

# THE SABBATH RECORDER.

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

VOLUME 53. No. 44.

NOVEMBER 1, 1897.

WHOLE No. 2749.

## CONTENTS.

EDITORIALS.	
Paragraphs .....	690, 691
BREVITIES.	
Paragraphs .....	691
CONTRIBUTED EDITORIALS.	
The Diffusion of Intelligence .....	691
The Forgotten Man.....	691, 692
Prayer for the Sabbath—Poetry .....	692
The Coming of Christ.....	692
Moral Force Immortal.....	692
A Step at a Time.....	692
TRACT SOCIETY WORK.	
Paragraphs .....	693
“Tithing” and the Sabbath.....	693
Book Notice.....	693
Studies in Sabbath Reform.....	694
Another Comforter .....	694
A Farmer’s Advantage.....	694
MISSIONS.	
Paragraphs.....	695
From S. I. Lee.....	695
From S. R. Wheeler.....	695, 696
Missionary Board Meeting .....	696
Store the Sunshine—Poetry.....	696
A Friend to the Helpless.....	696
Talking With God.....	696
WOMAN’S WORK.	
“‘I’ve Found a Joy in Sorrow’”—Poetry.....	697
“Be Ye Separate” .....	697
Loyalty to Duty.....	697
How to Test Amusements.....	697
YOUNG PEOPLE’S WORK.	
Paragraphs .....	698
Relief for Sleepless Missionaries.....	698
Our Mirror—President’s Letter .....	698
Paragraphs.....	698
CHILDREN’S PAGE.	
The Kettle—Poetry.....	699
The Story of a Dull Boy.....	699
A Great Surprise.....	699
Polly Putoff.....	699
HOME NEWS.	
Rhode Island, Mississippi .....	700
Pointers in Marriage.....	700
Passing Through the World—Poetry.....	700
The Blessedness of Giving.....	700
Love .....	700
Thanksgiving Proclamation.....	700
How to Keep Well Posted.....	700
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Nov. 13, 1897.—	
Paul’s Ministry in Rome.....	701
Japan and the United States.....	701
Love and the Flowers .....	701
Religious Training.....	701
Our Perfect Advocate.....	701
Riches of the Bible.....	701
POPULAR SCIENCE.	
Good News .....	702
Handling Heavy Work.....	702
Sometime—Poetry.....	702
SPECIAL NOTICES.....	702
MARRIAGES .....	703
DEATHS .....	703
LITERARY NOTES.....	703
The Pygmies of Africa .....	703
The Appreciative “Thank You” .....	703
A Noiseless Horseshoe .....	703
Spitting in the Cars.....	703

### THE HIGHER GOOD.

**F**ATHER, I will not ask for wealth or fame,  
 Though once they would have joyed  
 my carnal sense;  
 I shudder not to bear a hated name,  
 Wanting all wealth, myself my sole  
 defense.

But give me, Lord, eyes to behold the truth,  
 A seeing sense that knows eternal sight,  
 A heart with pity filled and gentle ruth,

A manly faith that makes all darkness light;  
 Give me the power to labor for mankind;  
 Make me the mouth of those that cannot  
 speak;  
 Eyes let me be to groping men and blind;  
 A conscience to the base; and to the weak  
 Let me be hands and feet; and to the foolish,  
 mind;  
 And lead still further on such as Thy king-  
 dom seek.

—Theodore Parker.

## Sabbath Recorder.

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

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

TRIALS teach us what we are; they dig up the soil, and let us see what we are made of; they just turn up some of the ill weeds on to the surface.—*Spurgeon.*

ATHLETIC sports have their place, in physical training; and, kept within their legitimate bounds, serve important purposes. But when it comes to pass that such sports become a college craze, and seriously interfere with the real designs of college training, and retard the processes of physical, mental and moral development, it is time to call a halt. President Harper has had occasion to check the tendency to excessive and injurious efforts in the foot-ball teams, and has given warning that any member indulging in foul or brutal play will be expelled from the University. A few examples of heroic treatment by college Presidents backed by the faculties and trustees will greatly aid in restoring and maintaining good order.

If every young man would take the Scriptural advice, "Seek ye first the kingdom of God and his righteousness," the chances for his success and happiness would be greatly enhanced. Many a business man can corroborate this statement. A young man who was just entering upon a business career wrote to the Editor of the *New York Tribune*, asking if he knew of any book that would help him. He received the following sensible reply: "The best single treatise is the New Testament, and next to this is the book of Proverbs. The best business man we ever knew memorized the entire book of Proverbs at twenty-two, and when he became an employer himself he gave a copy of the book to every employee, with a friendly inscription, commending it as an admirable business guide."

How many personal difficulties and estrangements could be healed by a few kind words or deeds. There is no comfort or satisfaction in contention. There is no real goodness in being bitter and unkind; no happiness promoted by a spirit of retaliation or revenge. We have read of a Christian cooper who tried to avoid contentions and unfriendliness. When he saw indications of anger or alienations in his brethren, he would say in his cooper language, "Brother, we seem to be springing apart; come in and let us put on another hoop." He was usually successful in his spiritual mechanics. Going into his home for the "hoop" as he called it, he would first fall upon his knees and fervently pray for God's blessing on the offender. By the time his prayer was finished the hoop was well made, and it took only a few words of kindness and confidence to complete the job, and win back the waning friendship.

THERE is no doubt that the relations between Spain and the United States are somewhat strained. There is no attempt to conceal the fact that the vast majority of the citizens of the United States are in sympathy with the struggling insurgents in Cuba. We have no common ground for sympathy with Spain and her monarchical government and her treatment of the Cubans. But while this

is all true, the neutrality laws existing between the two governments have been carefully observed. Every act of our government and its officials has been to maintain this relation. Fillibustering has been discountenanced and careful watch has been kept against any violation of neutrality laws. Suspected parties have been arrested and tried. But in spite of all vigilance, vessels have escaped from our shores and have engaged, as private ventures, in furnishing aid to the insurgents. For these exceptional cases no sane power would attempt to hold our government responsible. There is no probability that Spain, in her straightened circumstances, will try her hand at coercing the United States. Nor is there any other formidable power that stands ready to join hands with Spain against us. There may be a little diplomatic bluster, but it takes more than that to provoke a war of the magnitude that would be inevitable if Spain with any ally should come to America for a fight. The European powers do not dare to engage in a war at home; and it would be much more disastrous to any of them to cross the ocean with a force sufficient to make serious trouble here. Besides, the United States government has no relish for war. It stands for peace. It believes in the settlement of disputes by arbitration. It would take great provocation to make a war possible with any nation, and only then in self-defense, in which case the United States would stand at an immense advantage over any and every other nation.

THE Princeton Inn license question has caused a widespread commotion, not only in Princeton University, but also in Presbyterian and other religious circles generally. This inn is a popular house which was built about five years ago by prominent Alumni of Princeton University, and is a principal resort for the Alumni on occasions of the Annual Commencements or other times of special interest. The names of ex-President Cleveland and Rev. Dr. Charles Woodruff Shields, a professor in the University, and two other associate professors, were recently found in the list of those who had signed the petition for a liquor license. No surprise has been expressed that Mr. Cleveland should favor license, but that a Christian minister and University professor, one who had been honored with the high title of Doctor of Divinity, and trusted as an instructor and guide for young men, should lend his influence directly to the maintenance of this stupendous evil is almost beyond comprehension. No wonder that several Presbyterian Synods have lifted their voices in solemn protest. How could they do less? And now, because of the severe strictures poured upon him, Dr. Shields is said to have announced his intention to withdraw from the denomination. He cannot stand the most natural consequences of his own folly, and hopes to get away from the trouble by getting out of the Presbyterian ranks. But into what other fellowship will he be welcomed? Where is there a body of Christian people who will open their doors and invite to their confidence and communion one whom the Presbyterians cannot tolerate on account of his complicity with the rum traffic? The true course for Dr. Shields is not in withdrawal, but in humble confession of the sin committed; not in washing his hands of Presbyterianism but of the stain stamped upon

his good name by the unwise and harmful act which all good men who comprehend the nature of this evil must condemn.

In the RECORDER of October 18, appeared the Report of an Advisory Committee appointed at the late General Conference, to carefully consider and recommend the adoption of important measures. This Report contains what has been called the "Ten Words" of that Committee, or its ten recommendations. Each one of these "words" is worthy of our most candid and deliberate study. To some these recommendations may not appear very important. But think them over. Let us study them a little, one by one, and see what would be some of the probable results of their general adoption and execution by the people.

No. 1. That each church be urged to send at least one delegate to the Conference each year, and that the necessary expense connected therewith be defrayed by the church. We would recommend that, if necessary for the smaller churches to do so, two or more of them unite in sending a delegate.

This recommendation ought not to be "laid upon the table," until it has been fully considered. Some will question its wisdom, chiefly on the ground of the expense to the churches. But let us not dispose of it too summarily. The question of expense is not to be ignored or ruled out as not worthy of consideration. It will cost something to send a delegate. True, and it costs something to support a pastor and maintain church services; but does it not pay after all? Are Christian people expending too much money for the support of churches, and missionaries, and benevolent institutions? Would communities be better off if all such expenditures should be withdrawn and the same amount of money be lavished on the persons and possessions of those who now give generously? Very well do we remember of once asking a skeptical person to contribute toward the building of a church. He promptly and to our surprise replied, "Yes, I will gladly give for that purpose; not because I believe in religion, but purely as an investment. I have observed that the building and maintaining of churches has a good effect on the valuation of real estate, and on that account I will give you — dollars." As low as was the plane from which his decision was made, it was true. The support of the gospel pays, even as an investment.

It would be a grand inspiration to a church if it could attend the Conference *en masse*. But if all cannot attend, then do the next best thing, and send your pastor or some representative who can bring back much of the spirit of the occasion. One person really enthused by the work of the Conference will have fire enough to bless the church for a whole year. When the Editor of the RECORDER was pastor for about twelve years of the oldest living church in our denomination, and not financially strong either, it was the invariable practice of that church to send its pastor to every Conference and pay his expenses. The brethren said they could not afford *not* to send him, for their experience was that the church received so much benefit from the investment it could not afford to do without it. Such a course will keep pastor and people alive to the great denominational as well as general religious movements. A church thus keeping in contact with the other churches and religious assemblages will pros-



per, both financially and spiritually; while those not thus warmed and fed by such opportunities will be in much greater danger of dying out.

Churches that are really too weak to either maintain a pastor or send a delegate individually, are advised to unite in sending delegates, and thus make the expense upon each one lighter. Then, the person thus sent as delegate should visit each contributing church, making his report and stirring the people up with the Conference spirit. Brethren, begin now to plan in your own church to carry out the spirit and the letter of recommendation No. 1, next August, by sending a delegate to the Conference at Milton Junction, Wis.; and then let all others who can possibly afford to go and are otherwise able, arrange to attend that meeting and bear some humble part in forwarding its interests, and thereby qualifying yourselves to bless your own churches, associations, denomination and the world.

### BREVITIES.

PENSION COMMISSIONER EVANS has issued an order forbidding clerks in the Pension office to drink liquors. This order applies to their drinking while off duty as well as doing duty.

NATURAL gas is reported to have been found at a moderate depth in Rome, N. Y. The flow of the latest well is estimated at a million feet per day. Other wells will be drilled soon.

THE city of Denver, Colo., was so blockaded with snow on Tuesday, Oct. 26, that electric cars were unable to run. Telegraph wires were down and many shade trees were ruined with the weight of damp snow.

A MAN who stuttered badly went to consult a specialist about his affliction. The expert asked: "Do you stutter all the time?" "N-n-n-no," replied the sufferer, "I s-s-stutter only when I t-t-talk."—*Exchange*.

RUMORS are afloat of the discovery of Professor Andree's balloon afloat near Spitzbergen on Sept. 23. Already several expeditions are fitting out to go and investigate the rumors, and learn whatever they can of the ill-fated voyagers.

BEFORE we print our next issue the vigorous campaign for Mayor of the coming great New York will be closed and we shall probably know the results, as settled by the ballots of those upon whom the duty rests. So far as the uninitiated are able to guess, the University President seems to be ahead in the race.

THE yellow fever outlook in New Orleans continues gloomy. The epidemic seems to be spreading in spite of all attempts to guard against it. Oct. 28, fifty new cases were reported, and several of these in localities in the city where it has never been known before. The germs seem to fly around and refuse to be shut in by municipal regulations.

THE United States Minister at Madrid is pressing for a close of the Cuban war, but so far with no appreciable results. Public opinion in Europe, and especially in England, is becoming more favorable to intervention by this country. The *National Review* says that "it would be a grave reproach upon the American people if they did not desire to sup-

press such a hideous scandal at their very doors."

IN Patterson, N. J., Oct. 26, a policeman stopped a baker whom he did not know and suspected as a burglar while he was delivering his early morning goods. The baker mistaking the policeman for a highwayman at once shot him and fled. When he found that the person shot was a policeman on duty, the baker at once hastened to give himself to the authorities.

THE Turkish Government has demanded the recall of two American missionaries who have visited Aleppo for relief work. It is claimed that their presence there is likely to lead to disturbances. Minister Angel has the matter in advisement; but it is expected that the reply will be firm, dignified, and a positive refusal to comply with the demand. The two missionaries will probably remain and be protected.

EVANGELIST E. B. SAUNDERS, who has been conducting a revival meeting in the English Seventh-day Baptist church, returned to his home on Wednesday morning. We can unhesitatingly say that he delivered a series of as fine sermons as the people of Salemville have ever had the privilege of hearing. It was certainly not his fault that a season of great revival was not enjoyed. There were four additions to the church during his stay.—*Advocate and Herald, Salemville, Pa.*

AT the Universalist General Convention held recently in Chicago there was a revision of their creed upon which that body of religionists have rested since 1803. The new creed is briefer and more expressive of their modern views. There are only three articles. These articles express their belief in the "universal fatherhood of God and the universal brotherhood of man;" in the Scriptures and in "Jesus Christ, our example and Saviour;" also in the final restoration of the "whole family of mankind."

"MADAM, behold a scholar and a gentleman. In the classics I always carried off all the honors of my class. In Cæsar"— "Are you familiar with Cæsar?" "Intimately, ma'am." "Then if you will cross the Rubicon into the backyard, you will find the saw lying by the woodpile." "Madam, my Cæsar is a revised version. I give a new and improved reading of the familiar text. When I reach that epigrammatic passage 'I came, I saw, I conquered,' I invariably omit the saw. Good-day, ma'am."—*Cleveland Plain Dealer*.

AT 6 o'clock on the morning of Oct. 24, the State express on the New York Central R. R. on its way to New York, and about fifty miles above the city, was thrown from the track into the Hudson River. Of the nine cars comprising the train only three remained on the track. The engine and six cars went into the river. Twenty persons were killed, mostly by drowning, and eight were more or less seriously injured. Eight of the killed were Chinamen. This sad accident appears to be one of those against which it is next to impossible to guard. It does not appear that it was the result of either carelessness or crime. The bank, over which so many trains had passed for years, gave way and precipitated the train into the river.

### CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

#### The Diffusion of Intelligence.

One of the marked characteristics of these times in which we live, is the general diffusion of intelligence. Time was when it was only in the great cities, the centers of human life and action, that men felt the throb of progress and watched the onward sweep of events. But to-day the traveler from the city who expects to find an ignorant country host, is likely to be tripped up. He finds that the daily paper is delivered in the country almost as soon as it is in the city, and read quite as carefully. The events which are familiar to him are familiar to the farmer, and the latter is ready to express an intelligent opinion on the situation. Indeed, the proud citizen, fresh from the traffic and stir of the busy streets, is likely to find that his horny-handed brother has read more thoroughly and discerningly than he. The long evenings of the fall and winter give abundant time, and the quiet life is conducive to reflection.

We need to be thankful for the ease and cheapness with which the current literature is obtained. With great weeklies at less than a dollar a year, the morning paper for a copper, and some of the world's best books for a nickle, the possibilities of life broaden for the humblest man.

And, oh, young people, don't spend your time on poison, miasma, blood and thunder, and trash, when the world's noblest literature is at your hand.

#### The Forgotten Man.

Prof. Sumner, in one of his books, speaks of the "forgotten man;" that is, the common, humdrum, every-day man, the man whom the essayist and the theorist is likely to leave out of account. Not being exceptional or peculiar, he does not attract much attention, but you must figure on him when you are making up your schemes of social life.

For example, there is a small body of trades unionists in Chicago who are radical socialists. They have read Herbert Spencer and the philosophers, and are familiar with Carl Marx. They are bright fellows and good talkers; so the accounts of their meetings are often quite fully reported in the daily papers. The average reader might gain the impression that the laboring people of Chicago were all socialists of the type represented in these meetings. The commonplace fact is, that while the radical company, headed by Thomas Morgan, numbers a thousand, the number of those who eat, drink and are merry (when they can be) without bothering their heads over theories, are hundreds of thousands. The latter class are not brilliant or picturesque; so they go on their way unnoticed and unsusung.

Be careful how you generalize too broadly from the striking, the unusual and the peculiar. If a man is knocked down by a foot-pad the papers mention it; but they have little to say about the millions who go home to their families calmly and safely. I find some people who regard highway robbery as the normal condition of city life. They are surprised to know that after a several years' residence in Chicago I do not even know what a foot-pad looks like, except by hearsay.

The notorious Mr. Luetgert, who is said to



have dissolved his wife in one of his vats, has put a stigma upon humanity (and hurt the sale of sausage) wherever the daily paper reaches. But there are somewhere about seven hundred thousand husbands in Chicago who never killed their wives, and never wanted to. They have lived a life of such monotonous good behavior that they have never got into the papers; but they form the bulk of the citizenship.

#### PRAYER FOR THE SABBATH.

BY ANNIE L. HOLBERTON.

Thou who hast sanctified and blessed  
The seventh day when earth was new,  
The holy Sabbath, unconfessed  
By millions to thy word untrue,  
Thy help and blessing we implore,  
As we in humble worship bow,  
Who would to blinded souls restore  
The rest profaned and broken now.

The special time thou hast ordained  
No man-made substitute can change;  
Thy law though slighted and disdained  
No falsehood e'er can disarrange.  
It stands unchangeable to-day,  
To human mockery a shame,  
That an enlightened world should pay  
Its tribute to a pagan name.

Lord bless thy servants who would win  
Others to own and keep thy word,  
Who still to false tradition cling  
And leave the voice of God unheard.  
May they who Sabbath truth expound  
Be filled with eloquence divine,  
And hearts with willing grace abound  
The gospel message to enshrine.

The feet that long have learned to stray  
May they be turned to walk aright,  
No more to desecrate the day  
Whose time is holy in thy sight.  
May Christian leaders seek the light  
That cometh from God's word alone,  
With prayer to understand aright,  
And bend their will its truth to own!

The sin through strong temptation wrought  
The great wrong one false step has made  
A life with sorrow may have fraught,  
For which repentance long has paid.  
But they who slight from week to week  
And from the Sabbath turn away,  
Man's own devise and will to seek,  
God's written law to disobey,

Are not by one rash impulse led  
When passion holds unbidden sway,  
But still deliberate instead  
The mockery of His holy day.  
Are they less guilty in his sight  
From whose command they turn aside  
His mandate thus to change and slight,  
The sacred Scriptures to deride?

Still sounds a voice throughout the land  
In thunder peals from Sinai,  
God's own eternal truth shall stand,  
Though trampled it can never die.  
While but a handful to defend,  
Truth in its might will make us strong;  
In faith our prayers shall still ascend,  
God speed the right and quell the wrong!

#### THE COMING OF CHRIST.

To the Editor of the SABBATH RECORDER:

*Dear Brother:*—The article in your paper of Oct. 11, by Rev. L. M. Cottrell, in which he attempts to show that the second coming and personal reign of our Lord are not taught in the Old Testament Scriptures, demands a passing notice.

It proves nothing as to the truth of the doctrine, even if the Old Testament Scriptures were silent on this subject, since we have much revealed to us by our Lord and his apostles of which the old prophets were ignorant. The New Testament and the inspired interpretations of the prophecies are to be our guide in determining the truth or falsity of any doctrine. That our Lord Jesus Christ promised to come again to his people, that the apostles and that the apostolic church confidently believed that he would come and personally reign on the earth, scarcely admits of a doubt. It was, and has been in all ages the hope of God's people. "For the Lord himself shall descend from

heaven with the voice of the archangel and the trump of God." 1 Thes. 4: 16. "So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time, without sin unto salvation." Heb. 9: 28. "Looking for that blessed hope the glorious appearing of the great God and our Saviour, Jesus Christ." Titus 2: 13. These are a few of a great number of passages to the same effect.

We are also taught that he shall reign on the earth, and that we shall reign with him. See Dan. 7: 13, 14; Luke 1: 31, 33; Heb. 1: 8. "If we suffer we shall also reign with him." 2 Tim. 2: 12. "We shall reign on the earth." Rev. 5: 10. "The kingdoms of this world are become the kingdoms of our Lord, and he shall reign forever and ever." Rev. 11: 15. "But they (God's people) shall reign with him a thousand years." Rev. 20: 6. "And they (God's people) shall reign forever and ever." Rev. 22: 5.

But is it indeed true that the old prophets did not foretell the second, as well as the first, coming of our Lord? Did they not rather insist that the Messiah, the Son of David, would personally reign on the earth? Let us notice a few passages. It is not disputed that Isaiah, in the 53d chapter, spoke of his humiliation and death. I notice therefore only those Scriptures that speak of his exaltation and reign on the earth. "Behold the days come saith the Lord that I will raise unto David a righteous Branch and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely, and this is his name whereby he shall be called: the Lord our righteousness." Jer. 5: 6. On this passage I remark, that it unquestionably refers to the Messiah, and that its prediction of a personal reign as a king, and the execution of judgement and justice in the earth is unfulfilled, and awaits his second coming for its realization.

Again, the prophet Ezekiel, after the clearest and most ample prediction of the restoration of the children of Israel to their own land, their thorough repentance, and the reunion of the kingdoms of Judah and of Israel (see chapters 36 and 37), says "My servant David shall be king over them and they shall have one Shepherd, and my servant David shall be their Prince forever." Ezek. 37: 24, 25, (see also Ezek. 34: 23, 54). There can be no question that David here means the Messiah. This is evident from Isa. 11: 1-5. We have also the testimony of James who quotes from Amos 9: 11, where the Lord promises to build up the tabernacle of David. This he applies to Christ. I notice but one more, out of the many passages in the Old Testament, all teaching the same thing: "The children of Israel shall abide many days without a king and without a prince and without a sacrifice and without an image and without an ephod and without a teraphim. Afterward shall the children of Israel return and seek the Lord their God and David their king and shall fear the Lord and his goodness in the latter days." Thes. 3: 4, 5. The first part of this prophecy has had a literal fulfillment in the history of Israel since the destruction of Jerusalem and their dispersion. They have been "without a prince and without a sacrifice." May we not confidently expect that the latter part will be fulfilled and that he "who was born king of the

Jews" shall be accepted as their king and "the Lord shall be King over all the earth." Zach. 14: 9.

I desire in conclusion to say that the doctrine of the personal coming and reign of our Lord Jesus Christ, was not only the faith and hope of the early church, but that through the Roman apostasy, it was largely lost sight of, yet it has made immense progress during the last fifty years. That it has been rejected and opposed by so many of our Seventh-day Baptist people has been, I fear, an occasion of stumbling to many earnest souls who have been unable to see why those who insist on the literal interpretation of those Scriptures that speak of the Sabbath, should "spiritualize" those that declare "the power and coming of our Lord Jesus Christ."

H. H. HINMAN.

BELOIT, Ala., October, 1897.

#### MORAL FORCE IMMORTAL.

Scientists tell us that no physical force is ever destroyed; and this is so because of the law of mechanical action and reaction. A force once in operation is always in operation. A pebble thrown into the sea will, according to this theory, affect and change every particle of water composing the sea. The voice putting into vibration the surrounding air will cause the whole volume of air which swathes the earth to vibrate. Whether this be true or not, as physicists say, this is true, that no moral force is ever destroyed. A moral force when once into operation never can perish. A moral force is more immortal and indestructible than any physical force. If the influence of words and deeds live after the body has perished from the earth, what then is the true philosophy of life? Ought it not to be that a strict censorship be put upon every deed and a guard upon the tongue? Men rest from their labors, and their works do follow them. The words, the thoughts, the deeds of the father impressed upon the soul of the child live in the lives of his children's children yet to be. Every man's life is diffused and influences all that follows him as he was influenced by all that went before. The old Roman dramatist was right when he said: "I am a man, therefore everything human concerns me."—*Methodist Recorder*.

#### A STEP AT A TIME.

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or trial thereof. There is not a child of God in this world who is strong enough to stand the strain of to-day's duties and all the load of to-morrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our heavenly Father for strength equal to the day; but we have no right to ask him for one extra ounce of strength for anything beyond it. When the morrow comes grace will come sufficient for its tasks or for its troubles.

"Let me be strong in word and deed  
Just for to-day!  
Lord, for to-morrow and its need  
I must not pray.

—Theodore L. Cuyler.



## Tract Society Work.

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

THE weakness which comes from the indefinite, evasive, and vascillating way in which the friends of Sunday attempt its defense, or bemoan its defeat, is the prophecy of continued decline and decay.

THE *Defender* complains sharply of the public work on "The Subway," in Boston, which is carried on without regard to Sunday in a manner "altogether at variance with New England religious ideas." That it is carried forward on the Sabbath in a manner "altogether at variance" with God's ideas, is much the greater sin. God's law is greater than "New England ideas."

A FEW years ago many of our churches were active in a protest against running street-cars on Sunday. Today it is frequently stated in our news from the churches that the location of a new house of worship is very advantageous, because it can be reached from several directions by the street-cars.—*The Watchman (Baptist, Boston)*.

Such items are the best comment possible on the passing of Sunday in the home of Puritanism. Slain by its friends, Sunday hastens to its burial.

THE Christian Endeavor Societies of Illinois lately held a convention in Chicago. It represented thirty-four denominations, the "Disciples" leading, as to the number of Societies represented. In the matter of resolutions the Convention "Lamented the vast amount of Sabbath-desecration" in Illinois and elsewhere, and yet these same "Disciples" who formed so prominent a factor in the Convention are untiring in teaching no-Sabbathism. It is their ever-ready weapon against God's law and his Sabbath. Having thus done what they can to ignore God in the matter, they "Resolve" to "lament" the desecration of Sunday!! How wise and consistent!

THE *Christian World*, of London, says, "The leakage of Anglicanism to Rome is much larger than Anglicans care to admit. People who have been conducted along nine-tenths of the road to Rome, if they have a logical mind, very naturally ask themselves why they should not finish the journey."

What Anglicanism is doing for Rome in England on the question of church membership, the popular notions concerning Sunday are doing for Protestants in the United States. Having been carried over nine-tenths of the road toward Rome, in the theories about Sabbath and Sunday, they naturally go the other tenth, which means, practically, the "Continental Sunday" in America. "Whatsoever a man soweth," etc.

THE two most successful Baptist pastors in Chicago announce a vigorous course from their pulpits on some very old-fashioned themes. Dr. Johnston Meyers announces a series of sermons on "The Thunders of Sinai against Society." Dr. P. S. Henson will preach a series on the "Ten Commandments." "It is time," he says, "that Sinai be heard from again. We have urgent need to-day to consider the foundation of law, or religion if you please. There is contempt of law all over the land. The records show an alarming and unprecedented increase of crime in the last ten years."—*The Advance*.

That is right, brethren Baptists. It is indeed "Time that Sinai be heard from again;" but if you follow the course pursued by many leading Baptists when they assume to speak for Sinai and God, and teach the falsehood

that the Sabbath is abrogated, it were better that you spake not at all. Let Sinai speak for itself, but do not mock God by assuming to teach him that your "American Sunday" has superceded his holy day.

THE *Christian Endeavor* (Milwaukee) official organ of the C. E. State Society of Wisconsin, makes the following announcement in the October number:

The Sabbath-observance branch of the Christian Citizenship department has been dropped for the present. The work of that branch will now be conducted by the new superintendent of the Christian Citizenship department, Mr. Geo. A. Crandall, of Milwaukee. . . . The only reasons for discontinuance were in the fact that the constitution provides for no such department, and in the belief, which is generally current, that the Christian Citizenship department includes the work along that line and that the work is often conflicting when pursued under the two departments.

This action, coupled with the marked absence of the "Sabbath Rescue" department from *Christian Endeavor*, which represents the State Society of Illinois, suggests that the atmosphere of Milwaukee, and Chicago, is specially unpropitious for "Sabbath Reform" work even among Christian Endeavors.

THE *Philadelphia Times* of October 18 says that the Rev. Thomas A. Hoyt, pastor of the the Chambers Wylie Presbyterian church, preached on Sunday-desecration on the 17th. According to the *Times*, the origin and creation of Sunday was admirably expounded by Dr. Hoyt, and the evils growing from the lack of recognition in the primeval sacredness eloquently protested. The text of the discourse was taken from the book of Exodus, 20:8: "Remember the Sabbath-day, keep it holy."

With lofty unconcern as to facts, Scriptural and historical, Dr. Hoyt confounded Sunday and the Sabbath, in the most approved and popular fashion of modern orthodoxy. The speaker closed with the following:

If we ask ourselves if we regard this day with true reverence, will we find ourselves guiltless? Will we not find, perhaps, that we have fallen into the loose way of considering it, when Holy Scripture tells us that we should consecrate the entire day to God? Let us consider this carefully, remembering the promise of the Redeemer: "If you keep this day holy, I will cause you to ride on the high places of the earth."

