

THE SABBATH RECORDER.

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SOMETIME.

SOMETIME, we shall know why
Our sunniest mornings change to noons of rain;
And why our steps are shadowed so by pain.
And why we often lie
Oncouches, sown with thorns of care and doubt;
And why our lives are thickly hedged about
With bars that put our loftiest plans to rout.

Sometime, we shall know why
Our dearest hopes are swept so swift away,
And why our brightest flowers first decay;
Why song is lost in sigh.
Why clasping fingers slip so soon apart—
Estrangement, space and death rend heart from heart,
Until from deepest depths the tear-drops start.

Sometime, we all shall know
Each other, aye, as we ourselves are known;
And see how out of darkness light has grown.
And He—who loves us so
Despite our wilfulness and blind complaint—
Will show us how his kind and calm restraint
Can mold a human soul into a saint.

Sometime, our eyes shall see
The silver lining to the darkest cloud,
While silvery echoes follow thunders loud.
Sometime, our hearts shall be
Content, forgetting all our restless mood,
And knowing everything has worked for good—
The how, and when, and why, be understood.

—Lillian Gray.

Sabbath Recorder.

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

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THINE to work as well as pray,
Clearing thorny wrongs away;
Plucking up the weeds of sin,
Letting heaven's warm sunshine in.
—Whittier.

WE print under the heading, "Correspondence," this week an interesting letter of personal experience from the Rev. D. W. Leath, of Beauregard, Miss. We extend a cordial hand of sympathy, confidence and Christian fellowship to all such noble men and women as come into the clearer light of God's Word, through willing obedience to the voice of an enlightened conscience.

THE cruel practice of slaughtering birds to obtain wings, heads and even entire birds to decorate ladies' hats is an evil that is attracting much attention, and in many instances legislative action to protect the birds. Milliners are the principal customers of bird-hunters, and buy these innocent and beautiful songsters in larger numbers than is generally supposed. Some of our rarest and most beautiful birds are rapidly disappearing, and if the slaughter is allowed to go on they will soon become extinct. Last April, in London, nearly half a million birds were sold at auction. Some states are taking the matter in hand in the right way, and making it a penal offence to wear ornaments of birds.

SPECIAL attention is called to the report of the Advisory Council at the late Conference, and the vote upon its adoption, "That all pastors be requested to read this report to their congregations as soon as possible." We anticipate by a few days its appearance in the Minutes, thinking it may be in harmony with the spirit of the vote to have it appear in the RECORDER for still more general perusal. The "ten words," or recommendations of this large and able committee should be read in public by pastors, or others, where there are no pastors; and then they should be carefully re-read and thought over by individuals at their homes. This report is the product of much thought by many of our leading advisors; and if the people give these suggestions their candid attention and loyal support there can be no doubt that grand results will follow.

It is sometimes said by those who have lost faith in human honor and integrity that "every man has his price"; meaning that there is no man who cannot be induced to do a dishonorable act, if a sufficient reward shall be offered him. All along the history of our race there have appeared many examples of truthfulness, honor, self-respect, nobility of character, that were evidently far above the probability (not to say possibility) of selling their honor at any conceivable price. During the war of the Revolution, while General Reed was President of Congress, he was approached by British Commissioners with an offer of 10,000 guineas (about \$50,000) if he would desert the cause of his country. He replied: "Gentlemen, I am poor, very poor; but your king is not rich enough to buy me." Such would be the spirit and language of millions of people to-day were the trial before

them. There is no doubt that multitudes can be found who would not resist the temptation to sell themselves, very cheaply, too, but that fact does not destroy our confidence in all mankind. It is a sad condition of mind and heart into which any one has fallen when he has no longer any faith in his fellow-men. Of course, a man who cannot trust any one is not himself to be trusted. Give me the man, young or old, who believes in the honor and integrity of his fellow-men, and distrusts, as a rule, only those who have shown themselves untrue.

AN inquiry was recently started by a gentleman, Mr. F. L. Stickney, for the purpose of ascertaining what book or books, next to the Bible, had influenced leading religious men most. The results of this investigation were published in *The Examiner*, and show, as might be anticipated, a great diversity of impressions. A few people can give definite answers to the question, but the majority find it difficult to say what particular book, aside from the Bible, has figured most in leading to a religious life. Even if the early training and reading were the same with all men, bent of mind and diversity of its powers, would necessitate a great variety of personal impressions and experiences. But the inquiry and the replies made are not without their interest, and, perhaps, value. Bunyon's *Pilgrim's Progress* was awarded the first place next to the Bible in this category, by Dr. Theodore L. Cuyler, Margaret E. Sangster, Dr. A. C. Dixon and Dr. J. J. Muir. Evangelist Moody gave prominence to Cruden's *Concordance* and the *Bible Text-book*; but since these are only helps to the reading of the Bible itself, they can hardly be classed as next to the Bible in valuable influence. They are more of the nature of a Bible Dictionary and an atlas as helps in the study of Paul's missionary tours. Dr. John Hall, of New York, writes as follows:

I could not name one book that came "next to the Bible" in helping me in the Christian life. I was, in my earliest years, aided by the careful study of the "Shorter Catechism" with Scriptural proofs, by Bunyon's "Pilgrim's Progress," by D'Aubigne's "History of the Reformation," by the "Life of Robert McCheyne" and similar biographies, and, before I entered the theological class, by Dwight's "Lectures, on Theology" and the works of Dr. Chalmers. I have, of course, used many religious works with profit, since I became a minister, but could not put any one in the place you indicate.

Dr. Henry Van Dyke, New York, writes:

I am very sorry that I can not give a definite answer to your question. Different books have helped me live the Christian life in different ways. From one I have derived assistance on one side of life, and from another on another side. I find it quite impossible to determine which particular kind of aid is the most valuable. In the interior life I should put very close together "The Imitation of Christ" and "The Confessions of St. Augustine."

And Rev. Alexander Mackay Smith says:

In reply to your note I can not say what book influenced me most next to the Bible. I have been a voluminous reader from my cradle. Probably Jeremy Taylor's "Holy Living and Dying," "Thoughts on Personal Religion," and Mrs. Prentiss's "Urbane and His Friends," had as much influence as any. But the daily use of the prayer-book of the English and American Episcopal church in my father's home, all through my boyhood, was a powerful factor in my education.

Pursuing the inquiry still further, in our own home, we find replies differing from any above given. A devout Christian mother, of four-score years, gives greatest prominence in the literature next to the Bible which in-

fluenced her in coming to a religious life, to the hymns she heard sung and which she learned to sing. And still another, who read many religious books at the early age of nine to twelve years remembers most distinctly the good impressions received and which led to her public committal to the Christian life, Gallaudet's "Child's book of the Soul." Had the question been enlarged to take in all the most powerful means of grace employed in the conversion of these men and women aside from the personal reading of the Bible, probably the great majority of answers would have been, "the preaching of the Gospel," by pastors and evangelists. In almost any congregation of Christians, if an expression be made, it will probably be found that the Bible and the preaching of the Word are the chief agencies in the conversion and spiritual training of those who become faithful Christian workers.

MRS. S. M. I. HENRY, evangelist of the National W. C. T. U., has recently issued a neat little leaflet entitled, "An Address to Sabbath-keepers, on W. C. T. U. Work." This address was delivered in the Tabernacle at Battle Creek, Mich., and contains points of special interest to many who have been in doubt as to the real purpose of that organization touching the question of Sunday legislation. It has been a great disappointment to many Sabbath-keeping women, who were hearty workers in the W. C. T. U. organization, that there should come into its ranks this device of satan to hinder the work. But for a time there seemed to be no doubt of a purpose to press the measure for compulsory observance of Sunday, in unison with the strong movements which were being made by two or three other organizations, with the avowed purpose of securing national and constitutional authority for crushing out our long-cherished and sacred right of religious liberty. Mrs. Henry showed clearly how it happened that the W. C. T. U. Sabbath Observance Department was drawn into that movement in "honest ignorance" of the claims of the Bible Sabbath, and not knowing how it would interfere with the rights of many faithful workers. In one point Mrs. Henry is somewhat in error. In speaking of the responsibility of Sabbath-keeping women for the degree to which this wrong movement was carried, she says, concerning Sabbath-keeping women, "Instead of standing up in the W. C. T. U. for the truth, as was their privilege, giving the reason why such a department should not be, they simply took up their lamps, went out, and left us in the dark. The Sabbath Observance Department could not have lived if the Sabbath-keeping women, who were in the Woman's Christian Temperance Union at that time, had lodged a kindly, clearly-understood protest against it with the national body." This is partly correct and partly not. Some Seventh-day Baptist women did withdraw, but many others remained and protested, and have continued to work faithfully in all legitimate lines of work undertaken by the W. C. T. U., to the present time. We rejoice that an enlightened and liberal spirit is coming to the rescue, and all will be glad to read the following statements from the highest officials of the W. C. T. U. Mrs. Henry says: "That you may know further what is the spirit of our leaders concerning this question, I add a copy of a document which was sent to me a

few months ago, signed by Mrs. Varilla F. Cox, National Superintendent of the Sabbath Observance Department, and Miss Frances E. Willard, President of the World's and the National W. C. T. U.":

For the purpose of a better understanding of our work by all who are interested in what is known as the "Sabbath Observance Department" of the W. C. T. U., and especially to answer some questions which have arisen, we make the appended statement.

The first object of this department was to bring our power to bear against mercenary, unprincipled employers, in compelling them to relax the hold which they had on their employees, often boys and girls, by which they were required to work seven days in the week, or lose their situations. Sunday was naturally chosen as this rest-day, since it is the day of general worship.

We declare that the W. C. T. U. has no sympathy whatever with those who would prosecute, or in any way embarrass, those who observe the Seventh-day, and therefore work on Sunday; that we would protect such to the extent of our ability, and that we have already endeavored, and would do whatever we can, to bring into every act of legislation which enforces the observance of Sunday, those legal exceptions which will effectually protect Seventh-day keepers.

Further, that the spirit of persecution which will arrest any individual under the *nuisance act* for doing work on Sunday, does not accord with the principles or spirit of the W. C. T. U.; that we are, in fact, earnestly opposed to it.

BREVITIES.

DR. NANSEN, the Northern explorer, will leave Norway for the United States on Oct. 21. He has engagements for sixty lectures in this country.

SUGAR, coffee and bananas are produced in large quantities in Hawaii. These articles are now bought largely from foreign countries. But in case of annexation these products will belong to the United States.

THE wheat crop is likely to be short in many countries this year. The whole world's shortage is estimated to be 185,000,000 bushels greater than last year. The whole crop for the United States is estimated to be 550,000,000 bushels; of this amount it is thought that about 193,000,000 can safely be exported.

THE new Spanish administration starts off with assurance of a liberal government. The new Governor-general, Blanco, who succeeds General Weyler, announces his intention to have a vigorous, but short, campaign against the insurgents, taking 20,000 fresh troops with him. This does not look much like peace-making.

REV. DR. G. W. NORTHRUP, President of the Divinity School of the University of Chicago, has been teaching theology for forty years. He is greatly loved and valued by all his pupils and a large circle of friends. At a reception recently given in his honor it was provided that a marble bust of him be placed in one of the buildings of the University.

MANY articles have been pressed into service as fuel because of their low commercial value for other purposes. For example, corn has long been burned for fuel in the West, and now it is announced that a low grade of molasses has a coal value greater than its value for any other purpose. Being sprinkled over the sugar cane and burned, it causes a fire of intense heat.

It is becoming less probable, with every

passing day, that the venturesome balloonist-explorer, Andree, and his associates will ever be heard from again. They took with them twenty-five carrier pigeons, but only one appears to have returned. Very likely all the others perished before reaching home. The one that came back was freed in latitude 82°, and brought the only tidings, two days after starting.

THE campaign for the Mayoralty of New York with the four prominent candidates is in progress. Low, Tracy, George and Van-Wyck are each warmly supported by their respective friends, and the race becomes more heated as the time for the election approaches. The outcome can be more safely guessed a few weeks later, though, through the unwise division of forces, the prospect for Tammany seems much brighter than the better citizens desire.

A SMALL town in Georgia is said to be in a state of revolt against the United States government, because President McKinley has appointed a Negro postmaster in a small post-office. The out-going official refused to leave, and when the duly appointed successor attempted to perform his duties he was shot, though not fatally. But his life is threatened if he shall recover and attempt to resume his duties, and citizens declare that any Negro appointed to fill his place will be shot.

THE escape of Miss Cisneros from the Spanish jail in Cuba, which was effected by the daring assistance of three reporters of the *New York Journal*, has been a matter of great interest on both sides of the Atlantic. Various have been the opinions and guesses as to the effect which this event will have on the relations between Spain and the United States. The authorities are calling for the return of the escaped prisoner; but probably their call is not yet loud enough to be distinctly heard where she is in safe keeping.

RECENT efforts have been made by a British government vessel to ascertain if a shorter and cheaper route could be found for the improvement of trade and navigation in and about Hudson Bay. After a thorough investigation, the expedition having made six passages through the Hudson Strait, and having visited Cumberland Sound, and Baffin Land, and steamed 30 miles up the Ungava River, the report is unfavorable. Navigation would invariably have to contend with icebergs, fogs, shoals and many dangers. It was hoped to find a shorter and cheaper way for shipping wheat and other commodities.

BETWEEN the miners who are paid too little for digging coal and the consumers who pay too much for their fuel there is, somewhere, a great gulf into which the money of the coal-users goes and disappears. It may or may not be the business of the public to inquire where this hole is, and whether it can be filled up or avoided, but the fact remains that the coal which is so cheaply produced costs a great deal too much by the time it is in the cellar. It is going to cost more hereafter, too, and those people who have already laid in their winter supply will reap the benefit of their prudence.—*The Ledger, Philadelphia.*

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A Dream.

In my dream I saw a man passing down the street. His pockets were full of silver and gold. And as he walked, he handed out the coins right and left to the outstretched hands. There was an eager, expectant look upon the faces that he met, and he left a trail of gladness behind him as he moved briskly along. I thought the coins would give out; but a company of shining angels kept shovelling more of them into his pockets. And the pockets grew larger and larger.

