sabbath-school, at the close of which Bro. Velthuysen gave an account of our visit to Texel.

After the Sabbath-school the brethren all bade me a hearty "good-bye," and quite insisted on a pledge that, God willing, I pay them another visit on my return journey. It is now my expectation to leave for Germany to-morrow morning. I may stop on the way at one or two places, but hope to reach Berlin by Thursday of this week. Again the prayer of my heart sincerely rises to God to bless our dear brothers and sisters in this land of sturdy characters and hearty good-will. They think of you at home with grateful hearts and pray often for you. May God hear and answer our united petitions!

Faithfully yours,

WILLIAM C. DALAND.

HAARLEM, Holland, September 26, 1897.

TARDY INJUSTICE.

Seven thousand five hundred dollars has been awarded by the State Board of Claims to John Roberts, of New York, as damages for his confinement in state prison for two months for a crime he did not commit. Roberts, a saloon and restaurant-keeper, was arrested in January, 1877, on charge of burglary, and was convicted and sentenced to twenty years imprisonment. Two years later, when it had been conclusively proved that he was innocent, he was pardoned. In 1895 he was restored to citizenship, and the legislature authorized him to sue the state for false imprisonment. He sued for \$168,976—\$100,000 personal damages, \$30,000 business loss, and the rest interest. Now, twenty years after the wrong was done him, he gets \$7,500.

It seems reasonable to infer from this award that the State Board of Claims will never die of enlargement of the heart. It finds a precedent for its award in the action of the old State Board of Audit, which gave \$8,000 in a similar case in 1879. When the law does a wrong, as in Robert's case, reparation is very hard to get, and usually inadequate when obtained. It is nobody's business to set right the mistakes of official justice. The theory is that justice does not err; and when she does, it seems to be the practice to ignore it as far as possible, to do as little as possible for the victim, and do that little meanly, reluctantly and tardily.—*Harper's Weekly.*

SCRUPLES are troublesome things. Mr. Froude tells that in the middle ages a student wrote to a priest for counsel; he had touched his hat to a Jew, mistaking him for a doctor of divinity. He feared that he had committed a mortal sin.

PRAYER is the peace of our spirit, the soul of meditation, the rest of our cares.—*Jeremy Taylor.*

WHAT do we live for, if it is not to make life less difficult to others?—*George Eliot.*

Tract Society Work.

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

THE clergymen of Chicago have opened the work of the autumn by proposing "a crusade for the better observance of the Sabbath." What will be done beyond "proposing" remains to be seen.

THE *Cottage Pulpit*, Nashville, Tenn., for October, has some excellent editorial notes on the false and unscriptural claims of Sunday-observance, and the self-condemning course of Protestants who forsake the Bible Sabbath and appeal to the "Forgeries of Barnabas" to uphold Sunday.

SPEAKING of the continual failure of the Sunday evening Service, a correspondent of the *Evangelist*, "R. A. S.," says:

"The whole question of Sabbath-observance must be faced anew, with a proper regard to the range and trend of Christian habit and opinion."

May we suggest that the only "range and trend" in Christian thought and practice is that which the Bible determines. Follow that and the whole question of Sabbath-observance will "be faced anew," with good and permanent results.

A CORRESPONDENT of the *Boston Traveller*, October 1, replying to another correspondent who had written about "The Crucifixion of Jesus," says:

That ministers and "sceptics" should be mixed up or ignorant of the day of the week of the crucifixion of Jesus is not to be wondered at, but to see a Jew in error is so remarkable I feel forced to reply. The Blessed Lord Jesus was nailed to the tree (not cross, for the word *stylus* means stake) at 9 A. M., Wednesday; darkness came over the earth from 12 to 3; he was taken down at exactly 6 o'clock (or sundown) Wednesday and put in the tomb. He arose at exactly 6 o'clock Saturday (or Sabbath evening), exactly 72 hours in the tomb, or three days and three nights. This has been known to Christendom for many years.

THE PURITAN SUNDAY "LOST!"

One of the most significant confessions, among many similar ones, which has appeared within a few months, is found in Volume XIII. of the American Church History Series, just published. This volume is entitled, "History of American Christianity." It is by Rev. Leonard Woolsey Bacon, a noted representative of modern New England Orthodoxy. The book has elicited high praise from careful reviewers, all of which gives weight to what we are about to quote.

Chapter XX. covers the period "After the War" down to date. On p. 371, ff., we find the following:

An event of great historical importance, which cannot be determined to a precise date, but which belongs more to this period than to any other, is the loss of the Scotch and Puritan Sabbath, or, as many like to call it, the American Sabbath. The law of the Westminster divines on this subject, it may be affirmed without fear of contradiction from any quarter, does not coincide in its language with the law of God as expressed either in the Old Testament or in the New. The Westminster rule requires, as if with a "Thus saith the Lord," that on the first day of the week, instead of the seventh, men shall desist not only from labor, but from recreation, and spend the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy. Westminster Shorter Catechism, Ans. 60.* This interpretation and expansion of the Fourth Commandment has never attained to more than a sectarian and provincial author-

ity; but the over-mastering Puritan influence, both of Virginia and New England, combined with the Scotch-Irish influence, made it for a long time dominant in America. Even those who quite declined to admit the divine authority of the glosses upon the Commandment, felt constrained to "submit to the ordinances of man for the Lord's sake." But it was inevitable that with the vast increase of the travel and sojourn of American Christians in other lands of Christendom, and the multitudinous immigration into America from other lands than Great Britain, the tradition from the Westminster elders should come to be openly disputed within the church, and should be disregarded even when not denied. It was not only inevitable; it was a Christian duty distinctly enjoined by apostolic authority. (Col. 2: 16.) The five years of war, during which Christians of various lands and creeds intermingled as never before, and the Sunday laws were dumb, "*inter arma*," not only in the field, but among the home churches, did perhaps even more to break the force of the tradition, and to lead in a perilous and demoralizing reaction. Some reaction was inevitable. The church must needs suffer the evil consequence of overstraining the law of God. From the Sunday of ascetic self-denial—"A day for a man to afflict his soul"—there was a ready rush into utter recklessness of the law and privilege of rest. In the church there was wrought sore damage to weak consciences; men acted, not from intelligent conviction, but from lack of conviction, and allowing themselves in self-indulgences of the rightfulness of which they were dubious, they "condemned themselves in that which they allowed." The consequence in civil society was alike disastrous. Early legislation had not steered clear of the error of attempting to enforce Sabbath-keeping as a religious duty by civil penalties, and some relics of that mistake remained, and still remain, on some of the statute-books. The just protest against this wrong, was, of course, indiscriminating, tending to defeat the righteous and most salutary laws that aimed simply to secure for the citizen the privilege of a weekly day of rest and to secure the holiday thus ordained by law from being perverted into a nuisance. The social change which is still in progress along these lines no wise Christian patriot can contemplate with complacency. It threatens, when complete, to deprive us of that universal, quiet Sabbath rest which has been one of the glories of American social life, and an important element in its economic prosperity, and to give in place of it, to some, no assurance of a Sabbath rest at all, to others, a Sabbath of revelry and debauch.

The character of the author, and of the book from which the above is taken must deepen the interest of the reader in the facts stated, although the facts are enough to demand double thoughtfulness, whoever may utter them. The unscripturalness of the claims of the Puritan Sunday, the ease with which it has slipped from the consciences of Christian men, and the claim of Dr. Bacon that its rejection was a *Christian duty*, must command the consideration of all, except the criminally indifferent, and the hopelessly superficial. And, yet, Dr. Bacon, clear-eyed and keen as to facts, has no remedy. He cannot withhold a sort of despairing moan, and a prophecy full of evil forebodings, both of which are emphasized by his helplessness. That his views are essentially correct as to the "loss" of Sunday, is undoubtedly true. That the only remedy lies in a return to the Sabbath of the Bible is equally true. If the Bible does not soon find a higher place in the faith of Christians than it now has, thus bringing a reaction in favor of the Sabbath, the possibility of saving anything from the wreck will be very slight. There are only two general stages in the history of Sunday's deterioration and loss. First, men rejected the Sabbath, contrary to the Bible and the teachings of Christ. Second, they adopted Sunday on non-scriptural, and, therefore, insufficient grounds. Out of the failure thus induced, Puritanism sought to rise by compromise. Dr. Bacon's picture completes the chapter.

The way to better things is back to Sinai;

not a "Jewish" Sinai, but a Christ-honored and thrice-exalted Sinai, because of the redemption from sin which divine love there wrought.

SUNDAY LAWS RELIGIOUS.

Rev. Dr. Wylie, in the *Christian Statesman*, takes special exceptions to the ideas of Dr. Newman Smyth concerning Sunday laws. In opposition to Dr. Smyth, Mr. Wylie says:

This view of the matter would give us a Sabbath based, not upon divine authority and law, but upon the will of the majority. But the people who desire a Sabbath at all desire it for moral and religious ends. They believe it to be a God given right. An adequate law on the subject must therefore protect the Sabbath as a divine institution and as a right bestowed by God. It must protect the Sabbath in the sense in which Christian people regard it. Besides all this, the state must consider, not merely the moral welfare of its citizens as individuals, but also its own. Morality is as essential to the state as to individuals. The Sabbath is needed for the moral welfare of the state. This fact the state should recognize in its legislation on the subject. As laws relating to business and finance are for the material welfare of the state as well as of individuals, so laws concerning the Sabbath are for the moral welfare of both.

Much as we dissent from Dr. Wylie's ideas, we admire and commend his consistency. If we are to have Sunday laws at all, they should be based on religious ground. If they are not religious let them be permissive of rest, but not mandatory.

STUDIES IN SABBATH REFORM.

We hope that pastors will include a systematic consideration of the "Studies in Sabbath Reform" recommended at the late Annual Meeting of the Tract Society. The publication of these studies will begin with the first issue of the RECORDER in November. They will be arranged for use each week, and while they can be pursued privately by individuals, they will be specially fitted for classes, or for the "open parliament" method of larger assemblies. They are intended to develop side study, general discussion and questioning, under the guidance of the pastor. In making a schedule for the work of the winter, do not fail to leave a place for them. Those covering the Old Testament will include ten weeks.

TRACT SOCIETY.

Receipts in September, 1897.

Churches:	
Second Brookfield, Brookfield, N. Y.....	\$ 20 00
First Alfred, Alfred, N. Y.....	21 94
Farina, Ill.....	8 25
Milton, Wis.....	7 09
Plainfield, N. J.....	11 70
Shiloh, N. J.....	8 01
Rotterdam, Holland, Dr. Lewis' work.....	6 00
Adams Centre, N. Y.....	20 00
Lincklaen, N. Y.....	2 50
Preston, N. Y.....	75
Friendship, Nile, N. Y.....	16 29
Sabbath-schools:	
North Loup, Neb.....	1 96
Primary Department, Adams Centre, N. Y.....	1 00
Plainfield, N. J.....	2 83
Young Ladies' Mission Band of First Genesee church, Little Genesee, N. Y.....	1 80
Tithe Gleaner, Grand Junction, Iowa.....	2 50
S. L. Ford, West Union, W. Va.....	50
Mrs. F. O. Burdick, North Loup, Neb.....	25
Fannie J. Ware, Andover, N. Y., Dr. Lewis' work.....	50
Mrs. H. A. Barney, Belmont, N. Y.....	5 50
H. D. Clarke, Dodge Centre, Minn.....	5 00
Zebulon Bee, Bolivar, W. Va.....	2 00
Bequest, Emily B. Potter, Alfred, N. Y.....	100 00
Collections, Anniversaries, Salem, W. Va.....	68 57

(Contributions alone, \$146.37.) \$314 94
E. & O. E. J. D. SPICER, Treas.
PLAINFIELD, N. J., October 4, 1897.

