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"WHAT IS THAT IN THINE HAND?"

See, Ex. 4:2; Matt. 8:15 (R. V.); Ezra 7:28; Ezek. 1:8; 10:21; Isa. 42:6; 51:16.



MY HANDS were filled with many things
That I did precious hold,
As any treasure of a king's—
Silver, or gems, or gold.
The Master came and touched my hands
(The scars were in his own),

And at his feet my treasures sweet
Fell shattered one by one.
"I must have empty hands," said He,
"Wherewith to work my works through thee."
My hands were stained with marks of toil,
Defiled with dust of earth;
And I my work did oft-times soil,
And render little worth.
The Master came and touched my hands,
And crimson were his own;
But when, amazed, on mine I gazed,
Lo, every stain was gone!
"I must have cleansed hands," said He,
"Wherewith to work my works through thee."
My hands were growing feverish,
And cumbered with much care;
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and touched my hands,
With healing in his own,
And calm and still to do his will
They grew—the fever gone.
"I must have quiet hands," said He,
"Wherewith to work my works through thee."
My hands were strong in fancied strength,
But not in power divine.
And bold to take up tasks at length
That were not his, but mine.
The Master came and touched my hands,
And might was in his own;
But mine since then have powerless been,
Save his are laid thereon.
"And it is only thus," said he,
"That I can work my works through thee."

—E. G. Cherry.

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BABCOCK BUILDING

PLAINFIELD N. J.

Sabbath Recorder.

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

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THE Yearly Meeting of the New York City and the New Jersey Seventh-day Baptist churches will be held with the Plainfield church commencing Friday evening, Nov. 19. We are anticipating a season of profit and spiritual refreshing at that time. It is expected that Brother E. B. Saunders will be with us then and remain for a time after the close of the Annual Meeting. It is hoped that the brethren and sisters from other churches will make a special effort to attend, and that they will come prepared both to give and receive abundantly of spiritual blessing.

THE American Board of Foreign Missions was organized in 1810. Though not exclusively denominational, still it is controlled by Congregationalists. For the past ten years the president of the Board has been Dr. Richard S. Storrs, one of America's most eloquent pulpit orators and venerable pastors. He has resigned the presidency of the American Board, greatly to the regret of his many friends, deeming his age, now a little over 76 years, and his other duties a sufficient reason for dropping some of his cares. Dr. Storrs graduated at Amherst in 1839, and at Andover Theological Seminary in 1845. The degree of D. D. was conferred upon him by Union College in 1853, and Harvard in 1859; that of LL. D. by Princeton in 1874, and that of L. H. D. by Columbia in 1887. His successor as president of the American Board is Rev. Dr. Lamson, a graduate of Amherst College and now pastor of the First Congregational church in Hartford.

THE Protestant Episcopal church of America has for some time been considering the propriety of dropping its hitherto distinguishing name and retaining simply "The Church." The Milwaukee Diocesan Council held last week appears to be the first body to take final action on the proposition. It is not a very gracious thing to do, after all. For any religious order to arrogate to itself the name of "The Church" is, to say the least, an assumption of superiority which will be offensive to the many other religious bodies who are willing to be known by a less presuming title, and yet who believe themselves as fully entitled to that cognomen as are those who have hitherto been known as the Protestant Episcopal church. Of course, the new name is the logical sequence of the well-known claims of the High Episcopal church, and its attitude toward all other Protestant churches. But this fact does not make the name any more consistent, modest, or agreeable.

SOME of our friends in the South appear to feel a little sensitive over the reports seen in Northern papers of the existence of yellow fever in certain of the Southern states. But the Northern papers derive their information mainly from official statements as published in the infected places. Physicians and Health Boards must be held accountable, and not those who repeat their reports. There is sometimes an impression that the knowledge of any serious epidemic should be suppressed because of the unfavorable influence such

knowledge would have on immigration, or on the fears of nervous people. But, as a rule, it is far better that the real state of the case be known, and then proper guards can be established against unnecessary exposures. It is true that the knowledge of the existence of yellow fever in New Orleans, Mobile, Montgomery, Galveston, Edwards and Ocean Springs would cause many people who contemplated visiting those points to defer their trip until the epidemic should subside. People in the South would not wish to rush into Northern cities or places where small-pox, cholera, or any contagious or infectious diseases were prevailing; and people at the North ought not to object, and probably would not, if Southern papers, in the interests of the common weal, should warn the public of the existence of any common danger.

"HONOR TO WHOM HONOR IS DUE."

Having seen several statements in books and papers in reference to the origin of the plan and the initiatory steps for compulsory temperance teaching in public schools, which did not appear to harmonize with historic facts as we had received them, we give to our readers the results of our inquiry.

The "Cyclopedia of Temperance," published by Funk and Wagnalls, 1891, under the head of "Scientific Temperance Educational Laws," says:

These measures, providing for instruction in the public schools concerning the nature and effects of alcoholic liquors and narcotics are of recent origin. The demand for such acts was first created by the Woman's Christian Temperance Union which established a special department in the interest of the movement, placing at its head Mrs. Mary H. Hunt, of Massachusetts. Her intelligent and indefatigable labors have produced important results."

In some papers the statement is made that "Mrs. Mary H. Hunt, of Boston, is the author of the plan for scientific temperance education in the public schools." Hence, purely in the interests of accuracy of historic statements, and without desiring to detract one iota from the credit due, either to Mrs. Hunt, or to the noble band of Christian Temperance Women, whose benedictions encircle the world, we have gathered some authoritative and official statements relative to the beginning of this work.

In the Cyclopedia already mentioned, among the states that have passed laws requiring temperance instruction in public schools, upwards of thirty states are given, with the year in which legislative action was taken; and in this list Connecticut is mentioned as having passed the law in 1886, whereas Connecticut was the pioneer in this movement, and her legislative records show that the law was passed in 1882. From the following reliable statements it will be seen that the origin of the plan and the drafting of the bill (the first of the kind before the legislature of any state) were developed by Rev. H. L. Read, of Connecticut, and introduced into the legislature in 1880; but it failed to receive favorable legislative action. It was introduced a year later, in the sessions of 1881-2, by Hon. Nathaniel B. Williams, of Lebanon, by whom it was earnestly advocated, before the committee and in the House, and was passed. Here is one authentic response to our inquiry:

In the fall of 1880, Hezekiah L. Reade, of Lisbon, Conn., was engaged in evangelistic labor in a town in Hartford County, in the above mentioned state. In attendance upon the meetings was a woman who had opened a tipping-place, whereinto boys of from 12 to

16 years of age were inveigled, and where mild intoxicants were either given away or sold. Over a half dozen or more of these this woman had gotten by her wiles and her wiles almost absolute power. She came to the services only to deride and mock, and in which these boys showed themselves her pliant tools, to the wonder and worry of every well-wisher of the cause she hated.

In a frenzy of desire, after a sleepless night, these questions flashed into the mind of the evangelist: "Do these boys know the ruin to both body and soul certain to follow the course they are pursuing? If they did, would they not stop while they can? And if they do not know ought they not to be taught? And where shall they be taught but in the public schools?" That was the beginning of what has spread over states, and will yet have place in the legislation of the world.

At once the new conception took form. Never doubting in his enthusiasm that the idea would be at once adopted, and there being no book in existence to meet the requirements of the idea, the following bill for an act was prepared, in the expectation that the legislature of Connecticut would welcome an innovation that promised so amazing and beneficent results.

The bill was introduced "by request" and referred to the "Committee on Schools." Before this committee the maker of the bill appeared, and among other advocates, Leander T. Chamberlain, D. D., then pastor of the Broadway church, Norwich, Conn. The following is the text of the bill:

Be it enacted by the Senate and House of Representatives in General Assembly convened:

SECTION I. There shall be a commission, consisting of three persons to be appointed by the Governor, one of whom shall be *ex-officio* chairman, and who shall hold office until the next session of the legislature, the other two for such indefinite time as may be necessary, whose business it shall be to compile a book suitable for study in the public schools of this state, and which shall contain such statements as science and experience have unquestionably verified with regard to the effect of alcoholic liquors on the body and brain, with such other matter as shall show the relation of the use of alcoholic drinks to personal and public well-being, said text book to contain not over 50 pages and to cost not over 20 cents.

SECTION II. It shall be the duty of the chairman of this committee to furnish said text book to the Boards of Education of the several towns of this state, who shall draw orders on the Treasurers of their several towns for the payment of the same.

SECTION III. These text books shall be furnished to the scholars in the public schools at cost, and if the parents of any of the scholars in the judgment of their several Boards of Education are unable to pay for the same, then they shall be furnished to the children of such parents by the town.

SECTION IV. It shall be the duty of the teachers of each public school, in which the scholars are of suitable age and acquirement, to teach to such scholars the lessons in said text book, and all public schools shall be examined in this study by the school visitors as they are in other studies, and no town shall be entitled to any part of the public moneys, known as the "School Fund," unless in every public school in said town, every scholar has been furnished with said books, and every teacher has complied with the provisions of this section of this act.

SECTION V. The chairman of this committee shall report the doings of the commission and his own doings to the next General Assembly, and shall be paid actual and necessary expenses, and such additional sum for his services as shall be reasonable and just; the same to be fixed by the said Assembly; the other members of the commission shall be paid for services in the compilation of said text book not to exceed \$75 each.

SECTION VI. The compilation herein ordered shall be made and the text book distributed before the commencement of the school year beginning in 1881.

After several hearings the committee reported the bill to the House with the recommendation that "it do not pass." The arguments against it were: "We have too many studies now;" and "Better wait and see what other states will do with this new idea." And thus the common fate of most things that mean progress, if not revolution, was experienced.

After the introduction of this bill into the Connecticut legislature, Mr. Reade traveled extensively in the West, in furtherance of his plan of compulsory temperance teaching in the schools, and visited the capitals of Illinois, Wisconsin, Kansas, Missouri and Arkansas to this end.

The next year another bill was framed by Mr. Reade. It was introduced into the legislature by Nathaniel B. Williams, of Lebanon, a member of the Connecticut leg-

islature, was advocated by him before the committee to which it was referred, and also in a speech in the House—the first ever made before any legislative body on that subject—and was passed. This was the beginning; afterwards the W. C. T. U. took up the matter and have had it in their special care ever since.

BREVITIES.

It is stated by a German paper published at Berlin, that Emperor William conducts the religious services when he is aboard his ship, if there is no chaplain present. He does this, however, rather as an officer whose duty it is to attend to the service, not as a minister.

On the 19th of October the official count of the ballots in the late special election in New Jersey was announced, by which it appears that the anti-gambling amendment was carried by 802 votes; what is called the *ad interim* amendment was carried by a majority of 7,426 votes, and the woman's suffrage amendment was defeated by 10,059.

Mrs. E. A. PAUL, the woman appointed by the Mayor of Chicago to supervise the cleaning of the streets in the city, is giving excellent satisfaction. She is popular with those whom she employs, and thus far is superior to her predecessors. Why should it not be thus? Many lines of public service would be improved by placing competent women in charge.

GEORGE M. PULLMAN, the famous palace-car manufacturer, died suddenly at his home in Chicago, October 19, in the sixty-sixth year of his age. His wife and two sons were in New York when the sad message reached them. He was a public-spirited man, of excellent business ability. His fortune is variously estimated from \$12,000,000 to \$30,000,000.

AN interesting and stirring address was given in the Seventh-day Baptist church of Plainfield, N. J., Sabbath afternoon, October 16, at 4 o'clock, by an Armenian named Samuelian. He is an educated young man, and speaks with great feeling and effect concerning the inhuman deeds of the Turks, and their avowed intention to exterminate the Christian Armenians.

THE supremacy of America in the production of steel is conceded by the *Pall Mall Gazette*, London, Oct. 20, in the following language:

To-day we find the United States not only challenging our supremacy in neutral markets, but even obtaining a foothold in England. . . . The causes which are giving the United States such a favorable position are permanent, and everything points to the United States remaining the cheapest steel-producing country in the world.

FOR the past few years the attention of the citizens of the United States has been so engrossed with the disturbed state of affairs in Europe, as well as in the Sandwich, and the West India Islands, that comparatively little attention has been given to the turbulent times in many of the countries of South America. Wars are almost perpetual there; but it does not seem to trouble us like those farther away. Central America is also in a state of constant fermentation.

THE Cosmopolitan Educational University extension project, the presidency of which President Andrews, of Brown University, was

asked to accept, has been accepted by Rev. Dr. Eliphalet Nott Potter, formerly president of Union College, at Schenectady, N. Y. The Cosmopolitan enterprise will have its headquarters at Irvington-on-the-Hudson. Dr. Potter is a brother of Bishop Henry C. Potter, of New York, and a graduate of Union College, '61, and of the Berkly Divinity School. He was a professor in Lehigh University five years, president of Union College thirteen years, and of Hobart College, several years. Dr. Potter was born in Schenectady in 1836.

