

# THE SABBATH RECORDER.

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

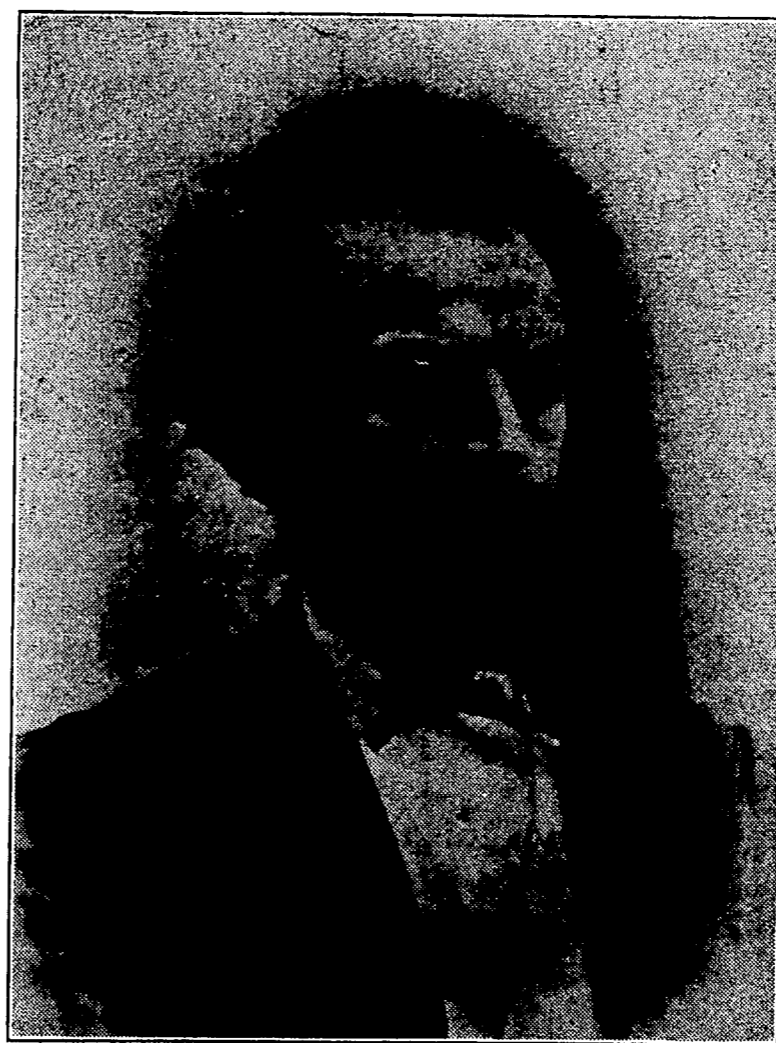
VOLUME 53. No. 45.

NOVEMBER 8, 1897.

WHOLE No. 2750.

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REV. GEORGE E. TOMLINSON.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

## Sabbath Recorder.

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

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

THE more we live, more brief appear  
Our life's succeeding stages;  
A day to childhood seems a year,  
And years like passing ages.

—Campbell.

THUS far nothing has been said in the RECORDER concerning the serious illness of Mrs. Lewis, the wife of Corresponding Secretary, Dr. A. H. Lewis. But since many friends are anxious to know something of the situation, we deem it best to state that, after several months of great anxiety, hope begins to brighten, and we are glad to announce that there are now marked indications of improvement, which give promise of recovery.

THE noble work of the "National Humane Alliance," with headquarters in the United Charities Building, New York, should receive the hearty sympathy and co-operation of all men, women and children. The object of this Alliance is to spread abroad humanitarian ideas among the people of America, by means of humane education based on practical methods. This society is composed of many of the best men and women in America. Cruelty to animals is one of the crying evils of our times. Other societies have been in existence for many years in these merciful interests, but they do not strike as heavy blows at the root of the evil as the National Alliance, which seeks in a systematic and persistent way to educate the children in merciful ways.

Two names are very familiar in America as standing in the thickest of the battle for many years, namely, Mr. Henry Bergh and Mr. George T. Angell. These men and their aids have waged an unceasing and very efficient warfare against cruelty. This work has called to their aid the strong arm of the law, and men have been compelled to treat their animals with less cruelty when exposed to the public eye, or when it is supposed the private eye of one of these anti-cruelty officials is upon them. But the National Alliance aims to educate the children in schools and in families and everywhere, and by showing them the enormity of this evil, to so change their natures and their principles, that they will abhor cruelty. And this training will not stop with the dumb animals. It begets a spirit of kindness for their playmates, and all beings that can be made happy or sad by their treatment. One who indulges in acts of cruelty to the dumb and dependent creatures which God has kindly placed in our care and protection will not always treat human beings with kindness. A man who will neglect, or needlessly torture his stock and other domestic animals, cannot be the best and kindest provider and protector for his family. Let the education go on. Give every possible encouragement to the National Humane Alliance in its noble work.

THE second of the "ten words" of the Advisory Committee is like the second of the two great commandments, which was declared to be like unto the first. As noticed last week, the first recommendation had reference to the sending of delegates, by each church,

to the sessions of the Conference. The second is of a similar nature:

No. 2. That our young people be encouraged, so far as possible, to attend all our annual meetings, Conference especially.

Much that was said last week in favor of sending delegates will apply with equal force in the present case. The influences for good, in both instances, will be inestimable. They are moral forces acting directly and indirectly, being both subjective and objective in their operation. Churches place a much higher estimate upon the religious training of children and young people than they did a few years ago. It has long been said that "children are the hope of the church;" but not until quite recently has the church in general realized the force of the saying. The systematic training of children, for the church, is, to a very great extent, a recent development. A person need not be very old to remember back to the time when young people had little encouragement or training for religious work. They had no part assigned them in religious Associations, Conferences and Conventions. Their place was to listen, not to work. They were taught not to be active until they had sufficient age and experience to entitle them to a hearing; and as a natural result of such teaching thousands of people are still waiting for "experience," and are never heard in public. "Silent partners" are very numerous as a result of such mistaken notions respecting the religious training of young people. Prominent among the means for religious culture are such assemblages as are named by the Advisory Council, and which young people are urged to attend, with the understanding that they are invited and urged to bear a part in the proceedings of these gatherings. But the good coming from such attendance and activity is not wholly subjective; *i. e.*, it is not limited to the participant. The whole congregation is thrilled and uplifted by the presence, good cheer and good words of the young people. The blessing is mutual.

The Christian Endeavor movement has given the greatest impetus of modern times to the church through its young people. The habit of attending conventions is being formed and cultivated by the managers of the United Societies, with President Clarke at the head. This cultivates the taste and prepares the way for a general attendance upon denominational gatherings.

The advantages to those who comply with this recommendation of the council are many. It requires some travel, and that is educating. It brings young people in contact with society in a variety of aspects; increases their acquaintance with different localities, the manners, customs, thoughts and methods of Christian work; broadens the mind, increases one's independence of thought and action, and at the same time stimulates sympathy, charity, benevolence. It promotes love to God and good-will to man, and thus helps to maintain purity of life and holiness of heart. Are not all of these things worth more than they cost? Young people, will you not endeavor to carry out this excellent recommendation as far as possible? Keep this plan in mind during the year, remembering that "where there is a will there is a way." Many will be able to attend at least *one* of the five Associations in May and June, the Conference in August, and the South-Western Association in November.

WHAT is the fact in regard to family worship among our people? Is it true with us, as is stated to be the case with some others, that family religion is declining? Among our earliest as well as pleasantest recollections are those connected with the reverent, daily reading of God's Word, by all the family, and then all kneeling in devout recognition of our dependence on God for daily blessings, while usually the head of the family would earnestly express thanks for past mercies, and humbly ask for divine protection, guidance, daily supplies; for God's blessing upon kindred and friends; and for the extension of the kingdom of peace and righteousness throughout the world. This was the daily morning custom, in summer and winter; in times of leisure and in days of hurrying labor. It must be some very unusual emergency that could crowd out this hour of reading and prayer. The example thus set and the habit thus formed abide; and we love the family altar and the custom of beginning the day's duties in that way.

But it is said that people are not as careful to sustain family worship now as formerly; that comparatively few in our churches maintain daily devotions with the whole family present, except, perhaps, in a hurried way, by asking a blessing at the table, at the morning meal. Farmers and others who employ help often say they cannot afford the time for worship. They should remember the old Arabic adage, "Men never lose time in stopping to feed their horse or pray."

In a recent editorial on "Family Worship," the *Central Presbyterian* speaks of the decline and "drift of the times," thus:

The theological drift of the times, is, in some American institutions, alarming; but there is another drift, affecting not so much the theory of Christianity, as its practical application, and far more portentous to the spiritual life of the church. We refer to the evident decline of family religion. So far as regular, systematic training of children in devout habits, by the precept and example of parents, is concerned, a distressing conviction is impressed upon us that this fountain of Christian influence is rapidly failing, in our own, as well as in other churches.

Pastors, what proportion of the families in your church keep up the family altar? How many read the Scriptures daily, and ask the children and all who are seated with them to participate in the reading, and in prayer following the reading? This is a matter of vital importance. No labor for pastors and deacons and other devout Christian workers will pay a larger per cent of spiritual interest than to erect new altars, or repair the old ones that have suffered from disuse. In so doing you will bring comfort to many souls. Here is a good chance to commence working for a genuine revival. Let the incense burn continually on the family altars and your churches will be continually revived.

### REV. GEORGE E. TOMLINSON.

Although more than twenty-one years have passed since the subject of this sketch was called from the field of his earthly labors to the rest of the righteous, the memory of his short but brilliant career is yet green. The example of his life still inspires many who came under his influence, and were permitted to enjoy his ministrations.

George E. Tomlinson was born in Shiloh, N. J., June 27, 1837, and died in Westerly, R. I., May 11, 1876, being nearly thirty-nine years of age. It was said of him that "from a child he knew the Scriptures," and while

yet a child he became a baptized believer. He entered Union College in the eighteenth year of his age, graduating three years later with high honors. Though frail in body, he possessed a strong and well-balanced mind, and was eminently successful, both as pastor and teacher. He taught in Shiloh, N. J., DeRuyter, Adams Centre and Alfred University, N. Y., and in Westerly, R. I., and was pastor in each of these places, excepting Alfred. He was strongly urged to accept the Greek professorship in Alfred, but his conviction of duty overruled his inclination, and he continued in pastoral work. He was pastor in DeRuyter three years, in Adams Centre five years, and in Westerly seven years and a half.

Mr. Tomlinson was a man of fine scholarship, breadth of mind, tolerant of the views of others, but a firm and able defender of the faith as he apprehended it. He was ambitious to excel only that he might be an efficient exponent of the Word of God. Cut down in the midst of the battle for the truth, still he had lived long enough to do valiant service for the Master; indeed, a long life when measured by the good done and the holy influences which continue.

"That life is long which answers life's great end."

### BREVITIES.

AFTER ten months of Protestant work in England, Scotland and Ireland, Father Chiniquy, the ex-Romish priest, is returning to America. He is nearly eighty-nine years old, but is still waging vigorous warfare against Catholicism.

A WEALTHY widow in Chicago has proposed to adopt Miss Evangelina Cisneros, the pretty young Cuban refugee, thus making her heir to half a million dollars. Miss Cisneros must first obtain her father's consent which she thinks can be secured.

A COMPLETE reorganization of the United Society of Christian Endeavor has taken place. The Board is to be enlarged to one hundred members or more, and it will seek its membership from all over the world. Presidents of state Unions will be eligible to the presidency of the United Society.

ONE of the clerks of the Treasury Department has been caught extracting silver dollars from the bags of coin in the vault and substituting their weight in lead. This occurrence will necessitate the re-counting of \$100,000,000, at an expense to the government of \$25,000, and will occupy six months.

THE remarkable speed of two miles in sixty-six seconds was developed by the Hollman friction-gear locomotive, carrying a train of three cars, in a trial run between Camden, N. J., and Cape May, on October 1st. This is the fastest time on record. A measured mile the same afternoon was made in forty-two seconds.

THE government of Portugal has instructed its representative in Honolulu to interpose no objection to the proposed absorption of the islands by the United States. A committee representing 16,000 resident Portuguese in the islands presented Senator John T. Morgan with a draft of resolutions favoring annexation to the United States.

THE Princeton Inn controversy still goes

on, and it is feared will result in an open rupture between the University and the Presbyterian church. Professor Shields insists upon withdrawing from the church, and it is said that President Patton is expected to speak in his defence at the meeting of the New Brunswick Presbytery on November 11.

A SEVERE and hotly contested battle was fought between the English forces and the insurgent tribesmen in the hills of the Samana range near Fort Lochhart, India, on Oct. 20. The tribesmen were repulsed, but not until after they had inflicted serious losses on the British, scores of whom were killed and wounded in carrying the insurgent position.

THE matter of an arbitration treaty between the United States and Great Britain is still pending. Both countries evidently desire such a treaty as soon as it can be arranged to mutual advantage. Neither side appears desirous of pressing the subject unduly, but each prefers to let it develop and ripen into a permanent and satisfactory action.

A TERRIBLE shipwreck occurred off the northwest coast of Cuba on the morning of October 16. The Spanish ship Triton, with about 250 passengers on board, struck a rock in a heavy rain-storm and sank in 120 fathoms of water. Some were saved by swimming ashore, and others were rescued by tugboats; but it is estimated that not less than 150 were drowned.

A CORRESPONDENT writing from Korea states that there is no doubt but what Russia and Japan are preparing for war. Russia is securing coaling stations along the coast, has 100,000 soldiers concentrated near Vladivostock, and has secured a controlling influence in Korean affairs, while Japan is surveying the Korean coast, strengthening her garrisons and her fighting force.

NOT satisfied with finding gold in immense quantities in Alaska and other countries, Prof. Edward C. Brise, an alchemist, claims to be able to manufacture gold from antimony, as the chief element. He holds that gold is a compound with antimony as the base, and states that he has within the past few months manufactured and sold \$4,000 dollar's worth of gold. He has capital enough secured and now proposes to enter upon this new enterprise of actually making gold. He has his plant erected in Chicago.

THE heat of the fierce struggle for possession of lands in Oklahoma, about seven years ago, has hardly cooled off yet; at least the memory of those days is fresh in mind. But to-day this territory is regarded as one of the most prosperous sections of our country, with a population of 300,000. At her last election she cast 11,000 more votes than Florida, and 22,000 more than Delaware. In her schools there are 88,705 pupils enrolled. She has 12 monthly publications, 10 daily and 80 weekly. Her wheat crop this year is estimated at 20,000,000 bushels.