There is certainly no doubt as to the loose indifference of Dr. Hoyt to the "Holy Scriptures" and what they teach and demand for "God's holy day," and there is no good ground for wonder that the people should disregard Sunday, when their leaders like Dr. Hoyt teach them to trample on God's law, and to count his day an unholy thing.

### "TITHING" AND THE SABBATH.

We have already spoken of certain correspondence in the *Advance* in which one correspondent took another to task for urging "tithing" as a Christian duty upon the authority of the Old Testament, because such a recognition of the Old Testament would necessitate keeping the Sabbath. That correspondence continues, and in the *Advance* of October 4 "W. H. R.," who opened the correspondence, replies as follows:

I take issue with any contention that puts a difference between the instructions of the Old and New Testaments. The spirit of the laws of both is the same. God never put forth a law involving a principle of righteousness but what was eternal so far as that principle was or is concerned. His laws, like himself, are eternal and the law to keep the Sabbath-day is as binding in these times

as three thousand years ago. The curse of the present day, so far as the Sabbath is concerned, is the lax way many of our teachers have of interpreting Christ's words that "the Sabbath was made for man," etc.

The real interpretation of these teachers, if carried out in full, would read, "And he said unto them the Sabbath was made for the sake of man in which to do what he thinks is right and proper, and not man for the sake of the Sabbath." Under this interpretation, riding, wheeling, picnicing, yachting and all pleasurable exercise, so long as they are for man, are legitimate and proper; at least, such is the result of the teaching referred to.

Over and above all this, Christ's own words that he "came to fulfil the law," the spirit of the law, proves the unity of the old and the new. It is the tenacious adherence to the letter that killeth. What is needed is a larger endowment of the Spirit which giveth life. We need less of form.

If "W. H. R." were a Sabbath-keeper—we suppose he is not—these shots would all be "below water line." But if in spite of his excellent statements, he, like his critic, discards the Sabbath for Sunday, his self-condemnation is equal, if not greater, than that of his critic. If he is not a Sabbath-keeper he must interpret Christ's words after this manner: "The Sabbath was made for man," therefore he may discard it entirely, and offer God Sunday in its stead, on any plea that seems plausible." He who holds that the Old Testament and the New are of equal authority, must keep the Sabbath as Christ did, or stand forever self-condemned. We hope that such counter criticisms will increase. Error is often cured most effectually when its inconsistencies confront each other.

### BOOK NOTICE.

THE EMPHASIZED NEW TESTAMENT. A new translation, by Joseph Bryant Rotherham, translator of "The New Testament Critically Emphasized." Large octavo; 274 pages. (Cloth, price, \$2. New York: John Wiley & Sons, 53 East Tenth Street.

We have been familiar with the second edition of this valuable work since 1881, and next to a four-volume edition of Alford's Greek New Testament, we have found it, in many respects, the most valuable volume in our library. The third edition has just appeared as shown above. In the preface to this edition the translator says:

"The leading characteristics of the former editions are here preserved; the rendering is based on a revised Greek text, is more literal than the Authorized Version or the Revised, and pays only a measured regard to the theological and ecclesiastical terms in common use.

"At the same time the book has been so thoroughly remoulded as to be practically a new work. The Greek text translated is no longer that of Dr. S. P. Tregelles, which had in part been issued when the Sinai Codex was brought to light, but the more recent text of Drs. Westcott and Hort; the idiom of the translation has been a little softened to make it more suitable for social reading; the notation of Emphasis has been made more comprehensive in grasp, lighter in touch and more agreeable to the eye; quotations from the Old Testament, including adapted language as well as formal citation, have been rendered conspicuous by the use of italics; the references, especially in the Revelation, have been augmented; the larger notes have been reconsidered, added to and gathered into an appendix; and, lastly, the text of the translation has been set forth upon the page in a form designed to assist the eye, and to suggest to the mind peculiarities of structure in the formation of sentences and paragraphs, which, while unnoticed, obscure the sense, but, when observed, give force and beauty to the composition."

We give this extended notice because we believe that a man having this volume, and especially if he be unable to read the Greek critically, will be better furnished toward understanding the text of the new Testament than he would with any ordinary "commentary," and without this volume.

LOYALTY to Christ should stand first in Christian thought and life. Everything else should be adjusted and controlled by that. Test your relation to church, society, state, business, everything by that.



## STUDIES IN SABBATH REFORM.

No. 1.—The Old Testament.

## INTRODUCTORY.

Men are not interested in questions of which they are ignorant. Ignorance is a fruitful source of indifference and error. Refusal or neglect to study questions of truth and duty are closely akin to sin. We are not judged by what we know, but by what we may know and ought to know. To turn away from truth, or close one's eyes to it, is to reject it. Rejection of truth is equivalent to disobedience. Disobedience is sin. Hence indifference and sin are near neighbors.

Each generation ought to re-study, if it does not re-state, its religious faith. The supreme importance of religious truth makes such re-study a paramount duty. Men must dig deep for truth, as for gold.

No question in religion is settled until it is settled according to God's Word and will. Questions which have been settled partially and incompletely are certain to re-appear for re-adjustment. God is patient with imperfect work which results from our weakness or ignorance; but he condemns indolence and indifference. The "woe" which rests upon the hypocrite comes very near to the lazy man also; and spiritual laziness is the friend of spiritual death. He who disregards great issues and important truths in reformatory movements, disregards God. He who sneers at them, sneers at God. He who neglects them invites condemnation. Every great truth may say: "They that hate me love death."

## CHANGING PHASES DEMAND STUDY.

All reformatory movements present new developments and phases, because the revelation of truth is progressive. The Sabbath question is as old as revealed religion. Its various phases can be traced through all Hebrew and Christian history. Several important and unavoidable phases have appeared in the United States within the last fifteen years. These are economic, social, political and religious. They involve questions pertaining to the union of church and state, to religious liberty, and to freedom of conscience. They also involve the authority of the Word of God, and of the Decalogue as a divine law. The man who was well-informed concerning the Sabbath question twenty-five years ago will be essentially ignorant concerning it now, unless he has studied each year carefully since that time. To the average man re-study is now an imperative duty.

These "Studies" aim to develop the fundamental truths which underlie the Sabbath question, and to reveal the errors which have grown up around it and crept into it. They will lead all who desire to do so to make a full survey of the field, suggesting lines of thought and noting sources of information where there is not space for full details. They are intended for both public and private use; for pastors and for people.

## IMPORTANCE OF THE QUESTION.

Few errors are more destructive to conscience than the popular one which declares that the Sabbath question is unimportant; that it is "a trifling matter about days and ceremonies." This error was pagan-born. It is as ancient as it is delusive and destructive. It undermines the Bible as a standard of Christian faith and discounts the law of

God as a rule of action. It makes light of the example and practice of Christ—"Lord of the Sabbath"—and makes a deadly thrust at Protestantism. Those religious teachers who announce the non-importance of the Sabbath question, and declare that it makes no difference what day of the week is selected for rest and worship, as did a leading Methodist bishop before the students of the University of Chicago, in the summer of 1897, are most efficient foes to both the Sabbath and the Sunday. Such speeches cultivate no-Sabbathism and consciencelessness more certainly than all "Sunday-desecration" combined. Men do not grow in conscience toward God and truth by being taught such error.

This notion that the Sabbath question is non-important springs largely from the efforts of men to escape from the claims of the Sabbath. It is the popular way of offering God Sunday as a substitute for his Sabbath. The self-destructiveness of the notion is as logical as it is apparent in history. "Sometime" is practically no time. "Any day" is no day. Such teachings produce carelessness, and foster holidayism as marshes breed malaria. Thousands of religious leaders have adopted the no-Sabbath theory within the last fifteen years. Weakening as to the fundamental doctrines of Protestantism, and forced to some choice between the Sabbath of Jehovah and the Sunday of Roman Catholic tradition, they choose the morass of no-Sabbathism rather than the granite of Sinai and Calvary. These men assume the untruth that Christ and the earliest church discarded the Sabbath, and so renounce the facts of the Bible and the example of Christ for the traditions of the church and the customs of men.

## JUDGMENT MUST BEGIN WITH THE CHURCH.

Without impugning the motives of those bewildered and short-sighted religious leaders who teach that the Sabbath question is of little importance, the fact remains that the churches, especially Protestant churches, are suffering most seriously from the prevailing indifference and lack of conscience touching the Sabbath-question, which they have done so much to create. The decay of regard for Sunday, and for the whole question of the Sabbath, in Christian circles, is one of the significant facts of these years. The example and the teachings of Christ compel his followers to keep the Sabbath, and yet these men choose the sinking sand of no-Sabbathism and Roman traditionalism, rather than turn obediently to the solid ground of God's law. Most perilous days have come to Protestants on the Sabbath question, and true Sabbath Reform must begin with them. The issue is between the churches and the Bible. It is not Sunday trains nor Sunday newspapers which form the fundamental issue in Sabbath Reform, but rather the attitude of Protestant Christians toward the Book of God, the law of God and the Son of God. From this standpoint the Sabbath question is vital and fundamental. From such high ground these studies will deal with it.

## ANOTHER COMFORTER.

"I will give you another Comforter, and he shall abide with you forever."

Who in this life of ours does not often need a comforter? But how few among human beings know enough of the heart to be always a comforter! How many with the best intentions hurt instead of healing! There are

sorrows on which the most intimate friend does not lay a hand. But the religion of Jesus promises to each one particular soul a Comforter, a Comforter whose knowledge is perfect, who can make no mistake, who can dwell in the soul, never a moment absent, never heedless, never indifferent or forgetful. Bolts and bars and prison walls cannot shut him out—the soul that has received him is nevermore alone. Neither height nor depth, nor things present, nor things to come, can separate that soul from the love of Christ.

There are sometimes in this world dumb souls who suffer, yet cannot tell their grief—they cannot make themselves understood, they shiver and bleed inwardly, but the world goes by, and nobody pities them. Yet the Comforter whom Christ sends can enter such souls, can understand without words—can take the things of Christ and show them unto them, and give them peace. It requires no worldly wisdom, no education, no earthly knowledge, to receive and understand this Comforter. The poor ignorant slave, the pauper, the sick whose brain is enfeebled by disease, can receive him, can be consoled by him. He is like sunshine, ever seeking to pierce the darkness, able and willing to enter in the lowliest window and make all bright. It is his nature to console; it is his nature to seek and to save; for this alone he lives.

We have only to be willing to accept him, to open the door of our hearts that he may come in and be our Guide unto death.—Mrs. H. B. Stowe.

## A FARMER'S ADVANTAGE.

A gentleman of this city, visiting a farmer friend, the conversation at dinner turned upon the business conditions of the country, and the alleged troubles that beset and the troubles that follow the agriculturists. Said the farmer:

"I have had fairly good crops this year, yet I have not been able to save and lay up in bank a dollar. I have made no more than a living."

His city friend replied: "Well, I think you ought to be satisfied. If I were living in Louisville upon the scale you do, with a table abundant to profusion, carriages, carriage and riding horses, plenty of servants in a large and elegant home, furnished with all the comforts and luxuries of life, it would cost me \$20,000 a year."

He then explained to him how much it cost him monthly for milk, for butter, for eggs, for vegetables, for meat, for ice, the charges for taxes, street cars, servants' wages; and the innumerable expenses of city life. Then he remarked upon the comparative ease and comfort with which his rural friend conducted the business of his farm, and the amount of leisure his affairs afforded him for fishing, hunting or friendly visiting, and compared it with the continual strain upon the business man of the city, the early and late hours of toil, the frequent days and nights of anxiety, and the fierce struggle with competition.

When he had gotten through, his farmer friend admitted that he had received a revelation which not only surprised him, but fully satisfied him that an industrious man upon a farm could command a more independent, comfortable and certain livelihood than a man of equal capacity and industry could secure by living in a city.—*Louisville Commercial*.



## Missions.

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

THERE appeared, in last week's issue of the RECORDER a circular appeal from the Corresponding Secretaries of the Missionary and Tract Societies in accord with the recommendation of the Tract Society in its Annual Report, presented at the late Conference, for a "Thank-offering," toward the liquidation of the debts of the two Societies. The plan is for every man, woman and child of our people to give a "Thank-offering" of one day's wages, or more, for that object on Thanksgiving-day or the Sabbath nearest to it. The money raised in this way is to be divided proportionate to the net indebtedness of each Society, on Aug. 1, 1897, which was as follows: Missionary Society, \$6,600; Tract Society, \$3,000. The circular letter of appeal will be sent to the pastors and missionaries. Some churches and individuals have already taken steps to carry out this plan. We earnestly request every one to enter into this method of paying the debts of the two Societies and make a generous "Thank-offering." SEC.

FROM S. I. LEE.

I will now report the work done so far this quarter. In July and August I made a trip to visit our brethren in Arkansas County. I found the church in rather bad condition; no serious wrong done by any one, beyond one and another thinking that somebody else was not doing his duty; perhaps they were all right in thinking so, but the resulting condition was bad.

I preached nights and Sabbaths and one Sunday, and visited among the brethren. And there was a general coming together and resuming of peaceful relations, and the brethren expressed a determination to work. The last night of the meeting two, a mother and her son, were received for baptism, and were baptized by Bro. Hull two weeks later. While I was there the name of the church was changed from DeWitt to Little Prairie.

On my return I preached twice at a school-house near Bro. T. H. Monroe's, on Grand Prairie. There are but four members now living on Grand Prairie, where the church was organized.

After returning home I was invited to visit and preach in a neighborhood where no Seventh-day Baptists had ever been, but where years ago a Church of God Adventist preached once or twice. I preached there four times, to attentive congregations, and several admitted that I had shown from the Bible that the seventh day is God's Sabbath, which he commands us to keep holy. I do not know whether they decide to obey, or to sacrifice. I have not heard from them. While at home I preached but once.

I wrote to H. C. Orr, General Passenger Agent of the Kansas City, Pittsburg and Gulf R. R. for a special trip permit from Texarkana south, with stop-over privileges, which he kindly granted at one-way rate. This reduction made it several dollars my cheapest route to Eagle Lake and other points in view. I visited Port Arthur, the southern terminus of the railroad. As it is a new town, built very largely by Northern capital, and settled mostly by Northern people, I was surprised and shocked to hear more general profanity there than in any place of its size in the

South I ever stopped in for a day. I found no opportunity for public work. I visited our three sisters, the Eagle Lake church resident members. Since I was there last year Sister Wilson, the mother of the three, died. Sister Lola Wilson married John Smith, who when I was there last year was fully convinced of duty in Sabbath-keeping, but was afraid if he kept it then he would be accused of keeping it to get the girl, as several others had done. But as soon as they were married he began to keep the Sabbath. He was not ready for baptism, I think, probably, because he dreads the position of sole male member. I preached there several times to very small congregations, and visited some.