THE Eighth Annual Convention of the Society for the Prevention of Cruelty to Animals was recently held in Albany, N. Y. The report showed that the Society has not been idle. In New York City alone 36,635 cases of cruelty have been investigated; 709 were prosecuted in the courts; 3,207 disabled animals were suspended from work for a season; 3,254 animals were found so badly disabled that they were mercifully killed. The principal officers re-elected were: Elbridge T. Gerry, of New York, President; Robert J. Wilkin, Brooklyn, Secretary; William S. Peck, of Syracuse, Treasurer.

THE retirement of Justice Stephen J. Field from the United States Supreme Court has been prominently noticed by the press. He is one of the most notable men of our times. His family connections are distinguished. Some of his brothers were Cyrus W. Field, David Dudley Field, and Rev. Henry M. Field. He is the sixth son of Rev. David D. Field, of Haddam, Conn., where he was born Nov. 4, 1816. He was appointed to the United States Supreme Bench May 20, 1863, and has therefore filled that position for 34 years and nearly five months. He retires at the age of 81 years greatly respected and beloved by his associates and his countrymen.

CHARLES A. DANA, the distinguished editor of *The New York Sun*, died at his home near Glen Cove, Long Island, Sunday, October 17, and the funeral services were held on Wednesday, October 20. Mr. Dana was born at Hinsdale, N. H., August 8, 1819, and was, therefore, a little over 78 years old. He spent two years in Harvard, but his eyes failing at the end of the Sophomore year he was obliged to abandon his course. He was managing editor of the *Tribune* for ten years under Horace Greeley. In 1868 Mr. Dana became the editor and proprietor of *The New York Sun*, and remained in its control until his death. His superior editorial ability is conceded by all. His widow, three daughters and one son survive him.

THE quadrangular political wrangle in the campaign for the election of a Mayor for the approaching consolidation of cities, which will make New York the greatest city in the world, save one, still goes on. Four candidates from two divided parties! The contest is a humiliating one to say the least, but if it shall result in a victory for honesty, economy, and good government, the unpleasant things of the campaign will soon be forgotten. But if, through the divisions and obstinacy of good men, the victory shall be on the side of those who seek to control the municipal government in the interests of self and party, profit and plunder, all good men will regret that the conception for the creation of "Greater New York" had not died in its infancy.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Spiritual Microbes.

I asked one of our eminent doctors one day how many microbes there were. "Upwards of two hundred families," he answered, "and they are everywhere, in the air we breathe, the food we eat and the water we drink."

I thought of diphtheria and typhoid fever, and scarlet fever, and consumption, and shudder to think that so many germs were chasing a fellow about everywhere, no matter where he goes or what he does. And two hundred families of them!

"Doctor," I said, "we might as well give up at once. We haven't the ghost of a show."

"O well," he responded cheerfully, "they are not all bad. Some of them are very well disposed. We could hardly get along without them. They are essential to the functions of digestion. The housewife could not separate her butter without them. Many of them perform very useful services."

"And then," he said, "the bad microbes cannot hurt us when we are in vigorous health. We may breathe them and swallow them; but, if we are armed with sufficient vitality they can get no hold in our system. You need not fear them."

And so, just like a preacher, I went to moralizing. The spiritual atmosphere of our modern life is full of strange forms of life, the *bacilli* of the soul's world. So many new and peculiar and puzzling things, that old-fashioned people become full of forebodings. It is all right. Many of these movements will work out a good purpose, and contribute to the knowledge and power of Christendom.

There are plenty of these microbes that are vile, bad and dangerous to the moral and spiritual life; but if we are armed with life, we may walk in the midst of the contagion unscathed.

Is that what Jesus meant when he said: "I am come that they might have life, and that they might have it more abundantly"?

SOME THINGS TO FORGET.

Brooding over mistakes, misfortunes, disappointments, is like carrying unforgiven sins. But cherishing grudges, remembering injuries, revolving revenges, is making one's self the devil's packhorse, weighted with the misdeeds of other men. The burdens of this work when carried are exasperating beyond expression, for they rub the sore places into frenzied agony. Here is an example: For a paltry difference in a settlement (the exact sum was eleven dollars) a man of standing in society carried a grudge against another of unimpeached integrity, honor, and piety, through years, till his mind gave way under who shall say what unhealthy stress of morbid memory? To go out under such a darkness is the bitterness of death. If you say that a man may be able manfully to forget his own sins by repenting, then we say that he can the more easily forget the offenses of another, if he be a manly man in his own heart, because to forgive his fellow is to forget in a royal way, and to forget is the shortest way to forgive. . . . There are burdens which cling, if they do not clog our progress. . . . In the school of Christ our hardest tasks may sometimes tax the memory, but more often they bid us simply to forget.—*The Evangelist*.

THE BROTHERHOOD.

SEEKING THE ISOLATED.*

M. G. S.

We chase the last September sun
From off the West Virginia hills;
Soon after noon we start the run
And make our way o'er rocks and rills.

Rock cities to our right and left,
And gardens of the gods are near.
If rocks you seek, or mountain cleft,
Not far you roam, for they are here.

But kindred hearts, not made of stone,
Bound in a heavenly brotherhood,
For many years somewhat alone
Have struggled here with hill and wood.

With them a bountiful repast,
And up a mountain side we climb,
From evening shadows hastening fast
To catch the sunset scene sublime.

Then down the vale, men gathered in
And heard the sacred Word which told
That all who climb from shades of sin
A never-setting Son behold.

"WHO ARE MY BRETHREN?"

Our Lord's answer to his own question (Matt. 12: 50) is, "Whosoever shall do the will of my Father." Such is ever the divine test of true Christian brotherhood, but do we really know our kindred in this spiritual sense? "Every spirit that confesseth that Jesus Christ has come in the flesh is of God." This would seem a very broad test in our day and a very liberal test with Christendom, cut into so many divisions, but it really seems better to claim kindred with every professing Christian, for God only knows how many of us will be counted worthy to enter the gates of the New Jerusalem. Our Saviour said: "By their fruits ye shall know them." The "Fruit of the Spirit," which Scripture declares to include love, joy, peace, faith and other virtues, will be quickly manifest when true obedience to the will of the Father has begun in the soul born from above. Peter said, "Giving all diligence, add to your faith virtue and to virtue knowledge," but he had no faith in Christ until the Saviour had in some measure become known to him. Then as he obeyed, his knowledge of the Lord grew. The fruit of the Spirit increased in his own heart and his preaching became very fruitful when the holy pentecostal fire came. Christ said, "This is life eternal that they might know thee." To know many people on earth results in love and respect for them. We know that true grace is attractive generally, and by showing this Christian grace we show forth the loving Saviour whom to know is to love and serve according to the will of the Father. Again, our Saviour said, "If ye love them that love you, what reward have ye." "Love your enemies." And yet he says in another place, "My yoke is easy;" and his bosom friend, John the "Apostle of love," said, "His commands are not grievous." True union with Christ makes the things easy to do, and also binds our hearts together as Christian brethren that this oneness shall speak with force for the salvation of men.

Again it is written, "Honor all men, love the brotherhood." So I see there was a brotherhood that we are commanded to love. Does that really include the three hundred millions of people on the face of the earth now claiming, at least nominally, Jesus as the Christ and Saviour? Then we are quite a family upon earth. Will any one dare object to claiming so much kindred? That includes even the pope, you see. Yes I am com-

*A West Virginia ride to look up the isolated, and preach in a school-house.

manded to honor and love him. How shall I honor him? Christ said, "Call no man Father upon earth," meaning as is supposed that this name shall not be used as a title. I may not call the President of the C. E., "Father Clark," for the same reason. If we truly love Christ ourselves we can do no better than to say Bro. Clark, and if we should meet Leo XIII. would it not be truly Scriptural and therefore honorable to call him brother, especially since we are told that he is a mortal being like the rest of his class and goes to confession as often? Of course we squirm at the remembrance that he does not consent to let his children be led in prayer in a common school-house by a Protestant, and that his creed says he holds the keys of heaven, and we must go through the Roman door to the pearly gates; and that none of us preachers have any lawful rights as such, and some other claims; but even with all this there is the Scripture command and we make a claim to better things, and therefore we must love him and call him brother. We hardly like it but we may lack grace. There may be some mote or beam in our eyes.

Now if you brethren on the high seats will but turn your ears aside a moment, I will just whisper that there seems to me some paganism *reviving* in our Protestant ranks. Christ in one place says, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only." May we not assume that our brethren of highest attainments are far from seeking to have their titles of honor paraded before them? My acquaintance with some of them has given me such impression. There are times when titles are called for by way of showing how a man stands among his brethren as a scholar or Christian, but for common church and social use they seem to me rather out of harmony with the text quoted. I had written some other statements on this line, but they seemed to me not to keep just right over night, for in the morning this passage came to me, "Physician heal thyself," and I burned up the last page of what I had written. So I am sure that will harm no one. Sometimes my sermons have been delivered that way. Now I am for true world-wide brotherhood in Christ, and for a much closer union of our own church.

M. G. S.

MODERN MISSIONS AND APPEALS TO THE SWORD.

BY H. H. HINMAN.

"For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king saying, the hand of our God is upon all them for good, that seek him; but his power and his wrath is against all them that forsake him." Ezra 8: 22.

The return of the Jews from their Babylonian captivity under Ezra is one of the most remarkable events in the world's history. It is paralleled only by their deliverance from Egypt under Moses. It illustrates the sovereignty of God in the affairs of nations and especially his watchful care over his people. Neither in the escape from Egypt nor in the return from Babylon was there any thought of an appeal to the sword as a means of protection; for in either case "The good hand of the Lord was upon them." Ezra, instead of asking for a band of soldiers and horsemen as he might have done, took a wiser and safer course. He says, "I proclaimed a fast

there at the river Ahava, that we might afflict ourselves before our God, to seek of him a right way for us and for our little ones, and for our substance." "So we fasted and besought our God for this and he was entreated for us." Ezra 8: 21, 23.

All this was strictly in accordance with the subsequent teachings and example of our Lord Jesus, and his apostles. Their work and that committed to their successors was one of insuperable difficulties. Both Jewish and Pagan hate was arrayed against them, and the latter was concentrated in the most powerful, most despotic and most cruel of all the governments that had ever existed. David describes it as a "beast dreadful and terrible and strong exceedingly." Their sole dependence was in the protecting power of God. Their wonderful success was an attestation of that power, the promise of him who has "all power in heaven and in earth," that he would "be with them always even unto the end of the world," was their security against all that rose up against them. There was no where any appeal to or consent to the use of physical force as a means of protection. It is true that, for wise reasons, God suffered James to be slain by the sword, Stephen to be stoned, and Peter to be imprisoned. But all these things were overruled for the furtherance of the Gospel, and by their passive endurance the disciples showed forth the marked contrast between the spirit of the world and the spirit of their Lord.

Now there are not greater difficulties in the preaching of the Gospel in China and Turkey than there were in the Roman Empire. The facilities for its presentation are far greater. The carnal mind is not more at enmity with God now than then, and the heavenly Father still abides with and cares for his people. Christ has not forgotten his promise, "Lo, I am with you always even unto the end of the world." Now in view of all this history and these promises I protest that the great number of appeals to civil authorities and to the war forces in behalf of missionaries in China and Turkey that have been heard from our pulpits and have appeared in the religious press, have been quite uncalled for and entirely out of harmony with him who is the Prince of Peace. Ezra in his long and difficult journey was "ashamed to ask of the king a band of soldiers and horsemen," because he had professed that "the hand of our God is upon all them for good that seek him, but against all them that forsake him." He could not afford to forfeit his consistency and destroy his moral influence as a worshiper of God, by accepting an army for his protection. The missionaries of the Cross ought to be ashamed of all such appeals to the war forces for protection. It is a practical repudiation of their faith in God as an all-sufficient protector and a practical concession to the idea of the world that "the arbitrament of the sword" is the rightful settlement of all international differences.

I am glad to believe that the great majority of our Protestant missionaries have gone out in entire dependence on God and in the conviction that "the weapons of our warfare are not carnal, but spiritual," and that the large measure of their success has been because they felt that "the hand of the Lord was upon them for good." The appeals to the military powers, in behalf of the Armenians and the Greeks have miserably failed. Is it not time that we cease to trust in man and make our appeal to him who is "mighty to save."