I awoke and went forth into the street; but a good spirit touched my eyes. And I saw the man again. He was still handing out something, but it was neither silver nor gold, for he was poor. The same trail of gladness stretched out behind him as he went. Children thronged about him. Boys and girls looked glad when they saw him coming. Toiling and burdened people reluctantly let go his hand as they parted. He put his arm round the shoulders of a business man as he sat at his desk weighed down with many cares, and a smile came to the weary face. The smile lingered there for hours. He lifted his hat in gentle reverence to womanhood and the glory that shines in womanhood's face was deeper that day. He dropped a word of delicate appreciation to the girl who was trying to brighten a motherless home. He gave a greeting of bluff comradeship to the boys on their way to school. He took a child in his arms and carried it across the muddy street.

Wherever he went the sunlight seemed brighter and the song of the birds took a sweeter note. Everyone he met received some gift, and many of the gifts were placed next the heart to be cherished for the giver's sake. I found him at his fireside at eventide and he was still smiling. The angels had filled his heart faster than he had emptied it. And his heart grew larger and larger.

Utilizing the Forces.

Once a boy saw the steam lifting a kettle lid and it gave him an idea. Was it a giant? Or what strange power was in the kettle? He kept thinking about it when he became a man, and the hitherto unutilized force which he brought to light carried the Kaiser Wilhelm across the Atlantic last week in something over five days.

A queer old German saw the children playing—steam going to waste—and he said, let us harness this force. The people thought him a sort of harmless lunatic as they saw him romping with the children. There are a half dozen kindergartens within a few blocks of where I sit. Froebel was right.

Little people are picking up acorns in the grove under my window. A smiling woman walks among them. You might call it play, but the teacher is wiser. She calls it education. She is harnessing the forces.

She touches the button. Nature does the rest.

A Punctureless Tire.

A Pennsylvania man is said to have invented a bicycle tire which can not be punctured, but can be ridden with ease and comfort over curbstones, corduroy roads and logs eight inches high. It will take up a whole paper of tacks without injury and roll

over any amount of loose macadam without gasping. All this because the pneumatic cushion is at the hub instead of at the rim.

Ah, that's it. Put the pneumatic tire out of the reach of its enemies; for there has never been found an outside tire resilient enough and at the same time tough enough to resist a steel tack with the business end sticking up.

We are not positive about the practicability of the new invention in its relation to bicycles, but we would strongly recommend it for the road of life. We need something to protect us from jars and jolts. But the cushion should be inside. There are tacks and pieces of glass and scraps of tin all along the road. Even a hard stubble stalk can make trouble. The enemy sows thorns, old iron and broken crockery right at the point of the journey where we are farthest from home and most impatient of delay. The surface guards are too easily punctured. The quick repair outfits are not to be relied upon. Wear the whole armor of God, but wear it within.

The Old Spring.

As the summer deepened and Albertus Crumb felt his strength failing under the attacks of a fatal disease, a longing came over him to see the old home once more. Once more before he departed he would see the old farm, greet his kindred and talk with the friends of long ago. He would drink once more from the old spring.

It was curious how much he thought about that spring. He was six years old when he drank from it last, but he remembered just how it looked as it bubbled up from the fresh sod and sent a tiny rill down the farmside. How clear, cool and refreshing its waters were. He had looked for it before when visiting the farm, but had not been able to find it. It must be there. He would search again and drink from it as he did when he was a boy.

The busy days of his visit passed swiftly among the well-known scenes and faces. Then one day he turned to his cousin and asked him about the spring. "I have lived here many years," he answered, "and I have never seen it; but I will take you anywhere you want to go." They drove over the meadows, and found no trace. Finally the eager seeker pointed to a hillock at the top of a slope near the line fence. "I think it must be up there," he said. Up they went, and there at the foot of a gravel knoll, half hidden under the broad, green spears of grass, a crystal fountain bubbled forth and a sparkling streamlet set out to cross the neighboring farm. In the joy of his heart the weary man flung himself at full length by its edge, and, resting on his hands, drank and drank again until he was satisfied.

A few days later he climbed a little higher still, and drank of that fountain of which, if a man drink, he shall never thirst again. For "I shall be satisfied when I awake in his likeness."

In his office at the top of one of the skyscrapers, a business man sat one day, and said to me, while the tears stood in his eyes: "I have often wondered if there is such a thing as the peace that passeth understanding." He had gone through life with fitful longings for the fountain whose waters satisfy. Climb a little higher, friend. The spring is always there. Hidden away, forgotten, unnoticed, it waits through the years to satisfy the thirst which God himself has planted in the heart.

REPORT OF THE ADVISORY COUNCIL.

To the Seventh-day Baptist General Conference:

Your Advisory Council would respectfully report that it has been our pleasure in our capacity as members of the Committee to note the deep interest taken by the delegates in all the business meetings, and the richness and depth of spiritual tone and Christian experience that has pervaded all the sessions of the various organizations.

The report of the Corresponding Secretary of the Missionary Board gave a vivid and clear-cut pen picture of both the foreign and home mission fields. It showed that while the Board had retrenched during the past year to the extent of about fifteen hundred dollars, increased shrinkage in its receipts had caused its debt to nearly double, its indebtedness now amounting to about six thousand, six hundred dollars. The report further shows that while during the past year more than seven thousand, one hundred dollars have been spent upon the home field, and nearly three thousand, nine hundred dollars upon the foreign fields, there is a pressing demand for greatly enlarged work, both at home and abroad.

The Executive Board of the Tract Society reported through its Corresponding Secretary, that in accordance with instructions given by the Society at its Annual Meeting a year ago, Dr. A. H. Lewis was employed to give his entire time to Sabbath Reform work. A large share of his attention has been devoted to field work. The publication of the *Evangel and Sabbath Outlook* was stopped with the close of the volume in June, inasmuch as the field work and *Recorder* work of the Corresponding Secretary rendered it impossible for him to continue editing that publication.

The New Movement in Sabbath Reform has demanded an unusual share of the attention of the Board, and the conditions are such as to admit of no question as to its propriety and absolute necessity. Their report contained recommendations touching the education of our own people with reference to the work in hand, and suggested plans for increasing the contributions for its support.

We beg to call special attention to the following paragraph from that report:

He who was well-informed on the Sabbath question twenty-five years ago will be ignorant of many important phases of it now unless he has been a careful and constant student. This re-study must be made by all. Pastors and people must unite in it, the pastor necessarily leading. Only thus can the workers gain inspiration for intelligent and effective service. In no other way can the young people be kept loyal, or saved from apostasy. We praise and seek to forward the Young People's Society of Christian Endeavor movement among our young people. If we do not take equal pains to teach the fundamental truths and duties of denominational life, we shall foster a destructive undenominationalism that will hasten denominational decay. The young people of this generation will be tempted to leave the Sabbath as no former generation has been, unless we provide means and awaken a desire for this re-study.

These two Societies, with their able auxiliaries, the Woman's Board and the Young People's Board, are doing a most noble work for us, and we commend their reports to the earnest, prayerful attention of our people.

The report presented to the Education Society by its Corresponding Secretary shows that the interests committed to it are by no means neglected. For the three schools under its care, Salem College, Milton College

and Alfred University, we bespeak increased patronage and financial support.

Your Committee, after a careful consideration of the various questions brought to their notice, beg leave to submit the following recommendations:

1. That each church be urged to send at least one delegate to the Conference each year, and that the necessary expense connected therewith be defrayed by the church. We would recommend that if necessary for the smaller churches to do so, two or more of them unite in sending a delegate.

2. That our young people be encouraged, so far as possible, to attend all our annual meetings, Conference especially.

3. That in view of the constantly growing demands upon us, we urge upon all our people the necessity of a deeper interest in our denominational work.

4. We would recommend that a standing committee, consisting, besides the chairman, of one member from each Association, be appointed, whose duty it shall be to use their influence to induce the churches to contribute a sufficient sum of money to meet the needs of the Missionary and Tract Societies.

We would further suggest that this committee be made up as follows: Ira J. Ordway, Chicago, Ill., chairman; Geo. H. Utter, Westerly, R. I.; H. D. Babcock, Leonardsville, N. Y.; W. H. Crandall, Alfred, N. Y.; W. H. Ingham, Milton, Wis.; S. B. Bond, Aberdeen, W. Va.; W. R. Potter, Hammond, La.

5. That we urge every church, however small it may be, to perfect its organization for active work, if it has not already done so, by selecting a leader or elder from among its own members.

6. That the Young People's Societies of Christian Endeavor be encouraged to look for evangelistic or missionary work in which they may engage, and that their respective churches aid and encourage them in such work, just as far as it may be done without lessening in any way the amount of contributions to the Missionary and Tract Societies.

7. That we call the attention of our people to the necessity of educating their children so that they can fill places of responsibility and usefulness in religious and secular work.

We press the importance of attaining to a high degree of thoroughness and skill in every occupation chosen, so that by reason of their value their services shall be sought for in many fields of industry, and we ask the pastors to see that the young people are instructed in these things.

8. That it is for the interest of our cause and the welfare of the churches that each church take special interest in the young who, by reason of their talents and education are fitted for Christian labor, and encourage them to exercise their gifts.

9. That our home missionary work ought to be increased as fast as suitable men and sufficient means can be procured to do so, without detracting from our foreign interests.

10. Believing that the work of Sabbath Reform and Evangelism are closely related in nature and importance, we heartily commend the cause of the Missionary and Tract Boards, in seeking, as they have done, to work in unison along these lines; and we recommend that they carefully plan to combine Evangelistic and Sabbath Reform work in well-organized campaigns, or otherwise, as opportunity and means may be afforded.

Respectfully submitted,

IRA J. ORDWAY,
CHARLES POTTER,
A. H. LEWIS,
O. U. WHITFORD,
G. B. CARPENTER,
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T. L. GARDINER,
M. H. VANHORN,
I. L. COTTRELL,
MRS. REBECCA T. ROGERS,
MRS. ALBERT WHITFORD,
E. B. SAUNDERS,
ROY F. RANDOLPH,
A. E. MAIN,
G. J. CRANDALL,
S. H. DAVIS,
D. E. TITSWORTH,
F. E. PETERSON,
F. M. DEALING,
J. L. GAMBLE,
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Com.

Tract Society Work.

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

CONCERNING a rumor that the liquor dealers of New Jersey contemplate an effort for a law legalizing their business on Sunday, the *Journal* of Elizabeth, N. J., says:

The New Jersey Liquor Dealers' Association has decided not to ask for legislation permitting saloons to remain open during certain hours on Sunday. Why should they ask for privileges which they now enjoy? Do they require legislation to enable them to sell liquors and beer on Sundays in Newark, Jersey City, Patterson, Elizabeth, Camden, Trenton or New Brunswick? Are there any cities in the state in which they do not sell on Sundays? Who interferes with them? If the front doors are not open, how about the side doors? There have been hundreds of efforts—scores of them in this city alone—to convict saloon-keepers for selling on Sunday, but where has one effort been successful? What new privileges do these gentlemen want? None at all. They do not ask for any because they do not need any.

It is well known that indirect methods are the successful ones with the liquor traffic, and the foregoing shows how secure they are in their possession of the "Sunday trade."

LAST year the *Christian Endeavorer*, of Chicago, opened a special crusade for the "Rescue of the Sabbath." Since the San Francisco Convention it has said comparatively little about Sunday. The October issue contains little concerning Sunday except three paragraphs, called "Convention Gems." These are pleasant "glittering generalities," which assume the identity of the Sabbath and the Sunday, and that the observance of Sunday lies at the foundation of our national life. This is the first of the three paragraphs:

Believe me that when you desecrate the Sabbath, whether it be for greed or pleasure, you strike at the foundation of American liberty. This nation was founded in prayer. This nation in infancy was bulwarked by faith. You are responsible for the character of the nation to which you belong, because the government of it is intrusted in your hands. See that the Sabbath is kept holy, that it is kept entire, and then we shall have a Sabbath that shall come with a holy hush upon us, as if God himself had spread his hands in benediction over this whole land.

Such rhetoric falls with a meaningless echo upon the ears of people who know the falseness of the assumptions concerning the identity of the Sabbath and the Sunday, and it is as powerless as a dead leaf at autumn to awaken any sense of obligation in the conscienceless masses. Such "rescuing of Sunday" is like the rescue a babe's hand brings on a fiercely fought battle-field.

DOUBLE INCONSISTENCY.

The *Pulpit of the Cross*, a "High Church" paper, published at Omaha, Neb., in its issue of August 28, answers a correspondent who objects to a "Fasting Communion," that is, partaking of the consecrated elements before eating ordinary food, on the ground that there is nothing in the Bible to sustain such a practice. In the course of its reply, *The Pulpit* turns the tables on its correspondent, as follows:

But our critic has accused us of "strange inconsistency." We wonder if he himself is so inconsistent as to observe the ancient custom of keeping holy the first day of the week instead of the seventh? What authority, we should like to know, can he find in the Holy Scriptures for observing Sunday instead of Saturday as his Sabbath? There is not one-half as much in the New Testament to justify a Sunday Sabbath as there is to justify Fasting Communion. On the subject of this great change, the Scriptures are entirely silent. If in the matter of the Sabbath we have nothing to fall back upon except the Bible, then the argument of the Seventh-day Adventist is well nigh unanswerable. The only valid

reason he who charges us with inconsistency can give for keeping holy the first day of the week is the authority of those "ancient customs" which he faults us for reverencing so highly. We keep Sunday as a day of religious rest and worship, because the church has always from the very beginning kept it in honor of Christ's resurrection from the dead. That is the sole and only justification we have for our practice. Therefore, unless our anonymous friend is a Seventh-day Adventist he is inconsistent in observing the Lord's-day after the "ancient customs," while he calls the equally ancient custom of Fasting Communion, "disloyalty to Christ."

So far as the charge of inconsistency is concerned, the High Churchman is far ahead. In choosing to partake of the Communion fasting, he breaks no command of the Decalogue. Neither does he ignore the example of Christ. In discarding the Sabbath both he and his correspondent begin by open disregard of the Commandments, and of the teachings of Christ. They both put "an ancient custom" above the Bible, and adopt it as more authoritative than the example of the Christ, whose example forms the most ancient and Scriptural "custom" touching the Sabbath.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Oct. 10, 1897, at 2:15, P. M., Charles Potter, President, in the chair.