From there I went to Rock Island, a new town on the Arkansas Pass R. R., where A. D. Rust and wife and one daughter are Sabbath-keepers but not church members. He welcomed me heartily. At night I preached to a full house and the next night, owing to rain and clouds, a much smaller one. Bro. Rust is editor and publisher of the town paper. Just before I was there he issued a *Rock Island Bulletin*, setting forth the advantages of the location, and sending it to Sabbath-keepers seeking homes. This shows interest in Sabbath Reform on his part.

From there I went to Berclair, where our two brethren, Bros. Whatly, hold the fort alone. I spent but one day and night with them. It was prayer-meeting night, and I went and was invited to preach, and did so. My next point was Port Lavacca, where Bro. D. S. Allen is a solitary, but faithful, Sabbath-keeper. I preached there a few sermons and left there the 21st inst. for this place, where I reach the K. C., P. & G. R. R. I arrived here 10 P. M., and expected to leave homeward bound next night at 8.30 P. M. The next morning after I arrived here, on applying to the Board of Health for a health certificate, I was told that they could not certify that I had not been in an infected district, as a boy had died in this town that morning. All the regular doctors in town diagnosed the case as black jaundice. An eye and ear specialist thought it yellow fever, and the people sent for Dr. Jordan, of Kountze, an old physician who formerly lived here, and in whom the people have great confidence. He is a veteran who has passed through seven yellow fever epidemics. On visiting the patient Dr. Jordan said, positively: "It is not yellow fever; it is black jaundice."

However, the Board of Health, to allay the fears of the people and fully discharge their duty, wired Dr. Swearingen, the state health officer, that there was a suspected case here. He came in a private car attached to the train I came on. He visited the patient that night and said the symptoms were those of yellow fever, and the patient being near death, he said it could not be positively determined until the autopsy was held. The boy died before morning. No autopsy was held. He said it was because of the prayers of the father and mother. The family say, "He lied," and that the father and mother both told him that if there was anything to be gained by an autopsy, much as it would hurt their feelings, they would not object. Swearingen then quarantined Beaumont against the world, and left town. Since then no railroad train comes to Beaumont. No mails have been sent out or received. The

city authorities strictly guarded the Lovejoy House, where the boy died, until yesterday (27th) at noon, the limit placed by Dr. Swearingen for the development of new cases. Then they were given the liberty of the city. The sanitary condition of the city and the health of the people is declared excellent by the Board of Health.

Immediately on the announcement of Swearingen's decision, many of the people, panic-stricken, fled to camp along the river and the bayous, where fish are caught, and abundance of large-sized mosquitoes seek their victims, and the dreaded malarial bacteria breed, ready to inoculate humanity. These excited people instituted a shot-gun quarantine against Beaumont. The local authorities forbade all public gatherings, schools were closed, religious meetings were forbidden. Yesterday noon these bans were removed, but we have to await the tardy action of Dr. Swearingen to give railroad communication.

My folks don't know where I am, as a letter written next morning after my arrival here is yet in the post-office, awaiting the nod of the *autocrat* who, on a suspicion of yellow fever ties up the United States mails. His theory was that the Lovejoy boy, who had not been out of town in six months, contracted the yellow fever by selling New Orleans papers on the streets; therefore no mail must be sent from here. Here is a grand chance to let patience have its perfect work.

Thanks to my God and Saviour, I am permitted to continue my report at home. I was detained at Beaumont eleven days. The quarantine was not raised by Dr. Swearingen against Louisiana, but only to all points in Texas. Therefore the K. C., P. & G. R. R. was not allowed to run trains north from Beaumont, as it passes through a portion of Louisiana. Local quarantines which had been established against Beaumont and Houston were not all removed when I left, and I had to come 300 miles further to get an open route. The railroad agent returned the money paid for the unused part of my ticket. I left Beaumont October 2 at 8.30 P. M., and arrived at home yesterday, too weary to write.

FOUKE, Ark., October 5, 1897.

FROM S. R. WHEELER.

During the quarter our regular services have been maintained with good interest and without a single interruption. Thrice death has come very near to us, causing sadness and mourning. July 12, Vonias, daughter of Lester R. and Eva A. Davis, died after three days' sickness. She was a bright little girl 8 years old. Aug. 18, Yulee E., son of I. N. and Ann Loofboro, died after a protracted sickness of over two years. Bro. Yulee professed Christ about 14 years ago. He was one of the constituent members of the Calhan church. About one year ago the parents and Yulee moved to Boulder and all the family became members of this church. Sept. 14, Mrs. Rachel P. Cochran died very suddenly, with very little immediate warning. She was a member of the Methodist church, but came to believe in the Sabbath and attended our service when her health allowed. She was a widow past sixty years of age. She enjoyed Dr. Lewis' Sabbath talks last November, and had she yielded fully to her convictions would



have become a member with us, and have gained a richer reward in heaven.

Financially our efforts have been concentrated upon raising money for the organ fund. On First-day, Oct. 3, at our regular church meeting, we found on hand from all sources, \$39.07. The collections at church each week, the Woman's Society, the Young People's Society, the Sabbath-school, private contributions and the proceeds of a social, altogether gave us this sum. We propose now to continue the effort and make up the balance of the note by the close of the year. This explains the failure of the church to contribute for our Missionary and Tract Societies. We are glad that the women and the young people have contributed their portion for denominational purposes. Also we are glad to report that at the said church meeting, after due consideration, it was unanimously voted to ask each member of the church and society to do one day's work between now and Thanksgiving-day, the proceeds of which should be given to liquidate the debts of the Missionary and Tract Societies. The Sabbath following Thanksgiving will be the time when the money thus earned will be passed over into the Lord's treasury. We hope to have a service on that occasion which shall be unusually impressive and memorable. We are hoping that all over the denomination this course will be pursued. What a grand contribution of means and what a joyous spiritual blessing would result!

With pleasure we received two members into the church by letter a few weeks ago. The average attendance both at church and Sabbath-school is cheering. Actual count by two persons appointed for that purpose shows 53 12-13 as the average at church service and 45 6-13 at Sabbath-school.

We close this quarter feeling quite hopeful. The church is certainly stronger than one year ago. We shall continue to pray and labor that it may be increased in numbers and in spiritual power. Through the favor of God, with patient and continuous effort on our part, we may expect the church to become a real strength to the denomination.

BOULDER, Col., Oct. 11, 1897.

#### MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Oct. 21, 1897, Wm. L. Clarke in the chair. Prayer was offered by the Rev. S. H. Davis.

The members present were Wm. L. Clarke, O. U. Whitford, Geo. B. Carpenter, Sanford P. Stillman, A. McLearn, A. S. Babcock, Joseph H. Potter, L. F. Randolph, I. B. Crandall, S. H. Davis, Jonathan Maxson, Gideon T. Collins, Geo. H. Utter, L. T. Clawson, E. F. Stillman, E. C. Stillman, O. D. Sherman, C. H. Stanton and Geo. J. Crandall.

The records of previous meetings were read and approved.

The Treasurer presented his report, which was accepted and ordered recorded.

Orders were granted for all bills for which reports of work performed had been received, and the Treasurer was authorized to pay all others when proper reports were received.

The Corresponding Secretary made his report, which was accepted and ordered recorded.

O. U. Whitford, Geo. B. Carpenter and Geo.

J. Crandall were appointed Evangelistic Committee for the year 1898.

The Quarterly Report of Wm. C. Daland, London, Eng., was read.

The following resolution, presented by Geo. H. Utter, was adopted:

*Resolved*, That the Corresponding Secretary be, and is hereby, instructed to communicate to the missionaries of the Society, now employed in foreign fields, that the Board is under the necessity of reducing its expenses for the year ensuing, and to ask them if they would be willing to accept of a reduction in their salaries, without considering it as a violation of the implied contract made with them, when they entered the employ of the Society; and that pending the answers from such missionaries, no appropriations be made for their salaries, until the regular meeting in January, 1898.

The following resolution, presented by Geo. B. Carpenter, was adopted:

*Resolved*, That in view of our financial condition and the necessity of retrenchment in expenses, in making the appropriations for 1898, it be understood that the reduction shall only apply to 1898, and is not to be permanent.

The following appropriations were made for 1898: For salary of O. U. Whitford, Corresponding Secretary, \$800 and traveling expenses.

#### CHINA MISSION.

The following resolution was adopted:

*Resolved*, That it is the sense of this Board that the salaries of the workers on the foreign fields for 1898 should be as follows:

Rev. D. H. Davis.....	\$ 800 00
Dr. Rosa Palmberg.....	500 00
Miss Susie M. Burdick.....	500 00
Rev. Wm. C. Daland.....	1,200 00
Rev. G. Velthuysen.....	300 00

#### AFTERNOON SESSION.

Prayer was offered by L. F. Randolph.

Appropriations continued.

Boy's and Girl's schools, Shanghai, China.....	\$ 600 00
Incidentals.....	200 00
Second Westerly, R. I., church.....	75 00
Rtichie, W. Va.,.....	75 00
Lincklaen, N. Y.,.....	50 00
Preston, N. Y., field, O. S. Mills.....	50 00
Hornellsville, N. Y., church.....	60 00
Stokes, Ohio, field.....	40 00
New Auburn, Minn., church.....	50 00
Carlton, Iowa, church.....	75 00
Rev. E. H. Socwell, General Missionary, Iowa.	200 00
Eli Loofboro, General Missionary of the Berlin	
Wis., field, with traveling expenses.....	100 00
Attalla, Ala., church.....	100 00
Southern field, for 6 months.....	200 00
Rev. L. F. Skaggs, General Missionary, Mis-	
souri and Indian Territory field, with trav-	
eling expenses.....	350 00
Rev. S. I. Lee, General Missionary, Arkansas	
and Texas field, with traveling expenses for	
6 months.....	150 00
Evangelistic Work.....	1,800 00

It was voted to instruct the Corresponding Secretary to correspond with Rev. S. R. Wheeler and the Boulder, Colo., church with a view to make the church a missionary church.

It was voted to transfer Rev. A. P. Ashurst from the Southern Illinois and Kentucky field to the Southern field.

#### MISCELLANEOUS APPROPRIATIONS.

Rev. O. U. Whitford \$18 for traveling expenses as our representative to the Centennial of the First Brookfield church.

Rev. D. K. Davis \$25 for work done in Smythe, S. D.

Charles S. Sayer, J. H. Wolf and D. B. Shaw each \$25 from the fund to aid young men preparing for the ministry.

A Committee consisting of Geo. H. Utter, Geo. B. Carpenter and A. S. Babcock were appointed to solicit funds for the Society.

Meeting adjourned.

WM. L. CLARKE, *President*.

Geo. J. CRANDALL, *Rec. Sec.*

#### STORE THE SUNSHINE.

BY ARTHUR J. BURDICK.

When the sun is shining,  
Bask in its bright rays!  
Gather up the gladness  
'Gainst the cloudy days.  
Let the golden sunlight  
Warm you through and through;  
Its exquisite glory  
Was just meant for you.

When the sky is lowering,  
Dream of sunny hours!  
Cheer the heart by gazing  
On memories sweet flowers.  
Make the heart a store-house  
For all that's pure and true,  
And the sunshine, golden,  
Will ever dwell in you.

In the lights or shadows,  
In the storm or shine,  
Keep your eyes on heaven  
And the light divine.  
Never clouds to threat'ning,  
Ne'er so dark a night,  
But may be illumined  
By that blessed light.

#### A FRIEND OF THE HELPLESS.

One evening in New York a policeman was strolling along one of the upper West Side streets not far from a stone-yard. Presently a white bull-dog ran toward the policeman, barking as if for aid. The policeman was quite struck with the way in which the dog would give his bark and then bound back into the yard. He decided at last that he would see what the dog was trying to do. He followed him into the yard, and on the ground was a little white bundle. The policeman struck a match, and the little white bundle proved to be a baby. The policeman picked it up, almost afraid that the dog would bite him, but instead he wagged his tail and gave every evidence of being quite pleased at the policeman's act. The dog trotted along by the side of the policeman until the latter came to the station-house. When the policeman stopped, the dog wagged his tail and looked up into his face. When the policeman went into the station-house the dog followed him, seemingly listened to what he said, and when the door was opened walked out. Evidently the little baby was a stranger to the dog. He had found it in this lonely place, and then did what he could to have the baby cared for. The policeman says that this is just a common street dog—probably one of the kind that naughty boys would think it great fun to tease. But this dog was a real hero, and showed himself much more human than the boys who delight to torment him.—*The Morning star*.

#### TALKING WITH GOD.

Cuyler tells thus of a visit to Spurgeon's study:

"Supper was over; it was Saturday night, and he was going to get his sermon ready. He said:

"'Brother, we will have worship now.'

"He was in awful pain, for his neuralgia was tormenting him. So lame was he that he did not even kneel, but sat at the end of the table.

"After I had prayed he just dropped his face between his hands and began. He talked with God marvelously. It was as simple and sweet as a child at its mother's knee. He went on, and on, and on.

"When he was through I said to Newman Hall, 'Did you ever hear such a prayer in your life?' 'Never,' he said, 'never.' Said I, 'Now you have the secret of Spurgeon's power. A man who can pray like that can out-preach the world.'"—*Selected*.



## Woman's Work.

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

For the SHUT-INS.

### "I'VE FOUND A JOY IN SORROW."

The following lines were written by Mrs. Jane F. Crewson, a lady who passed through more than ordinary sickness and suffering. She speaks from the depths of a rich Christian experience.

I've found a joy in sorrow,  
A secret balm for pain,  
A beautiful to-morrow  
Of sunshine after rain;  
I've found a branch of healing,  
Near every bitter spring,  
A whispered promise stealing  
O'er every broken string.

I've found a glad hosanna  
For every woe and wail,  
A handful of sweet manna  
When grapes of Eschol fail;  
I've found a Rock of Ages  
When desert wells are dry;  
And, after weary stages  
I've found an Elim nigh.

An Elim with its coolness,  
Its fountains, and its shade;  
A blessing in its fulness  
When buds of promise fade;  
O'er tears of soft contrition  
I've seen a rainbow light;  
A glory and fruition  
So near! yet out of sight.

My Saviour, thee possessing,  
I have the joy—the balm,  
The healing and the blessing,  
The sunshine and the psalm,  
The promise for the fearful  
The Elim for the faint,  
The rainbow for the tearful,  
The glory for the saint.