BELOIT, Ala., Oct. 14, 1897.

Tract Society Work.

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

THE danger to our American Sunday is that it will become neither continental nor Christian, but simply and brutally pagan. The church in America appears as yet to see no middle ground between a narrow Sabbatarianism and a giving of the day into the devil's keeping.—*Rev. Mr. Kent, in Defender.*

There is no middle ground for Sunday. The attempt at compromise made by Puritanism could not succeed, and Sunday is going back to its original type, which was "Pagan."

DESPAIR as to the future of Sunday in the home of Puritanism find expression on every hand. Note this from the *Congregationalist Record*, as quoted in the *Defender* for October. Speaking of the permanent success of the Sunday newspaper, the *Record* adds:

It was but a natural step to the opening here and there of stores with general merchandise to catch loitering customers who, like the dealers, had no regard for the Sabbath. So that here in staid New England it is in some communities a question whether the process of breaking down every safeguard for a Sabbath rest is not to proceed regardless of law or of public welfare.

Undoubtedly the work of destroying Sunday will go on "regardless of law," just as the *Record* and its compeers have destroyed the true Sabbath regardless of the law of God. Long roads turn sometime.

THE *Christian Intelligencer*, commenting on the political situation in New York City, says:

Many patriotic Americans who hold fast to American customs and traditions, read with profound regret in the journals of Monday last, that the leaders of the Republican organization met on the preceding Sabbath morning to consider the details of the convention held on Tuesday, to make nominations for the offices of New York under the new charter. To hold conferences on any part of the Lord's-day, and above all during the hours of public worship, is a defiance of the Lord of the Sabbath, a pernicious example, and will produce distrust in the hearts of many citizens in the results of a consultation conducted at such a time. A challenge to the Lord of the Sabbath to punish the violators of his law is a perilous proceeding. . . . But it may be well to add that this is only a continuation of what was witnessed all last winter when the course of legislation was decided upon and dictated in Sunday conferences.

"A Challenge to the Lord of the Sabbath to punish the violators of his law is a perilous proceeding." No words could more accurately describe the position of the *Intelligencer*, in its utter disregard of the law of God. The blindness of error could scarcely go further than when the *Intelligencer* assumes, in the face of fact and history, that its "American Sabbath" is identical with God's Holy day. God does not rush into miraculous and retaliatory punishment of those who violate his law; otherwise the *Intelligencer* would be among the first to suffer. Eternal patience "suffers long, and is kind;" but God must be far more displeased,—speaking after the manner of men—with the Sabbath-breaking of the *Intelligencer*, than he is with the Sunday desecration of New York politicians.

ENCOURAGEMENT.

Near the close of the Annual Report of the Board of the Tract Society, the following paragraphs appear. We reproduce them for the encouragement and stimulation of our readers:

BLESSING IN STORE FOR US.

While all should be done primarily for the glory of God and the upbuilding of Christ's kingdom, it is not an unworthy motive to consider what good will come to Seventh-day

Baptists if they rise to the demands of the hour and push the New Movement as they ought. Our interest in the work, and in all that pertains to the advancement of Christ's kingdom will increase. Instead of being made narrow and sectarian, we shall be enlarged in the scope of all thought and effort. Special work which is small and unimportant is a misfortune; but special work which is far-reaching and fundamental is a great blessing. The microscopist grows near-sighted, dealing with atoms. The sailor who sweeps the wide expanse and scans the distant horizon, grows far-sighted and strong. Our work cultivates the far-away view, and also careful attention to immediate details. It bids us to be careful of every step to-day, but to plan for a century to come, if need be. We must learn anew the meaning of the poet's words concerning truth—

"The eternal years of God are hers."

Breadth, depth and strength in all spiritual experiences come through such work as we are called to do. God loves stalwart souls; The times demand stalwart souls, brave souls, patient souls. Souls whose faith no fire can burn, no water drown. Our work demands such souls. Souls strong in God and self-reliant in righteousness. Low ideas of duty, and narrow conceptions of one's mission can never develop such souls. But a work like the New Movement upon which we have entered produces such souls as the virgin soil does great harvests. Such a feature belongs to us, for those who are called to do great things for truth and righteousness are made great and rich in spiritual things when they give quick and constant response to God's voice.

On the other hand, if we make but feeble response to God's call at this time, if the work is left for a few to do and hence to fail; if, having undertaken this work we allow it to lag or fail for any reason, swift denominational and spiritual decay will follow. These years are epochal with us. Our future history hangs in the balance waiting action or inaction. We stand on the shore of the Red Sea of a great opportunity. We cannot go back. The promised land of higher spiritual life and true Sabbath Reform lie on the other shore. Success is before us. The double slavery of lost opportunity and disobedience lie behind us. We cannot stand still. God-guided events are pushing us. We must go where God leads or sink in the quick-sands of failure. WHICH SHALL IT BE?

A WAIL FROM WORCESTER.

Bro. W. G. Tuttle, D. D., of Worcester, Mass., is reported by the *Defender* as saying in a sermon on "Sabbath Desecration":

The main danger of the hour is a relaxed sentiment among Christians respecting the Lord's-day. So long as they, in their personal conduct, make no protest against Sunday travel and Sunday pleasure, so long will there be no hope of better things. With an unselfish, self-sacrificing spirit in our churches, which will impel Christians to avoid all things which compromise the Lord's-day, which will make them considerate of those who must toil on Sunday, and will lead them to give up all things which secularize the day, a new era of hope will dawn on Christ's kingdom.

But this is not enough. The spirit of

AGGRESSIVENESS

is demanded. The time has come when the church must take a determined stand for the defense of the ideas and customs of our fathers, and strive with all her strength against foreign ideas and customs hostile to the American Sunday.

What a sand foundation is this for "Ag-

gressiveness," "The ideas and customs of our fathers," in churches which have been taught to hold the letter of God's law of little or no account! "American Sunday;" what a basis for conscience that presents! As well may storm-swept leaves in autumn appeal to an angry north-west wind for quiet and rest.

Dr. Tuttle closes with these words, "The church holds the future of the American Sunday." Certainly it does. The Catholic church created it. The Puritan church tried to make it better by compromise and failed. It is an institution of the church, and not of the Bible, and the church is assuming the death of Sunday, and of all Sabbathism, by refusing to return to God's law, and God's day.

THANK-OFFERING.

"Honor the Lord with thy substance, and with the first fruits of all thine increase."

Dear Brother:—The undersigned, in behalf of their respective Societies, beg leave to call your attention to the following recommendation adopted by the Tract Society at its late session in Salem, W. Va.:

That in addition to all such regular contributions, for these Societies, each Seventh-day Baptist, including children over five years of age, be requested to donate the amount of one day's work on "Thanksgiving day" in November next, or the Sabbath nearest to Thanksgiving, as a "thank-offering," for the liquidation of the debts now resting on the Societies, and that the money thus raised be divided equally between the Societies.

At the time this recommendation was prepared it was thought that the debts of the two societies would be about equal. Finding that they are not, the Executive Board of the Tract Society, at its last meeting, Oct. 10, the recommendation being under consideration, adopted the following:

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.

It is understood that the money thus raised is not to interfere in any way with the regular work of raising money for the Societies. It is meant to be a special "Thank-offering" for the cancelling of the debts, on the proportionate basis named above. Should there be a surplus, as there will be if all respond, we understand that it will be divided equally between the Societies, for future work.

"Times are improving" and what we ask is so easy and so much needed, that we feel assured that you and your people will respond heartily to this appeal which we send to you "In His Name." It has been suggested that the request be "For a day's wages, or more." We suggest that each one put a high price on his services for one day, for the Master's sake. Please to take the most effective steps to secure a full response from all your people, old and young, members of the church, and those who are not. Also please report to us, one or the other, immediately after Thanksgiving that we may publish a full report in the RECORDER. We confide the details to your judgment, and pray that a great blessing may come to you, and to your people in this thank-offering service for the Master.

In the bonds of Christian service.

A. H. LEWIS, Cor. Sec.,
American Sabbath Tract Society.

O. U. WHITFORD, Cor. Sec.,
Seventh-day Baptist Missionary Society.

OCTOBER 20, 1897.

History and Biography.

By W. C. WHITFORD, Milton, Wis.

ALBERTUS DOWSE CRUMB.

Albertus Dowse Crumb, who died at Walworth, Wis., September 6, 1897, was born in the town of Brookfield, Madison County, N. Y., close by Delancy Corners, near Unadilla Forks, and on a farm bordering the western bank of the river which flows through that village. The place lies opposite the steep slope of Markham's Mountain, and in a somewhat narrow valley, quite fertile, and with high hills extending along its sides at some distance—all presenting a rural scene of rare, picturesque beauty. While visiting, in the last two weeks of his life, this home of his early childhood, he must have felt extreme pleasure in looking upon these impressive objects so familiar to him, and in bringing up in recollection many sights and experiences associated by him with this spot and its surroundings.

His birth took place August 13, 1836, as the youngest son and the seventh of eight children—five boys and three girls—all of whom have departed this life, except his next older brother, Carlton William, of Milton, Wis. He derived his middle name from the family name of his mother, Harriett Matilda Dowse, who, though born in New Lebanon, Columbia Co., N. Y., was reared to young womanhood in Hopkinton, R. I. (Her mother was a Bentley, belonging to an old family of that state; and she died when the daughter was in girlhood, left to live with comparative strangers. Sometime in the first twenty years of this century, Harriett, with two other young ladies, came to Brookfield, N. Y., to make her home with her mother's sister, Mrs. David Coon, on Beaver Creek. Here she was married Feb. 16, 1822, and her two associates also found permanent homes for themselves in that locality. She was in youth, as also in old age, very attractive in appearance, with a full, genial face, eyes calm and expressive, and a form rounded and well-developed, in middle life. Though not enjoying good health in some of her later years, she nevertheless carefully attended, as a prudent housewife and a most affectionate mother, to her duties in rearing her children and in affording help to her husband. She united with the First Brookfield Seventh-day Baptist church, under the pastorate of the greatly beloved Eld. Willam B. Maxson, in September, 1831, at the same time that Esther Lamphere, afterwards the wife of Eld. Joshua Clarke, offered herself for membership. Charles W. Dowse, an own brother of hers, and Roswell W. Dowse, a half brother, moved, it seems, from Cooperstown, Otsego County, N. Y., where their father then resided, to Brookfield or its vicinity. The former joined the church above mentioned in November, 1824; and the latter soon after his sister, remaining under its watchcare up to his death in recent years. The former was likewise one of the seven constituent members of the Walworth Seventh-day Baptist church, organized in 1845.)

The father of "Bert," as he was familiarly called, was Joseph Talcott Crumb, who was born in Brookfield, February 17, 1800, and died in Walworth, January 28, 1872, slightly over ten years prior to his wife's decease. His life was spent chiefly in farming; and like

others of his people he was thrifty, and became quite wealthy. He also came into the membership of the Brookfield church, in October of the same year that his brother-in-law, Roswell, came; and he actively assisted, especially with his means, in the establishment of the Walworth church. It is known that he did not possess robust health, particularly in his latter years. As a citizen, a neighbor, an adviser in business, and a personal friend, he was highly esteemed.

On both his father's and mother's side he had in Rhode Island a notable ancestry. These parents were born and reared, the former in Westerly and the latter in Hopkinton, of that state. The father was Joseph Crumb, Jr., whose progenitors, it appears, settled in "Crumb's Neck," a tract of land in the town of Westerly, in the northwestern part, and situated in a large bend of the Pawcatuck River, with a portion of it jutting into that stream, where the manufacturing village of White Rock has recently been built. (The owner of this "Neck" at the close of last century was Sylvester Crumb, in whose somewhat spacious house a school was then kept. This building, painted red, and giving "many evidences of great age," was standing twenty years ago.

The immigrant from England, the "first-comer" of the family into Rhode Island, was in all probability "Danniel Cromb," as his name is spelled in the earliest records of the town. On May 16, 1669, he, with twenty-four other male inhabitants of Westerly, was summoned by the Governor of the colony to appear at the residence of one of their number, Tobias Saunders, to pledge fealty and the necessary support to the colony in resistance to the enforcement of the claims of Connecticut to jurisdiction over the lands on which they had settled. Two days subsequently, Mr. Cromb and the others present were declared by the Governor, who then held in their midst a sort of a general court, to be "the free inhabitants of the town." It should be remarked in passing that among some of the descendants of this "new beginner," as an earliest resident of Rhode Island was occasionally called, a vague and unverified tradition has been circulated that the family name was derived from Cromwell, the English name of a distinguished family, to whom Oliver, the Protector of the Commonwealth, belonged, and also Thomas, a subservient Chief Counsellor of Henry the Eighth, the founder of the established church of that realm.