A FARMER used to harness his colts to their mothers; he said: "Trotting by the side of his mother, the colt soon learns to do just as she does." Yes, and that is the way God does with us men.

*The commentaries on the Catechism, which are many, like Gemara upon Mishna, build wider and higher the "fence around the law," in a fashion truly rabbinic.

Missions.

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

At the beginning of the Centennial Services of the First Brookfield Seventh-day Baptist church, and all the way through, the weather was delightful. The grand old hills surrounding Leonardsville were covered and crowned with bright and beautiful autumnal hues. The church was decorated with boughs, full of the varied and lovely colors of autumn, and gave pleasure, grace and happiness to the occasion. The introductory sermon by Eld. Stephen Burdick, of Andover, N. Y., who had served the church as pastor in the years gone by, for over eighteen years in all, was sound, solid and appropriate. His theme was, "Our Source of Power and Stability." Text, Psa. 125: 1. We would outline this excellent sermon if we did not expect to see it published in full in the RECORDER. In the evening a unique praise service was conducted by Abert Whitford, the choirster of the church. The prayer and conference meeting, conducted by L. R. Swinney, pastor of the DeRuyter church, was a spiritual feast. As most of those who took part in this service were those who had come long distances to attend the Centennial Celebration of their old mother church, and as they brought up the sweet memories of the past, when they found Christ and joined the church, it all made the meeting tender and impressive; a time long to be remembered. On Sabbath morning, as Dr. A. H. Lewis was prevented in attending the Centennial, because of the sickness of his wife, a sermon was preached by Pres. B. C. Davis, of Alfred University, from 2 Timothy 4: 7. "I have kept the faith." It was a masterly and eloquent sermon, one of President Davis' ablest efforts. We took quite full notes of this sermon, also, but as it will probably be published in full we will not present them. In the afternoon a sermon was presented by Secretary O. U. Whitford on "The First Brookfield church and our missions." Text, Rev 3: 8. The points of this sermon were: 1. What is a church of Christ? 2. What is its mission and work in the world? 3. Its equipments for that work. 4. What the First Brookfield church had done in the past one hundred years in its life and work, as related to our missions. This sermon was followed by the reading of Dr. Lewis' address, "One Hundred Years of Sabbath Reform," by Pastor J. A. Platts. It was a splendid and powerful address and finely read, but we all wished that Dr. Lewis could have been present to have delivered it in his charming, winning and eloquent manner.

THE First Brookfield church took initiatory and prominent part in organizing mission work in our denomination. The first act of our people toward concert of effort in mission work was based on a proposition brought before the Yearly Meeting of the Hopkinton church, R. I., in the year 1801, by Eld. Henry Clarke, pastor of the Brookfield church. This proposition resulted the next year with the approbation of the churches, in the appointment of a committee to draw up some plan for the prosecution of missionary work. The plan of this committee was the basis on which the General Conference was first organized and established. The Conference was really organized and established to carry out missionary labor,

hence the General Conference was the *child* and not the *father* of the missionary work of our people. No direct effort was made to carry out the missionary plan until the session of Conference in 1817. At that meeting Eld. Henry Clarke presented and read a letter of request from the sister church of Alfred, N. Y., asking this Conference to take the lead in prosecuting missionary effort, which had already begun in several of our churches. It appears that several of the churches had formed themselves into missionary societies for the promulgation of the gospel in its purity in their respective communities. This Conference took action upon the request of the Alfred church and recommended, for the sake of united effort, to the churches and societies to appoint a committee, consisting of one member from each church and society, which committee shall be denominated the Board of Trustees and Directors of Missions of the Seventh-day Baptist Order in America, to carry on mission work in united action. In 1818 the Conference spent much time in considering this plan, and unanimously voted to form a Board of Trustees and Directors of Missions to execute the plan recommended at the last Conference. Eld. Henry Clarke, pastor of the First Brookfield church, was made Chairman of the said Board, consisting of five brethren. They prepared and sent out a long but able circular Missionary Address in behalf of the General Conference "to our beloved brethren and sisters scattered up and down in the United States of America." Under the appointment and direction of this Board, Eld. Amos R. Wells became the first Seventh-day Baptist missionary. The first constitution approved and adopted by the General Conference in 1824 for the prosecution of missions by our people was drafted by Elders Henry Clarke, Matthew Stillman and Bro. Abel Burdick,—the pastor of the First Brookfield church being the Chairman. The first publication of our people, *The Seventh-day Baptist Missionary Magazine*, the first number of which was published in August, 1821, and of 16 numbers in all, was edited by Elders Henry Clarke, Eli S. Bailey and William B. Maxson. The Constitution of the American Seventh-day Baptist Missionary Society was drafted in 1842, and sent out to the churches for approval or disapproval. In the Conference of 1843 the Constitution was adopted with slight amendments, and the Society was organized. In the Committee which drafted this Constitution was Eld. William B. Maxson, the pastor of the First Brookfield church. This Society afterwards changed its name to its present one, the Seventh-day Baptist Missionary Society. Thus it is seen that from the first step taken for united effort for domestic or home missions by our people up to the final organization of our present Missionary Society in 1843, the First Brookfield church, through the missionary spirit and effort of its first pastor, had an initiatory and prominent part in starting mission work among and by our people. In our first foreign missionary movement in 1846, resulting in the sending out of Eld. Solomon Carpenter and wife, and Eld. Nathan Wardner and wife as missionaries to China, the First Brookfield church and its pastor, Eld. William B. Maxson, took an active part in the movement, and gave it a hearty moral and material support. In a regular church-meeting, held in Febru-

ary, 1849, this church appointed a committee to take up a permanent subscription for foreign and domestic missions, to be paid annually, each subscriber being at liberty to increase or diminish his or her subscription at the beginning of each year, after having paid up all arrearages. In May, 1858, the church voted to hold a concert of prayer for missions on the first Sabbath in each month. In regular church-meeting, held Nov. 20, 1859, the church appointed a committee to circulate subscription papers to aid the Missionary Society in meeting the expense of the coming home of Brethren Charles Saunders and William M. Jones from Palestine, and the return of Eld. Solomon Carpenter and wife to China. Without further reference to its records it is well known that the First Brookfield church has in all these years fostered and maintained the spirit of missions, and has been faithful and loyal to our missionary enterprises. To this evangelistic and missionary spirit which she has cherished and sustained these one hundred years, she owes largely her life, growth, power and strength she has to-day. There is still before her an open door, which no man can shut. May she enter that door and in the next one hundred years accomplish, by the blessing of God, in the work of saving men and teaching them to observe all things which Christ has commanded them to do, greater things than she has ever yet done.

TREASURER'S REPORT.

For the Month of September, 1897.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, Sept. 1, 1897.....	\$ 80 86
One-half of Collection at Conference.....	68 58
Mr. and Mrs. C. H. Tucker, Westerly, R. I.....	5 00
Mrs. Ruth Maxson, Preston, N. Y.....	3 00
Mrs. F. O. Burdick, North Loup, Neb.....	25
Fannie J. Ware, Andover, N. Y.....	50
James J. Collins, Wolf Creek, Wis.....	10 00
Mrs. James J. Collins, Wolf Creek, Wis.....	10 00
John Congdon, Newport, R. I.....	10 00
Zebulon Bee, Bolivar, W. Va.....	6 00
Estate of Emily B. Potter, Alfred, N. Y.....	100 00
Young Ladies' Mission Band, Little Genesee, N. Y.....	1 80
Junior C. E. Society, Adams Centre, N. Y.....	1 00
Tithe Gleaner, Grand Junction, Iowa, Boys' School.....	2 50
Y. P. S. C. E., New Market, N. J.....	10 00
Sabbath-school, North Loup, Neb.....	1 97
" Plainfield, N. J., Gen'l Fund.....	\$3.50
" " Mission School.....	4.26
" " Primary Dep't, Adams Centre, N. Y.....	1.00
" " Mission School.....	\$1.00
" " General Fund.....	1.00
Church, Alfred, N. Y.....	22 48
" Second Brookfield, N. Y.....	20 00
" Jackson Centre, Ohio.....	3 00
" Farina, Ill.....	7 40
" Milton, Wis.....	7 08
" Plainfield, N. J.....	11 70
" Shiloh, N. J., China Mission.....	\$ 1.76
" " General Fund.....	10.72
" Berlin, N. Y.....	10 00
" Hebron Centre, Pa.....	5 00
" Adams Centre, N. Y.....	20 00
" Lincklaen, N. Y.....	2 50
" Friendship, Nile, N. Y.....	16 29
Preston (N. Y.) Field.....	75
	\$ 459 90
Loans.....	1,500 00
	\$1,959 90

Cr.

O. U. Whitford, on salary for quarter ending Sept. 30, 1897.....	35 00
A. P. Ashurst, on account of salary and expenses.....	65 07
Evangelistic Committee, Order No. 74.....	50 00
Interest on Loans.....	31 50
Loans.....	1,500 00
Cash in Treasury, October 1, 1897.....	278 33
E. & O. E.....	\$1,959 90

GEO. H. UTTER, Treas.

Woman's Work.

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

GIVING FOR MISSIONS.

"How much for the cause of the Master to-day?" I first asked the question of good Brother A., A well-to-do merchant, whose wide-spreading fame was gained by large sums being fixed to his name. For of his abundance he liberally gave, The needy to help and the fallen to save. "How much will you give for the work of the Lord? For missions at home and for missions abroad? I'm taking subscriptions this morning," I said; "Will you please put your name on the list at the head?" "With pleasure," he said, and his name quickly wrote; From a large roll of bills handed out a bank note.

I thanked him and paused but a moment to say, "Would that all gave as freely as you, Brother A." But soon to one near him I heard him exclaim, "I have to give something for sake of the name." I then asked another his name to put down, And saw on his face just the sign of a frown. As he said, "I have nothing to give you to-day; There are too many calls;" and he went on his way. He had not gone far when, on turning about, A cigar from his pocket I saw him take out, Which he placed in his mouth as a morsel most sweet, And went puffing away, mid the smoke, down the street; He was soon out of sight, but if I had been near, I'd like to have whispered these words in his ear: "There are too many calls, yes, I think so, by far; But the dearest for you is that hurtful cigar. The money that's spent for tobacco and drink Might better be used for the Master, I think."

To a good aged deacon the paper I passed, And, unlike the young man whose name I sought last, He put down his name and, ere I could reply, Passed the paper himself to one standing near by, "You want to give something, of course, sir," he said; "Not to-day," he replied, with a shake of the head; "I've nothing to give you, sir, nothing at all; Had to build a new house, for the old one was small; Then to furnish it cost a large sum, you must know, And two of the boys off to college must go; There are so many bills every way to be met, That I've nothing to give, but am deeply in debt. How you give so much, sir, I cannot conceive; Our income is nearly the same, I believe."

"Since you wish, I will tell you," the deacon replied; "Of all I receive, I one-tenth lay aside For the cause of the Master, at home and abroad, And in giving I find there is ample reward. "I used to pay tithes of the money I made; That is, what remained after bills were all paid. My expenses increased; I, of course, must provide; Who does not do that, sir, the faith has denied; The wants of the family first we must meet. Have comfort and clothing and plenty to eat."