THE *Golden Rule* is no more. Not that the Golden Rule itself is superseded; not that its principles are changed, or that its work is done; only like certain manipulations about

which we learned when studying "fractions," and which resulted in "changing the name, without altering the value." So our cotemporary, the representative organ of the United Societies of Christian Endeavor, has changed its name from the *Golden Rule* to "*The Christian Endeavor World*." The first issue under the new name bears date of November 4, and like its predecessors is full of good things for its many readers.

THE spirited campaign in New York and Brooklyn is over, resulting on election day in the choice of the Democratic nominee, Judge Robert A. VanWyck, for Mayor of the consolidated cities, from the first of January, 1898. The Judge was elected by a plurality of 85,000 votes. The sudden death of Henry George just before the election probably gave the most of his votes to the Democratic candidate. But there is no use now in recriminations. There is only one wise course for defeated candidates and parties, and that is well-expressed in the language of President Low, after the announcement of the election of his rival: "I bespeak for the new Mayor and his associates the co-operation of all my supporters, as I pledge my own, in any effort they may make to administer the government of the city in the interest of the people."

### CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Message of Robert Collyer.

The ideal picture of old age,—ruddy face from which snow white hair is flung back—he gave the University students his benediction and his message to follow the "inner light," which is the Holy Spirit.

Years ago, he said, he went back to the old church to preach, and his dear old mother went to hear him. Going home, she linked her arm in his and said, "Robert, my lad, there were many things in the sermon this morning that I did not understand; and, if I had understood them, I am afraid I should not have believed them. But, my lad, I believe in *thee*."

There are many things that theologians have said about my Lord, his plans and their philosophy, which I do not understand. And, if I do understand them, I am sure I do not believe them. But I believe in God. And believing in him, I am sure that it will all be right.

A Cheering Word from the Colleges.

John R. Mott, General Secretary of the Intercollegiate Y. M. C. A. which belts the globe, does not think that Christianity is losing its hold on educated men. The statistics which he gives prove quite to the contrary.

Thirty years ago there were 550 students in the college Christian Associations of America. There are now single institutions which enroll a larger number of Y. M. C. A. members than that. Five thousand men have been turned into the ministry, 800 have gone to the foreign field, more than half of these in the last three and a half years. At least three thousand students were led to Christ last year, as against 1,200, nine years ago. The number of conversions among scientific students is larger than among any other class.

Mr. Mott has just completed a trip of forty thousand miles around the world, organizing the work in the various countries where there was an opening. At the convention of college students in India, one hundred young

men broke away from Buddhism, Hinduism and the other Oriental religions and accepted Christ. An equal number at the Chinese Convention came out from Confucianism, with its tight grip on the tenacious, conservative Chinese character, and set their faces like a flint for Christianity. The straightforward, manly message which Mr. Mott brings back with him to his own land will be an inspiration to the college boys of America to do more personal work for Christ this winter than they have ever done before.

#### Fall and Redemption in the Light of Evolution.

Like lightning darting playfully about the heavy rain-cloud, President Strong prefaced one of the finest addresses to which it has ever been our privilege to listen with some humorous references to his own Rochester Theological Seminary. "We are like," he said, "the darkey whose sign I saw in Detroit: 'John Smith shaves and cuts hair—also deals in old clothes—also cures all chronic diseases.' We are an all-round school at Rochester. But we are not like the other darkey who practiced medicine somewhere in the South. 'My first aim,' he said, 'is to remove the disease; second, to eradicate the system.'"

The address may fairly be taken as representative of the best theological thought of the day; that which is reverent, conservative, and at the same time hospitable to new thought and the contribution of science.

The following free quotations, given from memory, will be suggestive:

Four principles have become formulated in my mind as fundamental to my study:

1. Hospitality to new ideas.
2. Truth is not made error from being taught by heathen.
3. New truth does not exclude the old.
4. The truth to which I have arrived must be proclaimed by me.

Two problems confront us: How to reconcile the account of creation given in Genesis with that given by evolution; and how to formulate a theory of the atonement which is Biblical and dynamic.

God is both immanent and transcendent. He is not only in all and through all, but above all.

Miracles and answers to prayer are possible because God is not far away.

Christ suffered for sin before he was born in Palestine. We are simply digging out the debris with which scholastics have filled the wells of salvation. We are taking seriously the declaration of Paul that "in him dwelleth all the fullness of the godhead bodily."

The "resident forces" of evolution are the working of God's will. To all intents they are God. The fault of the development theory is that it makes these phenomena blind and impersonal. Matter is *not* dead. Law and evolution are a glove which can do nothing without the hand inside.

The dust from which Adam was made was animate dust, in animal form. The wine was not water because it came from the water; so man is not brute because he came from the brute. He did not really come from the brute, but from the creative energy of God.

Reversion and regeneration are scientific. The fall was the revolt of the human will from God. Wallace says that nervous characteristics are transmitted. Why not the same law in spiritual life?

There is an original grace as well as an

original sin. The fact that Christ is our life brings a thousand currents into our lives.

It is the tendency of all biological inquiry to trace life back to a single germ. If physical life is derived from a single source, why not spiritual life? One Adam, one Christ. As the historical Christ was the manifestation of life which had always existed, so the cross of Christ was the manifestation of sin and condemnation, grace and suffering.

Holiness is the supreme attribute of God. Conscience is its reflection. Penalty is the inevitable reaction of God's nature against sin.

A frozen limb cannot suffer. Christ was the only living member of a dead humanity. We come into life with him and feel with him. The atonement has "moral influence," because the demands of justice were met.

Christ is the sum of God's revelation and the pledge of man's redemption. In the Apocalypse the song of Moses and of the Lamb are sung together.

#### The Women's Temple.

It has been a shock to many a loyal member of the W. C. T. U. to find that the beautiful temple whose likeness adorns one of the pages of the *Union Signal*, is not under the control of the W. C. T. U. in any sense, and that the leading officers of that organization have given up hope of its ever becoming their property.

It may be somewhat hazardous to offer an opinion upon a subject concerning which such a strong difference of opinion has manifested itself; but it will not be amiss to recite the facts of the case, permitting each reader to draw his or her own conclusions.

In the ten years that Mrs. Carse has been soliciting contributions, she has received \$200,000. Fifty-five thousand dollars of this has been invested in Temple stock. The balance has gone to pay interest and expenses.

The bonded indebtedness on the Temple is \$600,000. The floating debt is \$65,000. The capital stock is \$600,000. A controlling interest in the capital stock would be over \$300,000.

The Temple's stock has never paid dividends. Owing to the terrible business depression, the low rentals and vacancies, the income of the building has not quite paid interest, taxes, ground rental, repairs and running expenses.

Times are improving, and it is one of the possibilities that the stock may yet pay dividends and approach a par value; but it must be confessed that the prospect is not alluring, looked at in even the most favorable light. It is also within the range of possibilities that Miss Willard, with her usual energy, will work hard enough to secure from wealthy men the money necessary to obtain a controlling interest in the Temple. Any achievement short of that, at least, would seem to be useless. The Temple enterprise needs either a good deal of money or none.

Extravagant terms of either praise or blame are hardly applicable to Mrs. Carse. She doubtless was actuated by enthusiasm for the work of the W. C. T. U. in launching the scheme, and has shown more business capacity than is usually accorded to woman in carrying it out. She was, of course, rash and visionary, but it is hardly to be wondered that she caught the fever, living in Chicago.

She has still clung to the project during hard times, hoping optimistically that the tide would turn and bring success. In company with thousands of others, she and the Woman's Christian Temperance Union has learned the bitter lesson of conservatism which it seems necessary for the country to learn over again about once in twenty years.

## THE BROTHERHOOD.

### THE BROTHERHOOD.

At the time of the General Conference in Salem, W. Va., August 25-30, 1897, the Brotherhood held a meeting and transacted the following business:

The constitution was amended in respect to name and membership so as to read as follows:

#### CONSTITUTION.

*Name*—The Seventh-day Baptist Brotherhood.

*Purpose*—The purpose of this organization shall be an increase of fraternal fellowship and of mutual helpfulness and co-operation in our church and denominational work.

*Membership*—The members may consist of any Seventh-day Baptist Christian workers, duly elected to membership.

*Officers*—The officers shall consist of a President, a Vice-President, a Secretary and Treasurer, and one Associational Secretary for each Association, who, together, shall constitute the Executive Committee.

*Executive Committee*—It shall be the duty of the Executive Committee to devise ways and means for accomplishing the objects of the Brotherhood, during the year, at the General Conference, and in connection with the annual meetings of the several Associations.

It was voted to ask the Conference for an hour, hereafter, in which to present a Brotherhood program, in the way of appropriate addresses, papers, etc.; which request was afterward granted.

Some experiences were related as to the pleasure found in the regular weekly prayers for the members of the Brotherhood.

Members were urged to write for the RECORDER.

The following officers were elected:

*President*.—I. L. Cottrell.

*Vice-President*.—A. B. Prentice.

*Secretary and Treasurer*.—Arthur E. Main.

*Associational Secretaries*.—M. G. Stillman, South-Eastern; O. U. Whitford, Eastern; L. R. Swinney, Central; S. S. Powell, Western; L. A. Platts, North-Western; G. W. Lewis, South-Western.

ARTHUR E. MAIN, Sec.

PLAINFIELD, N. J.

#### USES OF BUTTERMILK.

According to a medical journal, long experience has demonstrated buttermilk to be an agent of superior digestibility. It is, indeed, a true milk peptone; that is, milk already partially digested, the coagulation of the coagulable portion being loose and flaky, and not of that firm indigestible nature which is the result of the action of the gastric juices upon sweet cow's milk. It is decidedly a laxative, a fact which must be born in mind in the treatment of typhoid fever, and which may be turned to advantage in the treatment of habitual constipation. It is a diuretic, and may be used to advantage in some kidney troubles. It is invaluable in the treatment of diabetes, alternately with skim milk. In cancer of the stomach, it is the only food that can be retained.—*Exchange*.

BORROWED trouble is always the most burdensome.

# Tract Society Work.

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

Do NOT forget that "thank-offering day's work" for Nov. 25.

## SUNDAY IN WISCONSIN.

BELOIT, Wis., Oct. 25.—A great meeting was held in the Opera house last night in behalf of the Sunday rest day movement. The various churches of the city united in the effort. The speakers were Rev. G. B. Davidson, field secretary for Wisconsin, and Rev. Father Ward, of St. Thomas' Catholic church. Father Ward's speech created quite a sensation. He said that in a few years at the rate things were going now, the non-church-going people would control the Legislature and then the Sunday-observance laws would be swept away. He appealed to the working elements of the country to organize to defend this rest day, for without it the laborers of the country would become the most pitiable kind of slaves. They would soon have to give all their time to getting a scanty living. The remarks were applauded by the many shopmen present.—*Evening Wisconsin.*

Last winter, the friends and the foes of Sunday, in Wisconsin, each made loud promises that radical legislation would be secured, pro and con, touching Sunday. The liberal element introduced bills, repealing all existing Sunday laws. These bills were so drastic as to insure their defeat in Committee. The above looks like a renewal of the struggle. The interesting point is the statement of "Father Ward."

## THE SABBATH IN HISTORY.

Students of the Sabbath-question will be much interested in the clipping given below from Dr. Lyman Abbott's paper, the *Outlook*,—formerly *Christian Union*. The testimony as to the date of the Book of Acts, and of the addition to Mark's Gospel has a definite value in favor of the Sabbath. Since the weight of opinion is also in favor of the early date for the "Revelation" and the single use of the term translated "Lord's-day," this readjustment of dates is all favorable to the continued observance of the Sabbath in the New Testament period, and to the absence of any observance of Sunday during that period. We are of the opinion that none of the books of the New Testament assumed their present form earlier than 70 A. D., and that Harnack's date for the Fourth Gospel is not too late. Indeed, the more thorough the work of historic examination becomes, the stronger do the claims of the Sabbath appear, both in the New Testament and post New Testament periods. The Sabbath has been discounted by tradition, more than by actual history. Here is the question and answer from the *Outlook*. The same theme was treated by Dr. Bacon in the *Outlook* for May 8, 1897:

Kindly tell me what is the date of the several Gospels as fixed upon by the weight of authority.

Dr. Sanday in England and Dr. Harnack in Germany, than whom none stand higher, give the following dates: Sanday, the period between 60 and 80 A. D. for the composition of the first three Gospels, and about 90 A. D. for the fourth. Harnack, for Mark, the period between 65 and 70 A. D.; for Matthew, 70 to 75; for Luke and Acts, 78 to 93; for John, 80 to 110; soon after which he thinks the four-fold Gospel was edited in its present form, adding to Mark the ending 16: 9-20. Critical conclusions are certainly tending to such a result, but it cannot yet be regarded as "fixed."

## IMPRESSIONS OF AN IMPRESSIONIST.

It is a balmy, breezy Sunday toward the vanishing end of September. Commonwealth Avenue is swept over by a herd of woolen-legged men, in whose advance from animalism an enormous survival of the calf is conspicuous, and of leather-legged women, who have not

emerged from the calf-skin stage. These are breaking the Fourth Commandment, if at all, in hot haste. They seem determined to "sin bravely," as Luther is said to have advised the timid Melancthon to do. From the eagerness with which they chase the rolling clouds that fill the highway ahead, one would surmise that they long to "return to the dust from whence they came." Where is the custodian of New England's sanctity, who in other days scrupled not to arrest a judge, or even a governor, if he attempted with dignified pace to walk across the Decalogue, to say nothing of insolently wheeling over it "down grade," at a pace that "spurneth the horse and his rider?"—*The Watchman, Boston.*

This "Impressionist" then turns to a Protestant church to find "Puritan simplicity." He finds architectural beauties quite non-Protestant, "All suffused with the soft hue of a prevailing Pompeian red, [which] make the student of Puritanism rub his eyes and look again." "Here is room for about 800 people; there are present at the opening of the service about 75 people, the number advancing by sermon time to 250."

Thus we have the picture of the New England Sunday as it now is. No wonder that Dr. Bacon declares that it is "lost."

## "THE BAPTIST PRINCIPLE."

Such is the title of a book—(revised and enlarged edition)—by Prof. W. C. Wilkinson. 12mo, 360 pp. Price \$1.25. American Baptist Publication Society, 1,420 Chestnut Street, Philadelphia.