It is certain that some of the posterity of "Daniel Crumb," as afterward spelled, united with the Westerly (now First Hopkinton) Seventh-day Baptist church. When this body was constituted, July 17, 1708, Mercy Crumb was one of its original members; and as late as 1786, the church records show that the wife and a daughter of William Crumb had been admitted to its fellowship and communion.

The wife of this Joseph Crumb, Jr., the grandfather of the subject of this sketch, was Susanna Clarke, the daughter of Stephen and Susanna Potter Clarke, the families of whom resided mainly in Hopkinton during the last century. Stephen, an enterprising mechanic, was a son of Joseph Clarke, Jr., and Hannah Perry, both of Richmond, R. I. This Hannah, whose mother was Elizabeth Hazard, was a distant relative of Commodore Oliver Hazard

Perry, who won immortal renown on Lake Erie in our last war with Great Britain, and also of General Nathaniel Greene, next to Washington the most celebrated officer in the American army during the Revolution. Joseph Clarke, Jr., was a direct descendant of Joseph Clarke of Newport, R. I., the brother of Dr. John Clarke, who, after Roger Williams, was the principal founder of Rhode Island. His son, designated Joseph Clarke, Esq., of Westerly, the first Sabbath-keeper of the name, married Bethialo, a daughter of Samuel and Tacy Hubbard, of Newport, the earliest converts to the Seventh-day Sabbath in America.

But to return to Joseph Crumb, Jr. It should be said that he emigrated before the opening of the present century to Brookfield, N. Y., and settled soon afterward upon a large farm in Plainfield, Otsego County, in that state, and erected a house upon it at a place called "Crumb's Corners," a half mile east of Leonardsville. (In company with his father-in-law, Stephen Clarke, and Perry Clarke, a brother of the latter, he first constructed, prior to 1800, the dam at the village first named, and built in connection with the dam a grist-mill, a saw-mill, a carding machine building, and a trip-hammer shop. All these, with the lots of land purchased for the use of these improvements, became the original nucleus of the place. On the death of Stephen, his partner, in 1810, he was chosen the attorney by four sons of the latter in assisting them as the administrators of their father's large estate, in settling up its affairs, which were somewhat complicated. To him were born, in his homes in Rhode Island, in this newly occupied region, twelve children, seven sons and five daughters, all of whom grew to be quite old and were married.) As to his wife, generally named "Aunt Suky," the writer of this article well remembers that she frequently, in the thirties, visited his father's house and had lengthy talks with his grandmother, Hannah Clarke, her sister, and especially with his mother, a niece of hers. She was a fine-looking old lady (dressed in thick and neat-appearing woolen garments, and her large head and abundant hair covered with a snow-white lace cap). Often she drew the writer, then a small boy, to her side at such times, and related to him the wonderful stories in the Old Testament, about the famous children and youth whose acts are described therein. These were presented with a most pleasing grace. One of her brothers, Dr. Henry Clarke, finally settled very early in Walworth; another, Stephen Clarke, Jr., near Sackett's Harbor, N. Y., three others, Hazard Perry, Samuel and Joseph Clarke, in Independence, Allegany County, N. Y., and the youngest, Alanson Clarke, became a merchant at West Edmeston, N. Y. Her sisters, besides the one given above, were Polly, Anne, Sarah, and Sabrina, two of whom married Babcocks, and the last named, Dr. Pliny Robinson, of Leonardsville, descendants of whom are found in various communities in the West, as well as near the original settlement in Brookfield.

Taking up again the lately deceased, Albertus Dowse Crumb, it should be noticed that when six years of age he came with his parents, brothers and sisters to Walworth, in 1842, where they made a home on a farm in the eastern portion of Big Foot Prairie. Here he arrived at manhood's estate, work-

ing on the lands of his father, acquiring a vigorous body, habits of patient industry and of his father the principles of unwavering integrity, attending a district school in the immediate vicinity, and Milton College, then an academy, for a term or two in 1855; and here he afterward pursued farming on his own account, while also he helped in conducting a lumber and stock business, for several years, until 1892, at Harvard, Ill. He was married July 5, 1858, to Sarah Adaline Coon, a daughter of Orin and Mary Carpenter Coon, who had previously moved from Berlin, N. Y., to Walworth. The father was the eldest son of Dea. Asa Coon, of the Berlin Seventh-day Baptist church, a grandson of Eld. Asa and Judith Stillman Coon, of the same church, and also a nephew of Eld. Stillman Coon, the first pastor of the Milton Seventh-day Baptist church. It should be stated that this Eld. Asa participated with the pastor of the Hopkinton church, under its appointment, in constituting, in 1797, the First Brookfield Seventh-day Baptist church, which holds its centennial while this sketch is being read at Walworth, Wis. The mother was a cousin of Eld. Solomon Carpenter, D. D., the former missionary to China; and, like him, was born in Stephentown, N. Y. Her mother was a Ferris. Mr. and Mrs. Crumb were blessed with only one child, a daughter, Mandane M., who has always made her home with them. In the last few years of his life, Albertus assumed the very responsible position of settling, as administrator, the large property that his aunt, Mrs. Louisa M. Davis, deceased, late of Fond du Lac, Wis., had inherited from her sister, Mrs. Julia Ann Brand, the wife of W. Bradley Brand, deceased, who acquired his wealth chiefly in the pine lumber trade of Northern Wisconsin, in company with Hon. Philetus Sawyer, for several terms a Representative and then a Senator in Congress from Wisconsin. This task was accomplished while he gave due attention to his own personal business interests, and in the beginning of his severe conflict with a fatal disease. His death must be greatly felt in his family, where as a husband he was always attentive and considerate, and as a father he was thoughtful and indulgent. One who knew him intimately testified that "his forcible, energetic personality made him widely known;" that a "great throng of people gathered" at the funeral, "to pay respect to his memory;" that he was baptized by Eld. O. P. Hull in 1857, and joined the Walworth church; and that "in his closing years, he enjoyed a deep and tender religious experience."

SPECIAL NOTICE TO DELEGATES TO THE SOUTHWESTERN SEVENTH-DAY BAPTIST ASSOCIATION.

I am authorized to say that teams will meet delegates at Cherry Valley Station on the Knobel and Helena division of the Iron Mountain Railroad.

Delegates *via* Memphis will take either the Iron Mountain or the Cotton Belt and change cars at Wynne Junction.

Delegates *via* St. Louis, on the Iron Mountain change cars at Knobel on the Cotton Belt, change at Paragould.

Those coming on the K. C. Ft. Scott and Memphis will change cars at Nettleton.

Those coming *via* Texarkana on the Iron Mountain will change cars at Bald Knob, and at Wynne. Those on the Cotton Belt will change at Wynne.

S. I. LEE.

General Missionary for Arkansas and Texas.

OCTOBER 18, 1897.

Missions.

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

THE Chicago church sent at its own expense Rev. H. H. Hinman to spend a part of the last quarter with the church at Beauregard, Miss. The Rev. D. W. Leath, of Texas, a convert to the Sabbath, who had preached some at Fouke, Ark., and Hammond, La., joined him there and assisted him in a series of meetings. We have had no report of these meetings as yet, but Rev. Geo. W. Lewis writes that they were a great help to the church and some of the young people found the Saviour in the forgiveness of sin. Bro. Leath is still at Beauregard. Bro. Hinman has gone to his home at Beloit, Ala., to spend the winter.

SOME of the students of Milton College spent their summer vacation in evangelistic work. The Rev. L. C. Randolph, pastor of the Chicago church, spent his month of vacation in holding meetings at Coloma Station, Coloma, Fish Lake, and other places in Central Wisconsin. He was assisted by Brethren Eli Loofboro, C. S. Sayre, and E. Babcock, Milton students. Bro. Eli Loofboro is now the missionary pastor of the Berlin church, Wis., and general missionary on the Wisconsin field. We have no definite report of these evangelistic meetings, but have learned that there were some conversions and baptisms.

Brethren R. B. Tolbert and H. C. Van Horn, Milton College students, spent their summer vacation in holding revival meetings in Southern Illinois. Though a little late, yet by the request of the Missionary Secretary, Bro. Tolbert sends the following report of the meetings.

REPORT OF R. B. TOLBERT.

By request I will endeavor to give what must appear to be a very much delayed account of the work near Stone Fort during the month of August.

Bro. Van Horn and myself began work there the first Sunday night of that month. We held three services daily most of the time, as follows: Preaching service in the tent at 11 A. M., house-to-house prayer-meeting at 3 P. M., then the regular evening service. The attendance and interest seemed to increase from the very beginning, and we felt that God was giving us a victory over sin in that place. Many came forward for prayers and quite a number made a profession of Christ, up to the last night of the meetings. This night proved to be what we had been praying for, that is, a wonderful outpouring of the Holy Spirit. As the services proceeded that night the silent tears of penitence could be seen flowing down the cheeks of many in the audience. Our hearts were warmed with the love of Christ and our tears were made to flow because we knew that many must say good-bye until the trumpet shall call the sleepers from their long rest. Between seventy-five and one hundred came forward for prayers. There were about four hundred present, and when the request was made that all who would pledge themselves before God to try and live for Christ, almost the whole audience under the tent arose.

Speaking of the result of the meetings there, we cannot say definitely just how much good was done. We feel that the wall of prejudice which has so long existed there was in great

part broken down. We asked God to help us sing and preach Christ. Just how well this was done eternity will alone reveal; but we hope to meet precious souls in that final day who were led to the cross of Christ by his Spirit moving them in those meetings.

We also believed that education was a part of the gospel we had to offer, so we urged young men to step out and in connection with their Christianity develop the best that is within them by educating their mental and moral natures as well as their spiritual. We were rewarded as a result of our labors in this line in bringing with us to Milton nine young men, from the vicinity of Stone Fort and Crab Orchard, Ill. Part of these are now in school, the others will come in next term.

In closing, let us beg the prayers of Christians for the precious interests of Christ's cause in Southern Illinois, and also for these young men that they may become educated and useful Christian men.

MILTON, Wis.

FROM E. H. SOCWELL.

While there is nothing of special interest to report from the Iowa field, we are glad we can report a general healthful condition of spiritual affairs.

The Iowa Annual Meeting recently convened with the church at Welton, and through this agency the church was helped and encouraged. The wise counsel and stirring sermons of Bro. A. G. Crofoot, of Minnesota, and Bro. L. D. Burdick, of Garwin, did us all good. During the Annual Meeting, and at the request of the Carlton church, Bro. L. D. Burdick, of Garwin, was ordained to the gospel ministry, and continues his labors as pastor at Garwin.

All of the membership at Welton are not actively engaged in Christian labor and living, which fact we very much regret; yet as a church we are alive and earnest in the Master's work.

The church at Grand Junction is in prosperous condition and continues to maintain its weekly appointments. The people are quite badly scattered, hence the attendance at church and Sabbath-school is not as regular as it otherwise would be; but the people generally recognize the personal responsibility that rests upon them and make a strong effort to meet it. During my last visit at Grand Junction, Pastor Martin of the M. E. church desired me to fill his appointments upon the Sunday he spent in Toronto, attending the National Epworth League Convention. According to his request, I preached in his pulpit at Grand Junction at 11 o'clock A. M., at Dana, five miles north, at 2.30 o'clock P. M., and at Paton, five miles still further north, at 8 o'clock P. M. At each place I was kindly received and given an attentive hearing, everything combining to make it a pleasant experience for me. Several years ago the pastor of the M. E. church in Grand Junction refused to allow me to preach in his pulpit, the only such refusal I have met in Iowa during my nine years' experience; hence it was peculiarly pleasant to be invited into this pulpit by the present courteous pastor.

While in the western part of the state, I visited two isolated members of the Garwin church, living near Dedham, and by invitation of Pastor Harvey of the M. E. church in Dedham, I preached in his pulpit to a good

audience. I once held evening meetings in this church for a week, and became quite well acquainted with the people; since that time I am warmly welcomed back each time I return.

Twice within a few months I have been invited to preach in the Congregational church at DeWitt, and upon each occasion have been greeted by a good congregation of attentive hearers.

My family and I are now at West Hallock, Ill., where we have come for a short visit with relatives and friends. It is a great privilege to visit this place once more, since it is the birthplace of Mrs. Socwell, and where I lived for twenty-five years, and it was into the fellowship of this church that we were each baptized at the time of conversion. At the request of Pastor VanHorn, I occupied his pulpit last Sabbath, and am to preach again for him next Sabbath. While we are here visiting I have my work on the home field provided for.