"Very true, with the last you have named I agree; Food and clothing are needful to all, we must see; But the wants of a family who can portray, Where fashion of this world holds absolute sway? Supposing, my brother, your daughters and mine Should wish in the costliest jewels to shine, Our sons choose, as many to-day, alas, do, To waste both their lives and the property too, Should the wants of the family then be supplied? And should we in doing it be justified? Could we honestly look at the Master and say, 'I've spent it all; I've nothing to give you to-day?' How dare we withhold our offering from God, Then pray that his truth may be scattered abroad? 'Tis just here we differ, my friend, I believe: I in tithing all money which I may receive, You in tithing yours after all things you provide, And the wants of the family all are supplied. There are many, I fear, think as you do to-day; They receive a good deal, but give nothing away."

I then asked another, one whom I well knew Was abundantly able, if willing to do; "The cause is a good one," he quickly replied, "And I've no wife or children for whom to provide, But as I don't know how much I can give, And have enough left for my use while I live, I'll give nothing now, for I think it is best, To use what I need and to will all the rest. If there's anything left," he said, after a pause, "I intend to will something to God and his cause."

One lady had just bought an elegant dress, So her offering to missions, of course, must be less. One from her scant earnings a pittance did save; 'Twas great in God's sight, for she felt what she gave. From love to the Lord she her offering did bring, Denying herself for the sake of her King.

For his sake who left those bright mansions above, Let us bring our offerings also in love. E'en though they are small, greater far be his shame, Who of his abundance gives just for a name! And while we bring God all the things which are due, Forget not to give him the *interest* too. As stewards of Jesus, O, let us beware That we rob not the Master above of his share.

In his own precious volume of truth so divine, "The silver and gold," says Jehovah, "are mine." Then let us not all our own wants gratify, And think we may will God the rest by and by, But when we ask him of his cause to take care, Put our hand in our pocket and answer our prayer.

—M. E. L., in *National Baptist*.

DEAR SISTERS: Have you read about the debt on the Missionary Society? Do you know the Missionary Board are fearing they will have to cut down even more both on the Home and Foreign fields, after all the retrenchments that were made last year? Do you know that the Board always plans at the October meeting for the money to be spent the following year?—What can be done in any advance work on the fields or how can the usual expenses even be kept up while the Board is carrying a debt of \$6,600? What can we do to help lift this heavy burden? What will we do? Perhaps we feel that we gave all that we could last year? But can we not do more this year? How many of us gave till we could say I have sacrificed for my Master?

SOME one has said "that nine-tenths of the wealth of the United States is in the hands of professing Christians." Oh, how our thoughtlessness, indifference and ignorance hinder the work of the Master. How many of us who think we are deeply interested, appreciate in the smallest degree the self-sacrifice—yes, the heroism of our brothers and sisters who are sent by us as our representatives, to the home and foreign fields? One writer includes selfishness as one of the causes of indifference to this question of giving for the Lord. "We must dress and live as becomes our position in life, pay our bills honestly and then, if something is left we give it to the Lord."

The late Dr. Gordon said in reference to this subject of systematic, proportionate giving: "If any Christian who has never tried it, will make the experiment, conscientiously following it through to the end, in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord, and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him." Let us be more spiritual. "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."

Then let our spirituality make us more faithful. How great, how many are the promises given to the faithful ones, and "He is faithful who has promised." Lastly, let us not forget to follow our gifts by our prayers—we have been praying to God to open wide the doors of opportunity. "Do we realize that he is answering our prayers faster than we have the faith to follow where he leads?"

THERE are many ways which the sisters of other denominations have adopted for raising these extra sums to help lift the debts of their societies. Of course the best way is to give what we can, over and above our regular plans for giving, but there are some of us who have no money to give. "A week of self-denial" has been tried by some with wonderful results. If every sister were willing for one short week to deny herself the things which may be counted as luxuries and give the money thus saved, we would be surprised at the largeness of our gifts. These self-denials do not include merely the luxuries from our tables, but the many rides we take on the trolleys, the indulgencies in ribbons, gloves, ice creams, sweets, etc. The sisters of the W. B. F. M. Society of the West have designated the second Wednesday of October as "Crusade Day." The following is their plan:

"Private prayer in the home from 11 to 12 A. M. In the afternoon of that day to visit every woman in the church and congregation, asking those who are not members to join the Society; encouraging the weak ones, and putting in remembrance the careless and indifferent, and comforting the bereaved and shut-ins. In the evening a public missionary meeting is to be held—something bright and attractive, with short addresses presenting the needs of the work, followed by an offering. An annual message from the Board will be sent out to be read at this meeting."

"A day of prayer" is another method which has been tried. Probably all of our churches have societies in which they raise money, more or less. Cannot these societies all over our denomination have one extra entertainment of some kind this winter and give the proceeds to help lift our debt? Take nothing from any of our regular work for the Tract and Missionary Societies for the coming year, but make this extra effort. Many other methods might be mentioned, but enough has been said, we trust, to show that the "King's business requires haste," and we must leave the decision as to what can be done with our different churches and societies. We wish everyone, everywhere, to have a share in the blessing which will come to us as a denomination when we are fully consecrated to our Master's service.

Sisters, will you not as soon as these words reach you in your homes take immediate action in some direction? We shall be glad to have at as early a date as possible, some idea of what you are willing to try and do. We want the word "retrench" dropped from our plans forevermore. Will you please write me at once what you will attempt to do in this important matter?

NOT long since a Brahman woman in India drowned herself as soon as she saw that her husband was near to death, and the native Hindu papers have been lauding her act as most praiseworthy, showing that she was a true *sati*. Probably she committed this act because she saw only a life of misery before her. Her head would be shaven, she would be an outcast from society, half-starved and half-clad, and in every way her life would be made wretched. The most surprising thing about the matter is the different views the Hindus take of her character because of her act of suicide, for had she lived after her husband's death she would have been reproached for killing him, would have been cursed by all who met her as a degraded and wicked being, unworthy of any kindness. But when, in order to escape the terrible ordeal which widows must endure, she took her own life, she is exalted as a saint and her example is commended to all women.

OF the many names under which Christ is designated in prophecy, no other is more significant of his relations to both God and man than that of "the Messenger of the Covenant," applied to him by Malachi. . . . Christ speaks in the name of the Father, and proclaims to men the great salvation which, by virtue of the Father's love, he comes to offer to them.—*Daniel Curry, D. D.*

OUR Lord Christ laid very little stress upon our understanding the secrets of his nature, but he laid immense stress upon our following him. The church has inverted this, and laid great stress upon our knowing his nature, and little stress upon absolutely following him. But our Lord was right. The true Christians are those who follow Jesus.

A GRATEFUL RESPONSE.

BY ANNIE L. HOLBERTON.

It came as a compensation,
Like chords of a sweet refrain,
To one shut in isolation,
Who in intervals of pain
Read the soul-inspiring pages,
From the West Virginia hills,
With which pen of modern sages
Our RECORDER'S columns fills.

With what language fitly spoken,
Words of eloquence and thought,
Weaving threads of truth unbroken,
While a perfect whole is wrought,
Is the theme so spirit-thrilling
Of our President's Address,
All my soul with gladness filling
And desire some life to bless.

Longing in my humble station
To draw closer to his side,
Learning patience, though the action
Which I crave but still denied.
It were joy I cannot measure
Might my hands with plenty fill,
To help swell the needed treasure,
That o'er sea and vale and hill,

God's neglected truth be sounded,
And in trumpet echoes roll;
In one mighty wave unbounded,
Heralded from pole to pole;
Till the cry that wakes the nation,
Rouse the sleepers at our door,
And a world-wide consecration
His own Sabbath rest restore.

With what sense of grateful feeling
Did my heart responsive swell,
For those prayers to heaven appealing
For the lonely ones as well.
And my soul went up with yearning,
Through his strength, with greater zeal,
With more faith God's will discerning,
I might be content to feel,

That my lot, though still secluded
From the way I vain would choose,
Yet, with firm step undeluded,
I would not my courage lose,
Though the work seem tame and fruitless
That is left for me to share.
No life can be wholly useless
Which a Saviour's cross shall bear.

And I pray, God help the workers
Who at posts of honor stand;
Richest blessings on the workers,
Give to wealth an open hand.
May the special truth we reason
Yield with honor to his name,
And the lowest light in season
Keep alive its steady flame.

THE SUPREME IMPORTANCE OF BIBLE STUDY TO SEVENTH-DAY BAPTISTS.*

BY REV. B. F. ROGERS.

The theme suggests that the study of the Bible is important for others besides Seventh-day Baptists, yet for some implied reason it may have an enhanced importance to this class of Christian thinkers and workers. If this be true, it is, doubtless, so on the principle that some most excellent things have a superior excellency when applied to particular individuals, or peoples acting under peculiar conditions. This thought is strengthened, rather than weakened, when we recognize the importance of Bible study in all the avenues through which human thought is projected. Civilization is only worthy the name, when it becomes a Christian civilization, and this can only be when built on the teachings of Christ and the blessed Bible. The clearest and broadest thinkers in all lands admit this, and the narrow minded and carping skeptic antagonizes the Bible because it is so. This shows the recognized power of the Bible as an uplifting agency among all classes, whether friendly or hostile to its teachings. Foremost in intelligence, prestige and power are, and will more and more be recognized, as time rolls on, those nations who accept and thoroughly understand, and who are zealously engaged in spreading Biblical truth the world over. It may be the rather providential, than otherwise, but the fact remains that the Catholic

church has lost, and is losing, much of her power, because she withholds the Bible from the masses. She may have succeeded well for a time by keeping her membership in ignorance of what the Bible teaches, but she cannot retain an unlimited sway with an excluded Bible.

But those denominations who are the most actively engaged in giving the widest possible publicity to Biblical inculcations, and doctrines, are those who are gaining in spiritual life and power. Christian growth, in individuals, as well as in the church, takes on its healthiest form when the Holy Spirit acts upon human hearts through the revealed Word of God, and it is really the only safe stimulant to the mind in its searches after truth. Advancing civilization can only be kept within safe limits, as into its arteries and veins there is infused a thorough knowledge of the Christian Scriptures. This is becoming more and more a recognized fact among the educators of the present day. President W. R. Harper strenuously insists that a college education is not and cannot be complete without a thorough study of the Bible, and but few, if any are better prepared to judge what is needed to prepare young men and women to take their respective places among the artisans, educators, and reformers of our times. Hence in accordance with a somewhat general sentiment the Bible is embraced in the curriculum of many of the best colleges of the United States. As the years go by and an understanding of the Bible becomes generally diffused among the people, civilization will grow more Christian and become grander in its results until the vision of the prophet shall be realized. "And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

Contrasts will grow greater and wider between Christian people and churches who devoutly study the Bible, and those who blindly refuse, or who are satisfied with a traditional, or superficial knowledge of the Holy Scriptures. Scholars and students broadened, deepened and quickened, by a knowledge of the Word of God, grow richer and fuller in spiritual life and power. Upon every man rests the divine behest to make the most of himself possible, and it can no otherwise be done, so well, as by a thorough study of the Word which is described as "quick and powerful."

Church organizations and doctrines must also be tested by what is revealed in the great Text Book of the Christian student. What the world demands, and must have, is *certainty*; thinking men cannot much longer be put off by skilfully constructed hypotheses, or cunningly put guesses, nor by traditions, though they come clad in garments hoary with age.