### "BE YE SEPARATE."

In the earliest record in the Bible it speaks of the "darkness that was upon the face of the deep, and that the Spirit of God moved upon the face of the waters," and also "divided the light from the darkness." In the religious world also, God has separated the light from the darkness, and called us out of darkness into his marvelous light. Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life." God called Abraham to separate himself from his kindred and their false gods, to be wholly given up to God that he might make him a blessing to all the families of the earth. Abraham gave up his own friends and separated himself from the old familiar places, and went out into a strange country; he thus escaped the temptations of the old idolatrous life, and became more completely one with God. He was not to seek the aid of, nor inter-marry with, the heathen nations among whom he sojourned as a stranger. Neither does God want us in this day to seek the aid of the world in carrying forward his work. Read Deut. 7: 1-7. How can God bless us when we are wanting the world to help furnish the needed means to proclaim the truths of salvation that he has left for his people to do? The dividing line which once existed between the church and the world, between the godly and the ungodly, between the real Christian and the mere professor, is daily becoming more narrow; men want to go to heaven holding on to the world with one hand and Christ with the other. "Come out from among her and be ye separate saith the Lord." Often the world asks us to join in giving balls and fairs and other worldly amusements for charitable purposes, and some professed Christians say, Ought we not to give them help? Will it not be a good thing to turn a little of the devil's money over into the cause of Christ and humanity?

God says, "Ye cannot serve God and mam-

mon." Satan is very willing to let a little money go over on the other side if thereby he can entice the young and unstable into a love for worldly amusements. Jesus says, "If any man love the world, the love of the Father is not in him." Is not the whole spirit of the New Testament against mingling spiritual things with worldly? Do we really love the Saviour and the truths he sealed with his precious blood, and by the lives of his apostles and many early Christians? Let us then separate ourselves from worldliness and all evil, and like Daniel let us purpose in our hearts that we will not be defiled. Then God can use us to some purpose. God gave Daniel wisdom and understanding above all the other wise men. God can only use us if we are cleansed. "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." The cross of Jesus Christ shuts us out from the world. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." A Christian no longer loves the ways of the world. They cannot satisfy the desires of a redeemed soul. There is nothing in them to help us to grow in grace, to make us more holy, or that will tell for eternity. We have no desire to be found in places where Jesus is shut out, where we cannot look up into his face and say, Dear Saviour, let thy blessing rest here upon us now. We want to be true to him now that he may own us in the hereafter. We can afford to let the worldly-minded frown at us and the sinner laugh us to scorn, if only the blessed Saviour can whisper in one ear, "Well done." We desire to come out boldly for Christ and "have no fellowship with the unfruitful works of darkness," and to keep ourselves "unspotted from the world." We who have taken upon us the vows of a Christian, who have washed our robes in the blood of the Lamb, how dare we trail them in the mire of a worldly, selfish, pleasure-loving life, and then expect to hear Jesus say, "Come ye blessed of my Father inherit the kingdom prepared for you." Christ came not to do his own will but the will of the Father. Are we trying to follow his example? Are we willing to do any thing God may ask of us? Then listen to God's word while it tells his mind of the worldly-minded. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." How can we overcome this worldliness? We find the answer in "Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world even our faith." Yes faith is the victory by which we shall conquer sin of every kind. In that final separation that Jesus pictures by the shepherd dividing the sheep from the goats, may it be our blessed privilege to be separated unto God and shout victory over sin and death through faith in Jesus Christ our Lord.

MARCELLA STILLMAN.

AS THE flint contains the spark, unknown to itself, which the steel alone can awaken to life, so adversity often reveals to us hidden gems, which prosperity or negligence would forever have hidden.—H. W. Shaw.

### LOYALTY-TO DUTY.

As we review our work of the past year, how many of us can truly say we have done what we could? How many of us can say we have made the best use of every opportunity we have had for doing something for Christ? If we were to review carefully, I wonder if there are any of us but could recall some instance in which we might have been more loyal to God, more diligent in his work, more earnest in our prayers for others, more sincere with our friends and more careful of the influence we are casting about us.

No doubt we all feel that there must be some mission in life for each of us. But how many of us make the sad mistake of standing idly by, leaving the little things for other hands to do, while we wait for *our* work to come to us, thinking there must be greater things for us to do? O, that we might all heed the injunction: "Whatsoever thy hand findeth to do, do it with thy might." We are not commanded to wait opportunities for special work, but to do whatsoever our hand findeth to do, to do them with our might, and to do them now.

Christ wants, not those who have to be persuaded to do duty, but willing workers; not those who seem to think their Christian duties a burden, but cheerful helpers; not helpers next year, but helpers now. How many of us put off till to-morrow the little kindness we had meant to show, the little deed of love we had meant to do to-day, and alas! to-morrow finds us too late. As to-day is the only time we can count on for work, as now is the only time we can call our own, let us "redeem the time" by doing now the things he would like to have us do. In reading recently a touching little story of neglected deeds of kindness, I was impressed with the closing thoughts, expressed part in prose and part in poetry, the author of which I cannot now recall. They are these: "If there is any kindness I can show my fellow-being, let me do it now; let me not delay it, nor permit myself to be hindered. He and I shall not pass this way again."

"I want to give to others Hope and Faith,  
I want to do all that the Master saith,  
I want to live right from day to day,  
I'm sure I shall not pass again this way."

Finally, "Let us not be weary in well-doing, for in due season we shall reap if we faint not;" and again, "let us not be desirous of vainglory," but "Whatsoever ye do, do all to the glory of God." \*

### HOW TO TEST AMUSEMENTS.

1. Do they rest and strengthen, or weary and weaken the body?
2. Do they strengthen and rest, or weary and weaken the mind?
3. Do they make resistance to temptation easier or harder?
4. Do they increase or lessen love for virtue, purity, temperance, and justice?
5. Do they give inspiration and quicken enthusiasm, or stupify the intellectual and harden the moral nature?
6. Do they increase or diminish respect for manhood and womanhood?
7. Do they draw one nearer to or remove one farther from the Christ and Christian Commonwealth?—Selected.

THERE is more help in an ounce of encouragement than there is in a ton of advice.

"SALVATION is free;" so is truth, but it takes money to publish it to the world.



## Young People's Work

By EDWIN SHAW, Milton, Wis.,

THE light that falls upon the upturned face,  
And comforts, cheers and gladdens,  
Will cast a shadow on the downward gaze,  
That darkens, wounds and saddens.

How many of the young people are preparing to give a day's work to the Missionary and Sabbath Reform cause on Thanksgiving-day? Didn't you know about that plan? Well, that is the request made of every member of every church in our denomination. Let the young people do their part.

### RELIEF FOR SLEEPLESS MISSIONARIES.

At the recent meeting in Montreal of the British Medical Association, in the section of therapeutics, Dr. J. B. Learned, of Northampton, Mass., gave his experience with the many methods of inviting sleep without taking drugs. He detailed the positions of the body after retiring which he employed. He said that the cause of delay in sleep-coming is generally the brain running automatically without our consent, after we go to bed. He sets the brain to work at once on retiring—it is to direct the respiratory process. It is to count respirations to see that they are fewer in number, regular, deep and somewhat protracted. In addition, certain groups of muscles are employed in routine order in silent contraction. By constant change other groups are brought into use. He has completed a systematized routine of contractions and relaxations. A slight elevation of the head from the pillow for a definite time by count of respirations is one of the many changes of position. All this is without any commotion and need not be recognized by a sleeping companion. Brain and muscle and all parts of the body soon come into the normal state which precedes and invites sleep. A sense of fatigue soon overtakes one while thus employed, and before he is aware, the brain has forgotten its duty to regulate the breathing process, the muscles have ceased to expand to the call made upon them at the beginning, and sleep is in control of all the forces, and all the organs. The details for inviting sleep will not be the same for the strong and the weak. The principle, however, is one and the same, *viz.*, the proper direction of vital energy to brain and muscle, according to the condition of the individual. The effect of brain and muscle combined, under direction of will, counteracts the one-sided automatic whirl of a little portion of gray matter that has come to antagonize normal sleep and to make night a source of gloom and unrest.—*Scientific American.*

THE committee in charge of a convention of the Golden Gate Union started a scrap-book for the use of succeeding committees. In this it placed a full account of the programme of the convention, the ways of working, hints and suggestions gathered from various sources, and whatever lessons or experiences the preparation for the convention had taught. Each committee to which the scrap-book descends will add its methods and experiences, and pass the book on to its successor. A capital plan.

His daily prayer, far better understood in acts than words, was simply doing good.—*Whittier.*

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

For four weeks, excepting two nights, we have been holding on at Salemville, Pa. We have had many things to contend with, and yet the Lord has blessed us again in the salvation of souls. Men have been stirred wonderfully by the Holy Spirit. Many have complained, I preached at *them*; some have refused to come longer to the meetings. On Tuesday afternoon we gathered at the baptismal waters; three were baptized. Four in all have united with the Seventh-day Baptist church. The church has received a great blessing from the meetings, a growth in grace, a leader for the unconverted and greater skill in working, and to help lead them to Christ, and holding up the hands of their pastor and wife, Brother and Sister Lippincott. They have a working C. E. Society, and an interesting Sabbath-school. I wish the young people could mingle with our other young people in Associations, Conferences, and C. E. Unions; it would be a great blessing to them and their work. They are hungry for such associations. If some of our secretaries would sit down and write them a letter of Christian greeting and encouragement they would appreciate it. Let us remember to pray for Salemville.

E. B. SAUNDERS.

THE Annual Meeting of the churches in Southern Illinois was held Oct. 13, at Bethel. This union, as it might be called, comprises the churches of Pulaski, Stone Fort, Bethel and Farina, while Kentucky is sometimes represented. The visits of the young people who have visited this field, usually the Student Evangelists, have been much enjoyed and appreciated.

FROM a reliable exchange we cull the following: There are fifteen publications in Japan devoted to the interests of women. Of these, three are Christian. It is said that the late war with China has given a great impetus to female education in Japan. In the Mitsui Bank, of Osaka, the bookkeepers are all women. The fair sex is also well represented in some of the government offices.

ONE Society, formerly a Union Society, now writes that their membership consists mostly of Seventh-day Baptists, and that denominational work is harmoniously carried on. Some of the members are making a study of Dr. Lewis' books upon the Sabbath, and the people above twenty years of age are usually well informed in regard to the strength of the denomination, its colleges, publications, largest churches and foremost workers, and its foreign missions and missionaries.

THE conversion of children is the subject of great importance, and an exchange gives the following reasons why this should engage the attention of every Christian:

1. Because Jesus Christ died for them and they may be saved.
2. Because the simple plan of salvation through faith in Christ is the same for children as for grown-up people.
3. Because very many dear children have found the Saviour, and are now happy in his love.
4. Because they are not safe until they have come.

5. Because the child's heart is tender and not yet hardened by a long course of sin.

6. Because it is easy for children to trust, and so they may be led to trust in Jesus.

7. Because those converted in early life make the most earnest and consistent Christians.

8. Because, having life before them, they are likely to become the most useful Christians.

9. Because it is easy to get them to listen to the story of the cross.

10. Because when they grow up to be young men and women it will be very difficult to reach them.

11. Because we live in a fast age when children rapidly learn the manners, and, too often, imitate the vices of older people.

12. Because they may die while they are still young.

13. Because this work among the young does not need special gifts so much as earnestness and love of souls.

14. Because "young children ask bread and no man breaketh it unto them," and Jesus said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

FOLLOWING is the program of the rally in which the Christian Endeavorers of West Hallock enthusiastically engaged on the evening following the Sabbath, Oct. 9th.:

1. Song Service. Ansel Crouch.
2. Devotional service, followed by a talk on the Relations of the Regular church Prayer-meeting to the C. E. Prayer-meeting. Hugh Stewart.
3. Male Quartet, "Traveling Home." A. B. Crouch, Mort. Vars, W. M. Simpson, Geo. Potter.
4. The Lookout Committee at work. J. L. McWhar-ter.
5. New Features of C. E. Work. Howard Stewart.
6. Male Quartet.
7. Work of the Social Committee. C. W. Spicer.
8. The Work of the Prayer-meeting Committee. Discussions conducted by the Pastor.
  - a. Should the International topics be closely followed? G. F. Potter.
  - b. How can promptness and vigor be secured in the exercises of the Prayer-meeting? F. N. Burdick.
  - c. The absolute need of the hearty co-operation of the entire membership in thorough study of the topic, in previous prayer for the meeting, and in consistent daily Christian living.
9. Male quartet.
10. Exercise by the Juniors, "The Christian's Armor," followed by a talk on the importance of Junior work, and the relation of parents to the work of the Juniors. Superintendent, Mrs. Belle Wheeler.
11. The present needs of this Society. Mrs. J. A. Potter.

No special invitation was extended to the public, nor any special effort made to entertain them, the one thought of the meeting being to secure greater earnestness and effectiveness in our work. Yet all the exercises were interesting. The exercise of the Juniors may be characterized as both highly instructive and entertaining. One result of this rally is that the prayer-meeting Committee has decided upon a monthly meeting with the leaders of the Prayer-meeting for the ensuing month, to specially arrange and pray for the meetings of that month. The West Hallock Society is the first to receive the benefit of the suggestion of our Secretary, Miss Crouch, to which reference was made in the RECORDER of Oct. 4, and we hereby gratefully acknowledge the favor.

AN ENDEAVORER.

It is estimated that there is but one woman missionary for 100,000 women and girls in the foreign field. We have need, indeed, to pray that more laborers may shortly offer themselves to go forth, and be the succourers of the many.—*Ex.*



## Children's Page.

### THE KETTLE.

BY LAURA E. RICHARDS.

O I am a kettle! a kettle am I!  
I never shall strive to deny it.  
There's nothing about me that's sneaking or sly;  
Deception, I never shall try it.  
Bubble, I say! and bubble, I say!  
Some folks may not like it, but that is my way.  
I mind my own business, and give no trouble;  
Bubble, hub-bubble, hub-bubble, hub-bubble!

They say I am black. I admit it is true;  
A respectable tint, and I love it.  
I never, no never, set out to be blue;  
As for yellow or red, I'm above it.  
Bubble, I say! and bubble, I say!  
I'm ready to talk any time of the day.  
Heap on the coals, and my song I will double;  
Bub-bub-bub-bubble, bub-bubble, bub-bubble!

—St. Nicholas.

### THE STORY OF THE DULL BOY.

Bancroft, the magician, in an address at a press banquet lately, dwelt at some length upon a man's natural aptitude to the vocation in life he pursues, and attributed as a result of so many failures the fact that a majority of mankind was following vocations not in bent with its natural inclinations. He told an interesting story illustrating his meaning from one of his schoolboy recollections, as follows:

"At my first school there was a boy to whom the teacher could not succeed in imparting the simplest rules of elementary knowledge. Try as she might her efforts were failures. Her patience, after numerous trials, turned to despair. One day, when he seemed duller than usual, she sent him from the recitation bench to his seat with a severe reprimand, promising to recommend his dismissal to the trustees.