During the quarter I have performed labor and visited isolated ones at Grand Junction, Perry, Dana, Dedham, Paton, Des Moines, West Liberty, Davenport, DeWitt and Welton.

WEST HALLOCK, Ill., October 4, 1897.

FROM R. S. WILSON.

I send in my report for the quarter ending Sept. 30, 1897. Most of this quarter has been a very interesting one. Bro. Ashurst was with us a goodly portion of the quarter. We held some very interesting meetings together in Culman County, as he has already told you in his letters. I left him and went across into Morgan County and delivered a temperance lecture to about 75 young people, it being a day set apart to discuss the temperance question by a few young men. It afforded me a grand opportunity. I told them of the temperance movement in Etowah County, and some of the young men thought they ought to organize in their own county in the same way. I will send you a copy of our resolution. I have spent a great deal of time the last quarter in the temperance work. I have a good deal of work planned now for the future. If I were able to give the time I would go back into Morgan County and organize that county for temperance work, but I can not afford it now; besides there is plenty of work to do in my own county. I am on double duty now, having to preach, and teach the Sabbath-school in Attalla on Sabbath-day, and get back home and attend to my Sunday-school Sunday afternoon. We have a good school. I attended our district Convention and was elected one of the Executive Committee. It was testified to by men who had visited our school that we had the best Sunday-school in the district. Again there is not another church in the county where all the members of the church belong to the Bible-school except our own Sabbath-school. Every resident member of our church belongs to our Sabbath-school. I had occasion to tell this in the Convention. The Temperance work and the Sunday-school work are running high in this county now.

We expect Bro. David Green to return to Alabama in a few days. We will be pleased to have him with us again. I want to visit Lathamville as soon as I get my crops gathered, where Bro. Ashurst went while in Alabama and found 14 Sabbath-keepers, who I

think will be good Seventh-day Baptists when they can become better acquainted with us. It is about 33 miles to Lathamville from my house.

May God bless you and your work and may he bless the work here and elsewhere.

ATTALLA, Ala., Oct. 3, 1897.

REBELLION.

BY IRENE W. HULETT.

King Alcohol is a tyrant king
And a bad, bold, monarch he.
With scepter of iron he rules the land,
With thundering voice he issues command
And makes of this nation, great and grand,
A rum-ruled Monarchy.

A Monarchy? Yes, for meekly we
(A people who have the right to be free)
Submit to the reign of this tyrant king;
Submit to his shameful, political "ring,"
That tows the parties by a string
O'er the Political Sea.

King Alcohol is a wily king;
A sly old fox is he;
For he has servants in disguise
Who pull the wool right over the eyes
Of many good people, that otherwise
The truth, perhaps, might see.

They are told—these people—that "never indeed"
Will the Prohibition cause succeed."
And with many a skillful sophistry
Are made to see—or think they see
High License, perchance, the best may be,
So, accept the old Parties' creed.

Old Alcohol is a cruel king;
A king with a heart of stone.
From breaking hearts come the anguished groan
All hope, all joy, all comfort flown;
From your starving children the wailing moan,
Dying in hovels alone.

And yet this Monarch of our land,
This cruel, dastardly foe,
Laughs at his work in fiendish glee,
No sorrow, no comfort, no pity he
For those through his cursed slavery
Brought to this horrible woe.

Oh, brothers and sisters, awake! Awake!
From your listless apathy.
Come, let us work with might and main,
With voice and vote, though it cost us pain,
Until King Alcohol we have slain
And our land again is free.

Not faint of heart, but strong in the fray,
Hopefully waiting the dawn of day.
Be fearless to dare and ready to do.
Be earnest and prayerful, hearty and true,
In triumph we'll carry this battle through,
If you vote, my friends, as you pray.

SMOKERS' RIGHTS AND WRONGS.

Men and other persons who smoke undoubtedly have certain inalienable rights. They constitute a considerable proportion of the public. They include a great number of persons of importance and distinction. They are entitled to the privilege and, indeed, the right of indulging their peculiar taste when and where they please, subject only to the general laws of social ethics. But to those laws they assuredly are subject. The possession of a cigar or pipe or cigarette confers no immunity nor special privilege.

It must be borne in mind that, after all, the smokers are a minority. The great mass of the public is composed of non-smokers, perhaps of anti-smokers. It is probably safe to reckon that to a majority of people the miscellaneous fumes of tobacco are positively unpleasant, if not sickening. And assuredly these have their inalienable rights, too. They make no intolerant demand for the total abolition of the smoking habit. They ungrudgingly accord to smokers the whole outdoors creation. But they are certainly entitled to demand that in confined places they shall not have the offensive habit imposed upon them against their will.

Thus the prohibition of smoking in and on public conveyances, excepting those specially designated for smokers, has been generally recognized as just and proper. Yet, year by year that rule has been infringed

upon, until it is now becoming little more than a dead letter. First, smoking was tacitly winked at on the front platforms of street cars, although that is often the very worst place for it, the natural draft carrying the fumes into every part of the car. But now another step is taken. On many lines smoking is permitted on the rear platform, by which all passengers enter and leave the car. The result is that non-smoking men and women have to force their way through a crowd of smokers and have all varieties of smoke puffed into their faces at only a few inches range. It is nothing short of an abomination.

On the elevated roads the case is no better. Signs forbidding smoking in the cars and stations and on the platforms are still displayed, but are almost altogether disregarded. If the surface of them were made rough, so as to afford a good match-scratching place for smokers, they would be more useful, and might attract more attention. As it is, the platforms and stairs are now thronged with smokers, the air is filled with smoke, and the floor is covered with cigar-stumps and spittle. Moreover it is a common practice for men to carry lighted cigars into the cars and hold them in their hands while they slowly smoulder and fill the air with a smell which even veteran smokers find nauseating.

Let it be granted that only ill-bred and rowdyish smokers do these things. Nevertheless they bring discredit and reproach upon all. It behooves those who smoke in a gentlemanly fashion to put forth every effort to free themselves from that reproach, by insisting upon a strict observance of all proper regulations of the public practice.—*New York Tribune.*

CHURCH CLERKS AND PASTORS.

Of course you have all read in the last issue of the RECORDER, Dr. Platt's excellent paper on "Statistics," and also his pertinent suggestions regarding some of the duties of church clerks.

His amazing statement that more than one-quarter of our churches failed to report to the recent session of the General Conference was painful beyond measure. Can it be possible that there are so many among us who regard thus lightly our obligations to those who have shown their confidence in us by calling us to fill places of sacred trusts?

Upon reading the account, the writer said to himself, "It is too bad, too bad! Any church clerk who thus disregards the duties of his official position, should not fail to vacate it at the very earliest opportunity." Possibly that was a little too severe, but probably not.

And what shall be said of a pastor who manifests so little interest in the relation of his church to the denomination at large, as to allow such a default? Would he not seem at least to need a new baptism of denominational loyalty, if not of the spirit of true discipleship?

If it so happens that any of us have not read what Bro. Platts says about this matter, let us turn to it at once and study it up; RECORDER, Oct. 18, page 669, and if we have not sent him that postal card telling him what we think about the new book, let us write to him by the next mail. His suggestion is a good one. Let us have the book.

J. D. SPICER.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

WHEN days are dark, I look to thee,
Oh gracious Lord. Thou helpest me
When days are dark.
When days are bright, my song I raise
To thee, in cheerful, thankful praise,
When days are bright.

"He that is slothful in his work is brother to him that is a great waster." Prov. 18: 9.

WHAT beefsteak and bread are to the physical body, closet prayer is to the spiritual life; the former give the body power to perform arduous tasks with vigor and grace; the latter strengthens the soul to resist evil and to perform noble, Christ-like deeds.

THE *Christian Endeavor World* is the name of the paper so well known in the past as the *Golden Rule*. The reasons for the change are set forth by the editor and the president of the United Society in the issue of October 7. The main reason is to secure a representative name. Surely this has been accomplished, but we shall all feel sorry to lose a name which has become so closely connected with the C. E. Society.

MASTERS OR SLAVES—WHICH?

BY W. B. WELLS.

Dear *Endeavorers*:—It is not uncommon for young people to look into the future with a considerable degree of expectancy, watching for some occupation in which they may become proficient and gradually "rise in the world." These aspirations have been planted in the individual by our Creator, in order that we may develop into the full stature of men and women. Therefore, we should not try to suppress them, but rather strive to cultivate and direct them in right channels. Often when these channels are neglected they become very crooked, and not unfrequently the current of "worldly ambition" by its winding course will lead to whirlpools which have sported with many a life that was drifting carelessly upon their troubled waters, eventually wrecking and swallowing them. To such an individual the voyage is an absolute failure, as far as his usefulness to the world is concerned.

In the first place, it is necessary that we banish every feeling of self-satisfaction, for whenever a person is found who is satisfied with his attainment, there is a strong indication that his days of usefulness to the world are numbered; but while we are arousing ourselves to a greater activity, we should not let the spirit of impatience seize us and carry us away captive. We should desperately rebel against the dominion of any such monster. When a person is exposed to such an attack, let him meditate upon the persistence with which thoughtful men have applied themselves to the search for truth. How men are spending their lives in discovering principles, by a knowledge of which the world has been and will be blessed; and through the possession of which the human race may be armed against the invasions of ignorance, disease and death. The examples of such men are worthy of our consideration.

It matters not what our present attainments may be, there is a rich field of labor for young people if they will prepare themselves by careful application to meet the responsibilities of life. Let us form early in life those habits that will build up the mind and

render it more serviceable to us. The desired end can be attained gradually, although we may be unconscious of it. We are living in a period of wonderful advancement. We have for our perusal the knowledge that has cost men the study of a lifetime. And this is so cheap that we often fail to appreciate it. For a few dollars the lifeworks of our greatest literary men can be purchased. In a textbook upon some science may be found the "cream" of thought, which has been rising and accumulating for ages, in that branch of science. Many a man has studied upon different devices for discovering and extracting it, until in our day we have that which is of the most importance disseminated throughout the world as if by centrifugal force. No young person can afford to let these opportunities slip away unimproved.

But some one says that it is all right for men of certain professions, *e. g.*, men of science; but for the mechanic, the clerk, the agriculturist, or the miner, it will not be of practical importance. Let us not be deceived in this matter. The twentieth century wants men and women that are broad-minded and symmetrical. The narrow-gauge railway has served its day. Its projectors lived up to the opportunities that they had, and it served their purpose. To-day it is used merely as a side issue. The world's business demands improvements, and unless we keep abreast with our times we will likewise find ourselves "side-tracked." Let us, therefore, in whatsoever line of work we may engage, become not *slaves* to that profession, but *masters* of it.

May we remember that the richest nuggets are rarely found upon the surface, but by prospecting for the genuine and assaying the metals we may secure the *sine qua non* for tunnelling deep into the boundless resources of the ages. By this means we will enhance our own prospect, as well as that of our neighbor. Let integrity become a characteristic of our daily lives. If we are true to our convictions we will receive the respect of the world. And above all other things, may we keep in mind the first clause of our pledge.

IDAHO FALLS, Idaho, October 15, 1897.

CLOSET PRAYER.

When Jesus, in his Sermon on the Mount, said to his followers: "But thou when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret," he uttered the words as a rebuke to the hypocritical worship which many in that day gloried in. If prayer is the heart's sincere desire, *true* prayer seeks the ear of the Divine One alone.

And what a blessing is the privilege of looking to him at all times and in all places! "Pray without ceasing" comes not merely as an obligation, but as one of God's choicest provisions for his children. To our very dearest earthly friends we may not always apply for help and comfort in the difficulties and sorrows that come to us, but, "Lo, I am with you alway," saith the dear Master.

Our Father has anticipated our wants in every way; it is good for us to worship him publicly and to say to the world that we take him as our guide and pattern; it is just as essential that we go to him individually and raise our petitions for pardon and for help. When we go alone to the one who was a "Man of sorrows and acquainted with grief," we feel that we have his sympathy in a spec-

ial degree. He was tried as we never were, and after opening our hearts to him we take up our work with renewed strength and courage.

A. MABEL CROSBY.

SIMPLICITY is essential to clearness. Many a truth is obscured by attempted explanations. Old Thomas Fuller says, "I saw an indenture too fairly engrossed; for the writer had so filled it with flourishes that it hindered my reading thereof. The wantonness of his pen made a new alphabet, and I was subject to mistake his dashes for real letters." Rhetoric has its chief value in making clear and forceful the expression of truth. When it is used as an ornament of the truth, it often stands in the way of the truth. If you have anything to say, say it simply, in the fewest words possible to bring out its meaning. More than that is too much for practical service.—*Sunday-School Times*.