Members present: C. Potter, J. F. Hubbard, D. E. Titsworth, L. E. Livermore, J. D. Spicer, A. H. Lewis, W. M. Stillman, A. E. Main, O. U. Whitford, Stephen Babcock, J. A. Hubbard, J. M. Titsworth, F. L. Greene, C. C. Chipman, F. E. Peterson, A. W. Vars, H. M. Maxson, W. C. Hubbard, A. L. Titsworth.

Visitor: J. P. Mosher.

Prayer was offered by Rev. O. U. Whitford, D. D., of Westerly, R. I.

Minutes of the last meeting were read.

The Committee on the Distribution of Literature reported, and recommended that the "Bible Reading on Sabbath and Sunday" which was published in the SABBATH RECORDER of Oct. 4, 1897, after minor emendations, be published as a leaflet, without any name as author.

On motion the report was adopted and an edition of 5,000 was ordered printed.

Correspondence was received from G. O. Sayre, F. J. Bakker and Edwin Shaw.

On motion it was voted that the Editor of the SABBATH RECORDER be authorized to make such exchanges with other papers as he may deem wise.

The Corresponding Secretary reported that owing to the illness of Mrs. Lewis he was unable to attend the Centennial Services of the First Brookfield church recently held at Leonardsville, N. Y., but that a paper was prepared by him on the subject of "One hundred years of Sabbath Reform," and read at the session by Rev. J. A. Platts.

Correspondence from Edwin Shaw in relation to the "Mirror" column in the RECORDER was referred to Editor Livermore with power.

The committee on *Eduth* reported as follows:

Your committee appointed to consider and report upon the question of aiding Rev. Ch. Th. Lucky, of Stanislau, Austria, in the publication of the *Eduth* would present the following:

1. We recommend the making of an appropriation at the rate of one hundred dollars a year, more or less, according to the amount of funds in hand that may be used for such a purpose, to help Bro. Lucky in his work.

2. It is understood that he is to have the entire control of his paper in all respects.

3. It is expected that the Board shall receive every few months such information concerning the circulation, readers, contents, probable influence, etc., of the paper, as interested helpers ought to have, with the understanding that only so much of this information is to be made public as the judgment of the Editor may indicate.

4. If, at any time, with the funds at his command he can establish co-laborers in America or Palestine, the Board could raise no objection, but we are not willing to assume any responsibility for such undertaking.

Respectfully submitted,

ARTHUR E. MAIN,
WILLIAM C. DALAND, } Com.
S. S. POWELL,

Report adopted.

On motion it was voted that the committee be continued and that funds be forwarded to Mr. Lucky at such times and for such amounts as may be recommended by the committee.

In view of the fact that efforts are being made to liquidate the debts of the Missionary and Tract Societies, it was voted that the Corresponding Secretary be requested to confer with the Corresponding Secretary of the Missionary Society, and prepare an appeal to the people for funds, the same to be divided between the two Societies on the basis of a total indebtedness of \$9,600, the debt of the Missionary Society being \$6,600, and that of the Tract Society, \$3,000.

The Treasurer presented his first quarterly report, which on motion was adopted.

Minutes read and approved.

ARTHUR L. TITSWORTH, *Rec. Sec.*

SUNDAY BICYCLING LAWFUL IN NEW JERSEY.

Within the last year or two, suits for damage to bicycles received while riding on Sunday, in New Jersey, have been dismissed in the minor courts, upon the ground that riding on Sunday was illegal. Further investigation shows that the ancient law on which these decisions were based was repealed in 1893, by a superceding enactment which runs as follows:

It shall not be unlawful for any person or corporation, on the Christian Sabbath, the first day of the week, commonly called Sunday, to print, publish and sell newspapers, to sell and deliver milk, or to walk, ride or drive for recreation, and to hire horses and carriages or other conveyance for riding or driving.

TRACT SOCIETY.

First Quarterly Report, July 1 to Oct. 1, 1897.

J. D. SPICER, *Treasurer*,

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

Dr.

Balance on hand July 1, 1897.....	\$ 344 31
Receipts in July, as published.....	729 35
August, ".....	457 68
September, ".....	314 94
Loan, Seventh-day Baptist Memorial Fund....	1,000 00
Office Receipts, J. P. Mosher, Agent.....	736 12
Total.....	\$3,582 40

Cr.

A. H. Lewis, salary, \$166.67, \$166.67, \$166.66.....	\$ 500 00
L. C. Randolph, editorials, \$7.50, \$10.00.....	17 50
G. Velthuysen, Holland, \$50.55, \$50.55, \$50.55.....	151 65
John H. Biggs, \$14.50, \$5.80.....	20 30
A. H. Lewis, editorial work, Sept. 1896.....	25 00
W. C. Daland, postage, \$2.87, \$3.30.....	6 17
S. S. Powell, postage.....	1 30
A. H. Lewis, traveling expenses, \$49.94, \$19.35	69 29
Cash returned, credited by error.....	15 00
Clerical assistance.....	25 00
J. P. Mosher, Agent, office expenses, sundry bills, and pay roll, \$303.61, \$298.65, \$465.71, \$67.50, \$299.87, \$312.90, \$243.69.....	1,991 93
Note paid, First National Bank.....	500 00
Balance in Treasury Oct. 1, 1897.....	259 26
Total.....	\$3,582 40

INDEBTEDNESS.

Loan Oct. 7, 1895 (One year's interest paid).....	\$1,000 00
" May 18, 1896.....	500 00
" Sept. 13, 1897.....	1,000 00
Total.....	\$2,500 00

E. & O. E.

J. D. SPICER, *Treas.*

PLAINFIELD, N. J., October 1, 1897.

Examined, compared with vouchers, and found correct.

H. M. MAXSON,
D. E. TITSWORTH, } *Auditors.*

Missions.

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

THE following persons from a distance were in attendance at the Centennial Celebration of the First Brookfield Seventh-day Baptist church: Pres. W. C. Whitford and Erastus P. Clarke, a grandson of Eld. Henry Clarke, the first pastor of the church, of Milton, Wis.; Eld. H. D. Clarke and wife, of Dodge Centre, Minn.; Pres. B. C. Davis, of Alfred University; Eld. Stephen Burdick, of Andover, N. Y.; Dr. A. E. Main, of Plainfield, N. J.; and Secretary O. U. Whitford, of Westerly, R. I.

Only three ex-pastors of the church are living: Eld. Stephen Burdick, who was in attendance, and Elders L. C. Rogers and W. C. Daland, who could not attend. The pastors of the West Edmeston, Second Brookfield, DeRuyter, and the First and Second Verona churches, and Elders H. B. Lewis and J. M. Todd, of Brookfield, N. Y., attended the Centennial and had some part in the services. There were present at different times some of the neighboring First-day clergymen. Four of our ministers present were born within the boundaries of this mother church, became Christians when boys, and joined it, and afterwards became preachers of the gospel. The church and society extended a hearty welcome to all from abroad and the whole community about, and provided excellent dinners Sabbath-day and Sunday, for all in attendance, and most of the time there were large audiences. The services, though local and historical in nature to a considerable extent, yet had so much denominational in them as to make one think of an Associational gathering, or a segment of General Conference.

WE have given on this page an outline of the Centennial Services up to the close of Sabbath afternoon. The evening after the Sabbath, after a praise service, was given to the subject of education. President W. C. Whitford gave a most interesting and entertaining address on education. It was historical, local, full of reminiscence, happy allusions and illustrations; indeed, the speaker was humorous, in just the right mood, and gave us one of the best efforts he ever made. Pres. B. C. Davis spoke in his happy way of the different phases of education of to-day, and showed in a convincing manner the tendency of young people to be satisfied to enter life's work, and especially professional work, with only a graded or high school training, ignoring a liberal education, to be wrong and fraught with future dissatisfaction, regret, and, in many instances, with failure. It is hoped that the young people present took careful and thoughtful note of his address, and the good advice which he gave in it.

On First-day morning, at 10 o'clock, Pres. Whitford gave an interesting address upon "The First Brookfield church as related to the denomination." He brought out from the history of the church the important part it had in organized denominational work, from its beginning to the present time. At 11 o'clock Dr. A. E. Main gave an able and eloquent sermon on World-wide Evangelism. This sermon will be published in full, so the readers of the RECORDER can have the benefits of its excellent thoughts.

First-day afternoon was given entirely to the history of the church for one hundred

years. Eld. Stephen Burdick presented the history of the church for the first fifty years, Secretary O. U. Whitford the next twenty-five years, and Eld. H. D. Clarke the last twenty-five. These historical papers were of great interest to those who came from a distance to the Centennial Celebration, and especially so to the present members of the church.

On First-day night these very successful Centennial services were most fittingly closed by a Reminiscence and Conference-meeting, led by the church clerk, Edwin Whitford. After a very appropriate praise service the conductor led off in memories of persons, the condition and growth of the country about, and the life of the church in the days of his boyhood and youth. Others who had come back to the old mother church to enjoy the celebration of its one hundred years of existence, related incidents of the early days of the church and of the settlement of the country, spoke of the peculiarities and gave anecdotes of the fathers and mothers of the church, and gave, also, much honor and mead of praise to them for their sterling qualities and loyalty to truth. Some spoke of the revivals with which the church had been wonderfully blest, and the leaders thereof; of the old meeting-house with its box pews, high pulpit and surrounding gallery; of the sermons of some of its pastors and the exhortations and remarks which followed them by deacons and earnest members. Thus was the evening filled full of pleasant and interesting reminiscences, and closed with a few earnest prayers for God's rich blessing upon the church and its young pastor, as it had entered upon its next one hundred years as it was hoped, and that it may make larger growth, be more faithful in service and accomplish greater good for the Master and his kingdom in the future than it had in the successful past.

The church deeply regretted that Dr. A. H. Lewis, Dr. L. C. Rogers and Dr. W. C. Daland could not be present at its Centennial. Dr. Daland composed a beautiful anthem for the occasion, which was finely rendered by the choir at the Sabbath morning service. Very much of the success of their Centennial Celebration was due to the untiring efforts of the pastor and the committees that had it in charge, and the fine, legible and well-preserved condition of the records of the church, and of the church and society, for the entire one hundred years. SEC.

IN NEW LIGHT.

There is a wonderful transforming power in the Gospel. Paul says this Gospel is the power of God, and he indicates that it is a transforming power when he says: "It is the power of God unto salvation to every one that believeth." Salvation means transformation. The carnal mind is enmity to God. It must, therefore, be changed before we can say we are saved. The body increases or wastes under natural laws; but these laws cannot change character. The nerves prevent us from voluntarily destroying the body by fire; but they do not warn us of deadly sin. Hunger and thirst drive us to food and drink that are necessary to physical life; but they do not drive us to the food and drink which our spiritual nature must have. The cold and wet of wind and storm teach us that we must have raiment and shelter for the body; but they do not tell us that the soul is naked to the blasts of sin.

The power is of God, and our need of it is enforced by the ministrations of the Holy Spirit. Through his instrumentality we are somehow transformed. Then we are aware that there is such a thing as spiritual hunger; that there are such things as spiritual nerves, and that there is need that the soul should be robed in righteousness. Our sight is enlarged and we see many things which we knew not of before; we feel keenly where there was previously little or no sensation.

Paul's admonition is: "Be not conformed to this world; but be ye transformed by the renewing of your mind." We are conformed to the world apparently without effort. It seems easy and natural to take the way of the world, which is simply another phrase for selfish inclinations. We take delight in ministering to self. Sin is painted as hideous; and so it is in the sight of holiness; but it does not so appear to those who are absorbed in selfish thought. When we are transformed we see it as it is, in all its naked deformity. It is no longer attractive, but repulsive. We do not love it; we do not see how we ever could have loved it. The same change passes over the things we formerly hated. They now seem to us lovely. Resignation, self-renunciation, self-sacrifice, the giving up of the world, the turning away from the pleasures of sin—phrase it as you will—do not wear a forbidding aspect. It is not loss, we perceive, to renounce things which were hurtful to us. The loss is gain. The transforming power of the Gospel causes a host of things to spring into beauty which had appeared forbidding to the unrenewed mind.

The Fatherhood of God is only rightly understood by those who have been transformed by the Spirit. The mysteries of God's providence are read in clearer light. The greatness of his love grows more and more impressive. The thought of holiness becomes an aspiration. Sin shrinks from holiness; but love longs for it. The narrow way is not lonely, nor gloomy, nor thorny, nor distressful. It is not devoid of beauty. It has sights and sounds which are rapturous to the eye and ear of him who has been transformed.—*The Independent*.

THE NAME OF JESUS.

What is that name to me? Some one has said the name of the Lord is like a bank check, exactly what we need, and at the time we need, only of service to us really when we feel our need and present the check at the bank of heaven. Are we in perplexity and distress? He is our "Fortress," our "Deliverer," our "Shield," our "Comforter."

Whatever we need, wherever we need, he is right there, for we have this promise of the Lord Jesus Christ: "Whatsoever ye shall ask in my name, I will give it to you," and we may come at any time in our lives, pleading this glorious name, and the Lord Jesus will fulfil his word. "The name of the Lord is a strong tower! the righteous runneth into it, and is safe."

"Precious name, O how sweet,
Hope of earth and joy of heaven."

—*Christian Advocate*.

HAPPINESS is never found in its pursuit; but always in the path of duty.

SOME people are so afraid of doing wrong that they often fail to do right.

Woman's Work.

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

HE DIED ON THE SHORE.

BY MRS. SARAH S. SOCWELL.

Francis Xavier, who accompanied an embassy to China in 1852, and who ardently desired to introduce the Christian religion into that country, was not allowed to land; but he induced a Chinese to put him ashore in the night. He was not permitted to do more, however, than to land and die on the shore.

He died on the shore—

On the shore of that dark mysterious land,
Which in ardent yearning his great soul spanned,
When he longed to live, and labor, and pray,
While the years of his life slowly drifted away,—
He died on its shore.

He died on the shore:

In his heart death smothered the glowing flame,
Not one high hope to position came,
His feet had but touched the longed-for strand
When he hurried on to the unknown land—
He died on the shore.

So we die on the shore:

With deep, strange longings we strive for the prize
Which an awful mystery hides from our eyes;
We follow its shadow with vague unrest,
While hope chases hope in our troubled breast,
But we die on the shore.

We die on the shore,

While the glittering phantom that ever flies,
Bewilders and dazzles our earth-veiled eyes,
And just as our feet press the silver sands,
When the open portal before us stands,
We die on the shore.