This book deals mainly with the questions of "Immersion" and of the "Lord's Supper," as the two representative features of the "Baptist Principle" of obedience. The "Preface" explains that the book has grown, largely, from a personal experience of the author in which he rose to the sublime height of soul-surrender when actual, not theoretic, obedience was adopted as the key-note of his life. He sums up that experience in this paragraph:

In contrast to all these things, the idea was one of obedience; obedience, not dignified compliance, but obedience, absolute, humble, unquestioning, implicit, rendered to a person, and that person God. Nothing could exceed the definiteness, the vividness, of the idea as I then conceived it.

Around the idea of obedience, Dr. Wilkinson develops a long and varied defence of Baptist usage and creed. Speaking of Pedo Baptists (p. 36.) he says:

A ceremony never commanded by Christ is allowed with them, to supplant an ordinance expressly established by Christ. If infant baptism were only a ceremony added and superfluous; but it is made a substitute for a rite ordained by Christ.

I would earnestly ask my Pedo Baptist brethren to ponder with themselves what that meaneth. Thus have ye made the *commandment of God* of none effect by *your tradition*.

From these passages the reader will easily grasp the central thought of the book, viz., to substitute sprinkling and the baptism of children for immersion and adult baptism, and to grant the communion to any but immersed adults is essential disobedience to God's Word and Christ's example and practice.

On p. 177, under the chapter head, "A Talk With Christians; Not Baptists," we find this:

Obeying is what Christ wants of us. Why call ye me Lord, Lord, and do not the things which I say? is his half-severe, half-pathetic way of insistence. But we are very apt to think that obeying is no highly important matter, provided only we have a good excuse for not obeying; at last we seem to act as if we thought this, etc.

On p. 121 ff. Dr. Wilkinson makes an elaborate defence against the change of "ritual-

ism" preferred by Pedo Baptists, and based on Paul's letter to the Galatians. He insists that the "Spirit of obedience" is not complete without the specific acts of obedience, according to the form and letter of the Scriptural requirement. In this defense he says:

If the act is of no consequence, then the rite itself—for the rite consists in the act—is of no consequence. Why go on to perform a rite which you carelessly proclaim to be nothing?

Dr. Wilkinson has the "art of putting things" well in hand, and his book is pleasant and pungent, because of its finished rhetoric alone. The general argument, too, is pertinent, keen, and pushing. The key-note of the book, "obedience," is full of inspiration, and worthy of high commendation. But what shall we say of its consistency with either "Baptist Principle," or the Bible, or the example of Christ? We can understand how a genuine Baptist, *i. e.*, a Seventh-day Baptist, could write thus, including the keeping of the Sabbath as a factor in full obedience. But the crass inconsistency and the keen self-condemnation evinced by Dr. Wilkinson, challenge credulity. Apply the last quotation given above to the Sabbath-question, and appeal to Dr. Wilkinson, as he appeals to Pedo Baptists, thus:

If the "day" is of no consequence, why go on to observe some other? Why continue to make pretence of doing something else in place of doing what God commanded and Christ enforced by pretext and example? When what God commanded is of no account, etc., etc.

In a word logic, Scripture, consistency and *loyalty to the example of Christ*, unite to wound Dr. Wilkinson's book unto death, when its doctrine of "Obedience" fully applied, and the Bible is made the test as to what "Baptist Principle" is. That Baptist minister was the more consistent who lately said to the writer, defending himself from ignoring the Sabbath, "There is no Baptist Principle, as the term is generally used, and I doubt the expediency of keeping up denominational lines for the sake of an outward form." Dr. Wilkinson's boasted "Baptist Principle," like the frail "cob-houses" of childhood, is safe only when untouched by the finger of logic, or the breath of consistency. But we are glad he has written. Agitation is the foe of error and inconsistency.

## TRACT SOCIETY.

Receipts in October, 1897.

Churches:	
Plainfield, N. J.....	\$ 48 52
West Edmeston, N. Y.....	3 62
Walworth, Wis.....	15 00
First Brookfield, Leonardsville, N. Y.....	8 57
Farina, Ill.....	1 60
First Alfred, Alfred, N. Y.....	13 62
Pawcatuck, Westerly, R. I.....	37 79
Second Brookfield, Brookfield, N. Y.....	10 00
Cumberland, Manchester, N. C.....	3 50
New York City.....	13 07
Lost Creek, W. Va.....	2 50
Roanoke, W. Va.....	1 30
Sabbath-schools:	
Farina, Ill.....	3 29
North Loup, Neb.....	1 71
Hornellsville, N. Y.....	3 51
Junior Christian Endeavor Society, West Hallock, Ill., Dr. Lewis' work.....	5 00
Rev. T. J. VanHorn, West Hallock, Ill.....	5 00
A. C. Davis, M. D., Farina, Ill.....	\$ 5 00
Dr. Lewis' work.....	10 00
Rev. O. D. Williams, Boulder, Col.....	75
Mrs. H. Alice Fisher, Northboro, Mass.....	30 00
E. C. Green, M. D., Alfred, N. Y.....	50
J. B. Williams, North Loup, Neb.....	2 50
Mrs. C. D. Potter, Belmont, N. Y.....	100 00
Mr. and Mrs. C. H. Threlkeld, Memphis, Tenn.,	8 00
Mrs. Ida F. Kenyon, Alfred, N. Y., <i>Peculiar People</i> .....	2 00
"Waterford, Ct.".....	5 00
	<b>\$341 55</b>

E. & O. E.

J. D. SPICER, Treas.

PLAINFIELD, N. J., November 1, 1897.

## STUDIES IN SABBATH REFORM.

## No. 2.—Nature and Purpose of the Sabbath.

Mistaken and imperfect conceptions of the nature and purpose of the Sabbath have much to do in creating the low estimate that men put upon it. The idea of God, as the creator of all things, meant far more to the Jews than it does to us. The Polytheism by which they were surrounded, had "lords many and god's many," who, instead of being creators, were made of wood and stone, the creation of men's hands. It is by far too narrow a conception to say that to the Jew the Sabbath simply commemorated the completion of creation. The fuller conception saw in the Sabbath *God's representative in human life*. It embodied the idea of God's continual presence and authority. It is yet the specific representative of his presence and authority. When the devout Jew lighted the "Sabbath lamp" on Friday evening and welcomed the "Queen of days," it meant much more than a bit of formalism, and the beginning of twenty-four hours of rest.

The charge of Sabbath-breaking which was brought against Christ grew out of his efforts to lift the Sabbath above meaningless and burdensome forms, and into this higher spiritual realm. He labored assiduously to teach the larger and deeper conception of the Sabbath, which fitted it for its rightful place in his spiritual kingdom. He made the Sabbath to appear as God's representative, and man's best friend. In this, as in many other things pertaining to his kingdom, Christ was poorly apprehended, or wholly misunderstood. When the Gentile-Pagan element grew dominant in the church it fought the Sabbath as a Jewish institution, and introduced Sunday, gradually and on various pleas, including that of the commemoration of Christ's resurrection. All this was after the New Testament period, and in it was the beginning of the low-ground conceptions which developed rapidly into the Roman Catholic, and later into the "Continental Sunday." The fruitage of this conception, everywhere, is the practical elimination of sacredness and divine authority. This has destroyed the Sabbath, and reduced Sunday to the low level of a "civil" holiday. Religious Sabbath Reform is impossible on such a basis. The first step toward genuine and permanent reform must be the higher and true conception of the meaning and purpose of the Sabbath. These will be more clearly apprehended, if the reader shall consider its relation to God still further.

The idea of God as *Creator* is the all-embracing idea. His character as Law-giver, and Redeemer, flows from the idea of Creator. Fealty to God, as well as our highest good, demands that we constantly remember him and our relations to him. Hence the Sabbath law links itself with this all-embracing idea of the true God, the maker of heaven and of earth, the Creator and Redeemer of men, and holds it ever before us. A law which thus forms the central thread of communion between the Creator and the creature, which thus meets the universal demands arising from our relations to him, which is God's never-ceasing representative in time, must be as universal and enduring as the system of which it is a part.

Man is a social as well as a religious being. In this dual nature the highest motive that can enter into our relations to each other is, "Love to man." This unites the race, and

linking with "Love to God" leads us up to him. The universal expression of love to God is worship. Social worship is, therefore, the natural result of the highest action of man's dual nature. But social worship could never become universal nor permanent without a stated and definite time, fixed by the Author of man's nature and the object of his worship. Illustration: If a governor orders an election of officers, and appoints no time when the election shall be held there is not only a want of wisdom in the arrangement, but the election must be a failure. To say that God did not pre-ordain the Sabbath law, as a structural law in moral government, is to charge the Perfect One with similar folly.

Thus it is seen that God's relations to his own work, our relations to him, and our relations to each other, all combine to show that the Sabbath law must have been a primary, structural law of the moral government under which we exist. Being such, it can only be abrogated by the annulling of all these relations, and the destruction of the government. With this higher conception conscience is cultivated and true Sabbath Reform is developed, as certainly as holidayism comes from the low civil-rest-day idea.

## COMMUNION WITH GOD.

In all human experience, acquaintance based on love develops into communion of soul and constant fellowship. By this law acquaintance with God leads to spiritual fellowship, communion, and obedience. Worship is the natural expression and the proof of love for God, and his Word. The Sabbath and worship have been united in all human history. They are inseparable, and their value in the spiritual uplifting of the race is at once incomparable and fundamental. When men conceive the Sabbath to be God's day, and come to its observance with glad hearts and loving obedience, finding him in it and its duties, it becomes the most effective means of growth in all spiritual attainments. The consciousness of God's presence and authority, thus awakened, gives birth to quick-acting conscience. Worship and service for God and men, come to abound, not by demands of law from without, but from the behests of love within. The Holy Spirit delights to dwell in such hearts, and to such the Sabbath becomes a "delight," indeed.

The lately discovered "Saying of Jesus," represents Christ's idea of the Sabbath from this higher plane. It bears the clearest stamp of genuineness, when it says: "Except ye keep the Sabbath, ye cannot see the Father." The word translated "keep" is emphatic—keep truly and spiritually. This conception of the Sabbath, Christ's conception, is far above the formalism which he condemned, and equally above the no-lawism, any-dayism, and no-dayism which go to make up the popular, but self-destructive, theories concerning Sunday. Permanent, true reform cannot come without this higher spiritual conception of the Sabbath as God's representative in the affairs of human life.

## BLEST BE THE TIE THAT BINDS.

A most pathetic incident gave birth to this well-known hymn. In 1872 the Rev. John Fawcett was pastor of a little Baptist church, paying a salary of less than two hundred dollars a year, in a rural district of England. A call was extended to succeed the Rev. Dr. Gill to a church in London. It was accepted.

No doubt visions of a wider field, or greater usefulness, of more comfort for the family, fitted through the good preacher's mind. The wife, perhaps, thought with pleasure of removing to the great city of London, and dimly saw her husband a famous man. Even the little ones dreamed their dreams of the future.

The day of departure had come. The farewell sermon had been preached. The wagons were laden with the furniture. The people had gathered for the last good-by. What a scene ensued! It is said "men, women and children clung around him and his family in a perfect agony of soul." It seemed the tie that bound their hearts could not be broken. Pastor Fawcett and his wife were completely overcome. Both dropped down on a packing box and wept bitterly. With quivering lips Mrs. Fawcett said: "John, I cannot bear this." Evidently he was of the same mind, for he instantly decided to stay with his people, to whom God had clearly sent him. Orders were given for the furniture to be unloaded, loving hands quickly re-arranged the home, and the good man returned to his humble work for God, commemorating the event by writing this hymn.

No doubt the London church was disappointed, but God's cause was blessed by the noble sacrifice of this noble man.

Dr. Fawcett was born in England in 1739; died in 1817, having spent nearly sixty years in the ministry.—*Exchange*.

## AUTUMN'S YELLOW AND GOLD.

"Probably not one person in a thousand knows just why leaves change their color in the fall," remarked an eminent botanist the other day to a reporter for the *Star*. "The green matter in the tissues of a leaf is composed of two colors, red and blue. When the sap ceases to flow in the autumn, the natural growth of the tree is retarded, and oxidation of the tissue takes place. Under certain conditions the green of the leaf turns to red; under different aspects it takes on a yellow or brown hue. The difference in color is due to the difference in combinations of the original constituents of the green tissues and to the varying conditions of climate, exposure and soil. A dry, hot climate produces more brilliant foliage than one that is damp and cool. This is the reason that American autumns are so much more gorgeous than those of England and Scotland.

"There are several things about leaves, however, that even science cannot explain. For instance, why one of two trees growing side by side, of the same age and having the same exposure, should take on a brilliant red in the fall and the other should turn yellow, or why one branch of a tree should be highly colored and the rest of the tree have only a yellow tint, are questions that are as impossible to answer as why one member of a family should be perfectly healthy and another sickly. Maples and oaks have the brightest colors.

"People should be careful not to touch the gorgeous red and yellow autumn leaves of shrubs and climbing plants which are not known to be harmless. Our two poisonous native plants display the most brilliant autumnal colors of any species in our woods and highways. The poisonous sumac resembles a group of young ash trees. The poisonous ivy resembles the harmless woodbine. Its leaves, however, have but three leaflets, while those of the woodbine have five.—*Washington Star*.

# Missions.

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

THE success of the "Thank-offering" plan to raise money toward the liquidation of the debts of the Missionary and Tract Societies, will depend largely on the pastors of the churches. We trust that every pastor of the large and small churches as well will push this measure with earnestness and zeal. We presume they have already put the matter before their people and have arranged plans to have a successful gathering in of funds on Thanksgiving-day, or the Sabbath nearest to it. If any one's day's wages or income is twenty-five or fifty dollars do not call it five, or if it is five call it three dollars. Better make it more than a day's wages than count it *just that, or less*. We expect good results from this measure and that this shall be an extra or special gift, which shall in no way diminish the regular giving to the two Societies for carrying on their work.

In a letter received from Rev. D. H. Davis, Oct. 26, 1897, are two interesting facts of recent occurrence which were mentioned in a missionary prayer-meeting held in our mission in Shanghai, China, on a Monday afternoon.