OUR MIRROR.

THE membership of the Y. P. S. C. E. of the Second Brookfield church is much decreased on account of several members going to Alfred and other places as students or teachers; however we are trying to keep up interest.

On the evening of Oct. 9, the regular meeting gave place to a special program conducted by the missionary committee. After singing of hymns and a number of prayers in which workers both at home and abroad were earnestly remembered, interesting accounts of the mission fields of Minnesota, Iowa, and Wisconsin were given by Rev. H. B. Lewis and Rev. J. M. Todd, who have been missionary pastors on those fields.

They told of some amusing incidents connected with their labors and also something of the hardships endured for Christ's sake, and the rich blessings God gave, several of the leading men of our denomination coming forth as fruits of those efforts.

A letter was read from Miss Susie Burdick in reply to letters written to her by members of the society on her departure from the home land.

When the meeting closed we felt we had spent an evening very pleasantly and profitably, and hope our care for the mission work has been increased. COR. SEC.

THE Christian Endeavor of the First Seventh-day Baptist church of Chicago held a regular monthly business meeting Oct. 2, 1897. The following officers were elected for the ensuing term:

President—Will K. Davis, 153 La Salle St.

Vice-President—Adeline Clarke, 3105 Calumet Avenue.

Secretary—Leora Cutler, 451 Winchester Avenue.

Treasurer—W. M. Davis, 153 La Salle St.

Lookout Committee—Mispah Sherburne, 299 Oakley Avenue, Ernest Randolph, Elva Fork, Ethel Butterfield, Theodore Burno.

Prayer-meeting Committee—C. V. Parker, 2644 W. Chicago Avenue, George Coon, Mrs. Nettie Smith, George Post, Edith Butterfield.

Social Committee—Zoe Clarke, 3105 Calumet Avenue, Ernest Hull, Mrs. Grace Parsons, Clare Sherburne, Mrs. Nettie Coon.

Flower Committee—Adeline Clarke, May Butterfield, Jo Post, Lester Hull, Hazel Pierce.

The members are returning to the city from their summer vacations, so the meetings are more largely attended.

LEORA CUTLER, Sec.

Children's Page.

NOT KEEPING THE GOLDEN RULE.

Willie's lips stuck out as if a bumble-bee had stung them. Think of it! When his dearest own mamma was softly putting him to bed and talking to him so sweetly about the naughty things he had been doing all day!

"When you spoke so to Robbie did you think it was keeping the Golden Rule?" said mamma, sadly.

"He says just that way to me always," cried Willie, excitedly; "and he's a-bound to break all my things, and he deserves to have his broke back again."

"But the Golden Rule, Willie!" said mamma. "My boy mustn't break that, if Robbie does break playthings."

Willie didn't say "Don't care," but old Don't Care sat on his lips as large as life.

Mamma went away at last, and left him. She sat down by the window and tried to think up some plan to make Willie a better boy.

Next morning Willie came down to breakfast, when he got ready. Nobody called him. They had hot buckwheats and honey for breakfast, and usually mamma called him so as to have them nice; but this time she said, "He wouldn't trouble himself to call us. Never mind him."

When he did get down everything was cold.

"Why didn't somebody put 'em in the warming oven, Katy?" he asked in angry surprise. "You wouldn't like it, I guess, to have old fried griddles stone cold."

"Deed, and I shouldn't thin," said Katy, "but a body can't be always doing to other folks as ye'd like them to do to yersilf."

This was Willie's own idea, but it wasn't pleasant to take with cold griddles.

"Where's papa and mamma?" he asked after a while.

"Gone for a ride," said Katy.

"Without me," cried Willie, choking.

"Sure, yis," said Katy, cheerfully. "They said they guessed it wouldn't pay to wait for you. You never wait for anybody."

He couldn't eat any more breakfast—no, not if the cakes had been red hot. Mamma gone, mamma to do so, mamma to speak like that! He went and hid his face in her old wrapper in the closet, and cried an hour or less.

After a long time he came out. In came mother, rosy, sweet, holding in her hand a lovely bunch of greenhouse roses, in her arms a brimming bag of chocolate caramels.

"Aren't they beautiful?" she said, pinning one in her collar, and putting the rest in a silver vase.

"I want one in my button-hole," said Willie, wistfully, eying the creamy, fragrant buds.

"Yes," said mamma, sweetly, "it would be pretty!" and fell to eating the candy with great enjoyment.

Dinner was just as bad. They noticed him now and then, carelessly. It didn't seem that anybody was displeased with him. Only nobody cared for him. O, the misery of that little sentence! Nobody seemed to be thinking to-day, "I wonder what my little Willie would like?"

After dinner mamma sat down and read, "What will he do with it?" Willie knew what he would do with it, could he only get

hold of it. He would take that book and pitch it "clear 'way down to the bottomest place in the well." Read and eat caramels!

Why, almost always mamma read to him. And who ever heard of mamma keeping nice things to eat all alone?

All at once mamma heard a great sob. She laid down her book and looked at Willie sorrowfully.

"Does he want to come and sit in mamma's lap a minute?" she said, gently.

Bounce! It was only Willie, but people who aren't used to boys might have thought it was a cannon-ball struck them, or something.

"Oh, mamma!" cried Willy, squeezing her tight. "I wish I was your mother and you were my little boy."

"Dear me!" laughed mamma, though she was almost crying. "What for?"

"Oh, because I'd stop showing you how horrid it is not keeping the Golden Rule!"

Mamma took the hint and gave him some candy, with two of her best kisses.

"Oh, mamma," sobbed Willie on her neck, "wouldn't it be horrid to live in a house where nobody kept the Golden Rule?"—*Home Mission Monthly*.

LAST CHOICE.

There was to be a concert in which a number of children were to take part. There was a good deal of excitement over it, and all who had to recite or sing were much interested. Some of those who had not, as yet, been selected for any share in the work were interested, too, but they did not all show it in as pleasant a way.

As it drew near the important time, two of those who had been chosen for special parts were taken ill, and it seemed a little hard to fill their places.

"I shall not do a single thing," said Lena Martin. "I wasn't asked in the first place, and I'm not going to be second choice."

Then it was found that Sophie Leonard had taken the part, and had promised to do the best she could with it.

"Why, Sophie," said one of her mates, "you don't feel as Lena does, do you? Lena says she won't be second choice."

"Why, really," said gentle Sophie, looking up brightly, "I'd rather be even the last choice, I think, for then I would know that nobody else would do it, and if I didn't it might fall through, and so I would feel sure it was right to try. If I should be first choice I should be afraid I ought to give the chance to somebody who could do it better."

"What a good way to look at it!" said her friend, and it happened that soon afterward this very girl was asked to take the other vacant place, and because of Sophie's good example she did not refuse.

Those who really wish to help will be humble and do what they can, whenever asked, without insisting on being first choice.—*Welcome*.

BETTER WHISTLE THAN WHINE.

As I was taking a walk early in December, I noticed two little boys on their way to school. The smaller one stumbled and fell, and though he was not very much hurt he began to whine in a babyish way, not a regular roaring boy-cry, as though he were half killed, but a little cross whine. The older boy took his hand in a kind and fatherly way and said:

"Oh never mind, Jimmy; don't whine; it's a great deal better to whistle."

And he began in the merriest way a cheerful boy whistle. Jimmy tried to join in the whistle.

"I can't whistle as nice as you, Charlie," said he; "my lips wont pucker up good."

"Oh that is because you have not got all the whine out yet," said Charlie. "But you try a minute and the whistle will drive the whine away."

So he did, and the last I saw or heard of the little fellows they were whistling away as earnestly as though that was the chief end of life. I learned a lesson which I hope I shall not soon forget, and it called out these few lines, which may possibly cheer another whiner of mature years, as this class is by no means confined to the children:

"It is better to whistle than whine,
It is better to laugh than to cry,
For though it be cloudy, the sun will soon shine
Across the blue beautiful sky.

"It is better to whistle than whine,
O man with the sorrowful brow,
Let the words of the child scatter murmurs of thine,
And gather its cheerfulness now.

"It is better to whistle than whine,
Poor mother I so weary with care,
Thank God for the love and the peace that are thine
And the joy of thy little ones share.

"It is better to whistle than whine,
Though troubles you find in your way;
Remember that wise little fellow of mine,
And whistle your whining away.

"God bless that brave boy for the cheer
He brought to this sad heart of mine;
When tempted to murmur that young voice I hear,
It is better to whistle than whine!"

—*Open Window*.

COMING TO JESUS.

Two little girls were coming home from Sabbath-school, and during their walk they talked of what their teacher had said. It was about "coming to Jesus." The more they talked, the more perplexed they became; but on reaching their home they at once went to their mother, and this is a part of the conversation which took place:

"Mamma, our teacher told us to-day that we must come to Jesus if we want to be saved. But how can I come to him if I cannot see him?"

"Did you not ask me to get you a drink of water last night?" replied the mother.

"Yes, mamma."

"Did you see me when you asked me?"

"No; but I knew that you would hear me and get it for me."

"Well, that is just the way to come to Jesus. We cannot see him, but we know that he is near us, and hears every word we say, and that he will get us what we need."—*United Presbyterian*.

JOHNNIE'S VERSE.

Johnnie was about to repeat his first verse at the Sabbath-school concert. His mother selected one for him, "I am the light of the world," repeating it to him until he was sure of it.

The evening of the concert came. Johnnie came out, made his best bow, and proclaimed in a loud voice, "My mother is the light of the world."

"So she is of your little world," said the superintendent, and Johnnie trotted off the platform with a proud air, while a general smile beamed on the faces of all.—*Unidentified*.

THERE are few occasions when ceremony may not be easily dispensed with, kindness never.

Home News.

New York.

OTSELIC.—Friends interested will be pleased to learn that there has been some increase of interest here during the summer and fall. As one evidence of a better state we note that the friends have fixed and shingled the sheds and made some repairs. It looks better and we feel better for this little outlay of time and money. We have held some extra meetings in different neighborhoods, and of late there has been an anxiety to do more for the cause.

On the 23d of September Bro. Sindall, from Verona, visited us, preaching at our church in the evening and continuing with us over the Sabbath. Our Sabbath meeting was of more than ordinary interest. He preached for the Baptists at the Centre Sunday morning, and then continued with us until he had preached eight sermons. These sermons were appropriate and interesting. The friends enjoyed the meetings very much. The service of song was indeed a great treat. The members were refreshed and strengthened. At first it was intended to continue the effort, but finally it was decided to discontinue the meetings for the present, on account of the pressure of work upon the farmers, hoping to renew the meetings later.

The pastor went to his appointments on the "Ridge," in the adjoining school-district. Two years ago the Methodist pastor from DeRuyter preached here, and again last July. A Bible-school has been maintained here for a long time. A few sermons seemed to encourage nine of the young friends of this place to make a public profession. Our meetings are interesting. Most of the young people take part in the conference service. One family from this neighborhood frequently attend our service at Otselic. The children are happy in their Christian experience. This is truly a missionary field. It seems more important every month. Pray for us. L. M. C.

SINCERITY IN PREACHING.

The preacher, of all men, ought to be a real man, a true man. Sincerity is the very life of the real and the true. Sincere, in its origin, means without wax, the pure strained honey—the pure thing without admixture. Sincerity is not exactly heartiness, but it is that to which heartiness owes its being. Sincerity combines reality of conviction and earnestness of purpose with purity. The pulpit needs sincere men. The great Puritan, John Howe, says he prayed that he might do the proper thing, but that he prayed the more importunately that he might be sincere. Mistakes God would pardon, but no performance of duty could be acceptable to God that lacked sincerity. Incerity not only destroys the efficiency and acceptability of every service, but renders that service sinful. The following we produce as illustrative:

It is related that when Joseph Hume, the infidel, was taxed with inconsistency on going to listen to John Brown, the godly Scotch minister of Haddington, he replied:

"I don't believe all he says, but he does, and once a week I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he thought the Lord Jesus Christ were at his elbow."

There is a story of a couple of gentlemen, who stopped at an out-door meeting in Scotland

and listened while some one delivered an elegant and polished address.

"What do you think of that?" said one of them to his fellow.

"I think the man does not believe a word he says," was the reply.

After the first speaker had concluded, John Brown, of Haddington, rose up to preach, and poured out "the rivers of living water" which were welling up within his own soul.

"And what do you think of that man?" said the traveler to his companion.

"Think," said he, "I don't know what to think. It seemed as if he thought Jesus Christ was standing by his side, and every little while he was saying, 'Now, Lord, what shall I say next?'"