We die on the shore

Which divides the known from the vast unknown,
That mysterious kingdom from which have flown
The hopes and visions so pure and high,
That they link our souls to the Deity—
We die on that shore.

But there is a shore

Beyond the range of our earth-bound view,
Where hopes are fulfilled and visions are true;
And when we stand on that shining shore,
We shall struggle, and faint, and die no more—
We shall live on that shore.

SINCE returning to our Waterville home, we have had the pleasure of meeting the Rev. Mr. Fletcher, a returned missionary from China, who is now the pastor of the Baptist church in Fairfield, Me., three miles north of us. Having learned of his recent return from the mission field, we inquired if he knew our missionaries in Shanghai. He assured us that he was quite intimately acquainted with each one of our little band there, and asked very earnestly after them individually. He said he and his family stayed in Dr. Swinney's home a day or two before starting for the home land. He spoke very highly of them and their work, and before we parted he said, "I am coming to see you soon. I want to know the latest news from them, through their monthly reports, which of course you have."

We feel sure that all will be glad to read the following extracts from a letter just received from Miss Susie Burdick:

A few weeks ago we had the pleasure of listening to a course of Bible-readings by the Rev. D. M. Stearns, of Gerintown, Philadelphia, Pa. At one meeting he gave, upon request, his own experience, and from that talk, and what a member of his church, herself now a missionary in China, tells me, I gather that in 1886 Mr. Stearns became pastor of a small church of only ninety-six members, and only a few of them active. At that time the church had a debt of five thousand dollars, and they were accustomed to give for foreign missions one collection a year, amounting usually to much less than a hundred dollars. When Mr. Stearns had been pastor of this church a little time a brother minister one day said to him, "Don't make the mistake of thinking that your parish is your field. The world is the field and your parish in only what the Lord gives you with which to help work the rest of the field." This caused an "arrest of thought," resulting in a more careful study of the subject of missions, and he gave his congregation the benefit of what he learned. He seems never to have urged the duty of foreign missions, but their Scriptural ground,

and the privilege of having a part in them. "If the Lord has blest you, do you not want to help send the Word on that it may bless others?" "An opportunity to invest in the Lord's work," is the way he often puts it.

In 1889 there were given through him five hundred and fifty-three dollars for foreign missions. In 1892, when he left the pastorate, which he had undertaken in 1886, the membership numbered more than three hundred. They had paid off the church debt, materially increased their church property, and, in connection with a few Bible-classes which he conducted in the neighborhood, given six thousand five hundred and three dollars for missions, and two of their members had gone out as foreign missionaries, while a third was preparing, and is now in China.

In 1892 Mr. Stearns went to another small, debt-burdened church, and there the same experience was repeated. At present he not only ministers to his own church but conducts Bible-classes in several other cities, and last year his church, with his Bible-classes, gave twenty-three thousand five hundred and eleven dollars for foreign missions, and it is safe to say their home work has in no way suffered. In hearing this man speak or pray it is evident that he has full confidence in God's purposes and promises for all people. God can do a great deal through just one man, can he not? If only we could all be more mindful of what this Christian hope means to us, how eager we would be that all the world should hear. I have been thinking of this more of late because of a little book that came to my hand a short time ago.

About five and one-half years ago I met two sisters, Dr. Bessie Harris and Miss Mary Harris, while they were in Shanghai, on their way from England to join the London Mission at Hankow. Something more than a year after their arrival Miss Mary Harris was married to Mr. Walford Hart, a member of the same mission, stationed at Chung King. Eighteen days after their marriage the husband died, and after something more than a year of earnest service, Mrs. Hart joined her husband in that home which had occupied so much of her thought during her last year. The little book to which I referred is a short record of her life and extracts from her letters. It is wonderful to see how, under the "ministry of sorrow," her eagerness to "tell such a message to these poor people" increases. She writes, "Of course the sorrow now just comes, because the joy was there first, and there is still joy to look forward to, and a home together. Best of all I have found out more how real and true Jesus Christ is, for whom we came out to China, so there will be still greater joy in working here." Again, "I often think what should I do if I had no hopes of heaven, like these poor Chinese women, and this makes me realize more what wonderfully good news this gospel is that we have come to tell them about. Jesus came to 'bind up the broken-hearted,' and he does do it still. But few Chinese women have ever had the chance to hear his name." Later in the year she writes, "Going to the hospital helps me, too. There are always some there for whom one cannot but feel intense pity; in trying to cheer them I get cheered. I have so much which they have not, and it is happy work telling them that they may have like hope, and peace, and heaven may be their home, too." Just one more extract from her letters, "Don't you think it is very wonderful that God hears every prayer, no matter how strange the words sound? And he can give new hearts to people who ask him, whatever the color of their skin, and the shape of their clothes, and so the angel's message to the shepherds at Bethlehem was truly 'good tidings of great joy to all people.' I ask you to pray that we may love these people as Jesus loves them, then, I think, some will believe the good news we tell them and they will love him, too, and trust in his redeeming love, and try his work to do."

This is our vacation. The others, Mr. and Mrs. Davis, with the boys and Dr. Palmberg, are in Japan. I am just out from home, and it seemed better for me to stay here. We have, so far, had an unusual summer, much cooler than common.

For the SHUT-INS.

PERFECT THROUGH SUFFERING.

BY VIRGINIA F. REEDER.

St. Paul in the second chapter of his Epistle to the Hebrews tells us that it pleased God to make his dear Son "perfect"—not through joy and power and riches, but—"through suffering." And if he, our blessed Saviour, needed this discipline, shall we murmur because we must tread in his footsteps?

I know it is hard to suffer. I know it is hard, when the body is racked by pain and the poor brain bewildered, to feel that all this is needful. But it must be so, or we should not have been subjected to this trial. From my own experience I can say that had it not been for a long illness several years ago I should never have had the tender sympathy I now feel for other sufferers. I was worldly and careless, and, in a certain degree, selfish, that is, I thought chiefly of my own pleasure and enjoyment, gave spasmodically and not from principle, and devoted little time to the poor and their wants and trials. I learned many a lesson during those weary months, and I now have, I hope, gotten out of the "contracting chamber" into the expanding one, and I humbly trust that I may be the means of cheering and comforting others while life is granted to me.

I think this little poem is very sweet, and I copy it for the readers of the *Open Window*.

"Perfect Through Suffering,"

"God never would send you the darkness
If he felt you could bear the light;
But you would not cling to his guiding hand
If the way were always bright,
And you would not care to walk by faith
Could you always walk by sight.

"'Tis true he has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear.
He knows how few would reach heaven at all
If pain did not guide them there.

"So he sends you the blinding darkness
And the furnace of seven-fold heat;
'Tis the only way, believe me,
To keep you close to his feet,
For 'tis always so easy to wander
When our hearts are glad and sweet.

"Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is sinking low;
And, well, if your lips do quiver,
God will love you better so."

—The Open Window.

WOMEN AND POSTAL BANKS.

Wherever postal savings banks are in operation women are among the most appreciative patrons of the system. As a rule women are more careful of small sums than men, and seem to have a more practical realization of the value of such accumulations. In many families it is only the foresight of the wife that leads to provision being made against a day of adversity.

The desire of women more generally than of men is for a place of absolute safety for their small savings rather than high rates of interest. Consequently they are especially appreciative of the stability which the postal savings bank affords.

Probably Congress could do no other one thing that would so commend it to the women of the country as would the establishment of a postal savings bank system.—*Chicago Record*.

A LITTLE girl we heard of the other day saw a picture of Miss Willard and Lady Somerset. She was interested in her mother's story of these two famous temperance women, and a few days later was expatiating upon their character, but could not remember their names. "Mamma," she exclaimed, "mamma, this is Miss Willard, but is the other Lady Turnover?"

"THAT church is no longer self-supporting." "Why not?" "The foundation is giving way."

PASSING AWAY.

BY MRS. C. M. LEWIS.

Our loved ones are passing one by one,
Their hands are folded, their earth-work done;
May it be that they go to receive a crown.

They are passing away! yes, passing away,—
Why should immortal spirits stay
Forever imprisoned in temples of clay?

Why should we seek to stay their flight
To the city of God with glory bright,
Where the Lamb forever is the light?

Let us rather rejoice that the doors swing wide
To the heavenly mansions where saints abide,—
The mansions prepared by our Lord for his bride.

Though we grieve that on earth we shall see them no
more,
We know when the sorrows of earth are all o'er
We shall greet them again on the golden shore.

CORRESPONDENCE.

To the Editor of THE SABBATH RECORDER:

Dear Brother:—As I have been introduced to your readers by Bro. Hinman, I thought a communication from me, embracing my reasons for being a Sabbath-keeper, would not be unacceptable. I have been in evangelistic work, mostly in Texas, for nearly two years, starting from the Pacific Coast, in January, 1896. My attention was first called to the Sabbath question about eleven years ago, by the *Outlook*. In reading the magazine I became interested in communications from pastors in defense of Sunday and the way the editor dissected and demolished their arguments, and placed the teaching of the Bible, as an insurmountable barrier, before his readers. I soon saw that the *Outlook* had the Bible arguments for the Sabbath all on its side. Being a Baptist from principle and conviction, and regarding myself rooted and settled in all the doctrines taught by Missionary Baptists, as Bible doctrines, I thought it useless to study anything in opposition to their faith and practice. Moving away, I did not see the *Outlook* again for about two years, and paid little attention to the Sabbath-question; yet it came back sometimes, like a phantom from the past to confront me, and like Banquo's ghost, it would not down. I then began the study of the subject from the Bible, and found that the only weekly Sabbath taught therein was the Seventh-day Sabbath; and that God commanded it to be kept holy as a memorial of creation. I saw it was honored by Christ and obeyed by the apostles.

About this time a discussion occurred between the *American Baptist Flag* of St. Louis and the *Church Progress* (Catholic) of the same city, on their differences. The *Progress* plied the *Flag* several times with the question: "Where did you get your Sunday?" The *Flag* was slow to answer the question, and when the answer came, it was a reference to the first day of the week mentioned in the New Testament. The *Progress* replied that there was no proof of the first day being a Sabbath or a holy day and Christ and the disciples kept the Sabbath of the law to the day of their death; that the Catholic church was the originator of Sunday-keeping and, like Infant Baptism, Sunday was a child of the Catholic church. I thought, is it possible that the Baptists, who claim a church succession from the apostles, and have never accepted, as authority, the papacy, had so far departed from their guide, the Scriptures, as to make void one of the commandments of God by a tradition of men? As I now began to be more troubled over the subject than before, I looked to God for light, and prayed him to show me his will that I might know I

was obedient. A consciousness stole over me that a full investigation of the subject would put me on the side of the Seventh-day Sabbath.

I now began to count the cost, to think of the sacrifices; but I wanted ease of conscience, deliverance from trouble, and I prayerfully pressed on. Much darkness and suffering ensued, the pangs of soul anguish seized me, and many temptations assailed me. I had often promised the Lord that I would be, or do, anything for him. Had I promised too much? Was I willing to be shorn of influence, throw away opportunities for success, lose friends and put myself across the world and Christendom, standing on bare faith to do God's will? After suffering more than I can describe, I wrote a vow in my Bible and kept my first Sabbath, May 5, 1893, while I was a missionary in eastern Washington and Oregon. All my troubles passed away and I was so happy I felt I could brave the whole world with Jesus.

I soon found that I was a speckled bird among the birds. I held two debates on the Sabbath-question in southern Washington and was thus enabled to place the Sabbath before many persons. The Seventh-day Adventists were numerous in places on the coast, whom I found to be an earnest, zealous people in their doctrines, but after studying their doctrines I had no conviction of the truth of their "messages," their "testimonies" much of their chain of prophecy, with the image and mark of the beast, their sanctuary, materialism and annihilation theories, which I consider wild assumptions without proof, and poor substitutes for Christ and the Holy Ghost. I could not live on such food, and was not willing to be responsible in feeding it to others. I want to preach a living Christ who by faith takes up his abode in us, and fills and thrills us with supernal love. The religion of Christ I regard as intensely spiritual and experimental, "love, joy and peace in the Holy Ghost." It is doctrinal, "know and believe the truth." It is practical, "Do all things whatsoever I have commanded you."

Some one has said, "Orthodoxy kills spirituality," but why should this be so? Unless it be the liability to put undue stress on orthodoxy, and persons become doctrinally developed while they are spiritual dwarfs. It is a great duty and privilege to offer our bodies living sacrifices wholly acceptable to God, with all the powers of soul and spirit, to be separated from dross by the divine alchemist, and made into a vessel of honor, fit for the Master's use; but to obey God in the line of expressed duties is better than sacrifice, and to hearken to his voice than hecatombs of sacrificial offerings. The Jews by disobedience, groped in darkness, lean of soul, looking for help but received it not, calling for peace but no good came. When they repented in sackcloth and ashes, God forgave them and caused his goodness to pass before them. So to-day many of God's people seek to be blessed while they refuse the Blessing; they cry for light, but have not walked in what they had received for spiritual food while they refuse to relinquish the husks. Had they received the Blessing "their peace would flow as a river and their righteousness as the waves of the sea." Had they walked in the light their fellowship would be with the Father and the Son. Had they given up the husks of

worldliness for spiritual food they would have a feast of fat things, the finest of the wheat, honey out of the rock, the hidden manna, and grow like cedars of Lebanon, till they all come in the unity of faith to the stature of the fullness of Christ.

Fraternally,

D. W. LEATH.

BEAUREGARD, Miss., Oct. 6, 1897.

HELPFULNESS.*

BY LINA LANGWORTHY.

What is helpfulness? Webster defines it as "assistance or usefulness." Rev. J. R. Miller says, "Helpfulness is the first impulse of a regenerated heart."

Why should we try to be helpful? Who is more loved than one who is continually trying to assist in bearing the burden of someone else; for are we not told in the Scriptures, "Bear ye one another's burdens and so fulfil the law of Christ?" Chas. Kingsley said, "We begin to be like God only when we begin to be helpful."

How can we be most helpful to those around us? We should take Christ as an example and be ever ready to help, as he was; give a comforting word, or a sympathizing handshake to those in trouble; speak encouragingly to those who are becoming discouraged; all these are helpful if given in a friendly, Christlike spirit, for he says, "Whosoever shall give you a cup of water to drink in my name because you belong to Christ, verily I say unto you, he shall not lose his reward." Surely everyone can do something toward helping to save those who are sick both physically and spiritually, even if but a trifle, for Christ blessed even the "Widow's Mite."