One of these occurred in connection with colporteur work among the Lamas in Mongolia, where the British Foreign Bible Society is doing Bible distribution. A Lama priest had heard through report, that there was a Western man selling religious books in that region, and he became very anxious to see this man, feeling himself the need of a better religion than that which he possessed. After many days of travel he found this person and became exceedingly interested in the New Doctrine. He reported that there was a widespread feeling among his class that the time had come for a new religion, and that many will doubtless accept of the truth of Christianity. The great zeal and faith of this man gives much encouragement to the work in that section of heathendom.

THE other incident occurred in one of the central provinces. A Chinaman of much wealth was traveling toward Hangkow, when he fell among thieves, was stripped of everything he had, and left half dead. He had been lying on the ground for a long time in a state of stupor, when per chance, a man came along who, having compassion on him, hired some men to carry him and lay him inside of the hospital compound of the London mission at Hangkow. Being brought there his case was reported to the physician in charge, who found the man had pneumonia and diarrhea and was in a very bad condition. There seemed but little hope of being able to do much for him; however they did what they could and he began to mend at once. After a few days he was so much improved that he was able to give an account of himself. When he was well enough he wished to return to his home and wanted to borrow 15,000 cash (about \$15) to pay his expenses. The money was loaned him and he set off on his journey homeward. A little time elapsed when he returned to the hospital arrayed in costly apparel, and attended by a large retinue of servants. He came to pay his compliments to the physician who had been the means of his recovery, and he stated that from the day he left the hospital, he had been serving the

one true God. He proved to be the near relative of the governor of the province.

THE following extract from a letter received from Dr. Rosa Palmberg, Oct. 26, will be of deep interest to the readers of the RECORDER:

Yesterday after prayer-meeting, Mr. Davis baptized four school-girls, two of the boys, and one woman. The boys I do not know so much about, but I have had opportunity to notice the girls more and I feel sure they have a real true desire to be Christians and are trying to live Christian lives. They have changed a good deal since asking for baptism. The woman who was baptized is Mrs. Yung, a friend of Mrs. Ng, and Lucy Tanng. She has for twelve years been an amah or nurse in a family belonging to the customs, who, as it rarely happens, were an active Christian family. The little girl of whom she had special care died about six months ago, and the family went home to England. She was a beautiful Christian girl, although only twelve years old when she died, and she had often talked to her nurse and tried to get her to be a Christian; almost her last words were for her nurse, urging her to believe in Jesus so she could be with her in heaven. When they went home Mrs. Bullock brought Mrs. Yung here, asking if I could let her live here as long as she wanted to, she herself paying her board. The woman was not very strong then, and unable to go out to service, just having taken care of the little girl through her long sickness. Mrs. Bullock particularly wanted her to stay here because of the association with her two Christian friends, hoping it would lead her to decide for Christ. I let her come, and it was not long before she arose in church and asked for baptism, without previously speaking about it to anyone. From that time on she has seemed so happy and has shown such a lovely Christian spirit all along. She has been so good and kind and helpful about the sick people, that I am sure they all remember her with love. She has contributed as she could, out of the pension that Mrs. Bullock gives her. Yesterday she was so happy to be baptized.

She is so much stronger and better now that she has taken a place as nurse in Tientsin and starts to-night. We are all so sorry to lose her. We all love her. At prayers before she left, we at the hospital impressed it on her mind that she would be the only Seventh-day Baptist in Tientsin and that she must let her light shine. Although she cannot read, she took portions of the New Testament with her and had learned several verses. She knows the teachings of the Gospel, however, as well as if she could read. I hope we will find more like her.

### FROM L. F. SKAGGS.

It is time for my quarterly report. I have as a rule held a two-day's meeting in each month at the Delaware church. Held one protracted meeting in September, assisted by Eld. E. K. Peebles, of the First-day Baptist church, which continued one week—results, two converted, ten asked for prayer, a general awakening among Christians, backsliders renewed. The Corinth church I have visited twice in the last quarter, and held from four to five services each time. The attendance is small, though attentive. A good revival is very much needed here. We preached three times at the Success school-house, in McDonald County, to fair congregations; also at the Indian Springs school-house once, same county. Preached once at Mt. Sinai church, Christian County, and at Pope's chapel three times, same county.

The Providence church, in Texas County, I have visited twice in the last quarter. Preached seventeen times at this place, and four times one mile north of this place, at the First-day Baptist church. A good revival is very much needed here. Religion is at a very low ebb. No-law and no-Sabbathism have been preached to the people until a great many think that God is a mere bundle of love, without the attribute of justice; so there is very little conscience with regard to the law of God or the Sabbath. We have striven to convince the people that by the law is the knowledge of sin.

We have had one of the hottest seasons ever known, commencing in June, and it is very dry and warm yet.

Your brother in Christian love.

BOAZ, Mo., October 1, 1897.

### TREASURER'S REPORT.

For the Month of October, 1897.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, Oct. 1, 1897.....	\$ 278 33
Iowa Yearly Meeting, Welton, Iowa.....	9 45
Mrs. H. Alice Fisher, Northboro, Mass., Boys' school.....	9 00
Junior Society of Christian Endeavor, Alfred Station, N. Y.....	10 00
Dr. S. C. Maxson, Utica, N. Y.....	5 00
O. D. Greene, Syracuse, N. Y.....	5 00
"A Friend".....	11 50
John Nuesch, Fouke, Ark.....	1 00
Amanda Stephens, Fouke, Ark.....	1 00
Daniel S. Allen, Fouke, Ark.....	1 00
J. B. Williams, North Loup, Neb.....	2 50
E. E. Whitford, Factoryville, Pa.....	5 00
Mrs. J. H. Spring, Philadelphia, Pa.....	10 00
"Waterford".....	2 50
Dr. E. C. Greene, Alfred Station, N. Y.....	5 00
J. J. Hevener, Mrs. J. J. Hevener, and Ina Hevener, Roanoke, W. Va.....	5 00
Dr. A. C. Davis, Farina, Ill.....	10 00
Collection at Lost Creek, W. Va.....	2 50
" " " Roanoke, W. Va.....	1 30
Junior Society of Christian Endeavor, West Hallock, Ill.....	5 00
Anna F. Maltby, Saugerties, N. Y.....	8 00
Dr. Ella F. Swinney, Smyrna, Del.....	11 00
Sabbath-school, North Loup Neb.....	3 92
" " Hornellsville, N. Y.....	2 52
" " Farina, Ill., General Fund.....	3 73
" " " " Boys' School.....	68
" " " " China Mission.....	1 24
Churches:	
Plainfield, N. J.....	48 53
Westerly, R. I. (Pawcatuck).....	37 80
Walworth, Wis.....	15 00
West Edmeston, N. Y.....	3 63
Alfred, N. Y., (First Alfred).....	19 77
Leonardsville, N. Y., (First Brookfield).....	8 54
Farina, Ill.....	1 20
Westerly, R. I. (First Westerly).....	15 70
Niantic, R. I., (Second Westerly).....	15 00
Hammond, La.....	8 60
Brookfield, N. Y. (Second Brookfield).....	10 00
New York City.....	13 07
Chicago, Ill., China Mission.....	6 00
" " " " General Fund.....	19 00
Cumberland, N. C.....	3 50
Farina, Ill.....	7 30
	\$ 639 21

Loans..... 2,500 00

\$3,139 21

Cr.

George W. Lewis, Hammond, La., traveling expenses.....	\$ 6 00
Church at Hammond, La., quarter ending Sept. 30, 1897.....	43 75
Wm. C. Daland, London, Eng., salary, quarter ending Dec. 31, 1897.....	300 00
Interest on Loans.....	52 50
Loans.....	2,500 00
Cash in treasury Nov. 1, 1897.....	236 96
	\$3,139 21

E. & O. E.

GEO. H. UTTER, Treas.

### MOUNTAIN WORK IN NORTH CAROLINA.

There is no missionary work in the home field that is attracting more attention to-day than that among the white population of the Blue Ridge Mountains, which comprise a large portion of Virginia, Tennessee, Kentucky and the Carolinas. The habits, customs and vernacular of these primitive people have been the theme of the novelist for a decade; and while they have written of them from the point of view of a story-teller, they have not shown the deep need of these people for education and a pure and intelligent gospel. Three generations of poverty, isolation and neglect have left them where we find them to-day, dwarfed physically, mentally and morally. Their homes are usually rickety cabins of one or two rooms, lighted by the open door. Large families of men and women, girls and boys, live in a single room 16x18 feet square, with filthy earthen or dilap-

idated wood floor, in which the average farmer of more favored regions would not stable his work horses. Their farms are up some mountain cove or on some hillside, where a little corn or fodder is raised; and they sometimes keep a scrub cow, a few razor-back hogs, and an old mule or a very small steer, driven by bit and bridle. The worst enemies of this people are, first, intense ignorance; and second, the whisky that is distilled in the "moonshine" still up some tangled thicket. Their facilities for schooling are very limited. The little cross-road district school is held two to four months of the year; the teachers employed are usually young girls that have had very little advantages. These people are kind and hospitable, and will share their food with you, care for your animals, and give you the very best accommodations they have. They are generally "religious," while they have very little idea of what constitutes true, vital Christianity. They are staunch Protestants, which they have received from their Scotch-Irish ancestry, and in visiting among them one never meets atheistic or infidel ideas to overcome. They have a respect for the Bible and believe it to be the Word of God.

Give these people the Water of Life—a pure Gospel, intelligent, yet simple—and supplement it with education, and they are susceptible of a high civilization in the generation that is coming on the stage of action. The children are bright and as quick to learn as those of more favored surroundings.—*Record of Christian Work.*

#### WILLIAM C. DALAND IN GERMANY.

LUISEN UFER 23, Berlin, S.,  
October 20, 1897. }

To the Editor of the SABBATH RECORDER:

Dear Bro.:—Since my last letter from Holland it has been God's pleasure to grant me many blessings on my journey and in many ways to show his mercy and goodness. It was my privilege to spend a day or two in the picturesque town of Eisnach, in Thuringia, one of the most interesting spots in Germany, both because of the natural beauty of the surrounding scenery and the historic associations connected with the spot. The Wartburg, the castle of the Grand Duke of Saxe-Weimar, is the most impressive object in the landscape. Visible from almost every part of the town, it stands on the brow of a lofty eminence like a father bending to bless his children. Most interesting to me was the chamber in this ancient building where almost four centuries ago Martin Luther found a shelter from the strife of those troublous times, and within its massive walls translated the Bible into German for his people. One could not stand in that room and see the very table on which that hero wrote and the bed in which he slept, without a feeling of awe. I have learned to love that version of Holy Writ, which now is my companion and daily source of strength—for I boldly left my English Bible in London, that I might not be tempted to read in it—and so to visit that holy place was a good preparation for my sojourn in the German capital.

On the last day of September I arrived here and have felt thoroughly at home from the first day. The first evening I spent in a gospel mission, where I had a chance to witness for the Saviour, and where several came forward for prayers. Of Berlin and the general religious life here, as well as of my work, you

may like to have another letter. This time it will be better simply to say a word of introduction, so to speak. It has been my privilege thus far to speak almost every evening and several times to preach or deliver a more extended address, always of an evangelistic nature.

In the mission spoken of I have been able to be of considerable use in helping them to sing. Those who attend have been delighted with my assistance, and have begged me to conduct a regular praise service twice a week, Wednesday evening and the evening after the Sabbath. This is the only undenominational gospel mission in Berlin, so far as I can learn, and was established by some friends and placed, in a way, under the care of the Y. M. C. A., although supported by voluntary offerings. Of these friends, the most active is a friend of mine, a Jewish Christian, a student in the University here, who leads the meeting about three evenings in the week. I knew him in London before coming here. He came here about a week ago, to be in time for the opening of the theological term. It is refreshing to be engaged in direct evangelistic work again, and the work in this mission will be a valuable experience for me as well as an opportunity to work for the Lord.

Several times it has been possible to witness for the Sabbath, and in private conversation the subject often comes up. I have great hope for the Germans on this subject—but *not now*. The time will come. There are no more Bible-loving people on earth than the Germans. But the beliefs of Luther and his interpretations are so dear to them that they cannot yet see beyond them. But because they are such a Bible-loving nation there is great hope. The position of Baptists and Seventh-day Baptists is simply incomprehensible to them at first. But after a little thought they readily apprehend it. It will take generations to get them to *accept* it. More on that point when in my next letter I write of the churches in Germany—a vast subject.

It has been my privilege to attend a great many services of one sort and another, one of the most interesting being a meeting night before last in the Y. M. C. A. Hall for the drivers of the mail wagons, held from 11 to 12 o'clock. Of the work of the Y. M. C. A. you would like to hear some time, perhaps, but long letters are tiresome.

There is no definite Jewish quarter here, so far as one can see; the Jews are everywhere. There is no dirty squalid, "East End" here as in London; or, if there is, I have not yet found it! Mission work among the Jews is not at all organized here as in London. It was a pleasure on the way hither to talk for two hours with a Jew, who had read the New Testament in German, but who knew of no Christianity except what he had seen among the German Christians. He was much interested in the Gospel as I presented it to him, and expressed a curiosity to read the New Testament in Hebrew, a copy of which I am now sending him.

The theological faculty of the University will soon begin (Oct. 25th) their lectures, and Prof. Strack, the well-known Hebraist, author of many celebrated works, has invited me to address the *Institutum Judaicum*, a society in the University, for the increase of

Jewish studies among the theological students.

My days are full of interesting occupations from morning until midnight; and the Master's work gives many joys from the time when in the morning sunshine of these beautiful days of Indian Summer—"old women's summer" they call it here—I read the dear old German Bible and pray for you at home, the dear church and family at London, and the Lord's work here in this land, in all lands, and among his chosen people, to the time when at 10 o'clock at night, I return from the Mission Hall with the memory of the glad "Gospel Hymns" in the quaint German version, and perhaps the picture in my mind of the broken-hearted seekers, bowed before the front seats while the simple and earnest prayers are offered in their behalf.

Letters from London report all well there. But our dear brother Rolf, in Norway, now very aged and infirm, who has so faithfully labored there, is quite ill. A letter written from his sick-bed and sent to me here is full of faith and hope, but shows that, it may be, God's summons will ere long call him hence. Pray for us all.