Church polity, Christian ordinances, Baptism, the Lord's Supper must also pass under review and be tested by the immaculate standard of divinely revealed truth. Upon the question of the Sabbath, as never before, is the great search-light of Gospel truth now turned. Thinking people are constantly asking for certainty of Biblical teaching, concerning Sabbath-observance, and in a multitude of cases seem not to be satisfied with anything short of a "thus saith the Lord."

This unrest of opinion, and a desire to know, is noticeably seen by the questions

asked by correspondents of editors of religious journals. In the *Christian Herald* of Aug. 4, a correspondent from Brooklyn, N. Y., says, "A man who is preaching in a tent here is warning us that we are committing sin by working on a Saturday, and says that we are breaking God's commandments. Is it possible that Christendom is offending God in this matter as he says?" The editor replies, "Pay no heed to such preacher. You may be sure that God will not be offended by people honoring the day on which the work of redemption was completed by the resurrection of his Son. The ridiculous literalism which would have us go back to the observance of the seventh day, on the plea of celebrating the day on which God rested from his creative work, does not deserve consideration. People who believe that the world was made in six natural days of twenty-four hours might listen to such a plea, but not intelligent men." This unrest mingled with a subtle fear lest some additional authority shall be given to the already overwhelming testimony of the New Testament in favor of the Sabbath of the fourth commandment, is also seen in the readiness with which the religious journals come to the front and declare the second "logion" contained in the alleged new discovery of the sayings of Christ, as *probably* spurious, this they do by declaring "This must be a Jewish forgery to support the Jewish Sabbath." The saying reads "Jesus saith except ye fast to the world ye shall in no wise find the kingdom of God; and except ye keep the Sabbath ye shall not see the Father." But it is refreshing to know that occasionally one is found honest enough to protest against this early declaration of forgery. Prof. John H. Parnard, D. D., in *Sunday-school Times* of Aug. 7, says: "Saying No. 2 has a curious ascetic ring about it. I doubt if it is prudent to decide offhand that it is therefore *not* a true saying of Jesus but a maxim of some Jewish sect." Seventh-day Baptists must keep pace with the outcome of these purported sayings of Christ in this new discovery. Now amid so much unrest and with such special, and unscriptural pleadings, to make binding on men's consciences what God has never sanctioned, in his Word, the duty of Seventh-day Baptists is made clear and decisive.

1. The importance of the study of the Bible to Seventh-day Baptists is emphasized from the fact that the matter of Sabbath-observance is strictly a question of divine revelation. In making this statement I would not raise the doubt, but that the necessity of the Sabbath, as did the matter of the other commands of the Decalogue, springs out of man's nature prior to the formal promulgation of the Sabbath law.

A careful survey of the scope of these divine commands, will, I think, substantiate this statement. But it is nevertheless an indisputable fact that Sabbath-observance, as now understood by the Christian church, and the world, rests for its validity upon the teaching of the Bible. This statement is not invalidated because so much that is extraneous to the subject is introduced to substantiate the claim of a man-made Sabbath which has not the least sanction in the Holy Scriptures. It only makes the obligation emphatic to study closely the Bible upon this point.

2. The supreme importance of Bible study to Seventh-day Baptists appears again that

*A paper read at the Session of the Sabbath-school Board of the General Conference, Salem, W. Va., August, 1897.

they necessarily stand in the fore-front of this Sabbath Reform movement.

I would not however intimate that we have no influential allies in our effort to hold the religious world to a biblical standpoint on this question.

Yet it remains a fact that since we are so nearly in agreement with other denominations in our views upon the fundamental principles of hermeneutics, that against us is turned more fiercely the opposition of those who are striving so earnestly to maintain a so-called Sabbath, which has no valid foundation in the Bible. Many of the most acute and devout minds of this age are constantly engaged in constructing the most plausible, and at the same time most flimsy, arguments to sustain a Catholic or Puritan Sabbath which, with the very best that can be said of it, only bears somewhat sublimely the characteristics of a sanctified holiday. Now Seventh-day Baptists need not only to be thoroughly acquainted with the ins and outs of these special pleadings, but they ought to be placed on the very best rock of structural Scripture teaching.

There is danger that Seventh-day Baptists shall assume to know so much about this question that they feel that they need know no more. It may be enough for one's personal belief and practice to be assured that the Bible in positive terms declares that the seventh day is the Sabbath of the Lord.

This ought to be sufficient for any honest reader of the Bible, who professes to take the Scriptures as his rule of faith and practice. But this does not measure the duty of loyal Sabbath-keepers. If Sabbath-observance is worthy a place in Christian ethics, and who will take the responsibility to say it is not, then they who are set as its defenders must be exhaustively familiar with the only textbook responsible for its existence and perpetuation. We as a denomination claim the Sabbath to be a divinely appointed institution, resting for its principal support on the Bible; hence the study of that Book is of supreme importance to us as a people.

We should also be thoroughly schooled in historic lore and traditions of the past and present, and thus be able to meet the sophistical reasons with sound arguments.

3. The study of the Bible is of supreme importance to us as a denomination, because our existence as a religious organization depends on it. If the Bible Sabbath is not of supreme interest among the religious questions of the day, then there is no valid reason why we as a distinct religious organization should exist at all.

But since we conscientiously believe that God would not have established it without good and sufficient reason for its perpetuity, we still hold that such is still its nature, unless somewhere along the ages he saw fit to change it by an authority as clear and pointed as that by which it was first given. And since the Bible contains the revealed will of him who has given to the world his Sabbath, and if any change so radical as a substitute for the Fourth Commandment has been made by his appointment or approval, it must be found in the Biblical record. So for Seventh-day Baptists to give a plausible reason for the place they occupy, they must know whether any account of such a change has been made or not. If it cannot therein be found, then a sufficient reason exists for

maintaining a place and doing a work among the religious denominations of the day.

It cannot be expected that we shall all be able to do original work in Bible investigation or interpretation, but there are translations enough and sufficiently accurate, so that all may, if they will, become creditable students of the Bible.

I do not, however, regard the question of the Sabbath as one of interpretation, but of Bible statement. It requires no subtle knowledge of the principles of interpretation to understand what the Fourth Commandment means; it is enough to know what it says, and its meaning lies in bold relief, clearly on its surface. But we must be able to meet scholarly statement with scholarly statement, equally profound, or we go quickly to the rear as defenders of Sabbath truth, or any other, resting for its support on divine revelation. Yet it is ours to make real what others claim, the Bible alone the basis of our faith and practice, and this can only be intelligently done when we are thoroughly schooled in Bible language and meaning.

THE COMING OF CHRIST.

BY L. M. COTTRELL.

Do the writers of the Old Testament teach the "second coming," or the personal reign of Christ on the earth?

Moses, in Deut. 18: 15, says "The Lord thy God will raise up unto thee of thy brethren, one like unto me; unto him ye shall harken."

Peter in his sermon, Acts, 3d chapter, quotes Moses' language as though it was well understood.

Daniel, in 2: 44, saw the kingdom set up by the God of heaven, which should never be destroyed, but should break in pieces and consume all these kingdoms, and it shall stand forever. This is the divine order. It cannot be changed. This prophecy unfolds to us the coming of Christ's kingdom which will destroy the coming of the wicked one.

2 Thes. 2: 8, says, "Whom the Lord shall consume with the spirit of his mouth; and by the brightness of his coming." The spirit of his word is the gospel message. The brightness of his coming as seen on the day of Pentecost.

These references show plainly that what the Old Testament anticipated is fully realized in the New Testament.

Not only a prophet but a priest. The priesthood was ordained of God. One more worthy must intercede for us. The High Priest represented Christ.

The prophet Isaiah revealed Christ as "bruised for our iniquities; and by his stripes we are healed." Hebrews 7: 24, says of Christ, "because he continueth ever; hath an unchangeable priesthood." The apostle emphasizes the language of Daniel, while he calls it an unchangeable priesthood, for the prophet had declared it shall stand forever. God reigns over the world through kings, emperors, and presidents. But God is a spirit, and his reign must be a spiritual reign. Christ as king reigns over our hearts. His authority over us, and his control over our spiritual nature is acknowledged by all who love his service. As prophet, priest, and king, he was revealed to the church and the world in most eloquent language.

True indeed, many facts in these writings are referred to in highly wrought figures; but careful study will enable the Bible reader to

find the key which opens into the secret chambers of the sacred page; thus we may have a general idea of what the Spirit teaches. The coming of the Lord was a growth. It was a revelation of righteousness. The unfolding of the spiritual element in the church and among men.

Their prayers went up on their incense. Their daily sacrifice shadowed forth their great sacrifice on Calvary. Holy men were looking forward with joyful interest, to the coming of the great Deliverer. Inspiration was taxed to its utmost to impress the people with the presence and power of God. Follow, if you please, the sacred history down to the last book and note how vividly the prophet describes the condition of society, and the circumstances connected with the coming of the Lord. It shall burn as an oven. The excitement ran high, beyond the power of language to describe. Well might the prophet compare it to flames of fire.

The overthrow of the Jewish policy the certain ruin of what they thought to be the Divine order, which to them was a fixed arrangement, caused great excitement. The attitude of the ruling classes to his teaching added flames to the opposition. Christ had power but did not use it for self-protection, or for national fame.

Our political changes compared with theirs is as the lighting of a match to the burning of the big city.

The ruling of the mob in the trial of Christ was the most shameful and wicked ever recorded. This excitement, this great burning was not complete until the destruction of Jerusalem, and the burning of the temple. The Saviour taught that there never was such a time as this and never would be again. No wonder the prophet saw it as a burning oven.

You ask when did the prophet unfold these great facts? The answer is plainly seen in the next to the last verse in this last chapter, when, "I will send you Elijah the prophet."

A tendency to a literal interpretation of God's plans has always been a great drawback to the progress of righteousness among men. The world does not see the spiritual element in the divine order. Pharaoh trusted in his horses and chariots; Goliath in the beauty of his armor.

The Pharisees gave a literal interpretation to Christ's life and teaching. How could they then understand the meaning of his death and intercession. If Christ was coming to reign on earth in person, it would indeed seem natural that some prophet would be impressed with the fact. The common reader would not suppose that the thought of such a fact ever entered their minds.

They labored to establish the knowledge of the true God. They fought idolatry, and all of its multiplied forms of wickedness; teaching men the importance of a holy life. They dwelt upon the glorious reign of righteousness and the universal application of the gospel in the elevation of the church and the redemption of the world.

From the above it seems that there is not a line or a word from the Old Testament writers which intimates that Christ will come to reign in person on the earth.

DERUYTER, N. Y., Sept. 27, 1897.

THERE is no doubt that every hard thing that God permits to come into our life has a blessing wrapped up in it.—Dr. J. R. Miller.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

HE works best who sees in every task that comes to him
A stepping-stone for something higher;
Then will his work, however hard, be wrought with peace and joy,
Free from discontented sorrow.