We find two principal ways of giving help, one the wise way, and the other the unwise. A kind heart is continually in danger of helping too much, or at the wrong time, or when help is liable not to do the good intended. How often a parent is heard to say, "I intend my children shall have an easier time than I did when I was young." Often their success is the result of many privations and hard-learned lessons, and this sheltering will in the end unfit them for their work.

We should not envy others for what seems to us a better opportunity, for we must remember all things are under God's care, and the hard lesson is to help fit us for the work he wishes us to do. Many times when we see others seemingly struggling under a load harder than they can bear, our first impulse is to immediately help them bear it, when an encouraging word and perhaps a suggestion as to how they can carry the same burden much easier, would be more helpful to them.

It is often much easier to do the work than to assist someone else in doing it themselves, but by so doing we are reaping the benefit and those we should be helping are being taught to depend upon others and losing instead of gaining. We should not be afraid to help for fear of doing harm, but instead be ever watchful for the best way to help and learn the secret of true helpfulness, which consists not in making life easy for others but in inspiring and strengthening them for the performance of difficult tasks, the enduring of stress and strain and the bearing of burdens. Our best friend is not he who does the most for us, but who stimulates us to do the most for ourselves.

To be wise in our helpfulness we must bear

*Read at the Young Peoples' Hour of the Central Association in June, 1897, and requested for publication in the SABBATH RECORDER.

ourselves to those about us as Jesus would if with us, and think of their best good and not their present comfort. We should always be ready to give help, but before giving, consider well what is the best and wisest way in which the help can be given. We need wise thought as well as kindly feeling to be a good helper of others.

Who are our best helpers? Many think they are our earthly friends, but all these are liable to fail at the time when needed most; but we have a friend "who sticketh closer than a brother." We shall always find Christ willing to help us, for he says, "Come unto me, all ye who labor and are heavy laden and I will give you rest." If we wish to be sure of Christ's help we must always be ready to call upon him for it, and he will give us just such as we need, although not always in just the way we expected, for he says, "Whatsoever ye shall ask in my name that will I do."

When we give help we must remember that Christ's help was for all, rich and poor, high and low, and we must not leave the smaller needs thinking that we can do something that will give us greater reward, for "Even Christ pleased not himself," but was always ready to assist one and all. He tells us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

So, "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

IN MEMORIAM.

Mrs. Eunice Witter Noyes, widow of the late Dea. Sanford Noyes, was the daughter of Josiah Jr. and Dorcas Lawton Witter. She was born in Hopkinton, R. I., July 29, 1812, where she resided until grown to womanhood. On Dec. 19, 1830, she was married to Sanford Noyes, Jr., son of Sanford and Martha (Babcock) Noyes. Since her marriage her home has always been in Hopkinton and Westerly, R. I., except for a short period of time when it was in Goshen, Conn.

Unto this couple were born seven children, only two of whom survive her: namely, Mrs. Gideon T. Collins, of the town of Westerly, and Mr. George Henry Noyes, who resides on Fishers Island.

During an extensive revival led by Rev. Nathan V. Hull, in 1834, both Mr. and Mrs. Noyes experienced religion and received baptism at the hand of Rev. Amos R. Wells, and on the 30th of August, 1834, united with the First Seventh-day Baptist church of Hopkinton, R. I. Later they removed their standing to the First Westerly church of which they remained members until removed by death, and of which Mr. Noyes was a worthy deacon for many years, and until removed by death, which occurred Sept. 28, 1884, at the ripe age of 82 years, 8 months and 19 days. Mrs. Noyes, the subject of this notice, survived him until Oct. 5, 1897, when she too passed to the spirit land at the ripe age of 85 years, fully ready for the harvest. Mrs. Noyes though a quiet, unassuming woman, possessed valuable traits of character which she exhibited during a long life; industrious, frugal, faithful, mild and loving, she did a good work in life and has left a worthy Christian record, which will be enduring in its nature. Two of her children died in infancy, and two sons and a daughter died when fully grown, which taken together with the death of the companion of her youth by whose side

she walked and faithfully labored for more than half a century, certainly gave her a large experience of sorrow. Yet she toiled on bearing it with a large amount of fortitude. For quite a number of the last years of her life she has resided with her daughter, Mrs. Gideon T. Collins, by whom she has been most faithfully and tenderly cared for. In the early morning of Oct. 5, while dressing, she fell suddenly back upon the bed and passed away without a struggle. Her funeral occurred on Thursday afternoon, Oct. 7, at which time an excellent sermon was preached by Rev. Mr. Davis, pastor of the Pawcatuck Seventh-day Baptist church of Westerly. Theme, "Christian Rest." May the gentle, patient, loving faithful spirit which has characterized her long life, rest as a rich benediction upon her surviving children and descendants, and ever prove as rich a blessing to them as it has to her. The following lines of the poet we quote as appropriate:

"Broken the home-loved circle,
Where memory lingers sweet,
A loving mother taken;
Rested those tired feet.
Thoughtful of others always,
Her vision seemed to see
That doing for the least of these
Was doing it for Me.
Joined to the dear ones
Amid the shining bands
In that house Eternal
Not made with hands."

"THE LORD JESUS CHRIST FOR SECURITY."

BY WM. PENNIMAN.

Some time ago there was a scarcity of corn in a certain land, and the farmers did not like to sell at any price. Only a few gave heed to the teaching of Prov. 11:26, "He that withholdeth corn the people shall curse him, but blessing shall be upon the head of him that selleth it." Some would not sell without cash in hand; others, more accommodating, would sell on good security.

A poor man who was a Christian and honest called on a "certain rich man," who had a plenty of corn, but would not sell without good security. The poor man could not get it or would not ask anyone to go security for him, so he began to despair of getting any corn. Finally the rich man said to him: "What security can you give?" The man replied, "The Lord Jesus Christ." This man with his full and large corn-cribs, (if not a large heart) had a good Christian woman for his wife; he had also a good daughter, and I think it was through their influence that he concluded to take the security and let the man have the corn.

It happened soon after this that a protracted meeting was started in the neighborhood, and the wife and daughter attended, and were much interested in the salvation of souls, and more especially were they interested in the salvation of husband and father. But they could not prevail on him to go to meeting, although they earnestly plead with him to go. Finally he went one night secretly (somewhat as Nicodemus went to the Saviour by night), and stood on the outside of the church as he did not want it known that he was there. He was not much interested that night, but the saints were praying for him, and he heard them, and "The prayer of the righteous availeth much." He went home, and it was not known by mortals that he was there. But God knew it, and the angels knew it, as they are ever "ministering to those who shall be heirs of salvation."

The next night he went again, and became so much interested that he went into the house and passed way up the aisle; and his wife and daughter happened to see him, and with urgent entreaties prevailed on him to kneel down and be prayed for. Finally he believed in Christ, gave his heart to God, and was converted. His wife and daughter rejoiced. His friends rejoiced, and we know there is "joy in heaven over one sinner that repenteth."

Now we come again to the poor man to show how God in his providence helps those who trust in him and take him for security; and this is only one case out of thousands which might be given, did we know them all. On the day when his note was due he called on the man from whom he had bought the corn, and handed him the money, but he would not take it, but said, "The Lord Jesus Christ has paid the debt." Here he showed the evidence of his conversion. As the poor man needed the money more than he did, it was kind in him to forgive him the debt. His security was good; yes, truly the best in the world and even in the universe, for the Lord Jesus Christ is President and Cashier of the bank of heaven, which never fails.

Always take him for security, and you need not fear wicked men, for the Psalmist says, "The Lord is on my side, I will not fear what man can do unto me." We need not fear death itself, for the Psalmist says again, "Yea, and though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." Therefore, readers, take the Lord Jesus Christ for security and you are safe.

FACE THEM.

Prof. Henry Drummond gives the following illustration of a boy's temptations: "You have heard of the old castle that was taken by a single gun. The attacking party had only one gun, and it seemed hopeless to try and take the castle, but one soldier said, 'I can show you how you can take the castle,' and he pointed the gun to one spot and fired, and went on all day, never moving the cannon. About nightfall there were a few grains of sand knocked off the wall. He did the same thing the next day and the next. By and by the stones began to come away, and by steadily working his gun for one week he made a hole in that castle big enough for the army to walk through. Now, with a single gun firing away at everybody's life, the devil is trying to get in at one opening. Temptation is the practice of the soul, and if you never have any temptation you will never have any practice. A boy who attends fifty drills in a year is a much better soldier than the one that drills twice. Do not quarrel with your temptations; set yourself resolutely to face them."

SOCIETY THE BEST TEACHER OF ETIQUETTE.

The best book of etiquette is that great one, the best society. If you feel awkward or uncertain, watch those people whose manners show that they are conversant with all that is best. In imitating them you will not be apt to make mistakes. The average American girl is quick at recognizing her mistakes and seldom repeats one after she realizes her error. She is kind of heart and sympathetic, and because of her quick wit and these two virtues she will always be a gentlewoman in the best sense of the word.—*October Ladies' Home Journal.*

Young People's Work

By EDWIN SHAW, Milton, Wis.,

Oh foolish soul! It does not show
Great mental power to disbelieve.
Think less of self, look up to God
With humble heart, and truth receive.

I KNEW a young man once who gave as a reason why he did not attend Sabbath-school the fact that he was not in sympathy with the views and beliefs which were taught there, and thought he ought not to identify himself with a class that studied such teachings. And, yet, he was a member of the church choir, and joined in singing hymns and anthems which voiced forth sentiments exactly like those which were taught in the Sabbath-school. One must very naturally feel that the truth of the matter would be found in the following paragraph in the *Sunday-School Times*:

Mystery never stands in the way of faith. It is not what we cannot understand, but what we have chosen not to understand, that we stumble over. One may contemplate the mysteries of storms for a lifetime without suffering any loss of faith in the stability of nature; but if one chooses to remain ignorant of every known law of storms, and builds his house upon sand, his faith is likely to be shaken, along with his house, when the next storm comes. It is not the mystery of God's providences that causes one's faith to stagger, as we are apt to think in a time of calamity; it is one's voluntary ignorance of God himself. He that learns what God has chosen to reveal will make a stepping-stone, not a stumbling-stone, of the rest.

THE following resolutions were adopted at a recent meeting of the Board of Trustees of the United Society of Christian Endeavor:

WHEREAS, Christian Endeavor principles have been adopted by many Societies that are called by other names, and,

WHEREAS, in fact if not in form, they are part of the great interdenominational and world-wide Christian Endeavor movement,

Resolved, That we extend to all Societies in the United States and Canada connected with evangelical churches that have adopted a definite prayer-meeting covenant pledge, the consecration-meeting, and appropriate lines of work for Christ, a cordial invitation to the fellowship of the United Society in its annual conventions, and to all privileges that can be extended to affiliated Societies that do not desire to come fully into the ranks of Christian Endeavor by adopting its name with its methods.

Resolved, That all such kindred Societies be recorded as affiliated Societies.

Resolved, That we recommend that if state and local Christian Endeavor unions adopt this plan they be earnestly urged to take every precaution to preserve the principles intact, so that the name in every state and local union may always stand for the fundamental ideas, and the ideas always be coupled with the name which so well expresses them. To this end, voting powers and official positions should, of course, be limited to members of Christian Endeavor Societies in name and fact.

Resolved, That we again affectionately invite these kindred Societies to adopt, or couple with their own, the name "Christian Endeavor," which always has stood, and to-day, in every land beneath the sun in an ever widening circle, does stand, for loyal fidelity to one's own church, as well as for fellowship with all of every evangelical faith in every clime who love our Lord and Master.

DONT TRY TO DO WHAT YOU CAN'T DO.

Don't try to be college educated when you are not common-school educated.

Don't try to be a public reformer when you are not a good business citizen.

Don't moon over problems of finance when you cannot calculate whether you are making or losing money in your own business.

Don't study the "essential elements of beauty in poetry" when you cannot write a grammatical letter.—*Sel.*

ITEMS OF INTEREST.

WHEN the Christian citizenship banner was to have been presented to the Indianapolis Union at the San Francisco Convention, it could not be found. It was in the bottom of somebody's trunk, somewhere, no one knew where. At the echo meeting of the Indianapolis Union, August 23, it was to have been given to the union, but again it was at the bottom of somebody's trunk, "somewhere, nobody knows where."

This was no merely ordinary loss of a trunk, but its loss was an incident in the thrilling experience of Mr. C. J. Buchanan, who was asked to bring the banner to Indianapolis. Mr. Buchanan with his wife and two sons were on board the steamer City of Mexico, sunk off Devil's Rock, Alaska, August 5.

After a tremendous hole had been made in the vessel's side, the captain ordered the boats lowered. Life-boats carry no baggage. After many hours adrift in the cold fog, land was sighted, but the land proved to be Percy Island, without houses or shelter of any kind.

After a brief rest the tired men took the oars again, and at last about midnight the village of Metlakatla was reached. Here they received a warm welcome at the house of Dr. Duncan, the local missionary. After three days the shipwrecked excursionists were taken off by a passing steamer, but Mr. Buchanan's trunk, with the banner intended for Indianapolis, is somewhere in the northern Pacific.

THE three suggestions made by President Clark at the San Francisco Convention have been received with special favor by Endeavorers everywhere. Systematic and proportionate giving to God is an old idea, but has been made concrete and put into tangible form by the organization of the *Tenth Legion*, which now has an enrollment of over 2,500 members.

The second suggestion for an outspoken family religion in daily household worship also is being extensively advocated. The blessings to be derived from daily family worship are only beginning to be appreciated.

The third suggestion was to form a circle or band of believers who should be known as the Comrades of the Quiet Hour. The following covenant has been suggested: "I will make it the rule of my life to set apart at least fifteen minutes every day for quiet meditation and direct communion with God."

THERE was a Christian Endeavor booth at the Iowa State Fair. Des Moines Endeavorers carried out this plan by fitting up a booth, decorated with the colors of the Union, where a goodly supply of Christian Endeavor literature could be found. Wide-awake Endeavorers were in charge, and it is thought that considerable good was accomplished.