#### THE SON OF MAN.

Men usually prefer to be known and distinguished by the highest titles which they have received,—the highest dignities they have attained or inherited. It was not so with Jesus of Nazareth. He was meek and lowly of heart; he made himself of no reputation; he took the lowest place; and from the wayside manger where he was cradled to the stranger's sepulchre where he was laid, he claimed neither dignities nor honors; for "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Says the *Herald of Gospel Liberty*, "A very favorite expression with Jesus was *the Son of man*. Seventy-seven times he so denominates himself. While he lived no other person than himself so mentioned him, and thrice only was he so named after his death, as regards our record. Jesus also claimed to be the Son of God, and God the father so proclaimed him on two occasions, and such he was in the highest and most emphatic sense; but in his mission as the Saviour of a suffering humanity he evidently preferred to be known as one with the human race, thereby exciting all the more deeply man's interest in the work he came to do. As God's Son, he was also to be man's high priest; and that he might perfectly enter into all the relations of humanity and freely sympathize with man in all his sufferings and sorrows, he took part of our nature, was clothed with a body in all respects like our own, and thus came to be to us a great high priest that could be touched with all the feeling of our infirmities."

Thus he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2: 7, 8. And thus he sets us an example, that in all lowliness and meekness we may follow him who said, "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11: 29, 30.—*Common People.*



# Woman's Work.

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

"Use me, my God, in thy great harvest field,  
Which stretcheth far and wide like a great sea.  
The gatherers are so few, I fear the precious yield  
Will suffer loss. Oh, find a place for me!"

CHRIST free from care, "Asleep on a pillow," while the disciples were troubled and fearful, because of a great tempest on the sea. Can we, his children, learn the lesson Christ gave his disciples, that of implicit trust in him in the midst of trials, difficulties and sorrows of our lives?

"THEY besought him that he would depart out of their coasts." What a dreadful thing to do, to ask God to depart from us; and yet how many of us practically do this very thing in our daily lives, by our neglect to do his will, by our forgetfulness of his claims upon us, by our indifference and worldliness.

"THE remarks of an old woman that 'she could not wash and iron and be a Christian all in one day,' holds a thought worth pondering. Too often we find to speak and act as we should, because we have crowded into one day more than we can quietly and faithfully perform; we have taxed temper and nerves beyond control; God does not ask impossibilities of us; we only ask them of ourselves."—*Mission Studies.*

ONE thought which we brought before our sisters in the noon-day meetings at the Conference in Salem, has not been referred to. It seems to us a very necessary part of our work as Christians, and a work which in our younger days we remember as being considered an important part of our regular church services. We refer to the Monthly Missionary Concert for prayer.

IF the distribution of Missionary literature among our people could be brought about, it would quicken our interest and increase our knowledge of the work needed to be done in our own denomination. We need a higher education as to the meaning and worth of missions; with this literature and these monthly Missionary meetings and the help from our pastors by preaching often and specifically upon the work of our Boards and what they desire to do, we should be lifted out of ourselves into a closer and more sacred union with Christ and his purposes for us.

## THE LOST SHEEP.\*

By Mrs. MARY MUNCY CHURCH.

The inception and inspiration of all Christian missions may be traced directly or indirectly to the Master's last command: "Go ye into all the world and preach the gospel to every creature." These words falling continuously as living seed in the heart of the church, have brought forth fruit, "some thirty, some sixty and some an hundred fold."

A commission so far-reaching and significant may well have staggered the little band of devoted followers on whom it was first laid; but in the strength of the promise: "Lo, I am with you alway," they boldly took up the work, beginning, as St. Luke records, at Jerusalem. It must be remembered that the same body of men (with one addition) had received and executed a similar commission

during the period of training as disciples. Equipped with divine power, they were sent forth in pairs and received explicit directions to "go not to the Gentiles, but rather to the *lost sheep of the house of Israel.*"

This first missionary tour must have been a valuable training-school, but in the mind of the Master it undoubtedly served another purpose. They understood the preference given to Israel and in all successive apostolic labors the order of Jew first and then Gentile was carefully followed. Therefore, paradoxical as it may sound, the first Christian mission was, in a twofold sense, a Jewish mission. The workers were Jews and the field was the Jewish nation. Israel's lost sheep were to be first brought back to the fold, and no one could do this so naturally as Israelitish under-shepherds. The Good Shepherd himself must needs seek first his own since he had assumed the full nature of man, with all his love of kindred and country.

What an impression is given us of our Saviour's infinite tenderness as he weeps over his wayward people and utters that touching lament: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee; how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and *ye would not!*" Surely he who is "the same yesterday, to-day and forever," sorrows no less keenly at the sight of his brethren wandering up and down the earth and still rebellious.

We are taught in the Word that there is no respect of persons with God and that in Christ "there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." It is indeed unwise to magnify or manufacture class distinctions, but the fact of Israel's individuality exists and must be recognized. The identity of the race, maintained so long in spite of separation and oppression, is in itself a living witness to its divine origin and the truth of Old Testament prophecy. What God's purpose may be in this preservation is not yet fully revealed. Even Paul speaks of it as a mystery, yet warns us as wild branches not to boast against the natural ones, and emphasizes the promise that "All Israel shall be saved."

Instead of speculating and inventing fanciful interpretations of prophecy, let all Gentile Christians earnestly consider the debt they owe to the Jews and how it can be best discharged. "Salvation is of the Jews," Christ told the woman of Samaria. Surely then this same salvation which was first accepted and preached by Jews, ought to be for their posterity, "an inheritance incorruptible and that fadeth not away." Hence gratitude alone should inspire us to carry the gospel to those whose fathers gave it to the world.

Another cause constrains the Christian to show the real Christ-spirit to the Jewish people. They have been hated, maligned, and persecuted by the world and alas, too often by the church, mainly because held accountable for the sin of their fathers in conspiring against Christ. To counteract all the inevitable effects of this cruel injustice, to love them as Christ loves, even though apparently unlovable,—all this is the duty and privilege of the true Christian. Like every other great effort, it requires time, patience and preserving faith.

To some it may appear that these suggestions savor too much of concentration while other people need the gospel just as much. Someone has called the Jews the "ready-made missionaries for all lands and for every clime." The Rev. Wm. H. Walker, in an article published by *Our Hope* says: "The best missionaries the world has ever produced have come out of Israel. They have been the instruments, in God's hands, of doing far more for the world in proportion to their numbers than have the converts to Christ from among the Gentiles. Stern, Neander, Edersheim, and later, Robinowitz and Lichtenstein are illustrations of what single Jewish Christians can do when brought to a recognition of the claims of Jesus Christ." The same writer relates an interesting anecdote of Charles Simeon. When he began his work among the Jews someone criticized him for spending time and money in endeavoring to evangelize eight or nine millions of Jews when there were *eight hundred* millions of heathen. He replied, "Yes, but if you will make eight or nine millions of Jews followers of our Lord Jesus Christ, then you will have *eight or nine millions of missionaries* to the eight hundred millions of heathen."

Allowing for some mild hyperbole in the above statement, it seems evident that missions to the Jews pay from an economical standpoint. The Jews undoubtedly possess many advantages that tend to make missionary work less difficult. Scattered as they are in every nation, they are able to preach the Gospel in many different tongues. At the same time Hebrew, the sacred language of the Old Testament, serves as a common bond. Not all who can read the Hebrew understand or converse in it, but the educated Jew never abandons it entirely. They are thus often spared the task of learning a new tongue and at the same time are less influenced by changes of climate. As every one knows, the Jews are a healthy and long-lived people. The wealth of the higher classes among the Jews, instead of being hoarded as it so often is, would flow out in streams of blessing to the world when once consecrated to the service of Christ.

(Concluded next week.)

## WOMAN'S BOARD.

Receipts in October, 1897.

Sale of Dr. Palmborg's photos.....	\$ 75
" Miss Burdick's .....	50
Thank-offering Boxes, Smyth, S. D., Boys' School	2 85
Ladies' Benevolent Society, Milton, Wis., Susie Burdick.....	5 00
Woman's Evangelical Society, Alfred Station, N. Y., Tract Society \$4.05, Susie Burdick \$1.30, Missionary Society \$4.05.....	9 40
Woman's Evangelical Society, Alfred, N. Y., Susie Burdick \$19, Boys' School \$2, Yung Yung \$15 .....	36 00
Ladies' Missionary Society, Salem, W. Va., Tithe Gleaner, Sabbath Reform \$2.40, Boys' School \$2.40 .....	4 80
Ritchie Woman's Missionary Society, Berea W. Va., Mite Box, Boys' School.....	52
Mrs. Harriet S. Rogers, Preston, N. Y., Tract Society \$5, Missionary Society \$5.....	10 00
Woman's Missionary Aid Society, Garwin, Iowa, Medical Mission.....	3 00
The Tithe Gleaners, Independence, N. Y., Sabbath Reform \$5.25, Boys' School \$5.65.....	10 90
Woman's Missionary Aid Society, Brookfield, N. Y.....	10 00
	\$94 72

Mrs. Geo. R. Boss, Treas.

MILTON, Wis., Nov. 2, 1897.

THEY also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. Isa. 28: 7.

\*Read at the South-Eastern Association at Salemville, Pa., in May 1897.

## Young People's Work

By EDWIN SHAW, Milton, Wis.,

### NEWS ITEMS.

Australia, Germany and Ireland have recently held enthusiastic national Christian Endeavor conventions.

The Congregational Christian Endeavorers of Kewanee, Ill., have decided to organize a night-school, to follow the course arranged by the *Chicago Record*.

A handsome drinking-fountain is being placed in the city hall square by the Juniors of Winnipeg, Manitoba, as a contribution to the cause of temperance.

On the continent of Europe Christian Endeavor is moving forward. Forty-four societies are reported from Germany; there are several in Austria and Hungary, and perhaps one or two in Russia.

There are now 51,578 Christian Endeavor Societies in the world, with a total membership of three million members. Almost one hundred new societies are reported each week to Secretary Baer.

The "Tenth Legion" of proportionate givers to God now has an enrollment of nearly four thousand members. Send to Secretary Baer, Boston, Mass., for application blanks, etc.

The United Society of Christian Endeavor is putting on the market an ingenious device for promoting the use of the blackboard in Sunday-school and Junior work. It consists of paper stencils of interesting chalk-talk designs by the famous artist, N. S. Greet. Any one, however unskilled, can use them.

Endeavor workers at New Orleans find themselves completely handicapped by the presence of yellow fever. Two conventions planned by Louisiana Endeavorers have had to be given up on account of quarantine regulations.

The dates for the next International Christian Endeavor Convention are July 6-11, 1898. Nashville is already hard at work planning for the meeting. This is the first time the International Convention has been held in the South.

The British Christian Endeavorers are already planning for the International Convention of 1900. The National Council has already taken steps to secure the Crystal Palace and other large buildings in London for the Convention meeting-places.

Hundreds are becoming enrolled at Christian Endeavor headquarters as "Comrades of the Quiet Hour." President Clark has inaugurated many features which have been wisely adopted by thousands, but none more helpful than this latest suggestion of his, that individuals take the following covenant and remember the "morning watch."

"I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning hour, for quiet meditation and direct communion."

### LITERARY STYLE OF NATHANIEL HAWTHORNE.

BY ANNA L. WELLS.

Nathaniel Hawthorne has in the following words given us a definition of a quality which belonged peculiarly to himself. "Poetical insight is the gift of discerning in this sphere of strangely-mingled elements, the beauty and the majesty which are compelled to assume a garb so sordid."

Perhaps Hawthorne better than any other author has succeeded in impressing his readers with the beauty in the sordidness which he, by his gift, was permitted to discover for us. To him was given a spirit of imagery, and from his youth he took delight in the association with phantoms. Living, as he did, so closely within his imagination, his literary style cannot help but affect us with its unique originality. Lacking the accomplishment of verse, he was, nevertheless, in the highest sense a poet, and was by Longfellow recognized as such. Using the most commonplace material, together with the hearts of men and women, he produces a most striking and sombre effect.

He seems to have been a student of the occult sciences, and fills the back ground of his writings with ghostly and almost ghastly influence. So subtle are these influences, so artfully and airily removed from our mundane sphere, and yet bearing a certain relation to human nature and human life, that we do not wish to turn the full, strong light of criticism upon them, fearing to reveal a grotesque absurdity which by delicate shading and envelopment of mystery, Hawthorne has turned into poetry and beauty. In this lies the secret of his power, he does not mean that the mysteries shall be explained. As one critic says, "He never makes it possible to make a scientific test of the reality of the occult in his books." For producing an effect of haunting music, of grace, of wistful fancy, and exquisite imagery, Hawthorne's diction is unrivalled.

Where the simple thought may be, "The room has become dark," listen to this version of it: "An infinite inscrutable blackness has annihilated sight! Where is our universe? All crumbled away from us; and we, adrift in chaos, may hearken to the gusts of homeless wind, that go sighing and murmuring about, in quest of what was once a world!" His power in the use of words is marvelous, who else would have thought of saying, "her heart thrilled with an undefinable shiver of enjoyment." He selects the word which always gives the exact shade of meaning that was first in his thought.

Oftentimes the abruptness of his connection of the "dream life" and the reality startle us and the shock of difference but makes it the more impressive. Let us notice: "The bliss which makes everything true, beautiful and holy, show around this youth and maid, they were conscious of nothing sad or old." And the next paragraph begins, "But how soon the heavy earth-dream settled down again."

Here and there we may find a strain of prolonged horror which amounts almost to tediousness. Such a passage may be found in the chapter devoted to the description of Judge Pyncheon after his death. But this is offset by the quaint humor and glancing wit which he intersperses throughout his production. More droll and fanciful humor is hardly to be found than in his delightful description of the

Pyncheon poultry. He takes this very extraordinary way of showing heredity and does it in a most amusing manner. To think of a chicken looking "sufficiently old, withered, wizened and experienced to have been the founder of its antiquated race!"

Irony is brought into play, but is not disagreeably prominent. His satire is almost tender, and sometimes even pathetic. We hardly know whether Miss Hepzibah's characteristics are laughable or deplorable. By the intensesness of his characterization we can see that the author finds himself in a similar position. When she "stretches out her long, lank arm to put a paper of pearl buttons, a Jew's harp, or whatever the small article might be, in its destined place," he finds it "overpoweringly ridiculous," but confesses that he is annoyed that "so much of the mean and ludicrous should be hopelessly mixed up with the purest pathos."

"There could be few more tearful sights, and Heaven forgive us, if a smile insists on mingling with our conception of it! Fewer sights with truer pathos in them than Hepzibah presented as she patiently endeavored to wrap Clifford up in her great, warm love, and make it all the world to him."

Hawthorne's surroundings were not conducive to the study of the weird and beautiful in nature's forms, so his figures are drawn from imagination, from the depths of his own natures, from the memories of the past. "The past," which he tells us "lies upon the present like a giant's dead body."