THIS talk about labor and capital and strikes, recalls to my mind the time when I was working by the month on the farm. Some of us young men talked ourselves into the notion that we were down-trodden and over-worked, and slighted and abused generally. I remember it well. We had to work in the field, while the "boss" went to town or "tinkered" about the farm. We had to do chores on Sabbath-day. We did not have woven-wire mattresses on our beds. We had to get up early in the morning. We were not always asked to spend our evenings in the sitting-room when there was company. In fact we had a hard, hard time of it. The trouble was, we did not understand our position. We were not employed to entertain company, or to sit about the house, or to spend our strength and time on evenings after the Sabbath in fun and frolic. We voluntarily engaged ourselves to work on the farm, at the pleasure of our employer, but we acted as though our time was still our own, and we were at liberty to do as we pleased. If we did not wish to earn the money that was paid for our labor, we should have resigned our positions. We were ever listening for the bell to ring for meal-time, and seemed to feel that it was our duty to do just as little as possible. Under such circumstances an overseer is compelled to be harsh and exacting, from the selfish point of view of the workmen. For my part, I have never known of any foreman, or overseer, or "boss" who was anything but kind to those who were simply doing what they were hired to do, who were giving value received for their wages, who did not shirk, who were faithful and honest in their work.

EDWIN SHAW.

MIDLINGNESS.

"I make a virtue of my middlingness." These words which George Eliot speaks through the mouth of Daniel Deronda are well worth pausing over. They hold a very different thought than we have been wont to set before ourselves. Shall we not strive for that which is best and highest? As with most questions, so with this, there are two sides. Somewhere I have read that "Good is always the enemy of the best," and so it may be individually considered. But my best may be only good as compared with some one's else best. Surely let us attain to the highest that is in our power, but having done that let us not wear our spirits out and exhaust the patience of our friends by continual striving after that which is confessedly out of our reach. But you say, "Mediocrity is intolerable." I think you will not find it so if you will look at it the second time. Because God saw fit to withhold from you great talents, shall you then despise the gifts he has bestowed on you? Few of us can be geniuses, but some powers have been given us. It is but another rendering of the story of the talents.

You remember we sing "Let the lower lights be burning." Now it is my conviction

that most of us are "lower lights." Some of us, I fear, rather congratulate ourselves on the fact, thinking that thereby we escape some responsibility. But we are deceiving ourselves. Notice that it says "Let the lower lights be burning." The burning is, after all, the essential part. It would not matter whether we were lower or higher lights if we did not keep burning, and surely if we are lower lights it is all the more essential that we make use of such opportunities as we have.

Make a virtue, then, of your middlingness. How? There was once a bonafide young girl who took lessons of an unusually fine music teacher, who said when she began that she gave great promise of becoming rather more than an ordinary musician. After some months of faithful work, however, she seemed to have reached the limit of her musical capacity and she had developed into nothing more than a very "middling" sort of pianist. She is nevertheless, able to play in prayer-meeting so that people can sing in time and tune. She can, even, at a reception get some harmonious sounds from the piano, "just to promote sociability," though a close observer would discover that like the "wise thrush" she "sings each song twice over." Can not you do as much? Perhaps you can paint a little, not enough to make you famous, but enough so that you can copy some charming things for your own pleasure, for gifts for your friends or for some one's accommodation. You may not be able to recite the "Chariot Race" and thrill an audience through and through, but you can read with taste and expression something for the next missionary meeting or a social, or you can read aloud delightful books in your circle of friends so that they shall gain beauty from your reading.

Do you regret that you are not a brilliant conversationalist? Never mind! Cultivate the art of listening and of drawing out the opinions of others and in nine cases out of ten they will vote you the most interesting conversationalist of their acquaintance. Store in your memory some quaint conundrums and a puzzle or two and set them adrift on the conversational tide when there comes an awkward pause. Are not these things better than despising your one talent? There are other ways of making middlingness don the mask of down right genius, but these will suffice for hints.

Sacrifice not one whit of your effort to make the best of yourself, but if that falls short of the "best" of other people, do not be discouraged but go bravely on with what you have and take your part in the world's work and in its enjoyments.

There is, too, an advantage in making the most of what you have; you may some time waken to the consciousness that your middlingness has developed into genius. From two sources come the following thoughts:

"Genius is at first little more than a great capacity for receiving discipline."
"Genius is nothing but an infinite capacity for taking pains."

And so—
"In life's small things be resolute and great
To keep thy muscle trained,
Knowest thou when Fate thy measure takes?
Or when she'll say to thee
'I find thee worthy. Do this deed for me.'"

ETHEL A. HAVENS.

GENESEO, N. Y.

"THE tissue of the life to be
We weave with colors all our own,
And in the field of Destiny
We reap as we have sown."

OUR MIRROR.

EARLY in the year 1893 the Secretary of the Permanent Committee became responsible for the sustenance of the "Mirror" column in the RECORDER, hoping to make it a means of better acquaintance among our Societies, and by interchange of plans of work and methods to render aid to each Society.

It is necessarily a column that must receive the support of every Society, to be successful, and until the responsibility makes itself realized in all our Societies equally, whether weak or strong, it will fail of its purpose to a great degree.

Some of the Societies entered into the work heartily after the plans had been laid before them, while it was necessary to appeal to others from time to time, sometimes with gratifying results, but frequently without success, and although during the first two years the success of the "Mirror" was definitely established, yet to say that the Committee felt satisfied with it would be far from true, yet they felt a greater anxiety to place this before the Societies in such a way that it would appeal for their united support more than ever before.

Frequent letters were sent out portraying its object; trying to arouse and create an interest; various methods adopted; special items asked for; and finally an appeal made to them to contribute one item each month without farther solicitation. Some of the Societies have awakened to the good they might receive and the help they could give to others, and have striven to forward their items regularly, much to the gratification of the Secretary, who has this in charge.

Some of the particular results of the "Mirror" work during the last year have been very gratifying. Yet we are sorry to say that some of the Societies we were particularly anxious to have represented have not responded. In some cases this was due to the change in the Corresponding Secretary, the new one not being familiar with this division of the duties.

Each individual Society will sooner or later discover the great help and encouragement that is to be derived from contributing to this department; not only will other contributions help them, but in trying to help others they will strengthen themselves.

We feel that the young people will give this more consideration than they have in the past, and will strive harder to have their Societies represented.

These items should be sent to the Secretary of the Permanent Committee, Reta I. Crouch, 235 West Third Street, Los Angeles, Cal., upon whom rests the responsibility of sustaining this column.

LOS ANGELES, Cal., Sept. 29, 1897.

THE Y. P. S. C. E., of the First Verona church, holds regular meetings every Sabbath, directly after the Sabbath-school. The interest and attendance are good. Our pastor, Rev. Martin Sindall, has been absent for two weeks, holding meetings in Otselic and in attendance at the Centennial at Leonardsville. We had a very interesting consecration meeting October 2, led by Mr. O. J. Davis. Our Society has appointed a Committee to solicit funds to aid a poor family living in the vicinity. They also voted to assist in defraying the expenses of State Convention held in Elmira. In compliance with the request, a Good Citizenship Committee of five was appointed to solicit voters of the town to sign a petition to have the office of sheriff salaried, instead of being paid by fees, as at present, and thus reduce the taxes.

S. B. S.

Children's Page.

THE SECRET OF HAPPINESS.

Are you almost disgusted
With life, little man?
I will tell you a wonderful trick,
That will bring you contentment
If anything can—
Do something for somebody, quick;
Do something for somebody, quick!

Are you awful tired
With play, little girl?
Weary, discouraged and sick?
I'll tell you the loveliest
Game in the world—
Do something for somebody, quick;
Do something for somebody, quick!

Though it rains like the rain
Of the flood, little man,
And the clouds are forbidding and thick,
You can make the sun shine
In your soul, little man—
Do something for somebody, quick;
Do something for somebody, quick!

Though the skies are like brass
Overhead, little girl,
And the walk like a well-heated brick;
And all earthly affairs
In a terrible whirl;
Do something for somebody, quick;
Do something for somebody, quick!

AMONG THE MOHAMMEDANS.

"O, it is funny where the Mohammedans live," said little Ben. "It is all different from the United States. People do not look or talk the same, or do the same things. I went to Turkey and Arabia once, I traveled about a great deal with grandpa.

"I saw the mosques, which are their churches. They do not have bells; they call the people to prayer with their voices, going out upon places made to stand on, and clapping their hands and crying out, 'Come to prayer, O ye faithful, come to prayer!' Then the people pray, but they wash their hands first. They must wash before they utter the name of 'Allah,' which is what they call God.

"Grandpa told me what they meant, and after awhile I understood a little myself, and could talk to Ali."

"Who was Ali?" asked Cousin Jim.

"He was Mr. Kutub's largest boy," said Ben. "Of course, the gentleman was not called Mister, but I do not know what else to say. He was a merchant. He entertained grandpa very nicely.

"They always drank coffee when they talked business. Mr. Kutub had a long, black beard. It came to his waist. It was glossy as silk. He was always very serious. Mrs. Kutub staid in a room of her own, where there were other ladies, and kept the little girls with her.

"The ladies wore thin, white veils, even in the house; out of doors, a black silk gown, like a Mother Hubbard, and a veil that hid every bit of her face but one eye. The ladies rode on donkeys when they went out. They never walked. They seemed very pleasant and laughed a good deal.

"The little girls never played with us.

"All the little boys had bald heads. They were shaved smooth. They wore funny little turbans on them, and had loose trousers and cloth gowns, and slippers with curly toes. They took off their slippers when they went into the house.

"I went to school with them once. The school-master was a young man, dressed much as they were. He sat on a flat cushion in the middle of the room, and all the scholars sat about him in a half-circle, right on the floor. He had a sort of flat tray full of sand and a long ivory stick with a sharp

point. When they were all assembled he made them say something. I think it must have been a little prayer. Then he wrote something on the sand with the stick. Each of the pupils read it in turn. Then the teacher wrote something else. When the sand was covered with writing a little black boy came and made it smooth again.

"The Bible they use is called the Koran, and all the boys had to be taught that by heart; but I could not stay while they were learning that, because I was not a Mohammedan. The boys played more than they studied, and they had scimitars made of tin and gilded.

I staid with Mr. Kutub's family a good many weeks. Then he left home to go with a caravan across the desert, and he told me that he would take me to my grandfather.

"I said good-bye to Ali and the other boys, and asked them to come and see me in New York, and then I went away with Mr. Kutub.

"We traveled some time before we came to a town on the borders of the desert we had to cross. It was a great place, covered with sand: There were lots of camels, laden with packs of goods.

"The camels kneel down and are loaded and rise with their loads. There were litters on most of them for people to ride on, and awnings over them.

"There was one camel which carried, besides a litter with a striped awning all trimmed with fringe, a very queer, long bag. Mr. Kutub told me I must ride that camel. The camel was named Lulee. The drivers were kinder to her than they were to the other animals, but she seemed unhappy. The bag seemed to worry her, and she kept turning her head to look at it and grumbling and grunting discontentedly.

"It was such a queer-looking bag that I kept wondering what could be in it. Now and then I thought it moved. We started at night. People always cross the desert after dark for the sake of coolness, and the stars and moon were overhead, and the bells on the camel's necks jingled and the drivers began to sing together. It was all so strange and quiet that I should have liked it very much, only that riding on a camel makes people as if they were seasick at first. When the morning came and the caravan stopped for breakfast I was very glad.

"The camels seemed glad too, especially Lulee. She kneeled down in a great hurry, and looked at me as if she would eat me when Mr. Kutub lifted me off her back. Then she looked at the bag and gave a heart-broken cry. Mr. Kutub laughed, and said:

"Now look, little Ben! Look!"

"Indeed I did look, for one of the camel-drivers was opening the queer bag, and as he did so out came four long legs like stilts, and a tiny white body, and a neck like a snake, and a queer little head with yellow eyes, a great mouth that seemed to be grinning, and big, flapping lips. It was funnier than any Brownie. I could not guess what it could be, and I asked Mr. Kutub.