Of Edward Payson his biographer says: "Next to his prayers, the undoubted sincerity of his beliefs in the truths which he inculcated, was the cause of his distinguished and almost uninterrupted success. His language, his conversation and whole deportment were such as brought home and fastened on the minds of his hearers that he believed and therefore spoke. Though he drew crowds there was nothing of stage effect—no imposing attitudes, no extremes of intersection, no affectation of tears. It was simple nature sanctified by grace, uttering the deep convictions of his heart."

The whole round of sensational preaching is a pestilential brood springing from an insincere pulpit. All pulpit performance, the mere acting a part, flows from the same source. The desire for place creates insincerity by bringing in wrong motives to influence. A preacher cannot think of place or salary without taint. The thought of these things destroys the singleness of eye. We need earnest men, but back of earnestness lies sincerity. We need self-denying men, but back of self-denial lies sincerity. We need brave men, but back of courage lies sincerity. We need holy men, but sincerity is the foundation of holiness. The lack of this sincerity always cripples the ministry. God is served, but the motives are mixed. Insincerity divides or rots the service.—*Christian Advocate*.

GEMS FROM FENELON.

"Happy will you be if you learn what it is to find love an occupation. It is no use to ask what those who love God do with him. There is no difficulty in spending our time with a friend we love. Our heart is always ready to open to him. We do not study what we shall say to him, but it comes forth without premeditation; we can keep nothing back. Even if we have nothing special to say, we like to be with him. O, how much easier it is to love than to fear! Fear constrains, fetters, perplexes one; but love persuades, comforts, inspirits, expands the soul, and makes one desire what is good for its own sake."

"Two things are enough: 1. Never to set a bad example, and thereby never be ashamed of Jesus Christ and his gospel. 2. To do whatever a real love of God requires without affectation or display."

"Need we wonder if the Infinite exceeds our weak, narrow minds? Would you measure God and his mysteries by your vision? Would he be infinite if you could measure him and fathom his depths?"

"The events which God brings about through his love are generally prepared by an imperceptible and gentle providential

course, which leads on so naturally that things seem to happen of themselves. There must be nothing strained and out of order. It is better to wait a while and open the door with a key, than to force the lock in our impatience."

"O, how compassionate and comforting God is to those who go to him with hearty confidence in their troubles!"

"They who know that everything is God's ordering are satisfied that he orders all for the best."

CHESS.

Question.—Does the Methodist Episcopal church forbid the playing of the game of chess?

Answer.—It does not. Chess is not a game of chance. While we should not go quite so far as to hold it up as prominently valuable in exercising and developing the mental faculties of perception and reflection, it acts beneficially on the judgment and strengthens the will power. We have no hesitation in saying that it is a game without objection, so far as we know. It requires a kind of reflection that does not qualify a person specially for the real work of life. It demands concentration. Its most valuable effect is the discipline it gives the attention. If carried to excess it is injurious, not to the moral nature, but to body and mind. We know a person who reached such a state in his devotion to chess that when he sat down to the dinner table the plates seemed to him like the different pieces used in the game, and his physician assured him if he did not cease his devotion to it he would lose his mind. Whoever denounces chess, however, in moderation must have a scheme that makes no place whatever for anything of the nature of amusement.—*Christian Advocate*.

SULTAN AND ZIONISTS.

An old Turkish law forbade Jews staying in Jerusalem more than thirty days at a time. Years ago, when the British government was more in favor at Constantinople than now, it secured an extension of time to ninety days, and in course of time the enforcement of this modified law fell into disuse. Now on account of the rehabilitation of the Turkish Empire, and of the recent Zionist scheme of founding a Jewish state in Palestine, the old law has been revived and the original thirty days limit restored. The Sultan, who makes no secret of his displeasure over the new Jewish movement, insists that the law shall be rigidly enforced. It might be added that the Pope agrees with the Sultan in opposition to the Zionists. The harmony of views between these two Eastern despots is likely to gain favor for the Hebrew Nationalists in quarters where they would have been entirely ignored but for this significant and characteristic opposition.—*Christian Standard*.

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.

Don't get ashamed of your station in life! Don't get ashamed of your business! Don't get beyond your generation! Don't get too big for your clothes! Don't get too proud for your purse!—*The American*.

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: 13-32
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 VI.—PAUL IN MELITA AND ROME.

For Sabbath-day, November 6, 1897.

LESSON TEXT.—Acts 28: 1-16.

GOLDEN TEXT.—We know that all things work together for good to them that love God. Rom. 8: 28.

INTRODUCTION.

Paul and other prisoners under the charge of Julius, a Roman centurion, together with soldiers and sailors, in all 276 souls, on board a ship bound from the Island of Crete to Italy, are driven out of their course for several days by a northeast wind, until on the fourteenth night the sailors surmised that they were nearing land. After making repeated soundings they found that they were in shoal water, and therefore let go four anchors waiting for daylight. In the morning they worked their ship into a creek along the shore and ran it aground. The ship breaking to pieces by violence of the waves, all, some by swimming, others by floating on boards and broken pieces of the vessel, "escaped safe to the land."

EXPLANATORY NOTES.

1. *When they (R. V. we) were escaped.* Paul, Luke, and the others, all made their escape. *Melita.* Malta, an island 60 miles south of Sicily, 17 miles long and 9 miles wide.

2. *The barbarous people.* Not barbarians properly, but foreigners, since they spoke neither Greek nor Roman. They were evidently humane, and it may be civilized. Malta is said to have been colonized by the Phenicians.

3. *Paul had gathered a bundle of sticks.* He was doing the menial service of a prisoner. *There came a viper out of the heat.* In cold weather the viper becomes torpid. It was roused and irritated by the heat of the fire upon which Paul was heaping fagots, and darted out and seized his hand with its fangs.

4. *No doubt this man is a murderer.* Since he was fettered and doomed, as they supposed, to death, they concluded that he was a murderer, and that retribution had overtaken him. The aptness of the supposed punishment suggested the crime.

6. *He should have swollen or fallen down dead suddenly.* Such results are recorded of the bites of African serpents. *Said he was a god.* They believed that he was miraculously preserved, and naturally attributed his preservation to a divine power.

7. *Publius.* Presumably a Roman legate. *Three days continuously.* Entertained Paul, Luke, and may be, Julius and some others temporarily until they could secure suitable lodgings.

8. *Sick of a fever and bloody flux.* (R. V. *dysentery.*) Luke, a physician, (Col. 4: 14) defines diseases by technical terms.

10. *Honored us.* Bestowed upon us many gifts and marks of favor.

11. *After three months we set sail.* Paul still under the charge of the centurion, together with his companions, embarked on board of a ship of Alexandria, on its way to Italy, about the first of February. *Whose sign was Castor and Pollux.* These were tutelary deities of sailors, and their image, either painted or carved, was on the prow of the ship.

12. *Syracuse.* On the southeast coast of Italy, about a day's sail from Malta.

13. *Rhegium.* Another day's sail made at this time by a circuitous route, presumably because the wind was unfavorable, enabled the ship to anchor at Rhegium in Southern Italy.

14. *Puteoli.* This was the principal port of Southern Italy, and was situated seven miles west of Naples. It was reached by the ship on the second day after leaving Rhegium. Here were found brethren with whom Paul was permitted by the centurion to tarry seven days.

15. *When the brethren heard of us.* The week's stay at Puteoli gave sufficient time to the brethren at Puteoli to communicate with those at Rome. *Appii Forum.* A town on the Appian Way, 43 miles south of Rome. *Three Taverns.* A town 10 miles nearer on the same high-

way. *He thanked God and took courage.* Paul was grateful at such evidences of affection, and at the fulfillment of his long-cherished hopes of visiting Rome (Rom. 1: 9-15) and took courage to renew the great work to which he had been called.

"HARVEST HOME."

BY M. A. DEAN.

What wondrous fullness rounds with graceful touch,
The fair proportions of our Mother earth!
How free her welcome at the glad approach
Of sons and daughters, claiming right of birth,
With generous hand dispensing her rich gifts,
She warms with grateful love, each filial heart;
E'en from the sorrowing ones, the shadow lifts
And whispers words of cheer, with winsome art,
All luscious fruits, brown nuts and berries sweet,
Broad fields of grain, and radiant globes of gold,
That shine between, and varying products, meet
For each new taste, she yieldeth, as of old;
In her ancestral halls, she spreads again
The yearly feast, and bids each child to come;
No royal banquet, 'mong the sons of men,
Can vie with Nature's glorious "harvest home!"
No gilt edged invitation, with the glad
Words whispered neath the "harvest moon" so fair,
By perfumed zephyrs, from the fields vine-clad,
"Come ye, mine own, and taste my banquet rare!"

SHELBYVILLE, Ill.

"DID THE APOSTLES KEEP SUNDAY?"*

BY C. L. CLARKE.

The above question has been asked me several times, and in reading the New Testament I conclude they did not. I find that the Scriptures were read *every Sabbath-day.* Acts 13: 27.

There is only one meeting recorded as being held on Sunday (Acts 20: 7), and that was a night meeting (Acts 20: 8), after the Sabbath was past on what we call Saturday night, and Paul continued his journey the next day on foot to Assos. Acts 20: 13. This he would not have done had he observed it as the Sabbath, for it was more than a Sabbath-day's journey, being about 19 miles.

To offset this one meeting on Sunday I find the following meetings on the Sabbath recorded:

Acts 13: 14-16.....	1 Sabbath-day meeting.
" 13: 44.....	1 " "
" 16: 13.....	1 " "
" 17: 2.....	3 " meetings.
" 18: 4-11.....	78 " "
Total.....	84 " "

Now if the apostles kept Sunday, why did the Gentiles ask that these words be preached to them the next Sabbath (Acts 13: 42-44) instead of the next day, which was Sunday? If meeting once on Sunday to break bread (Acts 20: 7) proves it to be the Sabbath, then all days are proven to be sabbaths, for "they continued daily breaking bread from house to house." Acts 2: 46.

Every one claims the ten commandments as the law of the Jews. Paul said he had not offended against the law of the Jews (Acts 25: 8), so he must have kept the fourth commandment. He also said, "I have committed nothing against the people or the customs of our fathers." Acts 28: 17. But it was their *custom to keep the seventh day.* Did Paul keep Sunday?

LI HUNG CHANG AND THE BIBLE.

Dr. Coltman, of Peking, relates the following very remarkable interview with that eminent Chinese statesman, Li Hung Chang:

"At a recent visit I made to His Excellency Viceroy Li Hung Chang, I found him reading a beautiful Russia-leather bound copy of the New Testament, that had just been sent him by the Rev. George Owen, of the London Mission. The type and paper were of the same kind as that presented to the Empress Dow-

ager on her Jubilee celebration a few years ago. The old gentleman was so intent on his reading that he did not notice me for several minutes, and as I could see the title of the book, I put up a silent but earnest prayer that God might send him some message in his reading that would appeal to his heart. In a little while he raised his eyes, and looking attentively at me, said: 'Dr. Coltman,' or as he addresses me in Chinese, 'Man Tai Fu, do you believe this book?' 'Your Excellency,' I replied, 'if I did not believe that book I should not have the honor of being your physician. I thoroughly believe it.' 'Are you sure it is not all rumor and report?' he again asked. 'Very sure,' I replied. 'How do you know?' he continued. 'By a test given in the book itself. Does it not say in the book that a bad tree cannot bring forth good fruit, nor a good tree bad fruit? Your excellency has admitted to me previously that the condition of the people in Western lands far surpasses anything in the East, and I can assure you that the happiness and prosperity of the various nations you have recently visited is in direct proportion to the nearness with which they live to the precepts taught in that Book. Would that your Excellency also believed it.' 'Why, I believe that you would like me to turn Christian,' he said, in a half-joking, half-earnest tone. 'Not only you,' I replied, 'but your young Emperor and all his people.' 'We have Confucius,' he replied, 'and you have your Jesus; are they not much the same?' 'By their fruit ye shall know them,' I replied. Then, before we could carry on the conversation further, important dispatches were brought in, and the Viceroy had to give them his attention; but as a servant took the book from his hands to place it in his library, he said, 'Don't carry it to the library; take it to my bedroom table. I wish to look at it again.'—*The Christian Intelligencer.*

THE COSMOPOLITAN UNIVERSITY.

On the 8th day of October more than 10,000 students were on the rolls as members of the first Freshman class of the Cosmopolitan University. The confusion into which the plans regarding the *Cosmopolitan's* educational work were thrown by the retirement of President Andrews, in order to meet the urgent wishes of his friends at Brown University, has been met by the acceptance of the Presidency by Dr. Eliphalet N. Potter. President Potter has been at the head of two great colleges for nearly twenty-five years, and brings to the work exceptional talents as an organizer and man of broad culture and common-sense ideas. He is already at Irvington engaged in organizing his staff of professors. The work of the University has been grouped under fifteen heads, covering the various branches of knowledge. Each of these will be in charge of a professor. As soon as the task of selections is complete, the students will be assigned their work and the largest Freshman class in the history of the universities of the world will begin its studies.