IMPROVING opportunities is well, but making opportunities is better. Many a man says that he could do something if he only had the opportunity, but the man who is determined to do something will secure the opportunity, even if he has to make it. Bacon says, "A wise man will make more opportunities than he finds." True wisdom is shown in a determination to do what is to be done, and a determination to do involves the finding or making a way to do.—*Sel.*

OUR MIRROR.

THANKFULNESS.

BY LAVANCHE BABCOCK.

We thank thee, God, when Sabbath comes;
We thank thee for thy holy Son;
We thank thee for the good he's done,
And also for the souls he's won.

We thank thee for the land that's here,
We thank thee, too, for doubt and fear;
We thank thee because thou'rt ever near;
We thank thee for each gushing tear.

We thank thee, God, that thou dost hear
Each child that whispers in thy ear;
We thank thee now, each month, each year,
We thank thee for each word of cheer.

We thank thee, God, that we can sing
And praise him now who is our King;
We thank thee now, in winter, spring,
We thank thee, God, for everything.

PRESIDENT'S LETTER.

Dear Young People:

While I was working among the feeble or small churches in West Virginia, I attended one of their church-meetings. Among other items of business the church instructed its Moderator and Clerk to write letters of Christian greeting to all its membership, reminding them that they were members. You may think every Seventh-day Baptist knows where his church-membership is, or whether he is a church-member at all; but I find a great many that do not know either. This letter is to inform them that the church is still trying to watch over and pray for them, and she in return feels the need of their prayers and watch-care. They were invited to her appointments, which in this case were as follows: Preaching the first Sabbath in each month; Sabbath-school on each Sabbath morning, and C. E. prayer-meetings, evenings after the Sabbath. In case they could not attend, asked them to write the church a letter; but is it not the pastor's business to do this work? If so, then let us put it in our covenant to "have the pastor watch over, pray for," etc., except where churches have no pastors. Again this is going to make work and a small expense. This is why we get so little blessing out of our church; we do nothing for it, put nothing in and get little out of it. The pastor, if we have one, does the work and gets the blessing. It is "more blessed to give than to receive." Will not other churches adopt some plan of this kind, and see if they will not receive a blessing in preparing and hearing the answers received from such letters? Do not wait until they have left the Sabbath before you write or go to see them.

E. B. SAUNDERS.

SALEMVILLE, Pa.

THE following report of the Lookout Committee was given at a recent business meeting of one of our Western Christian Endeavor Societies: "Some work in our line has been done with satisfactory results. We find, however, that some members that were once active have wandered far from the path of duty. Let us tenderly and lovingly remember such at the throne of mercy." There is a tendency on the part of active Endeavorers to so repeat flying rumors as to exaggerate the faults of others. Dear young friends, this ought not so to be. Let us rather heed Christ's words, "Bear ye one another's burdens." When we are tempted to treat lightly the faults of others, we should remember the mistakes of our lives have been many, and very possibly those whom we would criticize make even greater effort to overcome evil than we ourselves do.

PROXY.

Children's Page.

A LITTLE GIRL'S VICTORY.

Two little girls were playing together. The older one had a beautiful new doll in her arms, which she was tenderly caressing.

The younger crept up softly behind her and gave her a sharp slap upon her cheek.

A visitor, unseen and unheard, was sitting in the adjoining room and saw it all. She expected to see and hear another slap, a harder one, in retaliation. But no. The victim's face flushed and her eyes had a momentary flash of indignation. She rubbed her hurt cheek with one hand, while she held the doll closer with the other. Then, in a tone of gentle reproof, she said:

"Oh, Sallie, I didn't think you'd do that!"

Sallie looked ashamed, as well she might, but made no reply.

"Here Sallie," continued the elder girl, "sit down here in sister's chair. I'll let you hold dolly awhile if you'll be very careful."

Sallie's face looked just then as if there were some "coals of fire" somewhere around, but she sat down with the doll on her lap, giving her sister a glance of real appreciation, although it was mingled with shame.

The hidden looker-on was deeply touched by the scene. It was unusual, she thought, to see a mere child show such calm dignity and forgiveness under persecution. Presently she called the child and questioned her.

"How can you be so patient with Sallie, my dear?"

"Oh," was the laughing answer, "I guess it's 'cause I love Sallie so much. You see Sallie's a dear girl," excusingly, "but she's got a quick temper, and—Sallie forgets herself sometimes. Mamma said if Sallie would do angry things to me and I should do angry things to her, we'd have a dreadful time, and I think we would. Mamma said I should learn to give the 'soft answer,' and I'm trying to."

The lady took her in her arms and kissed her.

"My little dear," she said, fondly and earnestly, "I think you have already learned the lesson."—*Northern Christian Advocate.*

THE BIRDIE'S SUNBEAM.

Gerty had been sick, and was getting well. The days were long, and she felt cross, and thought she had a hard time.

"Oh, mamma, I wish Dick wouldn't sing! he makes my head ache," she cried, as the canary burst forth into a glad song.

"Poor Dick! You see that he sings, although he is a prisoner," said her mother.

Gerty still fretted, so her mamma covered Dick's cage with a cloth. The bird did not like this, and for some minutes was silent. Her mamma had not covered the cage very closely, and soon the bird, spying a ray of sunlight, raised its glad song of thanksgiving.

"There, Gerty," said her mamma, "is a lesson for you. Dick is thankful for one ray of sunlight. Don't you think you should be as grateful for your blessings as birdie is for his?"

Gerty raised her face from the pillow and said, "Yes, mamma; I am ashamed of my crossness. I will try to look for the sunbeams."—*Helen Somerville, in Christian Observer.*

A DANDELION'S WAY.

A dandelion loves to have her own way, just as you and I do. She loves to grow up tall, with a fine, long stem, nodding and shaking her head, and dancing merrily in the wind and sunshine. When the storm comes beating down, she draws her green, water-proof cloak up over her head, and while the thrush sings so cheerily, she dances round dances with the rain-drops, gay little dandelion.

But the dandelion cannot always have her own way, sweet as it is, for there is the gardener, who comes cutting her down cruelly with the lawn-mower, again and again and again.

How discouraging all this is when one feels herself made to dance on a long stem with such jocund friends as the rain, the wind, and the sunshine! But the dandelion is not to be discouraged, and in a wise little brown heart she considers how she may best adapt herself to such adverse circumstances as gardeners and lawn-mowers.

The next day she comes up as bright and friendly as ever, only with a shorter stem. Again she is cut down, and again she springs up bravely, with a still shorter stem.

At last she is trampled upon, and bruised and crushed under foot to the earth, but the brightness and gladness and beauty are still there in the faithful brown heart, and, gazing steadfastly into heaven, she sends up one trustful little bud without any stem at all. Her sister dandelions do the same, and they bloom and bloom and bloom until the green lawn looks as if it were buttoned down all over with pieces of brightest gold.

This is a true story, but if you don't believe it, you may ask the dandelion.—*Frances Bennett Callaway, in Outlook.*

BILLY, THE CROW.

Billy was a cunning little black crow. Uncle Dick caught him, and gave him to Edith for her very own; and I can't begin to tell you how delighted she was with her pet! Mamma and Edith used to feed him with raw meat, because they couldn't dig worms and catch bugs, you know. And every time Billy spied them coming to give him his breakfast or dinner he would caw, caw, caw, and flutter his shiny wings and open his big mouth—oh, so wide!

But all that happened when he was a tiny baby crow. Now he can feed himself, and spread his wings and fly, just like all the rest of the crows that steal the farmer's corn; and he can—but I was going to tell you a story.

One morning Edith's Aunt Kathie, who had come to make a visit the night before, was sitting out on the piazza, reading, when suddenly somebody called, "Papa, papa, papa, pa-pa!"

It was such a distressed voice that Aunt Kathie dropped her book in a hurry, and ran quickly down to the pine grove to see what was the matter. But, just as she reached the first big clump of trees, she heard the voice again, "Papa, pa-pa!" And where do you think the sound came from? Away up in a tall, green pine-tree directly above her head! And, when Aunt Kathie looked up there, what do you think she saw? Billy, the little black crow, gazing at her just as still and solemn as ever he could!

"Well!" exclaimed Aunt Kathie. "To think a pet crow could give me such a scare as that!"—*Youth's Companion.*

WOULD YOU DARE TELL GOD THAT?

Mary is a thoughtful little girl. She is very careful about what she says. Her brother is quite unlike her in this respect. She thinks before she speaks, while he speaks first and thinks afterward, and very often he is sorry for, or ashamed of, what he has said when too late.

One day he came home very angry with a schoolmate about something that had happened on the playground. He told Mary about it, and the more he thought and talked of it, the angrier he grew, and he began to say very harsh, bitter and unreasonable things about his comrade. Some of the things he said Mary knew were not true, but he was too angry and excited to weigh his words. She listened for a moment and then said, gently:

"Would you dare tell God that, Ralph?"

Ralph paused as if some one had struck him. He felt the rebuke implied in her words, and he realized how wickedly and untruthfully he had spoken.

"No, I wouldn't dare tell God that," he said, with a very red face.

"Then I wouldn't tell it to anybody," said Mary.

"O, that's all right for you to say," said Ralph, "but if you had such a temper as I've got"—

"I'd try to get control of it," said his sister, gently. "When it's likely to get the upper hand of you, just stop long enough to think, 'Would I dare tell God that?' and it won't be long before you'll break yourself of saying such terrible things."—*N. Y. Observer.*

WOODEN SWEARING.

"I hope, dear children," said a mother, "that you will never let your lips speak profane words. But now I want to tell you of a kind of swearing I heard a good woman speak about not long ago. She called it wooden swearing.

"It's a kind of swearing that many people besides children are given to when they are angry. Instead of venting their feelings in oaths, they slam doors, kick the chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can.

"Isn't this just the same as swearing?" she said. "It's just the same kind of feeling exactly, only they do not say those awful words, but they force the furniture to make the noise, and so I call it wooden swearing."

"I hope, dear children, that you will not do any of this kind of swearing either. It is better to let alone wooden swearing and all other kinds of swearing."—*Bible Advocate.*

A.—"WELL, and how did you sleep last night? Did you follow my advice and begin counting?" B.—"Yes, I counted up to 18,000." A.—"And then you fell asleep?" B.—"No; then it was time to get up."—*London Tit-bits.*

God brings no man into the conflicts of life to desert him. Every man has a friend in heaven whose resources are unlimited; and on him he may call at any hour and find sympathy and assistance."

"FIND your niche and fill it. If it be ever so little, if it is only to be a hewer of wood or drawer of water, do something in this great battle for God and truth."

Home News.

Wisconsin.

ADAMS COUNTY.—It will no doubt be of interest to the readers of the RECORDER to hear from Adams County, Wis., where about a year ago Bro. Geo. W. Hills, under the direction of the Evangelistic Committee, labored for a time, holding a series of meetings at Pleasant Prairie and Glen, and by request preached at a few other places, the result of which was the organization of the Grand Marsh church, with 12 members and a union Christian Endeavor Society, at Adams Centre. It was my privilege recently to visit the same section and spend some twenty days in missionary and evangelistic labor. I found the little church holding on faithfully to their covenant vows and maintaining, as best they can, their weekly prayer and conference meeting and their Sabbath-school, which numbers 27 members; and when it is known that owing to their scattered condition they are distant from the place of meeting from three to eight miles, it will be seen that it requires something of an effort. I held meetings at five different places, speaking from two to five times in a place, and found interested hearers at each place, who were seemingly hungry for the gospel message. It was a very busy time, as it is exclusively a farming district and the inhabitants were threshing and harvesting their buckwheat, sugar cane and potatoes, but the attendance, even in mid-week, was more than could be expected.

The hard times of the past few years have been rather severe on that section of country, but the unusual good crops of this year, with the prospect of fair prices for their produce makes the outlook for the future more encouraging, and though they have been unable to do but little, in a financial way, toward the work of the Master, they are hoping soon to assist with larger contributions. Bro. Edwin Babcock, of Milton, who is laboring under the auspices of the Chicago church, is now on that field for a time, and I bespeak for him and the field the earnest prayers and Christian sympathy of all our people. I regard Adams County as an interesting and promising field for missionary and Sabbath Reform work.

S. H. BABCOCK.

WALWORTH.—The Ministerial Conference and Quarterly Meeting of the churches of Southern Wisconsin and Chicago, were held with the church at Walworth, according to appointment, on the first week in October. Probably the Secretary of the Ministerial Conference will give an account of the meeting of that body. The delegations from the churches were not large, perhaps smaller than usual, owing to the very dusty condition of the roads. However, the pastors of all the churches were in attendance. Rev. G. W. Burdick, of Milton Junction, preached on Sixth-day evening. After the sermon Rev. E. A. Witter, of Albion, conducted a conference-meeting. On Sabbath morning Dr. L. A. Platts, of Milton, preached, and the regular session of the Sabbath-school followed.

In the afternoon Rev. E. A. Witter preached. There being no program provided by the Christian Endeavor Union of these churches, as there has been generally, Dr. Platts preached again in the evening after the Sabbath, and assisted by Bro. Charles Sayre, conducted a conference-meeting. On First-

day, at 10 A. M., Rev. L. C. Randolph, of Chicago, preached.

During all these meetings the preaching was excellent, and the interest good. The Quarterly Meeting adjourned to meet with the church at Milton on the last Sabbath in November.

Crops have been good and are well taken care of. It is a general time of health among our people. We have among us, however, a large number of members (about nine), large for the size of our church, who are "shut-ins" by reason of age and sickness. It is their time of waiting, and the prayers of the brothers and sisters can surely be a great help and a comforting assurance in this, their extremity.

S. L. M.

Louisiana.

HAMMOND.—There may be a difference of opinion whether it is good or ill fortune that a church has a pastor for whom other churches have a decided preference, for there come periods when those churches feel free to express such a preference, and churches whose pastor is intrenched safely and securely in the affections of his flock, sometimes wake up of a morning to discover that they are orphans, their nominal head having concluded that he is needed elsewhere.

The church at Hammond has just experienced such a passage in its history, its pastor having accepted a call to the Salem, W. Va., church, to which he is soon to go. We congratulate the Salem church on its good fortune, knowing that it gets value received in the transaction. It has been a good work he has done in this, his first pastorate, and we bespeak for him as much of success elsewhere.