"'He is a baby camel,' he told me; 'Lulee's baby. She loves him; see how glad.' And indeed Lulee was glad, and so was the baby, who began the funniest dance you ever saw, its long legs going all ways at once. He seemed to be showing off, like a conceited person, and I laughed and laughed. I have to laugh now when I think of that baby camel.

It was the funniest thing I saw in all my journeys. After awhile it grew tired and lay down close to its mother and had its breakfast, just like a little calf, and when it had finished, the men milked Lulee, and we all had camel's milk and hot cakes for breakfast."—*New York Ledger*.

HOW BOBBY WENT TO THE GROCERY.

Bobby had started down town with a grocery list, and it was the first time he had gone alone, so he felt very proud and happy over it. But by and by he stopped under a lamp post to rest.

"It's purty hard work to walk all alone to the groceryman's," he thought. Just then a girl came by, and stopped to mail a letter in the iron box on the lamp post.

Bobby watched her with much interest.

"Where does it go to?" he asked.

"The letter?" answered the girl. "Oh, down to the post-office. Didn't you ever see a post-office box before?"

"No, ma'am," said Bobby. "'Cause we've just moved here from the country."

Then, as the girl went on, Bobby stood still looking at the box.

"I wonder if it wouldn't take my grocery list down," he thought. "'Cause if it's smart enough to take letters, I should think it would be able to take a grocery list."

So he tucked his paper in and sat down to see what would happen, though his conscience pricked him a little.

"My mother might not like it," he thought.

"I wish I had thought to tell her about it first."

Presently a man dressed in gray drove up, and, jumping out of his buggy, unlocked the box and took out the letters.

Bobby stood on tiptoe and tried to see in.

"I thought," he explained to the man, "maybe I'd have some groceries there. I put a list in."

"No," said the man, laughing, "this doesn't deliver groceries. But you climb in and I'll take you down to the grocery. Here's your list."

The groceryman let Bobby drive back with him, and when Bobby saw his mother looking anxiously out of the door, he at once began to explain.

"I tried to ex-ex-peppermint with a box, mother," he said, "but I was sorry; though it was a tormentous long ways to the groceryman's, and if they hadn't let me ride don't know how I'd managed. But I won't do it again, mother, truly."

"No, Bobby," said his mother, "experiments don't always turn out right, and it's better to go along the way your mother expects you to."

"Yes, that's so," said Bobby. "I won't forget that."

THE BASKET OF WATER.

"My son," said an Arab chief, "bring me a basket of water from the spring."

The boy tried and tried to fill the basket, and before he could get back to his father's tent the water leaked. At last he returned and said:

"Father, I have tried to fill the basket, but the water will not stay in."

"My son," said the old chief, "what you say is true. The water did not stay in, but see how clean the basket is. So will it be with your heart. You may not be able to remember all the good words you hear, but keep trying to treasure them and they will make your heart clean and pure.—*Religious Intelligencer*.

Home News.

Connecticut.

MYSTIC.—For five successive town elections, Stonington has gone "no license" by decisive majorities, as follows: 1893, 39; 1894, 277; 1895, 323; 1896, 301; 1897, 205. As it will be seen, 1895, was the high tide year, and yet that of 1896 was as good, as the whole number of votes polled was not as large as the previous year. But this year shows a decided falling off for the town. The loss was in two districts: No. 1 (Stonington Borough) last year the "No" majority was 130, this year only 36. And the 4th (Mystic) last year "No" 153, this year 106. So while we rejoice that the town was saved, we deplore that there should be this falling off in the no license vote. The 2d District (Pawcatuck) did nobly, carrying, as they do the burden of a large foreign population, and some of the most inveterate would-be rum sellers in the world. Last year, this district gave a license majority of 50. This year the tide turned, and a no majority of 6 was given. Had Pawcatuck gained on their license vote of last year in the same ratio that Mystic and Stonington Borough lost in their no license vote, the "no" majority in the town would have been very small, if not swept away altogether. "Now, "what did it?" Why this falling away of the prohibition vote? First, I hear this. The local option law was amended last winter by the legislature in some minor points, and by some inadvertence the provisions relating to drug stores were framed in such a way that in no license towns they will not be allowed to sell spirituous liquors, even on a physician's prescription or compound medicines containing alcohol. "That is what they say." I do not know how it is, but probably the courts will have something to say about it. This was used as an argument in favor of license, and probably had some weight; but not much, I think. Secondly: A large amount of money was sent into the town by the brewers and distillers, and distributed, to carry the town for license. Every purchasable vote found a market. The license workers were more determined and persistent in this district (Mystic) than I have seen them for a dozen years. They would strengthen their own men and give away the whole ticket for the sake of a license vote. But thirdly, and lastly, and chiefly, what has ever been the bane of all moral reforms; namely, a feeling of false security, want of organization, apathy and indifference. It is the "gone away," and "stay at home" voters that lose the battle. Perhaps we shall all learn some glad day that eternal vigilance is the price of all good things secured, and only they that persevere to the end shall be saved.

Why Pawcatuck should have done so well in stemming the tide of disaster I have only heard two reasons given. First, one of my rummy friends said that "the drug stores of Westerly put in a thousand dollars to carry the district for no-license." If that is so, I hope next year they will try Stonington Borough the same way. The other reason was given by a veteran politician, and was this:

God moves in a mysterious way
His wonders to perform.

However, we judge that the earnest, energetic work of the W. C. T. U., the wholesome

influence of a street mission room, the quiet work of the Catholic Total Abstinence Society, and the standing firm of the temperance men were the workers together with God, his wonders to perform.

We are having beautiful October weather. We enjoy having Bro. Royal L. Cottrell with us, and he is winning golden opinions as the Principal of the Mystic High School.

O. D. SHERMAN.

Nebraska.

NORTH LOUP.—We have not suffered from outings and excursions during the summer months, as have some of our more favored (?) societies, but the resignation of Rev. J. H. Hurley as pastor of our church, in consequence of ill-health, has left us for some time in an anxious and unsettled condition. He remains with us and helps to sustain regular services, as his strength will permit.

Arrangements for the Sixth-day evening and Sabbath-morning meetings are made by the deacons. Elds. B. Clement, O. Babcock, and F. O. Burdick, M. D., have had charge from time to time. These services are given gratuitously, and are gratefully received, but there is much work to be done on this field, and a settled pastor seems not only desirable, but indispensable for maintaining the cause of Christ. We hope to be able in the near future to secure the services of some one whom God shall direct to be shepherd over the flock.

At the quarterly church meeting held on the evening of September 26, the following resolution was presented and adopted by a unanimous vote of those present:

Resolved, That we heartily approve of the plan suggested by Dr. Lewis in the SABBATH RECORDER in giving the proceeds of one day's labor to assist in liquidating the debt of the Tract and Missionary Societies, and that we pledge ourselves to enter into that plan as fully as possible.

This resolution was again presented on Sabbath morning, and a good house showed unusual interest in the subject as presented, by a standing vote of nearly the whole congregation. If this action may be considered the "shadow" of the "coming event" which is to take place at Thanksgiving time, it is certainly a hopeful sign for our Societies and the causes they represent, as regards our mite. Let us forget our own unworthiness on this occasion, and set so high a price on at least one day's work, that we shall as a people prove equal to this demand. Surely it can be done.

Give the children and young people to understand that they, too, are expected to be interested.

The little boys in Mrs. Hurley's Sabbath-school class think they can raise fifteen cents apiece. Of course they can, and they will do it, too. Some of our young folks who are teachers in the public schools have expressed a desire to give, not only the price of one day's work, but of one day of each month during the school year.

May we not hear, through the RECORDER, from all our churches on this subject? It will do us good to talk of it, plan and pray for it, and get enthusiastic over it, to some purpose.

M. P. B.

NORTH LOUP, October 4, 1897.

THE COMING CRISIS.

BY EDWIN D. WHEELOCK.

We are in the midst of marvelous changes. Transformations in social, political and industrial affairs are now under way, the real meaning and magnitude of which will be comprehended only by those who look back on them as history. That these great move-

ments will in some way work out the purpose of Almighty God we cannot doubt. God reigns, and will prevail; but if men continue to set themselves in opposition to him, there will come a time when in the triumph of his beneficent plans for the world, men and nations who obstruct must suffer the consequences.

For many years this nation has been fighting God; and, sad to say, the responsibility for the nation's attitude rests chiefly upon professed Christians, for they have ample power to change it. In large part our laws are framed on the reverse of the divine plan; officials, high and low, are seekers after private gain or party success; legislators are a purchasable commodity; the "rights" of the rich take precedence of the wrongs of the poor; God is insulted and wickedness promoted by exalting the vilest men to office; courts are debauched and justice often made a matter of barter; and two of the greatest forces of civilization—capital and labor—are grappling in a mighty conflict instead of working hand in hand for their mutual benefit and the good of all. Selfishness rules, boodle is king, and the deepest poverty is increasingly found among those willing to work and once well-to-do.

We are wresting the scripture to our certain destruction when we practically read it: "Increase ye one another's burdens and so deny the law of Christ"; or, "We that are strong ought to put our burdens on the weak, and that to profit ourselves and bring success to our party"; or, "It is good to perpetuate the saloon and support the trusts, though a million of our brethren be caused thereby to stumble."

The teachings of history but emphasize the oft-expressed conviction of leading thinkers that the greatest crisis of our national history impends, and that we can be saved only by the application to public affairs of the principles and teachings of Jesus Christ, the wisest Statesman and the greatest Philanthropist who ever lived.

The aim of the National Christian Citizenship League is to point out public evils and their cure and to unite all Christian patriots in a demand for public righteousness. There is no more important. On it more than on aught else just at this time depends the evangelization of the world. It is a master-key of the present-world situation. Heathen nations can never be civilized and Christianized while so-called Christian nations exhibit so much of "good-lord and good-devilism." Applied Christianity is the sole cure for public ills. Therefore judgment must begin at the house of God, and we must call things by their right names.

The preacher who fears to rebuke public sin and who trims the truth with college jack-knives until it fits the demands of the "prominent citizen" with the fat pocket-book, must be recognized as a time-server for place and lucre.

The anarchists who occupy the chief seats in the sanctuary, live in fine houses and bribe the assessor and legislature must be branded as such, and not be allowed to insult God and imperil society by using Christianity as a cloak. The voter who puts self or party first and moral principle last must be recognized as a traitor to his country.

These are the first causes of our national peril; the boodling legislator, the corrupt official and the prevailing poverty and crime are but their effects.

We may differ as to rituals, creeds, politics and platforms, or on questions of tariff or finance; but we must unite in a demand for civic and national righteousness, or we shall soon be numbered with the nations which forget God.—Chicago Record.

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 IV.—PAUL BEFORE AGRIPPA.

For Sabbath-day, October 23, 1897.

LESSON TEXT.—Acts 26: 19-32.

GOLDEN TEXT.—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matt. 10: 32.

HISTORICAL CONNECTION.