Throughout all his productions he intensifies conscience, and these few words give his view of it: "What jailor is so inexorable as one's self?"

Though he makes a strange analysis of human life, is often darkly passionate and weird, his style of expression gives to us a sweetness in the midst of solemnity, and his dealings with the commonest things makes it all the more attractive. The very air that we breathe seems more hallowed after having drunk in the beauty of these words.

"The air with God's sweetest and tenderest sunshine in it is meet for mankind to breathe into their hearts and send it forth again as the utterance of prayer."

MILTON, Wis.

### OUR MIRROR.

THE Society of Buckeye, W. Va., consisting of 20 active members, are maintaining their own Society, and by extending a helping hand to those round about them, are thus seeking the advancement of Christ's cause in their vicinity, while their financial contributions are given toward the support of Dr. Palmborg upon the foreign field.

It has been suggested by the Secretary of the Tract Board that the income of one day's labor be given on Thanksgiving-day toward clearing the indebtedness of the Tract and Missionary Societies. What an encouragement it would be if by all our people responding to this suggestion the Societies would be enabled to enter upon the year 1898 free from indebtedness! May the two thousand Endeavorers not only give the income of one day, but also remember the many blessings they have had during the past year, and show their thankfulness by making their offerings in proportion.

## Children's Page.

He lost the game; no matter for that—  
He kept his temper, and swung his hat  
To cheer the winners. A better way  
Than to lose his temper and win the day.  
—*Youth's Companion.*

### "LITTLE SUNBONNET."

They called her "Little Sunbonnet." I will tell you why.

Her mamma had promised to take her to a picnic, and for days little Beth could talk of nothing else.

The night before the picnic day Beth had caught sight of the little round cakes, tarts, and a Washington pie on the pantry shelf, and when her bedtime came, and she was up in her little room with mamma, she asked so many, many questions that at last mamma said,

"There, there, dear, you must go to sleep, so as to wake very early in the morning."

After mamma had left her Beth lay for a time thinking; and this awful thought came to her, Suppose she shouldn't wake "very early," and so have no time to get dressed for the picnic!

In a twinkling Beth was out of bed. She pulled on her stockings. She buttoned the six buttons of each small boot and as many buttons of her dress as she could reach. Then she felt around in the dark for her pink calico sunbonnet. This she tied tightly under her chin. Then she crept softly back into bed.

How mamma laughed when she came into her little daughter's room in the morning! And how everyone else laughed!

And now you know how Beth came to be called "Little Sunbonnet."—*Our Little Ones.*

### THE GRACE OF THOUGHTFULNESS.

The intercourse of many homes is marred and spoiled by exhibitions of a thoughtless spirit. Family life should be a blending of all the tastes, dispositions, talents, gifts and resources of all the members of the house. In each one there should be self-restraint. No member may live in a home circle as if he were dwelling alone in a great house, with only himself to consider. He must repress much in himself for the sake of the other members. He must do many things which he might not do were he alone, because he is a member of a little community whose happiness and good he is to seek at every point. No household life can ever be made truly ideal by having always their own way. But many persons tied up in family life forget this. They expect to live as regardlessly of others as if they were living alone. They consider no one's comfort, peace or pleasure but their own. They let their impulses have full and free expression. They make no effort to repress any elements or dispositions in themselves which tend to give pain to others. They demand all their rights, not remembering other members of the family have their rights, too, and that home happiness can be secured only by the mutual surrender of rights, each in honor preferring the others, each seeking not to be ministered unto, but to minister. This exacting spirit leads to continual thoughtlessness. Thoughtfulness is thinking of others, and modifying one's conduct so as to avoid whatever would give trouble, inconvenience, or hurt to others.

A child had a beautiful canary bird. From morning until night it sang, and its songs filled the house. But the child's mother was

ill, so ill that even the singing of the bird, which to the boy was such delightful music, disturbed and distressed her. He put it into a part of the house as far away as possible from the sick room, thinking that the sound could not reach his mother's ears. But the shrill singing still came into the room and pained the weak invalid.

One morning, as the child stood holding his mother's hand, the bird began to sing, and the notes came into the chamber very faintly, and yet as he watched the sufferer's face, he saw an expression of pain sweep over it. She said nothing, but the boy needed no words to tell him that the bird's singing was distressing to her.

"It is no music to me," he said, "if it pains my mother."

So he took the cage, and carrying it away, gave the bird to a friend.

"But you loved the bird," his mother said, when she had learned what he had done.

"Yes," he replied, "but I love you more."

That was a beautiful thing to do. It told of true thoughtfulness in the child. His personal pleasure must be sacrificed because gratifying it gave pain to one who was dear to him. This is the spirit which should characterize every one.—*From Things to Live For, by J. R. Miller, D. D., in Evangelist.*

### A LIVING ANIMAL.

A dealer in stuffed animals, says the *Youth's Companion*, who also kept a few live creatures for sale, gave his shop-boy, who was permitted to sell the stuffed specimens, orders to call him when any one asked for any of the living animals.

One day a gentleman called and demanded a monkey.

"Any one of these?" asked the boy, who was in charge. He pointed to the stuffed specimens.

"No—I want a live monkey," answered the customer.

The boy stepped to the door of the back shop and called to his master:—

"You're wanted, sir!"

### A "CHRISTIAN" GOVERNMENT.

Willie.—Mamma, is the United States a Christian nation?

Mamma.—Why—I suppose it is, Willie; but why do you want to know that?

Willie.—Well, our school-teacher said it was, but I've read the Declaration of Independence and the Constitution all through, and couldn't find anything about it in either one. (Pause.) O, I know—I'll find out what church it goes to.

Mamma.—It doesn't go to any church, Willie.

Willie.—How can it be Christian if it don't ever go to church? Don't it belong to any church?

Mamma.—Not that I ever heard of, Willie.

Willie.—I guess that's what Bill Meeker meant the other day when I asked him what church he belonged to. He looked at me rather funny, and said he belonged to the United States church. That meant he didn't go to church at all.

Mamma.—Very likely.

Willie.—Seems to me, mamma, the United States sets a bad example by being Christian and not joining any church.

Mamma.—If it should join a church, Willie, it would make a union of church and state, and we don't want that in this country.

Willie.—Then it can't be Christian at all without setting a bad example.

Mamma.—It would be a very bad example, indeed, if it should join a church.

Willie.—But it's right to be a Christian, mamma?

Mamma.—Why, certainly, my boy; that is a very necessary thing for everybody.

Willie.—Well, this looks rather mixed up. It's right to be a Christian, and yet this government can't be Christian without setting a bad example. Fact of the matter is, I guess, that Christianity don't belong to governments, even if my teacher did say so.

Mamma.—Well, Willie, I wouldn't wonder if you were right.—*American Sentinel.*

### ACTING A LIE.

Dolly had been told never to meddle with a beautiful vase that stood on a bracket over the piano. "It will break very easily," her mother said. Now, Dolly had an intense desire to take the vase down and examine it—probably because she had been told not to do so. One day, when she was alone, she made up her mind to gratify her curiosity. She took the vase down without breaking it, but on trying to put it back the bracket slipped off its nail, and was broken into a dozen pieces. Dolly was frightened. As she stood there trying to think her way out of the dilemma her kitten came into the room.

"I'll shut Spotty into the room, and mamma'll think she did it," decided Dolly, "and Spotty can't tell."

So the kitten was shut up in the parlor, and when Dolly's mother came home she found Spotty there, and the vase broken.

"Do you s'pose Spotty did it?" asked Dolly.

"I think she must have done so," answered her mother. "You don't know anything about it, do you?"

Dolly pretended that she didn't hear the question, and got out of the room as soon as possible. That night she couldn't sleep. "You lied," something said to her. "No, I didn't," she said. "I didn't say I didn't break it." "But you might just as well have said so," the voice of conscience told her. "If you didn't tell a lie you acted one and that's just as bad as telling one."

Dolly stood it as long as she could. She got up and went to her mother's bed.

"Mamma, I broke the vase," she sobbed out. "I thought if I acted a lie you wouldn't find out about it, but I can't sleep for thinking that God knows, if you don't."

Ah, that's it—God knows, if no one else. We cannot deceive him.—*New York Observer.*

### A LITTLE GIRL'S INQUIRY.

A little girl once followed the workmen from her father's grounds when they went home to dinner, because she was very fond of a kind old man who was one of them. When he looked from his door he saw her sitting on a log waiting for him, and invited her to go into the cottage. She looked in, saw the strange faces around the table, and hesitated. When he urged her she raised her sweet little face and inquired: "Is there any mother there?"

"Yes, my dear, there's a mother here."

"O, then I'll go in, for I'm not afraid if there's a mother there."

Her child's experience had told her she could place confidence in a mother's sympathy. A home may be small and mean, but if it is the shrine of a mother's love, it is a happier place than a palace would be without this blessed presence.—*Sunday-school Evangelist.*

## Home News.

Colorado.

**BOULDER.**—Church affairs are passing along in a fairly satisfactory manner. We are living in peace and good-will one toward another. The Quarterly Report of the Pastor will give further information.

The schools: The State University, the Preparatory and the four ward schools are all in full running order and are doing good work. Not many places are so highly favored in educational matters as Boulder, and still the movement is forward. The following has just come to my table: "Dear Sir.—You are earnestly requested to be present at a meeting to be held in the County Court-room on Wednesday evening, Oct. 27, at 8 o'clock, to consider the preliminary steps necessary to establish a hospital in connection with the Medical Department of the State University. The need of a well-conducted hospital is apparent to all, and the time is propitious. Full particulars will be presented at the above mentioned time and place." This is signed by two prominent physicians as committee. The three new University buildings—gymnasium, electrical engineering and chemistry—are rapidly approaching completion.

The business outlook is encouraging. A narrow-gauge railroad is now being constructed from Boulder to Ward, a busy, prosperous mining camp (town) about twenty-five miles up in the mountains. The chief work of the road will be to bring down the golden ore from this and other mining camps to the Boulder mills. Also the passenger department will be well provided for. The building of this road is causing a vigorous movement all along the line. About two weeks ago a special car brought several of the eastern capitalists, who furnished the money to build the new railroad. They were highly pleased with the financial prospect, and are planning to make further investments. A new mill capable of reducing 240 tons of ore every twenty-four hours is one thought with them, and now the long talked of "Tourist Hotel" is assured. This will bring many tourists, for there are many natural attractions not far away, among which are the renowned Boulder Falls. There are strong indications that Boulder is about to take a long step in advance. Investments in real estate judiciously made now can hardly fail to give satisfactory results. Real estate is not dead property, even at present. There is constant increase in values. Especially is this true with the vacant lots and outlying acres. Put this vacant land to use; cover it with fruit-bearing trees and shrubbery; build a house and culture the lot. The advance in price by such improvements will cheer you even though things should remain no more progressive than they now are. For nearly two years past it has been frequently reported that about 100 houses are in the process of construction. Just now a business-house, corner of Pearl and Eleventh Streets, 75 feet on Pearl, is being erected. This is the site of the old Boulder House, built in 1859, and used until a few months ago, when it was torn down to make room for this new brick building.

Now note this statement by the business manager of one of Denver's prominent daily newspapers: "Boulder is the most healthful

town in the state. It is surrounded by the richest mining and agricultural district in the state, and the new railroad will put new life into what is already a quiet, busy, unassuming city." Boulder City and its surrounding country of mountain and plain, mining and agriculture, passed the period of experiment years ago. Any one can feel safe to make investments in city or country. Are there not some of our people who have money to invest? Here is a good place to invest it; a first-class place to live and a good opportunity to strengthen the church already planted.

Last night some sixty prominent citizens were present at the hospital meeting. The subject was well presented by Pres. Baker of the University, and heartily encouraged by a dozen other speakers. The hospital will be established.

S. R. WHEELER.

BOULDER, Colo., Oct. 28, 1897.

### A HYMN FOR SABBATH WORSHIP.

Within thy house, O Lord, we meet,  
To offer prayer and praise;  
We humbly bow at Jesus' feet,  
To whom our songs we raise.

Own thy people here to-day,  
In thy covenant of Grace;  
Make it a pentecostal time,  
A sweet and heavenly place.

Come, blessed spirit from above  
And fill our hearts with Jesus' love;  
Kindle within a pure desire  
And warm our hearts with sacred fire.

Be with thy servants, Lord, this hour,  
Help them to preach with mighty power;  
Let great and lasting good be done,  
Through Jesus Christ, thy blessed Son.

SENEX.

### "IS GOD DEAD?"

It is told that once when Sojourner Truth was attending a public meeting in behalf of some reform movement, the speaker drew a word picture of the condition of affairs as he saw them, which was extremely dark. Therefore the old lady, unable to control herself, arose and interrupted with the inquiry, "Is God dead?" The audience recognized the pertinence of the question, and the speaker himself was obliged to change the course of his words. Surely God was not dead; and because he was not, evil was not in control.

Many times there is need of this reassurance carried in Sojourner Truth's question. It is popular to draw discouraging pictures. An audience is more easily captured by a tale of woe than by one of pleasure. It is human nature, as we say, to gloat over the dark prospects. Why such is the case it may be impossible to tell, but that it is the case no one can deny. Persons engaged in reform work of any kind, or those who are thrown much into contact with the darker side of life, find these conditions meeting them on every side, and they turn in despair to search for some means of relief. Then comes the query, "Is God dead?"

In recent years, however, the civil law has been turned to as the instrument to bring about a majority of these changes. Many who would have Sunday observed religiously more than it is ask for civil legislation. Those who realize the dreadful destruction wrought by strong drink seek relief in civil restriction. Social purity is to be enforced by legal enactment. The rights of property are to be protected by law. A limit is to be set for man's greed for gain by legislative enactment. Those to whom the world look for leadership, look in turn to the civil government for relief which should, and can only,

come from divine power. They act as though they feared that God was dead, though they would not themselves admit the entertainment of the fear.

The readiness to turn to civil government for help is only the natural result of certain recognized conditions. In the first place it is doubtful if men in the mass have the sense of God's personal interest in their affairs that they once did. Modern religious thought, and indeed much modern religious teaching, has been away from that sense. Religious teachers have largely turned away from the punishment side of the Scriptures. It is more pleasant to excuse the wickedness of our personal friends and acquaintances than to quote to them the "thou shalt not" of the Almighty. Hence, by degrees, the stream of public religious training has lost its whirling, disturbing character, and has taken on the quiet, peace-giving characteristic which comes from the idea that "doing about right in the estimation of men" is the same as "doing just right in the estimation of God." It is the forgiving God, not the just God, of whom men preach to-day.