"Shortly afterward she observed him bending over some pursuit at his desk. His eyes were lighted with an expression that seemed inspiration. Anxious to know the cause of this almost miraculous transformation from sloth that was sluggish to activity that was life, she passed down the aisle by his desk on some pretext that would not disturb him, and found the cause of his glowing study to be the examination of a fly which he had caught and was examining, having dissected it into parts. The truth dawned upon the teacher. The boy's mind ran to entomology. He was a born naturalist. The teacher said nothing, but that afternoon called up the entire class for general recitation. The boy's appearance was as dull as ever.

"Boys," said the teacher, addressing the entire school, "I want to see how far your general powers of observation on trivial subjects go. For instance you have all seen thousands of flies; now, I want each one of you to tell his impressions of a fly."

"Beyond the fact that a fly was a fly and had two wings, not one of the school could say anything further. At the first mention of the subject the dull boy was all aglow. He held up his hand and snapped his fingers. He realized his superiority. It was his day. He told of the fly from a general and analytical standpoint, its interior and exterior construction, its habits, its food, its generation and its propensities. The rest of the school sat astonished. The boy went on and launched into a general description of bugs and insects that he had caught in the woods. From that day the teacher encouraged his peculiar aptitude, and troubled him no more with the rules of grammar and arithmetic. She went into the woods with him and helped in

his studies of Nature. She brought the attention of the school trustees to his case, and, to make a long story short, he was sent to Europe for study. In Leipsic he was made moderator of the National Conservatory of Science. He held for a time an important position in the Smithsonian at Washington, D. C., and he is now in Paris, one of the leading entomologists of the world."—*Selected.*

### A GREAT SURPRISE.

It was just too queer for anything. Tommy was walking slowly down behind the barn, with his usually merry face all scowls. And Teddy was peeping through the slatted fence into Tommy's garden, with a whole great family of wrinkles in his little forehead. And what do you suppose it was all about?

Out in Teddy's yard grew a great, tall, horse-chestnut tree, and one crisp October morning a shower of pretty brown nuts came tumbling out of their thick green shells,—down, down, down, until at last they reached the broad gravel walk and smooth green lawn. Tommy spied them as he came hurrying home from school that noon, and then the scowls came to make him a visit.

"That new boy has everything!" he exclaimed crossly. "He has tops, an' balls, an' a bicycle, an'—an' now he's got the horse-chestnuts! 'Taint fair, so it isn't!" And poor little discontented Tommy looked crosser than ever.

But Tommy didn't realize that down in his garden grew something that that new boy Teddy had always wished for and longed to have—a bouncing yellow pumpkin! How Teddy did wish that his papa had bought Tommy's house, and Tommy's garden, and Tommy's pumpkins—all three!

Teddy sighed as he thought of the Jack-o'-lantern that he could make if he only had one of those wonderful yellow treasures for his very own. It was a very loud and sorrowful sigh, and Tommy heard it, and then he discovered the new boy peeping through the fence.

"Helloa!" called Tommy quickly.

Teddy jumped. He didn't know that anybody was near.

"Don't you like living here?" inquired Tommy. "You look as if you were homesick. Won't you come over and look at my pumpkins? I've got a dandy lot of them, and they are all my own—every one."

Teddy sighed again.

"I've been a-wishin' for a pumpkin for years an' years," he said sadly; "but they don't have gardens with pumpkins in the city, an' so I never had any."

Tommy looked surprised.

"Would you like one?" he asked quickly. "'Cause I'd be delighted to give you one of mine, if you would. Come over, an' I'll give you one right now."

Teddy climbed over the fence in a hurry, and he smiled and smiled as Tommy took his jack-knife out of his trousers pocket and cut off one of his biggest pumpkins with a snap.

"You have everything—don't you?" said Teddy regretfully. "You have pumpkins—a whole garden full of them—an' apples, an' grapes, an'—"

This information was a great surprise to Tommy.

"I have everything!" he said in astonishment. "Why, I thought that *you* were the one that had everything a few minutes ago!

You have tops, an' balls, an' a bicycle, an' horse-chustnuts!" he said.

"Why, so I have, answered Teddy thoughtfully. "I wanted a pumpkin so much that I'd most forgot all-about everything else. I didn't even remember the horse-chestnuts. Maybe you would like some—would you?"

Tommy's eyes danced with delight.

"You can have a big bagful," declared Teddy. "An' if you'll get some tooth-picks, I'll show you how to make a Brownie man."

"An' I'll help you make your lantern after school," said Tommy. "We'll help each other, un' divide our things—won't we? An' then we can both have everything, really an' truly."

"Why, so we can!" said Teddy.

And then those bad scowls and wrinkles had to run away in a hurry. They ran away to see if they could find two cross, discontented little boys. I do hope that they didn't find you.—*Margaret Dane, in the Sunday-school Times.*

### POLLY PUTOFF.

Her real name was Polly Putnam, but everybody called her Polly Putoff. Of course, you can guess how she came to have such a name. It was because she put off doing everything as long as she possibly could.

"Oh! you can depend on Polly for one thing," Uncle Will would say. "You can depend on her putting off everything, but that is all you can depend on." And I am sorry to say he spoke the truth.

"Polly, Polly!" mother would say in despair, "how shall I ever break you of this dreadful habit?"

It was just three days to Polly's birthday, and she had been wondering very much what her mother and father intended to give her. She thought a music-box would be the best thing, but she was almost afraid to hope for that. A man who went about selling them had brought some to the house, and Polly had gone wild with delight over their pretty musical tinkle.

"Polly," mother said, that morning, "here is a letter that I want you to post before school."

"Yes, mother," answered Polly, putting the letter in her pocket.

As she reached the school-house she saw the girls playing and she stopped "just a moment." Then the bell rang, so she could not post the letter then. She looked at the address. It was directed to a man in the next town. "Oh it hasn't got very far to go; I will post it after school."

After school she forgot all about it.

"Did you post my letter, Polly?" asked mother, when Polly was studying her lessons that evening.

Polly's face grew very red, and she put her hand in her pocket. "I will post it in the morning," she said, faintly.

"It is too late," answered mother. "The man to whom the letter is directed went away this evening, and I haven't got his address. It really only matters to yourself, for it was an order for a music-box for your birthday."

"Oh, mother!" exclaimed Polly. "Is it really too late?"

"I don't know where he is now," said mother. "If you had not put off posting the letter he would have received it before he started and sent the music-box. It is too late now."

Wasn't that a hard lesson? It cured Polly, though, and she has nearly lost her old name.—*Anon.*



## Home News.

Rhode Island.

SECOND HOPKINTON.—We are in the midst of beautiful autumn weather. Farmers are busy gathering their harvest. Mr. Oliver Davis, of Nortonville, Kan., has, during the last few weeks, made a visit to our place, stopping with his sister, Mrs. George H. Spicer. Church and Sabbath-school are maintaining their regular sessions and services with apparent interest, though not so much as is desired, and is the privilege of those who are within available distance of the house of worship. Some of the regular attendants are unable to be present on account of sickness.

L. F. R.

Mississippi.

BEAUREGARD.—Three persons were received into the Hewitt Springs Seventh-day Baptist church, Sabbath, Oct. 23. These are some of the fruits of the meetings held by Bro. Hinman and the writer in August. I have been somewhat hemmed in by the yellow fever excitement of late, resting and preaching to this church. In May, June and August we labored in Texas, where about two hundred were turned from darkness to light; and many were bodily healed by prayer; the greatest meeting being in Terrell, in which over one hundred were blessed.

D. W. LEATH.

OCTOBER 24, 1897.

### POINTERS IN MARRIAGE.

The man who marries a girl with a waist scarcely any thicker than her neck will find that instead of securing a wife and "an help meet for him," he has only burdened himself with an invalid to take care of.

The girl who marries a drunkard to reform him undertakes a hopeless task and lays the foundation for a life of sorrow and ruin.

Sensible young men desire to marry and settle down; but they want for wives sensible young women who will make happy homes, and love to remain most of the time in them, and at least superintend them, and not go "gadding around," and insist on boarding.

Sensible young women desire to marry and settle down; but they want for husbands sensible, pure-minded, clean young men, who have ability to make a comfortable living, and who will love their homes and prefer spending their evenings in them rather than in the saloon or club-house.

Sensible young men do not propose, because they fear that with having to room and pay boarding for two, and buy the dresses and bonnets demanded by fashionable women nowadays to keep up with the styles, their salaries would not half pay the bills.

Sensible young women do not say "yes," because they fear that with what young men spend at the club, the theater and for cigars, their salaries would not be sufficient to pay house-rent and buy provisions, to say nothing of purchasing a new dress, hat or bonnet occasionally.

No man of sense, who knows that life is made up of use, of service, of work, can consent to tie himself for life to a wasp-wasted, deformed, fettered, half-breathing ornament. He might consent to marry a woman with one arm, or one eye, or no eyes at all, if she suited him otherwise; but how can he join his fortunes to a woman who by tight lacing has deformed her body, ruined her health and shortened her life?

### PASSING THROUGH THE WORLD.

What are you letting the great world do?  
Stifle the conscience God gave to you?  
Sully the thoughts that are pure and true,  
And blur the beauty your childhood knew?  
Say, what are you letting the great world do  
To that soul of thine, as you pass through?

What are you letting the great world know?  
Not all the trials you undergo,  
Not all your burdens of care and woe,  
Not all the smart underneath the blow?  
Hush! What are you letting the great world know?  
These are the secrets of how souls grow.

What are you letting the great world see?  
Not what you do for sweet charity,  
Not your poor efforts to set souls free  
From their self-wrought chains of misery?  
Ah! what are you letting the great world see—  
Aught which belongs but to God and thee?

—Anna J. Granniss.

### THE BLESSEDNESS OF GIVING.

That saying of our Lord, recorded by the apostle Paul—"It is more blessed to give than to receive"—does not apply alone to the giving of money. Peter had neither silver nor gold, but he gave to the lame man something which money could not buy. Any man worthy of the name desires to be of some use in the world; he wants to do something for God's glory and humanity's good. Now there is no place in which one can render service so easily, so well and so fruitfully as in connection with the church of Christ. The church abides while instrumentalities of good outside of it have a more or less brief currency. If their roots strike down into the soil of Christianity which is made fertile by the streams which flow down from Mount Zion, they are virtually a part of the church, and partake of its abiding character. So let it be repeated that he who is ready to test the truth of our Lord's utterance will find that he can do the best and most effective work in the church rather than outside of it. Further, the work the church does is at the foundation of things. It aims at regeneration rather than reformation. He who would have the blessedness of giving service, may have the comfort of feeling that through the church he is exerting influences that will go on from generation to generation. Still further, it is work so varied that one can find therein opportunity for the exercise of any talent of which he may be possessed. We are coming to understand this variety better than ever before. We are learning how many lines of service open out before the Christian worker. It is no narrow field which the church presents to him who would give personal endeavor to be of use among his fellow-men and who would find that giving is more blessed than receiving.—*New York Observer.*

### LOVE.

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. 1 Peter 3: 15.

Love is modest; it rather inclines to bashfulness and silence than to talkative forwardness. "In a multitude of words there wanteth not sin; "be," therefore, "slow to speak," nor "cast your pearls before" those who cannot distinguish them from pebbles. Nevertheless, when you are solemnly called upon to bear testimony to the truth, and to say what great things God has done for you, it would be cowardice, or false prudence, not to do it with humility. "Be," then, "always ready to give an answer to any man who" properly "asketh you a reason of the hope that is in you, with meekness," without fluttering anxiety, "and with fear," with a reverential awe of God upon your minds. The

perfect are "burning and shining lights." God does not light the candle of perfect love to hide it in a corner, but to give light to all those who are within the reach of its brightness. If diamonds glitter, if stars shine, if flowers display their colors, and perfumes diffuse their fragrance, to the honor of the Father of lights and the Author of every good gift; if, without self-seeking, they disclose his glory to the utmost of their power, why should ye not "go and do likewise"? Gold answers its most valuable end when it is brought to light and made to circulate for charitable and pious uses.—*John Fletcher.*

### THANKSGIVING PROCLAMATION.

The President Designates Thursday, November 25, as Thanksgiving-Day.

The President has issued the following Thanksgiving proclamation:

By the President of the United States:

In remembrance of God's goodness to us during the past year, which has been so abundant, "let us offer unto him our thanksgiving, and pay our vows to the Most High." Under his watchful providence industry has prospered, the conditions of labor have been improved, therewards of husbandmen have been increased and the comforts of our homes multiplied. His mighty hand has preserved peace and protected the nation. Respect for law and order has been strengthened, love of free institutions cherished and all sections of our beloved country brought into closer bonds of fraternal regard and generous co-operation. For these great benefits it is our duty to praise the Lord in a spirit of humility and gratitude, and to offer up to him our most earnest supplications.

That we may acknowledge our obligation as a people to him who has so graciously granted to us the blessings of free government and material prosperity, I, William McKinley, President of the United States, do hereby designate and set apart Thursday, the 25th day of November, for national thanksgiving and prayer, which all of the people are invited to observe with appropriate religious services in their respective places of worship. On this day of rejoicing and domestic reunion let our prayers ascend to the Giver of every good and perfect gift for the continuance of his love and favor to us, that our hearts may be filled with charity and good-will, and that we may be ever worthy of his beneficent concern.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington this twenty-ninth day of October, in the year of our Lord, one thousand eight hundred and ninety-seven, and of the independence of the United States the one hundred and twenty-second.

WILLIAM MCKINLEY.

By the President:

JOHN SHERMAN, *Secretary of State.*

### HOW TO KEEP WELL POSTED.

A young man in business, who lives on the Pacific coast, writes me that he can get little time for general reading aside from his Bible and devotional books, and, though he prefers them, he wants to keep up with the topics of the time. What shall he do about it?

It really requires very little time to keep up with the *important* topics of the day. It requires hours every day to read all about the murders, divorces, suicides, and police-court trials; but the really important news of the day can be despatched in ten minutes. Do you remember a recent article in these columns on how to read a newspaper? But you do not even need to read a daily newspaper once a year in order to keep posted. The *Golden Rule* mentions all the important news of the day in its brief column entitled, "What Is Going On in the World." The denominational religious papers usually give a more extended summary of news. Such a column, supplemented by a monthly perusal of a magazine like the *Review of Reviews*, will keep every one sufficiently well-informed on all the topics of the time.—*Golden Rule.*



# Sabbath School.

## INTERNATIONAL LESSONS, 1897.

### FOURTH QUARTER.

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

### LESSON VII.—PAUL'S MINISTRY IN ROME.

For Sabbath-day, November 13, 1897.

#### LESSON TEXT.—Acts 28: 17-31.

GOLDEN TEXT.—I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth. Romans 1: 16.