Judging from what we see in Northern papers there is a vast amount of sympathy expended in the North on the people of the Southern states, because of the appearance of yellow fever, or what is called that, within their borders. It is of an exceptionally mild type, if it be that at all, which a majority of the people very much doubt. It is thoroughly quarantined wherever it exists. This place is favorably situated to resist such an innovation. It is thought that it could not spread here, owing to the freedom from malaria. It is not so serious as measles, scarlet fever nor other more common diseases that might be mentioned.

If we could know of a pastor whose church is exceptionally happy in its relations with him, after the manner of most Seventh-day Baptist churches, we might proceed to call him.

W. R. P.

HAMMOND, La., Oct. 7, 1897.

MEMORIAL SERVICES.

Mr. A. D. Crumb died at his home in Walworth, Wis., Sept. 6, 1897.

Although having been an invalid for some three years, he had been actively engaged in the management of his business interests.

As the time drew near for the G. A. R. excursion to Buffalo, N. Y., he decided to avail himself of the opportunity afforded, and again visit the place of his nativity in Central New York. He, in company with S. L. Maxson and his wife, joined the great multitude of excursionists and arrived in Buffalo on the afternoon of August 24. Taking the first train out, he was soon among the hills at his boyhood home. After an absence of about ten days he returned to Walworth.

He reached home on Wednesday and died on the next Monday. The pastor being absent, the Rev. L. C. Randolph was sent for to conduct the funeral service. He also being absent could not be secured. Under these circumstances, a simple burial service consisting of Scripture reading, prayer and remarks by the Rev. M. N. Clark, pastor of the Congregational church of Walworth, was held.

Upon the pastor's return, memorial services were arranged to be held on Sunday, Oct. 3, 1897, at 2 P. M., instead of the usual service of the Quarterly Meeting, thus affording a convenient opportunity for the ministers and friends of the other churches to be in attendance. The pastors of the churches took the following parts of the service: Dr. L. A. Platts, of Milton, made the invocation; Rev. E. A. Witter, of Albion, offered prayer; S. L. Maxson, of Walworth, read selections of Scripture with remarks; a genealogical and biographical sketch of the deceased, prepared by the Rev. W. C. Whitford, President of Milton College, was read by the Rev. L. C. Randolph of Chicago, who afterwards gave a short address. The Rev. Geo. W. Burdick, of Milton Junction, made the closing prayer and pronounced the benediction.

All these services, occupying an hour, were very solemn and impressive. They were not calculated for the eulogy of the dead, but it is hoped that helpful lessons for the living were clearly brought out.

Surely man's afflictions and sorrows bring instruction and teach wisdom. Many relatives and friends were in attendance, each feeling that an excellent neighbor, a kind friend, an earnest brother and a most worthy loved one had ceased from his earthly labors and gone to his eternal reward.

S. L. MAXSON.

WANTED—A "REFORM" BIBLE.

To meet the demands of some of the prominent religious "reform" movements of the day, we need a new Bible, in which there shall be some very material alterations of important texts. For instance the first verses of Isaiah 61 would need to read like this:

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach the gospel of Christian citizenship; he hath sent me to bind the transgressors of the law, to proclaim captivity to Sabbath-desecrators, and the closing of the prison doors upon many that are at liberty; to proclaim the turning of all bad men out of political office, and the reformation of the world by the power of civil law.

Of course, those who are engaged in these "Christian" reform movements are moved by the Spirit of the Lord; hence the text must be altered which sets forth what the Spirit of the Lord moves a person to do!

O, how much better it would be if these reformers—who have not a doubt that they are doing Christian work—would alter their conduct to fit the text, instead of trying to find a text to fit their conduct!—*American Sentinel*.

THE worst thing that could happen to the churches would be a law compelling every one to go to church. The worst thing that could happen for the diffusion of the spirit of Christian Sabbath-keeping would be the invasion of the realm of purely Christian privilege by the civil law.—*Herald and Presbyterian, September 8*.

WANTED.

By Eld. F. F. Johnson, of Stone Fort, Ill., many copies of back numbers of the *Sabbath Visitor*, for distribution to children throughout the country.

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 V.—PAUL'S VOYAGE AND SHIPWRECK.

For Sabbath-day, October 30, 1897.

LESSON TEXT.—Acts 27: 13-26.

GOLDEN TEXT.—Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me. Acts 27: 25.

INTRODUCTION.

The present lesson being taken from the midst of the story of Paul's voyage and shipwreck, we will glance over the first part of the narrative for a clearer understanding of the lesson. A map illustrating Paul's missionary journeys should be before the student. In preparing the comments the Greek text has been followed; and Conybeare and Howson's Life of Saint Paul, Meyer's, Jamieson, Faussett and Brown's Commentaries, and Butler's Bible Work have been carefully consulted; but to save space but few formal quotations, will be made.

It having been determined to send Paul to Rome, because he had appealed to Cæsar, he and other prisoners were placed on board a ship, belonging to Adramyttium, under charge of a centurion named Julius, with a band of soldiers. Paul had Luke and Aristarchus as companions. Now, with a map before you, note that the voyage, starting from Cæsarea, was at first along the coast of Syria to Sidon. There the ship stopped for a time and Paul was permitted to go to "his friends and refresh himself." From Sidon the ship's direct course would have been to the south of Cyprus, but the wind was contrary, and to get the shelter of that island they sailed round to the north of it, and put in at Myra, a seaport of Lycia. The ship was to sail up the Ægean Sea to Adramyttium, and the centurion, finding a ship about to sail to Italy, embarked with his soldiers and prisoners, and set sail westward. The head wind was so strong that when they came opposite of Cnidus, on the extreme southwestern point of Asia Minor, they turned southward to get under the lee of the island of Crete. v. 7. Rounding Cape Salmone, they proceeded westward until they reached Fair Havens, on the south coast of Crete, and there put into harbor. They had been so hindered by contrary winds that the stormy season of autumn was upon them. v. 9. Paul advised them to remain at Fair Havens for the winter, predicting damage and loss of life if they proceeded. But, "because the haven was not commodious to winter in," they determined to try to reach the harbor of Phenice farther west. At this point in the narrative our lesson begins.

EXPLANATORY NOTES.

I. In the Tempest. 13-19.

When the south wind blew softly—gently. Supposing that they had obtained—become masters of—their purpose—of proceeding to Phenice. At Cape Matala, four or five miles from Fair Havens, the shore takes a sudden turn northward, then curving westward again. The south wind would enable them to round the cape and keep close to the island. Loosing—hoisting anchor—they sailed close to Crete. To keep in its shelter. Having passed the cape, suddenly there arose against it, rushed down upon it, i. e., upon the island. "Sweeping down the gullies of Mount Ida." A tempestuous wind—a typhonic wind called Euroclydon, the name of a "northeaster." (Another reading, Euroquilo.) 15. When the ship was caught and could not bear up into the wind, literally, could not look the wind in the face. We let her drive. Giving way to it we were driven. 16. And running under (lee of) a certain (small) island—Clauda—over twenty miles south of Crete. We had much work to come by the boat. Greek—we were scarcely able to become masters of the boat. The ship's boat was in tow when the gale struck them, and could not be got on board until they got under lee of Clauda, and then with difficulty. When they had taken up—the boat—they used helps. "Contrivances for relief and safety," undergirding the ship, passing ropes or chains tightly about the hull. Fearing lest they should fall into the quicksands. Greek—into the Syrtis. "A gulf

on the African coast; the dread of mariners, owing to its dangerous shoals." *Strake sail.* Lowered the tacking, and so were driven. Drifted. 18. *Being exceedingly tossed with a tempest the next day,* after leaving Clauda, they lightened the ship. By throwing cargo overboard: 19. *And the third day, cast out with our own hands—sailors and passengers together—the tacking of the ship.* "The ship's apparatus."

II. Despairing of Life. 20.

Neither sun nor stars, etc. When out of sight of land the ancients steered by these, having no compass. Not having seen sun or stars for days, they knew not where they were, nor which way to steer, even if they could steer. But the tempest was still upon them. *All hope that we should be saved was given up.* This was true of them in general, but it is not likely that Paul lost hope, for he had faith in God.

III. Divine Promise of Deliverance. 21-26.

21. *After long abstinence from food.* The labors, discomforts and dangers were too great to allow of time or appetite for food. *Paul stood forth in the midst.* He may have gathered them together to hear his message. *Ye should have hearkened unto me.* They should have heeded his warning at Fair Havens. v. 10. *And not have loosed—set sail—from Crete. This harm and loss, of the cargo, rigging and furniture of the ship.* 22. Nevertheless. *I exhort you to be of good cheer.* Be cheerful, for there shall be no loss of life. This indeed was cheering, if they believed Paul. *But of the ship. That will be lost.* 23. *There stood by me this night.*—Paul had probably been praying during the night—the angel of God. A messenger of God, the God to whom I belong, and whom I serve, and not one of the many gods in whom they, as heathens, believed. Messengers from their heathen gods was a familiar idea. *Saying, Fear not, Paul; thou must be brought (must stand) before Cæsar.* This was God's purpose from the beginning. *And, lo, God hath given to thee.* Granted to thee. The Greek favors the idea that it was in answer to Paul's prayers. He had not selfishly prayed for himself alone, but also for all on board. *Wherefore.* Because of the promise. *Be of good cheer: for I believe God, that, etc.* Paul had no doubt, and would not then have doubted the promise. 26. *Howbeit, we must be cast upon a certain island, just as it came to pass afterward.* v. 44; chap. 28: 1.

STATISTICS.

I desire to call attention to the paragraph by the Editor of the RECORDER in an issue of that paper of recent date, on the duty of church clerks to keep accurate accounts of changes in membership of their respective churches, and to make prompt and full returns of the same to the Corresponding Secretary of the General Conference, when asked by him to do so. Great use is made of statistics, in these days, by editors of annuals, and secretaries of various societies. After every Conference of our people for years, Secretaries of Missionary Societies, publishers of religious and denominational statistics, and others who are anxiously watching the trend of religious movements, as seen from the standpoint of the various denominations of our country, have asked and are asking for the reports of our Societies and Boards, for the statistics of our churches. By these we are judged; and it is not creditable to us, nor is it just to the cause of Christ and his truth, that we are obliged to put into the year's history of the religious life and work of the country the fact that Seventh-day Baptists haven't interest enough in themselves and in their standing among other Christian people to keep their own records. More than one-fourth of the churches this year will appear in the tables with a star (*) and a foot note saying, "No report; statistics taken from last year," or something to that effect; and yet the Secretary's Report was kept open nearly two weeks after Conference to afford opportunity to hear from tardy officials. I am sure the importance of this matter is not appreciated, or such carelessness or indifference would not exist. Hence these plain statements.

Another difficulty which Corresponding Secretaries have met for years, is the tardiness of those who do respond to the call for reports. The latest report from the churches

ought to be in the hands of the Corresponding Secretary two weeks before the opening of the General Conference. His report to that body is one of the first things called for after the President's Opening Address; and it ought to be one of the most important documents presented to the Conference, packed, as it should be, with the fullest information from all the churches, carefully classified and summarized; but this can never be done so long as one-fourth of the churches do not report at all, and a large proportion of the others send in their reports at the latest possible date, often expecting the Secretary to get them after reaching the place of meeting. Let us have a reformation in this matter. Let us begin it at once. I offer the following suggestions:

1. Let the pastor or clerk, or both, begin at once to keep an accurate account of all changes in membership. This is a very simple and easy thing to do. Take any small pocket account book and on opposite pages open a gain and loss account, just as you keep a receipt and expenditure account with your cash. On the left hand page, say, write the name of members received, with date and method, which by baptism, letter, or verbal testimony. On the opposite right hand page, write the names of those whose membership is terminated, with date and method of termination, whether by death, letter, or excommunication. This account should include all changes beginning with August 1st and ending with the 31st of the next July. (Foreign churches should begin and end two months earlier.) With such a record the total changes at any required time can be given in five minutes. With these, and the total membership at the beginning of the record, in his hands, any clerk can fill the required statistical blanks for a Conference report in a single half-hour.

2. When the blanks for reports to Conference are received, go to this little book at once and fill the blanks and send the report to the Corresponding Secretary by the next mail; then if he does not make a good report to Conference, write him up for the RECORDER.

Do not let any report you may have made to your Association interfere with this business. Some of us may not see why two sets of reports should be made every year and so near together. But if they are called for, make them. If the records are properly kept a report could be made every week if called for, and it would be a pleasure to make it.

3. With a view to providing some uniform method of keeping membership records in all our churches, the Conference has a committee charged with the duty of ascertaining the desirability and probable cost of procuring books suitably ruled and headed for keeping the accounts as indicated in suggestion No. 1 in this article. The committee has made some tentative inquiries, and believe that books so ruled and headed can be made of sufficient capacity to contain a complete church membership roll, with all loss and gain changes, for a period of ten years, at a cost of from 50 cents to one dollar each, according to the size of the church whose record is to be kept. Is such a book wanted? Will every clerk or pastor who cares a cent about this inquiry send a postal card to the undersigned and tell him what you think about it?

L. A. PLATTS, Cor. Sec.

MILTON, Wis., October 11, 1897.

Popular Science.

BY H. H. BAKER.

The Darkest Place on Earth.

It is stated in the Bible that a thick darkness, lasting three days, came over the land of Egypt, which could be felt, but darkness made now is so far superior to that of Egypt, it cannot be felt.

Scientifically it has been stated that three things exist that never were created, viz., cold, darkness and nothing; that cold was simply the absence of heat; darkness the absence of light, and nothing the absence of something. Professor Elmer Gates, of Washington, D. C., sets the darkness at rest by having produced a perfect article, for use in photography, and for other scientific purposes.

In order to obtain this superfine article, Professor Gates has constructed a room, the walls and ceiling of which are of wood, saturated with paraffine to fill all the pores, under which was placed a lining of tar paper, and over the ceiling an orange colored paper, then a gray felt paper, and these were covered with lead foil.

Inside this room is a smaller room, similarly lined, and inside of this is a third room with walls of sheet lead and wood, and beneath a fluoroscope screen, to stop all X-rays. These walls are painted black, and over this are twelve layers of paper, each chemically treated with colors impervious to light, and over all these are laid three layers more, containing salts, opaque to the invisible rays of the spectrum, and last of all a coat of lead foil.

The first room is insulated, and stands on posts set in the ground quite deep. The second and third rooms are placed on rubber. The entrance is by a winding way and closely fitting doors. This inner box is proof, absolutely, against all and every form of light penetration. It is lighted by electricity, but when the button turns, instantaneous blackness takes place.