But there is another reason for this readiness to turn to civil government for help in moral affairs. The enactment of a civil law is a comparatively quick operation. To have written upon the statute books a law can be brought about without much delay, but to wait for a moral reformation is tedious in the extreme. "The mills of the gods grind slow." Hence in this age of rush and hurry, it is not surprising that teachers of morality have caught the fever, and that old ways are no longer quick enough. Men seek to-day for a short road to moral elevation, with the same confidence that they seek for a short road to wealth.

But because of this tendency on the part of men, do not suspect that God is dead, or that his law has been suspended by the law of men. "Heaven and earth shall pass away, but my words shall not pass away." The moral outlook may be dark. Disaster may appear to be hanging over the world. Sun and moon may seem to be quenched. Then is the time to take new courage and answer with a personal negative Sojourner Truth's question, "Is God dead?"—*Westerly Sun*.

### UNRECOGNIZED BLESSINGS.

A poor old widow, living in the Scottish Highlands, was called upon one Sunday by a gentleman who had heard she was in need. The old lady complained of her condition, and that her son was in Australia, and doing well. "But he does nothing to help you?" inquired the visitor. "No, nothing," was the reply. "He writes me regularly once a month, but only sends me a little picture with his letter." The gentleman asked to see one of the pictures that she had received, and found each one of them to be a draft for ten pounds. That is the condition of many of God's children. He has given us many "exceeding great and precious promises," which we are either ignorant of or fail to appropriate. Many of them seem to be pretty pictures of an ideal peace and rest, but are not appropriate as practical helps in daily life. And not one of these promises is more neglected than the assurance of salvation. An open Bible places them within the reach of all, and we may appropriate the blessings which such a knowledge brings.—*D. L. Moody*.

# 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 VIII.—THE CHRISTIAN ARMOR.

For Sabbath-day, November 20, 1897.

LESSON TEXT.—Eph. 6: 10-20.

GOLDEN TEXT.—Be strong in the Lord and in the power of his might. Eph. 6: 10.

#### INTRODUCTION.

The epistles to the Ephesians and to the Colossians were written by Paul at the same time and sent off by the same messenger, Tychicus. Eph. 6: 21, 22, Col. 4: 7-9. Paul was a prisoner at the time (Eph. 3: 1, 4: 1, 6: 20), probably at Rome, A. D. 62. Both epistles were intended for general circulation among the churches in Asia. Col. 4: 16. The epistle to the Ephesians may be divided into two parts, of which the first sets forth the unity of the church in Christ, and the second is principally hortatory. The exhortations are full of affectionate interest for his former charge, and enjoin Christian duties in general and in household relations, and conclude with an eloquent peroration in regard to putting on the Christian armor. This conclusion is the subject of the present lesson.

#### EXPLANATORY NOTES.

10. *Be strong in the Lord.* Be ye strengthened in Christ and his mighty power.

11. *Put on the whole armor.* To those becoming strengthened for spiritual conflict, the apostle gives the exhortation to put on the entire panoply of a warrior. The armor is of a divine kind and is needed to withstand the crafty assaults of Satan.

12. *For.* The reason lies in the fact that *are wrestling*,—a hand to hand conflict,—is not *against flesh and blood*,—men, but *against principalities, powers, rulers of darkness*,—the kingdom of Satan and his ministers, and *against spiritual wickedness in high places*,—the hosts of evil spirits assumed to be above and about us.

13. *Wherefore.* Because your foes are numerous and mighty, be ye fully clad in the divine armors so as to be able to *withstand in the evil day*. In the day when the devil and his hosts assail you with greater malignity. *Having done all to stand.* Having accomplished all things enjoined, and having withstood the attack of the adversary, you are still to stand firm at your post.

14. *Having your loins girt with truth.* Having truth as the girdle of your loins, a fixed purpose to be true in faith and in conduct. *The breastplate of righteousness.* Righteousness and purity of life the best defense of the Christian.

15. *Your feet shod.* Let your sandals be a readiness for the conflict inspired by the gospel whose end is peace.

16. *Above all.* Besides all let faith in God be your shield. *Able to quench the fiery darts of the wicked (one).* The shield of faith quenches or wards off the darts tipped with fire sent by the evil one.

17. *The helmet of salvation.* The salvation by faith in Christ is represented as a helmet covering the head. *The sword of the Spirit.* The sword forged and given by the Spirit is the revealed will of God contained in the Scriptures.

18. *Praying always.* To our ever present readiness for the Christian conflict there should be joined under all circumstances prayer and supplication under the guidance of the Spirit, and also watchfulness with persevering prayer for all fellow soldiers.

19. *And for me.* As a fallen combatant and in chains, the apostle asks especially for prayer in his behalf to the end that in freedom of speech he may unfold the mystery of the gospel.

20. *An ambassador in chains.* Though a captive, he was still an ambassador, and would speak boldly for Christ.

#### THEY SAY.

Mr. Tattle.—You are a stranger in these parts, I reckon, mister.

Mr. Rollins.—What makes you think so?

Mr. T.—Well, you kindly stared about you as you got out of the cars, as if the place didn't look familiar.

Mr. R.—Do you know a Mrs. Rollins in this town?

Mr. T.—Is it she that lives in the brown cottage on the hill yonder?

Mr. R.—The same.

Mr. T.—Why I can't say I visit her, but I can tell you all about her. Poor woman!

Mr. R.—Why do you say that? Is anything the matter with her?

Mr. T.—She has had a hard time of it. Poor young thing! A month after her marriage, and just as she had got fixed there in the cottage, her scamp of a husband ran off to California.

Mr. R.—Scamp of a husband! Ran off! (Indignant.) What do you mean, Sir?—(Checking himself.) Excuse me. What did he run off for?

Mr. T.—For robbing the bank, they say.

Mr. R.—Who says?

Mr. T.—They say.

Mr. R.—Who are they?

Mr. T.—The world generally. Everybody. People say.

Mr. R.—Can you name a single person besides yourself who says it?

Mr. T.—Really, so many people say it that I can not think of any one in particular.

Mr. R.—Perhaps I will quicken your memory by-and-by. But what of Mrs. Rollins?

Mr. T.—She's on the point of being married again. So they say.

Mr. R.—Indeed, to whom?

Mr. T.—To a Mr. Edward Edwards.

Mr. R. (Aside)—Her own brother! (Aloud) Are you sure of this?

Mr. T.—O yes! He has been residing in the house with her. They take romantic walks together. The wedding is to take place immediately. So they say.

Mr. R.—Who says?

Mr. T.—Well, I told you. They say. What would you have more?

Mr. R.—Who are they?

Mr. T.—How should I know? You are the most unreasonable man I ever met with. I say *they say*, and you ask *who say*. As if any better authority could be given.

Mr. R.—Did *They Say* ever say that you were a meddling, prying, gossiping, impertinent, mischievous, unscrupulous, malicious retailer of absurd slanders?

Mr. T.—What do you mean, sir, by such language? I'll have you arrested. Lawyer Fleecum is my particular friend. If there was only a witness at hand, sir, I'd make you pay a pretty sum for this! Keep your hands off, sir! No matter, sir; kick me, kick me! I see a witness yonder. I'll have you arrested for assault and battery. Kick me, if you like!

Mr. R.—I shall not indulge you so far. But take warning, sir, how you quote Mr. *They Say* for your scandalous reports. Old *They Say* is a liar and a coward.

Mr. T.—That's libelous, sir, I wish I knew your name.

Mr. R.—My name is Rollins, and that cottage on the hill there is mine.

Mr. T.—Wheugh! You Mr. Rollins?

Mr. R.—The same.

Mr. T.—Didn't you once rob a bank?

Mr. R.—I once plucked a rose from a bank in a friend's garden, whereupon another friend playfully remarked that he had caught me robbing a bank. Some Irish laborers overheard him say it, and may have misunder-

stood it. This, probably, is the foundation of your story.

Mr. T.—But isn't your wife going to be married? Dosen't she walk out every day with a young man?

Mr. R.—That young man is her poor consumptive brother, who has come here for a change of air. Let me advise you, friend *They Say*, to look before you leap, another time.—*Sargent's Monthly*.

#### CONFERENCE NOTES.

BY WARDNER WILLIAMS, CHICAGO, ILL.

The Ninety-Sixth Anniversary of the Seventh-day Baptist General Conference will be held at Milton Junction, Wisconsin, August 24-29, 1898.

The officers of the Conference are: Wardner Williams, Chicago, Ill., President; Rev. L. A. Platts, D. D., Milton, Wis., Corresponding Secretary; Mr. Charles B. Hull, Chicago, Ill., Recording Secretary; Prof. W. C. Whitford, Alfred, N. Y., Treasurer.

It is hoped that the next Conference will be the largest ever held by our people.

The Corresponding Secretary, Rev. L. A. Platts, will have charge of the publication of the Conference program. May we not ask that the Corresponding Secretaries of the various Societies co-operate with Dr. Platts in the early arrangement of their programs.

Dr. George W. Post, of Chicago, has accepted an appointment on the Conference program. Dr. Post, aside from being a very successful physician, is a member of the faculty of the "College of Physicians and Surgeons," the medical school of the University of Illinois.

The day after Conference an excursion will be run, by the Chicago, Milwaukee and St. Paul Railway, to the Dells of the Wisconsin River. The fare from Milton Junction for the round trip, including the steamboat ride through the Dells, will be two dollars.

The hospitality of the people of the Northwestern Association is unbounded. May not large numbers of our people plan at once to accept their invitation to attend Conference next year?

#### INSTALLATION SERVICE.

On Sabbath-day, Oct. 30, 1897, the good people of Salem, W. Va., engaged in a somewhat unusual exercise, viz., the installing of the new pastor, Rev. Geo. W. Lewis, late pastor at Hammond, La.

Under the direction of Pres. T. L. Gardiner, the following program was arranged and executed:

1. Brief song service, led by the choir.
2. Responsive Scripture Reading, conducted by Pres. Gardiner. Psa. 51 and Ezek. 33: 1-19.
3. Prayer by Riley Davis, theological student at Salem, followed by Eld. J. B. Davis.
4. Song, led by the choir.
5. Addresses of Welcome.
  - (a.) In behalf of the Y. P. S. C. E., T. J. Ehret.
  - (b.) In behalf of the Sabbath-school, by Moses Van Horn, Superintendent of the Salem Sabbath-school.
  - (c.) In behalf of the College, by Riley Davis, theological student.
  - (d.) In behalf of the church, and concerning the relation of pastor and people, Pres. Gardiner.
6. Reception of the pastor and wife to membership in the Salem church, followed by a brief response from the pastor.
7. A general hand-shaking with the entire audience.

Thus passed an hour long to be remembered by the church and greatly to the joy and satisfaction of the pastor's family.

GEO. W. LEWIS.

SALEM, W. Va., Nov. 2, 1897.

## Popular Science.

BY H. H. BAKER.

### Ocean Rivers.

"Rivers in the oceans run,  
Nor stay in all their course."

The records now being made of the rivers in the oceans are becoming very interesting, as they show an independent sanitary law, created by the Almighty for sustaining the life and health of the fishes and amphibious animals, and for the transmission of heat, to modify and equalize the temperature of the atmosphere, for the benefit of the human family.

The waters of the different oceans are stirred to their very depths, and currents are formed in them all. They are marching and countermarching in definite form, in almost every direction, transporting the waters from one part of the globe to another, from under the equator toward the poles, and, in return, from the poles toward the equator. Thus they keep a continuous rolling of particles over each other, taking in and distributing oxygen, so essential to the life of its millions of inhabitants.

To illustrate: Let us trace the current known as the Gulf Stream from its commencement on the coast of South America, a little below Cape St. Roque, going north, along the coast, at the rate of about thirty miles per day, before entering the Carribean Sea. Here the velocity is increased to eighty miles in twenty-four hours. Passing between the peninsula of Yucatan and the western end of Cuba, it enters the Gulf of Mexico at the rate of sixty miles per day.

While skirting the shores of Mexico, Texas, Louisiana, Mississippi and Florida on its passage through the gulf, it averages about 48 miles per day. Then passing around Cape Sable and through the Straits of Florida, it enters the Atlantic Ocean; here it keeps its course nearly parallel with the coast until it reaches Cape Hatteras, where its flow is about 96 miles per day, and in breadth is about 167 miles.

Sir George Strong Nares, in his reports on ocean soundings, taken by him on the Challenger in 1874 and 1875, estimated that here the mean depth of the Gulf Stream is about 100 fathoms, or 600 feet.

For some unknown reason, on reaching Sandy Hook, it takes a decided turn eastward and, after passing Nantucket, it is still found running at the rate of 96 miles per day. On reaching off Newfoundland, it divides itself into three sections. The central or main stream proceeds directly across the Atlantic, skirting the northern coasts of Ireland and Norway, proceeding past Iceland, and nearly, if not quite, reaching Spitzbergen.

The northern stream skirts the coast of Labrador and Greenland, passes through Davis Straits into Baffin's Bay, and reaches on to Lancaster Sound.

The southern stream turns southward, enters the Bay of Biscay, skirts the coast of Spain, a small portion enters the Mediterranean Sea, and the balance proceeds along the coast of Africa down to Fernando Po, or nearly to the equator. Thus we find an immense body of water, not seeking a level, nor passing between solid barriers like rivers, but forcing its way through seas, bays and gulfs, through straits and across an ocean for a distance of fully 7,000 miles, dividing

and subdividing, yet maintaining its own individuality and proceeding on its mission from the equator to the frozen regions in the north, at a steady movement, against all internal and external forces.

The United States navy has for several years been dropping sealed bottles into the sea, containing information for publication, whenever and wherever found. Those put overboard on the coast of Spain are generally found on the coast of Brazil, and those on the Northern Pacific are found on the coasts of the islands of Japan. If a vessel is dismantled in the Atlantic to the south of the equator, it will very likely find its way into the circular current, between the southern part of Africa and South America, where it will continue so long as it can float, and then sink to the bottom.

It is axiomatic that water always seeks a level, and when once obtained would forever remain unchanged, except disturbed by an applied force. From whence, then, comes the power to cause this stupendous Gulf Stream that we have traced to force its way through thousands of miles, on its own ocean level, having such great width and depth and rapid speed? Not all the steam power in the world combined, with the force of Niagara Falls to assist, could perform such stupendous work, even if it were applied.