The extraordinary dimensions of the class thus formed has opened the eyes of the public to the importance of the gap in educational facilities which the *Cosmopolitan* has undertaken to fill. Knowing that the appropriation made by the *Cosmopolitan* is a limited one and that the entries are far beyond the most sanguine expectations, embarrassing the work by their proportions, many professors and other prominent men have already made the offer of advice and assistance without pay.

* I had written this before receiving the Recorder of Oct. 4, which contains a similar treatment of the case by Rev. M. Harry. But this is designed to answer the one question at the head.

Popular Science.

BY H. H. BAKER.

The Greatest Magnifier in The World 3,000,000 Diameters.

In last week's RECORDER I had occasion to refer to the construction of "the darkest place on earth," by Prof. Elmer Gates, in his laboratory near Washington, D. C. He has the largest and best-appointed laboratory in the world, for pursuing microscopic and photographic studies.

For over twenty years Mr. Gates has been a close student and a very successful one in the field of microscopy; hence the building of the triple dark-room became necessary, as absolute darkness was required, to enable him to photograph an object already magnified 300,000 diameters.

Prof. Gates has perfected an instrument by which he demonstrates an entirely new principle, namely, that a second microscope can be used to view a small part of the real image produced by the first microscope; thus with a full tube, length of both microscopes a greater magnifying power can be produced with a 6% objective, than with a 16 inch by the general method, because there is a larger field of vision.

Prof. Gates carries his invention still further forward, and places a two-third objective on the second microscope, which increases the magnification 400 times more diameters. But now the image cannot be seen by the naked eye, but to be seen it must be photographed. Prof. Gates says, "with a twelfth objective on the first microscope and a three inch on the second, I get a magnification of 3,000,000 diameters."

This carries the power of his instrument as far beyond the present microscope of 1,000 diameters as that is beyond the vision of the human eye.

Then by the absolute exclusion of light to photograph and bring to view for inspection, an object that is magnified to that extent that it cannot be seen, controverts all rules of scientists, so far as we know, in regard to magnification.

I am informed that this invention is to be applied to medical and surgical research, and in so far as bacteriology and physiology are concerned, it certainly must be classed foremost among inventions for discovering the causes of disease, and modes of relief for thousands of suffering people.

By securing a patent for his invention Mr. Gates evidently might add a fortune to his possessions, but with a noble magnanimity, I hear, he refuses and dedicates all to the cause of humanity, a far more worthy ambition than to reach a frozen pole.

May the name of Elmer Gates travel through the ages, by the side of Jenner, Koch, Pasteur, Roentgen and others, whose aspirations have been to benefit the world.

A Wonderful Machine.

Prof. J. A. Brashear, of Allegheny, has just completed for the United States Government a machine for measuring the velocity of cannon balls, to be used on the testing grounds at Sandy Hook. By simply pulling a lever this machine fires the gun, sets a tuning fork to vibrating, opens a shutter, releases the electric connections, and throws a strong beam of light on a photographic plate that is making 1,500 revolutions per minute. A wire is placed before the mouth of the cannon

and another in range at a given distance. When the gun is fired, the ball strikes the first wire which releases the ray of light that strikes the revolving plate, and when it strikes the second wire it shuts it off. A small opening connected with one of the prongs of the tuning fork allows this beam of light to strike the plate and make a sinuous streak until the ball strikes the second wire.

This photographic streak is measured by a micrometer, the vibrations of the tuning fork being exactly known and the distance between the wires accurately measured, the time of the passage of the ball between the two wires can be definitely determined.

Such is the perfection to which this instrument has been brought by the aid of electricity, that the movement of a cannon ball two inches can be timed to the one hundred thousandth part of a second.

Electricity and light have no difficulty whatever in timing the slow movement of the swiftest cannon ball.

YEARLY MEETING.

The Yearly Meeting of the Seventh-day Baptist churches of Southern Illinois met with the Bethel church, Oct. 1-3, 1897. The Stone Fort church sent a large delegation, and Farina was represented by Eld. D. Burdette Coon and the Misses Gracie Clark, Honor and Fern Davis. The meetings were well attended by the people of the vicinity. It was one of the most interesting and seemingly profitable meetings which has been held. The house was generally well filled.

The Introductory sermon by Eld. Robert Lewis was addressed mainly to the members of our denomination, forcibly appealing for conscientious Christian living and activity.

A sermon by Eld. D. Burdett Coon on "The power of influence" was very helpful, and another by Eld. F. F. Johnson on "Sabbath-observance;" each of these were heard by a good sized and intensely interested congregation.

All other exercises, singing, etc., were taken up with stirring interest, and the meeting adjourned with a feeling that the Lord had already blessed and would still more bless that coming together. SEC.

NEVER forget that if you are faithful in a few things, you will be ruler over many.

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. 1896.

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.

REV. GEO. B. SHAW, Pastor,
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.

KENYON—CHAMPLIN.—At the residence of the bride's parents, in the town of Genesee, Allegany Co., N. Y., Oct. 14, 1897, by Rev. S. S. Powell, Mr. George Henry Kenyon, of Bolivar, N. Y., and Miss Winona Gertrude Champlin.

BABCOCK—MAXSON.—At Atchison, Kansas, Sept. 27, 1897, by A. Snyder, the Probate Judge, Mr. C. S. Babcock and Addie L. Maxson, both of Nortonville, Kansas.

CLARK—POWELL.—At the home of the bride's parents, in Hartsville, N. Y., Oct. 13, 1897, by Rev. H. P. Burdick, Mr. Lewis Everett Clark, and Miss Angeline Luvina Powell, all of Hartsville, 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.

SAXTON.—Ella S. Saxton, infant daughter of Lewis and Frada Saxton, Oct. 5, 1897, with consumption, aged 2 years and 6 days.

How comforting are the words of Jesus: "Suffer the little children and forbid them not, to come unto me, for of such is the kingdom of heaven!"

W. H. E.

CLARK.—In Buffalo, N. Y., Oct. 11, 1897, of a disease resembling Bright's disease, Catherine, wife of Eugene Clark, aged 22 years, and 9 months.

For months she was a great sufferer. By her request she was brought to Fulmer Valley for her funeral and burial, which occurred Oct. 14. She had spent about one year in this community and during this time made friends of all who knew her as was evident at her funeral. She has left of near relatives a husband, one child and a brother and sister.

J. K.

SAUNDERS.—At the home of her daughter, Mrs. Asa F. Randolph, Alfred, N. Y., Oct. 16, 1897, Mrs. Ruhamah E. Saunders, aged 85 years, 7 months, and 15 days.

Her parents were Joshua and Mary Fowler Emerson. She was born in Petersburg, N. Y. Her father died when she was three years old, and she was then adopted into the family of John Whitford. In her twentieth year she was married to Jonathan Saunders by Elder Wm. Satterlee, who had baptized her at the age of seventeen years, at which time she united with the Berlin Seventh-day Baptist church. Removing to Alfred, she joined the Second Alfred church; and later, the First Alfred church, of which she remained a faithful member until her death. She had six children, one deceased, three in Michigan, and two in Alfred—Mrs. Asa F. Randolph and Mrs. Daniel Perkins. With the former daughter she has made her home for the past eighteen years. On the 24th of last June she fell, fracturing her hip bone; and since that time has been confined to her bed, suffering intensely. Her Christian life was marked by firm faith in God and especial love for the services of the Lord's house. At her request her remains were taken to Michigan and laid beside those of her husband who departed this life June 25, 1879.

J. L. G.

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.

Wanted—An Idea

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

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Literary Notes.

Harper's Magazine.

The November number of *Harper's Magazine* will contain a vivid description of the second battle of Velestinos, one of the most stirring contests during the Greco-Turkish War, by Richard Harding Davis, illustrated from photographs taken by Mr. Davis; a critical biographical article on "Daniel Webster," by Carl Schurz; and a paper on "The New Japan," by Toru Hoshi, Japanese Minister to the United States. The fiction will include instalments of the serials by Frank R. Stockton and William McLennan, and a short story by W. D. Howells.

Harper's Weekly.

The features of the numbers of *Harper's Weekly* in October include an article on the decorations of the new Astoria Hotel, in New York, by Charles H. Caffin, extensively illustrated from the work of Edward Simmons, Will H. Low, C. Y. Turner, and E. H. Blashfield; a description of the terrors of "The White Pass Trail," by Tappan Adney, the *Weekly's* special correspondent to the Klondike; and articles on "The Destruction of Sugar Plantations in Cuba," by George Bronson Rea, on "The Philadelphia Gas Works," giving the results of the municipal control of the gas supply, by Clinton Rogers Woodruff, and on the U. S. ship *Constitution* ("Old Ironsides"), by Lieut-Commander J. D. Jerrold Kelley. There will also be a description, with drawings, by R. F. Zoghaum, of the fleet manoeuvres of the North Atlantic Squadron.

Harper's Bazar.

In addition to the new fashions in *Harper's Bazar* during October are several noteworthy literary features, among them an account, by Mrs. Rose Hawthorne Lathrop, of her work in the Free Cancer Hospital which she has established in the East Side of New York, with a photograph showing Mrs. Lathrop receiving patients; a description of the "Carlsbad Cure," by Mrs. Poultney Bigelow; and an article on "The One Hundredth Representation of Parsival at Bayreuth," by Lucia Purdy.

CUBA FROM A BRITISH POINT OF VIEW.

It is hardly necessary for us to say that, if war takes place, our sympathies will be with our own flesh and blood, and not merely because they are our own flesh and blood, but because we believe that the rule of Spain in Cuba is an outrage on humanity. We have no abstract or sentimental prejudice in favor of insurgents, but it is clear that the men whom Spain sends to Cuba are utterly unfit to rule their fellow-creatures. The native Cubans may not be a very worthy set of people, but this does not alter the fact that Spanish rule has turned the island into a hell upon earth. No man would live in Cuba who could possibly live anywhere else. The Spanish

tyranny is not even efficient. While the wretched lads sent from Castile or Andalusia die of misery, fever and starvation, or desert to the rebels, the worst of the officers and officials are said to sell the stores or to take money from the contractors, whose occupation would be gone were the war to cease. This unholy partnership, if the accounts are true, makes even a section of the army by no means too anxious to end the war. The better part of the officers—and of these, of course, there are many, for Spain has never been without a supply of high-minded and courageous men—are rendered depressed and hopeless by the ills they see around them. In the spirit of fatalism, they resign themselves to the fact that in an island the size of Ireland, with a population of only a million and a half, some two hundred and twenty thousand disciplined men are unable to put down a body of about forty thousand rebels. Yet we turned Napoleon out of the Peninsula with a fifth of the force which Spain now possesses in Cuba.

Cuba is, roughly, about 700 miles long. At its narrowest point it is only twenty-seven miles wide. At its broadest not more than ninety. Spain commands the sea, and can, therefore move her troops as she will. Yet, in spite of all these facts in her favor, she has not only made no progress in putting down the rebellion during the last four years, but has actually lost ground. To prolong the war any further and to forbid the return of peace to the miserable island is a crime, and if America chooses to undertake the work of putting a stop to the hideous cruelties practiced in Cuba all Englishmen should applaud her, and should refuse to inquire too narrowly into the reasons which have influenced her statesmen in putting pressure on Spain. When a nation is doing, or about to do, a piece of work good in itself, we must not demand a certificate of origin as to her motives. Certificates of origin are as foolish in politics as in trade. Let us be content with action which is on the right side and is intended to prevent such a condition of things as exists in Cuba to-day.

But, though, if war comes, our sympathies will be with America and against Spain in her attempt, at the bidding of a false pride, to make the ruin and degradation of Cuba even worse than they are just now, we can understand patriotic Americans doing their best to prevent war. Every nation has its duty as well as its destiny, and we hold that America must ultimately see to it that good order and decent government shall prevail in Spanish America.—*London Spectator.*

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"An' did ye not wake him up?" he asked.

"Ya," answered Hans; "but I yoost stant still and say, 'miaow, miaow.'"

"I'll do the same mesilf," said Pat. Rising, he went slowly and cautiously down. But he was not so successful as Hans. As he entered the farmers's room he stumbled over a shoe, kicked a chair, and awoke the farmer, who cried angrily, "Who's there?"

"O. lay shtil," said Pat; "O'i'm the cat."

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