Paul was still a prisoner at Cesarea when, two years after the events of the last lesson, Festus succeeded Felix as governor of Judea. Festus made a visit to Jerusalem and there the Jews requested him to send for Paul to Jerusalem, intending to lay in wait and kill him. Festus declined, and told them to send men to Cesarea and present Paul's case before him. When Festus returned, Paul was brought before him and Jews from Jerusalem presented charges against him. These Paul denied. When asked if he would go to Jerusalem for trial, he refused and appealed to Cæsar. Soon afterward Agrippa and Bernice visited Festus, and Festus spoke of Paul's case. Agrippa expressed a wish to hear Paul, which was granted. Agrippa and Bernice came with great pomp, with other notable persons, and Paul was brought before them, bound with chains. On being permitted to speak for himself, Paul made an eloquent address, giving an account of his earlier life, his zeal in persecuting Christians, his vision of the Lord on his way to Damascus, and of his divine commission. At this point our lesson begins.

NOTES.

I. Paul's Address Before Agrippa.

Whereupon. Having received this divine commission, verses 16-18. *I was not disobedient.* Did not refuse to obey the Lord's call. *But shewed* (announced) *first unto them at Damascus.* He immediately after his conversion began preaching at Damascus (Acts 9: 20), and then at Jerusalem, throughout Judea, and to the Gentiles, preaching that they should repent and turn to God. Of course he based this message of repentance on the suffering and resurrection of Christ. "That repentance and remission of sins should be preached in his name." Luke 24: 46, 47. *And do works meet for* (worthy of, suitable to) *repentance.* Repentance means a change of mind and purpose—a reformation of life. *For this cause* (Rev. Ver., this preaching), *the Jews caught me in the temple and went about to kill me.* As narrated in Acts 21: 27-31. *Obtained help of God.* By which he was rescued from the Jews. And by reason of this help *I continue.* "I stand, keep my ground."—Meyer. *Unto this day.* He was still living and preaching, because God had delivered him on the repeated occasions when his enemies had sought his life. See the promise of deliverance. v. 17. *Witnessing.* "Ye shall be witnesses unto me." Acts 1: 8. *Both to small and great.* To every class and condition of men. *Saying nothing but what the prophets and Moses did say should come.* R. V. His testimony was strictly in accord with the prophecies. *That Christ should suffer,* etc. That the Christ should suffer was a stumbling-block to the Jews. *And should shew* (proclaim) *light, saving truth, to the people* (Israel) *and to the Gentiles.*

II. Interruption by Festus. 24-26.

24. Festus was a pagan, and this talk of a suffering Christ and resurrection from the dead astonished and excited him. *Paul, thou art beside thyself.* Greek, "disordered in mind." Insane. *Much learning doth turn thee to madness.* R. V. 25: *I am not mad.* Paul's mind was in a state of divine illumination, while Festus groped in darkness. *Most noble Festus.* Paul was always courteous in his address to men in authority. *But speak the words of truth and soberness.* Soundness of mind. 26. *The king knoweth of these things.* A proof that Paul's words were "truth." Agrippa was a professed Jew and acquainted with events transpiring at Jerusalem. *For this thing was not done in a corner.* In secret. The events of Christ's ministry and suffering were public.

III. Paul's Appeal to Agrippa. 27-29.

Believest thou the prophets? His Jewish education

would make him familiar with the Old Testament Scriptures. *I know that thou believest.* This was a bold appeal to Agrippa's consciousness of the truth. 28. *Almost thou persuadest me to be a Christian.* Some interpreters take these words in seriousness, but most writers of late think them ironical and contemptuous. "You think with a little persuasion to make me a Christian!" Paul's answer sounds as though he took them to be in seriousness. *I would to God.* A fervent wish and prayer. *That not only thou but all were like me,* as a Christian, without being like me as a prisoner. Such the difference between the spirit of the Christian and the spirit of his auditors. They held him in contempt. He wished for them the highest good.

IV. Paul's Innocence Acknowledged. 30-32. 30. *The king rose up.* He had heard enough. His rising up was the signal for the meeting to break up. *When they were gone aside.* And talked the matter over. *This man doeth nothing worthy of death or of bonds.* And Agrippa told Festus that if he had not appealed to Cæsar he might have been set at liberty.

REST.

In memory of Mrs. Olive B. Wardner, Missionary to China, who died Oct. 5, 1888, at Milton Junction, Wis.

Beautiful toiler, thy work all done,
Beautiful soul, into glory gone,
Beautiful life, with its crown now won,
God giveth thee rest;
Rest from all sorrows, and watching and fears,
Rest from all possible sighing and tears,
Rest through God's endless, wonderful years,
At home with the blest.

Beautiful spirit, free from all stain,
Ours the heartache, the sorrow and pain,
Thine is the glory and infinite gain,
Thy slumber is sweet.
Peace on the brow and the eyelids so calm,
Peace in the heart, neath the white folded palm,
Peace dropping down like a wondrous balm
From the head to the feet.

It was so sudden, our white lips said,
How we shall miss her, the beautiful dead,
Who can take the place of the precious one fled?
But God knoweth best.
We know He watches the sparrows that fall,
Hears the sad cry of the grieved hearts that call,
Friends, husband, children, He loveth them all,
We can trust for the rest.

S. E. B.

WISCONSIN QUARTERLY MEETING.

The Ministerial Conference and Quarterly Meeting of the Southern Wisconsin churches have just been held, Oct. 1-3, with the church at Walworth. The attendance at the Conference was small, but well-written papers were presented on subjects doctrinal and practical, and the discussions which followed were spirited and profitable. It is a means of quickening thought and of awakening new spiritual impulses for ministers to come together in this manner, exchange thoughts and relate experiences.

At the Quarterly Meeting, two excellent testimony and praise services were held, the Sabbath-school lesson was studied, and six good sermons were preached. Delegates were present from nearly all the churches in the Quarterly Meeting, and all went home feeling refreshed and inspired to better work for Christ and his kingdom.

A special feature of the exercises was a memorial service on Sunday afternoon in memory of A. D. Crumb, whose recent death has made so wide a breach in the church and society at Walworth. These services were in the hands of the pastor, Rev. S. L. Maxson, who read the Scriptures with appropriate remarks. The biographical sketch, written by Pres. W. C. Whitford, of Milton College, was read by Rev. L. C. Randolph, of Chicago, who followed the reading with remarks upon the life and character of the deceased. The other pastors of the Quarterly Meeting present, Rev. E. A. Witter, of Albion, Rev. Geo. W. Burdick, of Milton Junction, and Rev. L. A. Platts, of Milton, also took part in the services, and the choir rendered beautiful and soulful music.

The absence of the president of the Young People's Union of the Quarterly Meeting left

the meeting without the accustomed program of exercises by the Young People. The recent removal of the president from the state probably accounts for this omission.

The next session is to be held at Milton, beginning on Sixth-day immediately following Thanksgiving—Nov. 26—and the program for the Ministerial Conference will be as follows:

1. What is the Scripture teaching respecting the future punishment of the wicked? L. C. Randolph.
2. What is the best College training for the Gospel Ministry? W. C. Whitford.
3. A review of some recent book. L. A. Platts.
4. What was the secret of power in the Apostolic church? May the same power be possessed now? E. A. Witter.
5. Have we reason to look for any great change in the life and work of the church with the close of the 19th century? If so, what and why? W. D. Tickner.
6. What is the scope and purpose of the epistles of Paul to the Thessalonians? S. L. Maxson.
7. How shall we get more ministers and evangelists to do the work which now waits to be done by us? Geo. W. Burdick.

Those who are personally interested in this program are requested to take note of the fact that only eight weeks, instead of the usual twelve or thirteen, intervene between this meeting and the date of the next.

L. A. PLATTS, Sec.

OBITUARY.

Fell on the battle field, fighting under the blood-stained banner of Prince Emmanuel, at Raleigh, N. C., Rolla A. Burdick, on the 12th. and Sylvia, his wife, on the 18th of September, 1897, aged respectively, 45 and 47 years. Rolla Alvaro Burdick, son of John A. and Lydia Burdick, was born in Albion, Wis., Aug. 9, 1852. His parents removed to Green Lake County, the fall of 54. After 2 or 3 years his parents took him to the Berlin Sabbath-school, placed him in a class with Bro. Datus E. Lewis as teacher. Bro. Lewis expressed himself as being surprised at so small a child's recitations, questions, and answers. While living in Berlin he had a chance to hear and receive instructions from one of the greatest defenders of God's holy Sabbath, Dr. A. H. Lewis, while Bro. Lewis was yet a boy preacher. Rolla was baptized when eleven years old, with his elder brother Frank (long since gone to the silent land) and two sisters, all four uniting with the Berlin church.

When Rolla was twelve years old, his parents removed to Minnesota and settled in Alden. Rolla changed his standing to the Carlton church. He graduated from Milton College the summer of 1877, and soon after went to Dakota to labor in the interest of Sabbath reform. He told the writer a few years after that he knew of 25 persons who had embraced the Sabbath through his labors.

While in Dakota he married Miss Sylvia Hackett, an educated Sabbath-keeper who rendered him great service in his labors. The product of that union was six children. They buried one of them in Iowa and three in Dakota. The other two remained with them till death ended their labors.

The fall of 1893 the Seventh-day Adventist General Conference sent him to North Carolina, his wife following him the summer of 1895. They settled in Raleigh, N. C., as self-supporting missionaries, where others have embraced the Sabbath through their labors, and where they fell as stated above.

One of their children was sick at the time of the mother's death, but at last reports was improving and we trust will soon be able to come with his little sister to the home of their grandparents at Albert Lea, Minn.

JOHN A. BURDICK.

Popular Science.

BY H. H. BAKER.

Change of Time.

There is a plan being considered by the French Government for the subdivision of time, by the use of decimals, and have the day of 24 hours, or as it now consists of twice 12 hours, reduced to 10 hours for the entire day.

It is proposed to divide the hour into one hundred minutes, and the minutes into one hundred seconds, thus making a day consist of one hundred thousand seconds. The day to commence at midnight, when the sun is on the nadir meridian, then the hour hand, the minute hand, and the second hand would all be exactly over each other, and all point downward to 10 (x).

From this point all would start; the hour hand would follow exactly the apparent motion of the earth and point directly toward the sun in the heavens; thus following the sun, it would point directly upwards when the sun was on the zenith meridian at 5 (v), or what we call noon, then continue on until the hands all meet again in unison, as at the start, at midnight at 10 (x). It is at the figure 10 (x) on the dial, at which all the hands meet and close the day. The hour hand closes the day, the minute hand the hour, and the second hand the minute.

It is easy to see that a decimal clock like the one I have described would indicate positive time, and by the pointing of the hour hand one could readily follow the meridian or moon around the globe and calculate the time of day elsewhere.

It is also proposed to divide the globe into 1,000 degrees of longitude corresponding with the 1,000 minutes in a day, and by grouping the degrees into sections of 50 each establish standard time all over the world.

It is within my own recollection when our American dollar was decimalized, and the Spanish sixpence, shillings, and quarters were called in by the government and coined into 5, 10, 25, and 50 cent pieces for circulation.

We think it was very unfortunate that decimals were not used for all kinds of measurements. Why should an inch be the length of three barley corns? or why should a foot consist of 12 inches or 36 barley corns? or why should a rod consist of 16½ feet? Far better would it have been to have our lineal measure in decimals of a 100.

If Pope Gregory, or any other man or set of men, could at any time, assume to make a change in measures of time, or distance, and adopt it for use, why is not our National Legislature, at this age in science, fully competent to re-arrange and simplify, by changing the mode of computation to the decimal system?

I wish the face on my watch was graduated to read 100 seconds for a minute, 100 minutes for an hour, and 10 hours for a day. As soon as I learn they are thus graduated anywhere I will send for one.