The most sensitive photographic plates are not effected here in the least, after remaining 48 hours. The experiments will be tested to ascertain whether the senses are not more keen, and the mental faculties more active in the dark.

It is said that among the Vatican mementos in Rome, they have absolutely a bottleful of that darkness, that for three days spread over the land of Egypt. I would think that the fineness and quality of this darkness must be superior to that from Egypt, and would suggest that a sample of this be sent to the Vatican chemist for analytical inspection as to quality.

Cast Iron.

It has generally been understood that repeated blows or shocks on cast iron would render it brittle, but a paper read before a technical society in Philadelphia by Mr. Outerbridge, a chemist, sets forth the reverse.

To test the matter, Mr. Outerbridge had twelve bars cast, one inch square and fifteen inches long. Six of these he tumbled in a box with other irons for four hours. These showed from ten to fifteen per cent greater strength than those not tumbled. He then experimented with twelve more, by having six of them given six thousand taps each on the end with a hand hammer. These were

strengthened about the same per cent as the first.

Evidently the sudden shock produces a change in the molecular construction of the iron, which equals about the same as the change by tumbling, or by heat, on the carbon in the iron, which is called annealing.

YOUTH'S BEST ACHIEVEMENT.

Father, I will not ask for wealth or fame
Though once they would have joyed my carnal sense;
I shudder not to bear a hated name,
Wanting all wealth, myself my sole defense.
But give me, Lord, eyes to behold the truth;
A seeing sense that knows the eternal right;
A heart with pity filled and gentlest ruth;
A manly faith that makes all darkness light;
Give me the power to labor for mankind;
Make me the mouth of such as cannot speak;
Eyes let me be to groping men and blind;
A conscience to the base; and to the weak
Let me be hands and feet; and to the foolish mind;
And lead still further on such as Thy kingdom seek.
—Theodore Parker.

ON HIS GUARD.

The President of one of the leading Eastern colleges was recently journeying toward New York, and found himself in the same seat with an old man whose general appearance betokened a farmer. They soon fell into conversation, and after saying that he was on his first visit to the metropolis, the farmer mentioned the name of the little village up among the hills of New Hampshire from which he came, and remarked that he supposed his friend had never heard of it.

"O yes," said the man, "I was born there."

Imagine his astonishment when the countryman, after staring at him several seconds, exclaimed:

"See here, I've heard all about you bunco fellers, and you can't get a chance to bunco me."

So saying, he grabbed his carpetbag and, marching down the aisle, took a seat on the other side of the car.—*New York Times.*

SQUEAKY SHOES.—For a small noise the squeaking of shoes is most annoying and a trial to one's nerves. At last there comes a remedy which sounds as if it might do some good, and may be easily tried. Procure a small gimlet, and from the inside bore a hole half way through the sole of the shoe. This makes an outlet of escape for the air confined between the layers of leather of which the sole is composed, and is the cause of the disagreeable noise.

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.

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

A. W. GLEASON,
Notary Public.

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

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

Special Notices.

North-Western Tract Depository.

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

whose wishes or convenience can be served by calling on or addressing William B. West & Son, Milton Junction, Wis.

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

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

THE 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 New York City holds services each Sabbath at 10.30 A. M., in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services. Pastor's address, Rev. Geo. B. Shaw, 461 West 155th Street.

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

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

THE Quarterly Meeting of Otselic, Lincklaen, DeRuyter, Cuyler Hill and Scott churches will occur Oct. 29, 1897, with the Scott church, commencing Sixth-day evening, at seven o'clock.

PROGRAM.

Address, Sixth-day evening, followed by Prayer and Conference Meeting.

Sabbath morning, 10.30, Sermon by O. S. Mills; Sabbath-school following.

Evening, Praise Service; Sermon by L. M. Cottrell.

First-day morning, Business Meeting; Sermon by L. R. Swinney. B. F. R.

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.

MARRIAGES.

CHRISTIANSON-LARSEN.—At the home of Mr. Austin Maxson, in Walworth, Wis., Sept. 24, 1897, by Rev. S. L. Maxson, Mr. Fred Christianson and Miss Hannah Larsen, both of Walworth.

KURTZ-BERGQUIST.—At the Seventh-day Baptist parsonage, Walworth, Wis., Oct. 10, 1897, by Rev. S. L. Maxson, Mr. Charles Kurtz, of Lake Geneva, Wis., and Miss Augusta Bergquist, of Chicago, Ill.

LEWIS-JONES.—At the residence of the bride's father, James Jones, near Stone Fort, Ill., on Oct. 6, 1897, by Eld. F. F. Johnson, assisted by Eld. Robert Lewis (the groom's father), Mr. Oliver Lewis and Miss Anna Jones, both of Williamson County, Ill.

ROGERS-STILLMAN.—At the residence of the bride's parents, Mr. and Mrs. D. R. Stillman, Oct. 7, 1897, by Rev. J. L. Gamble, assisted by Pres. B. C. Davis, Dr. Thomas Weaver Rogers, of New London, Conn., and Miss Lillis Elizabeth Stillman, of Alfred, N. Y.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

HULL.—At her home on Ft. Kings Ave., Ocala, Fla., of *La Grippe* and bilious fever, Mrs. Mary Malinda Hull, wife of J. H. Hull, aged 40 years, 5 months and 15 days.

She was a loyal Seventh-day Baptist, a faithful wife and loving mother. She leaves a husband, five children, in Ocala, a mother, two brothers and one sister in Kansas, to mourn her loss; but to die and be with Christ was far better. J. H. H.

PALMER.—In Rockville, R. I., Oct. 2, 1897, John M. Palmer, in his 77th year.

Mr. Palmer was born in the town of Exeter, R. I. He was married to Amy E. Potter, September, 1844. Six children were given them, two sons and four daughters, five of whom are living. In early life he experienced religion and united with the Six Principle Baptist church in the town of Richmond, R. I. He was a good man and was beloved of all who knew him. His wife, a most excellent Christian woman, preceded him to the better land five years ago.

A. MC. L.

DAVIS.—At the home of his parents, in Jackson Centre, Ohio, Oct. 2, 1897, of typhoid fever, Roy Huffman Davis, aged 18 years, 4 months and 3 days.

He was baptized by Eld. Huffman and united with the Seventh-day Baptist church in 1892. Roy was expecting to graduate from the Jackson Centre Schools next spring, after which his parents intended sending him to Alfred University. As he was the only child, and of an affectionate and obedient disposition to his parents, his death has brought great sorrow into the home. The parents have the sympathy of a large circle of friends. The funeral services were held at the house, Tuesday afternoon, with remarks by the pastor from the comforting words, "God is Love."

W. D. B.

COTTRELL.—In Almond, N. Y., Sept. 11, 1897, Mrs. Betsy Cottrell, aged 63 years, 9 months and 29 days.

She was the daughter of Palermo and Louisa Jacques Lackey, and was born in Genesee, N. Y. At about fifteen years of age she was baptized (it is thought by Rev. James Bailey) and united with the First Genesee church, where her membership was retained until a few years since, when she removed to Almond and identified herself with the Second Alfred church. She was twice married: in 1854 to Chas. Thayer, who died four years later, leaving two children, Mrs. Mary L. Griffin, of Bolivar, N. Y., and H. Herbert Thayer, of West Almond, N. Y.; in 1863 to Joseph S. Cottrell, who died in 1889, leaving one son, J. Milton Cottrell. She has left a large circle of relatives and friends to mourn her death. M. B. K.

Royal makes the food pure, wholesome and delicious.



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Literary Notes.

How To Grow Flowers for October furnishes a feast of good things for the lovers of flowers. This is the season to plant bulbs for winter and spring flowering, and the current number of *How To Grow Flowers* gives full cultural directions for this purpose. "House culture of the Rose" is begun in this number, as is also an interesting floral story, "Outside the Altar Rail." In addition there are installments of "Fall work in the Flower Garden," "Bulb Growing in Holland," and "The Rose." All the usual departments are filled with seasonable advice.

The First Thanksgiving Dinner.

The first Thanksgiving dinner was celebrated in this country two hundred and seventy-six years ago, at Plymouth, Mass. The whole American army was present—it numbered twenty men. Miles Standish, the backward lover of Priscilla, sat at the feast, while Priscilla served at the tables. The story will appear in the November issue of *The Ladies Home Journal*. Here Indians and whites sat down together by the tables set in the woods, and enjoyed the roast turkey, beechnuts, clam chowder, fish, salad, cakes, fruit and other delicacies provided. It was at this historic dinner that the first oysters were served. The illustrations of the article show portraits of the Pilgrim fathers.

The Greatest Ride in History.

A territory of 271,000 square miles, comprising Washington, Idaho and Oregon as they are to-day, was saved to the Union by one man. He had the courage and heroism to ride on muleback for three thousand miles. The ride was thrilling, the trials and hardships marvelous, the result a glorious one. The whole story, beautifully illustrated, will be given in the November issue of *The Ladies Home Journal*, under the title, "When Dr. Whitman Added Three Stars to Our Flag," the closing and most intensely interesting article in the *Journal's* successful series of "Great Personal Events." The first women to cross the Rockies figure in the story, which proves beyond a doubt that they preceded Fremont, the "Pathfinder," by six years.

A YANKEE SKIPPER'S TRICK.

A good anecdote is told illustrating the superior enterprise of the Yankee skippers years ago. The Bedford whalers left port for many a long voyage, sometimes to the far North, at other times to the far South. These intrepid followers of the sea sought and pursued the whale in the ice-clad latitudes about the poles with a natural fearlessness. A squadron sent out by Russia to explore the South seas, and reach the pole if possible, had attained a degree of latitude which the Commodore proudly told himself had never been reached before by white man or other human beings. While he reflected upon the fame that would surely embellish his

name, his sailors cried "Land ho!" Off to the south he descried a long low-lying bit of land, and hastened to shape his course to reach it, there to plant the Russian standard on its highest point, claiming it in the name of his Majesty.

What was his disgust and astonishment when, as his vessel approached the shore, he observed, over a bit of headland, a flag fluttering from a mast-head. In a few minutes a little schooner poked her nose around the point and came sailing smartly over the waves toward his vessel. The lean Yankee Captain, who was standing in the rigging as the schooner came up in the wind, yelled:

"Ahoy there! What ship is that?"

"His Majesty's ship the—"
"Well, this is the *Nantucket*, from Rhode Island. We're doing a little piloting in these latitudes, and if you want to run in the cove yonder, why, we'll pilot you in for a small charge."

The Admiral's disgust caused him to square his sails around and shape his course for Russia. —*Harper's Round Table.*

SPIDER GOES FISHING.

You have probably often noticed a comparatively small spider hauling a struggling fly two or three times his weight into his den. But this is nothing to what spiders have been observed to do. A noted naturalist was lately walking by a large open ditch when his attention was attracted by the extraordinary movements of a large, black wolf-spider in the middle of the ditch.

Closer examination showed that the creature had caught a fish! Her fangs were fixed just behind the back fin, and the poor fish, exhausted, was unable to drag her under. At last it swam under a leaf near the shore and tried to rub its enemy off. But it could not manage to do so and instead gave the insect the chance she wanted. She reached the bank with two hind legs and began tugging at her prize to land it. This she at last succeeded in doing after fifteen minutes struggle.

The fish was three and one-quarter inches long and weighed over eight times as much as the spider. Another spider, no larger in body than a good-sized pea, was observed to have caught in her web one Monday morning a young mouse one-and-a-half inches long. In three hours' time she had woven a cable about its tail as thick as fine sewing silk, and was noticed to be actually hoisting her victim into the air. By nine o'clock in the evening she had lifted it from the ground.—*The Alliance.*

HOW TO BE RID OF ANTS.

Ants frequently become very troublesome in country houses, especially where the soil is sandy. The small red ants may be captured by taking some bits of coarse sponge, sprinkling sugar in the cavities and placing them near the ant's run. They will visit them in large numbers, and the sponges can then be picked up and quickly dropped

FREE.

We direct special attention to the following remarkable statements.



Am 82 years old, hearing began to fail 20 years ago. For eleven years could only hear loud sounds, could not hear conversation, had continual roaring in head, and sense of smell was entirely destroyed. Used Aerial Medication in '94, it did its work with the greatest satisfaction—the roaring ceased, discharge from head and throat stopped, hearing improved and for four years have been able to hear ordinary conversation and preaching. Sense of smell entirely restored, and cured of Catarrh and no indication of its return.—G. J. QUICK, Media, Ill.

I had Catarrh twenty-one years, was deaf eighteen years, could not hear ordinary conversation, had roaring in ears, dreadful headaches, offensive discharge, had taste and eyes so weak could not see to read. I used Aerial Medication in '92; it stopped the roaring and discharge, fully restored my hearing and for over five years my hearing has been perfect and am entirely free from Catarrh. —MRS. JANE BASTIC, Shelby, N. C.



Deaf Forty Years.

Had Catarrh in a very bad form forty years, which greatly affected my eyes, almost entirely destroyed my hearing, was confined to the house much of the time, and coughed almost continually. Used Aerial Medication in '94, which fully restored my hearing; my eyes are well and I am entirely cured of Catarrh; can work and feel better than for forty years.—JOHN GARIS, Flatbrookville, N. J.

When a child I met with an accident which caused a profuse offensive discharge from right ear, for 23 years had not heard a sound in that ear; was treated at two hospitals and by several physicians, was told I would never hear again as the drum was destroyed. Since using Aerial Medication can hear a watch tick distinctly in that ear, it is still improving, and the discharge has stopped entirely.—MRS. DAWES, 37 Ivory Place, Brighton, England.

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

MEDICINES

For Three Months' Treatment FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address, J. H. Moore, M. D., Dept. 14 Cincinnati, O.

into a dish of hot water carried there for the purpose. If this course is persisted in the ants will all be destroyed.

A housekeeper who has been much troubled with ants filled several vials with sweet oil and sank them in the ground to the rim, leaving the mouth open. These were placed just outside of the pantry where the ants were noticed to travel back and forth. They like the oil and will sip it, but die of asphyxia after a little time, as it destroys their capacity for breathing.

These two methods might easily be carried on at the same time.—*Exchange.*

We ask those of our

Seventh-day Baptist Friends

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

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