#### INTRODUCTION.

At Rome Paul was permitted to live by himself in his own hired house, but under the guard of a soldier. It may be that this favor was owing to the favorable report made of him by Julius, the centurion, or was due to letters from Festus stating that no crime had been laid to his charge.

#### EXPLANATORY NOTES.

17. *After three days Paul called the chief of the Jews together.* It was his fixed principle and usual custom to address the gospel message first to the Jews. Moreover at this time no doubt he was anxious to set himself aright with his countrymen, particularly since he appeared in Rome as a defendant from charges preferred against him by their brethren in Judea. *I have committed nothing against the people or customs of our fathers.* Paul asserts that he had not betrayed his people or failed to observe their religious rites. He was still an Israelite in faith and practice, and yet saw and had expressly taught that the end of the Mosaic dispensation was the kingdom of grace through Jesus Christ for every believer, free from the bondage of ceremonial rites.

19. *I was constrained to appeal unto Cesar.* The Jews would naturally regard an appeal from their council to Cesar as an act of a traitor. So the apostle declares that he was in Rome to defend his innocence and not to accuse his nation.

20. *The hope of Israel.* Paul wished to declare his innocence, and that he was captive because of his hope in the deliverance of Israel through the Messiah.

21. *We never received letters from Judea concerning thee.* The Jews of Rome had known of the sect of Christians as everywhere spoken against, and possibly had heard of the labors of Paul, but had learned nothing of the present accusations against him, probably for the reason that he had reached Rome ahead of any hostile message or messenger.

23. *Many came to him.* In great numbers the Jews came to his lodgings at the appointed day. *He expounded.* He set forth his views of the nature of the kingdom of God, and endeavored to persuade his hearers by arguments drawn from the Scriptures that Jesus was the promised Messiah.

24. *Some believed.* A few were convinced, the majority disbelieved.

25. *One word.* The unbelievers were contentious. So Paul reminds them of a word of prophecy of great significance, that it was characteristic of the Jews to reject the counsel of God and to harden their hearts in unbelief.

28. *Therefore.* The salvation rejected by the Jews is therefore to be offered unto Gentiles who were ready to hear and receive it.

30. *Two whole years.* It would appear that Paul was confined to his own house and was not permitted to speak in a public place.

31. *With all confidence.* Though fettered to his guard he was not hindered from proclaiming boldly to all who came to him the gospel of Christ.

### JAPAN AND THE UNITED STATES.

Japan is so new as a factor in the world's calculations, so little studied, and so little understood, that her motives and her actions are sometimes seriously misconstrued. This is a topic upon which I must speak with due caution, but even at the risk of seeming impropriety I cannot allow the opportunity to pass of saying a word upon subjects which

have lately been attracting widespread attention.

No citizen of this country should be ignorant of the fact that among the people of Japan there is a genuine and deeply-rooted attachment to the United States. It is not a merely sentimental liking, but a feeling founded upon the memory of many kindnesses received. The United States has been a friend to Japan, helpful in the hour of need, considerate at all times. If there was a nation upon whose sympathy they could rely in the effort to improve their condition, and of whose appreciation they were certain in whatever successes they might gain, that nation, the Japanese people have thought, was the United States. Such being the case, the tone of many recent utterances in the American press will be to them like an angry blow from a friend. That the American people should regard Japan as an aggressor, lustful of aggrandizement, eager to quarrel, and ready, if need be, for war, will seem to them incomprehensible. And that this clamor should have arisen because their government, in pursuance of clear and legitimate duty, has chosen to present, in a respectful, calm, and moderate way, certain reasons why a certain thing should not be done, will add to the mystery. There are jingoes in Japan, as a distinguished countryman of mine said the other day, but I have heard of none so forgetful of right, of friendship, and of interest as to make the declaration, recently attributed to Japan by a prominent American journal, "let us send a few warships to the United States."—*Harper's Magazine for November.*

### LOVE AND THE FLOWERS.

You have heard it said—and I believe there is more than fancy in that saying, but let it pass for a fanciful one—that flowers only flourish rightly in the gardens of some one who loves them. I know you would like that to be true; you would think it a pleasant magic if you could flush your flowers into brighter bloom by a kind look upon them; nay, more, if your look had the power, not only to cheer, but to guard—if you could bid the black blight turn away, and the knotted caterpillar spare—if you could bid the dew fall upon them in the drought, and say to the south wind in frost, "Come, thou south wind, and breathe upon my garden, that the spices of it may flow out." This you would think a great thing. And do you not think it a greater thing that all this (and how much more than all this) you can do for fairer flowers than these—flowers that could bless you for having blessed them, and will love you for having loved them—flowers that have thoughts like yours and lives like yours, and which, once saved, you save forever?—*John Ruskin.*

### RELIGIOUS TRAINING.

More and more there is growing a disposition among parents to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French and German and drawing; but he shall learn his Bible-lesson and a reverent observance of this holy day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of! I do not say that there may not have been folly in another and an opposite direction. I am not unmindful that religious

teaching has been sometimes made a dreary and intolerable burden. But surely we can correct one excess—not, I apprehend, very frequent or very harmful—without straightway flying to an opposite and worse one. And so I plead with you who are parents to train your children to ways of reverent familiarity with God's work, God's house, and God's day. Let them understand that something higher than your taste or preference makes these things sacred and binding, and constrains you to imbue them with your spirit. And that they may do this more effectually, give them, I entreat you, that mightiest teaching, which consists in your own consistent and devout example.—*Bishop H. C. Potter.*

### OUR PERFECT ADVOCATE.

We need a sympathetic Advocate who is thoroughly conversant with our condition. Jesus occupies just such a place. No tale of sorrow or human need can be strange to him. Tears, poverty, and fierce obloquy, heaped upon him by enemies, were his portion. In all things he is our brother.

We need an advocate who is unchangeable in his devotion to our cause. Jesus fills this place. Our earthly circumstances may change. Nature may change; spring may open into the bloom of summer; autumn may appear with its ripe fruitage and golden tints; winter may enwrap valley and mountain with an icy covering; but our Advocate is changeless in his devotion.

We need one who is fully competent to administer in our behalf, conducting our cause on grounds of right and justice. He is such an Advocate. Henceforth, because he pleads in our behalf, "God may be just, and yet the justifier of him who believeth in Jesus." Thank God, sinners through our Advocate may be saved without disturbing the foundations of God's moral government.

### RICHES OF THE BIBLE.

Some writer gives the following analysis of the Books of books, the Bible:

It is a Book of Laws, to show the right and wrong.

It is a Book of Wisdom, that makes the foolish wise.

It is a Book of Truth, which detects all human errors.

It is a Book of Life, which shows how to avoid everlasting death.

It is the most authentic and entertaining history ever published.

It contains the most remote antiquities, the most remarkable events and wonderful occurrences.

It is a complete code of laws.

It is a perfect body of divinity.

It is an unequalled narrative.

It is a book of biography.

It is a book of travels.

It is a book of voyages.

It is the best covenant ever made, the best deed ever written.

It is the best will ever executed, the best testament ever signed.

It is the young man's best companion.

It is the schoolboy's best instructor.

It is the learned man's masterpiece.

It is the ignorant man's dictionary, and every man's directory.

It promises an eternal reward to the faithful and believing.

But that which crowns all is the Author.

He is without partiality, and without hypocrisy, "with whom there is no variableness, neither shadow of turning."

Few people object to mixing business and religion provided that when they are mixed the result is business.—*Young Man's Era.*



## Popular Science.

BY H. H. BAKER.

### Good News.

Science appears to be gaining a signal victory over the microbes that cause that terrible, destructive disease called "consumption." Statements come to us so well authenticated that we do not hesitate to call it "good news," and meet them with satisfaction.

Dr. Joseph O. Hirschfelder, after experimenting for three years at great expense, has perfected a lymph that he calls oxytuberculine, that cures consumption. There was a council of the best physicians in the city of San Francisco, held at the Cooper Medical College on the 24th of October, and examined sixteen consumptives that had been treated and cured.

One among the number, and perhaps the worst of all, was Thomas Williams, a wealthy young man from Chicago, whom the physicians there had told his lease of life would close within six months. It is said that he was so far reduced that he panted for breath at the least effort; now he can walk any distance with ease, even five miles.

These sixteen people were critically examined; a number of them were disrobed, and physical examinations made, and fourteen were found perfectly cured; the other two showed great improvement.

The founder of the Medical College, Dr. Levi C. Lane, says: "I am absolutely certain that Dr. Hirschfelder has made one of the greatest discoveries of modern times. His consumption cure is marvelously effective."

Dr. Hirschfelder announced the results of his discovery to a committee of physicians, in April last, and had present forty persons, that before treatment were suffering with consumption, in the first, second, and third stages, but now they were all in the hall of the college during the interview, which lasted for three hours, and not one of them coughed during all that time.

The company that were cured were composed of men and women, and were from twenty-one to thirty-five years of age. The microscope had demonstrated in each case that consumptive germs were present in all of the different stages, before treatment, but now were entirely absent.

In April last, forty presented themselves before a committee of doctors, and bore testimony to the results produced by tuberculine; and now within the last week sixteen more were critically examined by an expert committee who gave their written sanction to the cure, which seems to dispel all doubts. We really believe that we are very near, if not quite, at the commencement of a bright and hopeful day.

Equip our physicians with Mr. Elmer Gate's wonderfully improved microscope and Dr. Hirschfelder's Oxytuberculine, and we see no reason why they might not command the great army of consumptives, to "right about face" and march to health and happiness. "So Science spreads her lucid ray."

### Handling Heavy Work.

At the late annual meeting of the Society of Mechanical Engineers, the progress made in the manufacture of iron and steel in this country was scientifically elucidated, and the ponderous machines for handling and finishing large pieces was fully set forth.

At Bethlehem, Pa., they have lathes that turn forgings or castings weighing 190,000 pounds, and planers that will finish castings weighing 165 tons. That shafting of 20, or even 24 inches diameter, and 70 or 80 feet in length, can easily be managed by one man, shows to what perfection those immense machines have been brought.

The tensile strength of iron and steel has also been brought to sustain wonderful endurance. A puddled bar, re-worked into a car axle, stood a pull of 45,000 pounds, and an elastic limit, of 23,000 pounds. Such axles, we would think very safe to carry a car a mile a minute.

A nickel steel axle, such as are now used, has the tensile strength of 100,000 pounds, and an elastic limit of 65,000 pounds, therefore a nickel steel axle is nearly three times as strong every way as a wrought iron one, and consequently three times as safe.

Nickel steel has come to be used in almost all places, where great strength and endurance of metal is required. In the great steamship Kaiser Wilhelm, recently here, there are two shafts, made of nickel steel, two feet in diameter, and one hundred and ninety-eight feet in length. On the outer end of each shaft is a three bladed propeller, made of bronze, twenty-two feet, and three and three-fourth inches in diameter, and each weighing fifty-two thousand pounds.

The metal in these monster shafts had first to be prepared, then forged and turned, and the twenty-six ton propeller swung in a lathe to be bored, and balanced.

There appears to be no limit to the amount of metal that can be handled and worked with modern appliances.

I was present, and saw the bed plate cast for the engine, to go on the steamship Washington, the first American steamer that formed a passenger line to Europe. The making of that casting was thought to be wonderful. Government officers came from Washington, and people from Philadelphia to the Novelty Works in New York, to see the melted iron poured into the mould. The mass of melted iron was estimated to weigh about six tons, and our Thomas B. Stillman of engineering fame was highly congratulated on his great success. Wonderful, indeed it was, in that day.

### SOMETIME.

BY EMILY CORIELL.

Sometime, oh! what uncertainty  
There hangs about the word  
We use each day so carelessly,  
While tasks are still deferred.

We seem to think the hours our own,  
To spend them as we will;  
But can we know when morning dawns,  
If we will be here still?

"Sometime," we say, and for our love  
The lonely ones must wait;  
Oh, why not give that love to-day!  
"Sometime," may be too late.

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

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

FRANK J. CHENEY.

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

A. W. GLEASON,  
Notary Public.

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

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

## Special Notices.

### North-Western Tract Depository.

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

REV. G. W. LEWIS, of Hammond, La., having accepted a call to the Salem (W. Va.) church, requests all correspondents to address him at the latter place.

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.

### 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.

COON—COLE.—In Little Genesee, N. Y., October 20, 1897, by Rev. S. S. Powell, Mr. Matthew A. Coon, of Little Genesee, N. Y., and Miss Rena M. Cole, of Clara, Penn.

FARLEY—SANFORD.—At the residence of the bride's parents, in Little Genesee, N. Y., October 21, 1897, by Rev. S. S. Powell, Mr. Roy A. Farley and Miss Mary Beth Sanford, all of Little Genesee, N. Y.

CLARKE—WRIGHT.—In Hopkinton, R. I., October 23, 1897, by Rev. L. F. Randolph, Mr. Adelbert R. Clarke, of Richmond, and Miss Mary E. Wright, of Hopkinton.

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.

WADF.—Irene, infant daughter of A. L. and Lillie Wade, died at Farina, Ill., October 15, 1897, aged 1 year, 4 months and 20 days.

"But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

GARDINER.—In the town of Exeter, R. I., October 5, 1897, Miss Amy Gardiner, in the 25th year of her age.

Miss Gardiner was a lady of estimable deportment. She had for a number of years been an esteemed and worthy member of the Second Hopkinton church, and died in the triumphs of the Christian religion. The funeral was largely attended and her pastor spoke from Rev. 22: 1. L. F. R.

WRIGHT.—Lucy Jones, wife of Lewis Wright, was born July 5, 1828, and died near Adams Centre, N. Y., Oct. 24, 1897.

She was the youngest and the last to depart this life of ten children. She leaves her husband crippled and enfeebled with age and disease, and two daughters. She has been a faithful and patient toiler, and though walking through many of life's rough places, she ever maintained her Christian profession. She died at peace with God and all the world. She had been for many years an active member of the Adams church. We think the Saviour would say, "She hath done what she could." Mark 14: 8. A. B. P.

Literary Notes.

THE *Treasury of Religious Thought* for November, 1897, is a Thanksgiving number, opening with a short synopsis of a Thanksgiving sermon and some appropriate selections and illustrations. "A New Christian Resort and Community" describes with full illustrations a new "Ocean Beach" on the mountain heights of North Carolina. The leading sermon is by the Rev. H. S. Gilbert, of the Lutheran church in Port Royal, Pa., whose likeness forms the frontispiece, and whose church has an interesting history in the growth of American Lutheranism. Dr. W. E. Barton, of Boston, and Dr. J. H. Barrows, of Chicago, follow with sermons of rare power, speaking respectively of "The Divinity of Service," and "The Tragedy of Golgotha." The *Outlines and Leading Thoughts of Sermons* are from Mr. Moody, Dr. John Watson (Ian Maclaren), the late M. M. G. Dana, and other eminent preachers. E. B. Treat & Co., Publishers.