Celluloid.

The ingredients from which celluloid is made are gun-cotton and camphor. (Gun-cotton is the common cotton treated with a mixture of nitric and sulphuric acid in two ways, either by the combined action of pressure and heat, or by solvents when cold.) By the first process camphor is dissolved in as

little alcohol as possible, and sprayed on to a thin layer of gun-cotton (pyroxylin), then another layer of pyroxylin, or gun-cotton is added perfectly dry, and sprayed as before with the camphor solution, and so on until a sufficient thickness is had to make a cake a quarter of an inch thick, after passing between iron rollers. These cakes are cut into plates, about one foot in width by two feet in length, when they are placed in a powerful hydraulic press, surrounded by a jacket of hot steam, where they remain for twenty-four hours.

The plates are then taken and sawed into smaller plates and dried in ovens kept at a temperature of about 95° F., for a week or more. Again they are sub-divided into pieces, according to the required size of the article to be made, when it is ready for stamping.

The cold method is mostly used in Europe, and consists in pouring one hundred parts of ether on fifty parts of collodion wool, and adding twenty-five parts of camphor. This mass is stirred in earthen vessels, with rubber rods, until a homogeneous, gelatinous mass is obtained; then rolled and treated as in the former process.

By the addition and mixing of coloring matter in the mass, celluloid is made to imitate ivory, horn, turquoise, coral, amber, malachite and various other specimens of nature, that are beautiful and ornamental. Apart from the coloring matter, the articles manufactured are composed of about two-thirds pyroxylin, or gun-cotton, and one-third camphor. Cotton and the bleached fiber of flax and hemp are nearly pure cellulose.

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.

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 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 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.

SOUTH-WESTERN ASSOCIATION.

Program for the exercises of the Tenth Session of the Seventh-day Baptist South-Western Association, to convene with the Crowley's Ridge Seventh-day Baptist church, Cross County, Ark, November 4, 1897.

1. The Associational Rules of order will be observed, with the following special regulations:
2. Following the reading of communications from the churches, Rev. R. S. Wilson, of Attala, Ala., will preach the Introductory Sermon; Rev. W. H. Godsey, Wynne, Ark., alternate.
3. Preaching and devotional exercises to be arranged by a special committee of three, to be appointed by the President. The committee will have oversight of these through all the sessions. Adjournment for dinner.
4. Convene at 2.30 P. M.
5. Educational Hour, to be led by Rev. G. W. Lewis, of Hammond, La.
6. Friday morning, convene at 9.
7. At 10 A. M., Tract Society Hour, led by Tract Society representative.
8. At 11 o'clock, preaching, followed by adjournment.
9. Convene at 2.30 P. M.
10. Woman's Hour at 3 o'clock, led by Mrs. A. B. Lamphere, Hammond, La.
11. Sabbath services will be arranged by preaching committee, in conjunction with the members of the Crowley's Ridge Seventh-day Baptist church.
12. At 7.15 P. M., Young People's Hour, led by —.
13. Convene at 9 A. M., Sunday.
14. Missionary Hour, at 10 o'clock, led by Rev. O. U. Whitford, Corresponding Secretary, Seventh-day Baptist Missionary Society.
15. Missionary Sermon, at 11 o'clock, by Rev. O. U. Whitford.
16. Convene at 2.30 P. M. At 3 P. M., Lone Sabbath-keepers' Hour.
17. Outpost Work and Miscellaneous Business.

EXECUTIVE COMMITTEE.

By J. F. SHAW, Cor. Sec.

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.....	3,788 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

MARRIAGES.

SMITH-BENTLEY.—At the home of the bride's parents, in Westerly, R. I., Sept. 29, 1897, by Rev. S. H. Davis, Mr. Frank Howard Smith, of Plainfield, N. J., and Miss Marietta Bentley, of Westerly, R. I.

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.

MAXSON.—At her home near Little Genesee, N. Y., Sept. 18, 1897, Laura L. (Tanner), beloved wife of Joseph C. Maxson, in the 57th year of her age.

She was born in the town of Genesee, Allegany Co., N. Y., Feb. 9, 1841. When 16 years old she experienced religion and united with the First Genesee church. On her twentieth birth-day she was married. After a brief residence in Richburg, N. Y., in 1869 the family moved to Kansas. While there she united by letter with the Nortonville church, of which she was still a member. In 1881 the family returned to Little Genesee. A great sorrow has come to the bereaved home. She was a loyal wife, a tender and devoted mother. An invalid daughter had received from her most loving ministrations. The funeral, on Sept. 20, was largely attended. Text, Psa. 36:9. A husband and six children survive. S. S. P.

AYRES.—At New Market, N. J., Sept. 13, 1897, Edith N. Ayers, aged 70 years, 6 months.

Miss Ayers was the youngest of twelve children born to John S., and Tamar Ayers. She was born March 12, 1827, at Shiloh, N. J. When about eleven years of age she united with the Seventh-day Baptist church of that place, removing her membership to the Seventh-day Baptist church of New Market upon her change of residence to this place. One writing of her says: "Aunt Edith was born and brought up in the Sabbath-keeping faith, and kept it all her life. Even when among First-day people she had her own dear Sabbath-day in memory and heart, being much in prayer, and she always talked of the days when Communion Sabbath came in her church at home. She was loved and respected by all who knew her." Funeral services were conducted by the pastor, at the home of Dea. Lewis Dunn, and interment was made in the church cemetery. Text, John 14:2.

DON'TS FOR BOOK LOVERS AND OTHERS.

Don't borrow books from private libraries. Don't lend your books. No one will ever treat your books as well as you yourself do if you love them.

Don't wet your fingers when turning leaves.

Don't leave a book "face down," i. e., open.

Don't shut a book up with anything bigger than a narrow ribbon in it.

Don't turn down corners. Don't mark a book in any way unless it is your own.

Don't increase the quantity of your books at the expense of quality in contents.

Don't scorn cheap books if you cannot afford better publications.

Don't buy cheap books if you can afford better ones.

Don't keep books in damp places.

Don't keep books on open shelves if you can avoid it.

Don't forget that book-cases



with dust-proof glass doors are best.

Don't forget that good books are the best company in the world, if read understandingly and appreciatively.

Don't read too much. There is such a thing as book indigestion.

Don't forget that book learning is pretty vain learning if not assimilated and made merely a foundation, and not the entire structure of one's mind.

Don't forget that the wisest ideas of other people are less valuable than most ideas of one's own.

Don't handle books carelessly. Treat them as if they were alive.

Don't buy new books until you are certain they are worth owning. Most new books that are published are never heard of after their first season, and are not worth having in one's private library.

Don't worry about book-worms. They will never bother you till you have a priceless library. Then you will know just what to do to prevent their ravages.

Don't forget when packing books for removal that newspapers make the best wrappings; that each book should be wrapped separately, and laid on the side when wrapped; and that crushed paper should be stuffed into corners and crannies to prevent the books chafing each other, or against the box.

Don't forget books are heavy, therefore always pack in small boxes with handles; pack solid to prevent the books moving about.—*Woman's World.*

MET HIS OWN ARGUMENT.

"A friend of mine," says R. B. Stewart, "was preaching on Glasgow Green a few years ago, when some one from the crowd called out, 'May I speak?'"

"After getting permission he pushed his way through the crowd until he was standing on the platform beside my friend.

"Friends," he exclaimed, "I do not believe what this man has been talking about. I do not believe in a hell, I do not believe in a judgment, I do not believe in a God, for I have never seen any of them." He continued talking in this way for a while, when another voice was heard from the crowd:

"May I speak?"

"The infidel sat down and the

next man began: 'Friends, you say there is a river running not far from this place, the river Clyde. There is no such thing; it is not true. You tell me grass and trees are growing around me where I now stand. There is no such thing; that is also untrue. You tell me there are a great many people standing here. Again, I say, that is not true; there is no person standing here save myself. I suppose you wonder what I am talking about; but, friends, I was born blind, I never have seen one of you, and while I talk it only seems that I am blind, or I would not say such things. And you,' he said, turning to the infidel, 'the more you talk the more it exposes your own ignorance, because you are spiritually blind, and cannot see.'"—*Zion's Watchman.*

HARD TIMES.

"Boy at the head of his class, what are we paying for liquor as a nation?"

"Nine hundred millions dollars annually."

"Step to the blackboard, my boy. First, take a rule and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch."

"Well, sir, how many of them can you put in an inch?"

"Between eight and nine."

"Give the benefit of the doubt; call it nine. How many inches would it require to pile these nine hundred millions in?"

"One hundred million inches."

"How many feet would that be?"

"Eight million three hundred and thirty-three thousand, three hundred and thirty-three feet."

"How many rods is that?"

"Five hundred and five thousand and fifty rods."

"How many miles is that?"

"One thousand five hundred and seventy-eight miles."

"Miles of what?"

"One thousand five hundred and seventy-eight miles of silver dollars, laid down, packed close together, our national liquor bill would make. This is only one year's grog bill."

Reader, if you need facts about this temperance question, nail this to a post and read it occasionally. It would take ten men with scoop shovels to throw away money as fast as we are wasting it for grog.—*Observer.*

FEMALE CHAIN GANG.

Women of a Certain Class Put to Work on the Streets.

An innovation in police circles has recently been made by the officials of Jackson, Miss., which is nothing more or less than the establishment of a female chain gang. The city is full to overflowing with Negro women who never think of striking a lick of work, or of earning an honest penny. It is to such that the police have determined to devote some of their energies, and the consequence is that a dozen or more are now engaged in working on the streets under the direction of a special officer.

They are given the lightest of work possible, and so far have only been employed in cutting down grass and weeds and cleaning out the gutters in the resi-

dence portion of the city. The experiment has been noted by most of the papers of the state, with recommendations to their local governments to try the scheme, so that the probability is that in a short time the majority of cities and larger towns will have what Jackson calls her female chain gang.—*St. Louis Globe-Democrat.*

THE ONLY MAN ON HIS SIDE.

A certain judge, popular enough, but with a slight tendency to irascibility, was holding court. One of this judge's favorite ideas is to go into the details of a case in a thorough manner, and explain matters at length to the jury, always under the impression that the members of that body are not capable of understanding for themselves.

The case in point had been treated carefully by the judge, who, as he thought, had put it so clearly that a verdict could be given at once, and he expressed surprise when the jury found it necessary to leave their seats. As hour after hour passed and they did not return, he finally sent in word inquiring what the trouble was. The reply that one juror was standing out against the other eleven angered him so that he summoned the jury before him, and rebuked the recalcitrant.

"But may I say a word?"

"Yes, you may!" cried the judge.

"Well, then, you see, I was the only man on your side, and I stood out."—*Harper's Round Table.*

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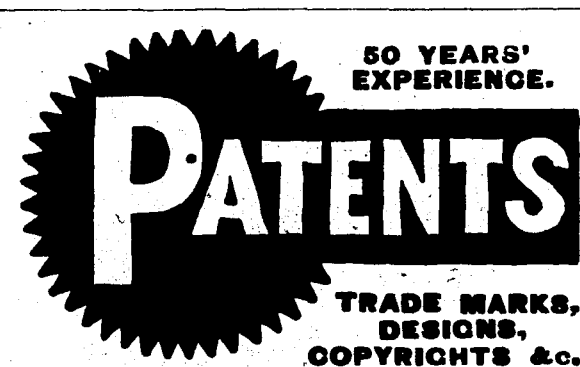
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