Never, from all the researches that I have been able to make, or from any statements seen, have I discovered what, in my opinion, would create the force required to accomplish these movements. No attraction of sun or moon, of planets or stars, or force from heat or cold, or winds could possibly cause these streams to traverse the oceans from one part of the globe to the other, having such varying widths, from 50 to 200 miles, and in depths from 100 to 600 feet, and for thousands of miles in extent, moving at a rate from 30 to 100 miles per day. I am skeptical as to the causes generally set forth as producing these currents. I observe the movements of the planetary system, of comets, asteroids and meteors, under the government of laws peculiar to themselves. Therefore, I fall back and hold that "He, who hath compassed the waters with bounds," and said, "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed," did in the beginning establish these currents or streams for benevolent and sanitary purposes, and still continues this independent force which produces these wonderful results, for the sanitary benefit of all the living creatures he has made, whether in the seas or on the land.

"WHEN I was your age, I could do any sum in arithmetic," said the teacher. "Yes," replied the boy, "but you had a different teacher from what I have."

### Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's catarrh cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.

Sold by druggists, price 75 cents.  
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.

THE next session of the Semi-Annual Meeting of the Seventh-day Baptist churches of Berlin, Coloma, Marquette and Grand Marsh is to be held with the church of Berlin, commencing on Sixth-day evening before the first Sabbath in December. Elder E. A. Witter, of Albion, was invited to be present and preach the introductory discourse, and Elder L. C. Randolph, of Chicago, as alternate. Sisters Laura Gilbert, Elma Cockrell and Alice Burdick were requested to prepare essays for the occasion. Let all who love the cause of Christ pray for the success of that meeting. E. D. RICHMOND, Clerk.

### YEARLY MEETING OF THE NEW YORK CITY AND NEW JERSEY CHURCHES.

Plainfield, N. J., Nov. 19-21, 1897.

Friday, 7.45 P. M.

Prayer and Conference Meeting, led by Evangelist E. B. Saunders.

Sabbath-day.

10.30. Sermon by Rev. G. H. F. Randolph.

3.00. Sabbath-school.

4.00. Christian Endeavor Meeting.

7.45. Addresses:

Junior C. E. Work, —

Primary Sabbath-school Work, —

Seventh-day Baptist C. E. Work, Mr. E. B. Saunders.

Sunday.

10.00. Woman's Work in the church and the Denomination, Mrs. Reune Randolph.

Our Sabbath-school Work, Rev. L. E. Livermore.

11.00. Sermon by Rev. G. B. Shaw.

2.30. Addresses:

Home and Foreign Missions, Rev. F. E. Peterson.

The Tract Society's Work, Rev. A. H. Lewis.

The Brotherhood, Rev. I. L. Cottrell.

The Temperance Cause, Prin. Frank L. Greene.

7.45. Prayer and Conference Meeting, led by Mr. Saunders.

**MARRIAGES.**

LANGWORTHY—LEWIS.—At Plainfield, N. J., Oct. 25, 1897, by Rev. A. H. Lewis, father of the bride, Benjamin F. Langworthy, of Chicago, and Mary Ann Lewis, of Plainfield. The ceremony was performed in the quietest possible manner, at the bed-side of the sick mother of the bride.

**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.

PALMER.—George Winfield Palmer, youngest son of Abel F. and Susan Lamphear Palmer, passed to his rest from the home of his parents in the town of Westerly, R. I., Oct. 16, 1897, in the 37th year of his age.

Bro. Palmer was born in Westerly, July 31, 1861. In early manhood he was converted and united with the Pawcatuck Seventh-day Baptist church of Westerly, of which he remained a most faithful member till his death. The funeral services were conducted at the home by Rev. L. F. Randolph, who had long been acquainted with the deceased, and Rev. S. H. Davis, pastor of the church of which he was a member. The immediate cause of his death was enlargement of the heart though he had not been in good health for some years. His parents, a brother and a large circle of relatives and friends remain to mourn the loss of one who was ever faithful to his stewardship. S. H. D.

GREEN.—In Nile, N. Y., Sept. 16, 1897, Elmer, son of Minor W. Green, aged 10 years, 2 months and 14 days.

This young and promising life was crushed by the kick of a horse. A friend sends the following lines with request for publication:

I cannot say, and I will not say  
That he is dead. He's just away.  
With a cheery smile and a wave of the hand  
He has wandered into an unknown land.  
And left us dreaming how very fair  
It needs must be since he lingered there.

And you—oh, you who the wildest yearn  
For the old time step and glad return—  
Think of him faring on, as dear  
In the love of there as the love of here;  
Think of him still as the same, I say,  
He is not dead, he is just away.—F. L. B. E. F.

CRUMB.—In Brookfield, N. Y., Oct. 18, 1897, of heart disease, Dwight Crumb, aged 74 years and 6 months.

Bro. Crumb was one of those earnest men whose pure lives tell in a community. Though a member of the Adventists, he was quite a regular attendant on our Sabbath and prayer services. His wife, Jane Crandall Crumb, and two children, Mrs. Mary A. Stillman, of South Lancaster, Mass., and Frank A. Crumb, of Alfred, N. Y., have the sympathy of many friends here. The death was a shock to all, as he had been in usual health, having spent the evening before with his neighbor, Eld. H. B. Lewis. He was found dead in his bed at about 11.30 on Monday morning. His funeral services were held at the residence of L. A. Saunders, where his wife, an invalid, was being cared for, and were conducted by the writer, assisted by Elders J. M. Todd and H. B. Lewis. C. A. B.

**Seventh-day Baptist Bureau of Employment and Correspondence.**

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

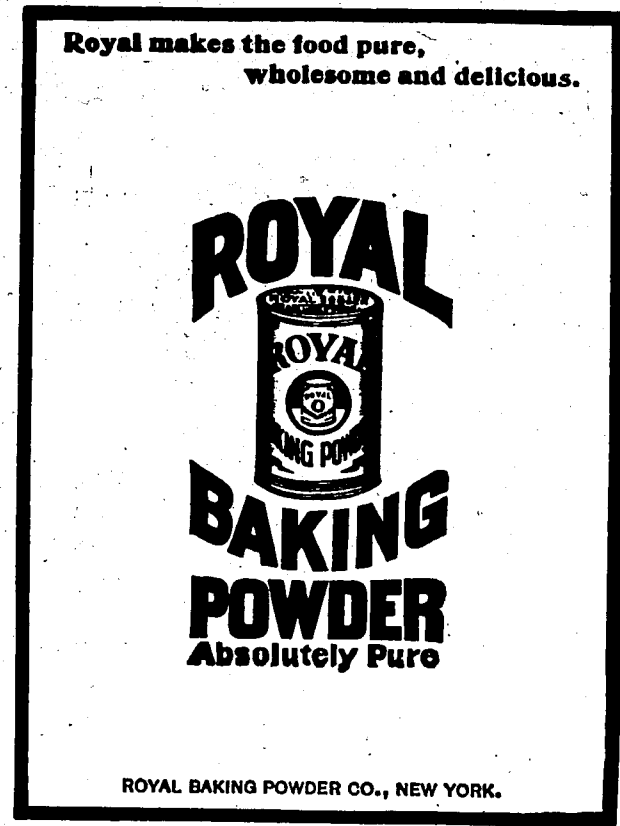
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**Literary Notes.**

*How to Grow Flowers* for November is valuable to an unusual degree in contents, and a beautiful specimen of typographical art. "One wonders," says an exchange in speaking of this publication, "if its attractive pages, with their clear type and good pictures, are so much superior to those of certain of its kindred in the publishing world, because edited by a woman, and a woman florist at that." Some especial features of the November number are articles on "The Winter Planting of Roses in the South," "Starting Bulbs in November," and "House Culture of the Rose." "Eben E. Rexford's "Fall Work in the Flower Garden" is concluded and John M. Good's "The Rose" runs through another installment. Five cents a copy at newsdealers, or fifty cents a year with premium, of the publisher, Miss Ella V. Baines, Springfield, Ohio.

**A Great Magazine Feature.**

THE *Ladies Home Journal* has secured what promises to be the great Magazine feature of 1898. It is entitled "The Inner Experiences of a Cabinet Member's Wife." In a series of letters written by the wife of a Cabinet member to her sister at home, are detailed her actual experiences in Washington, frankly and freely given. The letters were written without any intention of publication. They give intimate peeps behind the curtain of high official and social life. They are absolutely fearless, they study Washington life under the searchlight as it has never been before presented. The President and the highest officials of the land, with the most brilliant men and women of the Capital, are seen in the most familiar way. As these are all actual experiences, the name of the writer is withheld. The letters will doubtless excite much shrewd guessing by readers and study of internal evidence to discover the secret. The "Experiences," which will be beautifully illustrated, begin in the December number and will continue for several months.

**SOUTH NEEDS POSTAL BANKS.**

Ernest G. De Long of Tarpon Springs, Fla., writes to the *Chicago Record* as follows:

"Should postal savings banks be established I fully believe that 20 per cent of the negro women of the South would become depositors within a year. This would have a better effect upon the character of the African race than all other reforms thus far spoken of. It would give them an aim in life in which all could take part. It would protect them from unprincipled sharpers, both white and black. My experience is that the colored people have implicit confidence in the government, and none whatever in anything else, when it comes to money matters. One with a savings bank account, no matter how small, would be a better citizen in every respect. It would start depositors on a road to usefulness in a right-

direction, encourage industry and discourage gambling. Above all else would be the moral effect. It would do more than the most stringent laws to prevent crime, because it would be a great incentive for the preserving of their identity. As it is now one name and one locality is just the same as another, and it is very common for the negroes to change their name every time they change their location, and that makes it very easy for them to dodge the law; much more so than for the white man, because it takes years of experience for a Northern man to tell one negro from another, and the South is fast filling up with Northern people, of whom I am one. It behooves us all in our own interest, as well as that of humanity, to improve the condition of the blacks, and I know of nothing that would do it so well as a moneyed interest in the government."

**SIBERIA RICH IN GOLD.**

A well-known turfman, who has traveled the length and breadth of Siberia, has something to say of the mines there. "The richest gold-bearing mines in the world," he said, "are in Northern Asia, in Russian territory. These mines are worked in a slipshod sort of manner, without any of the modern equipments that have made mining profitable in other regions. When the trans-Siberian Railroad is opened from the Pacific to the Baltic there will be a mining craze caused by the gold discoveries in the Russian territories of Asia that will cause the Klondike excitement to appear like a ripple on a mill pond."

**HOW TO ROLL AN UMBRELLA.**

"If half the citizens of the world," said a young woman who works on umbrella covers, "only knew such a simple thing as how to roll up an umbrella, most of the umbrellas brought to dealers to be mended would never have needed repair.

"The right way to roll your umbrella is to take hold of the ends of the ribs and the stick with the same hand, hold them tightly enough to prevent their being twisted while the cover is being twirled around with the other hand. Then your umbrella will be as nicely closed as when you bought it, and the only wear and tear will be on the cloth.

"It is twisting the ribs out of shape around the stick and fastening them there that spoils most of the umbrellas. Never hold the umbrella by the handle alone when you roll it up, and you will find it will last longer and cost less for repairs."

**IN PROSPEROUS KANSAS.**

A Kansas farmer who simply could not get harvest hands put this sign upon his fence: "Harvest hands wanted. Hired girl, blonde and genial. Cabinet organ music in the evening. Pie three times a day. Three spoons of sugar with every cup of coffee. Hammocks, feather beds or leather divans, at your option, for sleeping. Rising hour, 9 o'clock in the morning. Three hours rest at noon. Come one, come all."

**OXYGEN GAS AS A HEALER.**

A hospital has been opened in London for the treatment of wounds, ulcers and kindred ailments by oxygen gas. The new method of treatment was suggested by the Zulus. When they are wounded they climb an eminence and expose their wounds to the pure air of the mountain tops. After the Turco-Russian war it was noticed also that the invalids sat with their wounded limbs bare on the deck. Scientifically developed, and with the addition of oxygen—one part of oxygen to one part of purified air—that is the principle now adopted at the oxygen home.—*Kansas City Journal.*

**CHURCH FOR THE DEAF AND DUMB.**

There is a church in London specially maintained for the benefit of the deaf and dumb portion of the population, and the sermons are preached and the service conducted silently each Sunday in the sign language. It is not connected with any institution, but is known as St. Saviour's, and situated on Oxford street.

**MORPHINE FIENDS IN AMERICA.**

A Parisian work on the morphine habit says it is most prevalent in Germany, France and the United States, and, strange to say, that the medical profession furnishes the largest number of morphinists, 40 per cent. Men of leisure come next with 15 per cent, then merchants, 8 per cent. Of 1,000 fiends 650 were men, and of the female victims women of means furnish 43 per cent, and wives of medical men 10 per cent.

**STRANGE THUNDER-STORM.**

A remarkable thunder-storm passed over Italy not long ago. The rain was mixed with sand and seeds of the caroub that must have come from Africa, according to Professor Tacchini, of Rome.

If the charge that Americans are a race of dyspeptics be well-founded, it is also true that here have scientific research and business energy provided the best dietetic means for overcoming the evil. For that large class of people who suffer from weak digestion, acidity of the stomach and constipation, the "Gluten Flour," prepared by Farwell & Rhines, of Watertown, N. Y., supplies in a form that is easy of assimilation food for the brain, nerve, bone and muscle. The diet based on "Gluten Flour" is varied by the use of bread, biscuit, gems, rolls and griddle cakes made from it, and in making which much less of this specially prepared flour is required than when ordinary flour is used. As a food for children and nursing mothers it has been found of the highest value by medical practitioners who have prescribed it. When simply prepared with milk in the form of porridge or pudding, it is delicate and strengthening nutriment in cases of severe stomach troubles. It is as nearly free from starch as is possible to make a flour suitable for general use. The health preparations of Messrs. Farwell & Rhines have been on the market for nearly twenty years, and have been highly endorsed by physicians and the public at home and abroad. The same firm makes "Barley Crystals," a preparation of the heart of the barley grain, from which indigestible cellulose and fibrous matter have been eliminated so that "Barley Crystals" is 99.1 per cent pure food. Another of their famous products is "Special Diabetic Flour." Pamphlets describing their cereal products, adapted for use in various special cases, and free samples, will be sent in response to inquiries.