Seventh-day Baptist Bureau

of Employment and Correspondence.

T. M. DAVIS, President.  
L. K. BURDICK, Vice-President.

Under control of General Conference, Denominational in scope and purpose.

Application for employment..... 25 cents.  
Application to Correspondence Dep..... 25 cents.  
One and two cents stamps received.  
To insure attention enclose stamp for reply.

Address all correspondence, SECRETARY, BUREAU EMPLOYMENT, ALFRED, N. Y. Box 207.

Royal makes the food pure, wholesome and delicious.



**ROYAL**  
**BAKING**  
**POWDER**  
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

THE PYGMIES OF AFRICA.

Four years ago Dr. Stuhlmann, one of the most scientific of African explorers, brought to Germany two dwarf young women, about seventeen and twenty years old. They had been captured by Arab slave-raiders in the great forests northwest of Victoria Nyanza. A man about twenty-five years old and four feet six inches in height, who was captured with them, was in Dr. Stuhlmann's care for several months, but died on the coast just before he was to go to Europe. He was so very shy that he was never seen to look a white man in the face, and though he would talk a little Kiswahili, the language of the Zanzibar natives, he was never heard to speak a word of his own language. The girls were taken back to Africa in a few months, as it was feared they would not survive a German winter. In all the time they were with Dr. Stuhlmann, he was able to get from them only sixteen words of their language. Perhaps this is not very surprising. It was enough to make persons of a low type of culture shy and suspicious to be shut up for hours with inquisitive savants, who were continually looking at and questioning and measuring them, turning them this way and that, and photographing them; and though the little women were well cared for and much was done to amuse them, they could not get over the idea that the whites had some sinister purpose. They feared they would be poisoned, and never touched any dish before their Italian servant had first tasted it. They were carried around from one scientific society to another, all over Germany and Belgium, and it is safe to say that in their private opinion anthropology was a great bore, and they were very glad to get back to Africa.—*Harper's Round Table.*

THE APPRECIATIVE "THANK YOU."

"On every hand one hears of the neglect to say 'thank you.'" writes Edward W. Bok on "The Saying of 'Thank You,'" in the November *Ladies' Home Journal*. "I wonder sometimes if some people really know how little of what comes to them is their due and right, and how much of what comes to them is by favor and courtesy. The vast majority of things which come to us, come

by pure favor, by courtesy. And we should recognize this No act of kindness, however slight, should go unnoticed. A 'thank you' is a simple thing to say; it requires but a few moments to write it, but it often means much; it means everything sometimes to the person receiving it. It means a renewed faith in human nature in some cases. A word of thanks is never lost, never wasted. If it sometimes seems to be lost upon the person to whom it is directed, its expression has not been lost upon some one else who has heard it. It is certainly not lost upon ourselves. The most of us are quick enough to thank some one who does us great service. But the small courtesy, just as great as the large service in reality, we overlook. It doesn't seem worth while to give thanks for small things. And yet what would we be to-day, and where would some of us be but for the small courtesies of life? They are what make life worth living.

"It is all very well to have the last Thursday of each November set apart as a day of Thanksgiving. But it would be far better if a great many of us carried the spirit of the day into all the other days. Perhaps, if we did so we might have more mercies to be thankful for on Thanksgiving-day. . . . Do not let the spirit of thanks stop with nightfall on Thanksgiving-day. Let us extend it to all the other days of the year, to the people whose lives touch ours. When we receive a favor at the hands of any one, no matter how small it may be, let us say the words, 'Thank you.' If they should be written let us write them. Let us not delay them, but take advantage of the instant when our heart is touched. Let there be more 'thank yous' said by everybody—thousands of them. And the world will be a better, brighter and happier place to live in because of them."

A NOSIELESS HORSESHOE.

A rubber-tire and noiseless horseshoe which is expected to revolutionize horse running and racing, has been invented by a Western genius. The shoe resembles the ordinary horseshoe, except that a circular rim of rubber is embedded in the bottom. The inventor is John W. Monarch, formerly chief of the Fire Department of Des Moines, Ia. The rubber portion tends naturally to give the horse a much surer footing in climbing and descending steep hills or when traveling over roads made slippery by mud or ice or other agent.

A horse equipped with the new shoes was driven on one of the steepest hills in Des Moines recently by way of experiment. The animal was first driven down hill at a fast trot, and it was found that instead of trotting with stiff knees, as a horse naturally would, the horse traveled almost as surely as it would on a perfectly level road. When the bottom of the hill was reached the horse, while still trotting rapidly, was turned off sharply without making him slip or lose his footing. According to the *New York World*, ex-

FREE.

We direct special attention to the following remarkable statements.



W.E. PENN, Eureka Springs, Ark., May 24, '94.

The late Rev. W. E. Penn the noted Evangelist, to Mrs. W.H. Watson, New Albion, N. Y. Dear Madame: I recommend the Moore treatment, have tried it, and know it to be just what he says it is; was cured by it and have remained so eight years; have known of many others being cured of the very worst cases. By all means get it. Yours, W.E. PENN, Eureka Springs, Ark., May 24, '94.

Deaf Twenty-Five Years.

For many years I suffered from Catarrh, which destroyed my hearing, and for 25 years I was so deaf I could not hear a clock strike by holding my ear against it. Had tried every known remedy and nothing gave me the slightest relief. I obtained Aerial Medication and in three weeks my hearing began to improve, now can hear common conversation across a room; can hear a clock strike in an adjoining room 30 feet away, and think I am entirely cured and my hearing permanently restored.—EDWIN COLEMAN, Box 585, Wichita, Kansas.



Restored His Hearing in Five Minutes.

I suffered from Catarrh ten years. Had intense headache, continual roaring and ringing in ears, took cold easily. My hearing failed, and for three years was almost entirely deaf, and continually grew worse. Everything I had tried failed. In despair I commenced to use Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh.—ELI BROWN, Jacksboro, Tenn.



"After being deaf thirty years have used 'Aerial Medication' with very beneficial results, the improvement was felt from the start, and I now hear ordinary conversation first-class. My left ear had been useless many years, but gradually coming right. I am well known in Sheffield, and the restoration of my hearing has caused quite a talk. I feel in duty bound to very gratefully do all I can for this wonderful treatment.—J. MALABAND, Clark Grove Rd., Sheffield, Eng.



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

MEDICINES

For Three Months' Treatment FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address, J. H. MOORE, M. D., Dept. D4 Cincinnati, O.

perienced horsemen who have examined the new shoe declare that it is a boon.

SPITTING IN THE CARS.

A friend asks our help to stop the filthy habit of spitting in our street cars, which all physicians pronounce to be very dangerous to public health. We have in Boston a city ordinance making it punishable by a fine of not exceeding \$100 for each offence; and the practical method of stopping it, as it seems to us, is to have it published in all our city papers that half a dozen police detectives in citizens' clothes have been ordered to ride on the various lines of street cars and prosecute every case they see. We think that after half a dozen spitters have been prosecuted and fined, and the cases reported in our daily papers, spitting in the cars will be pretty much stopped.—*Geo. T. Angell.*



LOCAL AGENTS.

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

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

DeRuyter, N. Y.

SABBATH SCHOOL BOARD.

FRANK L. GREENE, President, Brooklyn, N. Y. JOHN B. COTTRELL, Secretary, Brooklyn, N. Y. F. M. DEALING, Treasurer, 1012 E. 169th St., New York, N. Y. Vice Presidents—Geo. B. Shaw, New York; M. H. VanHorn, Salem, W. Va.; Ira Lee Cottrell, Shiloh, N. J.; Martin Sindall, Verona, N. Y.; H. D. Clarke, Dodge Centre, Minn.; Geo. W. Lewis, Hammond, La.

New York City.

HERBERT G. WHIPPLE,

COUNSELOR AT LAW, St. Paul Building, 220 Broadway.

C. C. CHIPMAN,

ARCHITECT, St. Paul Building, 220 Broadway.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD. C. POTTER, Pres., J. D. SPICER, Treas. A. L. TITSWORTH, Sec., REV. A. H. LEWIS, Cor. Sec., Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. E. TITSWORTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN,

ATTORNEY AT LAW, Supreme Court Commissioner, etc.

Milton, Wis.

MILTON COLLEGE,

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

COON & SHAW,

FURNITURE AND UNDERTAKING, Milton Junction and Milton.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Milton Junction, Wis., Aug. 24-29, 1898.

PROF. WARDNER WILLIAMS, 5822 Drexel Ave., Chicago, Ill., President.

REV. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec'y. PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer. Mr. C. B. HULL, 5742 Jackson Ave., Chicago, Ill., Rec. Sec'y.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

E. B. SAUNDERS, President, Milton, Wis. RETA I. CROUCH, Secretary, Milton, Wis. J. DWIGHT CLARKE, Treasurer, Milton, Wis.

ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va., EDWIN G. CARPENTER, Ashaway, R. I., G. W. DAVIS, Adams Centre, N. Y., MISS EOLA HAMILTON, Alfred Station, N. Y., EDWIN SHAW, Milton, Wis., LEONA HUMSTON, Hammond, La.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

Hon. Pres., Mrs. HARRIET S. CLARKE, Milton, Wis. President, Mrs. L. A. PLATTS, Milton, Wis. Treasurer, Mrs. GEO. R. BOSS, Milton, Wis. Rec. Sec., Mrs. E. M. DURN, Milton, Wis. Cor. Sec., Mrs. ALBERT WHITFORD, Milton, Wis.

Editor of Woman's Page, Mrs. REBECCA T. ROGERS, Waterville, Me. Secretary, Eastern Association, Mrs. ANNA RANDOLPH, Plainfield, N. J. South-Eastern Association, Mrs. M. G. STILLMAN, Lost Creek, W. Va. Central Association, Mrs. Marie S. WILLIAMS, DeRuyter, N. Y. Western Association, (To be supplied.) North-Western Association, Miss PEBBE S. COON, Walworth, Wis. South-Western Association, Mrs. A. B. LANDPHERE, Hammond, La.

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 \$1,800 prize offer and list of two hundred inventions wanted.

HELPING HAND

IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lucky.

TERMS. Domestic subscriptions (per annum).....35 cents. Foreign " " " ".....50 " Single copies (Domestic).....3 " (Foreign).....5 "

EDITORS. REV. W. C. DALAND, London, Eng. REV. S. S. POWELL, Little Genesee, N. Y.

ADDRESS. All business communications should be addressed to the Publishers.

OUR SABBATH VISITOR.

Published weekly under the auspices of the Sabbath-school Board at ALFRED, NEW YORK.

TERMS. Single copies per year.....\$ 60 Ten copies or upwards, per copy.....50

CORRESPONDENCE. Communications relating to business should be addressed to E. S. Bilss, Business Manager. Communications relating to literary matter should be addressed to Laura A. Randolph, Editor.

THE SABBATH OUTPOST.

A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform.

PUBLISHED MONTHLY By the South-Western Seventh-day Baptist Publication Society.

TERMS. Single Copies per year.....\$ 50 Ten copies to one address.....4 00 THE SABBATH OUTPOST, Fouke, Arkan.

DE BOODSCHAPPEL.

A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price.....75 cents per year.

PUBLISHED BY G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

The Sabbath Recorder.

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY

AT PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS. Per year, in advance.....\$2 00

Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Babcock Building, Plainfield, N. J.

50 YEARS' EXPERIENCE. PATENTS TRADE MARKS, DESIGNS, COPYRIGHTS &c. Anyone sending a sketch and description may quickly ascertain, free, whether an invention is probably patentable. Communications strictly confidential. Oldest agency for securing patents in America. We have a Washington office. Patents taken through Munn & Co. receive special notice in the SCIENTIFIC AMERICAN, beautifully illustrated, largest circulation of any scientific journal, weekly, terms \$3.00 a year; \$1.50 six months. Specimen copies and HAND BOOK ON PATENTS sent free. Address MUNN & CO., 361 Broadway, New York.

THE AFTERNOON NAP.

The frequency with which medical men are asked whether it is harmful to indulge in the "afternoon nap," is not, perhaps, surprising, for several reasons. Most persons have had experience of the seductive charms of the somnolence which has followed the comfortable ingestion of a mid-day or evening meal. The meal finished, the diner arranges himself comfortably in an arm-chair, takes up a newspaper and prepares to make the most of the restful condition of the mind and body. But nature soon begins to assert her sway. In time the eyelids close, the head begins to nod, the newspaper falls from the hands, and the symptoms of a nap are complete. Whether the "winks" be forty or one hundred in number, the result is the same—a short, sound sleep. Then comes the question, Is it harmful thus to fall asleep after a meal? By no means; for the very obvious reason that the process is merely a physiological one, and as such, when it occurs, is quite natural. When digestion is in progress, nature has arranged that all the available blood in the body shall be collected in and about the digestive organs. Consequently the blood supply to the brain falls to a low ebb, and thus sleep is easily induced. On the other hand, of course, physiologically it is wrong for brain work to be attempted immediately after a solid meal.—Medical Press.

NEW SERVANT: "I found this coin upon your desk, sir." MASTER: "I'm glad you are honest. I put it there purposely to test your honesty." NEW SERVANT: "That's what I thought."—Fliegende Blaetter.

THE ONLY ALTERNATIVE.

BY G. H. LYON. Some Condition of Success in the Prohibition Party is Wanting. What Is It?

THE DEVICE OF OUR OWN MISCHIEF. The disobedience by substituting Sunday in place of the Sabbath has wrought out a device of mischief which heretofore has been little considered. Having no divine law making Sunday the Sabbath, a civil law requirement must be provided else there would be no law for it. Hence we hear about the civil Sabbath.

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

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

41 Pages. 1 Copy 15 Cts. 2-Copies, 25 Cts. 10 Copies \$1.

Address, G. H. LYON, Bradford, Pa. Or, American Sabbath Tract Society, Plainfield, N. J.

\$21.50 STERLING \$21.50 SEWING MACHINE.

Freight Paid. Warranted 10 Years. 20 DAYS' TRIAL. If not as represented, you can return at my expense. Send for circular. E. D. BLESS, Milton, Wis.

Business Directory.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

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

Hope Valley, R. I.

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

Alfred, N. Y.

ALFRED UNIVERSITY, Equal privileges for Ladies and Gentlemen. COLLEGE, THEOLOGICAL SEMINARY, THE PREPARATORY SCHOOL. Second Quarter begins Tuesday, Nov. 9, 1897. REV. BOOTHE COLWELL DAVIS, Ph. D., President.

UNIVERSITY BANK, Incorporated Sept. 1, 1894.

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

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

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

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

THE ALFRED SUN, Published at Alfred, Allegany County, N. Y. devoted to University and local news. Terms, per year. Address SUN PUBLISHING ASSOCIATION.

Utica, N. Y.

S. C. MAXSON, Eye and Ear only. Office 225 Genesee Street.